The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis
AND
SECOND ADVENT MESSENGER,
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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BE ALWAYS GIVING.

The sun gives ever; so the earth—
What it can give so much 'tis worth;
The ocean gives in many ways—
Gives baths, gives fishes, rivers, bays;
So, too, the air, it gives us breath,
When it stops giving, comes in death.
Give, give, be always giving,
Who gives not, is not living;
The more you give
The more you live.

God's love hath in us wealth unheaped;
Only by giving it is reaped;
The body withers, and the mind
Is pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving,
Who gives not, is not living:
The more we give,
The more we live.

For the World's Crisis.

FUTURE PUNISHMENT CONSIDERED.

"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6: 23.

The word wages is defined by Webster—"Hire, reward of service, recompense." Then the reward, or recompense, of the sinner will be death. The term "punishment" is used in the sense of recompense. Webster defines the word punishment, "Any pain, suffering, or loss, suffered as the reward of crime." The words punishment, reward, recompense, wages, and words of similar import, are used in the Scriptures in speaking of the penalty of sin. But all do not agree as to the meaning of the word *death*, and we wish to know its true meaning, as used in the text.

Webster says death is "the extinction of life, mortality, manner of dying, state of the dead." Here we find "death" not only means the condition of the dead, but dying, or the manner of dying, is also called death. Paul, in speaking of the final punishment of the wicked, in 2 Thess. 1: 7–9, says: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Do we not learn from this scripture that the recompense, or punishment of the wicked, includes the affliction, or tribulation, which they must suffer in dying, as well as the condition of eternal death, which is here called everlasting destruction? Again, in Rom. 2: 5–9, 12, we read—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. . . . For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law."

Do we not from this understand that the indignation and wrath, tribulation and anguish, which the sinner must suffer in the day of wrath, which in other places is called the day of judgment, will result in his destruction, and that this will be accomplished "in the day when God shall judge the secrets of men by Jesus Christ"? Ver. 16. If so, then all the tribulation and anguish which the wicked must suffer is included in the wages of sin, which is death. Death, then, as the wages of sin, is not the end of dying merely, but the whole of dying, which will be produced by pain and suffering.

Our Savior, in giving us a view of the great day of final accounts in Luke 12: 45–48, says—"But and if that evil servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat, and drink, and to be drunken, the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and cut him in sunder, and appoint him his portion with the unbelievers. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, much will be required."

We are told by some that this is a parable. Others say it has its application in this life; that in this world we receive the few or many stripes. But from what precedes it, from the thirty-second verse and onward, especially from the fortieth verse, we learn that it has reference to the coming of Christ and to events which shall follow it. Verse fortieth reads—"Be ye also ready; for the Son of man cometh at an hour when ye think not." This seems to settle the point, and prove that Jesus is speaking of what will take place when he comes to judge the world in righteousness. Then the wilfully disobedient will suffer many stripes, and those who sin ignorantly will be beaten with few stripes. Thus we learn that those who sin ignorantly will receive punishment justly due them for transgression, but not so severe as those who wilfully sin. And do we not see from the foregoing passages that the few or many stripes which justice demands, together with all the sufferings of tribulation, wrath and anguish, which God has declared in other places that the sinner shall suffer in the day of judgment, are included in the penalty for sin? It is certainly a part of the wages, or hire, which will be recompensed to every soul of the disobedient who doeth evil, to every man according to his deeds.

But will all the wicked undergo the same amount of suffering and anguish in the great day of God? Some have sinned against greater light than others, and will not their guilt and condemnation be greater? Is it not here and for this reason that the few or many stripes are received? It is the truth we want, and we are willing to believe anything that the word of God says. (If degrees of punishment are taught in the Scriptures, I am willing to believe it.) We will look at a few passages touching this point.

Jesus says, in Matt. 23: 14—"Wo unto you, Scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretense make long prayers. Therefore ye shall receive the greater damnation." From the twenty-third verse of the same chapter, we learn that it is the "damnation of hell" (*gehenna*) which is threatened against them. Here he spoke to a class that would have been damned, or condemned, any way, for devouring widows' houses; but because they made long prayers for a pretense of piety, which made them hypocrites, therefore they will receive *greater* damnation.

Again. In the parable of the servant who, after his Lord had forgiven him the debt he could not pay, went out and refused to forgive his fellow servant, but cast him into prison, Jesus says that his Lord was wroth, and delivered him to the tormentors until he should pay all that was due him. "So likewise [says Jesus] shall my heavenly Father do also unto you, if ye from the heart forgive not every one his brother their trespasses." Matt. 18: 23–35. This last verse is not a parable, and must stand as it reads; and by it we learn that the unforgiving will be cast into a condition of suffering until the whole debt they owe to God is paid; and if the unforgiving are punished, will not God punish all the ungodly in the same manner, until the demands of justice are satisfied?

Again. Jesus, when he sent out his disciples to preach the kingdom of God, charged them to shake off the dust of their feet against that city or house that received not their words; saying, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." Matt. 10: 14–15; Mark 6: 11–12; also Matt. 11; 20–24; Lk. 10: 11–14. The *Emphatic Diaglott* renders it—"It shall be more endurable." Question: What will be more endurable; to be dead, and remain dead eternally? or, the sufferings of tribulation, wrath and anguish, which produce the second or *eternal* death? Both classes must suffer, and both classes must, through the agonies of dying, pass into eternal *death*. But the suffering or punishment of one is more endurable than the other.

The Savior, speaking of the wicked Jews who persecuted him, says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." John 15: 22, 24. In saying they had not had sin, we think he refers to the sin of persecuting him. He had proved himself to be the Messiah, by the works which he had done among them; therefore they had no excuse for persecuting him, as they would have had if he had been an impostor. Thus they sinned wilfully. Paul says (Heb. 10: 26–31)—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him who hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Some, I know, tell us that this refers to the Jews alone, and that they received it in the tribulation which fell upon them at the destruction of Jerusalem. But was it the fiery indignation and wrath, and the flaming fire of the judgment day, that devoured the wicked Jews at the destruction of Jerusalem? I read that it was the Roman army under Titus that did it. And again, to such I would say, that others besides the wicked Jews have trodden, and are daily treading, under foot the Son of God, and are treating lightly and even mocking the blood of the covenant; and God allows them to prosper in this life like the green bay tree; and sometimes they are permitted to die suddenly without a moment of pain; and I would ask, When and where will they receive what God has declared against them in this and other scriptures, unless they are brought up from the dead to judgment, and there receive according to the deeds done in the body? And if wilful disobedience merits a more fearful retribution than the sin of ignorance; and if God will in the judgment "*render* to every man according to his deeds" (Rom. 2: 6), then justice demands of the ungodly something more than "to be dead." But the sufferings of "indignation and wrath, tribulation and anguish," which produce death, must be included in the penalty of transgression, or wages of sin.

The penalty for violation of civil law, in many instances, is death. Some nations have various ways of putting their criminals to death, which vary according to the crime; but in every instance, in the penalty which is death, is included the manner of dying. In most of the States of this nation, the penalty for murder is death; but the manner of dying, and the time, are included. The jury bring verdict against the criminal at the bar,—guilty of murder in the first degree; then the judge gives sentence. He shall be put in solitary confinement four days; one year of hard labor in the penitentiary, then be hanged by his neck until he is dead, dead, dead. Now as the whole of the sentence makes up the penalty for murder, so, if any part of it is left out, or anything else substituted for any part of it, then the culprit does not suffer the full penalty. The law gives for the penalty of murder—death; and also in other parts of the same law, it gives the manner and condition of dying; so likewise God has in his law said the wages, or reward, of sin is death. "The soul that sinneth, it shall die." And he has also said in his word *how* the sinner shall die, and what he shall endure while dying; that there shall be bitter anguish and agony connected with the second death, or penalty of sin.

The criminal, after receiving the above referred to sentence from the judge, cannot say to the executioner, As I am only to die, let my head be struck off instantly with a sharp sword, and gain his request; because hanging is part of the penalty. Just so in the case of the sinner deserving the wrath and vengeance of the Almighty God. He cannot say, When I die the death common to all men, let me remain eternally dead; or, when I receive sentence at the bar of God, let me in the smallest part of a moment pass and be dead, without a struggle or a shadow of pain, and have his request granted; because God has declared in his word, as a part of the penalty of sin,—"Indignation and wrath, tribulation and anguish, upon every soul that doeth evil"—"to every man according to his deeds" (Rom. 2: 6–9); "and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. 13: 42, 50.

I cannot find any where in the Bible that the wages of sin is merely to be dead; but I do find suffering, anguish, agony, wailing, gnashing of teeth, dying, and death, as the recompense of sin. The demands of justice will be satisfied, whether we believe or not.

E. MORRILL.

(*Concluded next week.*)

For the World's Crisis.

THE DANGER OF THE HOUR.

God's people will never get out of danger until they get entirely out of "the land of the enemy"; till they pass over Jordan, and on the other river-shore may shout—"We are come!" Till then they will often sing—

"My soul, be on thy guard,
Ten thousand foes arise."

But more than these common dangers, there stand forth clearly defined in the prophetic word, peculiar dangers that are to threaten the faithful at the last point of time, the point to which we have now undoubtedly come. They are set forth in many passages, and specially in the twenty-fourth and twenty-fifth chapters of St. Matthew. In these chapters the special danger set forth is the danger to which they are subjected who, knowing the truth as it is in Jesus—particularly the truth relating to the second advent of the Lord—yet refuse to let their light shine, to give the truth the place and weight it ought to have in their own minds. For truth cherished and nourished in the heart is certain to produce fruit. "My words, they are spirit and they are life," said our Lord; and no man can honestly cleave to Christ's words, without finding his own heart blessed with their presence, and himself moved to impart to others what has so enriched his own heart. But, alas! how many according to the tenure of this Scripture will, through want of watchfulness through attention to eating and drinking, marrying and giving in marriage, have that day come upon them in such an hour as they think not!

But how impressive the first parable of this twenty-fifth chapter; the faithful, the virgins, all go forth to meet the heavenly Bridegroom; the vision seems to tarry; they all slumber and sleep. Alas, this comforting, deceptive slumber! The Bridegroom comes, and then what tumult, what mental anguish, what upbraiding of themselves! But one thing only will now meet their case, and that is "oil in their vessels." Oil is emblematic of the Spirit, and "without the Spirit of Christ we are none of his." But the whole of this sad story—story that is to be soon, though a clear prophecy now—is brought to its practical conclusion when it is said, "Give us of your oil, *for our lamps are gone out!*"

Dearly beloved, shall we take the warning? Surely it is not enough that we are virgins, not that we have gone forth to meet the heavenly Bridegroom, and still have with us our lamps, and robes, and girdles, and our sandals on, and our pilgrim staves in our hands; or that we still know the goodly fellowship of Christ's chosen ones. Have we oil in our vessels? Are we abiding in the Spirit? Do we know from day to day, and from hour to hour, what it is to abide in the unity of the Spirit, and in the bond of peace?

Nothing else will produce preparation for the coming of the Lord. Every thing taken in lieu of this is a deception. O brother beloved, be not deceived. If we are not wary, the world will deceive us; prosperity will deceive us; attention to things which force themselves upon us as "duties," will deceive us. Satan, our great spiritual foe, will most surely deceive us, if he can. And we may certainly know—know as well now, as when the Bridegroom actually comes, whether we are in this state of entire preparation for the Lord's second advent, or whether we are not. If our lamps are shining, shining with a steady, undimmed light, reflecting fully and clearly heaven's light, then we are safe. Then we most undoubtedly have oil in our vessels. Then when our Lord comes we will open to him immediately. Then we will exclaim—"Lo, this is our God, we have waited for him."

But if on the other hand we are in doubt; if, when asked how we are, we "do not know exactly how to answer," and begin to talk of the "changes and chances of this mortal life," then let us beware. If the light that is in us becomes darkness, how great is that darkness! "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Let us, then, as lamp-bearers, abide in the light, as "children of light." It is to such St. Paul says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

P. B. MORGAN.

Des Moines, Ia.

For the World's Crisis.

ACROSTIC.

TO T. F. C.

There's joy in heaven to-night, new joy,
High notes angelic harps employ;
Earth breathes the strain, so rich and sweet,
Regions of bliss those strains repeat.
Each thrilling note: this joy complete,
Into my heart doth heaven now send
Such gifts high heaven alone can lend.
Joy, joy on earth, and joy above,
O'er a returning wanderer's love.
Yearning 'mong heavenly hosts to move,
In heavenly courts whose happy throng
Ne'er cease to sing redemption's song.
How high thy refuge, thine abode,
Eternity's unchanging God!
Around thee earth one wreck may lie,
Verily no harm to thee comes nigh.
Ever in him, no more to rove,
Now find thy rest, thy God, thy love.

C. HILL.

TENNYSON ON UNIVERSAL RESTORATION.

BY HENRY CONSTABLE.

There is an old relation between the poet and the prophet. In heathen times one spirit was supposed to animate them both, and the *vates* of the Latins stand alike for each. Even now between poetry and theology there is a bond. Theology affords to the poet his grandest idea. And so, if in ancient times we have Hesiod and Homer occupying their genius with the mythology of their country, we have in modern times Dante and Milton taking as the themes for their grand poems subjects which christianity, as it was understood by each, presented to their minds.

In Tennyson we have a poet. We have in Tennyson a great and an undying poet, a poet to kindle thought and genius in others—a poet to read and re-read, and still to find fresh thought and beauty in fields traversed before. This is his claim to the name of poet, beyond that marvelous language of his to which an equal can scarcely be found.

Death gives rise to his most beautiful poem, "*In Memoriam.*" He will raise a monument to his friend more lasting than brass, more worthy of friendship than the marble sepulchre or the majestic pyramid. Death; the commonest of things, which has come to all before us, which is coming to all of us. What is it? an end or a beginning? a goal or a transition? the way to endless better or endless worse?" Such thoughts came to Tennyson when he lost his friend. *Where* was he? *What* was he? What is the race of whom he was one? What is its future? Has it any? Tennyson becomes a theologian. The poet of the nineteenth century becomes a prophet, even as his predecessor of eleven centuries before Christ.

The poet reflects his age. In a sense he is a creator, a maker, i. e., a poet; but he is only a creator out of rude materials lying to hand. The age makes the poet; the poet makes a work the marvel of his age. So with Tennyson as a theologian.

The age has revolted against a theology sixteen centuries old. The vulture preying for eternity upon the ever-renewing liver, the thirst perpetually excited to be as perpetually mocked, the hell of heathen poetry transferred under the guise of Christian phraseology into the church of Jesus Christ, where the Father stands for Pluto, and devils for vultures, and the sinner for the fire-stealer, themes upon which fathers dilated, and over which schoolmen gloated, on which modern preachers have expatiated, and which poets have woven into undying verse—*are a loathing to the mind of our age.* Believers and unbelievers denounce the hell of Augustine as a creation which only a devil could create, which even a devil, sick of his work, would obliterate when made.

What instead? That is the question of our age. There is no question before us of equal importance. All our views of God are moulded by what we believe is to come after it.

One opposite to Augustine's hell is Origen's restoration. The greatest mind of heathen times nearly reached this idea. Plato saw the world wicked. He saw wicked men unpunished; he placed a scene of retribution beyond the grave, as every justice-lover must; but with almost all the retribution was not the end. He saw in the far-off future—after the lapse of sad years, of centuries of years—a restoration. With him were a few incurables, the model and types for the Christian fathers' populous hell, but almost all he saw in his bright fancy brought back to the purity and happiness of their original.

The greatest mind of the fathers of the Christian church fully reached the idea which Plato had nearly arrived at. He carried it out, too, to an extent which the heathen philosopher could not, for he knew of an existing evil of which the other knew not. He knew of angels who kept not their first estate, of others who fell through pride, as well as of men and women to whom evil was their good. Immortals all, in Origen's mind! But he would not admit an immortality of pain in the fatherland of God. So he pictured the pains of hell working out the graces of heaven, and men and angels, condemned in the judgment, retracing through pain and suffering their way to their Father's home and love.

There is no doubt that this is a very grand and captivating idea. There is also no doubt that it is the idea on the very verge of which the religious mind of our age is trembling—longing to enter, half fearing it is but fairy land, half hoping it is God's own paradise. As we hear, it is the idea of the thoughtful German mind, which has burst away from Augustine's horrors, and knows not where to rest. No doubt it is the idea of many minds among us, which perhaps will not admit that it is so even to themselves. Mr. Birks says—we will go farther, *thinks*—that he does not hold it, *but he does.* He is not an Augustinian; he abhors Augustine's hell; he does not hold with us. We defy even his ingenuity to invent another than Origen's resource. Bishop Ellicot perhaps thinks that he does not, but we think he has drunk into this as he has into so much more of his idol, Bengel, and goes with Origen. This great idea has seized hold of the mind of a man whose work we have closely criticised, but for whose personal character, from all we hear, we hold the highest respect; and Mr. Jukes has pored over the volume of Scripture, in its mysteries and types as well as in its plainer portions, and ventured to insist that Scripture teaches universal restoration, that there is not in God's world a place "so drear" that "tears come too late for grace."

What the professed theologian and divine teach in graver books of theology, has found its way into the lighter literature of the age. We find it breaking out in the magazine; we find the novelist insinuating it into his tale of romance and love. But perhaps the man who has done more to spread this theory than any or all the writers of our day is our Poet Laureate.

It shows the marvellous power of a poet! it tells him how carefully he should use his giant strength. For Tennyson, certainly, has never strained a point to strengthen his case. We think him one of the most honest writers who has ever advocated a cause. He has most fairly exhibited the argument for Universal Restoration in its strength and in its weakness. What can be said for the cause he has said; what may be argued against it he has admitted. In a few words we would gather from his poem that what may be urged from his view is a *sentiment*, what may be urged against it is an *analogy*. Of course, we here only speak of the natural argument. Tennyson has not ventured upon the domain of Revelation.

We have said that Tennyson presents us with a sentiment and hope of the heart as the basis for his trust in universal restoration. He thus expresses himself:—

"Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain,
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

Such is Tennyson's general sentiment and hope. He proceeds to strengthen it by the following considerations:—

"The wish, that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul?

And he, shall he,
Man, her last work, who seemed so fair,
Such splendid purpose in his eyes,
Who rolled the psalm to wintry skies,
Who built him fanes of fruitless prayer,

Who trusted God was love indeed,
And love creation's final law—
Though nature, red in tooth and claw—
With rapine, shrieked against his creed—

Who loved, who suffered countless ills,
Who battled for the true, the just,
Be blown about the desert dust,
Or sealed within the iron hills?"

Now we do not undervalue such sentiments or their strength. We are far, indeed, from supposing that feelings that come ever welling up from the depths of the human heart—fallen though that heart may be from its original purity and truth—find no response in him, the Father, who made the human heart, and gave it its instincts and its hopes. So far are we from this, that we assert that in the gospel of Jesus Christ is the favorable answer to *all* that can legitimately be claimed from such a deep sentiment of the heart as Tennyson has so beautifully expressed.

Is there not in the gospel of Christ a restoration of this very kind which the poet speaks of? Man, as a race, is rescued by it from that ruin which death apparently reduces him to. Is not Isaiah's noble assurance the answer to the poet's hope: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead"? 26: 19. Man, God's "last work," is not lost. He is restored by it more than restored in redemption. The Shepherd came down from heaven, and sought the sheep that had strayed, and ceased not to search till he had found it and restored it to the fold.

But this is not enough for Tennyson, and here is where we think him and his school in most dangerous error. With him "no life may fail beyond the grave." A restoration is not sufficient if but one life is left out. Here he goes beyond the gospel, which speaks of some lives saved, and some lives lost.

And here let us examine Tennyson's *own reasons* for his universal hope. We will find them utterly to fail to support it. When he would argue for a universal restoration for mankind, he selects from men the individuals best suited to his purpose! It is from men of "splendid purpose," with praise in their hearts and on their tongues, even where the sky above them was "wintry," who trusted that "God was love," even though appearances were against their faith, who battled and suffered for the true and the just—it is from such individuals that he contends for a restoration for all! What if we said, if all men were such indeed, then might his creed be true? But is this a picture of *man*? Is it such a picture that even heathen moralists drew of men? Is mankind such as Tennyson depicts, in the page of Terence, of Horace, or Juvenal? Is it such a picture we read drawn by Paul, who knew men well, and described them as filled with unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God? Rom. 1: 29. If Tennyson had based his hopes of a universal restoration upon the noble aspirations of a Judas, a Pilate, a Simon, a Demas, a Herod, or a Nero, he would scarcely have carried with him the convictions of his readers. And yet all these were men!

So even here, and on the poet's own ground, we see that it is too much to say that every wish and sentiment of the heart must needs find its exact fulfillment. That were to make every wish a prophetic monition, which experience tells us it is not. There is such a thing as caution in our conclusions. What may be only fond, empty hopes, are not to be set down as certainties: and so, we must say, Tennyson feels and confesses. His bright hopes, he owns, are but a dream of his own bright fancy:—

"So runs my dream; but what am I?
An infant crying in the night,
An infant crying for the light;
And with no language but a cry."

Is there any balance—set off—to the hopes of his heart in the book that Tennyson reads and quotes? Yes. Tennyson opens the book of nature, a book as true as Scripture, for both are from one author. He reads it honestly, and he interprets it truly. From his interpretation we learn that *analogy* sets a *limit* to his hope:—

"Are God and nature then at strife,
That nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life;

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust, and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

We will then venture to draw our conclusion from Tennyson's premises. There is, from the book of nature, reason for human *hopes* in the direction that he looks to; there is also in it reason for human *fears* in the direction that he dreads; and the book of Revelation exactly corresponds with the book of nature in both respects.

Nature speaks of the disappearance of *types.* Revelation holds out the prospect of the disappearance of that whole angelic race which sinned. Nature speaks of the disappearance and destruction of *individuals*. So Revelation speaks of "them that perish." But nature speaks also of the divine care for types and individuals, and so we see that God in the world of grace does the same. The Son of God came down from heaven to save the individual and the race. The renovated earth, with its saved race of man, shows the ideal of divine goodness advancing to a loving perfection and completeness, even as geology testifies to a higher order succeeding to a lower. In a redeemed and immortal race of man inhabiting the earth, we see the fulfilment of Tennyson's hope and trust, as in the death and destruction of angels and men we find the fulfillment of the fears which his book of nature suggested to his mind.—*Rainbow.*

For the World's Crisis.

"RESIST NOT EVIL."

Be not frightened at the above heading, for it is as truly the doctrine of Christ as any one gospel precept claiming the obedience of man; a truth that cannot be honestly refuted. "But I say unto you, *That ye resist not evil.*" Matt. 5: 39. War men and war governments teach us to *resist* evil. Which shall we obey, God, or man? "The just . . . doth *not resist.*" Jas. 5: 6. Whose example should we follow, the just, or the unjust? Christ says—"Learn of me." Matt. 11: 29. Do men or governments learn of Christ the art of human butchery? Does not his law complete "the whole duty of man"? "Fear God, and keep his commandments; for *this* is the *whole duty* of man." Eccl. 12: 13.

Were governments framed on gospel principles, divested of war elements, disarmed of carnal weapons, they might be in a condition to justify support and co-operation; but so long as human butchery is attached to their codes, it will be quite inconsistent for christians to lend their voluntary support, by vote, or otherwise. "For he that biddeth . . . God speed, is partaker of . . . evil deeds." 2 John 11. And what deeds are more emphatically evil than those of human butchery? What evil has ever pervaded the land that competed with the slaughter of mankind, and done through the agency of almost every human government?

Is it not wise and proper for christians to *always* walk in wisdom's ways? We do not conceive that a warlike attitude, either offensive or defensive, can be quite in wisdom's ways, because "all *her* paths are *peace.*"—Prov. 3: 17. Why should the christian desire any other than wisdom's ways, or other weapons than those "not carnal, but mighty" and effectual, alone provided by "the Prince of peace"?

T. F. TUKESBURY.

For the World's Crisis.

THE COMING OF THE LORD.

"When He shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day."—2 THESS. 1: 10.

"When He shall come!" What then? He will be admired and glorified by his waiting people, and then (if never before) they will rejoice with joy unspeakable and full of glory.

It is my aim to use Bible language now, and I need not apologize for quoting freely several of those passages which refer to that great and glorious day, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise." "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. Psalm 96: 11–13. "The Lord my God shall come, and all the saints with thee." "And the Lord shall be king over all the earth." Zech. 14: 5–9. "The Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works." Matt. 16: 27. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64.

When Jesus had given an account of the signs that should precede his coming, he said, "When these things begin to come pass, then look up and lift up your heads, for your redemption draweth nigh." Luke 21: 28. All who truly love the Lord, will rejoice when they see the signs of the near approach of the day of his coming, and as the evidence increases so will their joy increase.

But there is a large class who do not rejoice at such a prospect, and there is a number of passages adapted to this class, some of which may be here quoted. One of the prophets asks this question—'Who may abide the day of his coming? and who shall stand when he appeareth?' Mal. 3: 2. Another says—"The day of the Lord is great and very terrible; and who can abide it?" Joel 2: 11. And Isaiah says—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, and the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of his place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13: 9, 13. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Isa. 34: 4. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Verse 8. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." Luke 21: 25, 27. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." 2 Pet. 3: 10. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who shall be able to stand?" Rev. 6: 12–17.

If you will "search the Scriptures" diligently, you may find a great deal more upon this subject; but here is enough for our present purpose. This purpose is to faithfully warn every man, and to give the "trumpet a certain sound," that whosoever heareth may prepare himself for the coming of the Lord. The event is unmistakable; the *time* of the event is at hand. Therefore "let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

F. A. CHAMBERLAIN.

—— He gives twice that gives quickly.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, January 4, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in *advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

NEW SUBSCRIBERS.

For the encouragement of our friends, we would say, that during the months of October, November, and December, we have received the names of 669 NEW SUBSCRIBERS for the Crisis. One brother subscribes and pays for ten copies, to be sent to as many different persons; others a less number; and various brethren and sisters have interested themselves in extending the circulation of our paper. We hope that all who are looking for our Lord's soon return, will do what they can in this matter—scattering the truth in all directions.

AG'T.

OUR CALIFORNIA TRIP.

We closed our last notes at Ogden, Thursday evening, Dec. 16th. After mailing our last wayside gleanings, we went back into the cars, and learned from our California clergyman friend that he had just been into a barber's shop at the depot, to be shaved, and have his hair cut, for which he was charged $1.50. In one sense, we think he was most certainly *shaved*. This is a sample of the prices in this part of the world. They asked on the cars to-day, twenty-five cents for a California daily paper, and we paid thirty cents for a pint of milk. We learn that beyond Ogden things have to be paid for in gold, or its equivalent.

We have not yet come to snow sufficient for sleighing. The ground is barely covered. They sometimes have very deep snows on these mountains, which, with the aid of the strong winds, is often piled in tremendous heaps. To protect the R. R. from the drifts, from one to four fences have been built for many miles, and where there are deep cuts, snow-sheds have been built over the road, which save the road much labor, though they are dark and dreary to the traveler.

We passed Bear River station to-day (Thursday), that was attacked by some three hundred desperadoes, in 1868, when fifteen of them were killed on the spot, and several wounded unto death. One of the citizens was killed in the fray. Many records of the terrible and horrible might be given in connection with the various localities through which we passed; but we prefer to speak of things more agreeable.

Friday, Dec. 16th. We are still favored with good weather, and the absence of snow, excepting just enough to whiten the ground. We are getting along nicely, and are now about three thousand miles from Boston. The way has not seemed as long, nor been as tedious as we expected. We have very good cars, nicely jointed rails, and some congenial company. We have had pleasant times in singing the songs of Zion. Our conductor yesterday, Mr. G. H. Littlejohn, of Ogden, Utah, was a fine singer, and while passing through the cars, would lead off in singing, "We'll gather at the river," or some other sweet song, when the passengers would unite in hearty chorus. Conductor Littlejohn is a very earnest, energetic man, with undaunted courage, yet gentlemanly, pleasant and obliging, and well calculated to inspire confidence in his passengers, and cause them to feel that no one is better adapted to conduct a train of cars through this wild country, where there are perils unknown on most railroads.

Some of our friends, who are familiar with our mode of living, may be inclined to inquire how we manage to get our regular hygienic food? We are all right. When we left Chicago we were supplied with unleavened bread, apples and raisins to last to San Francisco; oat-meal mush for two days and a half, milk for one day, and rusk, made from unleavened bread dried and ground, sufficient for the journey. We buy a pint of milk a day at the eating stations; and are now living well on the bread, apples, rusk and milk, and raisins.

We have passed through a great variety of scenery to-day. At one time we are winding among rocks rising perpendicularly hundreds of feet above us, assuming almost every variety of shape. These mountain rocks are composed of a material that is continually crumbling and wearing away, some parts of them faster than others, thus leaving them in curious shapes, in which the traveler may trace the likeness of men and animals. After rushing through the wild scenery for a number of miles, winding along like a serpent to avoid the peaks of the Humboldt mountains, we rush out into a wide-spread plain, surrounded by the snow-clad hills, through which the train goes in an air-line for many miles. At each station, we found groups of the Shoshone Indians, presenting no very inviting appearance. They are a very inferior tribe; perhaps the most so of any among the various races in the United States. Some of them do not appear as intelligent as the common monkey, while others have considerable intelligence. Several of the women had their pappooses done up like mummies, with their faces uncovered, fastened to boards, and tied on their backs. The little fellows made no fuss about their peculiar situation. The only covering the women had on their heads was their coarse black hair, that had rarely, if ever, been troubled with the teeth of a comb. They were clothed in dirty, ragged garments, made out of old bagging, or some other similar material, with a coarse blanket wrapped around them, and old rags tied upon their feet to keep them warm in the snow. Judging from what they wear in the winter, we think their clothing must be very scanty in the summer. They would come about the cars, like pigs, to pick any pieces of food that might be given them. Some of the men had their faces painted a dark orange color, and in personal appearance looked more respectable than the women. They did not appear to pay any attention to their squaws or children. We saw some of their wigwams on the hill-side, which corresponded in appearance very well with the dress of the squaws. These Indians are of small stature, low foreheads, and appear to have no purpose in life more than merely *to live*. Excepting idiots, some of them were the lowest specimens of humanity we ever beheld. We did not care to tarry in their presence.

Leaving these, we notice, in passing, some hot springs on the plains, among the Humboldt mountains, which produce boiling water, and from which steam is continually ascending many feet into the air. We thought it would be a nice place to have a bathing house.

THE SABBATH.

In Alaska, California, the people keep Saturday for the first day of the week. This territory was formerly a part of Russia, and the people received their first day from those who went *east* to Alaska. When others came *west* to the same point, they had lost a day, and found themselves keeping for Sunday the Alaskans' Monday. On one occasion a ship's crew arrived at Alaska, which had carefully kept the first day during their voyage, but found on their arrival that the Alaskans' Sunday came a day earlier. The captain required his men to keep the same rest day as the Alaskans. The crew prosecuted the captain for requiring them to work on their Sabbath; and the case was tried in the California court, and decision was given against the captain.

QUERY. If a *particular day* is to be kept as *the Sabbath*, which one should be observed at Alaska by those who reach that place from opposite directions? Who knows?

MORTAL RESURRECTION.

During the past two years, we have seen several articles in different papers, in relation to a "mortal resurrection." We think some do not understand the views of those whom they consider in error. To us, there is but one point to settle; and that is, whether each particular particle that will constitute a part of the resurrected body is immortalized *before* the organization takes place, or afterwards? In other words, is the man *organized*,—perfect in all his parts—and then made alive, immortal, and incorruptible; or is each element of which he will be composed made immortal by itself, before it enters into the organization? That which has no life cannot be made immortal *before* it lives. "Mortal" properly applies only to that which has life, and is susceptible of death. A being, who already has life, could be changed to immortality. That which is mortal can "*put on* immortality;" and that which is corruptible could "put on incorruption." It is not proper to call the mainspring, nor any other single part of a watch, the watch; neither would it be correct to say that a single atom was the man. Before man is made immortal he should be perfected in all his parts; or be completely organized without a single defect in his constitution; then it would be proper to render him immortal and incorruptible. The terms immortality and incorruptibility apply to man as a *whole*.

When the prophet Ezekiel described the resurrection, he proceeded to say: "The bones came together, bone to his bone; . . . the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them." Eze. 37: 7, 8. This is like the work of creation, when man was first made. The Lord did not give life to each particle before it was placed in the human organism; but formed the whole man, and then "breathed into his nostrils the breath of life," and he "became a living soul;" so at the resurrection, the *man*, as a whole, is to be reorganized, and then, if saved, "this corruptible" will "put on incorruption, and this mortal" will "put on immortality." 1 Cor. 15: 53.

This appears to be the plain teaching of the Bible on this subject. Those who have loved and served the Lord "put on incorruption;" while those who have sown to the flesh "shall utterly perish in their own corruption." 2 Pet. 2: 11. Instead of putting on immortality and incorruption, they die "the second death," from which there is no resurrection. The waves of oblivion roll over them for ever and ever. They will be destroyed for eternity, and be heard of no more. Then sin will be "finished," and only the pure in heart will be immortal and incorruptible.

DEATH OF REV. ALBERT BARNES.—This well known author of "Barnes' Notes on the Gospel," died in Philadelphia, on the 24th ult., very suddenly, aged seventy-two years. He had preached the previous Sabbath, and was apparently in perfect health. Of his "Notes," over half a million copies have been published, some editions having been translated into several languages.

FROM "THE SUMMER LAND."

Thinking the readers of our columns would like to get the latest tidings from the Editor, we cheerfully give some extracts from a private letter, just received, under date of Dec. 19th:—

"I am *delighted* with this country. It is properly called 'The Summer Land.' It is the most beautiful country I ever beheld. . . . I had thought its beauties had been much exaggerated, but the picture has not been overdrawn. There is no snow here. It is said to be *very* cold now for California, but I am writing this in my room, without a fire, and an open window, in the morning. The distance here is three thousand five hundred and thirty-nine miles. When I arrived at Sacramento, one hundred and thirty-nine miles from San Francisco, it seemed like our pleasant Indian summer in October. The scenery was entertaining, after our dreary ride over the mountains, but I should not like to lose the sublime scenes on the Rocky, Humboldt, Truckee, and Sierra Nevada mountains. I never before witnessed any scenery so grand and sublime. Imagine a mountain fifteen hundred feet high, with a railroad cut through it, and the track laid at the opening of the cut, at the *top* of the mountain, and from that elevation look down to the bottom of that deep cut, and you would have some idea of many scenes among the mountains. These deep *natural* cuts in the mountains are called 'cañons,' a Spanish name. In the bottom a small stream of water, like a vein of silver, may be seen winding its way along, affording drink for the wild beasts of the forest. It would be a vain attempt to try to describe the grandeur of some of this scenery. It must be *seen* to be appreciated. . . . One could well afford to take a long journey to see what I have seen. I am thankful for the privilege of beholding such sublime sublimity and grandeur of the grand. How little I thought, when a school-boy studying geography, that *I* should ever cross the Rocky mountains and see the Pacific ocean. . . .

On our way, before reaching Sacramento city, we passed through the mining regions, where an *immense* amount of earth has been moved. About these mines are pleasant homes on the hill-sides, where may be seen fruit trees and vines that bear most delicious burdens, that are scarcely equalled in any other part of the world. It is said they never find a worm in an apple in California. I never saw such nice fruit in any other place. Roses and other flowers bloom in the open air during the whole year. I saw to-day some beautiful roses just picked. The grass in the parks is as green as it is on Boston Common in May. Their public gardens and *plazas* are the most lovely spots I ever saw, with the cedar and other evergreen cones that grace these public places. One might easily exhaust his list of expletives in describing the scenery.

San Francisco is built largely upon hills, which afford some most delightful situations, overlooking the bay, the distant snow-clad mountains, and almost the entire city. The buildings are elegant, with pleasant surroundings, which give the city a very inviting appearance. I am most happily disappointed. I think it is rare that one who comes to California wishes to go away, or feels sorry that he is here. In the summer they have cool weather in this city, so that it is seldom so warm but they sleep under a common amount of bedding. It is neither too warm nor too cold. Public halls and churches are without stoves for winter use.

It is a wicked city, like Sodom, but I have already found some real christians, whose sympathie I have secured. The Lord has opened the way for me in a special manner.

. . . . Last Sabbath morning, I went to hear Dr. A. L. Stone, and was introduced to him at the close of the meeting. He is popular. In the evening I went to Zion's church (Methodist), and was urged by the pastor to take a seat in the desk, and to speak at the close of the sermon, which I did. He then gave me a standing invitation to preach in his house, and requested me to occupy his desk next Sabbath evening. This is the house occupied by Starr King. . . . I am to preach in the hall of the Y. M. C. A. Thursday and Saturday evenings. . . . I have now been in California five days, and have not yet seen a cloud."

A SAMPLE.

The following is a sample of the manner in which popular evangelical (?) churches in Chicago manage their affairs. Is it not time for Luthers and Wesleys to rise up again, and cry aloud against such abominations? People may well inquire, To what are we coming?

PLYMOUTH CHURCH FAIR.

"The ladies of Plymouth Congregational Church are just now deeply engrossed in their preparations for a grand fair, which is to open this evening, and continue all the week. They have taken possession of the entire basement of the church, and are busily engaged in fitting it up and preparing it for the various departments, of which there will be twenty-four, embracing some especially novel and attractive features. Prominent among these will be the art gallery, which will contain the gems of several private collections never before exhibited in public; the dramatic department, which occupies a room by itself, with stage appointments complete, and which will be devoted to plays, tableaux, and, last, a baby show; the refreshment room; fancy-work booth; children's clothing; the doll department; the telegraph and express lines; Jacob's well; the country store; the variety store; the flower and fruit department; books and stationery; confectionery; the post office; fortune telling; the gallery for the display of photographs; the grab-bag, and numerous other features common to church fairs.

A peculiar feature of this fair is, that the prices of articles on sale will be no higher than those at the retail stores, so that no one need feel apprehensive of being bled. A daily paper, to be called the *Plymouth Bazaar*, will be published during the fair, the circulation reaching about three thousand copies per day. Elaborate preparations are making for a fair, the like of which has not been given in the city, and present progress promises a grand success."

The following is the report after the first entertainment:—

"Plymouth Bazaar, the grand fair gotten up by the ladies of Plymouth Congregational Church, was fairly inaugurated last evening in the church parlors, on the corner of Eldridge court and Wabash avenue. The attendance was large, as well it might be, for the Bazaar is unusually interesting and attractive, possessing many features rarely to be found in connection with affairs of that kind. The main parlor is devoted to booths, in which are exposed for sale, and at fair retail prices, fancy articles, millinery, books, stationery, confectionery, etc. The room is beautifully draped and ornamented, and the presence of numerous cages of singing canaries lends additional charm to the gay scene. There is Jacob's well, where a pair of radiant Rebeccas, *en costume*, draw up lemonade at ten cents a glass, with sweet smiles and pretty pleasantries thrown in. A telegraph and express office afford facilities for the transfer of ideas and parcels, and the daily paper, the *Plymouth Bazaar*, supplies an agreeable mixture of news and nonsense, dished up by the corps of young lady editors. The refreshment department is constantly in full blast, and what with the post office, the fortune teller, birds, flowers, music, and pretty girls, there is no lack of ways and means for the enjoyment of a pleasant evening. The picture gallery is especially interesting and attractive, containing a large number of the gems of several private collections, among which are the rare and costly works of the greatest of European and American artists. Here also is displayed Mr. G. W. Ordway's unique and valuable collection of antique books, which are of themselves worth a visit to the fair. To-night the Bazaar Theatre will be thrown open to the public, 'the Spirit of '76 or the Coming woman,' which is to be given with a powerful cast, new properties, scenes, and effects. The library serves as the auditorium, and the pastor's study has been transformed into the stage. Rev. Mr. Bartlett may now be supposed to comprehend the full extent of Shakspeare's meaning when he declared that "All the world's a stage." Tableaux are also to be given, and wonderful preparations are making for a baby show, concerning which more will be announced hereafter. The fair continues all the week, day and evening, and promises to develop into an immense success."

The foregoing report of the fair is from the Chicago *Daily Tribune*. Further comment is unnecessary.

THE WAR IN EUROPE.

But little progress has been made in war matters during the past few weeks. The French seem determined to hold out to the last extremity. It is said they are eating rats and horses quite freely. It is thought the Prussians will not bombard the city. A crisis in the war events must come soon. The following from a London correspondent shows the direction of the current:—

"The feeling is strong that victory for France is hopeless under the Republic. Private advices from all parts of France indicate a reaction everywhere in favor of the restoration of the Emperor, the people contrasting twenty years' order and prosperity with the present misery and anarchy. The Tours Government have proved incompetent either to conduct the war or negotiate a peace. Napoleon refuses to give his sanction to any schemes for his restoration at present, saying that his part is silent inaction until the republicans either capitulate or are dispersed."

CORRECTIONS.—In the obituary notice of Bro. Warren Allen, last week, for "young companion," read *beloved* companion.

The article on "*Sacramental Wine*," in the last *Crisis*, should have been credited to the *Temperance Press*, instead of St. Alban's *Messenger*.

RECEIVED.—"Herald of Health," "Western Home," "Guide to Holiness," "Home Guardian," "Agriculturist," etc., for January.

TIME'S FAREWELL.

We have just published a tract with the above title, written by Bro. O. D. Woodruff. A good, stirring, timely tract; just the thing to scatter everywhere, and should be scattered by the *thousands*. Price by mail, 10 cents per dozen; 75 cents per hundred; $6.20 per thousand. AG'T.

MUSIC.—New edition, "O, who'll stand up for Jesus?" Single 5 cents, postage 2 cents; 50 cents per dozen, postpaid. AG'T.

OUR POSITION AND WORK.

We stand before the world as a separate people in a religious point of view, with a special work on our hands, whether it is of Divine appointment, or of human origin. Our mission and message is either from heaven or of men. If from men, the sooner we give up the enterprise, the better for ourselves and for others; but if it is from heaven, a great responsibility devolves upon us, and we should be both active and zealous.

We are a distinct people of *necessity*, as our peculiar faith could not be tolerated to any great extent, nor be made at all conspicuous in any of the different religious organizations of the land. We were under the necessity of smothering our faith, or of stepping out by ourselves where we could proclaim it to the world unrestricted. As we could not withhold the solemn judgment alarm to please men, nor suppress those truths of inspiration which so distinctly clash with current theology, we have been compelled to disconnect ourselves from opposing elements, and unite our forces and consolidate our strength, that we may the more effectually accomplish the great work of proclaiming unpopular truth, and repudiating popular errors, with which the world is flooded.

With the Bible as our detector, we repudiate the wide-spread doctrine of rewards and punishments before the arrival of the great judgment scene. We cannot there read of a reward for saint or sinner previous to that event; hence we cannot suppress this great fact which is detrimental to the theology of the day; and finding that the Bible connects reward with the coming of Christ and the judgment day, we cannot suppress this truth for the sake of peace or popularity. We have not only grasped the truth of the Lord's coming, but, like Enoch, we have learned that he is coming to "*execute judgment upon all*," and that consequently reward depends upon his coming, and cannot be realized previously.

Furthermore, we have been compelled to believe, by the fulfillment of prophecy, that we are very near the Messiah's advent from heaven, who is to come in Divine grandeur, for the double purpose of obliterating evil and to reign in glory on the renewed earth. And this truth, though not congenial to the relish of the multitudes, must not be suppressed, but be allowed to shine out in unclouded splendor. We must be united in holding up this God-given truth, and in giving it the conspicuous place assigned it by inspiration. After mature investigation, we, as a people, are fully agreed that all the prominent links in the various prophetic chains are now in the past, thus proving a new era in earth's history almost due. And though some have anxiously looked for the crowning event at too early a point of time, that cannot invalidate the great features of prophecy, which unmistakably proclaim our proximity to the glorious morn of redemption to the waiting church of Christ.

In heaven's infallible programme, the different sections of earth's history of sin and mortality are so clearly marked off by the finger of Inspiration, that we know we are in the last section, and near its termination too; and a slight inaccuracy in computing our precise nearness to the termination of this last section, can never invalidate the fact of our nearness to the end of the prophetic programme. And in view of our proximity to the day of final retribution, we should be active and zealous. If we have the truth on these great themes, others are certainly in great darkness; therefore it becomes us to let our light shine in every possible way; by preaching, by scattering appropriate reading matter, and by private conversation, always leaving out the sour, combative spirit and contentious feeling; seeking to enlighten them for their good, and not to triumph over them for our own gratification. If we have the light which this dark world needs, we must not withhold it.

If the last dispensational truth is committed to our trust, we must not smother it, but all our available facilities should be brought into immediate exercise to help spread the heaven-born message to the four winds; and the time is already so far spent that we must be expeditious, for we have but little time left in which to rescue the perishing and enlighten those who are enshrouded in the darkness of tradition.

We have a great work to accomplish. The God of truth has imposed great responsibilities upon us, as the proclaimers of his last dispensational message to a judgment-bound generation. Will we prove true to our trust, and let the glorious light of truth penetrate the chilly regions of theological darkness and fables? Will we faithfully proclaim heaven's system of theology, combining the power of the clergy, the laity, and the press? How great the harvest, and how few the laborers. Idlers abound, but real laborers are not numerous. Ministers lag because members do not fully administer to their temporal wants; and members get drowsy because they lack encouragement. Let the remedy be applied; let ministers get their own hearts more fully baptized with divine love, and infuse new zeal into their members, and in turn let them attend to the temporal wants of the ambassador of Christ, that the work of God be not hindered. We have no time for inactivity or drowsiness.

We see the day of redemption approaching, and yet how faint are our efforts to gather the perishing into the fold of Christ. We believe that the great judgment scene is near, and still how little we are doing to arouse the world. We are looking for the kingdom of God to come soon, and yet how half-hearted we are in importuning men to get ready. Lord, give us more zeal. We not only need to work, but in order to accomplish the most good, we need to work unitedly and harmoniously. In some instances much confusion and distraction have been produced in our ranks by unwise ministers, who have claimed the right to make some side issue the all-absorbing theme, thus diverting attention from our specific message and important work. We must refrain from every experiment of this kind. We have already had experience enough in this direction to understand the ruinous workings of the principle. Let us be united to prepare a people for the coming kingdom, and not divide our strength, nor weaken our power, by giving too much attention to themes wholly disconnected from the great message entrusted to our care.

Let us not put this great prophetic light under a bushel, but let our motto be, "Behold, the Lord cometh . . . . to execute judgment upon all." W. S.

THE QUESTION OF PUNISHMENT.

There is a gradual swerving from the doctrine of endless hell-fire torment, upon the part of many theologians of the present day, and a disposition to adopt in its stead the theory of endless anguish arising from guilty conscience. The following note squints in that direction:—

FUTURE PUNISHMENT.

Let the fairest star be selected, like a beauteous island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth, and let them possess whatever they must love, and all that it is possible for God to bestow; let them be endowed with undying bodies, and with minds which shall forever retain their intellectual powers; let no Savior ever press his claims upon them, no God reveal himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their borders; but let society exist there forever, smitten only by the leprosy of hatred to God, and with utter selfishness as its all-prevailing and eternal purpose, then, as sure as the law of righteousness exists, on which rests the throne of God, and the government of the universe, a society so constituted must work out for itself a hell of solitary and bitter suffering, to which there is no limit except the capacity of a finite nature! Alas! the spirit that is without love to its God or its neighbor, is already possessed by a power which must at last create for its own self-torment a worm that will never die, and a fire that can never more be quenched!

—*Dr. Norman Macleod.*

If the sinner were really immortal, or destined ever to be immortal, there might be some plausibility to such talk; but the truth is, "The wages of sin is *death*," and every incorrigible sinner must be "cast into the lake of fire, which is the second death," at the judgment day. W. S.

CHRIST COMING WITH SAINTS.

We are frequently met with the claim that there are disembodied saints in heaven, from the fact that we read that Christ will bring the saints with him at his coming. The term rendered "saints" in these passages signifies "holy ones," and is often translated "*holy*," and often applied to *angels* as well as to human beings. "At the coming of our Lord Jesus Christ with all his saints"—*hagion*, holy ones. 1 Thess. 3: 13. "The Lord cometh with ten thousand of his saints"—*hagiois*, holy ones. Jude 14. We remark:

1. We know of a class of holy ones that are in heaven, often called angels; and we know from scripture testimony that they are to escort Christ from heaven to earth. Doubtless they are referred to in these texts.

2. But if it should be insisted that human saints are referred to, we freely give our opponents the full benefit of the claim, and rob them of their exposition even then, for Paul expressly says he will come "with *all* his saints"; and that would include the living ones, too, who must be "caught up" to "meet the Lord" before they can come with him; and they are to be caught up "together with" the resurrected saints. 1 Thess. 4: 16, 17. All will have *bodies* then; so disembodied saints cannot be meant, even if they exist. W. S.

WILL FIRE BURN GHOSTS?

It is claimed that death unsheathes spirit-men, and that the spirit man resembles the material body in which it formerly dwelt, having eyes, tongue, and limbs; that the material arm is the sheath for the spirit-man's arm; the material leg the sheath for the spirit-man's leg, and so on. Then when the material leg is amputated, the spirit-leg is disembodied, of course. Now if we would know whether the disembodied spirit-man can suffer pain by being cast into the fire, let us experiment on this disembodied spirit-leg. If it suffers pain when put into the fire, so will the whole spirit-man when engulphed in fire; but if the disembodied spirit-leg does not suffer pain by coming in contact with fire, neither would the entire spirit-man, when disembodied and cast into the fire, suffer any pain therefrom. The experiment has been made with a person after amputation, so thoroughly that, *provided* a spirit-limb were protruding in a disembodied state, it is proven that fire cannot give it the least pain. Then let the whole spirit-man be disembodied and put into the fire, and it could suffer no pain therefrom. Then why send ghosts to hell? W. S.

"THE BIBLE BANNER."—The first number of this new monthly is before us. Its general appearance is all that its friends could expect, and it contains valuable articles from several well known writers. Ten thousand copies of the first number are to be scattered over the land. Now is the time to subscribe, and to get others to subscribe; $1.00 per year, and a book free. Address *The Bible Banner*, 240 Broadway, New York. Send for a sample copy. W. S.

ADDRESS.—Occasionally friends write me at Boston, Mass., and Buchanan, Mich., and on business matters pertaining to both offices. Let it be remembered, (1.) that Brodhead, Wis., is my address; (2.) that business matters should be addressed to the resident Editor, and not to me. W. S.

For the World's Crisis.

REPORT OF CONFERENCES.

Our next meeting was in October, Yellerly school-house, where I labored thirteen years ago. Quite a number were converted to God and his truth, although they have not many privileges for meeting. Since that time some still live to praise God for the light that then shone into their hearts. Some have moved away, others have died, we trust in hope of living when Jesus comes. Our meeting commenced Thursday evening. Brethren Nason, Rines and Rhodes were present to preach the word. Many came from abroad to unite in laboring for the good of others, and were blest themselves in so doing. The brethren and sisters were strengthened, some were reclaimed, and are free in the Lord. The friends in the place opened their houses, where there was plenty of room for all, and many more. The inhabitants of Rome, mostly, are in sympathy with our Advent faith.

Our next meeting was held in Wayne Village, a new place. The Free Baptist house was kindly opened to us (as it was not in use), by request of Brn. Doughty and Brown. Bro. D. has been laboring in the neighborhood of the village a few years past, to good acceptance. A number have been hopefully converted. Meeting commenced Friday P. M. Brn. Bragg and Thomson, on their way west, stopped with us over Sunday. The truth was listened to with deep interest. The preaching was on the coming of Jesus and the Bible hope. Our meeting increased in interest to its close. No discordant notes; all in harmony with the one important theme—Jesus is soon coming, and a preparation for the event. In company with Bro. Doughty, I concluded to spend the following Sunday in the same place. Some said the Bible seemed like a new book, and it was astonishing they never saw it so before. Bro. Doughty has since baptized three, and others are waiting an opportunity to go forward. I was obliged to leave to attend the grove meeting in Robbins' school-house, Rome, Nov. 10th. The weather and traveling were unfavorable, but to our surprise found the house full, and Bro. Rines preaching to them on the final end of the wicked. Only a few brethren from abroad, yet our meeting was of deep interest. Much of the divine Spirit and power rested on the children. Sinners trembled. One young man returned to God and found pardon, confessed the truth, and rejoiced in hope. I was informed by his mother that he backslid by not obeying the call to preach. Thank God, he has something new to say, if he is called now. One lame sister came on foot four miles Sunday morning. Said she had not enjoyed herself so well for forty years, and thanked God for new light. Since our meeting there in June, quite a number have embraced the truth, for which we will thank God and take courage. Elder Tibbetts, of the Christian church, met with us. He is an able man. Has latterly embraced the life and death views. We have reason to thank our dear Father for what he is doing for us, in letting the light shine on us from his word.

Next, went to Buckfield. On our way took Bro. Doughty. Arrived in season for meeting. Met a few faithful ones ready to labor in harmony for the advancement of present truth. Bro. Kimball has been laboring in that place to good acceptance. Some have been redeemed. Our meeting was spiritual. Few out in the place, on account of not understanding the notice. All could say it was good to be there. Some received new light. Brn. Doughty and Haggett were there to help preach the word. One man said he believed the doctrine we preached, and wanted to return, and hoped to find pardon and live a christian. We thanked God for our meeting in Buckfield.

At Wayne the 24th. Held meetings over Sunday. The truth is taking a strong hold in Wayne Village. Many are stirred to search the Scriptures, to see if these things are so. The subject is discussed in the shops and stores. The work is still onward. One man said he ought to speak and confess the truth, for he had listened attentively, and could embrace it as Bible doctrine. Lord, help, is my prayer.

H. B. SEVEY.

☞ Love is life's most beautiful poetry, written upon the heart, and destined to a bright immortality.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HENNON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$161.73
Charles Pettibone	2.00
A Friend	1.00
M. A. Hardy	.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$20.00
A Friend	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$5 08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$532 69
P. W. Higgins	5.00
A Friend	.50
Mary A. Hardy	1.00
A Friend	3.00

For the World's Crisis.

A FEW WORDS.

I have just returned from Rutland and Castleton, where I have been preaching the last three Sundays and evenings to good congregations, with good attention.

I visited Bro. and Sister Mathewson, and preached two evenings to his people. They are very prettily situated with a loving people, where he has been for the last seven years. They appreciate his pastoral labor among them, and they, with all classes of the citizens of Castleton, are desirous that he may still stay and labor among them; but he has received an earnest call from Rutland to take the oversight of the Advent church there, and also a call from the Advent church in Worcester, Mass., to become their pastor, which he was considering when I left. Duty seems to demand of him, as he has been so long in Castleton, that he might do more good somewhere else. The church in Rutland need some one to look after their interest, and preach the blessed word of life, and are desirous that Bro. Mathewson come among them immediately. And they expect he will come, but the church in Castleton dislike to give him up. Bro. Mathewson is going through a trial of duty relative to the subject. He leaves (if at all) a harmonious and happy people, who are careful for his welfare. I had a pleasant time with them, and sympathize with them in their expected loss.

In Rutland the cause is prospering. Many have received our faith, especially the young people. It would do your soul good to see them confessing their loyalty to unpopular truth, and rejoicing together with joy unspeakable and full of glory.

Rutland is an important place, and the brethren should be interested and secure consistent preaching among them, as there is still a class that could, I doubt not, be reached and saved by it. The doctrine of the Bible and present truth they hearken to with deep interest, and if Bro. Mathewson decides to go there, the first of April will find him at his work in Rutland.

There are many churches in New England suffering for the need of consistent, faithful, constant preaching among them. Some have too much, and too great a variety, to keep love and harmony in the body. I do hope, considering the importance of the cause we represent, and the soon coming of our absent Lord, that Advent preachers and Advent churches may be zealous for the Lord of hosts, and give no countenance to inconsistent or faithless men to preach among them. We have a pure gospel; then let us have men with clean hands and pure hearts, with christian character above reproach, with even moderate ability, and a strong desire and determination to stand up for Jesus and serve him in spirit and truth, and the cause could but prosper under his administration.

The "signs of the times" should be kept before the people, with its relative doctrine, urging it upon them, not dogmatically, but persuasively, in the language of inspiration—"Knowing the terrors of the Lord, we persuade men."

Truth is mighty. The gospel of Christ is the power of God unto salvation to all who believe. Then let us use the sword of the Spirit, and trust the consequences to Him who can give the increase. L. BOUTELL.

Chelsea, Dec. 28th, 1870.

For the World's Crisis.

BATH CONFERENCE.

Our quarterly conference in Bath proved a precious season. Brn. N. G. Reed, H. D. Reed, C. F. Morse, H. F. Mitchell, Jarre Hill, C. Goud, and L. C. Wellcome were in attendance during some part of the session. The brethren and sisters were active in the work of the Lord, and the Spirit of love and union pervaded the meetings. The Lord was with us in power. Sinners and backsliders were awakened, and on Sunday evening nine came out for prayers. Some hard cases.

We felt it our duty to remain and have meetings another week. The interest continued to increase, new cases for prayer came up each evening, some twenty in all, and some ten or more have found peace and hope in the Lord. Many others are deeply convicted. It is a calm, deep, and thorough work of God. Members of other churches came in and confessed the Lord was with us and "bid us God speed." One man came out for prayer, and confessed he had been converted among the Baptists, years ago, run well for a season, became interested in Advent views, obtained some of our books to examine. His minister found it out, and warned him against them, advised him to burn the books. He did so, and lost his faith and hope in Christ. Has traveled over a large part of the world since, the last seven years, without light. The Lord led him into this meeting, and awakened his heart to turn to him. There is an example of blind ministers slaughtering the lambs of the flock.

The work is very encouraging in Bath, and I trust will go on. The truth of Jesus' soon coming is making much progress in that city.

L. C. WELLCOME, Scribe.

Dec. 25th, 1870.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—I can not go abroad, and can read but little at home on account of weak eyes; but I can remember Bible truths, although my memory of every-day things is very poor indeed. And my mind is mostly occupied with the great truths of Jesus' coming and kingdom, and with the writings of the prophets, where we have a kind of panorama of what is yet to be fulfilled. I happened to cast my eyes on a back number of the *Crisis*, Sept. 7th, 1870, and two articles which I admired; they did me good, for they related to a subject which I feel greatly interested in. They were by L. T. Cunningham and Frank Burr. Now I do not know either of those brethren, or where they live; if I did, I should like to correspond with them, for I see they are on the advance in relation to prophetic events. I would like to ask them, or any other brother or sister, two or three questions:—

Bro. Cunningham says, The work of destruction in reaping and cleansing the earth is by the Son of man, and takes place after his coming. And it will necessarily require some considerable time to accomplish this work of cleansing the sanctuary. I agree with him, and want to ask; What he understands by the sanctuary which is to be cleansed? and whether we have any clue to that considerable time? and whether Rev. 20 does not afford us just that clue?

Then in relation to Frank Burr's answer to certain questions by Bro. Smith, about the battle of the great day of the Lord, I wish to ask, Will not this day of the Lord be a thousand years, and will not this be the space between the resurrection of the righteous and wicked? I think Bro. Burr is correct, and has fairly proved that the nations will be gathered, and come up to make war against Jerusalem, and against Christ and his saints, according to Joel 3: 2, Zech. 14: 2, and Rev. 16: 14-16.

I praise God with all my heart for the writings of the prophets and apostles. If Bro. Cunningham or Burr will write to me (B. Spaulding, Chelmsford, Mass.), I should esteem it a favor, and answer such questions as I proposed, or throw any more light upon the glorious subject of the sanctuary, the day of the Lord, and the reign of Christ on the earth. My whole soul is alive to these glorious subjects. Though may outward man decays and my powers fail, yet my heart doth rejoice in God and Jesus Christ, and I love to look for, pray for, wait for, and expect his soon coming.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

I remember with gratitude the kindness and hospitality of brethren and sisters all over the country. The Lord bless and reward them. B. SPAULDING.

For the World's Crisis.

A REQUEST.

Dear Brethren and Sisters in Jesus:—I have a special request to ask of you, who love Jesus; and will you not at once comply with my request? Our dear sister, Anna E. McEllister (whose name we have often seen in this paper, one who has written such good poetry and other articles for the paper), is now in an Insane Asylum. My heart is moved with love and pity for her, and God only knows (besides myself) the many tears I have shed and the earnest prayers I have offered in her behalf. And now will you not all engage in earnest, united prayer to God for her restoration to health? She has been an invalid for years, and now she is insane. Is there not faith in the church, so that we can in

"Humble prayer,
All our wants to Jesus bear,
And by him be blest?"

I feel deeply for Sister Anna, although I have never seen her; yet for the past seven or eight years we have been like own sisters to each other, having known how to pity and sympathize with each other in sickness, and trials, and sorrows of this life. The Doctor gives but little encouragement as to her recovery, but God is able to restore her. Do, dear ones in Jesus, pray earnestly for her. This is a sad world. From the depths of my sad heart I cry, Come, Lord Jesus, and come quickly! L. B. WEAVER.

Extracts from Letters.

BRO. P. S. W. DEYO writes:—"After residing at Strawberry Point over fifteen years, I now write you from my new home in Charles City, Floyd Co., Iowa, a town of three thousand inhabitants, having two railroads, county buildings, and mill power from the beautiful Cedar river, fine chapels, and a large public school building. From here I can go with my team to eight different churches within a day. I have not left the brethren further east in the State for good, but shall visit them as duty may demand. I have not come here to be idle, nor to sow discord and make divisions. I am engaged and called to three churches, and I mean to keep a part of my time for missionary purposes, to work as in former days. I trust that I shall have the co-operation of all the lovers of truth, that the cause of Christ may prosper in all this region of country.

Eld. Sweeny, of Chicago, Ill., has just closed a debate with a Universalist. He used the same scripture we do for destruction; claimed its punishment was endless, but did not know what it was. Perhaps he has learned something in debating with Bro. Grant. Those wishing my labors will please direct as above."

BRO. S. W. THURBER writes from Omro, Wis.:—"I am in northern Wisconsin. Have been preaching in different towns to good acceptance. People after hearing for themselves become satisfied that we hold the truth in righteousness. Among other places, I visited Plover, by the request of some friends from the east. Gave out an appointment for two evenings. Threw two sixteen-inch shells into the enemy's camp, loaded with love for sinners. They took effect. The devil beat a hasty retreat, and left us to enjoy a glorious revival. The work of God went on with power for three weeks. There are two churches in Plover. Our meeting was held in the Presbyterian house for the most part of the time, in the Methodist the rest. The meeting-house soon overflowed with hearers. The effect of the truth was soon seen on all classes. Much good was done in Jesus' name. To God be all the glory. I found one of the best choir of singers to work in a revival, I ever saw. Their voices, sweetened with the grace of God, made melody in our hearts. I am just as happy as ever, and more so, filled with His love, kept by his power."

A. M. S. BENNETT writes from Hinsdale:—"As time rolls on, the signs spoken of by our Savior seem to thicken, all the jots and tittles are being filled up, and while men's hearts are failing them for fear, the sea and waves roaring, speak in thunder tones earth's doom is near; the saints are lifting up their heads, rejoicing because their redemption is near. It is so with some in this place. We have our prayer meetings on the Sabbath, at the school-house, at half-past ten o'clock, also Wednesday evenings. The Lord is with us. Praise his holy name. We have had six added to our number within the year; still our numbers are few; we seldom have preaching. Within the year we have had the labors of Brn. E. Cotton, W. W. Sutherland, and A. Comings, a few days at a time, which have been times of refreshing to the little flock."

BRO. GEO. THOMSON writes:—"We have just held a very interesting meeting at Fisher Valley, Wis., a new place. Some ten or twelve have started in the service of our Master, and we have taken the initiatory steps for organizing a church of believers in that vicinity. Pray for the lambs of the flock. We were greatly assisted by the labors of Eld. Graves, a true yoke-fellow in Christ."

Obituaries.

HOWLAND. Died, in Topsham, Me., Dec. 22d, 1870, Deacon George Howland, aged seventy-five years.

In the death of Bro. Howland, the community have lost one of its best friends, the poor one of their most benevolent sympathisers, the church of Christ on earth one of its most faithful, active, loving, and liberal members, while his family mourn the loss of an affectionate husband and father. Bro. H. has been a christian many years, and was one of the first to embrace the message of Christ's immediate coming, and for nearly thirty years has been one of its most faithful friends and supporters. He was one of those few men who make it a constant and special business to "devise liberal things" for the poor, and for the publishing of the gospel of the kingdom to the world. Many of the ministry, and others of our brethren, have enjoyed the society, hospitality, and liberality of Bro. H. and his godly wife, who were always glad to see any of the Lord's children, and to help them.

May the Lord comfort and strengthen our afflicted sister and the children, and other kindred, and prepare them all for the society of the redeemed, and the coming of our Redeemer. A large number of kindred, neighbors and friends, attended the funeral on the 24th, to whom the writer preached from 1 Cor. 15: 26. May some seed fall into good ground. I. C. WELLCOME.

CONLEY. Killed, Dec. 14th, 1870, Bro. George W. Conley, son of Eld. R. Conley, M. E. minister of Watertown, Floyd Co., Iowa, aged twenty-seven years, four months, and three days.

We tried to comfort the mourners from the text of his choice, Job 19: 25-26, which they much needed in this hour of trial.

PETER S. W. DEYO.

MORTON. Died, in North Adams, Mass., Dec. 2d, Elisha Morton, aged seventy-two years.

He sleeps in Jesus. Funeral discourse by the writer, from Eccl. 9: 5, 6. E. WARREN.

QUIGGLE. Died, in Merrimack, Wis., Dec. 23d, at the residence of her grandfather, H. M. Jones, of congestion of the lungs, Abbie E., twin daughter of D. M. and Emma J. Quiggle, aged one year, six months, and twenty-six days.

HUMPHRIES. At his residence in New York, of apoplexy, Nov. 16th, 1870, Bro. Robert Humphries, in his fifty-ninth year.

Summary of News.

FOREIGN.

Cable News.

OPENING OF THE BOMBARDMENT OF PARIS.

LONDON, Dec. 27. The bombardment of Paris was opened this morning at sunrise, and was continued throughout the day. From the Saxon side shells of immense dimensions were thrown from the largest siege mortars into Fort Avron. The fort replied promptly, and kept up a steady fire all day. The city has not been touched as yet, but the bombardment is expected to become general before daylight to-morrow morning, when it will be impossible for the city to escape farther.

Dispatches from Versailles announce great activity among the German troops, and it is generally conceded that the bombardment of the city of Paris has finally begun in earnest.

The *Guardian* contains the statement that King William and the Princess Royal of Prussia wrote to the Queen that they were opposed to the marriage of Princess Louise with Marquis Lorne. The Queen replied with vehemence, advising them to mind their own business. This incident has materially changed the feelings of the Court toward Germany.

VERSAILLES, Dec. 23. A scheme to assassinate the King, Von Moltke and Bismarck was discovered here a few days since. A number of strangers arrived in the city on Wednesday, when the gates were closed and the citizens ordered to remain in their houses on the pain of death. Patrols then searched every place and arrested 200 persons, of whom 70 were armed with guns and pistols.

INTENSE EXCITEMENT IN ENGLAND.

LONDON, Dec. 26. There is intense excitement in this city consequent on the alarming intelligence that the Prussians have virtually committed an act of belligerency that in former days of English pluck would have been sufficient to provoke war. Six English trading vessels have been sunk in the Seine by the Prussians for the avowed purpose of obstructing the navigation of the river. I can convey you no idea of the effect of this news on this city. Men read it on the newspaper bulletins and then turn away with involuntary closed fists and indignation in their eyes that would be very dangerous to the "peace at any price man" if he should chance to come along at that moment. It is expected that this will awaken a feeling throughout the country that marks the turning point in the promotion of English public opinion when men agree to sink their differences and avenge their insulted honor.

The *Times* has published an extra, a most unusual course, and endeavors to calm the public sentiment by expressing the hope that the report is exaggerated, and expresses a strong conviction that the Prussians would not commit so suicidal an act. The people will not listen to this, and point to the dispatch with indignation, which further states that the British Vice Consul at Rouen has presented to the Prussian commander at Rouen an indignant and formal protest against this act of spoliation committed upon British subjects. This is regarded here as a confirmation of the truth of the dispatch, and the *Standard* and other conservative papers have bitter war tone articles calling upon the Government either to resign or to declare itself insulted, and take the needful means for the correction of this outrage upon the British flag.

THE PUBLIC SENTIMENT IN FRANCE.

The Count de Chandowidy, minister delegate for foreign affairs, in an interview at Bordeaux on the 22d, said:

"No Ministry or Constituent Assembly or Government could for a moment treat for peace under the conditions now imposed by the Prussian Government. There is scarcely a man in France but laments the war, yet scarcely one willing to allow the Government to give up territory. I have great hopes that the Prussians will soon be driven out of France. The present Government is not fighting for political motives, but for honorable peace. The Government is obliged to restrain rather than excite patriotism. We need arms and artillery, but we have offers of more than we want from England alone." In regard to the position of England, the Count said: "England has not raised herself in the scale of nations by her recent action on continental matters. She is now committing the same mistake that France committed in '64. In order to have her neighbor chastised, she has allowed her to be humiliated beyond endurance, and even allowed her territory to be violated. There are other means besides drawing the sword by which a great power like England can make her influence felt. Those means she neglected to use, and now finds herself insulted by Russia. The delays in the meeting of the proposed Congress only give Russia time to make her preparations surer in the coming spring. Prompt action would have been England's true policy, and with Austria ready to join her in the moral and material support of England would clear France of invaders in a fortnight, and show the rest of Europe that there is a limit which the most powerful armies must not pass. Such an alliance would be approved by the civilized world, for it would prove that it was not an alliance of conquest. France is now struggling for existence. If she is crushed England will feel the loss more than any country. England cannot dream of the consequences if she should allow France to be exterminated. Russia will then do what she pleases in the East and Prussia in the West. England, without a single ally, will cease to belong to the family of European nations, and will be reduced to a third class power.

BORDEAUX, Dec. 29. The president of Gambetta has given a great impetus to military preparations. Troops are rapidly going forward to the armies in the field. Many were sent hence to-day who just arrived from the south of France. Cannon of a new pattern and small arms, as well as ammunition, have largely been sent to the front.

VERSAILLES, Dec. 29. The Prussian 12th Corps has occupied Mont Avron, after one day's bombardment. The French in their retreat left behind their dead, and many gun carriages and rifles.

LONDON, Dec. 29. The Germans in the Eastern Department are retreating. They have already evacuated Gray in the valley of Saone.

A proclamation has been issued by the Prussian Government placing under blockade all the ports of France now occupied or hereafter captured by the German forces.

The harbor of Kiel is closed by ice.

The Paris press is opposed to the participation of the French in the Congress of the Powers on the Eastern question.

Earl Granville has received a dispatch from the Prussian Government at Berlin, apologizing for the outrage on the English vessels in the Seine, and stating that pecuniary indemnity will be given if demanded, and announcing that the military commander who was guilty of the outrage had been court-martialed and dismissed from the service.

Dec. 30. A correspondent writing from Wilhelmshohe, under date of Dec. 12th, says that the Emperor enjoys health, and daily takes an airing on foot or horseback. He speaks freely on the chances of his restoration. "It would be quite well," he said, "if it were publicly understood that I never intend to remount the throne on the strength of a military pronunciamento, by the aid of the soldiery just as little as by that of Prussia. I am the sole sovereign who governs next by the grace of God, by the will of the people, and I shall never be unfaithful to the origin of either. The whole people which has four times approved of my election must recall me by its deliberate votes, else I shall never return to France. The army possesses no more right to place me on the throne than have the lawyers or loafers to push me from it. The French people whose sovereign I am has the sole decision."

CONSTANTINOPLE, Dec. 29. The declaration of the independence of the Danubian Principalities has been announced here, and causes a profound sensation.

LONDON, Dec. 31. The intensely cold weather causes fearful mortality among the German wounded. Nearly all the occupants of fifty-six carriages, filled with soldiers wounded at the assault upon Belfort on the 21st of December, were frozen to death before the train reached Chatenois.

BORDEAUX, Jan. 1. A balloon has arrived in this city, bearing dispatches from Paris. The populace are quiet and hopeful, however, notwithstanding the fact that after the exhaustion of the present supply of provisions their next food may be the meat of dogs, cats and perhaps rats that infest the bowels of the city. The patriotism of the people is irrepressible, and their determination to hold out while life lasts, is more evident now than ever.

CONSTANTINOPLE, Jan. 2. A renewal of the differences existing between the Khedive and the Sublime porte, concerning the subject of an armament, has just taken place.

BERLIN, Jan. 2. The court at Berlin believes that Paris will soon capitulate. Significant interchanges of courtesies are continual between Berlin and Wilhelmshohe. The Emperor is confident of his restoration. The spirits of the Empress are depressed. She spends most of her time in weeping and praying for the return of peace.

LONDON, Jan. 2. Mezieres has been occupied by the Germans.

The French have evacuated their fortified position on the northeast of Paris, and the forts around the city remain silent.

DOMESTIC.

THE SECOND ADVENT AT HAND.—A discourse of a somewhat unusual character was delivered at St. Paul's church on Sunday evening last, in which it was attempted to show that the last Advent is not very far in the distance, and might come any day or any hour, though the day and hour, it was said, no man could know. But it was affirmed that the true church of Christ would not be in darkness, that the day should overtake them as a thief. The faithful had always been forewarned of the approaching judgments of God, as in the days of Noah and Lot, and so it would be at the end of the present dispensation.

According to the best interpreters every consecutive prophecy terminated at just about the present time. In illustration of this, special reference was made to the four monarchies of Daniel, the fifth being the Divine kingdom established only upon the demolition of the others.

The question dividing christian students was as to the nature of the events characterizing the new dispensation. Some suppose the world must be converted, but this it was affirmed was not taught in the Scriptures, and was never taught in the church for fifteen hundred years. Reference was also made to the condition of the papacy, and also to the political agitations and tendencies of the times, to the lax faith of the Church, and also to the physical phenomena witnessed in earthquakes, electric storms, etc., which it was affirmed were rapidly multiplying and were, according to the Bible, prophetic omens of the near approach of the dispensation of judgment. It was said the Archbishop of Canterbury and many thousands of clergy were holding these views. There was present a large congregation, which listened with an attention equal to the unusual character of the discourse to the end.—*Des Moines Iowa Register, of Dec. 20th.*

THE MOUNT CENIS TUNNEL.—Two great engineering achievements completed were the memorials of the year 1869, viz., the Pacific Railroad and the Suez Canal; the year 1870 has a similar honor in the completion of the Mount Cenis Tunnel—a work of unexampled magnitude as a tunnel through the solid ground. It is in length seven miles and 3773 feet, or three miles longer than the Hoosac Tunnel. It was begun in 1858, and the progress at first was very slow. In the year 1860 only 1144 feet were bored, in 1865 the distance accomplished was 4079 feet, in 1867 it was 5035 feet, while in 1869 the advancement was no less than 1820 metres, which is somewhat above the same number of English yards. At this time it was estimated that the work would be finished in April, 1871, and the railway through the tunnel would be opened in about six months more. The rate of operation, therefore, has been constantly and unexpectedly on the increase. This is an encouraging fact for our Hoosac Tunnel borers. At the close of the year 1867 the outlay upon the Mount Cenis Tunnel had been about $8,000,000; and it was calculated that the total cost would reach the sum of $12,000,000, or something more than $1,500,000 a mile. It was intended to hold a Universal Exposition at Turin in 1872, in honor of the completion of this gigantic enterprise. The Franco-Prussian war has for the time suspended the project, although it will probably be revived.—*Boston Journal.*

ENGLAND AND THE PAPACY.—Mr. Gladstone's note, announcing that the government has taken care to make the provision necessary for the protection of the person of the Pope, and adequate to support his dignity, personal freedom, and the independence of his spiritual functions, excites surprise and criticism. The government, by such a declaration, made at this moment, intends the double purpose of influencing the great Catholic meeting at St. James' Hall, on Friday, and conciliating the feeling in Ireland, where rumors of impending difficulty with America already cause alarm.

THE BIG TREE.—A section of one of the famous big trees of California is now on exhibition in the library-room adjoining Lower Farwell Hall. It is seventy-six feet in circumference, and was taken from a tree measuring 275 feet in height and seventy-eight feet in circumference. The tree is estimated to be over 1,500 years old, and is a genuine specimen of the "Sequoia Gigantea," from the forest of big trees in Mariposa County. The exhibition is well worth a visit.—*Chicago paper.*

In Brief.

— The Prussians have lost heavily in battles and from sickness in the north and northeast of France. The villages are encumbered with German wounded. Great numbers of German soldiers are suffering from opthalmia. There are 18,000 sick and wounded Germans at Chalons sur Marne.—The French balloons, with a fair wind, go about as fast as the express trains on American railroads.—The French have resolved to defend Cambria at all hazards. There is a force of two thousand Bretons at St. Quentin, twenty-five miles south of Cambria.—The expedition sent to Oran to observe the eclipse was a failure.—The French Vice Consul in the Island of Jersey has ordered all the French refugees to report at the army headquarters for service in France immediately. All who fail to comply with the order are to be considered deserters.—It is officially stated that Paris has provisions to last until the end of March.—Once more the complaint comes from every quarter that water is scarcer than ever. Wells are drying up everywhere, factories are stopping for want of power, streams are shrunk to the very lowest water mark, and a general apprehension prevails that the worst is not yet. Should the winter continue severe without rain, the dearth of water will [illegible]

Notices.

☞ Notice.

Our place of worship will be changed, on and after Jan. 1st, 1871, from Library Hall, Chelsea, to Granite Block Hall, corner of Broadway and Fourth streets, up two flights of stairs. Entrance on Fourth street. By order of Committee,

E. G. KINGSBURY, Chairman.

Mass. State Conference.

The time has almost arrived for the next quarterly session of the Mass. State conference. What church desires to have us meet with them? Let us awake! Let it be known soon. We would do all we can for Jesus. Any church wishing the conference to meet with them, will do us a great pleasure and the cause good by writing to the President or Secretary at once.

GEO. A. STREETER, Sec. of Conf.
North Dana, Mass.

Notice.

If any of the churches in Mass. desire the quarterly conference to hold a session among them in the month of January, let us know it soon, and preparation will be made, and the meeting notified.

L. BOUTELL.

R. I. and East. Conn.

The R. I. and East Ct. Conference will hold its thirteenth annual session with the church at Rocky Brook, R. I., commencing Wednesday, Jan. 4th, at two o'clock P. M. Our preaching brethren are reminded that a resolution was passed at our last session requiring them to report at each annual meeting, either in person, or by letter. It is hoped that all will make a special effort to attend. *All* our churches are requested to send delegates. Where delegates are not chosen, it becomes the duty of the church clerk to send in a written report. Letters should be mailed the first of the week. Come at the commencement, and remain until the close. C. H. SWEET, Clerk.

Dedication.

The Lord willing, the meeting-house at Newcastle, N. H., will be dedicated to the Lord, Jan. 18th, 1871, services commencing at ten o'clock A. M. Dedication sermon at 2 o'clock P. M.

Also the meeting-house at South Berwick, Me. (Great Works), Jan. 22nd, 1871.

The Lord has been very good in blessing the New Hampshire Tent Mission, and as it has beat its way into those places with the living word, hearts have been made to yield to the economy of grace. These houses are the result. We give a cordial invitation to all the Lord's children to attend. Let prayer go up to God in behalf of these meetings. For the brethren,

D. M. LEAVITT.
G. W. BROWN.
J. C. SHOREY.

Notice.

Preaching brethren wishing to visit the church in Worcester, will please consult one of the following committee, appointed for the year 1871, before sending their appointments:

WM. F. COLLIER.
H. W. BUXTON.
E. G. HIGGINS.

Notice.

A protracted meeting will be held at East Rochester, N. H., commencing Sunday, Jan. 29th, and hold through the week, and over the following Sabbath. Elds. D. M. Leavitt, G. W. Brown, T. W. Piper, and others, will preach the word. We desire that the brethren who labor with the Lord will be present to add strength to the work.

For the church, J. C. SHOREY.
JAS. QUIMBY.

Notice.

Preachers visiting Lawrence, Mass., to preach, will please stop with Bro. F. FLANDERS, 44 Morton street. By order of the church.

Notice.

There will be a meeting of days in the Dodge school-house, Perkins' Plantation, commencing Friday evening, Jan. 6th, and continue as long as thought best. Brethren and sisters are invited to come and labor for the salvation of sinners. Will our preaching brethren come? Call on Brn. Howland, Searles, Sr. Parlen, and others.

For the Brn., H. B. SEVEY.

Minnesota Conference.

The ninth annual conference of the Advent Christian Church of Minnesota will convene at Winona, Friday morning, January 20th, 1871, at nine o'clock.

Special attention is called to the following, to facilitate the business sessions:

1. The officers of the different quarterly conferences will prepare written reports of business transacted in their respective districts the past year, together with an account of money raised by quarterly and church collections as provided in the constitution.

2. As it is desirable to make up the statistics of the conference at this session, each church is requested to report its present membership and the number added the past year.

3. Each church is entitled to one delegate for every eight members; and as business of special importance will be transacted, every church ought to be represented.

4. In case any of the preaching brethren are not able to be present, they are especially requested to report by letter.

There will be service on Thursday evening previous. Eld. P. Ramer and Bro. A. A. Gilbert will meet friends at the depot, and those coming with teams will call at their houses.

EDWIN T. HIMES, Sec'y.

P. S. Since writing the above, Bro. Ramer informs me that the Advent Christian Church at Winona is so far completed, that it will be ready for the use of the conference. It is built on Broadway, near the corner of Winona Street. He also says he will effect an arrangement with the Winona and St. Peter R. R., so that brethren can come over that road at reduced rates. We can not state positively that the arrangement is now made; but before purchasing tickets on that road, let the friends inquire for *excursion tickets to conference at Winona.* E. T. H.

Notice.

A protracted meeting will be held at London Ridge, N. H., commencing Thursday, Jan. 12th, and continue over the Sabbath following. Eld. D. M. Leavitt, and others, are expected to be present. All are invited.

For the church, DANIEL L. MOORE.

Notice.

By the grace of God, there will be a protracted meeting held at Lisbon, N. H., commencing Jan. 10th, at 7 P. M., to continue over the following Sabbath. We desire that brethren who labor with the Lord, will be present to add strength to the work. A. DAMON.

Notice.

The next quarterly session of the Conn. A. C. Conference will be held in Yalesville, Conn., commencing Wednesday evening, Jan. 4th, 1871. We hope every church in the State will be represented by their delegates at this conference.

H. H. DICKINSON, President.
B. HITCHCOCK, Secretary.

Notice.

I wish to say to friends in western New York, that I shall not return home till late in the month of January. Letters will reach me if sent to Danbury, Ct., care of V. R. Fenn, till Jan. 7th, and afterward at the different places of appointment in connection with my name. E. S. JENNINGS.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 20th, 27th, and 28th, and Sunday, Jan. 29th. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls.

E. S. MOULTON.

Notice.

At the Ohio State Conference, Bro. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Bro. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. P. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon, Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Bro. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rast, Stryker; Wm. Seddall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. H. Terwilliger, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us im- [illegible]

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
T. M. Preble......Sabbath, Jan. 8th
Hiram Munger......Sunday, Jan. 15th

BOSTON, (Branch Chapel), 1725 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7½ P. M.
JOHN G. HOOK, Sunday, Jan. 8th, and onward every evening except Saturday evening.

CHELSEA, MASS.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street. (Up two flights of stairs.)
J. Couch......Sunday, Jan. 8th
M. Batchelor......Sunday, Jan. 15th
S. S. Brewer......Sunday, Jan. 22d
H. Munger......Sunday, Jan. 29th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
A. Simpson......Sunday, Jan 8th
T. M. Preble......Sabbath, Jan. 15th
John Couch......Sunday, Jan. 22d
J. S. White......Sunday, Jan. 29th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

Rye, N. H......Sunday, Jan. 8th
Natick, Mass......Sunday, Jan. 22d
C. GOODRICH.

Chicopee, Mass......Jan. 12th
Springfield, Mass......Jan. 13th
New Britain, Ct......Sunday, Jan. 15th
Southington, Ct......Jan. 17th
New Haven, Ct......Jan. 18th
New York City (Cooper Institute)......Sun., Jan. 22d
Holden, Mass......February 5th
Wakefield, Mass......February 19th
J. S. WHITE.

Lawrence, Mass......Sunday, Jan. 8th
Portsmouth, N. H......Friday evening, Jan. 20th
and over Sunday, the 22d. M. BATCHELOR.

New Bedford, Mass......Sundays, Jan. 8th, 15th, 22d, and 29th. GEO. A. BROWN.

Natick, Mass......Sunday, Jan. 8th
L. T. CUNNINGHAM.
Brn. wishing to hear on the evidences of the Lord's coming, write me. At liberty after the above date.

Hampton, N. H......Sunday, Jan. 8th
Melvin Village, N. H......Sunday, Jan. 15th
Rye, N. H......Sundays, Jan. 22d and 29th
Bro. Willey will probably be with me.
J. H. F. VARNEY.

Portland, Me. (Union Hall)......Sunday, Jan. 8th
L. BOUTELL.

Meredith Neck, N. H......Sabbath, Jan. 8th
Meredith Centre, N. H......Sabbath, Jan. 15th
NOAH GLIDDEN.

Guilford, N. H. (White Oaks)......evening, Jan. 7th
and Sunday, Jan. 8th.
Manchester, N. H......Sundays, Jan. 15th and 22d
East Acworth, N. H......Sunday, Jan. 29th
C. H. FLETCHER.

Melvin Village, N. H......Sunday, Jan. 8th
WM. BODGE.

Savoy, Mass. (New State) Jan. 8th, and every other Sunday until further notice. MRS. E. WARREN.

Portsmouth, N. H......Sunday, Jan. 8th
Huntington, Mass......Sunday, Jan. 15th
Southington, Ct......Sunday, Jan. 22d
Lynn, Mass......Sunday, Jan. 29th
E. OWEN.

Providence, R. I......Sunday, Jan. 8th
Webster, Mass......Sunday, Jan. 15th
Seabrook, N. H......Sunday, Jan. 22d
MRS. L. M. STODDARD.

North Dorchester, N. H. (Union school-house) evening, Jan. 7th, and over Sunday.
North Haverhill, N. H......Friday evening, Jan. 13th
Campton, N. H. (Bump school-house)......eve., Jan. 21st
Holderness, N. H. (True school-house) Sun., Jan. 22d
DANIEL D. PAGE.

West Groton, Vt. (Ricker school-house) evening, Jan. 14th, and over Sunday. GEO. E. BROWN.
DANIEL D. PAGE.

Bridgewater, Vt......Sunday, Jan. 8th
Claremont, N. H., Saturday evening, Jan. 14th, and over Sunday. Let friends all around rally for one good meeting.
Windsor, Vt......evenings, Jan. 18th and 19th
West Fairlee, Vt......Sunday, Jan. 22d
Rutland, Vt......Sunday, Jan. 29th
H. F. CARPENTER.

Goffstown Village, N. H......Sunday, Jan. 8th
Holderness, N. H. (Brick school-house) Sun., Jan. 15th
Lisbon, N. H., Tuesday evening, Jan. 17th, every evening through the week, and Sunday, Jan. 22d.
North Haverhill, N. H. (Brick Church) eve., Jan. 23d
Warren Village......evening, Jan. 24th
Meredith Village......evening, Jan. 25th
Alton (Stockbridge Corner)......evening, Jan. 26th
Seabrook, N. H......Sunday, Jan. 29th
Deerfield, Old Centre......evening, Feb. 2d
North Sutton (at Bro. Israel Andrews' house) Sunday, Feb. 5th.
Sutton Mills......Tuesday evening, Feb. 7th
Rye, N. H......Sunday, Feb. 12th
North Barrington, N. H. (Felker school-house) Sunday, Feb. 19th. J. PIKEMAN.

North Lisbon, N. H......evening, Jan. 5th
East Lyman, N. H. (Pond school-house) eve., Jan. 6th
Swift Water, N. H......Sunday, Jan. 15th
A. A. HOYT.

Keene, N. H......evening, Jan. 12th
North Springfield, Vt......Sunday, Jan. 15th
Dinsmore Hill......evenings, Jan. 17th, 18th and 19th
Bridgewater, Vt......Sundays, Jan. 22d and 29th
GEO. A. COLE.

Lewiston, Me......Sundays, Jan. 22d and 29th
AUSTIN W. TAYLOR.

Woodstock Valley, Ct......Sunday, Jan. 8th
A. MORSE.

Waterbury, Ct......Sunday, Jan. 8th
A. ELLIOTT.

Montgomery, Mass......Sunday, Jan. 15th
GEO. A. STREETER.

Low Hampton, N. Y., 6½ P. M......Jan. 5th, 6th, and 7th and over the Sabbath.
Hoosick, N. Y......Sabbath, Jan. 22d
C. PIKE.

Lowell, Mass......Jan. 11th
East Boston, Mass......evening, Jan. 13th
Lawrence, Mass. (Chapel)......Sunday, Jan. 15th
Nashua, N. H......evening, Jan. 17th
East Canaan......Jan. 19th
North Haverhill (Union House)......Sunday, Jan. 22d
North Benton......Jan. 24th
Dalton, N. H. (John's River school-house) Jan. 26th
Colebrook, N. H. (Kidderville)......Sunday, Jan. 29th
Caswell Borough, P. Q......Sunday, Feb. 5th
U. G. LADD.

Great Falls, N. H......Sunday, Jan. 29th
JOSEPH W. WHITE.

Rutland, Vt......Sunday, Jan. 8th
Poultney, Vt......Sunday, Jan. 15th
Fort Edward, N. Y......Sunday, Jan. 22d
MRS. E. S. JENNINGS.

Webster, Mass......Sabbath, Jan. 8th
Wakefield, Mass......Sabbath, Jan. 22d
H. MUNGER.

Manchester, N. H......Sunday, Jan. 8th
GEO. W. BROWN.

Bradford, N. H. (Bush meeting-house) Sabbaths, Jan. 8th and 15th.
Fisherville, N. H. (Sander's Hall) Sabbath, Jan. 22d
SIMEON HOBY.

Moultonborough Corner, N. H......Sabbath, Jan. 8th
North Haverhill, N. H......Sabbath, Jan. 15th
Lisbon Village, N. H......evenings, Jan. 18th to 21st and over the Sabbath. T. W. PIPER.

Nottingham, N. H. (at the Hall)......Sabbath, Jan. 8th
East Rochester, N. H......Sabbath, Jan. 15th
Great Falls, N. H......Sabbath, Jan. 22d
S. S. MOONEY.

Dover, N. H......Sunday, Jan. 8th
East Rochester......Sunday, Jan. 15th
If any of the above conflict, write me at Great Falls, N. H. J. BICKFORD.

Hampton, N. H......evening, Jan. 5th
Alton Corner, N. H......evening, Jan. 9th
Sandwich, N. H. (Vittum school-house) Sunday, Jan. 15th. (Lord's Supper.)
Malvin Village, N. H......Sunday, Feb. 5th
Manchester, N. H......evening, Feb. 15th
Goffstown, N. H......Sundays, Feb. 19th and 26th
E. S. MOULTON.

Wilbraham, Mass......Sabbaths, Jan. 8th and 15th
Woodstock Valley, Ct......Sabbath, Jan. 22d
Webster, Mass......Sabbath, Jan. 29th
P. S. BUTLER.

North Abington, Mass......Sabbath, Jan. 8th
Plymouth, Mass......evening, Jan. 10th
Lawrence, Mass......evening, Jan. 11th
Exeter, N. H......evening, Jan. 12th
Seabrook, N. H......Sabbath, Jan. 15th
Ryd, N. H......[illegible]
Dover, N. H......Sabbath, Jan. 22d
Biddeford, Me......Sabbath, Jan. 29th
Lewiston, Me......Feb. 5th and 12th
Bath, Me......Sabbaths, Feb. 19th and 26th
C. H. SWEET.

New Britain, Ct......Sunday, Jan. 8th
North Manchester, Ct......Sunday, Jan. 15th
G. L. WHITE.

Seabrook, N. H......Sunday, Jan. 8th
Farmington, N. H......Sunday, Jan. 15th
J. G. SMITH.

East Acworth, N. H......Sabbath, Jan. 8th
Northville, Newport, N. H......Sabbath, Jan. 22d
[illegible]

Epsom, N. H. (Marden's Corner)......Sunday, Jan. 8th
C. R. PARSONS.

Rye, N. H......Sabbath, Jan. 15th
S. JULIA BOSWELL.

Middlesex, Vt......evenings, Jan. 11th and 12th
Stowe, Vt., evenings, Jan. 13th and 14th, Sunday, Jan. 15th, evenings through the week, and Sunday Jan. 22d.
Plymouth, Vt......Sunday, Jan. 29th
Z. T. WOOD.

Springfield, Mass......Sundays, Jan. 8th and 15th
West Meriden, Conn......Sunday, Jan. 22d
Springfield, Mass......Sundays, Jan. 29th and Feb. 5th
WM. N. PILE.

North Benton......Sunday, Jan. 8th
and onward as may be duty. WM. H. SHAW.

Pownal, Vt. (Union Church)......Sunday, Jan. 8th
ELLEN E. TOWSLEE.

Wellsville, Ct......Sunday, Jan. 8th
Roxbury, Ct......Sunday, Jan. 15th
Pawling, N. Y......Sunday, Jan. 22d
Lakeville, Ct......Sunday, Jan. 29th
H. K. WALLING.

Goffstown, N. H......Sunday, Jan. 15th
Biddeford, Me......Sabbath, Jan. 22d and 29th
D. F. LEAVITT.

Philadelphia, Pa......Sunday, Jan. 8th
Camden, N. J., three o'clock P. M......Sunday, Jan. 8th
F. H. BURBANK.

Rochester Plains, N. H......Sunday, Jan. 8th
EDWIN B. WELLS.

Hartford, Ct. (Bliss Hall)......Sabbath, Jan. 8th
Warehouse Point......Tuesday evening, Jan. 10th
Warehousepoint, Ct......Sabbath, Jan. 15th
Danielsonville, Ct......Sabbath, Jan. 22d
J. T. DIXON.

Guilford, Ct......Sunday, Jan. 8th
Madison (Norton Town school-house) eve., Jan. 9th
At Bro. Marvin Foster's......evening, Jan. 10th
Guilford, Ct......evening, Jan. 11th
S. WOODRUFF.

Whitefield, N. H......evening, Jan. 4th
North Haverhill, N. H......evening, Jan. 5th
Warren Summit, N. H......evening, Jan. 6th
East Canaan, N. H......Sunday, Jan. 8th
Meredith, N. H. (Dolloff Hall)......evenings, Jan. 12th and 13th.
Lake Village, N. H......Sunday, Jan. 15th
Pittsfield, N. H......evenings, Jan. 16th and 17th
Northwood Narrows, N. H......evenings, Jan. 18th, 19th and 20th, and over Sunday, the 22d.
Rye, N. H......Sunday, Feb. 5th
Seabrook, N. H......Sunday, Feb. 12th
WM. C. STEWART.

Fort Edward, N. Y., Jan. 9th, through the week, evenings, and over the 15th.
Wallace Station, Steuben Co., 2 P. M., Jan. 21st, and over Sunday, the 22nd, or at Avoca (if so arranged) Sunday evening.
Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may arrange), evening, Jan. 24th, and over the following Sunday. C. F. SWEET.

Wrightville, Ct......Sunday, Jan. 8th
WM. J. RIPLEY.

Providence, R. I......Sabbath, Jan. 22d
T. M. PREBLE.

New Milford, Ct......Sunday, Jan. 15th
WM. J. RIPLEY.

Dayton......Sunday, Jan. 8th
J. L. CHUTE.

Gardiner, Me. (Booker school-house)...Sun., Jan. 8th
Bowdoinham (Lancaster school-house) Sun., Jan. 15th
L. D. TOTMAN.

Belgrade Depot, Me......Sunday, Jan 8th
Windsor, Me., (Prebble school-house) Sun., Jan. 15th
Jefferson (where Bro. Somes may appoint)...Jan. 22d
Augusta (Ballad school-house)......Sunday, Jan. 29th
THOMAS HINES.

Piermont, N. H. (Clay meeting-house) Sab., Jan. 8th
West Plymouth, N. H. (Brick school-house near Bro. Nelson's) Sabbath, Jan. 15th. A. H. CLARK.

Waterbury, Ct......Sunday, Jan. 15th
and onward for two weeks. H. K. FLAGG.

Lake Village, N. H......Sunday, Jan. 8th
ALLEN DAMON.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

North Easton, Mass. (Ripley Hall)......every Sunday
GEO. WATON.

WORCESTER, MASS.
S. S. Brewer......Sunday, March 5th
J. Couch......Sunday, March 12th

LOWELL, MASS.
W. H. Mitchell......Sundays, Jan. 8th, 15th, 22d, 29th

FITCHBURG, MASS.
S. S. Brewer......Sundays, Jan. 15th and 29th

PORTSMOUTH, N. H.
Mrs. L. M. Stoddard..Sundays, Jan. 29th and Feb. 5th

WESTFIELD, MASS.
James Hemenway......Sunday, Jan. 8th

CONCORD, N. H. (Centre Street.)
D. M. Leavitt......Sabbath, Jan. 8th
L. Boutell......Sunday, Jan. 15th
A. Damon......Sabbath, Jan. 22d
C. H. Fletcher......Sabbath, Feb. 5th

CONCORD, N. H., (at the Bethel.)
U. G. Ladd......Sunday, Jan. 8th
A. Simpson......Sunday, Jan. 15th
C. S. Shattuck......Sundays, Jan. 22d and 29th
E. Owen......Sunday, Feb. 5th
E. S. Moulton......Sunday, Feb. 12th

EXETER, N. H.
E. S. Moulton......Sunday, Jan. 8th

COLLINSVILLE, CT.
S. Woodruff......Sabbath, Jan. 15th
H. K. Flagg......Sabbath, Jan. 29th

PLEASANT VALLEY, CT.
Z. Ford......Sunday, Jan. 8th

WINSTED, CT.
H. H. Dickinson......Sunday, Jan. 15th

SOUTH ELLIOT, ME.
M. Harmon......Sunday, Jan. 8th
B. S. Emery......Sunday, Jan. 15th
Wm. C. Stewart......Sunday, Jan. 29th

PORTER VILLAGE, ME.
T. P. S. Hampson......Sunday, Jan. 31st

PORTLAND, ME.
A. Ross......Sundays, Jan. 1st and 8th
John Couch......Sunday, Jan. 15th
Joseph W. White......Sunday, Jan. 22d
Charles Goodrich......Sunday, Jan. 29th

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Letters Received.

C Mendenhall, E B Wells, J. B., S A Ingham, E Quiesle, P N W Deyo, S K Gibson, I C Wellcome, S Hall, E T Himes, G Thomson, L B Weaver, D Coggswell, E Warren, J Dinkle, R N Scott, H Curtis, I K Lombard, H F Wade, M D Avery, D F Newton, L Boutell, E P Sergison, G A Streeter, A N Seymour, M F Chilson, G E Merrill, A F Dugger.

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For the World's Crisis.

JESUS PASSES BY.

O sinner, Jesus passes by,
And looks on you with pitying eye;
Behold! he waits, and waits to see
If from your sins you now will flee.

With wonder angels see him wait,
To welcome you to Zion's gate;
And as you hear his voice of love,
Spurn not the heavenly wooing Dove.

O sinner! Jesus passes by,
And still he waits; to him then fly;
Before him bow in humble prayer;
To meet your Judge, oh, now prepare.

O Lord! I come, and now forgive
My sins, and let a rebel live;
For thee, the world I here forsake,
For thee I'll live, for thee I'll speak.

O Savior mine! thy name I bless
For light and hope in my distress;
O, help me show to sinners round
What heavenly peace in thee is found.

Behold! the Savior passes by,
O, welcome him, to him now cry;
He knocks, he speaks, has knocked before,—
O sinner! open now your door.

Poor trembling soul, he speaks to thee,
And asks once more to make you free;
Ah, hear him plead, and hear him cry,
"O sinner! why, why will you die?"

Peru, Ind. H. H. HALL.

For the World's Crisis.

THE PAPACY.

"LOSS OF THE TEMPORAL DOMINION."

One of the greatest events of the age is the "loss of the temporal dominion" of the Pope. Rev. G. S. Abbot, writing from Rome under date of Sept. 25th, says:—

"It is interesting to the traveler to be in Rome at any time, but more interesting to be in it when one of the famous chapters of its history closes and another begins. . . . Rome has changed guardians. Within a week the curtain has dropped before the temporal power of Pope Pius IX., and it is hoped devoutly that it will never again be lifted. How strange are these things! How sudden the fall of his Majesty the Infallible! . . . The work of the artillery of Victor Emanuel was singularly effective, and the city that for generations had been under the sway of the Pope, passed over to the control of the Italian king."

In the light of history and of prophecy, the destruction of the civil or temporal power of the Pope is a most remarkable event, amid the multitude of stirring events of this wonderful age. In the light of history, it is the ending of that usurped dominion which the popes in their succession have arrogated to themselves, and have exercised over the kings and nations of the earth, and especially of the "western empire" for over a thousand years. And it is also the termination of that despotic and tyrannical rule assumed and enforced to the destruction of thousands, yea, millions of "the saints of the Most High," for the same long, weary, and dreadful period.

This arbitrary "dominion" during its supremacy crushed out the hopes of the world; caused the church of God to wade through the deep, dark waters of tribulation, unsurpassed in her whole militant history; clothed Europe and the world in sackcloth and mourning, and enveloped the nations in the midnight of moral and intellectual darkness. This period in the world's history is justly denominated "the dark ages."

In the light of prophecy, the humbling of the popedom, and the departure of its dominion under the asserted rights of earthly sovereigns, is the signal for the complete and eternal destruction of its pretended ecclesiastical or spiritual sway and jurisdiction over the whole church of God on earth, by the revelation of the Lord Jesus Christ. The kings of the earth "shall take away his dominion, to consume and to destroy it unto the end." Dan. 7: 26. But Christ the Lord shall demand and take away his mitre. "I beheld, then, because of the voice of the great words which the horn spake: I beheld till the beast was slain, and his body destroyed and given to the burning flame." Dan. 7: 11. "He as God sitteth in the temple of God, showing himself that he is God. . . . Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 4, 8.

The position and adoration of the pope, and his claim to the titles and prerogatives of the Most High, in St. Peter's, the most magnificent church temple on earth, and where he has actually been worshiped as "God on earth," designated the popedom as the subject of divine prophecy, and its spiritual or ecclesiastical power to be soon visited with *destruction*, following that of the civil domination, and that at the coming of the Son of man with the clouds of heaven, and the ancient of days, and the judgment." Dan. 7: 8-14, 21.

The kings and nations of the world interpret the downfall of the "temporal dominion" simply as a sign of the abolition of "the union of church and state," and the divorce of the secular and ecclesiastical powers forever. The kings of the earth do not recognize the hand of God in this, or that they are the instruments, as was Pharaoh, Nebuchadnezzar, Cyrus, and Alexander of ancient times, in theirs, to fulfill his prophetic words. But so they are. "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17: 16, 17.

The church at large, lukewarm in her affections, wedded to the world, and loving not her Lord's appearing, ignoring the study of prophecy, interprets the consumption of the civil dominion, which she has witnessed in her generation, as the evidence of the final triumph of Protestantism; and she boastingly contemplates a "world's convention" at Rome the coming year;—the downfall of all imperial kingly and priestly rule not far distant, to make way for the establishment of republics, after the model of the Greek republic;—the world's conversion by the gospel;—the final dominion of earth under christian and righteous rulers; and this to constitute the kingdom of God on earth!

Slumbering and sleeping, this is the church's dream! Was ever dream more fascinating? Will ever a man wake from a dream of alluring visions so disappointed, as will the church from this to the dread reality of what she will be called to be a witness? Is the kingdom of God, for which the Lord has taught his church to pray—"Thy kingdom come," and for which she has so long prayed, to be resolved and turned into republics, or a republic? Why not then alter the prayer to suit the faith of the petitioners—"Thy republic come!"

Can any one suppose that the history of Romanism is to be repeated in a Protestant dominion of the world? And yet what is the above faith but just this? The church at Rome was once a pure church, uncorrupt in faith. Says Paul—"I thank God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world." Rom. 1: 8. But what did she become by her worldly ambition and apostasy? And what would the Protestant church be, if her thought and prayers of worldly aggrandizement were answered? The late Dr. Nott, visiting Saratoga in 1833, when interrogated relative to the temporal millenium, remarked, as given in the *Atlantic Monthly* of Nov. 1867:—"If Christianity, as it now exists, should be propogated over the world, and thus the millennium be introduced, we should need two or three milleniums before the world would be fit to live in it."

The "Augsburg Confession," drawn up by the Reformers, affirms in an article of faith—"We condemn those who circulate the Judaizing notion, that prior to the resurrection of the just the righteous shall have the dominion of the world." This modern faith is to be condemned as unscriptural, and against the faith of true protestantism, as well as the spirit of Christianity.

It is one of the strangest things in the century, that the church and world can see the fulfillment of prophecy in the history of the papacy in the past, and yet cannot discern its clearly predicted end; especially so of the church, to whom the light of divine revelation is particularly given, and "the sure word of prophecy as a light" to shine on her pathway until the eternal day shall dawn. Oh, that the church of God would rid herself of her worldliness, her worldly ambition and aggrandizement, and prepare to meet her God!

The hope of the kings of the earth, and of the nations of the world, that they will rid themselves of the temporal dominion of the popes, and yet escape the future judgments in store for them for their long and criminal alliance, in the slaughter of God's holy saints, is wholly vain. They have unitedly made "war with the saints." Rev. 13: 7. They must have war in return. Rev. 13: 10; 16: 12-21; Dan. 7: 11. In their garments is found "the blood of his saints." Rev. 17 and 18. They must travel the valley of slaughter, and in blood, "even unto the horse bridles." Rev. 14, Jer. 25. They have put the church in "great tribulation." Matt. 24, Rev. 6. They must have "a time of trouble such as never was since there was a nation." Dan. 12: 1; Rev. 3: 22; 6: 17.

Has God's "dreadful controversy" already begun? David N. Lord said seventeen years ago—"In those terrible judgments, France is undoubtedly to have a large share. Her princes have been the head, as it were, of the great anti-christian power through every age of its tyrannous career. They have persecuted the people of God for a longer period, and on a greater scale, than any other European monarchy; and a greater number of martyrs lie buried beneath her soil than slumbers within the limits of any other kingdom. As she has thus been distinguished for her crimes, so her punishments are to be eminently great; and the despot to whom she has now surrendered herself, whatever plans he may pursue, is doubtless to be the means of preparing the way to their infliction."

O. R. FASSETT.

For the World's Crisis.

WEST POINT, KY.

Brethren and Sisters:—I know you will all be glad to hear that I am again settled in my "little corner"; and also the good news I have to tell you. My heart is filled with gratitude to witness the change in many, some of them my scholars. A missionary preacher of their own color came during my absence, and labored with them, and I cannot but hope that a genuine work of the Spirit has been felt, and is still in progress. He baptized twenty-seven, and as they marched to the river, two by two, singing as they went, all in perfect order, the white people went out, and as they stood upon the bank witnessing the ceremony, which was performed with the utmost decorum, a white lady told me, it was remarked, "There is the fruit of Mrs. Tuller's labor"; and the sentiment was expressed that the foundation was laid in the school. Be assured, friends, I do not claim any merit, but feel very small indeed. I think God led me, and all who helped by sympathy and means to sustain my work, come in for a full share in any good that has been done. The presentation of this house for worship and school, was a starting point for this poor people, and its blessings cannot be measured by the small sum it cost. I am more than ever convinced that it is right to teach these children, for it is through them that we can reach the parents.

There are two cases of reformation which I think will interest you. Both persons were noted drunkards. One of them lay in the gutter last Christmas, and was robbed of all his money. I felt moved to try and interest them on the subject of Temperance. These two took the pledge, and till I left in July were sober, industrious men. When I returned, the one who was robbed came to me, his face radiant with smiles (he is almost white), and said, "I have been praying for you to come back. You told me if I would stop drinking and sign the pledge, it would be one step towards heaven, and the next would be easier. I have found it so. And now the Lord has made me a changed man. I have no longer the least desire for whiskey," etc. He had deep convictions for sin, and when he found peace, a sister told me, his strength left him, and he was helpless as a child. When his strength returned a little, he asked to be raised, and as they helped him to stand, he gave glory to God, and exhortation not soon to be forgotten. The change in his character is noticed by white people, and I think he will be a useful man among his people.

The conversion of the other was not attended by so much emotion, yet the change is decided. He is foremost to advance the interests of the school and religious improvement of the people. There are several other cases of decided change, and I pray and trust a new life has dawned, and that some here will be found ready when Jesus comes.

Great interest is manifested in the school. All seemed so grateful for my return and ready to do all in their power; but most of them are so poor, and their homes so cheerless and destitute of comforts, that I had rather live on half fare than take tuition from them. Last year Government paid me a salary sufficient for the wants of myself and boy. The withdrawal of all help from Government for schools, causes the abandonment of many. I can conscientiously say that I labor with no less ambition. I love this work, and am strong in the belief that, if the Master wishes me to work here, I shall be sustained. During vacation, I have labored hard with my hands, and sold books, and friends have contributed, so that I have been able to meet my expenses thus far, and get desks made for my school-room. The trials of this work have proved a precious discipline to me, in leaving me to trust in God as a Father. I am greatly desirous of helping to the privileges of school several who live too far distant to walk, and too poor to board. If any brother or sister feel moved to help in this direction, they may be assured it will not be spent for superfluities. My heart and life are devoted to this work, and I ask prayers, that I may cultivate my little corner acceptably, so that when he comes I may with you be welcomed to the marriage supper. I shall trust in God and his people, and ask. The *Young Pilgrim* has been useful here. That sister who sent me a box filled with copies, cannot think how much good they did me; and will friends again supply me with those dear little papers for these children? The *Christian* is sent here by Bro. Hastings, I suppose, from which I read to the older ones, which seems to gratify them much, and I thank him. Will Bro. G. accept grateful acknowledgments for five dollars to help me in my work?

Please, dear brethren and sisters, write to me. Far from home and friends, I am often lonely, and last year occasional letters from christian friends did much to lighten my labor. Sabbath, day, and night schools, fill my time, so that I find little leisure to write. Your sister in hope,

MRS. CAROLINE TULLER.

West Point, Ky.

For the World's Crisis.

"PERFECT PEACE."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—Isa. 26: 3.

It is our privilege to possess a peace that is *steadfast* and *abiding*. This peace rests on perfect faith in God. He never changes, hence the christian whose faith in God cannot be shaken, always has peace. Those who have not this perfect faith, will at times be affected by the love of created things, and their peace will often be disturbed by the disappointments of desire. But the possessor of unwavering faith always has peace. It matters not what his outward circumstances may be, or whether Satan and his emissaries are zealous in their efforts to rob him of his great blessing, these things do not disturb him, as he has obtained that which the world can neither give nor take away.

Sometimes the joy of faith like a flood comes down upon him, and he has heavenly ecstasy. But when this subsides he has no despondency, his peace still flows on. It is like the old Delaware. There it is—it has been flowing on centuries. While old solitude kept watch along its banks during the uninhabited ages, there was the river—flowing on. When nature's red man first paddled his bark canoe upon its waters, there it was—flowing on. When centuries after the white man first pressed his foot upon its pebbly beach, he found it—flowing on. When the majestic steamer ploughed up the stream, its surface was ruffled for a time, but the deep undercurrent was not disturbed—it continued to flow on.

Sometimes the clouds withhold their waters for months, until the land becomes parched, but the lordly river fed by eternal mountain springs, still goes flowing on. Again the clouds open their bosoms and baptize the earth so that every creek, brook, and drain, empties floods into the river, so that its mighty tide sweeps over all its banks; but when the superabundant waters subside, there is the river flowing on.

Thus the peace of perfect faith flows on. If those with whom he may be connected in church fellowship lose their interest in the work of God, and the fountain of life within them seems dried up, it affects not his peace; that still flows on. If all are active and the church are enjoying a refreshing from the Lord, of course he has a freshet on his river; but when the extra influence subsides, his river of peace yet flows on. A perfect faith keeps him in communication with the river of God, which is full of water; and consequently, through evil report and good report, through health and sickness, prosperity and adversity, his peace as a river still flows on. Glory to God! And the fiercest drouth with which Satan's breath ever scorched a church, cannot dry it up. Its source is high up in the throne of God.

C. H. SWEET.

Natick, R. I.

For the World's Crisis.

SOLACE.

Sweet in the time of trouble is solace; blessed is he who has it in his power to impart solace to the weary soul. No station more lovely and more exalted, than that of alleviating pain, and soothing to sweet repose the throbbing brow.

There are many ways in which we may cause the sorrowful heart to be glad and look up. Sweet is the companionship of a friend, when the heart is bowed down with sorrow; it may be sorrow which should not be made public, for there are trials and sorrows in this life which we are compelled to bury within our own bosom, and carry nearly alone; but let him who claims to be a friend, come to this burdened one, and speak kind words of cheer, and let them come from the heart, accompanied with the tear of sympathy, and both speaker and hearer shall know solace.

Come to the lone pilgrim mother, weeping in solitude that some precious blossom blooms no more in the garden of her affection. Say to her troubled heart, Be still! "thy children shall come again from the land of the enemy." Tell her, her fading rose shall in the glad day of His coming be transplanted to the garden of God, clad in the habiliments of perennial bloom. Bid her build hopes on high, that she in the day of his transplantation may enter the garden of God, to enjoy the society of her lost blossom forever. See how the dull eye will kindle, the trembling frame be rejuvenated, and both hearts shall be gladdened, accelerated, and exclaim, O how sweet to receive and impart solace!

Stop to look the second time at the little orphan standing at the corner of yon back street, clad in tattered garments, its little feet trembling upon the cold pavement. Its timid eyes are hid, it shuns the gaze of the thoughtless passer-by. Think that this little one has no mother to smooth its pillow at night, or kiss away the fear of darkness; none to whisper words of love and cheer, when its heart is made sad by the petty trials of childhood; and how shall your heart swell with emotion. Then go, fondly to the little one, and with your arm around its shrinking form, tell it that Jesus loves it; that he called the little children to him and blessed them, and said, "Of such is the kingdom of heaven."

Plymouth, N. H. L. SMITH.

Gems.

— All troubles have their commission and instructions from God; what to do, where to go, whom to touch, and whom to pass over.

— Eagles fly alone; and they are but sheep that always flock together.

O glorious day, why long delay,
When sects and feuds shall cease,
When all sectarian creeds and ways
Shall end and bring us peace.

— Charity and pride do both feed the poor; the one to the praise and glory of God, the other to get glory and praise amongst men.

— Wisdom, like a fox, requires not only long hunting, but often also deep digging.

— The often repeating of our faults to ourselves in private, causeth more care in our actions public.

— There is one thing of a great deal more importance to each individual than the conversion of the world, and that is the salvation of his own soul. Christ died not to save the world as such, but to save individual souls.

What is it to cast our care on God?
Is it to keep the heaviest load,
And lay some trifling weight aside,
Still taking thought for every hour,
As if the Lord's providing power
Were still unknown, untried?

— He who can suppress a moment's anger may prevent many days' sorrow.

— It is more commendation for a man to be silent, than to make repetition of his good deeds performed.

— Deeds for others' happiness show the true foundation of our own character.

— Where many words are spoken, truth is held in suspicion.

— The more we help others to bear their burdens, the lighter our own will be.

— Whenever we drink too deep of pleasure, we find a sediment at the bottom which pollutes and embitters what we relish at first.

— He that bites of every weed to search out the nature, may light upon poison; and he that loves to be sifting of every cloud, may be smitten with a thunder-stroke.

To him who lives for God,
Eternal source of love,
His heart and soul will surely feel
The calm that reigns above.

— The surest road to wealth is to bestow where it is most needed.

— Charity is the child of faith, and guide to everlasting felicity.

— Trials being sanctified, increase faith, and faith being increased again is put to the trial.

— Where the foundation is weak, the frame tottereth; and where the root is not deep, the tree falleth.

— The church is God's jewelry—his working house, where his jewels are polished for his palace; and those he especially esteems and means to make most resplendent, he hath oftenest his tools upon them.

Thou precious Savior, by whose life we live,
Lighten our eyes!
Let us not miss the lessons thou dost give,
O make us wise!
Keep us, whilst tempest-driven on life's dark sea,
Close to thy side,
There, anchored safely by sure hope in thee,
Let us abide.

— Standing pools gather filth, and flowing rivers are always sweet.

— The battle of life needs no generals; every man is his own commander.

Live to be useful, be brave, good and true,
Do unto others as you'd have them do to you.

LIFE'S DIFFICULTIES.

Life is full of trials and difficulties; we meet them on every side, from the cradle to the grave. With the first dawn of infantile intelligence, comes some difficulty to be met; some obstacle to be overcome; and in proportion as our course in life assumes importance and responsibility, do these obstacles seem to thicken around us. We, in our frailness, are wont to regard these trials and difficulties as impediments to our mental and moral progress, and to question the wisdom of the Creator of the universe in permitting this state of things—not perceiving, in our weakness, that these very obstacles are designed by an all-wise Creator to give strength and vigor to the mind, and tone to the moral character. They furnish the discipline necessary to a proper development of both mental and moral faculties. "The human mind seems to demand difficulties and opposition to fairly develop its powers." These call out the latent energies in man, and make him what he otherwise could not be. Look over the world; who are our great men? Not those who guided their barks smoothly around every rough place, borne along by the unruffled current, but those who grasped the paddles with a firm hand, determined to outride every billow that opposition could pile up before them.

What discovery was ever made, what invention ever brought to light, what moral reform ever succeeded, that did not fight its way through a storm of persecution and difficulties? We almost pity the man whose pathway through life is strown with flowers without a thorn, whose sky is unclouded by storms of persecution and opposition. Such a one has no aim or purpose in life, he loses half the pleasure of living; his soul is never thrilled with emotions of philanthropy and justice; he knows nothing of the pleasures that ravish the mind of one who has bravely met persecution and difficulties, who has waged war with wrong and oppression, and battled fiercely for the right, until mind and strength are well nigh exhausted, and in an auspicious moment plucks the laurels of victory, and bears them off amid the applause of admiring multitudes.

Such is the christian's life, full of trials, difficulties and temptations. From the time the believer takes his position before the world as a "follower of the meek and lowly Savior," "by putting on the Lord Jesus in baptism," "and being planted together in the likeness of his death," until the end of the present life, there is a constant effort of the "world, the flesh, and the enemy of all righteousness" to draw them away from the truth, and if possible, to cause them to turn back to "the "beggarly elements of the world." We have sometimes heard teachers from the pulpit, in their endeavors to persuade sinners to "turn to God," promise them a happy, thornless life, free from the troubles and vexations peculiar to life; that religion placed an impenetrable barrier between them and temptation. And I have thought such teaching was wrong; for many persons of weak minds and indolent habits, whose only object is present happiness, thinking they see an egress from the petty annoyances and trials of life, and the "twinges of the faithful monitor within," take upon themselves the obligations of a christian life. But after a while, "when persecutions arise because of the word," having no strength of character, and being too indolent to cope with opposition, they "fall from grace," and reproach is brought on the name of Christ.

Our blessed Savior held out no such inducements to his followers. In the early part of his ministry he said to his disciples, "Strive to enter in at the straight gate." Yes, they were to strive—strive for the mastery, but strive lawfully. After they had followed him in his ministry, suffering hardships and persecutions with him, he told them, "In the world ye shall have persecution." "The world hath hated me; it will hate you also." Again, "Ye shall be hated of all men for my name's sake." "Whosoever doth not bear his cross and come after me, cannot be my disciple." The apostle Paul exhorts Timothy "to endure hardness as a good soldier." The Savior, with his usual aptitude, gives a reason for all this. He says: "If ye were of the world, the world would love its own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We might multiply testimony, but it is unnecessary. Enough has been adduced to prove that opposition and difficulties are necessary to a healthy, well-developed christian character. "The disciple is not above his Lord, or the servant above his Master." It pleased God to make the captain of our salvation perfect through sufferings.

There are many exceeding great and precious promises on record for those who endure hardness as good soldiers of the cross. "If we suffer we shall also reign with him; if we deny him, he will also deny us. Every one that hath forsaken houses or lands, brothers or sisters, father or mother, wife or children, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." "To them who by a patient continuance in well doing seek for glory, honor and immortality," he will give "eternal life." Again, he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—*Herald of the Coming Kingdom.*

For the World's Crisis.

LETTER FROM BRO. A. N. SEYMOUR.

BRO. GRANT:—I am now near Greenville, Mich., holding a series of meetings. We have a good congregation, and a deep interest concerning the coming kingdom is being felt, and already do we hear expressions of sympathy and regard for the truths presented, and I doubt not the Lord will find at his coming a people here loving his appearing. Mrs. L. Palmer, sister to my wife, resides here, and is exerting a good influence over the public mind. For a time past she has been occupying a public station, and is beloved by all. Jasper Palmer, her son, aged twenty-four, stands connected with the Free Methodists, and is taking a noble stand for the truth, and as he is a young man of good abilities, will doubtless be of much use to the precious cause which he and we so much love and admire. He is going in with a hearty good will for the original faith—the faith once delivered to the saints. Immortal-soulism has already lost all charms for him. He is forever spoiled in that direction, and is posting himself for the spreading of the knowledge and wisdom of God as revealed in the face of Jesus Christ. We feel like bidding him God speed.

On Monday last we returned from Stanton, the county seat of Montcalm county, where we delivered five discourses, four in the Baptist church, and one in the Court House, the church being occupied by another. Stanton is well located, a pleasant place, growing fast, situated in the midst of a heavy and beautiful pinery; and the four or five steam mills turn out tens of thousands of shingles daily. The place contains about six hundred inhabitants, who are intelligent, industrious, and prosperous. Everything seems to be thriving here but intemperance and immorality. The people seem to have their feet on the neck of these monsters, and are determined to hold them there. Our congregations while there were large and deeply interested, and many of the most intelligent gave us a very candid hearing; indeed everything we presented to them they grasped with avidity, and seemed to say, Thank God, that's meat in due season; it feeds us, nourishes our starving souls, and gives us a lively good cheer. Immortal-soulism will hardly be served up and fed to them hereafter with as good grace as formerly.

Here we found a class of seventh-day Sabbath-keepers, who love the hope of the Savior's coming, and appear to be a good people. Our second discourse was on the Sabbath question. All were out to hear, as we announced beforehand our subject. We spoke for an hour and forty minutes, and all began to think that there is another side to the question. Some gave it up readily, and others are reviewing with a determination to give it up if it is not binding. They are truly candid men, but misguided, deplorably misguided by the "visions," and their adherents or teachers. How I wish that people might be reformed upon the "Sabbath question," "visions," "sanctuary," "two-horned beast," and "third angel's message"; then our energies could be united in pulling down the stronghold of sin and error that surrounds us in these perilous times. May the Lord deliver all his dear children from that visionary delusion, is my prayer.

While in the place we were most agreeably entertained by our much esteemed friends, William and Nelson Turner, and their families, who are much appreciated by the citizens of the place and all who know them. Our visit, though short in consequence of other engagements, was most delightful and refreshing. Scarcely ever did we enjoy a more blessed sojourn among friends, and scarcely ever did we see a better and stronger interest awakened in so short a time than in Stanton. May the God of all grace preside over that dear people, and prepare them for the great day of the Lord, which is about to be inaugurated by the coming of the great Life-giver. The Lord will, we purpose to see them again this winter, by their request, and put forth another effort to win souls to the dear Redeemer. My love for God, his truth, his people, and for the salvation of precious souls, has no bounds. Praise his holy name.

A. N. SEYMOUR.

GOD'S METHOD OF HELPING.—God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh, but he gave him a sufficiency of grace to sustain him.

☞ The race of mankind would perish, did they cease to help each other. From the time that the mother binds the child's head till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow-mortals.

RESOLUTIONS OF JONATHAN EDWARDS.

Resolved, 1. That I will do whatever I think to be most to the glory of God and my own good, profit and pleasure on the whole, without any consideration of time, whether now or ever so many myriads of ages hence; to do whatever I think to be my duty and most for good and advantage of mankind in general whatever difficulties I meet with, how many and how great soever.

2. To be continually endeavoring to find some new contrivance to promote the forementioned things.

3. Never to be or suffer anything in soul or body, less or more, but what tends to the glory of God.

4. Never to lose a moment of time, but improve it in the most profitable way I possibly can.

5. To live with all my might while I do live.

6. Never to do anything which I should be afraid to do if it were the last hour of my life.

7. To think much on all occasions, of my own dying, and of common circumstances which attend death.

8. To be endeavoring to find out fit objects of charity and liberality.

9. Never do anything out of revenge.

10. Never to suffer the least motion of anger to irrational beings.

11. That I will so live as I shall wish I had done when I come to die.

12. To live so at all times, as I think it best in my devout frames, and when I have clearest notions of the gospel and another world.

13. To maintain strict temperance in eating and drinking.

14. Never do anything which if I should see in another I should count a just occasion to despise him for, or to think any way the more meanly of him.

15. Whenever I do any evil action to trace it back till I come to the original cause: and then both carefully endeavor to do so no more, and to fight and pray with all my might against the original of it.

16. To study the Scriptures so steadily, constantly and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same.

17. To strive to my utmost every week, to be brought higher in religion and to a higher exercise of grace than I was the week before.

18 To be strictly and firmly faithful to my trust that Prov. 20: 6 (A faithful man who can find?) may not be partly fulfilled in me.

10. Always to do what I can towards making, maintaining and establishing peace, when it can be done without an overbalancing detriment in other respects.

20. Never to speak in narrations anything but the pure and simple truth.

21. Never to speak evil of any person except some particular good call for it.

22. To inquire every night as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; also at the end of every week, month and year.

20. Never to speak anything that is ridiculous or matter of laughter on the Lord's day.

24. Constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no, that when I come to die I may not have any negligence respecting this to repent of.

25. Never to act as if I were in any way my own, but entirely and altogether God's.

26. Never to give over nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

26. When I fear misfortunes and adversities, to examine whether I have done my duty, and resolve to do it, and let it be just as Providence orders it. I will, as far as I can, be concerned about nothing but my duty and my sin.

23. Never to do anything but duty, and then according to Eph. 6: 6.

29. After afflictions to inquire what I am the better for them, what good I have got, and what I might have got by them.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE CHILD AT PRAYER.

Into her chamber went
A little child one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close,
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."
A still small voice she heard within her soul.
"What is it, child? I hear thee; tell me all."

"I pray thee, Lord," she said,
"That thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark,
I would not go astray;
O, let me have thy hand
To lead me in the way."
"Fear not, I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
O, let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child, whatever ills may come,
I'll not forsake thee, and I'll bring thee home."

Her little prayer was said,
And from her chamber now
Forth passed she with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I felt;
And oh! I heard him say,
As by my chair I knelt,—
'Fear not, my child, whatever ills may come,
I'll not forsake thee till I bring thee home.'"

—*Christian Intelligencer.*

PULLING WEEDS.

When I was a boy, I had a Sabbath-school teacher who was always ready to drop a word in season. No matter what we are talking about at first: it seemed to be the easiest thing in the world for her to turn my thoughts Christward. She would find sermons in stones, and in almost everything else,—not long, tiresome sermons, but just a word that would keep me thinking till the next time I met her.

I remember, one vacation, she went away for a few weeks. When she came back, I ran to see her. After a pleasant talk, she said, just as I started for home, "Well, Charley, what have you been doing the past week?"

"Pulling weeds for father," I answered.

"Pulling weeds? That is good business," she said with a smile; "but I hope those you pulled were not all for father. You know you have a garden of your own, that is apt to get full of weeds."

"My garden?" I questioned, not thinking at first what she meant.

"Is here," she said, touching her side with her finger. "For the enemy that sowed them is the Evil One, you know. Have you pulled up the weeds there? It is hard work, Charlie, I know,—harder than pulling for father; but Christ will help you."

Day after day, as I kept about my tasks, I thought sadly of the weeds in the garden of my heart; and I asked Christ to root them out by his gracious power. I think he is doing it.—*S. S. Times.*

CHILDREN, do not form the habit of making excuses. If you have done wrong, be willing to confess it. Do not try to hide it, or to throw the blame on another. A person who is quick at making excuses is not likely to be good at any thing else, or to be loved and honored. Be honest, be frank, be truthful.

☞ Children should be joyous and happy. If childhood does not blossom, manhood will be likely to bear no fruit.

PRAYING FOR HER ENEMIES.

A little girl in an Italian Sunday-school complained that some of the children had hissed at her.

"Why did you not do your best to defend yourself, or complain to the master?" inquired her mother.

The child hung down her head and was silent.

"What did you do," added the mother, "when they were seeking their pleasure in tormenting you?"

"I remembered what Jesus did for His enemies," replied the child, "I prayed for them." *Methodist.*

☞ A little boy was urged by an older person to do an act that was wrong. He was told that no one would know it. "Yes, somebody will," said the little fellow, "myself will know it."

Hygiene.

"This is for your health."—PAUL.

MENTAL TAXATION A CAUSE OF DYSPEPSIA.

Mental anxiety and pecuniary embarassments, such as the loss of property by fire, by a failure in business, or by bad debts, and also domestic troubles, disappointed affections, and the loss or treachery of friends, will frequently cause dyspepsia; too close, and too active intellectual labor is also a frequent cause. Editors, authors, and literary persons engender dyspepsia in this way.

Much brain labor requires much blood at the brain, and an ever-working intellect uses up so much of both blood and nervous force that there is not enough remaining to do the work of digestion.

On the other hand, deranged digestion is sometimes produced by too little exercise of the brain. Persons are frequently met with who have been in active business life, and, having accumulated enough to satisfy their ambition, have retired from business. Now although the brains and bodies retire from active life, yet the poor stomachs very often have their task increased. If a man has been for a long time accustomed to eating heartily and working hard, either with body or brain, he had better not relax his working habits without at the same time having a corresponding relaxation in his habits of eating. "He who will not work neither shall he eat," is not only a Bible injunction, but a law of the human constitution, the disobedience of which is often attended with such derangements of digestion, and other bodily infirmities, as to render either property or life of little value.

APPLES.

There is scarcely an article of vegetable food more widely useful and more universally liked than the apple. Why every farmer has not an orchard, where the trees will grow at all, is one of the mysteries. Let every housekeeper lay in a good supply of apples, and it will be the most economical investment in the whole range of culinaries. A raw, mellow apple is digested in an hour and a half while boiled cabbage requires five hours. The most healthful desert that can be placed on the table is a baked apple. If eaten frequently at breakfast, with bread and butter, without flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities and cooling off febrile conditions more effectually than the most approved medicines. If families could be induced to substitute apples—sound and ripe—for pies, cakes and sweetmeats, with which their children are too frequently stuffed, there would be a diminution in the total of doctors' bills in a single year, sufficient to lay in a stock of this delicious fruit for the whole season's use.—*Ex.*

MUFFLING THE THROAT.—What is the best mode of protecting the throat from colds where a person is very susceptible to them? The common way of protecting the throat is to bundle and wrap it up closely, thus overheating and rendering it tender and sensitive, and more liable to colds and inflammation than before. This practice is all wrong, and results in much evil. Especially is this the case with children, and when in addition to the muffling of the throat the extremities are insufficiently clad, as is often the case, the best possible conditions are presented for the production of sore throats, coughs, croup and all sorts of throat and lung affections.

It is wrong to exclude cold air from the neck, and if it is overheated a portion of the time, when it is exposed some form of disarrangement of the throat will be apt to occur. The rule in regard to clothing the neck should be to keep it as cool as comfort will allow. In doing so you will suffer much less from throat ailments than if you are always fearful of having a little cold air come in contact with the neck. Any one who has been accustomed to have his throat muffled should be careful to leave off gradually, and not all at once.—*Herald of Health.*

BE REGULAR.—If you would enjoy good health, be regular in all your habits. Have regular times for eating, and eat at no other times. Whatever system you adopt—one, two, or three meals per day—be regular about it. Do not eat two meals one day, and three the next. Better eat three meals every day. Retire and rise at regular hours. Have a regular time for exercise. Arrange your work, whatever it may be, so that it can be attended to during certain hours, and have other regular hours for recreation, study, etc. In short, have a regular time for everything, as far as possible, and let everything be done at the appointed time.

☞ Dr. Draper is one of the opinion that the prevalence of insanity is largely due to the use of tobacco. Insane asylums were established in Europe soon after the introduction of tobacco, and when smoking had become fashionable.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"IT IS I."

"It is so hard!" I said,
And sat within and told my troubles o'er;
A hand fell softly on my bowed head,
Yet no one passed my door.

"A fancy!" then I said:
"But oh, to feel that touch for evermore!
Methinks, indeed, I could be comforted!"
And sorrowed as before.

"No other heart can know!"
Breaks out my grief again with bitter cry;
"And God is far—so far my faith lets go
Her hold on heaven, to die!"

Then some one stooped low,
His heart full-throbbing, as with tears, close by;
"Lord! is it thou so moved by my woe?"
He answered: "It is I."

For the World's Crisis.

FUTURE PUNISHMENT CONSIDERED.

"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

(*Concluded.*)

By the death of Christ, all men are brought back from the dead to that life that was lost by Adam's sin, and will have back the same life that he had before the fall. Mortality had not come to man then, because he had not sinned, and the sentence of death had not been pronounced upon him. Death had not come into the world; and where there is no death, there is no mortality.

Man was not immortal then (according to the true definition of the term); had he been, he could not have become subject to death. God cannot destroy an immortal being. The very fact that God can destroy it, or simply that it can be destroyed, proves that the being is not immortal. But man was on probation for immortality, or mortality. If he obeyed God, he would have immortality through the "tree of life"; if he disobeyed, the curse comes; then mortality and death. He disobeyed, and thereby plunged himself and posterity into sin, mortality, and death. And as Christ by his death has purchased back the family of man, all mankind will be raised from the dead, to that life which Adam had in the garden of Eden. And this will be done by the power of God, as Paul says in 1 Cor. 6:14. "And God hath both raised the Lord [Christ], and will also raise us up by his own power"; and Jesus says in John 5:21—"For as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will." Here we find that the Father raiseth the dead and quickeneth them, which brings them back to the condition of man before the fall; and as it was necessary for Adam to eat of the tree of life to become immortal, so likewise after God brings man back to the life that Adam had, he must also be quickened by Christ the Son, in order to be immortal. "Even so the Son quickeneth whom he will." And as the blood of Christ was shed to atone for our sins, and he suffered the most intense agony and pain any being could suffer, that he might take the place of the most wrath-deserving and guilty rebel; even so it will be for every one who receives him as his Savior, and has washed away his sins by faith in his blood. In the day of judgment, when the demands of justice must be satisfied, then Christ's sufferings and death will stand in the place of what they without him would suffer; but as they are his by covenant and sacrifice, and his blood has cleansed them from all sin, and they have been living a self-denying life, bearing the cross, without the desire to sin, therefore it will be his pleasure and will to quicken them to immortality and eternal life. And because they have *overcome* through the blood of the Lamb and the word of their testimony, therefore it will be the Father's good pleasure to open to them the gates of paradise, and bid them welcome to the "tree of life," to the "water of life," and to the kingdom on the "new earth." And it is all the "gift" of God, "through Jesus Christ our Lord."

But another class stand with them at the judgment; a class who have sinned against a just and holy God. We find there some who, in life, boasted of good works, lived on morality, spurning the offers of salvation through Christ as the only way, saying in their self-righteousness, We have no need of *him*; and others, who are low and degraded in vice and in outbreaking sins; have had the gospel preached to them; have become hardened in crimes; have lived a God-defying, heaven-daring life, ready for any foul, dark work of death. With these two stand all classes and grades of sinners, all of whom have said in their hearts (of Christ), "We will not have this man to reign over us." They have not had their sins washed away by the blood of the Lamb. They have no Christ for their friend, to satisfy the demands of justice against them, by placing his suffering in place of what they now must suffer for their sins. No Savior now to save them from the agony and suffering of the second death, by his own suffering and agony in the garden of Gethsemane, and on the cross. Alas for them! Guilty sinners before God, they must suffer for their own sins; they alone must bear it. The demands of justice must be satisfied. They must stand alone in the judgment for themselves, before that God who has declared in his word that he will render to every man according to his deeds.

Alas! dear sinner, in view of the love, the wondrous love of God, in opening a way to be cleansed from sin, and to receive eternal life through his dear Son; in view of the sufferings of Christ in the garden, up the mountain, on the cross; in view of the precious blood, which was freely shed for you,—and shall I not add, also, in view of the righteous judgments of God, when the demands of justice will be satisfied against you (if unwashed by the blood of Christ), when wrath will be poured out upon you without mercy; in view of all this, dear sinner, make haste! Fly to Christ. Accept of offered mercy *now*, while Christ is pleading for you to let him be your friend and bear your sins. Soon it will be finished, and your destiny sealed. The judgment is at hand; then mercy is past, the door of hope forever closed, and the sinner will have to bear his own sins. Alas! he then must *die*.

Dear brethren, let us be faithful, and use every means God has placed within our reach to bring sinners to Christ. Not only should we present the love of God, as an inducement to them, but, also, "knowing the terror of the Lord, we persuade men" to repent. 2 Cor. 5:11. We should "preach both the goodness and severity of the Lord." Rom. 11:22. While we may be the means of saving some by declaring unto them God's unbounded love, others we may "save with fear, pulling them out of the fire" (Jude 23)—plucking them "as brands from the burning." Amos 4:11. "For the wages of sin is death ["the soul that sinneth, it shall die"]; but the gift of God is eternal life, through Jesus Christ our Lord." And if we by any means can be instrumental, under God, of winning souls to Christ, remember that they will be saved from eternal death to eternal life; from sorrow to rejoicing; from suffering, anguish, wrath and pain, to everlasting blessedness, joy and bliss, immortality and eternal glory; and they will be stars in the crown of our rejoicing in the world of glory.

ENOCH MORRILL.

For the World's Crisis.

THE GREAT DAY OF THE LORD IS NEAR.

The days in which we live are fraught with startling and mighty consequences. We shall do well to watch the signs of the times. The burden of the word of the Lord should be upon the watchmen of Zion, to proclaim the last message to a judgment-bound world; they should not fail to preach the whole truth, and to announce the solemn facts that already exist.

The signs of these times warrant a special "cry message" to the church. When we compare Scripture with the fulfillment of the events of our day, one is assured that we are living in the immediate vicinity of the commencement of the "great day of God," in which will be fought *the "battle"* brought to view in Rev. 19. Under the pouring out of the sixth vial, we have brought to view the work of the three unclean spirits, which are to gather the kings of the earth and of the whole world to the battle of that great day of God Almighty. And in this connection we read—"Behold, I [Christ] come as a thief; blessed is he that watcheth." The work of the three unclean spirits being accomplished, we may look for the battle, the last conflict, in which Christ will come off victorious; for he is King of kings and Lord of lords.

Having passed from the fulfillment of the sixes of Rev., we come to the fulfillment of the sevens—seventh trumpet, seventh vial, seventh seal, etc., which terminate in the subjugation of the nations, and the establishment of the kingdom of God on the earth.

Under the sounding of the seventh trumpet (Rev. 11), we have brought to view a mighty work, and a great change. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." We turn to Rev. 16, and we find a parallel to the seventh trumpet—the pouring out of the seventh vial. "And there came a great voice out of the temple of heaven from the throne, saying, *It is done.*" Under the sounding of the seventh trumpet it also reads (v. 19)—"And the temple of God was open in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake [revolution] and so great." Next, the "cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains [great and small governments] were not found." Remember, John has told you this is the day of God's wrath. Babylon receives the fierceness of the wrath of Almighty God. A parallel passage may be found in Dan. 2:34—"Thou sawest till a stone was cut out without hands, which smote the image [which represents the four universal kingdoms] upon his feet that were of iron and clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind [war elements] carried them away, that no place was found for them." The Revelator uses the same language—"were not found." Daniel further says—"And the stone that smote the image became a great mountain [government], and filled the whole earth."

The great shaking, and coming of the Son of man, are brought to view in Luke 21:26-27—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the *powers* of heaven [not heaven] shall be shaken. And then shall they see the Son of man coming [personally—the same Jesus] in a cloud, with power and *great glory*." What a solemn event is at hand!

The nations are ignorant of the distress and perplexity that await them; for the people that shall live when the Son of man cometh will be mostly ignorant of the great event, and it will take them by surprise. It shall be as it was before the flood. "They knew not till the flood came and took them all away." So shall it be "when the Son of man is revealed." It is upon this class that "the day of the Lord will so come as a thief in the night." Rev. 19—The mighty One (here called the Word of God), "Out of his mouth goeth a sharp sword [symbolic language], that with it he should smite the nations; and he shall rule them with a rod of iron." The next John saw was an angel standing in the sun; "and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, small and great." And subsequently he saw "the beast [get the right one], and the kings of the earth [Roman earth], and their armies, gathered together against him [who is called the word of God] that sat on the horse [symbol of conquest], and against his army [the saints]; for he shall rule them with a rod of iron."

I verily believe these solemn events are at hand. We are living in the vicinity of lively times. We are living near the closing of the Gentile times, and the commencement of the "great day of the Lord." The rumbling of his chariot wheels is distinctly heard. The clash of arms, fearful sights in the heavens, and the rumbling earthquake, are seen and felt. Darkness broods over the earth. The Spirit of God is taking its everlasting departure from this doomed world. Men and nations are left to commit dreadful crimes. The battle of the great day of God Almighty is at hand—the last mortal conflict of the angry nations, resulting in their everlasting destruction.

In the midst of these things, what may we expect next? The personal, visible appearing of Jesus Christ in the clouds of heaven. The prophet Daniel describes the event in beautiful and sublime language—"I beheld till the thrones were cast down, and the Ancient of days did sit; whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." Dan. 7.

The great day of the Lord is near; it hasteth greatly. We are certainly on the eve of a "time of trouble" (Dan. 12, Luke 21), such as was not since there was a nation, or since men were upon the earth. We are warned of these things in the Scriptures; we need not be in ignorance or in darkness concerning them. It is the last time. Our work is about finished: unless we do our duty faithfully, the blood of souls will be found upon our garments. We are to awake to the awful hour. Watchman, what of the night? The great day of the Lord is near. Who believes it? who sees it? who is preaching it with all his might? Mighty day; awful day of God is upon us! My brethren, awake ye to the *dreadful situation*. We are to obey the divine command to "watch and pray always, lest coming suddenly he find you sleeping." Cling not to this vain world; it will soon pass away. But seek those things which are above, where Christ sitteth at the right hand of God. In a few more days we shall behold that dear Savior coming, and the dead arising. O to be left behind among the doomed and the damned, among devils and the lost; how dreadful! Let us live as did Enoch of old—walk and talk with God daily, and living a consecrated life we may be all ready for translation any moment.

J. E. CLARK.

SAFE RULE OF CONDUCT.

A christian man should live by rule. He should not suffer himself to be governed by the fleeting impulse of the hour. If he does not feel as he would, if he is pressed by temptation, and crowded with care, still let him see to it that all his words and actions are right in the sight of God. Satan often makes suggestions to the mind, and then taking advantage of his own acts, tells us that we may as well say a thing as think it. Let us be on our guard. Let us have a fixed rule of conduct to control us when sorely pushed by the adversary of souls.

A safe and comprehensive rule to govern our conduct towards others is given by our Savior. Have you read it? Doubtless you have. Do you act upon it? Is it a settled rule of life with you? It is in these words: "All things whatsoever ye would that men should do unto you, do ye even so unto them." It is sometimes expressed briefly, "Do as you would be done by." If you are at a loss to know what treatment to give others, you have only to imagine yourself in their place and they in yours, and then ask yourself the question, "How would I have them treat me?" Then, when that is settled, you have found out your duty. Go ahead.

The acting upon this rule by professing christians would produce a perfect revolution in the business world. Are you selling an article—a piece of goods, a cow or a horse, and has it defects that you would be glad to be informed of, if you were the purchaser? Then, however much you may desire to effect a sale, or however much it may be against your interest to disclose the bad quality, known perhaps only to yourself, you will not at the peril of your soul withhold the information. Do you like to have others keep their word with you? Then keep your word with them. Let your promise be sacred. No matter how loosely promises are held by those in the same business with yourself, if you dislike to be deceived, then never practice deception upon others.

Let this rule govern you too in all your acts of benevolence. If you volunteer to do an act of kindness for another, do it as well as you would have it done for yourself. Christ is not honored, your friend is not benefitted, and your own soul is not blessed by your doing an act of kindness so poorly that it were better undone. Either bring no sacrifice to the altar of christian benevolence, or bring one that is without spot or blemish.—*Free Methodist.*

For the World's Crisis.

LINES.

WRITTEN ON THE "TENT" AT 15TH AND COATES STS.

Pass it not by, 'tis hallowed ground,
A spot to many hearts most dear,
'Twas there the wanderer refuge found,
And Jesus dried the mourner's tear.

How precious were the moments spent,
Their memory lingers round us still;
For God was in that humble tent,
To bless those who obeyed his will;

And when the mandate forth shall go,
To call the saints their crowns to wear,
'Tis then, and not till then, we'll know
How many souls were rescued there.

Oh! may this work so well begun,
Although in weakness and much fear,
From street to lane and alley run,
Till scores shall flock the truth to hear.

And when this earth, so full of sin,
Is purified from every stain,
Our heavenly joys will then begin,
And Jesus shall forever reign.

Philadelphia. C. E. ALEXANDER.

PRINCIPLE OF INTERPRETATION.

BY HENRY CONSTABLE.

The principle of interpretation is this, that *all* language relating to law and jurisprudence, all language descriptive of the sanction of government, all language setting forth the penalties of crime and disobedience, is to be accepted in its *primary* sense and in *no other*. Examine the terms of any human law, ask the men whose life study relates to law, whether as legislators or administrators—all will reply that in all documents relating directly or indirectly to law and jurisprudence, no sense but the primary is for a moment allowable. Thus, when death is announced as the penalty of a crime, no controversy would for an instant be admitted as to its meaning. No lawyer, for or against the criminal, would search for dramatic or poetical secondary senses. If the criminal himself were gravely to plead that his physical existence should not be taken from him because he had understood the legal penalty of death in a secondary sense, it is quite possible that he might be saved from the scaffold and the hangman, but it would only be by his being sent to a lunatic asylum as an incurable madman!

Here, then, is a great principle of interpretation to use among all mankind. It is that all documents and terms relating to human conduct, as affected by law, are only to be interpreted in their primary sense. A secondary sense may be more usual and more proper elsewhere, but not here. Poetry and the drama, the literature of passion, imagination, and feeling, may use these terms differently, but their use is not to affect in the smallest degree *the interpretation of a law*. Here we take our stand. Here we are on sure and steady ground. The terms we have been discussing are the terms of the divine law; the jurisprudence we have been discussing is God's jurisprudence. We only claim that God's penalty for crime against God's law should be interpreted in analogy with all law. It would be an outrage upon human law to interpret its sanction in some figurative and secondary sense; but that God's jurisprudence should be interpreted in this way, his awful penalty of sin explained by the tropes of poetry and the hyperbole of grief, is an outrage of a graver kind, because mixed up with a higher destiny and the great Judge of the universe. On this principle, then, we set aside every secondary sense from the terms relative to future punishment. On this principle we accept their primary as here their only possible sense, and on this principle the theories of Augustine and Origen fall together—the theory that inflicts eternal misery on man, and the theory that brings him back through a death to sin, to holiness and happiness.

If any justification of this principle were required, it is readily found. The primary sense is *one unchanging sense*, universally understood by every reasonable being at every stage of civilization and every variety of religious belief. The secondary sense is various, changing, differently regarded by different minds. Thus death in its primary sense is always one and the same. Down from its first example and enunciation to the present day, it has preserved this sense unbroken and unchanged, and is understood alike by the savage and the civilized, by the ignorant and the learned, by the degraded and the sensitive mind. But when we come to the secondary sense all this is changed. There are several secondary senses! These secondary senses are ever varying with the opinions and circumstances of men. Some of these secondary senses are absolutely unintelligible to multitudes of minds, as those of children, persons of blunted moral feelings, and savages, who yet were all intended to be affected by the terms used.—*Selected.*

For the World's Crisis.

ANTI-GOD AND ANTI-CHRIST;

OR,

OTHER GODS.

I have been looking at this subject to meet the defiant forms of Spiritualism.

I find in Gen. 3:5 there are two kinds of gods presented to Eve. The first God was presented by Adam her husband. See Gen. 2:16. God gave the information to Eve after she was created, and as there was only one God she knew anything about, Adam dared to leave her alone. In his absence she was made acquainted with the fact through the serpent, the medium for the devil, or fallen angel, that there were other gods, and these other gods had more than one idea. Mark, they know good and evil both, and hearkening to this medium, or serpent, learned to their sorrow what the evil was. Here starts the work of anti-gods, or other gods, who claimed to know double what the first God had revealed. If they knew good or evil, they could do both good and evil.

This principle started very early, and is found in the journey of life. Recommending itself to all classes of the human family as being more wise and liberal, it was received readily by fallen humanity. We see it developed in Cain and his descendants. Anti-god started on a more liberal plan than the one living God, who only gives one lesson at a time, and to a selected or privileged class that are willing to be led by him.

We see this liberal principle of knowing and doing good and evil become popular with the kings of earth, who never come into the position for the virtue they possess, but through a political right, and, as a general thing, soon become low, wicked and ignorant, as there is no stimulant for improvement. They consider their position secured by right, but when disturbances would arise, and with sluggish state of mind they want advisers, they always permit this anti-god class to be the advisers.

See old Pharaoh of Egypt calling on Jannes and Jambres, when trouble arose from one Moses—one who adhered to the idea of *one God*. The battle was hotly contested, and sometimes Pharaoh would decide one way, and sometimes another, not having mind or decision enough to decide for himself, but depended upon those who could do good or evil; and they were called the wise men of Egypt, because they could divine, and use enchantments; i. e., talk with the dead, or that part which was not dead. (See Clarke and others on "Diviners.")

This is the kind of double wisdom kings have sought or permitted to lead them, and they have always been deceived at last. See Pharaoh and his host led into a trap in the Red Sea and lost. We see earthly kings had this double-god party hanging around them.

I will take only a few instances of the works of this anti-god party, and the warning of God against them. See Deut. 18:9-12. Here we see the anti-god party had increased their family to eight instead of two, which Pharaoh had. Josh. 24:15, 16. We see this same class of gods were a curse to God's people, divining against God's plans to bring his people to the promised land. Num. 24:1. You will see Balaam had got out from under Balak's influence. Num. 22 and 23. The Moabites had their gods, and Balak was chief, and the one-God people stood in the way, as they always do. Then to gain a victory they must convert some one of God's servants to believe in divination, and Balaam was pitched upon as the proper person, as he loved money and reputation. The second rally or trial that Balak's honorable and wise men had, secured the services of Balaam, to go out of his place and position to curse Israel. And God, seeing he had lent an ear to this ungodly influence, told Balaam to go; just as he says to all who have received light and are not satisfied with the one true God, but desire to know the wisdom of the anti-gods. See Balaam and his jackass starting off with the anti-god party. It appears by the account that he was blinded by a trance that the anti-god party had got him into before he would go.

Now for the battle. The angel of God that kept his first estate, on the one side; and the angels that kept not their first estate, but had fallen from it, and Balak, and the wise men, and old Balaam, on the other side. It appears that the jackass had his eyes opened first to see the angel, and stopped; which made the old, blind, backslidden Balaam mad, and he began to whip him; when the jackass run Balaam into the wall at the side of the road, and crushed his foot against the stones. This so enraged the old backslider, he wanted a sword to kill the ass that knew more than he or any other backslider, who spoke out with a man's voice and reasoned with Balaam, which caused him to open his eyes to see the angel, who brought him out of his mesmeric trance (which always has been *the power* of this anti-god party, from which Balaam had just been reclaimed. Num. 24:1). He got straight again and refused a house full of silver and gold, rather than continue in the company that had the wisdom of the gods that played on two strings; that is, to do good and to do evil.

But it appears that after Balaam had blessed Israel, he wanted to compensate Balak and his friends, and he gave them a piece of advice; i. e., if they wanted to succeed, to set the young men to marrying into the other family; which worked mischief to Israel, as it always does; and God commanded them to be killed, Balaam and all. Num. 31:14-16.

But to hasten with the anti-god party still further. See Isa. 41:21-24. The one God gives the wise gods a challenge to produce light on things to come; and they could not with all their pretended wisdom from the serpent in the garden. See Ezek. 20:7-12. See God finding fault with the anti-god party for adhering to the mock wisdom brought out of Egypt, that hung around God's people.

Kitto says that demons, or the anti-god party, were worshiped for bringing men from the dead to the living. Plutarch says that demons envy God's people, and imitate them by way of worship. Here lies the snare for the weak-minded that do not know the difference between the form of godliness and the power of God; and whatever is marvelous they will follow. And the anti-god party are full of this kind of strange distortions and bodily exercises, that captivate some. The greatest evil temporally to God's people is, that the kings of the earth have had this anti-god party on their shoulders, and as head rulers in the kingdom, because they pretended to divine both good and evil things. This class pretended to talk with the dead. See Saul and the witch of Endor. After Saul had backslid, by having sympathy for this class—the Amalekites, God left him, and he went to one of the anti-god party to divine and bring up Samuel, who could do good or evil, raise or or talk with the dead, but who in the devilish affair told three lies, which Saul believed, and lost his life in consequence. See 1 Chron. 10:13, 14.

This power has long deceived the kings of the earth. See the king of Babylon deceived by his wise men. Dan. 2:26, 27. Here was another battle between the one-God men and the pretended wise men that used divination, or talked with the dead. Belshazzar also was led astray, as his father was, and both were deceived and lost their kingdom. The Persian kings also had the same class, and were deceived by them. See Xerxes following the advice of his oracles, which made him believe he could subdue the Grecians; and he also was deceived, and lost his money and reputation, and died broken-hearted.

Thus the same power that deceived Eve has deceived nearly all kings, with those who have been in God's work and left it, and have gone to them for wisdom, like Saul and others. The Grecian kings had this same class for advisers. See Rollin's history of the battle between Alexander and Darius; for the government the one God had appointed Alexander. See Dan. 11:4, 5. And the oracle-party could not get the victory for Darius, as they made him believe, after consulting the soul of dead Cyrus, who subdued the Babylonians and died hundreds of years before. We see these other gods still talking with the dead down through the four divisions of the Grecian kingdom. This same class were in the kings' cabinet, to give counsel. Pompey and Julius Cæsar had their oracles, and the anti-god ruled the world by kings, and deceived them and some of God's children, working mischief, until Christ's time, when it is called antichrist, and can be followed down through the Christian era to our day.

The leading principle is immortal-soulism. See Pagan Rome and also Papal Rome, and her numerous descendants, who have some resemblance to the leading principles that started in the garden of Eden by the serpent, the devil's medium, i. e., immortal-soulism. See the Shakers' moving principle by Ann Lee, and held to now. (For further and a more full account of them, please send to R. E. Hamilton, Thompsonville, Conn., and you can get a full description of the last-day visions caused by a mesmeric power; and I think all pretended visions of these days are from the same source. No matter what people have been or pretended to be. You can get six books for fifty cts.) See the antichrist spirit in the Mormons. Their visions and immortal-soulism are based on this foundation also.

Another and later antichrist wisdom, talking with the dead, etc., is among the spiritists, full of pretended wisdom; but they act and talk just like the devil through the first medium. Also in the oath and moving principle of the Free Masons you will see the immortal-soulism idea developed, and the one God and his laws trampled under foot.

For a perfect development of this devilish antichrist and murderous spirit, just send to the *Crisis* office, and get one of the books that takes the veil off of Masonry, as Bro. Hamilton's tract does from Shakerism. Prof. Phinney's book costs $1.50; and the "Broken Seal," by Samuel D. Green, who was a member of the same Masonic lodge with Morgan, who was murdered, whose body was recovered and buried from his house, this book can be had for $1.50. Both books contain the death-bed confession of the man who with his own hands pushed Morgan from a board in the centre of Niagara river, with a heavy stone tied to him. This man could not die till he had confessed what the antichrist fraternity, under the name of Free Masons, have denied for over thirty years, and yet wickedly deny. Either of these books carries its own evidence, the authors having the whole facts; they being Masons at the time. Masonry is an underground, anti-christian concern, like having a form of godliness. Just get one of the books, and read for yourself and be posted, that you may use your influence in the right direction after reading the work.

I am staggered at some of our Advent people, and especially preachers, being connected with this unchristian set of popular usurpers of liberty and foolish honors. They claim great antiquity. I think so, even back to the devil. If any preacher belongs to them after reading either of these books, I must count him with Balaam, who, for popularity or money, joined this unchristian class. More anon.

HIRAM MUNGER.

☞ There is directness and there is personality in pulpit address. Hugh Latimer, it is true, did not see the distinction. He made sure of hitting the mark by calling the name.

THE VEIL OF DOUBT REMOVED.

"My Lord and my God!"

Another doubting Thomas has become convinced. I have seen the print of the nails and thrust my hand into the Savior's side. I am convinced that God puts no christian under any necessity to sin. I am confident that each part of the heart, each corner and crevice, can be completely subdued by one great battle and victory. I am confident that no life-long engagement is necessary to knock down and drag out all the giants of the heart. The power of divine grace is sufficient to cause them all to lay down their arms at once. Christ is a full and a present Savior. I was not skeptical on this matter of living without sin because I was young. I had a better cause than this to offer. I have been conscientious in the whole matter.

When I was at Princeton College, about three years ago, a book was placed in my hands by a Methodist minister, for whom I was preaching during vacation, entitled "Perfect love." This book set me thinking, and several weeks thinking set me praying, and several weeks praying without any success, set me doubting. I was conscientious in every doubt I had.

After graduating, I entered the ministry and made the matter a subject of considerable thought and occasional prayer for eighteen months. In these eighteen months I never introduced the subject in my pulpit. I could not speak for it conscientiously and feared to speak against it publicly, until I should become convinced it was a delusion.

I then began to think of the heart as an empire full of little rebels. One was malice, one was envy, one was lust, one was anger, one was deceit, and so on. I then said, Now the christian's work is to make a conquest of these rebels by the aid of God's Spirit. We must first subdue one, and then another, and then another, and so on "*unto* perfection," laying a terrible emphasis on that word "unto." The conclusion I arrived at was when the last rebel had found his ditch, the christian would be about old enough to die. My conclusion of course was legitimate from my premises. There I had it, I thought. A twin of sermons was born in less than two weeks.

I tried to show my Methodist brethren that our fathers were well meaning people, but they were wonderfully deceived on that matter of sanctification. I tried to demonstrate the absurdity of spiritual sons of Anak, no matter how extensive their pedal extremities were, trying to mount the topmost round of the ladder of christian experience at a single vault. Well, that twin of sermons has died, and will never have a resurrection, I trust. Let them rest in that peace that they never knew anything about while they lived.

Last spring I was sent to take charge of the Cavalry M. E. Church of Orange, N. J., and became associated with an old gentleman, the Haytian Consul to this country, for twenty years the American Consul to Hayti, the fruit of missionary labor on that island. He is an ardent believer in sanctification, and, what is best of all, he *lives* it unexceptionably. He breathes the sweetest spirit, enjoys the most constant peace, possesses the strongest faith, is not at all obtrusive or mystical gives forth his means as if he believed that a sanctification which can be called "entire" covers the pocket book as well as the heart.

There was more argument in the life of that one man than in all I had read from Jeremy Taylor, John A. Wood, George Peck, John Wesley, or R. S. Foster put together. And this is saying nothing against the good books of these good men.

He "turned on" me one night in class meeting and told me just what I needed. Did I feel angry? Why I could have taken anything that man saw fit to inflict upon me. I looked upon him as I looked upon my mother, a person whose advice and reproof I was bound to take. So much is the influence which a pure consistent life gives to a person's words. I felt that that man suffered more in giving me that advice, than I suffered in receiving it. I went away "sorrowful." I knelt down at my bedside and said, "Here, Lord, I give myself *entirely* to thee. Perform thy greatest work in me. I lay my whole heart and body upon the altar. Sanctify it."

I rose to my feet feeling a great load had been cast off. I then made a solemn vow that I would never lay up one cent of treasure on earth, but give it forth like the fountain, as it comes, so that those who believed sanctification consisted in a sanctified life, might not find the least thing in me to stumble against.

Some, I suppose, will call me radical and enthusiastic in this. Very well. I do not imagine that such radicalism will stand in the way of any man's salvation. After all, that is the great item.

My peace flows like a river. Religion seems everything to me now. I am ready to go anywhere, and do anything for my full and precious Savior. If I am deceived, may I never be undeceived.—*Guide to Holiness.*

SILENT WITNESSES.—Until about 580 B. C., the temples of Greece were roofed with terra-cotta tiles, said to have been invented in Cyprus, and are somewhat ornamental. These tiles, in many instances, have stamped upon them the name of the city, the potter, and the year of the emperor's reign in which they were made. Much valuable historical information has been preserved in his incidental manner, of vast value as corroborative testimony to the truth of the sacred Scriptures. Many Bible proofs have been found among the ruins of pagan temples. God's word has myriad witnesses, silent but eloquent, in nature and in art. And these tallying testimonies forever multiply as the past ages are explored and understood.—*Workday Christianity.*

☞ We cannot wrong others without injuring ourselves. "He that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, January 11, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if those names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

HAPPY NEW YEAR!

Although far away from most of our readers, we desire to wish them all a Happy New Year in the Lord. May this be better to them than any that are past.

THE PAST YEAR.

When we enter a new year, it is wise to review the past, and see where we have made mistakes, and wherein we need to reform. It is well for each one to inquire, am I indulging in any habit that will prevent me from entering into the kingdom of God? Are our deeds, words, and thoughts all right? If not, let us correct them at once. We have no time to lose. It is important that we should live in constant preparation for the coming of Christ. During the past year events have transpired which show very clearly that the present dispensation will soon be ended. None but the pure in heart have any promise of eternal life.

In reviewing the past year, many are compelled to look back upon scenes of deep sadness. Those who wished loved ones a "happy new year" one year ago are now sleeping in the cold grave. Their seats are vacant at the table; their voices are hushed, their eyes are closed, and we can see them no more till Jesus comes. The storms of life are unknown to them; they rest securely, and will soon awake to receive the great reward provided to the faithful.

Others, in reviewing the past, can see where they made missteps, and wandered from the narrow path marked out by our dear Savior. We hope all such will decide most firmly, in the Lord, to wander no more. We are too near the coming of Christ to lead careless lives, if we expect to be ready for his coming. The christian soldier of these days needs to be clad with the whole armor of God, or he may be easily vanquished by the enemy. Perils are multiplying on every hand. The seducer is rallying all his forces for a terrible conflict with the friends of Jesus. So many have turned aside from the path of holiness, and conformed to the spirit of the world, rather than face the arch foe with christian boldness, the number of the true-hearted is now small; and Satan is now making preparations to destroy the remnant of Christ's little flock. This is the time to be brave for the right. Our motto should be, "victory or death." Make no compromise with evil. Stand up for Jesus, if every professed friend turns away, and we are left homeless, penniless, amid the scorn and contempt of a wicked world and a pleasure-loving church.

If time is continued to us another year, let us occupy ground in advance of all positions in our past experience. Let us avoid all unkinds words, all evil imaginations, all dishonest deeds; be long-suffering, kind, gentle, meek; free from hatred, variance, and every thing unbecoming a christian.

CALIFORNIA.

We have only a small space this week for words about California. We arrived here at six o'clock Saturday evening, Dec. 17th, and put up at the "What-cheer House," where one can get meals at all hours, and live cheaper than in Boston. They give a very liberal supply for the money. We remained there over the Sabbath, and was then kindly invited to share the hospitalities of Bro. and Sr. St. John, who love the blessed hope. They formerly lived in New York. They are intelligent christians, and we have reason to thank the Lord for their presence in San Francisco.

The Lord has prepared and opened the way for us in this city in a signal manner. We have already been invited into six churches, three Methodists, two Presbyterian, and one Baptist; but we are satisfied we could do better for the cause we love so dearly, if we had an independent place, where we could preach the whole truth without any restraint. The only thing that prevents this is the expense of the hall. With the present amount in the treasury, we do not feel warranted to pay what a good hall will cost. We are most fully satisfied that a respectable church can be established here in a short time, that would be self-sustaining in a few months, if we could only provide a good place for meetings, where all could be free to speak out the whole truth. Will not some of the liberal-hearted, who love their neighbors as themselves, give a strong lift at this time? Everything looks encouraging thus far, excepting a place for the meetings.

We have found some true men and women in the different churches, who are starving in their present situation, and longing for a higher-toned christianity; who are anxious to hear about the coming of Jesus, the nature of man, the end of the wicked, and the saints' inheritance. The standard of christianity is very low in this city. A distinguished minister remarked to us, that he did not think a healthy revival could be started on this coast. We think otherwise, and expect to see one before we leave. As we have before stated, what we most need is the means to hire a respectable hall, for a month or more, until the work shall be well started, then we think the means would be provided by those interested. The price of halls varies from ten to seventy-five dollars a night. For ten dollars we could get a pretty good hall, that would be quite satisfactory. For the present we have concluded to work in the different churches, as the door may open. We are invited to commence a protracted meeting in one of the Methodist churches. We think the minister, Bro. Bailey, is one of the most devoted preachers in the city. Again we request the prayers of our dear Brn. and Srs. in the East. We are anxious to see a glorious work in this wicked city.

THE A. A. M. SOCIETY.

Bro. Grant is now in the field, doing what he can to preach the word in California. Bro. Sheldon goes out into the Southern field this week. The Society wants funds for the above work. Our friends will notice by our acknowledgments that our receipts are *very small*. We hope they will respond to the suggestions of Bro. Grant, and see that the Society is not crippled in its work for the lack of funds. *All* remittances for the Mission work in California, South, or elsewhere, should be sent to the Treasurer of the A. A. Mission Society, Boston, Mass. G. T. A.

DISCUSSION.

We have arranged to hold a discussion in San Francisco, Cal., with Mr. J. S. Loveland, to commence in Dashaway Hall, Monday evening, Jan. 9th, and to be continued six evenings—three evenings a week. Mr. Loveland is a skillful debater, who has been one of the champions of Spiritualism. We have had two discussions with him—one in Willimantic, Ct., and one in Boston, on the merits of Spiritualism. He has recently renounced his belief in Spiritualism, and has lectured against it in this city. His renunciation has caused quite a flutter among the Spiritualists, as he has been one of the most prominent men in their national and State conventions. He still holds on to the belief that man has a conscious entity that lives independent of his physical organism. The subject for discussion is expressed as follows:

Resolved, That reason and the Scriptures teach the future and continuous conscious existence of the human soul after the death of the body."

Much interest is felt in the approaching debate. Many are anxious to hear our views on this subject.

EDITORIAL CORRESPONDENCE.

Our trip to California has been one of *special* interest. In our last notes, we had just passed the hot springs on the plains among the Humboldt mountains. These springs afford perpetual boiling water. The valley of the Humboldt is one of the richest in the state of Nevada. It has a deep, black loam soil, fifteen to twenty-four inches deep. The valley is some eighty miles long and ten wide. This valley is almost unoccupied. While passing through this wild, unoccupied country, a great variety of scenery may be observed. Hills and valleys, mountains far and near, rise in constant succession, most of them being destitute of trees or shrubs, excepting sage brush, which grows from one to three feet high. Thousands of acres are covered with it. There are two kinds, called the black and white. The black is of no value, while the white is eaten by the cattle. This sage brush resembles the common sage plant.

Semi-occasionally we arrive at R. R. stations, where may be seen a dozen or twenty small houses and shanties, and several tents. Some of the houses are made of adobe; by which is meant a kind of unburnt brick, quite large, made of mud and straw. When the train arrives, there is a general turnout, so that the passengers have a good opportunity to see the people and observe their manners. We saw no signs of schools and churches, and had reason to conclude that the bar-room served for the school and meeting-house. There are some stations on the road to which these remarks would not apply, where one might feel willing to tarry for a season. Such is Humboldt, where we found in front of the hotel and R. R. station, a pleasant fountain, and another in the hotel, sending forth the clearest, coldest mountain water to be found on the whole route. It was delicious. About seven miles northeast from this place is Star Peak, the highest point of the Humboldt range, on which snow remains during the year. There are gold, silver, and sulphur mines in this region, which are considered valuable.

Passing on, we arrived at Boca, the first station in California. Its elevation is five thousand, five hundred and sixty feet. The Truckee mountain scenery in this region, and many miles onward, is wild and grand. As we ascended the mountains, the weather grew cold rapidly, and we found ourselves amidst two or three feet of snow, and riding on the side of mountains, ascending hundreds of feet above us, and descending hundreds below. In order to protect the road from the avalanches of snow that come down the mountain sides, very stout snow-sheds have been erected over the track, costing ten thousand dollars a mile. Passing on, we begin to ascend to the summit of the Sierra Nevada mountains. With two engines we go up, up, puffing, puffing, rising, rising, at the rate of over eighty-eight feet per mile, till we reach the summit, at an elevation of seven thousand and forty-two feet above the level of the sea. At this summit point, we are three thousand, two hundred and ninety-four miles from Boston, and two hundred and forty-five from San Francisco. From this elevated position we pass through snow-sheds on the mountain sides some forty-five miles. The snow falls here from sixteen to twenty feet during a wet winter.

After leaving the summit we pass down the mountain some eighty miles without the use of steam, the speed of the train being regulated by the brakes, while the two engines are passive. The road here passes through some of the most sublime scenery on the whole route between Omaha and San Francisco. Heavy pine and cedar trees cover these mountains, which afford an immense quantity of lumber, manufactured in the mills near the railroad. Before the railroad was built over the mountains, these forests were of but little value.

THE CANONS.*

Between the towering mountains may be frequently seen a parting more or less sloping from the top to the very base of the mountain, shaped much like a rail-road cut through a mountain from one thousand five hundred to two thousand feet high. These openings are called canons. The word is Spanish. At the bottom of these canons it is common to find a river. The "Great American Canon" affords a fine specimen of sublime scenery. The river runs between two walls some two thousand feet high, and so nearly perpendicular, that one can stand on the brink of the summit "and look directly down on the foaming waters below." The canon is some two miles long. We next come to

CAPE HORN,

which is the grandest sight on the whole route. Winding around among the mountains, where may be seen various troughs to convey water from the mountain springs to the miners in the gold regions below, we come suddenly to a short curve in the road, when, looking upward, may be seen great masses of rock towering towards the clouds; then, if we turn our eyes downward, we behold an awful chasm, said to be two thousand five hundred feet below us. When they began to build the road around this spur of the mountain, it was necessary to suspend the workmen by ropes while they were cutting a groove in its side for the rail-road track. Once seen, the sight will never be forgotten while memory remains. The sight will reward one for a long journey.

At this place, and onward, there was no snow. As we glided down the hill sides, it seemed like departing from the old world into the new. Trees were covered with their green foliage, flowers began to appear, and a most lovely, cloudless morning, with its balmy air, and pleasant sunshine, produced emotions not easily expressed. We thought of paradise as it was, and as it will be, when Eden shall bloom again; and it seemed as if we were drawing near the hallowed place. On, on, we wound our way down the hill-sides, till we reached Colfax, named after the Vice President. It is a pleasant town, two thousand, four hundred and forty-eight feet above the sea. It has some two hundred buildings, three hotels, one church, and about one thousand inhabitants. Leaving Colfax, we passed through the mining region. We were somewhat astonished to see the amount of earth that had been moved by the miners. The gold of this world has much greater charms for the masses than all the glory of the world to come, in connection with the eternal life promised to its inhabitants.

As we neared Sacramento City, the country became more delightful and spring-like. We passed many homes of the miners, which, with their vines, flowers, fruit trees, and pleasant gardens, looked very inviting.

On reaching Sacramento, it seemed as though we had truly reached a "Summer-land." The whole appearance was much like our New England summer, excepting that here the flowers and green grass remind one of spring rather than autumn. The two seasons appear to be blended together in very pleasing harmony. From Sacramento to San Francisco, a distance of one hundred and seventeen miles, we passed through as fine farming land as we ever beheld. It is said there is no better wheat land in the world. The farmers were ploughing and sowing, as we see them in Sept, or May in New England. The soil is very easy to cultivate, and yields an abundant harvest.

When we arrived at San Francisco, and looked back forty-eight hours, we found we had passed through autumn, winter, and had apparently come to spring-time, when flowers begin to bloom, and the grass to look green again, like May-day in Boston. They have no snow in San Francisco, and we seldom see a man wearing an overcoat.

In our next, we purpose to say something about this remarkable city and its surroundings.

* Pronounced as if spelled *canyons.*

IMPORTANT TO ROME.

A telegram from London, Dec. 24th, makes the following announcement:—

"It is said that Gambetta has announced to the Pope of Rome the desire of France to terminate her Concordat, in order to effect an entire separation of Church and State in France."

Should this proposal be carried into effect, it would be a heavy blow against Catholicism. Such blows may be expected to transpire with increasing weight till that mighty Roman power sinks like a millstone to rise no more forever.

The Italian Chamber of Deputies has passed a bill to remove the capital from Florence to Rome within six months. The vote stood 197 to 18. There are no favorable omens for the Pope or the cause he represents. An earnest struggle may yet be made in his behalf, but the mene, tekel, is written upon his walls, and no earthly power can stay the execution of the sentence.

WORLD'S PEACE CONVENTION.

Some women, noted for their interest in political matters, held a preliminary meeting in New York, Dec. 23d, for the purpose of making arrangements to hold a "World's Peace Congress of Women." Among the more prominent persons present were Julia Ward Howe, Lucretia Mott, Mrs. Blake, Cora Hatch Tappan, Prof. Wilcox, and O. B. Frothingham. Mrs. Howe presided, and presented an address to be adopted as the expression of the meeting. She advocated the idea that universal peace is necessary for the world's progress, and as the men have been making war, the women should endeavor to bring about peace. Letters were read from Bishop Simpson, Amasa Walker, Madam Gasparin, John Stuart Mill, and others. We shall watch this peace movement with some interest.

NEW RELIGIOUS PAPER.—We add with pleasure to our exchanges, a new weekly paper—"*The Church*"—published in this city by the "News Company." In its "First Words" the publishers say:—

"While *The Church* will not be denominational, it will fairly present all matters of discussion in all denominations, and on various sides which have a general bearing and interest, so that its readers may gather the substance of all religious movements, and yet not be troubled with that which is narrow, petty and ephemeral.

The Church will in no sense be a secular or political journal. Believing that the christian public, while more than ever satisfied to work each in his own cherished field and fold, are yet longing for some wider, more general, tolerant and charitable medium of information and bond of union, it will be our care to adapt *The Church* emphatically to Sunday reading for every christian family, and for all in every family,—secular and political affairs being discussed only when clearly involving questions of morals and religion."

PERSONAL.—We are glad to learn that Bro. Geo. Storrs is improving in health. He says in *Herald* for Jan. 4th:—

"I am slowly improving, and hope ere long to communicate with you by mine own hand. My mind has been kept in peace, stayed on the Lord, and my meditations on his word have been sweet; for which I bless his holy name, and that of our Life-giver, Jesus Christ."

SHORT OF PAPERS.—We were short of papers last week (Jan. 4th). Subscribers having read their papers, and can return them to us, will receive *our thanks* and greatly oblige others.

☞ Your attention is called to Bro. Brown's "Appeal." "As ye would that men should do to you, do ye also to them likewise."

☞ We are indebted to Geo. W. Childs, Publisher, Philadelphia, for the *Public Ledger Almanac*.

NOW READY.

The Report of the Eleventh Annual Meeting of the Advent Christian Association, held at Chapin's Grove, Springfield, Mass., Aug. 23d, 24th, 1870, together with the Constitutions and By-Laws of the Advent Christian Association, and the Advent Christian Publication Society. Also a Catalogue of Publications, to which is added our recent Tract, "TIME'S FAREWELL."

The whole making a pamphlet of forty-eight pages. Our friends who have not received a copy, can be supplied on application to our office, or by addressing by mail; in which case, they may, if they please, enclose a two cent stamp to pay the postage. AG'T.

TIME'S FAREWELL.

We have just published a tract with the above title, written by Bro. O. D. Woodruff. A good, stirring, timely tract; just the thing to scatter everywhere, and should be scattered by the *thousands*. Price by mail, 10 cents per dozen; 75 cents per hundred; $6.20 per thousand. AG'T.

MUSIC.—New edition, "O, who'll stand up for Jesus?" Single 5 cents, postage 2 cents; 50 cents per dozen, postpaid. AG'T.

WHEN ARE SAINTS "BORN OF GOD"?

Two views are entertained upon this question, and both are likewise deficient. One view is that we are represented as being born of God when immortalized at the resurrection. The Scriptures teach both of these views. When a certain class imbibed the spirit of the devil, Jesus said to them, "Ye are of your *father* the devil," while another class imbibed the holy "spirit of adoption whereby they cry, Abba, Father." The moral change which places us in this holy relationship, is often represented by the figure of birth—an emerging out of one state into another—as in the following text—"Which *were born*, not of blood, nor of the will of the flesh, nor of the will of man, but *of God*" (John 1:13), and by virtue of this change we are constituted the "children of God by faith," in a *moral* sense; but it is also true that a resurrection birth awaits the saints, by which they will be constituted the children of God in a physical sense—"the children of God, being the children of the resurrection."

Those who wish to invalidate the doctrine of a moral birth, and admit only a physical birth at the resurrection, attempt to dispose of the many texts that speak of our being "born of God" in this life, by claiming that the original term *gennao*, rendered "born," signifies *begotten*; but this claim not only sets aside that class of texts that speak of being "born" in this life, but also those texts relied upon to prove a resurrection birth; for the same original word, in one of its forms, is used in all these texts; and the rule that will allow it to be rendered "begotten" in the one class of texts, will require the same rendering in the other class, and thus make the Savior talk as follows: "Ye must be *begotten again*"; "Except a man be *begotten again*, he cannot see the kingdom of God"; "That which is *begotten* of the flesh is flesh; and that which is *begotten* of the spirit is spirit"—not "*born*," but "*begotten*," if the claim is valid. Thus this claim no more sets aside a moral birth, than it does a resurrection birth, for it is as fatal to the one as to the other.

Both a moral and a physical birth are taught, and both are in harmony. It would not be wise to conclude, because a man is to experience a physical death for sin at the judgment, that therefore he could not experience a moral death in this life; nor is it wise to conclude, because righteousness will secure a physical resurrection birth to all the holy, that therefore they cannot previously experience a moral birth, for "*now* are we the sons of God [morally], and it doth not yet appear what we shall be," for a *physical* change awaits us at the resurrection.

But it is claimed that to be "born *again*" implies a second birth, and that the second is the next after the first; and the question is raised, on the claim that the first is the natural birth, and that the second is the resurrection birth, How can we locate a moral birth *between* the first and second? This difficulty is only imaginary, for to be "born again" simply implies the second birth of the *same order*, and the next after the first of that particular order, but does not preclude an intervening birth of a different order, any more than "the *second* death," being the next literal death after the first literal death, would preclude a preceding *moral* death—"dead in trespasses and sins"—as it would make more than *two* deaths in the count. It is evident to all that there is a first and second death of one particular order of deaths, and another death of another order, and therefore not enumerated in the count of literal deaths; and on the same principle there can be a first and second physical birth, with an intervening moral birth, it being of another order of births, and not enumerated in the count of physical births. It is just as reasonable to include moral death in the count of deaths to be experienced by the sinner, thus making three deaths instead of two, as to include the moral birth of the saint in the count of births to be experienced by him, and then exclaim, "that makes too many," and then try to make out that the saint is only begotten morally, instead of being born morally.

To prove that none are yet born of God, reference is often made to John's statement: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—1 John 3:9. John assigns the reason for this sinless state—"for his seed *remaineth* in him"—but when "the wicked one catcheth away the seed that was sown in his heart," he can sin again. Being "children of God *by faith* only, the losing of that principle changes our relationship to God; and it can be renewed again only by coming in possession of that principle again. But at the resurrection, when "a nation shall be *born at once*" (Isa. 66:8), and we become in a physical sense the children of God, we shall be like Christ, immortalized and glorified, possessing the nature of God,—a relationship never to be lost. W. S.

SOUL-IMMORTALITY.

After due reflection and candid investigation, we deliberately pronounce the popular dogma of soul-immortality both unreasonable and unscriptural. "Come and let us reason together." We here reiterate a few thoughts which we have presented elsewhere on this topic.

As there can be no effect without a cause, and as a stream cannot rise higher than the fountain from which it proceeds, neither can mortality transmit immortality, nor corruptibility transmit incorruptibility; hence, if the human soul is immortal, the soul must propagate its species, or God must directly create a soul for every human offspring,—not excepting illegitimates. This last position would be a blasphemous slander against Jehovah!

But if the soul can propagate its species while connected with the body, why not subsequent to its separation, and thus have the "spirit land" filled with soul-infants, or immaterial children? Furthermore, if the soul can propagate its species, why was it ever encumbered with a body, or shut up in a prison-house, and left to raise a boundless generation of immaterial bondmen? The following facts are obvious:—

1st. The material part of man can transmit only materiality; hence, if the soul is immaterial, its origin is distinct from a propagation of the human species, unless souls propagate their species in concert with the body, yet distinct therefrom. Immortality is not the offspring of mortality.

2nd. Unless immortal souls propagate their species, where can we find the origin of such souls? Is God constantly creating such deathless entities to imprison in tenements of clay? Where is the proof that God thus directly helps along the great sin which he has so severely denounced, by manufacturing souls for even illegitimates?

3d. Thus, unless immortality can transmit immortality, and thus propagate its species, or, unless God creates a soul separate from the body, to infuse into each body, man is certainly destitute of an immortal soul. If immortality can transmit immortality, while dwelling in mortality, it can continue to do so when separate from the body, and thus an endless propagation of deathless entities would be the result.

4th. The nature of the human soul is determined by a Bible decision of its origin. "All the souls that came out of the loins of Jacob were seventy souls."—Ex. 1:5. As the soul is transmitted by material man, it is mortal, as mortality cannot transmit immortality!

But how and when was this doctrine of soul-immortality first introduced into the church? They did not get it from the Jews, else they would have brought along with it that other sentiment—transmigration, and "rewards under the earth"—which the Jews always connected with it; besides, Christ distinctly cautioned his disciples against their doctrines—not only against the doctrine of the Sadducees who repudiated the doctrine of the resurrection, and discarded the existence of angels and satanic spirits, but also against the doctrine of the Pharisees, who, though they held these truths rejected by the Sadducees, nevertheless held errors against which Jesus would caution his disciples. Jesus never taught a future life except by a release from death, or a change to immortality, promising that the believer "*may have everlasting life*: and I will raise him up at the last day." John 6:40.

Thus, instead of teaching his disciples the doctrine of an entrance upon an "everlasting life" at death, he taught them that they must first be *raised* up, even "at the last day." Such was the faith of the church till the ingathering of converts from heathen lands, who in process of time flooded the church with their unabandoned theories of life in death, taught by heathen philosophers; and though the early fathers remonstrated against the spread of this dogma in their ranks, it finally became popular.

But error never was converted into truth by getting into the church, and truth has never been converted into error by being turned out of the church. That which was true when first put into the Bible, is true still. "What is written? How readest thou?" It is written—"None can keep alive his own soul"—"the soul that sinneth it shall die." W. S.

PETER'S ANGEL.

As drowning men catch at mere straws for support in their extremity, so theologians sometimes, when hard pressed, resort to the following statement to prove that the soul can live without a body: "Then said they, It is his angel." Acts 12:15. The claim is set up that they supposed it was his *soul*; but the incorrectness of this position appears from these facts: (1) they did not say so; (2) Peter was alive, and they had been praying for him, which proves that they did not *suppose* he was dead, for they did not pray for dead men in those days; so they could not have thought that it was Peter's disembodied soul, unless they supposed that souls could leave the body still alive, and go off on journeys without the body; and if the body can get along without a soul for a short time, why not for a long time? and then what use in having a soul at all? (3) They doubtless supposed that it was his guardian angel, for we read, "The angel of the Lord encampeth round about them that fear him" (Ps. 34:7), and that the angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

Jesus also says concerning living saints: "Their *angels* do always behold the face of my Father which is in heaven." Matt. 18:10. This statement refers not to the dead saints, but to living ones. So Peter was supposed to have an angel that might have appeared to his brethren. W. S.

"THE INWARD MAN."

Is the inward man a personality residing in the body? This statement is made by theologians, but the connection in which the apostle uses the expression disproves the assumption, and shows that he used it as a synonym of *mind*. "I delight in the law of God after the inward man. . . . So then with the *mind* I myself serve the law of God." Rom. 7:22, 25. Mind is as much the result of a living organism as instinct is, instead of being a personality independent of the body; for without mind, fear, joy, dread, surprise and sorrow would be impossible; and as it is admitted that all these sensations are traceable to the mind, and could not exist without mind, it cannot be denied that these very sensations exist in the animal creation, and must be the result of a living organism, and not of an entity within; and if these evidences of mind result from the organism in the case of animals, why not in the case of man? The mind dies with the body—"In that very day his thoughts perish." Ps. 146:4. Mind becomes insane. Is it a spirit personality that is insane?

Paul tells us that "the inward man is renewed day by day." 2 Cor. 4:16. The *mind* can be renewed; but this is not possible in the case of an immortal entity. It would be preposterous to talk of renewing the angels of heaven, for they are deathless, and can no more be renewed than Deity himself; and the same would be true of a deathless entity in man; but this inner man needs renewing, proving that it is not an internal personality, but the mental man, or mind of man. W. S.

"THE KINGDOM OF HEAVEN IS AT HAND."

What was the meaning of that proclamation?

1. It could not have meant the reign of the Spirit in the hearts of the saints, for if the possession of the Spirit could be called a reign, that reign had long previously been introduced, for "holy men of old spake as they were moved by the Holy Ghost."

2. It could not have meant that the Messiah was about to come, as some claim, for John the Baptist was not the only one that made this proclamation; it was made also after the Messiah had come—by Jesus himself, by the twelve, and by the seventy. It would be out of place to proclaim an event at hand after it had occurred.

3. This proclamation related to the predicted kingdom, and was true in a *comparative* sense—in the same sense in which Peter said, "The end of all things *is at hand*," the original for "at hand" being the same in both announcements. The remaining time was so short compared with the time that had already elapsed, that it could be said to be "at hand." But we have reached an epoch in the chain of events at which Jesus says we may know that this same kingdom "is *nigh* at hand." Then let us preach the unpopular message. W. S.

For the World's Crisis.

AN APPEAL.

SISTER C. B. TURNER.

BRO. GRANT:—I wish to call the attention of our people once more to the case of Sister C. B. Turner, of Syracuse. Several calls at different times have been made through the *Crisis*, to which our brethren and sisters have nobly responded; but the amount thus raised (though greatly aiding our sister) has not been sufficient to lift the entire burden which has rested so heavily upon her. I now learn from her niece, that she has been in very poor health for a year past, and is unable to do any work. She has been under the doctor's care until recently, who charges for his services nearly $150, but agrees to take off one half. There is still a mortgage on her place of two hundred dollars, beside one year's interest. This mortgage became due on the first of October last; but she has had no means with which to meet the payment.

From the above statement it will be seen that about three hundred dollars is now needed to relieve our sister from her present embarrassment.

Now, brethren, what shall be done to raise this amount without delay? Feeling a deep interest in this matter, and believing it to be a christian duty to bear this sister's burden, and "so fulfill the law of Christ," I make the following proposition:—I will agree to raise one third of the whole amount, by the first of February, on condition that our brethren and sisters raise the other two thirds by the same time. Who will respond to this call? The case is urgent. Will not our ministering brethren take an interest in this matter? And will not each church take up a collection at once for this object? Let us remember the words of the Lord Jesus how that he said, "It is more blessed to give than to receive"; and that "the Lord loveth the cheerful giver"; and "inasmuch as ye have done it unto one of these, . . . ye have done it unto me."

Let there be an immediate response from all the friends of Christ in behalf of this afflicted sister. Send to Miles Grant, Boston, Mass., and the amount will be acknowledged in the *Crisis* from week to week. Your Bro. in Christ, A. H. BROWN.

Rahway, N. J.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year, and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERROW, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$165.13
A Friend	12.00
J. L. D.	.50
J. A. Green	.50
Albert A. Haskell	.50
A Friend	2.00
A Friend	5.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$20.60
M. E. Gregory	1.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$5.09

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$542.63
"Little Mary"	1.00

For the World's Crisis.

LETTER FROM SAN FRANCISCO.

TO THE CRISIS:—Eld. Miles Grant arrived here Saturday evening, Dec. 17th. Sunday afternoon following he participated in a discussion at Dashaway Hall, conducted by the officers and members of what is known as the "Lyceum of Self Culture." The vast majority of this Lyceum are infidels or spiritualists. A lady in the audience recognising the Elder, announced his presence, and he was summoned to the stand. His ten minutes' speech startled and electrified the audience. The subject of the debate was "The Atonement." He was invited to open the debate the following Sunday, the subject being "The Merits of Christ."

Last Thursday evening the Elder preached to a large audience in the Hall of the Young Men's Christian Association, and again at the same place on Saturday evening. Yesterday morning he preached in the upper Hall of the Association named.

Yesterday afternoon he opened the discussion at Dashaway Hall, on "The Merits of Christ," in a half-hour speech which, for succinctness and pertinence of statement and fervor of personal testimony, I have never heard excelled. It made an evident, *deep* impression upon the crowded audience. Then followed several infidels and spiritualists, in speeches breathing contempt and blasphemy against the Savior of mankind. Two or three christians replied, in alternates; but they did not speak in good taste or to much edification. The audience were anxious to hear from the Elder again, and repeatedly called for him; but the two regular hours of the Lyceum having been consumed, he declined to make further argument. Besides, he could have but five minutes—an altogether insufficient space for "doing justice to the subject," as it then appeared. The Elder left the multitude anxious, *thirsty* for more of his instructive and nourishing speech. Perhaps on this account—if for no other reason—it was best that he should decline as he did to prolong the debate for the day.

Last evening the Elder preached to a large congregation in Columbia Square (Baptist church), the largest audience ever gathered within the walls of that church since the day of its dedication.

This is a holiday week. Next week is a week of "Prayer for the conversion of the world." During these two weeks it is the Elder's intention to engage in preaching and prayer meetings as occasion opens. Then will commence a regular series of sermons on the prophecies and the dogmas of the true faith respecting man's nature and destiny.

There are thousands here anxious to hear on the prophecies. He came most opportunely, and it may be reasonably expected that he will succeed in establishing a flourishing church in this city. He has been cordially welcomed by the leading daily newspapers, and prominent clergymen of "evangelical" sects have invited him to their prayer meetings. (That is about as far as they can safely go—at present!)

There should be a regularly established agency for the *Crisis* and for Second Advent publications in this city. Many have inquired of me where, *in the city*, the Second Advent publications could be had. People will not take the trouble to send for them by mail, unless they have become very much interested in the topics therein discussed. But if they were on sale at a periodical depot, conveniently situated, they would purchase in a liberal way. I think subscriptions could be obtained and books sold here, during the Elder's stay (which I hope will extend to the month of May, at least), sufficient to pay all the Mission expenses on the Coast for the year. And such an agency should be at a book or periodical store, and not at the private dwelling place of a brother. I speak of the profit on sales, etc., as amounting to cost of Mission, to indicate something within the probable receipts; not as an intimation that the cost of the Mission will be in one form or another thrown entirely on the Advent people of the East. For if Elder Grant remains here until the summer, I am confident there will be a larger, richer, more liberal Advent church established here than at present exists in any city of the Union. In this I think I have the spirit of prophecy.

But tracts are needed *now* to meet inquirers' demands. The Publication Board could make satisfactory arrangements with any one of half a dozen reputable magazine and newspaper dealers in this city, for the sale of books and papers. And the Elder should be supplied with a large invoice, at his rooms. So it seems to me.

I write this of my own notion, and without the knowledge or consent of the Elder; but I believe it would have his sanction, if submitted to him, if it did not seem to press too strongly for present aid and effort from the Eastern brethren; (and he might object to something written above as too commendatory of himself.) So he cannot see it!

You have done a good work in appointing the Elder to this Mission. You have determined more wisely than you knew. Your preacher is now known by name from one end of this great city to the other, and when the regular prophecy-series is commenced, he will have immense audiences. An abundant supply of tracts and papers will contribute greatly to perfect the work.

We are now enjoying that kind of weather which you in New England usually experience in the middle of September. When the Elder wakes up in the morning and looks at his diary-almanac, he sees that it is December. G.

San Francisco, Cal., Dec. 26th.

Correspondence.

From Sr. S. A. Ingham.

Bro. Grant:—I wish to acknowledge the following letters received last spring:—D. D. Chaffee, Wilbraham, Mass. I. C. Smith, Mattapoisset. S. S. Brewer, Ashburnham Depot. I. C. Wellcome, Yarmouth, Me. Asa Avery, Nashua, N. H. Olivia Buswell, Haverhill, Mass. L. E. Saulpaugh, Goffstown, N. H. M. Grant, Castleton, Vt. R. E. B., Stoneham, Mass.

The friends will please accept my thanks for their kindness in remembering our needs. If the gifts that the dear friends at Wellfleet, Truro, and Lynn, sent to us had come all safe, it would have relieved an anxious mind; but I have no doubt all these trials were *needed*, for I might have been trusting too much in what I had been asking for, and which I expected so much that I sent my little boy to the office, two miles distant, every mail day, for a long time; then I got almost discouraged, and told him not to go any more. He comforted me, and told me he was sure we would get something, for, said he, "I have got the *greatest faith.*" And finally he brought me a letter from Sister Brittan, containing $2 from her and Sister Moulton, and which I soon after answered. (And here I would suggest, that letters containing money would be much safer if *registered.*)

Now a word about my invalid husband. He remains about the same as he was two years ago, in bodily health, but is a little better in his mind, for he seems more interested about things than he did. I think if he could be placed under some good medical treatment he might recover. I believe, as a brother said, he had full faith in the Lord's power to heal; yet he thought his power came in to work where man's power ends. The skill of man has not been proved on him. I have done all I can do, and I have about made up my mind that he will remain so until Jesus comes and makes him immortal. I wish He would come, for I am tired and weary of this groaning earth. I hope in his mercy, and therefore I expect he will give me, with his dear and more worthy saints, a home in his kingdom. Oh! what a blessed thought. There all will be peace. The tear be dried, the throbbing heart be hushed, and the long, long rest be given. How beautiful the new earth will be in its serene loveliness. My whole being sometimes longs to breathe its freshness and purity. I must be there, for

> "The better land no sorrow knows,
> There hushed is every sigh;
> The Savior's hand in kindness wipes
> The tear-drops from each eye."

Your unworthy Sister,
S. A. Ingham.

Bro. C. H. Williams writes:—"We commenced meetings in Lorraine, N. Y., Sunday evening, Dec. 18th, and preached the gospel of the kingdom to good acceptance for one week. Notwithstanding the inclement weather and bad roads, the attendance was good; and, as the result of our efforts, four have started for the kingdom, while the old soldiers are strengthened and encouraged. Praise the Lord."

Sr. N. M. Howard writes:—"I am not a stranger to God, and I hope to soon see the work of the Lord beginning here in Alton, Pa. May his work soon begin, and we hear the name of God proclaimed, instead of curses. I like to read the *Crisis* very much, and learn more of the Bible through it than I have ever known before."

For the World's Crisis.

NEW YORK CONFERENCE.

MISAPPREHENSION CORRECTED.

The Secretary's report of the Honeoye Conference, and Bro. Fenn's letter, both of which appeared in a recent number of the *Crisis*, have in some quarters caused needless fears and serious misapprehensions to exist concerning the meaning and scope of the resolution relative to circuit preaching. I therefore hasten to make an explanation which I trust will be satisfactory.

The object of the conference in passing the resolution and in appointing its committees was to do the greatest good to the greatest number; or, in other words, to arrange for *regular* preaching at as many places as possible. The misapprehension is, that because the term "circuit preaching" was used, that the conference designed to adopt the Methodist form of government so far as the stationing of preachers was concerned. It should be recollected, however, that we have no Bishops, Presiding Elders, or Ecclesiastical Councils; that our form of government—if we have any at all—is not Episcopal, but Congregational; that no attempt has ever been made by our conference to *dictate* any course of conduct to the people, or to interfere in any manner with their choice of gospel teachers. The New York Conference does not arrogate to itself the right to *legislate* for the churches and societies which it represents. Measures and plans are devised and recommended by the conference; but so far as they concern the rights of the people represented, they are only advisory and never mandatory. We hope to devise a plan of circuit preaching in this State that will supply the wants of many localities that are now destitute of gospel instruction. The best plan that the ripest experience could devise, however, would be useless and unfruitful unless it received the hearty co-operation of the people, who, in this country, rightfully constitute "the court of final resort."

The members of each society or church will in every case have the undoubted right to choose their own preacher. This right, however, need not operate as a hindrance to circuit preaching. If a single church or society be able to sustain a pastor, and the field be such that he can labor most advantageously in one place or neighborhood, let such church or society engage the services of some proper person to discharge the duties of pastor. I think there are several such places in this State. In other instances, let two or more societies unite their strength and secure the services of some person whom they may choose, and have *regular* services, weekly, semi-monthly, or monthly, as they can arrange. Such preachers might exchange services occasionally with good effect.

Brethren, do not withhold your confidence, but give both it and your intelligent and hearty co-operation to those who are earnest laborers in the vineyard of the Master.

J. H. Whitmore.

"The Rainbow."—Will you allow me to say, through the *Crisis*, that I have received *one* answer to my letter, with subscription for the *Rainbow* for 1871. If any other brethren desire it, the price is $2.25 per year.

No. Scituate, R. I. W. Kellaway.

Married.

DOWNING—HODGDON. In Portsmouth, N. H., Dec. 4th, 1870, by Elder J. Couch, Mr. John Downing, of Newington, N. H., and Miss Annie Hodgdon, of Portsmouth.

HIGGINS—SARGENT. In Chelsea, Mass., by the same, Jan. 1st, 1871, Mr. Frank W. Higgins, of Worcester, Mass., and Miss Mary F. Sargent, of West Acton, Mass.

HILL—HORN. In Woodstock, N. H., Jan. 3d, 1871, by Elder A. W. Sibley, Mr. Josiah W. Hill and Miss Lizzie L. Horn, both of Alexandria, N. H.

BLANCHARD—BLANCHARD. In Savoy, Mass., Dec. 12th, at the residence of the bride's father, by Elder Z. D. Baird, Mr. Herbert M. Blanchard, of Williamstown, Mass., and Jennie S. Blanchard, of Savoy, Mass.

JACKMAN—LYON. In Hedgesville, Steuben Co., N. Y., Dec. 29th, 1870, by Eld. J. W. Taylor, Mr. C. B. Jackman, of Springwater, N. Y., and Miss Fidelia Lyon, of Woodhull, N. Y.

ROZEE—ROGERS. In Salem, Dec. 25th, 1870, by Elder C. E. Barnes, Mr. James Rozee, of London, Eng., and Miss Maggie Rogers, of Yarmouth, N. S.

Obituaries.

Bartlett. Died, in Salem, Vt., Nov. 19th, 1870, Sr. Hattie E., wife of Bro. John H. Bartlett, aged twenty-seven years, five months, and three days.

Sister Bartlett was a faithful wife, a kind and obliging neighbor, and much beloved by all who knew her. J. H. B.

Strath. Died, in Chicago, Jan. 3rd, of diphtheria, John Strath, only child of John and Elizabeth Strath, aged six months and eleven days.

Words of comfort were spoken by the writer from Rev. 21: 4. J. H. Bullard.

Bennett. Died, in Geneva, Van Buren Co., Mich., Dec. 9th, 1870, Sr. Olive G. Bennett, wife of Guy B. Bennett, and daughter of the late Bro. Lawrence Webster, of Conesus, N. Y.

Words of comfort were spoken by the writer on the funeral occasion, at her old home in Conesus. We buried her to sleep with her father until Jesus comes. Warren J. Hobbs.

Mower. Died, in Lynn, Mass., Nov. 25th, 1870, Edgar Mower, twin son of Edgar L. and Alda M. Felton, aged four months and three days.

Words of comfort were spoken to the bereaved parents by Bro. James Young. H. E. F. S.

Tilton. Died, in Bolton, P. Q., Nov. 19th, 1870, Theophilus Tilton, aged ninety-three years.

Some fifty years since he gave his heart to God and joined the Methodist church, remaining a member until he became interested in the soon coming of our Lord and Master, and lived a devoted christian life till death. He leaves two sons and one daughter to mourn his loss; but they have the blessed consolation that he sleeps in Jesus, and that our Master is soon coming to wake the sleeping dead. A discourse by the writer from St. John 11: 25. John Chapman.

Summary of News.

FOREIGN.

Cable News.

London, January 4.—A telegram from Basle reports that there was fighting on Sunday on the Swiss frontier, in consequence of which two hundred French troops retreated into Switzerland, where they were disarmed by the Federal soldiers.

Bordeaux, via London, Jan. 5.—During the battle which took place in the vicinity of Bapaume, the ground occupied by the hostile armies was several times lost and retaken. The French troops took six villages during the engagement, storming and capturing every position in which the Prussians endeavored to establish themselves, as slowly but irresistibly they were being driven back by the brilliant and impetuous charges of the French battalions.

The Prussians lost 3,000 troops in the engagement. The decisive victory gained by the French troops on this occasion was mainly attributable to the excellence of their artillery, and the splendid manner in which it was handled. The enemy observed this, and several times during the battle made determined charges with the view of effecting a capture of the batteries and position held for the enemies artillerists, but the efforts proved futile.

Every attempt was met by a tremendous raking cannonade which so thinned their columns that they were forced after several attempts to abandon the project as hopeless. Great excitement prevails at Bordeaux, where the details of the engagement have been just received. The people and troops are wild with exultation over the success of the French arms.

London, Jan. 5. The British Government has ordered 80,000 Roper rifles.

Berlin, Jan. 6. Official dispatches from Versailles announce that the town of Recroi (fifteen miles northwest of Mesieres,) after a severe bombardment surrendered to the Prussians. To-day a large number of prisoners were captured.

London, Jan. 5. Jules Favre has informed Bismark, through the medium of Mr. Washburne, that he knows nothing of the European Conference, and will not leave Paris to attend it.

London, Jan. 9. The *Times'* special correspondent with Prince Frederick Charles describes the fighting along the Loire in the Forest of Vendome, and at Montone, on the 6th inst., and says: "The French retreated westward. The Prussians are following them, and meet with but little resistance. The Germans captured by the French are sent to the Island of Oberon, on the west coast of France, opposite the mouth of the Charente."

Many Bonapartist agents have been arrested in France.

Versailles, Jan. 9. Little firing is going on along the German investing line to-day. The effects of the late bombardment have been of a most decided character, and the forts are now nearly silent.

The command of Garibaldi is now operating on the Swiss frontier.

New York, Jan. 5.—The New York *Herald* correspondent at Versailles writes:

It is reported here that King William has summarily dismissed the Grand Duke of Mecklenburg from the command of the right wing of Prince Frederick Charles' army. The reason for this is stated to be the failure of Mecklenburg to keep the French forces at a respectable distance from the investing lines around Paris.

At the present moment it appears probable that the French armies commanded by Gens. Bourbaki and Chanzy will assume the offensive and make a combined attack upon Prince Frederick Charles. It is feared that such an attack will result successfully for the French, who are reported to be in superior numbers.

It is evident here that the German soldiers are growing tired and weary of the struggle, the incessant marching and counter-marching and the repeated battles without decisive results. Outside of the investing line before Paris the Prussian ring is daily contracting, while from inside of Paris the French ring is continually expanding.

The Seine river is now frozen hard, and the ice is solid enough to bear the weight of large numbers of men and artillery. As the French garrison in Paris is quite plucky you may hear of their doing something astonishing shortly.

☞ "Death," says a Sante Fe paper, "with fleshless knuckles, rapped at the door of Mrs. J. N. Bisoul, and, obedient to the inexorable call, the spirit of that loved woman floated up to its Creator, leaving her husband, children, and friends to mourn over the mortal casket."

DOMESTIC.

A Man Drowned while being Baptized.—One of the most melancholy and heart-rending accidents which it has been our duty as a news-gatherer to chronicle, occurred near this village on Sunday last. The particulars, in brief, are as follows: A few weeks since Dr. A. P. Pownall, of this place, after a brief courtship, was married to Miss Mary J. Wilson, also a resident of this place. Shortly after his marriage, Dr. Pownall united with the Christian Church, and Sunday last was the day appointed for his baptism, he having requested his pastor, Rev J. B. Hough, to perform the rite. At the appointed hour a large number of persons had assembled on the banks of Crooked Creek, the place chosen for the immersion. After singing and prayer, everything being in readiness, the Rev. Hough entered the water, leading the Doctor, and, the descent being very gradual they were obliged to proceed some distance from the shore in order to reach a sufficient depth, but suddenly both were seen to go down, having stepped over a bank concealed by the water: both soon arose to the surface, and the Rev. Hough regained the bank; but the Doctor being unabled to swim, was swept by a current under a flood-gate only a short distance below; every exertion was made to save him, but in vain.

The body was soon after found and brought to shore, amid the most heart-rending screams from his young wife and friends. Everything possible was done to resuscitate the Doctor, but the vital spark had flown. This sad occurrence has cast a gloom over the country for miles around, all joining in extending their sympathy to Mrs. Pownall. As I before remarked, the Dr. had been married but a short time, his marriage being published in the *Gazette* at the time.—*Cor. Cin. Gaz., Dec. 5th.*

☞ The religious condition of our legislative Senate and Assemblies is strikingly illustrated by the following incident:

Soon after the opening of the session of the Vermont State Senate, a few members resolved to establish a daily morning prayer meeting. A Bible was needed, and a messenger was sent to the library for one. When inquired for, the astonished clerk said, "A Bible! what do they want of that book? Does any one think they can live religion here? Or are they going to study it to make the laws by?" and from all in the room the loud laugh was heard. Again the question, "Where is it wanted?" and at the answer, "In the Military Committee Room," again the laugh went round. When the chaplain of the Senate, Rev. Mr. E——, who had quietly come in, stepped forward and said, "Yes; the soldiers of the Cross are to meet in the Military Committee room for prayer," quiet was suddenly restored. At the first meeting eight persons were present, and one Senator rose and said "the blessed God that by coming there he had found that his seat-mate was a christian man." Each day the numbers increased, until, at the time it was spoken of, some twenty were in attendance, and it was hoped that more might be induced to come.—*News.*

Religious Items.

—We learn of an extensive revival in Brunswick, Me., commencing in the Methodist church there. Some twenty, we are informed, came forward one night, when there had been no marked religious interest. Nearly one hundred hopeful conversions are reported already.—It is related of the late Dr. Albert Barnes that his notes on the New Testament, comprising about twenty volumes, were written before nine o'clock in the morning, to avoid trespassing upon the daily professional pursuits of the author.—There is quite a revival in progress in Brown's University.—The last purely ecclesiastical parish in the Commonwealth is the West Parish in Andover, established March 3, 1827, and its bounds were thus carefully stated. "Beginning at a stake and stones, thence northerly to a hop-kiln, thence easterly to a white oak tree, thence along the Shawshine, thence along the Merrimac."—Huxley, the English atheist and materialist has recently pronounced very decidedly in favor of the introduction of the Bible as a "reading book" in the common schools. The ground of his advocacy is, that there must be a moral substratum to a child's education to make it valuable; and that there is no other source from which this can be obtained at all comparable with the Bible.—A new Christian Church has been organized in Salem, and services are held every Sunday in Fraternity Hall.—Mayor Selby, of San Francisco, has given his official income for the present year, amounting to $4,200, to the public charities of that city.—The *Evangelist* says that the controversy about Papal Infallibility is not, and will not be smothered. It would be a grave mistake to suppose that the opposition to the new dogma is dying out. Rather, there is evidence of its growing strength in Germany and Italy. Many who have been reported as having yielded their assent, seem now to be drawing back. Of the forty-five Austro-Hungarian Bishops who maintained a hostile attitude to the dogma at Rome, a majority are still consistent, and firm and strong in their opposition. In the German Universities, especially, the numerical preponderance is said to be decidedly against the decree. At least 95 per cent. of the Lay Professors, and 80 per cent. of the Theological Professors, are in distinct opposition, and *will not yield.*

In Brief.

—The Bordeaux correspondent of the *Daily News* writes to his paper that the French delegate to the London conference will be instructed to demand the absolute recognition of the French Republic, and if the demand is refused he will decline taking any part in its deliberations.—At the request of Bismarck Austria will accredit a representative to Versailles.—Greenland, which has about seven hundred inhabitants, has in a space of five-eighths of a mile, one hundred and six inhabitants, nine of whose ages combined is seven hundred and thirty-four years, averaging over eighty-one and a half years, being equal to an average of one to twelve over eighty-one years of age.

Notices.

Mass. State Conference.

The time has almost arrived for the next quarterly session of the Mass. State conference. What church desires to have us meet with them? Let us awake! Let it be known soon. We would do all we can for Jesus. Any church wishing the conference to meet with them, will do us a great pleasure and the cause good by writing to the President or Secretary at once.

Geo. A. Streeter, Sec. of Conf.
North Dana, Mass.

Notice.

If any of the churches in Mass. desire the quarterly conference to hold a session among them in the month of January, let us know it soon, and preparation will be made, and the meeting notified.

L. Boutell.

Dedication.

The Lord willing, the meeting-house at Newcastle, N. H., will be dedicated to the Lord, Jan. 18th, 1871, services commencing at ten o'clock A. M. Dedication sermon at 2 o'clock P. M.

Also the meeting-house at South Berwick, Me. (Great Works), Jan. 22nd, 1871.

The Lord has been very good in blessing the New Hampshire Tent Mission, and as it has beat its way into those places with the living word, hearts have been made to yield to the economy of grace. These houses are the result. We give a cordial invitation to all the Lord's children to attend. Let prayer go up to God in behalf of these meetings. For the brethren,

D. M. Leavitt,
G. W. Brown,
J. C. Shorey.

Notice.

A protracted meeting will be held at East Rochester, N. H., commencing Sunday, Jan. 29th, and hold through the week, and over the following Sabbath. Elds. D. M. Leavitt, G. W. Brown, T W Piper, and others, will preach the word. We desire that the brethren who labor with the Lord will be present to add strength to the work.

For the church, J. C. Shorey.
Jas. Quimby.

Notice.

A protracted meeting will be held at London Ridge, N. H., commencing Thursday, Jan. 12th, and continue over the Sabbath following. Eld. D. M. Leavitt, and others, are expected to be present. All are invited.

For the church, Daniel L. Moore.

Notice.

By the grace of God, there will be a protracted meeting held at Lisbon, N. H., commencing Jan. 10th, at 7 P. M., to continue over the following Sabbath. We desire that brethren who labor with the Lord, will be present to add strength to the work.

A. Damon.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 20th, 27th, and 28th, and Sunday, Jan. 29th. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls.

E. S. Moulton.

Minnesota Conference.

The ninth annual conference of the Advent Christian Church of Minnesota will convene at Winona, Friday morning, January 20th, 1871, at nine o'clock.

Special attention is called to the following, to facilitate the business sessions:

1. The officers of the different quarterly conferences will prepare written reports of business transacted in their respective districts the past year, together with an account of money raised by quarterly and church collections as provided in the constitution.

2. As it is desirable to make up the statistics of the conference at this session, each church is requested to report its present membership and the number added the past year.

3. Each church is entitled to one delegate for every eight members; and as business of special importance will be transacted, every church ought to be represented.

4. In case any of the preaching brethren are not able to be present, they are especially requested to report by letter.

There will be service on Thursday evening previous. Eld. P. Ramer and Bro. A. A. Gilbert will meet friends at the depot, and those coming with teams will call at their houses.

Edwin T. Hines, Sec'y.

P. S. Since writing the above, Bro. Ramer informs me that the Advent Christian Church at Winona is so far completed, that it will be ready for the use of the conference. It is built on Broadway, near the corner of Winona Street. He also says he will effect an arrangement with the Winona and St. Peter R. R., so that brethren can come over that road at reduced rates. We can not state positively that the arrangement is now made; but before purchasing tickets on that road, let the friends inquire for *excursion tickets to conference at Winona.* E. T. H.

Minnesota.

The fourth quarterly meeting of the Winona District Minn. Conf., will be held in the Advent Christian Chapel (in connection with the Annual Conference), in Winona, Friday morning, Jan 20th, 1871. Unfinished business of the third quarterly conference will be attended to. There will be service on Thursday evening previous. Persons coming by the Winona and St. Peter railway, will inquire for return or excursion tickets at the stations where they take the cars.

EXCURSION TICKETS.

All persons intending to attend this conference, coming from points on the Winona and St. Peter railroad, as follows: St. Peter, Mankato, Owatona, Utica, etc., stations, are hereby informed that arrangements have been made with the railroad company, and parties will please inquire for "excursion tickets," which will be good from Jan. 19th to 24th inclusive. T. K. Allen.
Philip Ramer, Sec.

Notice.

There will be a quarterly meeting of the Iowa Christian Conference at Boylan's Grove, commencing Jan. 27th, 1871, at early candle light. All are cordially invited to come to this meeting. Come praying that the cause may be furthered on by your coming. May the Lord's blessing attend this meeting.

Alonzo Raymond, Clerk of Conf.

Conference.

There will be a Conference in Cushing, Me., to commence Thursday evening, Feb. 2nd, 1871, and hold over Sunday. A free invitation to all ministers and laymen to work for the good of the cause of Christ.

S. R. Partridge.
J. T. Hemenway.

Notice.

I wish to say to friends in western New York, that I shall not return home till late in the month of January. Letters will reach me if sent to Danbury, Ct., care of V. R. Fenn, till Jan. 7th, and afterward at the different places of appointment in connection with my name. E. S. Jennings.

Notice.

At the Ohio State Conference, Bro. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Bro. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth; A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon, Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Bro. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Seddall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCulloch, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

Notice.

Preaching brethren wishing to visit the church in Worcester, will please consult one of the following committee, appointed for the year 1871, before sending their appointments:

H. F. Collier,
H. W. Buxton, or
E. G. Higgins.

Notice.

Preachers visiting Lawrence, Mass., to preach, will please stop with Bro. F. Flanders, 44 Morton street. By order of the church.

Notice.

Preaching brethren wishing to visit the church in Lawrence, will please consult one of the following committee: George Churchill, John T. Merrill, Ephraim Fisk.

☞ Brethren who wish to preach in Clinton, Mass., are requested to publish notice in *Crisis.*

☞ Will James Locke, who wrote me last Nov. to come to his place without fail, and did not say what town he lived in, inform me of his place of residence? Israel Damman.
Corinna, Me.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. Chesney,
Frank Nelson, } Committee.
Sam'l Rowell,

Notice.

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.

For the brethren, N. G. Reed.

Notice.

The brethren in Honeoye Village, Ontario Co., N. Y., have a neat and commodious hall, and invite preaching brethren, who can come and break the bread of life, to give notice through the Crisis, or correspond with the Secretary,

O. B. Brown.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. Trundy.

Notice.

The Advent Christian Church in Nashua, N. H. have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

Nathaniel Eaton.

Notice.

Bro. W. Kellaway (from England) having received an invitation from the North Scituate Church, R. I., to become their pastor, has engaged to stay (D. V.) till April 1st, 1871. He will be at liberty one Sunday in each month, when he will be pleased to respond to invitations given him to visit other quarters. Meetings at North Scituate Sundays, at 10½ A. M. and 1½ and 6½ P. M. Tuesday evenings at Greenville, 6½ P. M. Wednesday evenings at East Gloucester, 6½ P. M. Thursday evenings at North Scituate, 6½ P. M. Saturday evenings (prayer meetings) at Scituate, 6½ P. M. Brethren in the neighborhood are invited to come in and help.

The Advent church and society at Lewiston, Me., have removed their place of worship to Central Hall, No. 5½ Central Block. Per order of the church, J. A. Jordan.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Hiram Munger..........Sunday, Jan. 15th

Boston, (Branch Chapel), 1735 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7½ P. M.
Nathan Whiting..........Wednesday evening, Jan. 11th
John G. Hook, Sunday, Jan. 15th, and onward every evening, except Saturday evening.

Chelsea, Mass.
Granite Block, Hall No. 1, corner of Broadway and Fourth Streets. Entrance on Fourth Street. (Up two flight of stairs.)
M. Batchelor..........Sunday, Jan. 15th
S. S. Brewer..........Sunday, Jan. 22d
H. Munger..........Sunday, Jan. 29th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.
T. M. Preble..........Sabbath, Jan. 15th
John Couch..........Sunday, Jan. 22d
J. S. White..........Sunday, Jan. 29th

Meetings in South Boston on Wednesday evenings No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress.
J. N. Berry.

Natick, Mass..........Sunday, Jan. 22d
C. Goodrich.

Chicopee, Mass..........Jan. 11th
Springfield, Mass..........Jan. 13th
New Britain, Ct..........Sunday, Jan. 15th
Southington, Ct..........Jan. 17th
New Haven, Ct..........Jan. 18th
New York City (Cooper Institute)..........Sun., Jan. 22d
Holden, Mass..........February 5th
Wakefield, Mass..........February 19th
J. S. White.

New Bedford, Mass..........Sundays, Jan. 15th, 22d, and 29th. Geo. A. Brown.

Melvin Village, N. H..........Sunday, Jan. 15th
Rye, N. H..........Sundays, Jan. 22d and 29th
Bro. Willey will probably be with me.
J. H. F. Varney.

Meredith Centre, N. H..........Sabbath, Jan. 15th
Noah Glidden.

Manchester, N. H..........Sundays, Jan. 15th and 22d
East Acworth, N. H..........Sunday, Jan. 29th
O. H. Fletcher.

Huntington, Mass..........Sunday, Jan. 15th
Southington, Ct..........Sunday, Jan. 22d
Lynn, Mass..........Sunday, Jan. 29th
E. Owen.

Webster, Mass..........Sunday, Jan. 15th
Seabrook, N. H..........Sunday, Jan. 22d
Mrs. L. M. Stoddard.

North Haverhill, N. H..........Friday evening, Jan. 13th
Campton, N. H. (Bump school-house)....eve., Jan. 21st
Holderness, N. H. (True school-house) Sun., Jan. 22d
Daniel D. Page.

West Groton, Vt. (Bicker school-house) evening, Jan. 14th, and over Sunday. Geo. E. Brown.
Daniel D. Page.

Claremont, N. H., Saturday evening, Jan. 14th, and over Sunday. Let friends all around rally for one good meeting.
Windsor, Vt..........evenings, Jan. 18th and 19th
West Fairlee, Vt..........Sunday, Jan. 22d
Rutland, Vt..........Sunday, Jan. 29th
H. F. Carpenter.

Holderness, N. H. (Brick school-house) Sun., Jan. 15th
Lisbon, N. H., Tuesday evening, Jan. 17th, every evening through the week, and Sunday, Jan. 22d.
North Haverhill, N. H. (Brick Church) eve., Jan. 23d
Warren Village..........evening, Jan. 24th
Meredith Village..........evening, Jan. 25th
Alton (Stockbridge Corner)..........evening, Jan. 28th
Seabrook, N. H..........Sunday, Jan. 29th
Deerfield, Old Centre..........evening, Feb. 2d
North Sutton (at Bro. Israel Andrews' house) Sunday, Feb. 5th.
Sutton Mills..........Tuesday evening, Feb. 7th
Rye, N. H..........Sunday, Feb. 12th
North Barrington, N. H. (Felker school-house) Sunday, Feb. 19th. J. Pinkham.

Swift Water, N. H..........Sunday, Jan. 15th
A. A. Hoyt.

Bingham, Potter Co., Pa. (in connection with Bro. A. H. Briggs), Friday evening, Jan. 20th, 1871, to continue over the Sabbath following. J. W. Taylor.

Sutton Mills, N. H. (meeting-house)...Sun., Jan. 15th
O. W. Kimball, C. W. Sargent.

Chichester, N. H., Pine Ground, (for baptism if desired), Sunday, Jan. 15th. Chas. R. Parsons.

Rochester Plains, N. H..........Sunday, Jan. 29th
A. S. Williams, Chas. R. Parsons.

Barnstead, N. H. (Clarktown meeting-house) Sunday, Jan. 15th. A. S. Williams.

Farmington Village, N. H..........Sunday, Jan. 15th
H. M. Bryant.

West Canterbury, N. H...Saturday evening, Jan. 21st and over Sunday, Jan. 22d. Enoch Morrill.

Exeter, N. H..........Sunday, Jan. 22d and 29th
Seabrook, N. H..........Tuesday evening, Jan. 31st
Sarah K. Taylor.

Rye, N. H. (with Bro. C. H. Willey) Sabbaths, Jan. 22d and 29th. J. H. F. Varney.
The *first* Sabbath in each month is supplied.

Bradford, N. H. (Bush meeting-house) Sab., Jan. 15th
Fisherville, N. H. (Sander's Hall) Sabbath, Jan. 22d
At Bro. Morgan's..........evening, Jan. 28th
Salisbury, N. H. (Smith's Corner, meeting-house) Sabbath, Jan. 29th.
At Bro. Daniel Vessey's, Saturday evening, Feb. 4th
Meredith, N. H. (Dolloff Hall)..........Sabbath, Feb. 5th
Simeon Roby.

North Haverhill, N. H. (Brick Church) eve., Jan. 23d
Piermont, N. H. (Clay meeting-house), evenings, Jan. 24th and 25th.
Will Bro. Wm. Shaw meet me at Haverhill depot, on arrival of the first train from Lancaster, Jan. 24th?
Warren Summit, N. H..........evening, Jan. 27th
Meredith, N. H. (Dolloff Hall) evening, Jan. 28th, and over Sunday. Will Bro. Dolloff meet me at the depot on arrival of the down train, Jan. 28th?
Lake Village, N. H..........evening, Jan. 30th
Concord, N. H. (at the Bethel)..........evening, Jan. 31st
Manchester, N. H..........evening, Feb. 1st
Brentwood..........evening, Feb. 3d
West Kingston, N. H..........Sunday, Feb. 5th
A. Gordon.

Portsmouth, N. H..........Friday evening, Jan. 20th and over Sunday, the 22d.
Lawrence, Mass..........Sunday, Jan. 29th
Lynn, Mass..........Sunday, Feb. 12th
M. Batchelor.

Keene, N. H..........evening, Jan. 12th
North Springfield, Vt..........Sunday, Jan. 15th
Dinsmore Hill..........evenings, Jan. 17th, 18th and 19th
Bridgewater, Vt..........Sundays, Jan. 22d and 29th
Geo. A. Cole.

Lewiston, Me..........Sundays, Jan. 22d and 29th
Austin W. Taylor.

Montgomery, Mass..........Sunday, Jan. 15th
Geo. A. Streeter.

Hoosick, N. Y..........Sabbath, Jan. 22d
C. Pike.

East Boston, Mass..........evening, Jan. 13th
Lawrence, Mass. (Chapel)..........Sunday, Jan. 15th
Nashua, N. H..........evening, Jan. 17th
East Canaan..........Jan. 19th
North Haverhill (Union House)..........Sunday, Jan. 22d
North Benton..........Jan. 24th
Dalton, N. H. (John's River school-house) Jan. 26th
Colebrook, N. H. (Kiddersville)..........Sunday, Jan. 29th
Caswell Borough, P. Q..........Sunday, Feb. 5th
U. G. Ladd.

Great Falls, N. H..........Sunday, Jan. 29th
Joseph W. White.

Poultney, Vt..........Sunday, Jan. 15th
Fort Edward, N. Y..........Sunday, Jan. 22d
Mrs. E. S. Jennings.

Wakefield, Mass..........Sabbath, Jan. 22d
H. Munger.

North Haverhill, N. H..........Sabbath, Jan. 15th
Lisbon Village, N. H..........evenings, Jan. 18th to 21st and over the Sabbath. T. W. Piper.

East Rochester, N. H..........Sabbath, Jan. 15th
Great Falls, N. H..........Sabbath, Jan. 22d
S. S. Mooney.

East Rochester..........Sunday, Jan. 15th
If any of the above conflict, write me at Great Falls, N. H. J. Bickford.

Sandwich, N. H. (Vittum school-house) Sunday, Jan. 15th. (Lord's Supper.)
Melvin Village, N. H..........Sunday, Feb. 5th
Manchester, N. H..........evening, Feb 15th
Goffstown, N. H..........Sundays, Feb. 19th and 26th
E. S. Moulton.

Wilbraham, Mass..........Sabbath, Jan. 15th
Woodstock Valley, Ct..........Sabbath, Jan. 22d
Webster, Mass..........Sabbath, Jan. 29th
P. S. Butler.

Plymouth, Mass..........evening, Jan. 10th
Lawrence, Mass..........evening, Jan. 12th
Exeter, N. H..........evening, Jan. 13th
Seabrook, N. H..........Sabbath, Jan. 15th
Rye, N. H..........evening, Jan. 19th
Dover, N. H..........Sabbath, Jan. 22d
Great Falls, N. H..........evening, Jan. 24th
Kennebunk Depot, Me..........evening, Jan. 26th
Kennebunkport, Me..........evening, Jan. 27th
Biddeford, Me..........Sabbath, Jan. 29th
Lewiston, Me..........Feb. 5th and 12th
Bath, Me..........Sabbaths, Feb. 19th and 26th
C. H. Sweet.

Farmington, N. H..........Sunday, Jan. 15th
J. G. Smith.

Rye, N. H..........Sabbath, Jan. 15th
S. Julia Burwell.

Middlesex, Vt..........evenings, Jan. 11th and 12th
Stowe, Vt., evenings, Jan. 13th and 14th, Sunday, Jan. 15th, evenings through the week, and Sunday Jan. 22d.
Plymouth, Vt..........Sunday, Jan. 29th
Z. T. Wood.

Springfield, Mass..........Sunday, Jan. 15th
West Meriden, Conn..........Sunday, Jan. 22nd
Springfield, Mass....Sundays, Jan. 29th and Feb. 5th
Wm. N. Pile.

Roxbury, Ct..........Sunday, Jan. 15th
Pawling, N. Y..........Sunday, Jan. 22d
Lakeville, Ct..........Sunday, Jan. 29th
H. K. Walling.

Goffstown, N. H..........Sunday, Jan. 15th
Biddeford, Me..........Sabbath, Jan 22d and 29th
D. F. Leavitt.

Camden, N. J., three o'clock P. M...Sunday, Jan. 8th
F. H. Burbank.

Warehouse Point..........Tuesday evening, Jan. 10th
Warehousepoint, Ct..........Sabbath, Jan. 15th
Danielsonville, Ct..........Sabbath, Jan. 22d
J. T. Dixon.

Meredith, N. H. (Dolloff Hall)..........evenings, Jan. 12th and 13th.
Lake Village, N. H..........Sunday, Jan. 15th
Pittsfield, N. H..........evenings, Jan. 16th and 17th
Northwood Narrows, N. H..........evenings, Jan. 18th, 19th and 20th, and over Sunday, the 22d.
Seabrook, N. H..........Sunday, Feb. 12th
Rye, N. H..........Sunday, Feb. 19th
Wm. C. Stewart.

Wallace Station, Steuben Co, 2 P. M., Jan. 21st, and over Sunday, the 22nd, or at Avaca (if so arranged) Sunday evening.
Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may arrange), evening, Jan. 24th, and over the following Sunday. C. F. Sweet.

Providence, R. I..........Sabbath, Jan. 22d
T. M. Preble.

New Milford, Ct..........Sunday, Jan. 15th
Wm. J. Ripley.

Ansonia, Ct..........Saturday evening, Jan. 14th
Waterbury, Ct..........Sunday, Jan. 15th
and onward for two weeks.
Savoy, Mass. (New Chapel)...Tuesday eve., Jan. 31st
Wakefield, Mass..........Sunday, Feb. 5th
H. K. Flagg.

North Somers, Ct..........Sunday, Jan. 15th
Morris, Ct..........Thursday evening, Jan. 19th
and over the following Sabbath. G. L. White.

Warehouse Point, Ct..........Sunday, Jan. 29th
Shrewsbury, Mass..........Sunday, Feb. 5th
Great Falls, N. H..........Sunday, Feb. 12th
Dover, N. H..........Sunday, Feb. 19th
S. C. Hancock.

Milo, Me..........Sunday, Jan. 22d
Sangerville, Me..........Sunday, Jan. 29th
Israel Damman.

Northville, Newport, N. H..........Sabbath, Jan. 22d
Frank Nelson.

West Poland, Me. (Free Chapel)....Sunday, Jan. 15th
Bryant's Pond..........Sunday, Jan. 22d
South Windham..........Sunday, Jan. 29th
J. Albert Libby.

Providence, R. I..........Sunday, Jan. 15th
M. R. Phetteplace.

Wolcott, N. Y..........Sunday, Jan. 15th
Alton, N. Y., Jan. 16th, through the week, and over the following Sunday. Will some one meet me at Wolcott?
Honeoye, N. Y., Jan. 23d, through the week, and over the following Sunday.
Brockport, N. Y..........evening, Jan. 31st
Chas. P. Greenman.

Bowdoinham (Lancaster school-house) Sun., Jan. 15th
L. D. Totman.

Windsor, Me., (Prebble school-house) Sun., Jan. 15th
Jefferson (where Bro. Somes may appoint)...Jan. 22d
Augusta (Ballad school-house)..........Sunday, Jan. 29th
Thomas Hines.

West Plymouth, N. H. (Brick school-house near Bro. Nelson's) Sabbath, Jan. 15th. A. H. Clark.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

North Easton, Mass. (Ripley Hall)..........every Sunday
Geo. Waugh.

Worcester, Mass.
J. Hemenway..........Sunday, Feb. 5th
S. S. Brewer..........Sunday, March 5th
J. Couch..........Sunday, March 12th

Lawrence, Mass.
L. Boutell..........Sunday, Jan. 22d
C. E. Barnes..........Sunday, Jan. 29th
H. Pratt..........Sundays, Feb. 5th and 12th
C. Goodrich..........Sunday, Feb. 19th

Lowell, Mass.
W. H. Mitchell.....Sundays, Jan. 15th, 22d, and 29th

Fitchburg, Mass.
S. S. Brewer..........Sundays, Jan. 15th and 29th

Portsmouth, N. H.
Mrs. L. M. Stoddard..Sundays, Jan. 29th and Feb. 5th

Concord, N. H. (Centre Street.)
L. Boutell..........Sunday, Jan. 15th
C. H. Fletcher..........Sabbath, Feb. 5th
A. P. Moore..........Sundays, Jan. 22d and 29th
A. Damon..........Sunday, Feb. 12th

Concord, N. H., (at the Bethel.)
A. Simpson..........Sunday, Jan. 15th
C. S. Shattuck..........Sundays, Jan. 22d and 29th
E. Owen..........Sunday, Feb. 5th
E. S. Moulton..........Sunday, Feb. 12th

Collinsville, Ct.
S. Woodruff..........Sabbath, Jan. 15th
H. K. Flagg..........Saturday evening, Jan. 28th and over the following Sabbath, Jan. 29th.

Manchester, N. H.
Geo. W. Brown..........Sunday, Jan. 8th
C. H. Fletcher..........Sundays, Jan. 15th and 22d
Allen Damon..........Sunday, Jan. 29th
C. S. Shattuck..........Sunday, Feb 5th
W. H. Mitchell..........Sunday, Feb 12th
M. Batchelor..........Sunday, Feb. 19th

Pleasant Valley, Ct.
R. K. Stark..........Sunday, Jan. 22d
Sr. M. L. Durand..........Sunday, Feb. 5th

Southington, Ct.
G. L. Teeple..........Sunday, Jan. 29th
B. Hitchcock..........Sunday, Feb. 12th

Winsted, Ct.
H. H. Dickinson..........Sunday, Jan. 15th

South Elliot, Me.
H. S. Emery..........Sunday, Jan. 15th
Wm. C. Stewart..........Sunday, Jan. 29th

Porter Village, Me.
T. P. S. Hampson..........Sunday, Jan. 31st

Portland, Me.
Charles Goodrich..........Sunday, Jan. 15th
Joseph W. White..........Sunday, Jan. 22d
John Couch..........Sunday, Jan. 29th

Meetings in Portland, Me. (Union Hall)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. Dyer.
D. F. Scamman.
R. R. York.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. H. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*O. R. Tysser.*
Charlton, Mass.	*E. H. Allen,* Oxford, Mass.
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. B. Wood,* Box 1443.
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*John Vickery.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.	*R. S. Johnson,* of Hampton, N. H., or *Chs. Barton,* of Seabrook.
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. P. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick (Great Works) Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. O. Ramery.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock,* Forestville, Ct.
West Gloucester, R. I.	*Geo. A. Hawkins,* Putnam, Ct.
New Milford, Ct.	*Richard Hescoa.*
New Haven, Ct.	*W. F. Carpenter,* 73 State St.
Pleasant Valley, Ct.	*Rosell O. White,* New Hartford, Ct.
Meriden, Ct.	*E. J. Whitehead,* West Meriden, Conn., Box 4.
New Britain, Ct.	*Chs. M. Burt.*
Wrightville, Ct.	*D. A. Grant,* Torrington, Ct.
Newfield, Ct.	*Wm. Ripley,* Pleasant Valley, Ct.
New Milford, Ct.	*J. Coggswell*
Morris, Ct.	*Joseph Curtiss.*
Rochester, N. Y.	*J. R. Cooper,* 6 Hickory St.
Hoosick, N. Y.	*Geo. B. Reach, J. B. White,* or *Christopher Lowton,* Hoosick Falls, N. Y.
Philadelphia, Pa.	*Frank E. Davis,* 1713 Markham St., or *I. N. Wisfong,* 133 No. 22d St.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ SOME ONE sends us $2.00 for the Crisis, from Shaker Village, N. H., signed—"A friend to the gospel in its purity." Who shall we credit the money to? Several *friends* live there.

☞ C. GOOD—Received.

☞ R. V. LYON—Money received and credited properly.

☞ A. N. SEYMOUR—The Harps are now sent to Bro. W. We were out. Crisis sent the new subscribers. Thank you.

☞ MRS. ABIGAIL TRIPP'S P. O. address is Barrington (Shag Harbor), N. S. She will return to Maine in the spring.

☞ L. C. McKINSTRY'S P. O. address, for the present, is Addison, Vt.

☞ BRO. BRITTAN'S P. O. address, until further notice, is Petersburg, Va.

Letters Received.

E E Boyden, J F Rathgeber, J H Whitmore, J Trefton, H C Willoughby, J T Walsh, F Chapman, B Cook, J H Bartlett, J H Bollard, N Reed, J W Emroughs, N M Howard, A M Fowler, W J Hobbs, C H Williams, J H Chapman, D Dawson, L M Chaffee, F H Chamberlain, C A Sumner, L M Brittain, E F Stone, M N Jordan, P E Powers, W A Fenn, G W Pearson, G W Collins, D S Hull, T W Hale, L Bonhall, T F Sargent, A Raymond, C E Greenslit, W Kellaway.

Cash Receipts for Books and Tracts.

H L Hastings $36 41, E Morrill $1.00, I H Potter $2.00, G W Smith 35c, J N Spencer $1.00, J L Knapp $1.50, B Blanton 25c, C F Churchill 65c, E Harris $4.00, A H Howell 65c, S Harrison 80c, I N Thompson 75c, G Downing 50c, E L Harris $1.50, E D White 25c, M A Elliot 45c, S Stearns 35c, W S Armentrout $2.50, J J Bierman $2.50, W H Hobbs 50c, J Bailey $1.00, J Foster 35c, M Moushimer $1.25, D D Darickson 50c, J V Himes $10.00, T D Bailey 60c, T K Wheeler $1.00, N M Ham 30c, R Foster 25c, L W Spaulding 75c, R Hotherham 35c, G A Pease $1.00, C N Crawford $7.50, W E Hartough 25c, J S Lawver 85c, L C McKinstry 35c, D M Moses $1.50, C H Williams $1.30, N H Reed 35c, G S Harrison 35c, J W Shattuck $1.00, Mrs. C E Stewart (sc. short) $4.10, R L Harrison $10.00, E Urch $1.50, H Davis 25c, A A Hoyt $3.00, W Hall $1.40, H Buckley $1.00, J Jeffers 25c, J Hamilton 45c, F Thorn $1.85, E Fisk 75c, W E McFarland 25c, L Moore $1.00, J W Kennison (will send soon) 30c, M R Mille $4.87, F A Foster 50c, G W Blain 50c, H H Worth $1.50, J Bellows $1.00, E Howard 25c, Mrs. F Glidden 45c, G S Good $2.00, Geo. Lord 35, B Harris $1.50, M E Steele 35, A J Cleaveland $1.00, J Curtiss $1.31, J Carr $1.50, S Varney $1.15, N L Hubbard $1.20, P J Smith 35c, E Meredith $3.18, G Thompson 35c, N Pierce 50c, H W Wilson $1.00, C Comey 25c, J B Elliot 35c, L F Gray 25c.

Books and Tracts Sent.

By Mail—Carrie Bixby, F E Foster, G Good, Mrs F Glidden, E H White, J V Himes, C Howard, J Hinsley, J Lydia, W E McFarland, D Hayes, P J Smith, S L Hubbard, T M Sheppard, A W Sibley, H W Wilson, N Hardy, G Thompson, Mrs. R Hall, J B Elliott, M A Hardy, R Osman, S K Goodwin.
By Express—R R York, I N Wisfong.

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THE ROYAL ROAD OF DUTY.

Why stand ye gazing up to God?
There are no footprints in the air;
Feet were ordained to walk the sod,
And angels meet us everywhere.

When on our homeward march sublime
We bear the victor's gathered spoil,
'Twill be but things of sense and time—
The daily worship of our toil;

For duty hath no soiling hand,
And labor never leaves a stain,
But purposes divine and grand
Are wrought by human toil and pain.

Sublime ideals meet our eyes,
Sent o'er ascending stairs of hope,
But by successive steps we rise
To beings of immortal scope;

Not when we idly fold our hands—
For muscle only grows with pain;
And evermore the soul expands
With pulses of an aching brain.

How dare we look to heaven in prayer,
Unless we toil along the way,
And through our daily pain and care,
Grow nearer God from day to day?

We only ask to be like Him;
We only hope when life is gone,
To bridge the river dark and dim
With these strong words: Thy will be done.

Yet not in words that will was done,
But Christ, in toil and sweat and blood,
His great eternal kingdom won,
And on the brink of glory stood.

His life began in emptiness,
And struggled on through pain to rise,
O'er boundless heights of love to bless,
The world at last with sacrifice.

His prayers were echoes of his deeds,
Prophetic of their future yield—
God's blessing on the scattered seeds
Of an eternal harvest field,

Whose boundaries stretch thro' earth and time
Beyond the sun-touched hills of prayer,
Far into a serener clime,
Where God's immortal reapers are.*

Ah! broken winged are prayers that rise
Where idle feet the vineyard trod;
Poor stranger-birds in Paradise,
And aliens in the home of God.

*"And the reapers are the angels."
—*Christian Standard*

For the World's Crisis.

1870 AND 1871.

1870, with all its cares, sorrows, and trials, with all its joys, hopes, and comforts, is now numbered with the things of the past, never again to return. Its neglected opportunities can never be recalled; wasted time cannot be redeemed; its sins of commission cannot be undone, nor can that be done which has been omitted; too late now to regret that which might have been; yet it should instruct us to improve the present, and to be more circumspect in the future. If all our shortcomings have been repented of, God is free to forgive, and all is well; but we must not sin that grace may abound, seeing we are the servants of righteousness, but rather with the new year consecrate ourselves anew, having all things ready for the Bridegroom.

The wheel of time in one short year has made many changes in all things pertaining to this life. Many have been mowed down by that monster enemy of our race—death—who last New Year's were in health, perhaps little expecting so soon to depart. Some have met with spiritual death, growing cold in their love to Christ and his cause, saying, "Where is the promise of his coming?" Others have been awakened from their indifference in time to fill up their lamps and have them trimmed and burning, and with the faithful, earnest few, are still hopefully looking for his return to make up his jewels.

The past year has been peculiarly marked by almost constantly occurring signs and wonders in the heavens above and the earth beneath, all of which are extremely comforting to the waiting ones; but to the ungodly, and to those who have the form of godliness, denying the power thereof—"all things [seem to] continue as from the beginning." The time has come when men will not endure sound doctrine, but are turned unto fables; "they heap to themselves teachers having itching ears." But we need not be surprised at these things, having the word of God as we do, that this must be so. "But watch thou in all things"; do thy duty, then with Paul we may say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that *love his appearing*."

All Europe is raised to a warlike attitude. The Pope has been proclaimed infallible, and by such presumptuousness his fall from temporal power has been the greater; the earth has been shaken by unseen powers in places where such phenomena have hitherto been unknown; yet men becoming scoffers say all this means nothing. "If ye loved me, ye would rejoice." It is plain they do not love him, nor desire him to come; hence they affect blindness, or are given over to a strong delusion, as "lovers of their own selves, covetous." See 1 Tim. 3. Had the apostle been now living, he could not have given a better description of this time and generation. Then, too, other changes common to humanity have been at work; there are those to-day, who perhaps a "twelve month" ago were in possession of wealth and luxury, have now barely a subsistence. Such is the uncertainty of this world's goods, but those who have laid up their treasures above have true riches, which alone are certain and imperishable. Friends too may have forsaken us, because of some slander, or some provocation given in a hasty moment, or from many other circumstances; but the true Friend of all mankind, especially of those that believe, never will forsake us or prove untrue.

With such a friend, and with such a possession as we are to receive through him, how ready and willing we should be to do all we can to spread the truth as it is in Christ Jesus. Let all angry feelings, prejudice, and lukewarmness, and every thing that may retard us, die with the old year; and as the sun rises in all its glorious splendor upon another year of grace, so let that light within us burn brighter and brighter, giving us holy zeal in the work of warning others to flee from the wrath to come.

Not many more New Years shall be ushered upon the pages of this sin-cursed world's history. Time is short. The work is great. Then we must be up and doing. Satan and his workers are ever vigilant to do evil, which must be met with wide-awake wisdom and perseverance, accompanied by constant, fervent prayer. We must fight that great lie of the serpent's—"Thou shalt not surely die," and all its train of errors, which, as a natural consequence, have culminated in one grand tissue of frauds—"spiritualism." The belief in the immortality of the soul is its only hope, support and stronghold; truly this is one of the doctrines of the evil one. Let us do all we can to dispel this dreadful delusion of the seducing spirits. If we put the brethren in remembrance of these things (having God's glory in view), we shall save ourselves and them that hear us.

O, thou only Potentate, the King of kings, and Lord of lords! give us abundant grace, that we may keep thy commandments, without spot, unrebukable, unto the appearing of our Lord Jesus Christ. May we never speak lies in hypocrisy, saying we are by nature immortal, when Thou only hast immortality, and we are so clothed upon at the resurrection by having trusted Christ.

We see, beloved brethren, there is much to be done in the year opening before us. God alone can give us strength sufficient for these trying times. To him we must go for all that is needed. Let us feel more and more our dependence on Jesus as our Intercessor, for in no other name can we come to the Father. Then shall we be successful in doing something for his honor and glory. "And behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." See to it, then, that our faith be coupled with works of righteousness, that we may enter in through the gates into the city prepared for those who love his appearing. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son.".

Sinner, wouldst thou come into the fold? come now, while it is called to-day, and enter into this sonship with God, thereby finding the only refuge and hope; for it was for just such sinners as you are Christ died. Will you come? "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25. Come, penitent one; he is ever merciful; for he has said of the unrighteous, "Their sins and their iniquities will I remember no more." It remains with you. Will you now choose the "better part"?

"Shall God invite you from above?
Shall Jesus urge his dying love?
Shall troubled conscience give you pain,
And all these pleas invite in vain?"

CYRUS MENDENHALL.

Wilmington, Del., Jan. 1st, 1871.

For the World's Crisis.

THE LAST DAY.

To the thoughtful mind there is something deep and very solemn connected and associated with these words, "*the last day*." The last day of the year is a time for serious reflection, a time for earnest thought, and sincere repentance; a time to forsake all the ways of sin and folly, to lay aside all enmity, and every feeling and purpose that is not in harmony with the word and the Spirit of God. It is our duty to do all this every day; but if we have neglected duty up to the last day of the year, we should awake, and make an earnest effort to lay hold on eternal life (or a good hope of eternal life), by changing our course of action so as to be wholly conformed to the will of the Lord, and transformed by the renewing of the mind. The Lord is always ready to do his part; and if we do our part, we shall walk in the light, and enjoy the liberty of the sons of God. Then let this be the last day in which we in any way oppose the work and the will of Him who hath bought us with his own precious blood, and redeemed us from the power of sin and death, that we may serve him in newness of life.

Many of the readers of "our paper" have such thoughts as these on this closing day of the year, and many resolve to begin the new year with accounts all settled; and not only begin right, but continue to walk right from this day even to the end of the race. Let us put our hand into the hand of our Father, and be led every step of the way by him, and we shall not go astray. And while we give him our hand, let us give him the *heart* also, and ask him to make it all right and pure, and cleanse and perfect. Then we shall be able to "love the brethren" "with a pure heart, fervently." Then shall we know the joys of pardon and peace, the joy of liberty and perfect love. Then shall we love, not merely in word or in tongue, but in deed and in truth. And "he that loveth, is born of God, and knoweth God; for God is love."

Let us consider this blessed state of union with God and his people, not only as our privilege to enjoy, but as our imperative duty. We *must* come up to this standard—or we evidently fail of the grace of God, or receive that grace in vain. Is this a difficult thing? To love the Lord with all our heart, and to love our neighbor as ourself? Yes, it is impossible for the unrenewed heart, or the natural man. But we have the promise of a new heart and a right spirit. Without this new heart we cannot fulfill the requirements of God and the gospel; but we need not be without it. If we give our heart to him, he will not fail to fulfill the promise by giving a new (or renewed) heart, so that we may exercise that love, without which all else is vain.

I was struck with an expression in a late *Crisis* something like this—"Some people are ever trying to live religion without having any religion to live." And so perhaps some are trying to fulfill the law of love, without having a *heart* to love. Get the heart first, then the love will follow. Get religion, and then it will be easy to live religion, or to live consistently with the precepts of religion.

The last day of the year is a good time to bury the dead past, and with Paul forget the things that are behind, and reach forth unto those things that are before, and "press toward the mark for the prize of the high calling of God in Christ Jesus."

There is another day coming, and to some who read or hear this it may be very near—the last day of our mortal life. Every day is the last to many thousands; for like falling leaves, our fellow creatures wither, droop and die. Is there any work which we wish to finish before that day? Any preparation of the heart, or setting in order our affairs for the end of life? Then delay not, but "whatsoever thy hand findeth to do, do it with thy might. For there is no work, nor device, nor knowledge, in the grave whither thou goest."

But how shall we speak of that day "for which all other days were made," the "great and last day," when the Lord shall come to raise the dead and change the living, and establish his glorious kingdom, which is to remain and stand for ever and ever? We profess to believe that this great day is near, even very near, when "the Lord shall be revealed from heaven in flaming fire," the day of the end of all the pride and vain show of this world of sin, and the beginning of the glorious reign of the King "whose right it is," to whom belongeth "the kingdom and the dominion and the greatness of the kingdom under the whole heaven." Is our conduct consistent with this profession?

Looking for such an event, what manner of persons ought we to be in all holy conversation and godliness. It is high time that we be filled with all the fruits of the Spirit, for the harvest day—"the end of the world"—the great and last day is at hand.

Dec. 31st, 1870. F. H. CHAMBERLAIN.

For the World's Crisis.

JOURNEYINGS OFT.—No. 1.

During Nov. I visited Bath, Me., and spent one Sunday. Found the little church at work in faith and hope, with good courage, and the Lord is with them. One brother in the Congregational church has obtained light on the blessed hope, and attends the meetings some, giving them help in preaching the word, and testifying to the truth.

Visited Durham, Me., where there are two brothers and one sister. Preached several times to an interested class, who seem very anxious to hear more. Visited an aged sick man who had been awakened to study the Scriptures, and had found the truth on the nature of man, of death, the resurrection, second advent of Christ, and the saints' inheritance; had given himself to Christ, and obtained hope of eternal life. The minister of the place had heard of it and visited him, only to question and abuse him with bad names and sectarian epithets, because he had desired to have an Advent preacher to attend his funeral when he should die. I found the brother patient in hope and peace, and rejoicing that Jesus is soon coming to raise the dead.

Visited Minot, the place of my birth and childhood, from which my parents moved forty-seven years ago, when I was but five years of age. There are but two families of believers in Christ's soon coming in this village. The state of christianity is very low. Sectarians have no interest in hearing the gospel of the kingdom of God. The weather was bad, the hearts of the people cold, and but few came out to hear. I visited all the families in the village; gave them tracts, books, and words of exhortation; preached four times to those who had ears to hear, and enjoyed a pleasant visit with the believers. May the Lord bless the seed sown.

Visited Pownal. Preached two discourses to a class of hearers who listened as though they never heard any thing like it before, but would like to hear more. The sectarians did not come to hear; but as a woman had just died in the place, and had requested that an Advent minister should attend her funeral, I was invited, and the following Tuesday did so, when I had the privilege of preaching on "the destruction of death, the last enemy," to a crowded house of Orthodox and all sects.

Next started for my appointment in Hartford, but finding the mud too deep to arrive in time, I stopped at Southwest Bend, secured the Baptist house, and got out an appointment for Sunday. A good congregation came out and listened attentively to the "great salvation," and the nature of the kingdom of God, the duty of seeking it, and the evidences of its nearness. Some wanted to hear more on these things. Some are interested and embracing the truth, while others mock and deny the word of the Lord. Let us be active in sowing in new fields, as well as in cultivating old ones.

I. C. WELLCOME.

For the World's Crisis.

CONQUERORS.—Though Alexander conquered the world, he was afterwards conquered by intoxicating liquors. Cyrus, though not a conqueror of the world, yet a ruler, could conquer himself, as on one occasion, when wine was presented for him to partake, he refused. When asked why he refused, he said, "That makes men stagger and fall." It is proper to follow great and good men.

T. J. WHITECAR.

For the World's Crisis.

PRESSING FORWARD.—Phil. 3 : 13.

I will forget the things behind,
The loves that bound my heart to earth,
The pride, the gaudy glittering show,
The hours of empty, madd'ning mirth.

I'm reaching forth to grasp the gift,
The promise of the pure in heart;
I'm seeking for the lowly grace
Of her who chose the better part;

For I've a holy calling had,
To walk the pathway of the wise;
I've fixed my eye upon the mark,—
The Lord Christ Jesus is the prize.

Through him I shall obtain my crown,
The ransomed's gleaming robe shall wear;
I shall sit down at God's right hand,
And wake my harp of triumph there.

Lynn, Mass. L. M. PROCTER.

For the World's Crisis.

PRAYER-MEETINGS.

What is a prayer-meeting? It is a place for social and religious worship. It is not for preaching. It is a place where Christians meet for prayer, and to "exhort one another, and so much the more as we see the day approaching." How few there are that appreciate and wisely improve this important means of grace.

Doubtless many go to meeting to get blest, but never think of blessing others. They seem to think they can go into the kingdom, as the poet has it,—

"On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas."

Every christian should feel it his duty to help sustain the prayer-meeting by taking part in its exercises. It may not be duty for all to speak or pray in every meeting; but all should hold themselves in readiness to do what the Master requireth. In so doing we shall have joy and comfort. If there is a willing mind, it is accepted of God. If we stop to confer with flesh and blood, we shall lose the blessing we otherwise might enjoy.

Long prayers and exhortations are detrimental to prayer-meetings. I have known meetings to commence in the Spirit, and give promise of a heavenly time; but some, by not following the drift of the meeting, and by bringing in points of doctrine peculiar to their own notions, have caused the tide to turn, and the meeting to drag slowly, and prove almost a failure.

In order to have a successful prayer-meeting, we must leave these things at home, and go in the spirit of earnest prayer. Go asking—"Lord, what wilt thou have me to do?" If all will with one accord join in praising God, the blessing of heaven will descend, and none will have occasion to say that God does not manifest himself in the assembling together of his people. Who goes in for good prayer-meetings? Let all that do, go to them in the spirit of earnest prayer for the salvation of souls, and God will bless us and pour out his Spirit upon us till there will not be room to contain it. G. E. MERRILL.

Worcester, Mass.

REMEDY FOR CHRONIC CLOSE-FISTEDNESS.—We do not approve of ministers incessantly flagellating their people, whose liberality does not come up to the right standard; but we think that blood-letting would be a good thing occasionally. A writer in the *Interior* tells of a wealthy land-owner in Iowa, who was earnestly entreated by a home missionary to contribute toward building a church in his neighborhood, which was at that time destitute. Hearing the missionary quote the promises of a blessing which are assured to the giver, he put his hand in his pocket and pulled out a half dollar.

"There," said he, "I don't feel any better for giving." "Oh!" said the missionary, "I can explain that. Yours is a chronic difficulty; no remedy will reach you but a thorough bleeding!"

How many would be better for a "thorough bleeding;" and the Lord often does bless them, providentially, in mercy or in wrath.—*Religious Telescope.*

For the World's Crisis.

LINES.*

Farewell to eighteen hundred and seventy, farewell!
The last of thy days and the brightest has come;
And who of thy gladness and sorrow can tell?
The first and the last of all earthly to some.

The last day of the *week*,—how often 'tis here!
The day to make ready for a Sabbath of rest;
'Tis well for frail mortals to spend it in fear,
And haste for the greeting they will have with the blest.

The last day of the *month*,—but twelve in the year;
'Tis sunshine and shadow, 'tis morning and night;
It smiles for our friends, both absent and near,
And checkers our pathway with darkness and light.

The last of the *year*,—how solemn the thought!
It may never come round to greet us again;
To many the fullness of joy it has brought,
While some find its cup full of sadness and pain.

The *decade* has been filled with rumors of war,
With earth's throes of agony, with signs from above;
With good luck and trouble at home and afar,
While hate leads to murder, and kindness to love.

Our Union is severed and patched up again;
The soldiers pass round among the green graves;
And echoes of cannon, o'er mountain and plain,
Speak release to our yeomen, and freedom to slaves.

And Cuba's rich soil is crimsoned with gore;
Both Spaniards and Creoles grapple with death;
Nor is the sad conflict with oppression yet o'er,
The heart-swell of Freedom still stifles its breath.

In old Europe and Asia, round Paris and Rome,
The fever of wrong breaks the slumber of peace;
'Mid clouds, dust and breakers, the war chargers foam,
Buzzards pick the carcasses, and nabobs the fleece.

The last of the years, the "last day" will come,
And then will be settled the wrong and the right;
We'll gird up our loins for the year seventy-one,
And do what we find with good will and our might.

To make even number, three stanzas more,
We'll leave on the record, now sealing up fast,
And speak for the passage to a happier shore,
Where time is unmeasured, and pleasures will last;

Where, when you walk with the good and the blest,
No burglars or long droughts will trouble the way;
Where fire, flood and tempest, disturb not your rest,
And earthquakes are unknown by night or by day.

Come, all ye earth-weary, ye sick and forlorn,
Raise your hope, faith and spirits, the new year to try;
Look for the new, happy, and forthcoming morn,
And bid the old year a cheerful *good bye*.

Northfield, Dec. 31, 1870. J. PECK.

* The last day of the week, the last of the month, the year, and the decade, suggested a topic for the above lines, which I copy and send to the *Crisis*. J. P.

For the World's Crisis.

MINISTERIAL SUPPORT.—No. 1.

This is considered a delicate subject. Why? Because the gospel is free, and because many think the ministry ought to preach without pay or support; therefore it is thought to be begging if ministers speak of support.

I lately noticed a brother's article on this subject, in which he said our ministers get only "eight or nine dollars per week, and have their car fares to pay out of that." Surely that is not enough to spoil a minister who has a family to support; but what must we, who travel constantly among small societies, and spend a large part of our time in preaching "in regions beyond," think of such large sums as "eight or nine dollars per week," when we get but four, three, two, one dollars, and much of the time not a farthing per week?

Some of us travel and preach in places where the people never before heard; they think it a great privilege to hear and a great favor to us that they come and hear, without giving us any support. We go often to preach where there is only one brother or sister who believe; they wish the community to hear, and ask for meetings. They feed and care for us while with them, and some give something to help pay our expenses, yet it is seldom one fourth or one eighth enough to pay family expenses. Some do all they can.

This is mission work, and those who do it should be helped from a mission fund raised for the purpose, or by those who have the means to give personal aid. Many of our ministers have spent thousands of dollars of their hard-earned money in preaching the gospel of the kingdom of God, and planting the truth in new fields, and in gathering souls to Christ, and establishing churches in Christ, while lay brethren have been laying up thousands for themselves and their children.

We know of one minister who has traveled the few last months, one hundred and seventy-five miles with his team, through deep mud and snow, and on frozen mud, in cold and rain; preached twenty-four times; visited over one hundred and fifty families; scattered seven dollars' worth of tracts, free, and received *four dollars, seventeen cents* in five weeks,—to pay several tolls, to pay for horse-shoeing, repairs of broken harness, repairs of carriage twice broken, and to support a family at an expense of over one dollar per day. Who pays the balance of these expenses? Ah! that minister must go to work and earn it, and preach also. If he does not preach while working, he will be called a backslidden minister.

I know a minister who has spent over fifteen hundred dollars the last four years, of his own earnings, in preaching and helping the mission, hoping for "a crown of life when the Chief Shepherd shall appear." Some of our lay brethren do much, others with good farms, or good trades and a good property, say they find it hard getting a living. How will the ministers get a living and preach?

I. C. WELLCOME.

☞ The trials to which ministers are exposed are as needful as their triumphs. They do not enter the ministry to achieve brilliant successes, or even mainly to save others, but by approved fidelity, by enduring toil, by patient endeavor, to be drawn themselves into deeper sympathy with the travail of the Redeemer's soul, and ultimately exalt it into higher service and nobler life in his kingdom.

☞ The late Dr. Bethune wrote to his consistory these memorable words: "We can never despair of a church that puts the sense of mercy first and itself second." Again he says: "I would as soon try to cultivate a farm without rain, as a church without benevolence," and, I "hate to be economical with the bread of life."

For the World's Crisis.

CAREFUL SPEAKING.

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few."

Men show their ignorance, ofttimes, by speaking about those things of which they have but little knowledge. We shall do well to take heed to the words of the Preacher, and not utter anything hasty before God. If we do not understand all that is written, let us not wrest God's word to our own destruction.

It does not make God unjust because we poor ignorant dust-worms of the earth do not understand all his ways. We must not expect to comprehend the deep things of God while clothed with mortality; but when the time shall come that this mortal shall put on immortality, then shall the mystery of God be finished. Let us be careful, then, how we speak, and not bring ourselves under condemnation; for God's ways and thoughts are higher than ours, and known unto him are all his works, from the beginning of the world.

While we contemplate the vastness of God's power, we are led to exclaim, in the language of the inspired apostle—"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor?" God grant that we may take his word for the man of our counsel, live up to its teachings, and reign at last with Jesus in the world to come.

Kennebunk Depot. EDWIN B. WELLS.

THE JEWS.

The Jewish race at this day is perhaps the most striking seal of the truth of the Sacred Oracles.

They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty, they have shared the protection of just laws, and the proscriptions of cruel ones and witnessed the rise and progress of both; they have used every tongue, and lived in every latitude. The snows of Lapland have chilled, the suns of Africa scorched them. They have drunk the Tiber, the Thames, the Jordan, the Mississippi.

In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jews have lived among the ruins, a living monument of indestructibility.

There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances.

Meanness the most abject, and pride the most overbearing—the degradation of helots, and yet a conscious and manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping on the exchange, in the shop, in the world, with nothing too low for them to do, yet notwithstanding, in the synagogue, looking back along many thousand years to ancestry, beside which that of our peers and princes is but of yesterday, regarding justly Abraham, Isaac and Jacob as their great progenitors, and pressing forward on the wings of faith, and hope, and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of heaven's holy tones; prolonged from generation to generation.

THE MONK IN SOLITUDE.—I recollect a pleasant story, told by a pious minister, about a monk of former days. He resolved to leave his monastery, on the ground that he there too frequently met with causes of provocation, and was betrayed into anger and other sins. Accordingly he retired into the desert, in the hope that solitude would enable him to serve God with an easier mind. One day his pitcher happened to upset, and, when lifted up, fell a second time, which kindled his anger to such a pitch that he dashed it to the ground and broke it into a thousand pieces. When he came to himself, he said: "I now see that I cannot be at peace, even in solitude, and that the fault lies not in others, but in myself. He then returned to the monastery, and, after many strenuous efforts, succeeded in subduing his passions, not by flight, but by self-denial.—*Christian Scrivener.*

Gems.

— Thinkers are as scarce as gold; but he whose thoughts embrace all his subject, pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size.

— A noble life is a continual melody. A genuine christian character is a heroic poem.

— The closest walk with God is the sweetest heaven that can be enjoyed on earth.

No selfish heart can e'er conceive
How much of joy is theirs
Who seek by kindness to relieve
Or soothe another's cares.

— No character can be lastingly injured by a fearless discharge of duty. Calumny or prejudice may obscure it for a time, but in the end it will shine all the brighter for the clouds which obscured it.

— Give me the eye which can see God in all; and the hand which can serve God with all; and the heart which can bless him for all.

— Education is the constant confronting of the mind with the objects fitted to stimulate it.

— Good is slow: it climbs. Evil is swift: it descends. Why should we marvel that it makes great progress in a short time?

— Drop a piece of wool on the floor. Do you hear it? No. It is noiseless. How about the snow? Does it make a great shout to tell us it is coming? Certainly not. "He giveth snow like wool." It is noiseless! And this is altogether characteristic of divine operations. The great forces of the universe are mute. The sun never speaks. The atmosphere is mute. Gravitation has no tongue.

Not all can glean amid the corn;
But all who try can find
Some way to cheer a heart forlorn,
Some way of being kind.

— It were well for multitudes to copy the example of the great Reformer, who used some mornings to say to himself: "Luther cannot get through to-day without as much as three hours' praying."

— He who has struck his colors to the power of an evil habit has surrendered himself to the power of an enemy, bound by no articles of faith, and from whom he can expect only the vilest treatment.

— Adversity is a poultice which reduces our vanity and strengthens our virtue.

— Believe but half the ill, and credit twice the good, said of your neighbor.

"Himself hath done it": yes, also severe
May seem the stroke, and bitter be the cup,
'Tis his own hand that holds it, and I know
He'll give me grace to drink it meekly up.

"I am satisfied that I am on the right path so long as I can see any thing to make me happier, anything to make me love man, and therefore God, the more. God is not far from that heart to which man is near."

— Sorrows are like tempest clouds; when afar off, they look black, but when above us scarcely gray.

— Little local noises deaden the loudest distant ones; and so it is that this world shuts out from the ears of men, as it does, the voice of Almighty God.

— Modesty is a guard to virtue.

NEGRO PIETY.—"Uncle Johnson" was a poverty-stricken negro, who lived to more than one hundred years, and was then bereaved of his wife. "Uncle, don't you feel lonely since Ellen left you?" his minister inquired. "Yes, massa, I feels berry lonesome. But den de blessed Jesus comes round every day, and gives me a few drops of heaven, just as a nus would wid a spoon; den oh! how I wants to get hold ob de whole dish! When I was so sick de oder day, I could see de dust of God's chariot comin' ober de mountains for me! Den he say to me, 'Wait, old Johnson! wait—hold on a leetle longer, and I'll come round d'rectly. Yes, Lord, I will hold on, if de Lord please, for anoder hundred years! Oh! blessed Jesus, only keep de table standin' for me; I'se bound to be dere."

HOW TO READ.—An eminent Biblical scholar and critic of the Netherlands, when his last hour of mortal life was near, gave utterance to his earnest regret that he had read the Scripture so much in the spirit of a critic, and so little in that of the humble, docile learner, sitting at the Master's feet, and receiving there the plain, simple words of eternal life, as they flowed from his blessed lips.

☞ The last prayer of Dr. Arnold, written in his journal an hour or two before his death: "Above all, let me mind my own personal work, keep myself pure, and zealous, and believing,—laboring to do God's work, yet not anxious that it should be done by me rather than by others, if God disapprove my doing it."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

When temptation shall urge you, my children, to do
What you know to be wicked and wrong,
Though the sin may seem pleasant, and pretty to view
As it floats very gaily along,
Go not after the phantom, but earnestly say,
It is but a bubble that passes away.

PRAYER IN THE MORNING.

While a mother was sitting at her work in her parlor, she overheard her child, whom an older sister was dressing in an adjoining bedroom, say repeatedly, as if in answer to his sister,—"No. I do not want to say my prayers."

"How many believers, in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal, even from themselves the feeling!"

"Mother," said the child, appearing in a minute or two at the parlor door; the tone and the look implied that it was only his morning salutation.

"Good morning, my child."

"I am going to get my breakfast."

"Stop a minute; I want you to come here and see me first."

The mother laid her work down in the next chair, as the boy ran toward her. She took him up. He kneeled in her lap and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair backward and forward.

"Are you pretty well this morning?" said she, in a kind, gentle tone.

"Yes, mother, I am very well."

"I am very glad you are well. I am very well, too; and when I awoke up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in a low tone, half a whisper. He paused after it—conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine now; how it goes beating!"

"Yes," said the child.

"If it should stop beating, I should die at once."

"Should you?"

"Yes, I cannot keep it beating."

"Who can?"

A silent pause.

"You have a pulse, too, which beats, in your bosom here, and in your arms and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?

"So, when I awoke up this morning, I thought I would ask God to take care of me; I hope he will take care of me and all the rest of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself. God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and the anxious expression of countenance showed that the heart was reached.

"Don't you think you had better ask for yourself?"

"Yes," said the boy, readily.

He kneeled again in his mother's lap, and uttered, in his own simple, broken language, a prayer for the protection and blessing of Heaven.

TOBACCO.

A SPEECH FOR A BOY.

I go against tobacco because it goes against me. I eschew it; I will not chew it. I will tell you why. 1st. I do not like the taste of it. It tastes worse than the bitterest medicine ever put to my lips. It is such sickening stuff. 2d. I don't like the looks of it. In the words of another, when I see the tobacco, I pity the mouth that chews it; and when I see the mouth which chews it, I pity the tobacco. It has not a taking color. It is of a dirty dirt color. 3d. I don't like the effect of its use. It makes the teeth yellow and brown, when they should be white; it makes the breath sour and offensive, when it should be sweet; it injures the voice, so that those who chew cannot sing and speak to advantage. The voice breaks, and the chorister croaks like a raven when he should sing like a bobolink; the orator merely barks, and tobacco bark is very disagreeable. 4th. The habit of chewing is a filthy habit. Look at the carpets, the stairways, the sitting rooms, where the chewers gather together and roll the quid like a sweet morsel under the tongue. Every boy that chews ought to wear a hat shaped like a spittoon, and use it as such wherever he goes; indeed, he ought to wear it when he sleeps; such a night-cap may save the pillow cases from stains. 5th. I fear tobacco creates an appetite for liquor. It lights the fire in the throats which water may not put out.—*Youth's Temperance Banner.*

THE FIRST SUNDAY SCHOOL.—Dr. Guthrie dates the Sunday school prior to Robert Raikes. He says that Mr. Blair, one of the ministers of Brechin, an old cathedral town in Forfarshire, a staunch, faithful man, and an adherent of the House of Hanover, was beset while preaching on Sunday by an armed squad of Prince Charles' men and ordered to stop. He paid no attention to the order, though pistols were flourished, and his brother-in-law, the acting provost, joined in the order. 'No," said he, "I would'nt stop, though the devil and all his angels were here." Nor did he stop. The heroic preacher was left in quiet possession of the field. On the tablet to his memory in the old cathedral are inscribed these words: "Mr. Blair, about the year 1760, instituted a Sabbath evening school; the first, it is believed, that was opened in Scotland." This was some twenty years before Raikes's first school was organised.

☞ Useful children are worth a great deal, though they may be very little.

Hygiene.

"*This is for your health.*"—PAUL.

THE HAIR.

DR. JACKSON, in *Laws of Life* for January, says some good things about the care of the hair, which we give below:—

"Never, as you prize the beauty of your hair, or what is much more valuable, the health of your brain, and the good health of your body at large, wear a waterfall, a jute, nor a switch. These contrivances are deadly, not only as regards the hair, but also the health of those who wear them. Much is said in the papers against wearing switches, or jutes, or chignons, because they breed pestiferous vermin, whose life is fed by their drain on the small blood-vessels of the scalp, which they pierce and suck that they thus may thrive and grow; but all such objections to these monstrosities fly away and become as nothing, compared with the objection which arises from the congested condition of the blood vessels of the back brain by reason of their use. Who wears a switch or chignon, wears a substance which within itself is a great non-conductor of animal heat. As the back-head has a great deal of blood, and a great deal of blood has a great deal of heat in it, the surplusage of this heat should be permitted to pass off outwardly. To wear one of these appliances is to keep the heat in, and as the part thus dressed is made hotter than it ought to be, or would be if the dressing was not applied, disease takes place in a little while, and the whole bodily structure becomes affected. In woman there is such an intimate connection between the back brain and the reproductive structure, that when the former becomes enfeebled the latter inevitably takes on morbid conditions.

Do not scratch your scalp with a fine tooth comb, but use a moderately stiff brush, with a coarse comb to straighten out any tangling of the hair. If your head becomes dirty, wash it with a fine sponge, with water and soap, of which the carbolic toilet soap is in my present judgment the best made, and then wipe the hair with soft linen, shaking it out and letting it hang until dry, when straighten it from entanglement by brushing carefully.

If you want to keep your hair neat and beautiful, keep good health. Live simply; insure to yourself plenty of exercise in the open air; keep your lungs expanded, your blood well aerated, your processes of excretion ample; eat plenty of good food; sleep abundantly, and as your body at large maintains its vigor and freshness of appearance, will your hair preserve its healthfulness and thus add greatly to your personal beauty, as it is designed and of right should do."

WARM CLOTHES.

In choosing a warm dress get it as light as you can. Think how light animals, which have to endure great cold, are clothed. What is lighter than feathers and fur? A bear can thus teach us a lesson of civilized science, and a goose can impart wisdom. . . . .

If you want to be warm, choose a material that is not only thick, but light, and when you wish to be protected from wind as well as cold, wear under or over a woolen or furry fabric, the thinnest impervious texture you can get. Then you have an arrangement similar to that with which the animals of cold climates are provided, namely; thin skin and thick feathers or hair.—*Ex.*

☞ HE who would have good health, be free from dyspepsia, being able to eat healthful food and enjoy it, be not distracted, disturbed, or made to suffer by diseases which are sure to follow great derangement of the stomach or other digestive organs, will do well to let all alcoholic stimulants alone: and if he will heed fair warning, he will also see that in letting them alone he does not substitute other stimulating drinks or medicines for them, but will live on nutrient food and drinks, and thus secure to himself health, happiness, and long life.—*Laws of Life.*

IN BUYING beef, select that which is of a clear cherry-red color, after a fresh cut has been a few minutes exposed to the air. The fat should be of a light straw color, and the meat marbled throughout with fat. Such meat is by far the most economical for general use, for it is all eaten with relish, while those parts naturally gristly and tough make most delicious soup.—*Ex.*

WATER.

To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

AIR AND EXERCISE.—The consumption of a large amount of out-door air, and the employment of a large amount of muscular activities in this out-door air, are the great highways to a vigorous appetite, a good digestion, high health, and exemption from disease, as well as to the cure of half the ordinary maladies of humanity.

—"*Health by Good Living.*" For sale at this office.

THE POTATO is best when put into boiling water and kept boiling till cooked, never allowing them to break while boiling, removing the water as soon as soft, where they should remain long enough to allow the steam to pass off. They necessarily become heavy and watery if allowed to remain in the water after they are softened through.

☞ Pure air in the house, pure air in the hall, pure air in the workshop, pure air in the church, this is the prime necessity, and, without this, upholstery and painted glass, and labor saving inventions, and the prayers of the man of God, are all mockery.

☞ "Those men who destroy a healthful constitution of body by intemperance, and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves."

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE KINGDOM OF GOD.

There's a happy home, not far away;
There's a crown of life and an endless day;
There's a peaceful rest to the weary one
In that happy, peaceful, eternal home,—
The kingdom of God.

The river of life will ever flow,
The graceful trees of Eden grow,
The beautiful flowers forever bloom
In that happy, peaceful, eternal home,—
The kingdom of God.

Death ne'er can enter that city fair,
For all are immortal who enter there;
And sickness and pain shall never come
In that happy, peaceful, eternal home,—
The kingdom of God.

Let us press onward to that bright land,
And with our happy loved ones stand,
And sing sweet songs around God's throne,
In that happy, peaceful, eternal home,—
The kingdom of God.

Millville, Mass. ELLA E. BOYDEN.

NAPOLEON.

The following extracts are taken from an article on NAPOLEON, in the *Prophetic Times* for January:—

The coming of the Lord is near. Yea, more, we insist that it is imminent. And amid a dense cloud of unbelief respecting it, we have raised, and shall, if God permit, continue to raise our feeble voices, to do what we can to help to prepare a people for the Lord.

There are certain points in sacred chronology which are absolutely fixed by the sacred word itself, and there are others respecting which we cannot speak positively. The wisdom of God has ordered it thus. We do not believe that it is at present in the power of the keenest research to fix with absolute certainty the end of six thousand years since the creation; but on the other hand it is not the part of good sense to disregard the proof that we have reached the approximate termination. Therefore, the exhortation to the church to watch for her Lord was never more urgent than at the present time; and this is the great truth which has called into being, and up to this time sustained, our little periodical.

As is elsewhere pointed out, the Lord, when he visibly appears, brings all his saints with him. Therefore, the church is taken to him before that time; and, as we have proved from Scripture, not all are removed at once, but in proportion to the degree of their faith and preparedness. And we see passing before our eyes occurrences pointing in the direction of the consummation pictured by the word of prophecy, we should be recreant to our high trust did we not insist that at any moment that great event may transpire which shall be the occasion of the going forth of the church to the Bridegroom.

The disasters that have recently befallen Napoleon have, as was to be expected, given rise to a torrent of open sarcasm, or ill-concealed complacent sneers, at students of prophecy. But what is the chaff to the wheat? saith the Lord. If we are moved by them, we are not yet grounded in the study of the prophetic word.

For what is it that we see, when we calmly contemplate the matter? A number of earnest students of prophecy have, for a number of years past, expressed their conviction that Louis Napoleon would ultimately be developed into the predicted antichrist. There is nothing intrinsically absurd in this view. Or if there is, where is the absurdity? The antichrist is to be a man, just like any other, and he is to be developed out of just such materials, however wonderfully the supernatural and infernal may, and will, come into [illegible] in connection with his person. When the flood came, the course of things was proceeding as usual. And our Lord tells us that so it will be again.

These opinions respecting the French Emperor are also based on strong prophetic probabilities, which we have from time to time placed before our readers. Many years ago, Faber, on prophetic grounds, conjectured the restoration of the Empire, while the Bonapartist dynasty had apparently sunk into hopeless oblivion. And the writer of this article remembers that, as far back as 1850, a brother in the ministry suggested to him the probability of a wonderful career in store for Louis Napoleon, and pointed him out as the lawless one. Subsequently he, as Emperor, reached the pinnacle of greatness, power, and fame. That he is an utterly unprincipled man, and lives only for himself, no one has attempted to deny. But a *fool* he is not. His descents at Strasbourg and Boulogne with the eagle are no longer counted the crazy acts of a madman. He has displayed, throughout his career, the most consummate ability, as the nations have abundantly admitted. But now he is a prisoner. The political prints, with consistent want of penetration—for they are generally mistaken—join in the hue and cry against the fallen emperor, who has, all at once, it seems, lost his wits. The beasts kick the dead lion with impunity; and now none so poor as to do him reverence.

But what if our political wiseacres should be again mistaken? What if there should be another, and still more astounding revulsion? What if the overthrow of France should prove but temporary, and a necessary preparation for her part in the concluding drama of our age? What if, as in the last decade of the former century, the giant should be only rejuvenated by his prostration to his mother earth? What if Napoleon should be reseated on the throne more firmly than ever? What if, ere long, France with a mighty rebound, should overflow her borders, and absorb the whole left bank of the Rhine? The deposition of Napoleon is part of the shame that has covered the French arms. And to regain and restore completely their military prestige and glory, may not the French people insist on conquering under the same imperial head that bit the dust?

These things may be, or others as strange. It is now quite certain that the declaration of war was as much the act of the nation as of the Emperor. It had just before, by an overwhelming vote, declared its confidence in Napoleon. The mass of the people are with him still, and the priests are all on his side. Napoleon and the Pope fell together; and they may again rise together. And as for the papacy, its restoration to more than its former power, under, or just before, the coming ten-king confederation, is pretty certain from the divine word (Rev. 17,) though we may be unable, as yet, to say precisely what shape things will take.

Therefore, even as regards this specific expectation respecting Napoleon, it may be prudent not to be too confident that its fallacy is demonstrated. It is well not to shout until we are out of the wood. Even now, already, the possibility, or probability, of Napoleon's restoration is beginning to be discussed in those same newspapers, which, whether right or wrong, do but reflect the fleeting notions of the day.

The king of Prussia, from the nature of the case, is, doubtless ready to replace the fallen monarch. A republic in France—what that bodes for other nations, Europe well knows. But Napoleon can hardly venture to receive back his crown from such hands. He ruled by the consent of the people: the doctrine of the nationalities was one of his main positions. Therefore, it is more likely that from the people he will receive back the power, and thus the iron and the clay be again mingled.

Much has been merrily and triumphantly said about the Emperor's speech to certain Americans or Englishmen, viz: "Gentlemen, when you return home, will you be so good as to inform your countrymen that I am not the antichrist?" Well, it may be so, indeed. But his assertion does not prove it; no more than Hazael's exclamation of old, when he heard the prophet say what he would become: "Is thy servant a dog, that he should do this great thing?" It only shows that he was not that character at the time, and did not expect to become so. . . . .

In considering the possibilities of this subject, there are two things which are generally overlooked. The first is, that no one has asserted that Napoleon is the Antichrist now, but only that he may, probably, be thus developed. The revelation of the Antichrist is not until the removal of the church; and, even then, not immediately; for it is only during the final three and a half years preceding the epiphany of the Lord that he reaches the pinnacle of his power and greatness. That he will be the greatest of monarchs is positively stated. If the time is near, why may he not be already on the stage; and why may not his antecedents be preparing him, perhaps unconsciously to himself, for the role he is to play? And in the second place, the objectors seem not to know, or to have forgotten, that in the time of antichrist the miraculous element comes into play, both on the part of God and Satan, in a manner unprecedented in the previous history of our race. It is natural that it should. That will be the winding up of the present act of the great drama. At that time Satan will have been cast out from his present abode in space, and be confined to the earth: and he will have great wrath; because, understanding prophecy better than some of our superficial censors, he will know that he hath but a short time. He will give to Antichrist his power, and seat, and great authority. Have the objectors—the sensible part of them—forgotten that God will judicially send on men strong delusion, that they shall believe a lie? That the Lord has foretold that false Christs, and false prophets shall arise, doing great signs and wonders, so that they shall deceive, if it were possible, the very elect? Of the lamb-like beast, at that time, it is written: "He doeth great miracles." The coming of the Lawless One is to be with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Who does not tremble at such a prospect? At that time, emphatically, all things shall not continue as they were from the beginning of the creation. . . . .

Napoleon may, possibly, have no connection with any of the characters that are yet to appear in the predicted drama of the future. But it is not at all certain yet that he will not. It is not a whit less likely that it was one year ago: on the contrary, it is rather more probable.

P. S.—Who knows but the Lord may call his Eagle saints next month,—if, indeed, we have arrived at the year? I can hardly think this great consummation can be delayed more than two or three years longer, at any rate. But the most prayerful and keen observers will, from the nature of the case, be held in suspense; inasmuch as we yet walk by faith alone, keeping a steady eye on that light that shineth in a dark place.

— Religion is not a mere sentiment. It is a vital experience of the heart, a resolute exercise of the will, a heroic service of the life.

"A PEEP BEHIND THE SCENES."

BRO. GRANT:—I send you some extracts from an article with the above heading, by Samuel Hopkins, taken from *Scribner's Magazine* for December, 1870.
L. M. CHAFFEE.
So. Wilbraham, Mass., Jan. 1st, 1871.

"Recent events, grave and dark, have followed each other with a rapidity almost bewildering. Startling as they are, the world at large only talks political babble over events which are far more than political; at least, as we view them. It does not dream that the dire marvels and throes of the last decade of years have all been rushing toward a common issue, and that that issue is more momentous than battle-strife or dynasty.

Maximilian went to Mexico. His expedition was a miserable failure. He lost his life, and Carlotta her reason. And this is all his history, as written by the wise-acres of the day. The principalities of northern Germany . . . were woven into a unit. Austria, jealous and touchy, shook herself to chastise and humble the new-born confederacy. In a few swift days . . . she was glad to make peace with the hosts who were thundering at the gates of Vienna. In all this, the watchmen of the nations saw only the dash, the flash, the unmatched exploit of a meteoric campaign, and the deadly prowess of the needle-gun.

Isabella of Spain eloped to France, crownless—scared by the waking manhood and womanhood of her people. The worldly wise saw only that a crown was lost; that a nation was disenthralled . . . But had nothing else happened?

The Pope convened his counsellors from the four quarters of the earth. He counselled them what they should counsel, and even so they counselled. He proclaimed his infallibility. The world laughed, relapsed into mortal sin and murmured—'foolish old man!' The murmur was true enough. But was that the whole truth?

Hardly had this decree gone forth from Rome when another thunder-clap startled the nations. The Gallican cock crowed, ruffled his feathers, and assaulted the Prussian eagle. The nephew of his uncle, with his soldiers, stepped out to mow the veterans who had so signally humbled the power of Vienna. Backward, confused, demoralized, with stripe upon stripe, falling heaps upon heaps . . . thus they recoiled! And now, in a few short weeks, the Emperor is imprisoned and his capital besieged! In all this, nothing is seen by myriads, the world over, but the game of battle and the tug of war. . . . But has the strife no moral aspect? Is all this bloodshed only to wet the ground? only for 'Louis and I?'

Now mark! Each event emanated from a common source; and to that source each has been rolled back—a scalding, devouring surge.

The Mexican expedition was not merely for military glory. . . . From the very first Napoleon III. was a devoted son of the Pope. He stood between the Holy Father and a revolution. French troops guarded the Vatican. . . . At home and at Rome the priest-power was his. . . . Still the throne was shaky in Mexico. Troops were sent, and Maximilian, to establish there the domination of the Pope. It was a miserable failure. For Napoleon? True. But also it . . . took another empire from the grasp of Pius IX. Papists are yet in Mexico, to be sure. But their power in the State is broken. . . . That war was a war of religion. The strategy of the Pope recoiled terribly upon himself.

It cannot be proven that the House of St. Peter (?) instigated the House of Hapsburgh to the conflict so sharply ended at Sadowa. But a moral conviction that it was so can hardly be resisted. Not only was Prussia Protestant, but she had suddenly become too big a Protestant and too muscular. Austria was Catholic. So was Spain. But Spain was impotent. France, too, was Catholic. But, just then, 'the Empire was Peace.' Austria was the only secular power in Europe which was free, able to strike blows, and in sympathy with Romish Catholicism . . . Such were the facts when the saint couched lance against the heretic. Austria was worsted . . . and Rome wounded. The wounds were more than flesh wounds—the weapons other than needle-guns.

For centuries the brain of Spain had been weakened. . . . But George Borrow with 'the Bible in Spain' infused a redemptive leaven. The people, recalling the traditions of Castilian greatness, and tracing their degradation to the vicious profligate on the throne, scared her into exile and abdication. First of all, they redeemed their State from the church. . . . Another secular arm lopped off from Rome! Was not this something more than a civil revolution?

In proclaiming the dogma of Papal Infallibility, Pius IX. was indeed foolish, for the world would not fall on its knees. But this is not the whole truth. The remaining and the greater truth is this: what he projected for his greater power has swiftly wrought his greater weakness. The last hope of reclaiming heretics has been bartered for a straw . . .

Close on the heels of the Papal *faux pas* was the attack of Papal France upon Protestant Prussia. . . . In its catastrophe—not yet completed—the status of the Romish hierarchy is deplorably involved. The troops of Napoleon withdrawn from Rome; the troops of Emmanuel in possession! To all human seeming, secular Papacy is well-nigh Popeless. . . . Close upon the proclamation of the new dogma came the doom of judgment. The Pope was discrowned. . . . The last remnant of his temporal power—long time waning—was taken utterly away.

There has been a most remarkable conspiracy; yet no conspiracy at all. . . . Actors without concert have wrought one result; . . . they have poured pitiless blasts upon one devoted head. All along the sad and blighting centuries of her domination the Romish church has never met with reverses so signal and so peculiar. . . . Curses have been gathering upon him who arrogates the monopoly of cursing. His own anathemas have come home to roost, until his temporal power is clean gone; not a prince about him bids him 'God speed,' or asks his will; not an acre is left him of 'the patrimony of St. Peter. . . . The concentration of events; the rapidity of their succession; the oneness of their bane; the identity of their victim,—surely all this is new, strange, significant! . . . We know that others are thinking only of the clash of arms, of the rocking of nations. But we are thinking only of this: that so many and so diverse agencies have pestered and rifled that one Head. One after another the princes have been loosed. This is the great and glorious fact which, to our vision, overtops and overrides, with the force and the voice of many waters, all the thunder of war and all the tearful 'sorrows of a poor old man.' For the moment, at least, nor decree nor minion of the Pope can sway decree or minion, council or army, of any potentate under heaven! 'For the moment, at least.' To-morrow may change the posture of affairs. But to-day—for once, after so long a time—*the princes of Europe are free!*

Not a single actor in all these scenes knew what he was about. Each had his own scheme. . . . Had Napoleon or Maximilian any thought that they were drawing up a bill of divorce to rupture Church and State in Mexico? Not they. And yet they did it. . . . Austria meant to be filial. . . . She meant to strengthen the Pope. She weakened him sorely. What she intended to do, she did not. What she did not intend to do, that she did. . . . Isabella of Spain degraded her people for the Pope's sake. . . . Too much popish piety ate up her queenly power. Queen-mother of heresy! God-mother to the Bible! What she meant to do, she failed to do. What would she not have done, for the boon of the whole world, that very thing he has done. Napoleon aimed his shaft at the vitals of Protestantism, in behoof of Papacy. It glanced. It struck deep in Rome. . . . The very reverse of what the nephew willed has come to pass.

The actors, contrary to their purpose, brought about this common result. They did it; yet they did not do it. Paradoxical, but true. Then who did it? No one? If the Supreme mind did not create the unity of result out of the incongruous and disloyal material—did not speed and guide against Rome what was intended for Rome—who did? Common sense . . . answers—No one, and instinctively and joyously recognizes that better mind, making prince and subject, despot and vassal, priest and prophet, general and soldier—tributary to his own *Schema*, and working out his own loving-kindnesses."

For the World's Crisis.

PRAYER.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders."—Ps. 107 : 31, 32.

"Exalt *him!*" That is it! Let the name of the Lord be exalted. Let it be honored above all other names; because the excellency of his name is great, and his loving-kindness endureth forever. O! ye ministers of his, who proclaim his word, is *this* the desire of your hearts? Do you set the name of the Lord on high? Do you honor *him* before the people, by acknowledging his care and protection? by craving his blessing upon yourselves and upon them? Do you exalt him? Do you praise him for his mercies? Do you pray in the congregation of the people, because you love, and would exalt his name? or, that you may be heard of men? Look to your motives, lest your consciences condemn you, and you be found not faultless in the day of the Lord Jesus.

The minister's prayer! What power it has! How sweet its influence! We cannot dispense with it. But let it have its proper place. Let it be short and forcible. Let its words be words of entreaty and grateful thanksgiving. Let it be simple and childlike, so that the hearts of the people may be lifted up with that of the minister, to adore the Creator and Preserver of them all.

God honors those who honor him. We must all pray. We must all enter our closets at stated times, and commune with God. Our spiritual life depends upon our doing this, and doing it continually. We may have blessings for the asking, and we dishonor God if we refuse to ask. We may pray for certain objects, and expect that our prayers will be granted. The little girl took her umbrella to meeting, because she expected God would answer the prayer of faith. *We* must act just as consistently. If we go to pray for rain, we must carry our umbrellas under our arms. The child asks for bread, and he gets it. The earthly parent may be evil, but he gives good gifts to his children. And does not God care for *his* children? Does he not exercise special care over them? Would it be any more miraculous for him to supply the wants of his needy children, than for an earthly parent to give bread to his child? His arm has the power, and inexhaustible stores are in his hand. The silver and the gold are his, and the cattle upon a thousand hills.

The praying mother trusts God, and she does not trust him in vain. She prays on, and on, even after the wicked child threatens to kill her, because of her prayers for him. "I will not give thee up," she says. He runs away from home; he will not be troubled by her supplications now. But her letters follow him; her prayers and her teachings are in them. The boy reforms, and becomes a mighty instrument in the hands of God for saving men. He goes out into the highways and hedges; among the poor, the outcasts of London. Would you know his name? It is Richard Weaver!

And shall we give up because we are not heard the first time? because we are not answered for weeks, months, and it may be for years? Like the importunate widow before the unjust judge, we must *continue* to present our cause until the answer comes. God will never grow weary. He is Judge of all the earth; just and compassionate, and his ears are open to our cry.

Oh! the worth, the power of prayer! the fervor, the mercy, the blessing, the confidence, the assurance of protection and guidance given to those who wrestle much in prayer; who seek God in the closet, and in the night-watches; who lean upon his arm in affliction, and who offer at all times and in all places the glory due to his holy name. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. All ye that fear the Lord, praise the name of the Lord!" S. ROXANA WINCE.

For the World's Crisis.

PAUL'S DESIRE TO DEPART.

"For, to me to live is Christ, and to die is gain; but if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot [know] not; for I am in a strait betwixt two; having a desire to depart and be with Christ, which is far better."—PHIL. 21 : 22.

It is claimed that in the use of the above language, the apostle Paul expressed a desire *to die*, that he might be with Christ. That this idea is incorrect, we are prepared to prove most conclusively. If Paul had believed such a doctrine, he would have preached it, or taught it, for he says—"I kept back nothing that was profitable unto you." If that doctrine were true, it was certainly profitable. Where did he teach it? He was evidently meditating on his condition. His life was one of suffering, because he had espoused an unpopular cause. Yet he loved that cause, and only desired to live for Christ and it. But he knew that death would release him from his persecutors, and his rest would be sweet in the grave—"where the wicked cease from troubling, and the weary are at rest"—because he would sleep in Jesus; and this was his hope—"For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him." Therefore, as far as his personal experience was concerned, death to him would be gain. But he did not see anything desirable in *either*, hence his hesitancy and perplexity.

But there was no reluctance manifested by him in the choice of a *third* thing. Hear him—"Having an *earnest desire* for the *loosing* again, and with *Anointed to be.*" This is said to be the literal rendering of the text. The word *analusai*, rendered "depart" in the common version, but literally a "loosing again," is also found in Luke 12: 36, and there rendered "return." Now an earnest desire is not compatible with a reluctance of choice; hence, it could not be for either life or death. But he did express an earnest desire for this "loosing again." What did he mean? We are told that he expressed a desire to *die*, that he might thus be with Christ. If he did, then he wanted to die *again*. Did Paul ever die before? This is the inevitable conclusion, if he meant die, because he had an earnest desire for a *repetition* of something, for the loosing *again*.

Paul is still in harmony with himself. His Lord had once come from heaven, had returned thither, but had promised to come *again*, that his disciples might be with him; and Paul was consistent with his teachings when he expressed an "earnest desire" for the Lord's "loosing *again*" from heaven, that he might reward his servants.

GEO. THOMSON.

For the World's Crisis.

POLITICAL CHRISTIANS.

In speaking of the faults of professors of religion, it is not unusual to designate those who are given to a certain habit or inclination of doubtful propriety, by a title corresponding to the name of their fault. Hence we often use for convenience the term "covetous christians,"—"fashionable christians," "quarrelsome christians,"—"swearing christians," etc., intending by this association of their habitual fault with their profession to show an evident impropriety in their conduct. In harmony with this usage I speak of political christians as those professors of religion who are given to politics.

As it occasions no particular surprise to ordinary observers to see those in high standing in the church given to covetousness, pride, and worldliness generally, in violation of the plainest teachings of the New Testament, so it is found to be no matter of surprise that such worldly christians are as warm and zealous in politics as they are barren and lifeless in holy things. Indeed, I think I never saw a covetous, worldly professor of religion who was not a politician, so far as his natural inclinations would lead him in that direction. The exceptions to this political interest among professors of religion are the more humble, prayerful, faithful few who weep between the porch and the altar and raise their warning voice against these things, but whose tears and pleadings seem unavailing with the popular mass of professors.

Ministers seem as much carried away with this political zeal as any others. I heard one while in the West apologizing to his congregation for preaching on the prophecies, saying that he would never again preach on the prophecies on Sunday, nor on his regular appointments at any time. Interrupting him I asked, "Do you really feel it your duty to apologize for preaching on the prophecies?" He answered, "Yes, I do," and added, "They can never lead a man to Christ." At the same time that this man felt constrained to apologize thus for preaching on the prophecies on Sunday, as though it disgraced the day, he could preach politics from his pulpit every Sunday without apology or seeming scruple.

This disposition to bring politics into the pulpit, and keep the prophecies out, is characteristic of a large class of the ministers of our land. If they do sometimes preach on the prophecies it is too often, as was the case with this man, an endeavor to throw dust in the eyes of his hearers lest they shall understand them, rather than to help them to a correct knowledge of the truths contained in them. If a member seems indifferent about going to vote he is stirred up immediately; if he expresses his scruples about the propriety of christians engaging in politics, he is set down at once as "stupid," if not "fanatical." But should he indulge a zeal for studying the prophecies instead of politics, he is quite sure to be discouraged by his minister as troubling himself with that which does not concern him; and if he persists in his interest he will soon be warned, very likely, that he is going to make himself a "crazy Millerite." It is a somewhat remarkable fact, and quite significant, too, that whoever indulges a zeal for the prophecies is set down as an Adventist, or destined to become one, as though Adventists (shall I say "infidels"?) are the only people in the land who are interested in the prophecies. It is certainly true that many preachers who call us *infidels* are afraid to preach the *prophecies* lest they be called Adventists.

But why should *we* engage in politics? They certainly have been no spiritual advantage to them. They have grown more cold and barren spiritually with an increase of their political zeal. And is not this zeal a fruitful cause of such barrenness? When we hear of a minister that he is a politician, do we not from that one fact look for coldness and spiritual leanness in the character of his ministerial labors?

When the political preacher came to Gen. Jackson, immediately after his election, pleading for an office, on the ground that he had done more for his election than many on whom he had bestowed an office, Jackson says:

"You are a clergyman, I judge?"

"Yes," says the minister, "that is my calling; but I have spent six days of the week endeavoring to effect your election, preaching only on Sundays the while."

"Well," says Jackson, "a man that will cheat God will cheat his country. I will have nothing to do with you, nor any of your class."

Let us refer to certain declarations of Scripture bearing on the subject. Christ says—"They are not of the world, even as I am not of the world." John 17: 16. Paul—"Our citizenship [most all translations] is in heaven." Phil. 3: 20. Peter—"I beseech you as strangers and pilgrims." 1 Pet. 2: 11. John—"If any man love the world, the love of the Father is not in him." 1 John 2: 15. James—"The friendship of the world is enmity with God." James 4: 4. When christians indulge a zeal for politics, it is in direct violation of these passages, and a large mass of scripture of similar import.

But how can a man be a politician, which implies an earnest interest in sustaining and advancing the governments of this world, and still be a "pilgrim and stranger" here? How can he do so and not be "of the world"? How, and still have his "citizenship in heaven"? How, and not "love the world"? How, and not have the "friendship of the world"?

But, says the objector, "What if all should refuse to vote, as you do? Well, if all should refuse to vote for the same reasons that I do, the world would be none the worse, I am sure. For I recognize God's law as my only rule of life, and such need no other law. Human law is ordained of God for the government of those who will not hear to his law. I think it strange that professors of religion should seem so generally to overlook the fact that their profession requires them to regulate their lives so completely by the law of God that human law, so far as their conduct is concerned, is needless, and hence is for the world.

It is objected to this, however—"What! you would not have the wicked make and administer the laws for the world, would you?" Either the church, the world, or both combined, must do it. If both the church and the world can unite on political measures and candidates, then their politics do not differ so but the church can leave politics to the world. If they cannot thus unite, then all christians should vote on the side of the christian measures and candidates. If they cannot carry the election, it is no use to vote. If they do, then these christian measures become a law of the State, and those who refuse to obey them will be punished as rebels to the State. Such a triumph of the church would constitute another union of Church and State; and although Protestant, it would soon appear as bold and reckless as were the Catholics of past ages in a similar position of power.

I would say, then, I would rather see the world make and administer their own laws, than see the church engage in a strife with them for the mastery. And if such a strife should come, I would think it a great *disgrace* to the church to *engage* in it, and a greater misfortune to *succeed* in it.

But it will be asked—"What will become of the liberties of worship, if the world are to make the laws of the land? Let God look after that. I must not hesitate to do right for fear of such consequences. We are admonished to fear God rather than man. He assures us that "all things work together for good with those that love him." We have only to inquire the will of God concerning us, and, if faithful to our calling, have no need to fear the consequences. The faithful are hedged about with a thousand promises of God's protection. And in reference to this particular danger he has said that "the Most High God ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4: 17. Now if "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," he does not need my vote; and if he in his wisdom sometimes sets up over it the 'basest of men," I think he would in such cases fail to get my vote. But he would have his way, it seems, whether my vote hit right or not. Then of what account is all this voting for the best man? I am content for God to rule the world as he will. I do not think he especially needs my help in the matter.

I desire to know how to rule *one wayward heart* according to right and justice, and would not presume that I am qualified to rule others till I can have complete mastery over that. The jealousies, strifes, bickerings, recriminations, wire-pullings, and cheats of various kinds in politics, show that *that* is not the place for me to go for help to govern my heart according to the principles of the gospel, and I need not go there to protect my rights while Father is at the helm. So God helping me, I will refrain from becoming a political christian. I. K. LOMBARD.

Machiasport, Me., Dec. 30th, 1870.

For the World's Crisis.

THE STOLEN SOD.

DEAR CRISIS:—Somebody's description, in your columns, of "Prayer-meeting Killers," reminds me of an incident as related to me by Mr. Beecher, of Boston, while riding with him on the cars.

He said that an old Baptist Elder, of Rhode Island, some fifty years ago, was in the habit of making an annual missionary trip from Rhode Island through Mass. and into Canada, and from thence through northeastern and eastern New York and Connecticut back into Rhode Island. During one of these trips, on a bright spring morning, he overtook, as he journeyed, a man with a one-horse wagon and a load of sod, when the following colloquy ensued.

Elder. "Good morning! neighbor; how is it with thee and thine? and how is it with thy soul?"

Sod. "Good morning! to thee, in return, my brother; and, bless the Lord, it is well with me and mine; and it is all well with my soul."

E. "Then you have good hope of anchoring safe within the harbor of heavenly rest, when the stormy tempests, shoals, and reefs of the boisterous sea of life are past; and you are, I trust, endeavoring to make some little progress, some headway, in the divine life?"

Sod. "Well, I do not know how stormy, rough and tempestuous it may be to others, nor how many breakers there may be ahead to them, nor any thing about the shoals and reefs that they may find in this heavenly voyage, for to *me* it is an open and a smooth sea, fair sailing, and a good wind; sails all set, the harbor in full view, the gates of glory are standing wide open; and as for me, I am bound to make a clear run, and a sure entrance, right straight into the celestial city."

After a little further converse, the Elder bade Sod No. 1 good bye, and rode on, overtaking directly Sod No. 2, and extending to him the same salutations and inquiries as made to No. 1, but with unlike results.

Sod 2. "Yes, neighbor pilgrim, it is a *good* morning, and a beautiful world we live in, and it is a wonder to me that our kind, heavenly Father permits us to enjoy so many rich blessings in this life; and when I think how little we have merited these. Sometimes my heart almost fails me, when I consider how incomparably above these, are the heavenly gifts in reservation for those who endure to the end; and though I have been some forty years in the way, I find it is still amid foes without, fears and strivings within, that I am permitted to keep in the way; and if I shall be permitted at last some humble place inside my heavenly Father's mansion, I feel that it will all be of his divine compassion, his unspeakable gift, quite undeserved, and I, a poor lost sinner, saved by grace, grace, rich grace in Christ.

E. "Now, my good old brother, I want to know how this is. Here *you* have been striving to overcome and get the victory, for forty long years, and I find you still engaged in a desperate conflict, a persistent warfare, having no confidence in yourself; the voyage across the sea of life set thick with perils, trusting only in the Pilot from the other shore to bring you safely into harbor; and just back here, a little way behind us, I left a man with a load of sod like yourself, to whom it is all smooth work, the portals of glory wide open, and he making a clear, clean run home to heaven. Tell me, I want to know how this is?"

"Well, my brother, since you call me so, I cannot tell, for I do not know. But one thing I do know. I *know* I *paid* for my sod, and *he stole his.* G. W. S.

MORAL. "Let him that *thinketh* he standeth, take heed lest he fall."—*Paul.*

For the World's Crisis.

DESPISE NOT THE LITTLE ONES.

BRO. GRANT:—What does Christ mean in Matt. 18: 10—"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven"?

An advocate of the immortality of the soul has from this text tried to prove that heaven is the abode of the righteous, from the fact that their angels (spirits he called them) are in heaven beholding the face of God. I do not believe that there is any part of man that lives after he is dead; neither do I believe that heaven is to be the abode of the righteous. I believe the tenor of the Scriptures is, that man is mortal, and in order to have life he must be raised from the dead; and that the Bible teaches that this earth will be the future dwelling-place of the saints.

I believe the above text means what it says, and says what it means, no more and no less; and that the angels referred to by Jesus are guardian angels, and not any part of those "little ones." Am I not right?

Worcester, Mass. G. E. MERRILL.

[We agree with you, most certainly.—ED.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, January 18, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TRIP TO CALIFORNIA.

(The following notes were mislaid, and did not appear in their place.)

Monday evening, Dec. 5th, at nine P. M., we bid adieu to Boston, and left on the express train for Albany and Rochester, and arrived at the latter place Tuesday evening, for a meeting. Bro. N. McCullock was at the depot to give a most hearty greeting. Our meetings Tuesday and Wednesday evenings were seasons of interest and profit. We found some true and noble-hearted christians, who are anxiously waiting for the coming King. The church in R. has passed bravely through some deep trials; the last one was the burning of their pleasant hall. They now meet in the "Flour City Hall," Maine St. We found many anxious to hear about the coming of Christ. The interest is increasing among good people in all denominations. A greedy attention was given to the evidence presented in favor of the speedy coming of our dear Redeemer. Many who felt unprepared for the event, arose and requested prayers. The prospect in R. is encouraging.

While in R. we met Bro. Wm. Ingmire of Brockport, N. Y., and Bro. Wm. Fenn, of Rochester, with whom we had pleasant conversation. They are earnestly at work in the vineyard of the Lord, and their labors have been blest in bringing the people to see the light.

Wednesday evening, Dec. 7th, at 10 o'clock, P. M., we left R. for Nevada, O., where we arrived Thursday afternoon, and had an interesting meeting in the evening. We found the church in this place prospering under the faithful pastoral labors of Bro. Eusebius McCullock. During the year the church has built a very neat and commodious chapel forty feet wide, and seventy feet long, which was dedicated Oct. 9th. It occupies a central position, and has a prominent support by the people in the village, who are much interested in the doctrine preached. Other denominations are friendly, and manifest respect for those who are looking for the coming of Christ. The church numbers about one hundred members.

Friday evening, Dec. 9th, we had another interesting meeting, and then left for Chicago, where we arrived at 7.20 Saturday morning.

OUR NEW FIELD OF LABOR.

We left Chicago at 10.45 A. M., Monday, Dec. 12th, and arrived in San Francisco at six o'clock, Saturday evening, Dec. 17th. Our trip was made in good time, and was full of very interesting scenery, to some of which we have given a brief reference. We will now say something of

SAN FRANCISCO.

The city has sprung up within twenty-one years, and now contains some one hundred and fifty thousand inhabitants. Quite a portion of it is built on hills overlooking the San Francisco bay, which affords a most excellent harbor. The houses are mostly built of wood, with much taste, and the city presents a very elegant and inviting appearance. Some of the dwellings on the hill-sides and tops are very pleasant. In no other city have we ever seen so many handsome cedar cones. They are kept very nicely trimmed, in shape like a top, some of them being twenty-five or thirty feet in height. They are looking very green and thriving. The Plaza has the most beautiful collection of them, in connection with other handsome trees, that we ever beheld. There are some very fine business blocks, built with superior taste. As a general rule, the buildings are not as high in other cities of the same size, but built in better taste, and with more ornamental work. A large United States mint is now being built of granite, which will be one of the most substantial edifices on the Pacific coast. There are some fine churches; among these is the Jewish synagogue, on Sutter street. The Mercantile Library building is one of the best of the kind in the United States.

THE PEOPLE.

Of the one hundred and fifty thousand people here, forty thousand are Germans, and twenty thousand Chinese. We have seen more *tall* men than in any other city. There is a large number of "sharp" business men, whose hearts may be said to be full of covetousness. They caught the "gold fever" years ago, and it has taken such full possession of their mental and physical powers, that there is but little prospect they will ever be healed of that soul-destroying disease, by the healing balm from the great Physician. A large amount of tobacco and intoxicating drinks is used, and many faces speak of the sad results upon those who indulge in their use. Red faces, noses, eyes, and haggard countenances are constantly saying, We are on the road to perdition. Self-denial is not a common thing in this city; but voluptuousness prevails to an alarming extent. Gold and pleasure are the principal objects sought. A man's standing and influence here depend largely on the length of his purse. Folly, fashion, display, light reading, and sensual gratification, hold sway, rather than real worth and solid literature, of high-toned moral and intellectual character. Theaters have large patronage; and many of the professed followers of Christ are often among the attendants. The people are generous-hearted, and look well after the poor. The selfishness vein is smaller than is common in the eastern cities. They have obtained money easily and rapidly, and part with it more freely than those who have secured their little homes by the most earnest labors and rigid economy.

THE RELIGIOUS STANDARD

is very low. Fairs and festivals, picnics and bazaars, concerts and excursions, seem to occupy the chief attention of many who wear a religious cloak to hide their moral rags. We could learn of but two revivals on this coast; one by the labors of Eld. Knapp, the other by Mr. Earle. The impression seems to be that it is of no use to make an extra effort for the salvation of the people. There is but little faith and works that bear the marks of a pure christianity. An intelligent christian remarked to us, that he did not think there were in all the churches in the city more than one hundred living christians. The forms and ceremonies are kept up, but the power of godliness is most sadly wanting. We have found some in the different churches, and some who have withdrawn on account of the corruptions they see, who manifest the true christian spirit, and with whom we have held sweet communion.

THE CHINESE.

The Chinese men have come in here like the frogs of Egypt. In some streets of the city about every house, store, market, and shop, from cellar to attic, is occupied by these eastern idolaters, who have no respect for christianity. They follow their own customs, socially and religiously, with much tenacity. They are truly a peculiar people. The men make very good house servants, and are as common here as Irish women in Boston. There are but few China-women in San Francisco; but it is said of those who are here that not a virtuous one can be found among them. Some of them are very good looking, and might be said to have beautiful faces and forms. They appear on the streets very neatly, but quite fantastically, dressed. The Chinamen have but little respect for their women and girls. When one dies, they sometimes throw their bodies into the streets to be treated like the carcass of a dog or cat. At their funerals for the men, the dead body is boiled, the bones taken out and sent to China.

The men have no beards, but shave their foreheads, and braid their hair into a cue behind, which very commonly hangs down their backs half way between the knees and feet. The longer the cue, the more fashionable, or honorable. When at work, this long braid is coiled about the head. They wear a loose, sack-like coat, rather long, with sleeves so long that their hands are entirely out of sight. Their shoes have wooden soles, though some few have adopted the common boot; and many are wearing the American soft hats. They are quick to learn how to do the various kinds of housework, or any thing else they undertake. They work very faithfully, but, generally speaking, are not considered remarkably trusty, when the employer is out of sight. They are remarkable for carrying heavy burdens. This is done in two baskets, holding one or two bushels each, suspended from the ends of a springy pole, some six or seven feet long, which they lay on their shoulders. They work Sundays just as much as on Monday, or any other day. They do a large amount of washing and ironing in rooms which they have prepared for such work. As a general rule, they are a peaceable people, and economical, living largely on rice and fruits. We think a great mistake has been made by the Californians in introducing these Chinese men into the State in such numbers.

OUR MEETINGS.

We have only time to say now that a most gracious revival has begun; and christian men who have been here twenty years say that the meetings are the best they have ever enjoyed since they came to California. The Spirit of the Lord is with us in power. Pray for us.

THE WORK IN SAN FRANCISCO.—From a private letter we give the latest intelligence from the Editor:—

* * * * * "A gracious revival has commenced, and the prospect for a great work is very encouraging. I am holding meetings in the Minna St. Methodist church. The pastor, Bro. Bailey, has given me the full control of the meetings, and requested me to do all the preaching. . . . . The Lord is giving me much favor with the people. * * * * Our meetings are increasing in interest every day. . . . Infidels are trembling. Daily new ones start in the service of the Lord. We have meetings at 2 P. M., prayer meetings at 6.45 to 7.30, then preaching.

The pastor, Bro. Bailey, is a real christian, though he belongs to the Southern Methodist Conference, and this is a Southern Methodist church. . . Doors are opening in all directions, there being earnest requests that I should visit the principal cities in the State and in Nevada."

RATHER SPICY.

In the San Francisco weekly *News Letter*, Dec. 31st, 1870, we find the following spicy article:—

"Eld. Miles Grant preached a sermon upon 'patience.' He will have need of a great deal before we get done with him. We will lay a small wager with Satan—our soul, or some trifle of that kind—that we shall make that Second Adventist blaspheme fearfully before he goes away from here. It will be remembered that Father Eagan once preached a sermon upon the *News Letter*, and used such strong language that he was rebuked by his Bishop; and that Elder Knapp called us the 'infernalist new dodge of the devil.' We have received divers pretty compliments from the clergy, and we mean to wring one from Elder Miles Grant, if we have to wrestle with him until Gabriel shall straddle the sea-shore and proclaim that he won't give any more time on small purchases."

We think Mr. Marriott, the publisher of the *News Letter*, will have need of "patience" before he gets through wrestling.

Perhaps we ought to say that the leading daily papers of San Francisco have given nearly every day respectful and favorable notices of our meetings; and we shall expect to "wring" the same from the "News Letter."

MORTAL MAN.

We purpose to present some Scriptures to show that the being made "of the dust of the ground" is the one who sins, and is to be judged, condemned or rewarded; and that if there is another personality in man, that remains conscious after the death of the physical organism, it is to be neither judged nor rewarded; consequently it possesses neither moral nor intellectual powers.

After mankind became very wicked, "the Lord said, My Spirit shall not always strive with man." Gen. 6: 3. Then it follows that *man* is the one with whom the Spirit strives. In Gen. 6: 5, we read:—"And God saw that the wickedness of *man* was great in the earth." Let it be observed that *man* the one "made of the dust of the ground," is the one who is said to be wicked. Then he is the one to be punished or rewarded. Please keep these points in mind, while we examine other Scriptures: "And the Lord said, I will destroy *man*, whom I have created, from the face of the earth; both *man*, and beast, and the creeping thing, and the fowls of the air." Gen. 6: 7. This verse leaves no room to doubt that the term *man* represents the sinner. In Gen. 7: 21-23, we find the following:—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man*; all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both *man*, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." This Scripture shows that the men died in the flood as truly, and literally as did the fowls, the cattle, the beasts, and the creeping things. To say that the flood did not destroy the men, as well as the animals, would be to contradict the record, which positively affirms that "Noah only remained alive, and they they that were with him in the ark." Why did Noah and his family, with the variety of animals, go into the ark? See Gen. 6: 19:—"And of every living thing of all flesh, two of every sort, shalt thou bring into the ark, to keep them alive with thee."

Could we say that not an animal, nor a single accountable being was destroyed by the flood, and still believe the Bible? Would it be reasonable to affirm that the flood only destroyed the *bodies* in which the men lived, while the *real men* did not die? Then the sinner was not destroyed, and the Scripture record is not true, which declares that all those wicked men died. Is it well to adhere to a theory that requires us to reject such plain Scripture? In Job 4: 17, we read—"Shall mortal man be more just than God?" The term "mortal" applies to all that is expressed by the term "man." But the word "man" represented the accountable being, made of the dust of the ground, placed in the garden of Eden, who received the commandment of his Creator, was driven from the tree of life, lest he should eat and live for ever; and finally died, aged nine hundred and thirty years.

The foregoing Scriptures show that it is impossible to have a *man* without the personal organism; for that is what constitutes him a human being. In other words, a man without a body is nobody. When the human organism is dead, the *man* is dead; the one to be judged, rewarded, or punished. In harmony with this we read, "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every *man* according to their works." Rev. 20: 13. Here we learn that the accountable men, who are to be judged, may be *dead* in the sea, or in hell (*hades*—the grave.) If it should be asserted that the man whom God made "of the dust of the ground" was not the intelligent, moral and accountable person, who is to be judged for his deeds, rewarded or punished, but that it is the soul or spirit of the man; then it would follow that the soul or spirit was *dead* in the sea, or in *hades*, the grave; for the one to be judged is there. It would be absurd to say that the spirit or accountable man was at the same time dead in the sea, and alive in another place. Jesus said:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

Here we are again taught that those who have done good or evil are in the graves; and the time is coming when they will all be raised to life, to be acquitted or condemned.

According to the teaching of Jesus, whoever has done the good, or the evil, whether it be the man, the soul, the spirit, the body, or all combined, that *is the one* who is dead in the grave, and is to be raised to life at the time appointed.

Thus we find a most beautiful harmony throughout the entire Bible, when we admit that all its doctrine is expressed in simple, literal language, adapted to the capacity of the common people. We do not believe it is possible to arrange harmony in the Scriptures, until we are ready to admit they teach that the man who was created, who sinned, who is to be judged, is a mortal being, and dependent on Christ for the gift of eternal life, which is to commence at the resurrection of the dead, when this corruptible shall put on incorruption, and this mortal, immortality. According to the Scriptures, till that time no man can become immortal.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AG'T.

NOW READY.

The Report of the Eleventh Annual Meeting of the Advent Christian Association, held at Chapin's Grove, Springfield, Mass., Aug. 23d, 24th, 1870; together with the Constitutions and By-Laws of the Advent Christian Association, and the Advent Christian Publication Society. Also a Catalogue of Publications, to which is added our recent Tract, "TIME'S FAREWELL."

The whole making a pamphlet of forty-eight pages. Our friends who have not received a copy, can be supplied on application to our office, or by addressing by mail; in which case, they may, if they please, enclose a two cent stamp to pay the postage. AG'T.

MUSIC.—New edition, "O, who'll stand up for Jesus?" Single 5 cents, postage 2 cents; 50 cents per dozen, postpaid. AG'T.

RECEIVED.—For January, "Manufacturer and Builder," Scribner's "Monthly," "Prophetic Key," "Prophetic Times," "School-day Visitor," "Nathaniel," McDonald's "Illustrated Annual," etc., etc.

THE DAVIDIC DYNASTY.

It was the purpose of Jehovah to establish a line of kings on the throne of David, *provided* they would be obedient to the Lord, to continue till the immortal heir of David should be elevated to the throne, to occupy it to all eternity. Concerning this great heir or "seed" of David, Jehovah says—"I have made a covenant with my chosen, I have sworn unto David my servant, Thy *seed* will I establish for ever, and build up thy throne to all generations." Ps. 89: 3.

This covenant and oath of Jehovah relates to the endless perpetuity of David's throne when occupied by David's great heir,—the promised "seed." Not only does God promise *unconditionally* to elevate a certain "seed" of David to the throne, to hold an eternal possession of it when thus elevated, but he also makes a conditional promise to his descendants, or "children," which, if the conditions had been complied with, would have constituted an unbroken Davidic dynasty, by (1) giving a line of rulers in a mortal state reaching to the elevation of the immortal heir, and (2) by his perpetual reign after taking the throne. "The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne. If thy children [David's children] will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore." Ps. 132: 11, 12.

Here we learn (1) that God has sworn in truth that he will place an heir of David on the throne, and "will not turn from it," let men do as they may; and (2) on conditions of obedience, David's children might occupy the throne till the promised "seed" should come, and thus it might have been occupied forevermore by a line of David's posterity. But what if they would *not* obey the Lord? "His seed also [David's seed] will I make to endure for ever, and his throne as the days of heaven. *If* his children [David's children] forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from *him* [from David], nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once more have I sworn by my holiness that I will not lie unto David. His *seed* shall endure for ever, and his throne as the sun before me."—Ps. 89: 29-36.

Here we learn (1) that David's great heir, or "seed," should possess David's throne "for ever," or as long as the days of heaven should endure, when once *seated* upon it; and (2) that if David's posterity while ruling on the throne should be disobedient to the Lord, the "rod" and "stripes" awaited them, which would exterminate their dynasty for a time; and (3) that notwithstanding their wickedness and overthrow, God would "not break" his covenant to David, "nor alter the thing," and would "not lie unto David," and repeats—"His *seed* shall endure for ever." Peter quotes the oath and promise of a seed to be raised unto David, and applies it to Christ. "Let me freely speak unto you of the patriarch David. . . . being a prophet, and knowing that God had sworn by an oath to him, that of the fruit of his loins, according to the flesh, he would *raise up Christ to sit on his throne*; he seeing this before spake of the resurrection of Christ." Acts 2: 29-31. So the "seed" that God promised David was Christ. He must ultimately occupy David's throne, and reign thereon as long "as the days of heaven" endure.

After David's death, one of his sons came to the throne, then another, and another, till that line of rulers became corrupt and disobedient to the Lord, when the following mandate saluted the ears of Zedekiah: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it *him*." Ezek. 21: 25-27. There the Davidic dynasty ended, or rather was suspended, and Israel's crown, and throne, and kingdom, are still in ruins. But the personage "whose right it is" will finally be elevated to the throne of David.

But who is the rightful claimant? Gabriel, in speaking of Christ, affirms—"The Lord God shall give unto *him* the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1: 32, 33. Thus the angel affirms that Christ is destined to reign on David's throne, agreeing with Peter's affirmation that Christ is the promised "seed" of David, designated in the oath of God, who is to occupy the throne of David while "the days of heaven" continue, when he is established upon it. So far the matter is plain.

But has that reign commenced? or is it to begin hereafter? We insist that it is yet future, for Christ can have but *one endless reign*, and this reign on David's throne is to have "no end," and it is certain that *one* endless reign of Christ is to begin in the future; so that must be his reign on David's throne. Among the many evidences that the reign of Christ is yet future, we find the following:

1. It is to begin under the sounding of the seventh trumpet. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are *become* the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11: 15. That the sounding of this trumpet is yet future, and that this kingdom is not introduced by the preaching of the gospel, as some claim, but is to be literal, is evident from what transpires under the same trumpet; for it is said: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." Rev. 11: 18.

All this is under the seventh trumpet. Then comes God's "wrath"; and wrath is not used to *convert* men, but mercy; hence, the introduction of Christ's kingdom under this trumpet cannot be the result of the gospel in evangelizing the kingdoms of earth. Then comes "the time of the dead that they should be judged"; but when will they be judged? Paul informs us that Christ "shall judge the quick and dead at his appearing" (2 Tim. 4: 1), so Christ appears under this trumpet, and when he appears, instead of coming to convert the world, he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1: 7-9); so the kingdom here mentioned, under the seventh trumpet, is introduced at the time of the Lord's coming to judge the dead. And then comes the time when God shall "give reward unto his servants the prophets"; and Jesus tells us that the reward is due at the resurrection. "Thou shalt be recompensed at the resurrection of the just" (Luke 14: 14); so this kingdom under the seventh trumpet is due at the resurrection. And then comes the time when sinners are to be destroyed.

Then this reign is (1) after the arrival of the day of "wrath"; (2) after the coming of Christ; (3) after the resurrection; (4) and after sinners are destroyed; then Christ shall "reign for ever and ever." There the Davidic dynasty, now suspended, will be restored under an immortal King, the great heir of David; and then "the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." The King being immortal, the subjects will also be immortalized, for at his coming he "shall change our vile body, that it may be fashioned like unto his glorious body." As "of his kingdom there shall be no end," this "reign over the house of Jacob" cannot signify *mortal* Jacob, else mortality and death would have "no end," and a propagation of the species be necessary to prevent the kingdom from becoming extinct, and that, too, in an age of which Jesus affirms, they "neither marry, nor are given in marriage; neither can they die any more." Luke 20: 35, 36. When Christ comes, the resurrection will come, for then "the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first"; and Gabriel informed Daniel that at the resurrection "thy people shall be delivered, *every one that shall be found written in the book*. And many of them that sleep in the dust of the earth shall awake, some to *everlasting life*" (Dan. 12: 1, 2); and the Revelator, in speaking of the same time when "the books were opened," and "another book was opened which is the book of life," and the dead were "delivered up," says—"And whosoever was *not* found written in the book of life was cast into the lake of fire." Rev. 20: 15. This settles the question that "*every one*" found written in the book will be "delivered" from mortality at the resurrection, by a "redemption of the body," or by having mortality "swallowed up of life"; while at the same time "whosoever" is *not* found written there will be cast into the lake of fire, leaving no mortals after this epoch for Christ to reign over—only immortals being left as subjects.

2. The reign of Christ must be yet future from the fact Paul couples his kingdom with his appearing and the judgment,—future events. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. Thus his kingdom is not to precede his "appearing"; and when "He comes whose right it is" to reign, the now obsolete Davidic dynasty will be restored in the person of Christ the Son of David, of "whose kingdom there shall be no end."

3. Christ connects his kingdom with his coming. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory: . . . *then* shall the King say unto them upon his right hand, Come, ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world." Matt. 25: 31-34. As he is to sit on David's throne "to all generations," or as long "as the days of heaven" continue, and as he cannot reign upon two thrones at the same time, "the throne of his glory" will be the throne of David restored. His kingdom comes when he comes "in his glory" (not before); hence, it is yet in the future.

4. Christ is represented as the divine Nobleman, destined to become a King hereafter, having gone into "a far country to receive for himself a kingdom, and to return," who, at his return, "having received for himself a kingdom," issues this decree: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19: 12, 15, 27. The very kingdom to be conferred upon him is now filled with enemies, which are to be exterminated at his coming, preparatory to his reign. This has not yet been accomplished; hence, his reign is yet future.

5. Instead of reigning now upon the promised "throne of David," he is simply seated at the right hand of his Father for a limited time, in obedience to his Father's request—"Sit thou at my right hand, *until* I make thine enemies thy footstool" (Ps. 110: 1); but when he sits upon the throne of David, there will be no limitation to the occupancy of the throne, for there shall be "no end" to his kingdom, and no enemies to be exterminated when he leaves the throne, as is the case when he vacates the Father's throne; indeed, David's throne will never be vacated again when restored to the "seed" of David; Christ will never desert the throne of David when once enthroned upon it, but occupy it "as the days of heaven" roll on, while he is destined to leave the throne which he now occupies.

6. David's throne was never in heaven, but on earth, and if Christ were now reigning there, it could not fill the contract which Jehovah gave David under oath. The throne which Christ now occupies in heaven has never been "overturned," nor extinct, nor destitute of an occupant, which was to be the case with the throne which the seed of David should occupy. That throne is now in ruins, and "shall be no more *till* He come whose right it is, and [says God] I will give it him." This kingdom will be restored to Israel under an immortal King, who will impart his own deathless nature to all his subjects, and destroy all his enemies.

7. Christ is now "Mediator," or "High Priest"; but as he is to officiate as "Judge" before commencing his reign, and as mediatorship and judgeship cannot be exercised at the same time, his mediatorship must close before he becomes Judge, and he must be Judge before he reigns as King. As his judgeship is yet future, his reign has not yet commenced.

8. The territory of his kingdom must be dispossessed of its unholy occupants before he begins his reign. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of *his kingdom* all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 40-43. This work is not to be done till the "end of this world"; hence, his reign is still future.

9. The judgment must precede the reign of Christ, else he must reign over unjudged men; and the judgment is not due till Christ shall appear, "who shall judge the quick and the dead at his appearing."

These are some of our reasons for believing that the predicted reign of David's great heir is yet future, whose kingdom shall have "no end." Great kings have reigned on earth, but the greatest King is yet to take the reins of government, and forever banish death from earth, and reign over immortalized and glorified humanity. All the saints who have lived and died during the past sixty centuries, will be awakened from their slumbers to share in the glories of this eternal kingdom, when "the tabernacle of God shall be with men," when "the former things are passed away," and an era of glory shall dawn on earth, never to close. W. S.

"BATTLE OF THAT GREAT DAY."

Being often inquired of whether it is probable that "the battle of that great day" is already inaugurated in the Eastern struggle, we answer negatively, for the good reason that we have not yet reached "that great day," and in order for a battle to be "the battle *of* that great day," it must be fought *in* "that great day," just as really as it is necessary for the battle of 1870 to be fought in 1870 in order to constitute it the battle of 1870; for as it could not be the battle of 1870, if really fought in 1869, so neither can a battle *preceding* "that great day" be recognized as the "battle *of* that great day." But these pent up fires of military rage, which seem ready to envelope Europe and the world in a blaze of war, and which will ultimately culminate in the battle of the great day, when it shall come, *may* yet astonish the world with a wonderful outburst of revolution, or events may possibly *comparatively* smother the flames till the great day shall dawn.

Be this as it may, this war-like element, and the corresponding preparation for war on a mighty scale, hitherto unknown in the history of nations, is a fulfillment of prophecy, and betokens our proximity to the end. "Prepare war, wake up the mighty men," is a mandate that was to be obeyed when "the day of the Lord is *near*," and already the prediction is realized, and already there are unmistakable symptoms of national hydrophobia. W. S.

PROPHETIC TRUTH.

In the great system of truth, we have practical truths and doctrinal truths adapted to all ages of the world; but in addition to these, we also have prophetic truths adapted only to certain periods of time; and whenever those prophetic truths are due, they always develope a corresponding prophetic people—a people called out by these truths to take a new stand before the world. As for instance, the predicted message in the wilderness of Judea was due at a specific point of time, and when that message was delivered, it called out a class of people corresponding with the prophetic proclamation given by John the Baptist,—a people that took a new stand before the world.

So it has ever been; whenever prophetic truth has been due, it has always developed a corresponding prophetic people. So with the proclamation of Messiah's future coming. A people have been called out to sympathise with the proclamation, and to spread the message far and wide. As it is an unwelcome message to unconsecrated men, it is an unpopular announcement, but none the less truthful. We have really reached the time when the prophetic programme demands the immediate advent of the Messiah to fill the last mould of prophecy; and we are the people to hold up this truth to the world; and we cannot be excused, as we see the sword of wrath coming, if we neglect to give the warning faithfully. Prophetic truth has here developed a prophetic people, and there is no concealing the fact that we are the people.

Let us feel the responsibility, and go to work for God as we ought to do in view of our proximity to the judgment of the great day. We are the people who are specially called upon to make this truth prominent; and shall we not nobly do our whole duty? Shall we allow this truth to suffer in our hands? We have a work to do, and we should be active and earnest. Darkness covers the land, and we have the light that is needed, and ought not to withhold it. In various ways we can help spread it. Let us have a *will* to help on the message, and we can easily find a way. Let ministers and people do more to spread prophetic truth all around the land. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERNDON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$185 73
"Steward"	100 00
A Friend	5 00
A Friend	2 00
Dr. Walker	5 00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$21.75
A. Ogsburg	2.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$5 08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*;" and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 303, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$643 69
"Steward"	100 00
Emily M. Davis	5.00
Sarissa Bidwill (for Tracts)	1.00
"A Lender"	10.00
S. P. Clark	30 00

SPIRITUALISM.

A correspondent from Missouri writes as follows:—

"I think you do not suffer so much annoyance from the demoniacal delusion (called Spiritualism) in the Eastern States, as we do in the West. They are truly invading every branch of society. No class seems to be exempt, not even the preachers of the gospel; for some, who were once considered able ministers of the New Testament, have become ensnared by the delusion. I have the writings of different authors on this subject, and a number have done very well in showing it to be the work of demons; but all that I have hitherto seen come far short of meeting it so fully as the pamphlet called 'Spiritualism Unveiled.'

My object in writing at this time is to say to the readers of the *Crisis* and the *Times*, that the time has come when this pamphlet should, by some means, be put into every family in the country. By this means, some may be yet saved, who will otherwise be led captive at the will of the devil, and their end will be destruction. Ye saints of the most high God, will you remain idle, and see your fellow men led captive at the will of Satan, and not put forth one mighty effort to save them? Remember that God will hold us responsible for the improvement we make of what we possess. There are many who have not yet come in contact with this baneful influence of demons, as some of us have. Such cannot fully realize its disastrous influences upon society, as those who have witnessed its saddening wiles. Had I means, I would have published and thrown into every family one of the above pamphlets.

Brethren, in the name of the Lord, I ask you to rally to the rescue of your fellow men. There is no work that we have published, that I think will do more good at this time than the pamphlet above named. It seems to be especially adapted to counteract Satan's great and, we think, his last device."

AN OLD WAR-HORSE.

Among those who took part in the love-feast of the recent Illinois Conference was the venerable Peter Cartwright, who stated that this was the sixty-sixth conference he had attended. "Father Cartwright" was one of those sturdy and fearless pioneers of the olden time, who preached the gospel on the frontiers—and was not afraid to make the back-woods re-echo with the voice of one crying in the wilderness. Some idea of the veteran may be gathered from his remarks at the Conference.

He said, in reviewing his ministry, that "he had never had but one appointment that he complained of. Bishop Ashbury had sent him to a place, where the people couldn't stand shouting." "At a village occupied by Yankees, an old deacon had begged him to preach lower. On the lower part of the circuit he had a long distance to travel through a wilderness country, where he could sing, and holler, and preach without making any headache. While on this lonely way, singing and shouting, he came suddenly upon the deacon. He pulled him off his horse, made him get down, and [illegible] and pray for mercy. * * The Congregational preacher tried to stop him. He told him God would kill him if he didn't mind." Perhaps the doughty evangelist was of the same mind as another of that ilk, who, like Cooper's Leather-stocking, had a mania to be rid of the clearings." He wanted, he said, to get somewhere where he could preach the marrow and fat of the gospel, hell-fire and damnation."

It was Father Cartwright we remember, who, on visiting Baltimore, to attend a Conference, many years ago, in the good old slavery days, was invited to occupy one of the pulpits of the city, with many a friendly injunction (according to the fashion of the time) not to say anything on the exciting questions, just beginning to be mooted. The honest gospeler promised to try his best; but a glance at the damsels of various shades of color, who occupied the gallery, tricked out in the finery, which could not have come to them legitimately, revealed a state of things which entered into his very soul. He succeeded in restraining himself until the middle of his sermon, but then he broke down under the pressure of his righteous indignation. Suddenly abandoning the topic of his discourse, he burst upon the thunder-stricken audience with a tremendous denunciation of that peculiar sin, the tokens and the fruits of which he did not hesitate to point out in the galleries, and which he defined in language altogether too explicit for these columns. And it might have been Father Cartwright (though we are not sure that it was) who volunteered to ride circuit over a road that ran through a defile in some of the Western mountains, where stood the forge of an infidel blacksmith, who had premulgated far and near the promise of a "licking" to any Methodist minister who should dare to pass that way. The end was that the smith himself received a sound threshing, which was intermitted only on his promise to attend the next prayer meeting and become converted, and this he fulfilled to the very letter. The rumor of this achievement of militant missions went widely abroad, and the hero of the story being asked about its truth, is said to have replied, Well, I believe I *did* maul the grace of God into him!" A notion of the nature of conversion, which is certainly not open to the charge of being too Calvinistic.—*Christian Union.*

For the World's Crisis.

THE MAINE MISSION TENT.

I find friends of the Mission in all parts where I go, and others writing to me, asking "Why the tent was not in the field last season?" "Why nothing appeared in the *Crisis* about its meetings and its success?" "Why the appointments for it were not given out?" etc., etc. To save further inquiry, and the time in answering more letters, and to inform those who wish to help the Mission if there is a Mission, I will say—Bro. and Sister A. W. Taylor, and K. P. Taylor, traveled about two months with the tent, and held meetings in Salisbury, Kennebunk, Limington, Buxton, and Bowdoinham. The tent was also at Pittsfield and Mechanic Falls campmeetings. We are told that the work was good and profitable to the cause of Christ. Why not reported for the benefit of the friends of the Mission, and to stimulate them to contribute of their means to help pay the debt before incurred, and to aid it in the future, we do not know.

I. C. Wellcome.

For the World's Crisis.

MY DIARY.

On looking over my "Diary" of 1870, I find many interesting incidents, one of which I venture to notice.

While at Fremont, with the N. Y. State tent, last summer, in one of our Sunday morning love-feasts, we noted the following proceedings of one hour's time: Forty-nine old professors spoke for Christ; nine wanderers returned and confessed; eleven young converts spoke for the first time in a public meeting, and fourteen rose for prayers.

This same day we baptized sixteen, and have baptized thirty-three in Fremont, as the fruit of tent meetings.

Who will withhold their means from supporting tent enterprises in the cause of Christ, while they are productive of so much good?

I will just say, in conclusion, that I have baptized fifty-four this last summer, in connection with tent meetings, and several others have been baptized by other brethren as the fruit of them. I hope the coming season (if Jesus does not come) we shall see glorious results following the meetings, in every State where it is possible to operate with a tent.

Wm. A. Fenn.

P. S.—Brethren responding to the committee on "circuit" preaching, will be patient till we hear from all; then our arrangements to visit you will appear in the *Crisis*. W. A. F.

Correspondence.

From Sr. C. Hill.

Bro. Grant:—I wish to second the request of Sr. L. B. Weaver, in *Crisis* of Jan. 4th, with regard to A. E. McEllister. Worse far than a death-knell fell the sad, sad news upon my ear—"Sr. Anna is insane." I believe this to be no common case, and wish earnestly to request that the sympathizing, believing ones bear it in earnest, all-prevailing prayer before the great Healer, whose child she is, and whom she trusted for all things, being an orphan, without means or health. That she may be restored to her right mind, and find a quiet resting-place henceforth in some home of peace and plenty, where the soothing ministrations of kindness and love shall bless her ever, is the earnest prayer of the writer. This I say, not to reflect in any way upon her immediate friends, whom I know she held very dear to her, but because I know her peculiar necessities. Yours waiting, and praying for the Healer,

Carrie Hill.

Delevan, Wis., Jan. 8th, 1871.

Extracts from Letters.

Bro. E. R. Williams writes from Drywood, Mo.:—"Dear brethren and sisters in the Lord, myself and wife are made happy in reading your letters in the beloved Crisis. Write on, preach on, pray on, and toil on a little longer, and then we shall see each other, and you may see the fruit of your labors, which you never will know until the judgment is over.

O how I love Jesus for giving you the power to unveil God's truth, so long hid from the masses of the people by the traditions of men. It was the arguments adduced in the *Crisis* that convinced me and my wife that man has not yet received his immortal nature. When I embraced it, the light grew so fast that it almost dazzled my vision; but in the midst of my joy, there was grief; for at first my wife opposed me bitterly, and neighbors too. They all said I was a fool to let an old newspaper set me crazy about Christ's coming. I would tell them of the signs. They would say these things had always been, and were no sign; and if Jesus was to come, I would not be any more ready than they were, and such like; but, thank the Lord, I still believe that Jesus is soon coming to relieve me of my troubles, and give me a home in the kingdom. Now my joy is greatly increased, for my wife thinks so too. She has embraced the truth, and loves the *Crisis*. It is all the preaching we get. We read and cry, and cry and read, for joy. O glory! how happy it makes us."

Bro. B. P. Manning writes:—"I have got through the last of my labors out in the field for the present, and do not know but forever. The Lord has been with me, and has blessed me and the children where I have been. I am laid up for the time being. I have lain on my bed the most of the time. If I am ever any better, it will be in answer to the prayers of the elders of the church. I long to be out in the field again. Pray for me. I thank you all for helping me on my way after a godly sort, and give God all the glory. My means are about all gone. I cannot live to go to the county-house. But I shall go into the grave soon. But may God provide for me till Jesus comes."

Bro. J. W. Burroughs writes:—"I have endeavored to spend the past year wholly in the service of my heavenly Father. I have traveled over three thousand three hundred miles, and preached one hundred and ninety-seven discourses, besides holding a discussion of sixteen speeches each on the 'life and death' question with good results. By the help of the Lord, I have raised up and organized three churches, one of fifty-one members, one of twenty-three, and another of twenty members, which are all doing well. I have baptized or buried fifty-eight happy souls in the likeness of our blessed Savior's death, burial and resurrection. God's word shines brighter and brighter on my path. I have every reason to believe that we are very near the end of this age, when Jesus will make his second personal advent to this earth. Though it is an unpopular truth, and I meet with much opposition, nevertheless I get a good hearing; and I can say like the apostles, so far I have lacked nothing. The Lord has verified his promise with me—"Lo, I am with you always, even unto the end" I am striving to do what I can for the cause of my Master. I expect to spend this present year as I have the past, having charge of the churches that I have already organized, and working in new places as the way opens. I will try to fill the many calls from brethren as fast as I can. May the good Lord bless and keep us from temptation, and save us all in his everlasting kingdom when Jesus comes."

Bro. Geo. A. Streeter writes of "A pilgrim's work in 1870":—"I would render thanks to the God of heaven for all his kindness to me and mine. I have traveled with my horse over fifteen hundred miles; preached one hundred and fifty-six sermons, besides attending two conferences, two tent meetings of ten days each, one protracted meeting of one week; and have traveled many hundred miles on the cars. . . . Have been tried and tempted sore, but I intend to reach that heavenly shore; and amid the darkest hours of trials, both temporal and spiritual, I have ever found the promise sure. Thus I have been able to endure all the hardships and strifes of this mortal life, and am encouraged to begin another year with more confidence in Jesus."

Bro. J. W. Thomas writes:—"I have been suddenly prostrated with hemorrhage from the right lung. . . . It is evident that I must go down to the grave, unless the Lord raises me up. Will you not remember me in earnest prayer, that I may be restored to the presence of my loved ones, who are three hundred miles away, and that I may yet preach the glorious gospel to perishing men? O that God may spare me a little longer, if it can be his will; if not, I trust all is well."

Cabot, Vt., Jan. 11th, 1871.

Married.

STORER—YORK. In Portland, Me., Jan. 10th, by R. R. York, George A. Storer, of Brunswick, and Sarah C. York, of Portland.

SENIOR—DAME. At the bride's father's, in Dover, N. H., Dec. 31st, by Eld. T. W. Piper, Mr. Levi Senior, of Newburyport, Mass., and Miss Adriana Dame, of Dover.

HAINES—WEBSTER. In Saco, Me., Jan. 14th, 1871, by Elder J. Boothby, Mr. George F. Haines, of Biddeford, Me., and Miss Sarah H. Webster, of Belmont, N. H.

HENDERSON—MILES. In Wolcott, N. Y., Jan. 11th, 1871, by Rev. L. P. Judson, Mr. Le Roy Henderson, of Butler, N. Y., and Miss Gettie Miles, of Wolcott.

Obituaries.

Watson. Fell asleep in Jesus, Dec. 29th, 1870, William Watson, of Northwood Narrows, aged fifty-seven years and eight months.

Bro. Watson embraced Christ as his Savior in early life. In 1842 he became interested in the Advent doctrine, and was a firm believer in the '43 and '44 movements, and having made a covenant with God by sacrifice, was prepared for the blessing of the '54 movement, with all the light that shone in connection therewith; but his cup being not yet full, in 1863 he was made to rejoice in the glorious gospel of life only through connection with Christ, which seemed to him to be the crowning truth, and remained precious to him until the last.

Besides a large circle of more distant relatives, he leaves to mourn his loss the widowed companion of his youth, and eight children. But they mourn not as those that have no hope, for they "believe that Jesus died and rose again," and that all those who sleep in Jesus God will bring with him. D. S. H.

Blaisdell. Died, of typhoid fever, Aug. 18th, 1870, John S. Blaisdell, of Moultonborough, N. H., aged fifty-eight years, nine months, and seven days.

He was converted in Oct., 1843, into the coming of the Lord and its kindred doctrines, and continued a firm believer in its precious truths. He leaves a wife and two sons to mourn his loss. May the same blessed hope comfort the hearts of the sorrowing ones. An appropriate discourse by T. E. Lang, Jr. A. W.

Waterhouse. Died, in Poland, Me., Oct. 29th, 1870, Bro. John Waterhouse, aged sixty-seven years.

In 1836 Bro. W. was convinced Christ was the only Savior of mankind, and gave his heart unreservedly to the Lord, under the labors of Thomas Greenlough, an eminent divine of the M. E. church. He united with that order, where he remained until the last few years of his history, living a consistent christian.

Bro. W. became acquainted with the Bible truth that man sleeps in death, and that the righteous will awake in the likeness of Christ in the first resurrection, which was a great source of comfort in his last sickness, which he bore with christian fortitude and patience. He leaves a wife and five children, also a large circle of friends, who mourn his loss deeply. May God sanctify the bereavement to the good of the family and friends. A very comforting discourse was delivered by Elder Joseph Hutchinson, from 2 Sam. 14: 14.

Jared Whitman.

Ely. Died, in Campville, Ct., Nov. 29th, 1870, of lung fever, Huldah Ely, aged eighty-two years.

A christian mother and friend has fallen asleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

B. Hitchcock.

Stowe. Fell asleep in Stow, Mass., Jan. 12th, Sister E. Stowe, aged seventy-one years.

She has been a firm believer for many years in the second coming of Jesus to awake the sleeping dead and give life eternal to the saints. This blessed hope sustained her to the last; so she rests in hope through the resurrection from the dead. The funeral was attended by the writer on Saturday the 14th. L. Boutell.

Hodgdon. Died, in Freedom, N. H., Nov. 23d, 1870, Sister Ruth Hodgdon, wife of Mr. Nathan Hodgdon, aged forty-eight years.

Our sister had been a firm and ardent lover of the "blessed hope" for quite a number of years; and although her privileges of meeting with those of "like precious faith" were few and far between, yet she never lost her confidence in the precious truths of his word. In a little while we expect to meet her again in that land where the inhabitants shall never sicken and die. C. W. Hurd.

Second Advent Mission.—Minna-street church was densely crowded last night, and a large number of people, who found on their arrival that they were unable to obtain seats, or even standing room, in the front portion of the church, were obliged to retire. Provision will be made for seating, on to-morrow night, one hundred or two hundred and fifty more persons than were accommodated with seats last night. The lecture by Elder Grant was listened to with profound attention. He commenced and proceeded with the interpretation of Nebuchadnezzar's dream—bringing the literal fulfillment of Daniel's explanation down to the Grecian Empire. The lecture was illustrated by charts, maps and images—a painting and a model—and by chronological tables. The next lecture of the series will be delivered Thursday evening. If the interest manifested to meet the Elder last night, continues or increases, he will have to seek a larger church or hall in which to complete his series of discourses on the prophecies. He stated last evening that over three thousand ministers of the established and dissenting churches, in England, have recently announced their belief in the Second Advent views which he presents. On to-morrow night, Friday night and Sunday night, consecutive lectures will be given on the prophecies, by the Elder.—*Alta California, of Jan. 4th.*

☞ Are you willing to be made like your Lord, of no reputation among the men of this world, and take upon yourselves the characters of servants, and become inured to toil, to suffering and death, if need be, for the sake of Jesus? If this be true, you may claim your heirship to the kingdom.

Summary of News.

FOREIGN.

Cable News.

London, Jan. 11.—A great mass meeting was held in St. James's Hotel this evening, for the purpose of expressing sympathy for France in her present struggle. It was attended by an immense concourse of people. Resolutions were adopted condemning Gladstone for his refusal to recognise the French Republic, stigmatizing Prussia as the foe of liberty and progress, and calling upon the neutral powers to resist by every possible means the dismemberment of France or the absorption of any part of her territory by Prussia.

It is reported here in well-informed circles that the Queen has decided upon opening the coming session of the Parliament in person.

Versailles, Jan. 12.—A terrible conflagration is now raging inside the walls of Paris, believed to be near the centre of the city. The bombardment still goes on. On Tuesday night it became general and all the forts were attacked by the Prussian artillery. Yesterday, the fire became still more deadly, many of the Prussian batteries having occupied better positions and new and larger ordnance having been also used in the cannonading. Above 2000 balls were fired into the city yesterday. Many women and children have been killed and wounded. That part of the city situated in the neighborhood of the Pantheon seems to have suffered severely. Numbers of houses and large buildings having been laid in ruins, the Hospital de Pitie has also been struck and greatly damaged. The magnificent dome of the Hotel des Invalides has been shattered to fragments by a Prussian bomb which crashed through, carrying havoc and destruction to the interior of the building.

Despatches just received at headquarters confirm the announcement of the capitulation of Peronne. 8,000 prisoners were taken by the German troops.

London, Jan. 11. From information received here, it has been ascertained that the forts surrounding Paris have suffered much less from effects of bombardment than at first supposed. The forts on the eastern side which had been thought to have been completely silenced, opened a furious fire on Sunday.

London, Jan. 11. An explosion occurred in Renshawt Colliery, near Sheffield, to-day, by which twenty-six persons were killed and nine injured.

London, Jan. 12.—A Vienna dispatch of the 12th says that Austria will initiate peace, and that proposals for a conference are welcomed by Bernsorti.

The preliminaries are that France shall surrender twenty war ships, one thousand million thalers, a strip of land four miles broad on the left bank of the Rhine, and destroy all forts within twenty miles of the Rhine. Prussia is to guaranty two-million rations to Paris daily.

Henry Alford, D. D., Dean of Canterbury, died suddenly to-day, in the 61st year of his age.

The Grand Duke of Mecklenburg telegraphs to the Duchess as follows:

After crossing the river of Harme on Tuesday, we fought on the next day a hot but victorious battle at Lawfron and La Chapelle, taking nearly ten thousand prisoners. Our loss is inconsiderable. We are advancing on Le Mans.

Versailles, Jan. 12. The bombardment was heavy up to this afternoon. Several fires were seen within the French lines. The Prussians crowding in front of Clamart and Meudon, a picket of Bavarians were surprised near Clamart by a sortie. The French have erected new batteries on the East.

London, Jan 13. The army under Chanzy was completely defeated near Le Mans by the second German army, commanded by Prince Frederick Charles and the Grand Duke of Mecklenburg. The Germans have occupied Le Mans, capturing large quantities of supplies and war material. The French are being pursued.

London, Jan. 14. Advices have been received in this city from French sources in which the French acknowledge a loss of 1500 killed in the battle near Le Mans, on Tuesday last, between the army under Gen. Chanzy and the forces commanded by the Grand Duke of Mechlenburg. Gen. Chanzy is reported as being seriously ill at his headquarters.

Telegrams from Versailles state the bombardment of Paris continues steadily, and with telling effect. Information from within the walls of the city represents the inhabitants as being furious against Gen Trochu for his apparent inactivity. Numerous demonstrations have been made, which but for the prompt interference of the troops, would have resulted seriously. The people demand that a sortie in force be at once ordered. Symptoms of preparation are observed, which seem to indicate that a grand assault on the German lines will shortly be made from the northerly side of the city, probably in the neighborhood of St. Denis. It is the opinion of many German officers of prominence that Paris will be able to withstand the siege for several weeks at least.

It has been officially announced that the conference of the Great Powers to revise the treaty of Paris will shortly assemble in this city, and it is expected that its first session will be held on or about the first of February next.

DOMESTIC.

Union Pacific Railroad.—The following dispatch was received on Tuesday. It is gratifying that obstacles of such magnitude have been overcome, and that the time table across the Rocky Mountains is almost as correct as between the cities of New England:

Omaha, Neb., Jan. 9, 1871.

We have not missed a connection, either at Omaha or Ogden, this winter, from any cause. There have been eleven snow storms on the mountains this season, some of them very severe, but our snow fences and sheds protect the track effectually. The transfer of passengers at Omaha is made in one hour and a half, without their exposure to the weather. (Signed) F. E. Sickles.

The Prof. Monks.—The "Cowley Fathers" who came to this city from England a few weeks since, designing to institute here an order of Episcopal monks, have not received a license from Bishop Eastburn to prosecute their mission, and they remain, therefore, under the hard necessity of holding their peace. It is said that the Bishop will not even so much as notice them.

Bishop Potter, of New-York, although an inflexible High Churchman, does not smile on the embassy of English "fathers". Bishop Doane, of Albany, is thought to be favorable, but that city is regarded much inferior to New York or Boston, as a theatre for their enterprise. The latest rumor is that they commence operations in New York, despite Bishop Potter's hostility.

In Brief.

The Berlin correspondent of the London *Times* writes that the idea of the general occupation of France by the German forces has been abandoned. Portions, only, of the French territory will be held.—The latest accounts from the seat of war, though not especially favorable to France, indicate that the people are fighting with a courage, tenacity, and a resolution evinced at no previous stage in the conflict.—The hog cholera is raging with fearful effect in Polk and neighboring counties of Iowa, and hundreds of hogs have died.—Henri Rochefort has disappeared from Paris altogether. No one knows what has become of him, and it is rumored that he has been assassinated.—Versailles advices say that overwhelming proofs of the recent conspiracy to assassinate King William and Bismarck have been discovered.—Doctor Livingstone, the great African traveler, who possesses the most extraordinary faculty of being roasted by the savage natives, is said, by a cable telegram, to have arrived at Mozambique, waiting a vessel bound for England.—The cold weather in the South has killed thousands of orange trees in Florida and Georgia.—The drouth has compelled the Iron mills to stop work. Nearly 2500 men are thus thrown out of employment.—Intelligence from Paris confirms the report of bread riots. A collision between the mob and the military has taken place.—The pigeon mail from Paris suggests the fulfillment of the Scripture prophecy: "For a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

☞ The only way to have a quiet conscience and not to be distracted with the fear and dread of God's judgments, is to have true unfeigned love in us toward one another. For fear cometh out of the conscience of sin, from which we shall be free; if we have such love in us, we shall not sin against the degree, the life, the chastity, the goods, or the good name of our brother, which kinds of sin are usually the original of inward trouble and fear in the mind.

— Genuine, neighborly love knows no distinction of person. It is like the sun, which does not ask on what it shall shine, or what it shall warm; but shines and warms by the very laws of its own being. So there is nothing hidden from its light and heat.

— If we carry not the beautiful within us, we may travel over the wide world in vain in search of it.

Notices.

Notice.

A protracted meeting will commence in Concord, N. H. (Centre St. Chapel,) February 5th, to continue through the week and over the following Sunday, and longer, if the Lord wills. Elders D. M. Leavitt, C. H. Fletcher, and others, will be present to preach the word, which is the power of God unto salvation to him that believeth. We cordially invite all who love the Lord and the salvation of the perishing to unite with us in this effort. Come, brethren, from the neighboring towns; come in and lend us a helping hand in this all-important work. In behalf of the church. Uri Baker.

Notice.

There will be a conference in China (Weeks' Mills), Me., commencing Thursday evening, Feb. 9th, and continue over the following Sunday. Brethren and sisters are invited to come and labor for the salvation of sinners. Provision will be made for all. For the Brn., H. B. Sevey.

Vermont Conference.

The first Quarterly Conference of Vermont will be held with the church at East Warren, commencing Tuesday, Jan. 24th, at 6½ o'clock P. M., and closing Jan. 26th. Whosoever will, let him come.

H. F. Carpenter.

Ordination.

Elder J. L. Wood, of New Milford, Ct., was duly ordained to the work of the ministry on the 4th inst., at the church 138 West 24th St., N. Y., by Elders H. A. King, H. C. Smith, of Harlem, and the writer.

Let us still pray the Lord of the harvest to send forth laborers into his harvest. Thos. J. Cox.

Times, please copy.

Conference.

The second quarterly session of the N. H. Conference will be held, the Lord will, with the church at Hampton, N. H., commencing Thursday evening, Feb. 9th, to hold over the Sabbath. It is hoped that all who can, especially our preaching brethren, will come up to the feast, to labor for the Lord, and the salvation of the perishing. Let prayer be offered, that God may greatly bless.

T. W. Piper,
A. W. Sibley, } Committee.
C. H. Fletcher.

Notice.

A protracted meeting will be held at East Rochester, N. H., commencing Sunday, Jan. 29th, and hold through the week, and over the following Sabbath. Elds. D. M. Leavitt, G. W. Brown, T W Piper, and others, will preach the word. We desire that the brethren who labor with the Lord will be present to add strength to the work.

For the church, J. O. Shorey.
Jas. Quimby.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 20th, 27th, and 28th, and Sunday, Jan. 29th. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls.

E. S. Moulton.

Notice.

There will be a quarterly meeting of the Iowa Christian Conference at Boylan's Grove, commencing Jan. 27th, 1871, at early candle light. All are cordially invited to come to this meeting. Come praying that the cause may be furthered on by your coming. May the Lord's blessing attend this meeting.

Alonzo Raymond, Clerk of Conf.

Conference.

There will be a Conference in Cushing, Me., to commence Thursday evening, Feb. 2nd, 1871, and hold over Sunday. A free invitation to all ministers and laymen to work for the good of the cause of Christ.

S. K. Partridge.
J. T. Hemenway.

Notice.

The brethren at Bonny Eagle, Me., having built them a chapel for the advancement of the gospel of the kingdom, desire worthy ministers to come among them, and labor for the promotion of the cause of Christ. Brethren can correspond with Bro. T. J. Rumery, Bonny Eagle, Maine. A stage for Bonny Eagle leaves Biddeford daily at 12.30. M. For the brethren, B. S. Emery.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will commence Thursday evening, Jan. 26th, and hold over the Sabbath following. J. W. Taylor.

Notice.

Preaching brethren who feel that the Lord wants them to preach in Richmond, Me., can give notice in the *Crisis*, or forward the same to L. D. Totman.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. Trundy.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. Cressey,
Frank Nelson, } Committee.
Sam'l Rowell,

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians are invited.

J. J. Damon.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. Reimer, 1006 Chesnut Street, Philadelphia, Pa.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*O. H. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass.	*H. F. Colburn, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. B. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Charlton, Mass.	*B. H. Allen, Oxford, Mass.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*John Vickery.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*O. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Seamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick (Great Works) Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Hancox.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Basel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Ct.	*Chs. M. Burt.*
Wrightsville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Rigley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggeshall*
Morris, Ct.	*Joseph Curtis.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y.	*Geo. B. Keech, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*Frank B. Davis, 1715 Markham St., or L. N. Wilfong, 125 No. 22nd St.*

Meetings in Portland, Me. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

B. K. Dyer.
D. F. Seamman.
R. R. York.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

A. Ross..........Sunday, Jan. 22d
L. Boutell..........Sunday, Jan 29th
M. Batchelor..........Sunday, Feb. 5th
T. M. Preble..........Sabbath, Feb. 12th

Boston, (Branch Chapel), 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 2 and 7½ P. M.

John G. Hook, Sunday, Jan. 22d, and onward every evening, except Saturday evening.

Chelsea, Mass.

Granite Block, Hall No. 11, corner of Broadway and Fourth Street. Entrance on Fourth Street.
(Up two flight of stairs.)

S. S. Brewer..........Sunday, Jan. 22d
H. Munger..........Sunday, Jan. 29th

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

John Couch..........Sunday, Jan. 22d
J. S. White..........Sunday, Jan. 29th

East Boston, Mass.

(Second Advent Hall, 154 Meridian Street.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

John G. Hook..........Thursday evening, Jan. 19th
Z. Ford..........Sunday, Jan. 22d
John G. Hook..........Thursday evening, Jan. 26th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.

Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress.
J. N. Berry.

Natick, Mass..........Sunday, Jan. 22d
C. Goodrich.

Stoneham, Mass.......Wednesday evening, Jan. 25th
John G. Hook.

New York City (Cooper Institute).....Sun., Jan. 22d
Holden, Mass..........February 5th
Wakefield, Mass..........February 19th
J. S. White.

New Bedford, Mass.......Sundays, Jan. 22d and 29th
Geo. A. Brown.

Rye, N. H..........Sundays, Jan. 22d and 29th
Bro. Willey will probably be with me.
J. H. F. Varney.

Manchester, N. H.........Sundays, Jan. 15th and 22d
East Acworth, N. H..........Sunday, Jan. 29th
C. H. Fletcher.

Southington, Ct..........Sunday, Jan. 22d
Lynn, Mass..........Sunday, Jan. 29th
E. Owen.

Seabrook, N. H..........Sunday, Jan. 22d
Mrs. L. M. Stoddard.

Campton, N. H. (Bump school-house).....eve., Jan. 21st
Holderness, N. H. (True school-house) Sun., Jan. 22d
Daniel D. Page.

Windsor, Vt..........evenings, Jan. 18th and 19th
West Fairlee, Vt..........Sunday, Jan. 22d
Rutland, Vt..........Sunday, Jan. 29th
North Springfield, Vt..........Sunday, Feb. 5th
Bridgewater, Vt..........Sunday, Feb. 12th
West Fairlee, Vt..........Sundays, Feb. 19th and 20th
H. F. Carpenter.

Hyde Park, Mass. (Methodist Church) Sun., Jan. 22d
Keene, N. H..........Sundays, Jan. 29th and Feb. 5th
Vernon, Vt..........Sunday, Feb. 12th
Chicopee Falls, Mass.....evenings, Feb. 16th and 17th
A. Simpson.

Hampton, N. H..........Sundays, Jan. 22d and 29th
Wm. W. Sutherland.

Freedom, N. H. (Advent Chapel)...Sunday, Jan. 29th and evenings through the week.
G. H. Wallace.

Rochester Plains, N. H. (Town House) Sun., Jan. 22d
Edwin B. Wells.

Colebrook, N. H., Feb. 8th, and as long as the Lord will. The meetings will be held in the Methodist or Town Hall.
D M Leavitt.
J. Shorey.

New Rye (where Bro. Jesse Smith may appoint) Sunday, Jan. 22d.
East Concord (Gale school-house)...Sunday, Feb. 5th
C. R. Parsons.
A. S. Williams.

Epsom, N. H. (Marden's Corner) baptism....Sunday, Jan. 29th.
Chichester (as S. Saltmarsh may appoint) evening, Feb. 3d.
East Concord (at Bro. Potter's).......evening, Feb. 4th
☞ No Name.

Strafford, N. H. (Roberts' school-house).......Jan. 22d
Wm. Bodge.

Meredith, N. H. (Dolloff Hall)......Sunday, Jan. 22d
New Hampton (where Bro. Pike may appoint) Tuesday evening, Jan. 24th.
Holderness, N. H. (True school-house) Sun., Jan. 29th and evenings through the week.
Campton, N. H. (Bump school-house) Sun., Feb. 5th
North Dorchester, N. H..........Sunday, Feb. 12th
J. B. Brown.

Haverhill, Mass..........Sunday, Jan. 29th
J. G. Smith.

Haverhill, Mass.........Saturday evening, Jan. 21st and over Sunday.
Berwick, Me. (Beaver Dam meeting-house) Sunday, Jan. 29th. J. Bickford.

Montgomery, Mass..........Sunday, Jan. 29th
Wolcottville, Ct..........Sunday, Feb. 5th
B. Hitchcock.

Lisbon, N. H..........Sunday, Jan. 22d
North Haverhill, N. H. (Brick Church) eve., Jan. 23d
Warren Village..........evening, Jan. 24th
Meredith Village..........evening, Jan. 25th
Alton (Stockbridge Corner)..........evening, Jan. 26th
Seabrook, N. H..........Sunday, Jan. 29th
Deerfield, Old Centre..........evening, Feb. 2d
North Sutton (at Bro. Israel Andrews' house) Sunday, Feb. 5th.
Sutton Mills..........Tuesday evening, Feb. 7th
Rye, N. H..........Sunday, Feb. 12th
North Barrington, N. H. (Felker school-house) Sunday, Feb. 19th. J. Pinkham.

Bingham, Potter Co., Pa. (in connection with Bro. A. H. Briggs), Friday evening, Jan. 20th, 1871, to continue over the Sabbath following. J. W. Taylor.

Rochester Plains, N. H..........Sunday, Jan 29th
A. S. Williams, Chas. R. Parsons.

West Canterbury, N. H...Saturday evening, Jan. 21st and over Sunday, Jan. 22d. Enoch Morrill.

Exeter, N. H..........Sunday, Jan. 22d and 29th
Seabrook, N. H..........Tuesday evening, Jan. 31st
Sarah K. Taylor.

Rye, N. H. (with Bro. C. H. Willey) Sabbaths, Jan. 22d and 29th. J. H. F. Varney.
The *first* Sabbath in each month is supplied.

Fisherville, N. H. (Sander's Hall) Sabbath, Jan. 22d
At Bro. Morgan's..........evening, Jan. 25th
Salisbury, N. H. (Smith's Corner, meeting-house) Sabbath, Jan. 29th.
At Bro. Daniel Veasey's. Saturday evening, Feb. 4th
Meredith, N. H. (Dolloff Hall)......Sabbath, Feb. 5th
Simeon Roby.

North Haverhill, N. H. (Brick Church) eve., Jan. 23d
Piermont, N. H. (Clay meeting-house), evenings, Jan. 24th and 25th.
Will Bro. Wm. Shaw meet me at Haverhill depot, on arrival of the first train from Lancaster, Jan. 24th?
Warren Summit, N. H..........evening, Jan. 27th
Meredith, N. H. (Dolloff Hall) evening, Jan. 28th, and over Sunday. Will Bro. Dolloff meet me at the depot on arrival of the down train, Jan. 28th?
Lake Village, N. H..........evening, Jan. 30th
Concord, N. H. (at the Bethel)..........evening, Jan. 31st
Manchester, N. H..........evening, Feb. 1st
Brentwood..........evening, Feb. 2d
West Kingston, N. H..........Sunday, Feb. 5th
A. Gordon.

Portsmouth, N. H..........Friday evening, Jan. 20th and over Sunday, the 22d.
Lawrence, Mass..........Sunday, Jan. 29th
Lynn, Mass..........Sunday, Feb. 12th
M. Batchelor.

Bridgewater, Vt..........Sundays, Jan. 22d and 29th
Geo. A. Cole.

Hoosick, N. Y..........Sabbath, Jan. 22d
C. Pike.

North Haverhill (Union House).....Sunday, Jan 22d
North Benton..........Jan. 24th
Dalton, N. H. (John's River school-house) Jan. 26th
Colebrook, N. H. (Kiddersville)......Sunday, Jan. 29th
Carswell Borough, P. Q..........Sunday, Feb. 5th
U. G. Ladd.

Great Falls, N. H..........Sunday, Jan. 29th
Joseph W. White.

Wakefield, Mass..........Sabbath, Jan. 22d
H. Munger.

Lisborn Village, N. H.........evenings, Jan. 18th to 21st and over the Sabbath. T. W. Piper.

Great Falls, N. H..........Sabbath, Jan. 22d
S. S. Mooney.

Malvin Village, N. H..........Sunday, Feb. 5th
Manchester, N. H..........Sabbath, Feb. 12th
Goffstown, N. H.........Sundays, Feb. 19th and 26th
E. S. Moulton.

Rye, N. H..........evening, Jan. 18th
Dover, N. H..........Sabbath, Jan. 22d
Great Falls, N. H..........evening, Jan. 24th
Kennebunk Depot, Me..........evening, Jan. 25th
Kennebunkport, Me..........evening, Jan. 27th
Biddeford, Me..........Sabbath, Jan. 29th
Bryant's Pond, Me. (if desired)..........evening, Feb. 1st
Lewiston, Me..........Feb. 5th and 12th
Bath, Me..........Sabbaths, Feb. 19th and 26th
C. H. Sweet.

West Meriden, Conn..........Sunday, Jan. 22nd
Springfield, Mass.....Sundays, Jan. 29th and Feb. 5th
Wm. N. Pile.

Pawling, N. Y..........Sunday, Jan. 22d
Lakeville, Ct..........Sunday, Jan. 29th
H. K. Walling.

Biddeford, Me..........Sabbath, Jan. 22d and 29th
D. F. Leavitt.

Danielsonville, Ct..........Sabbath, Jan. 22d
J. T. Dixon.

Northwood Narrows, N. H..........evenings, Jan. 18th, 19th and 20th, and over Sunday, the 22d.
Seabrook, N. H..........Sunday, Feb. 12th
Rye, N. H..........Sunday, Feb. 19th
Wm. C. Stewart.

Wallace Station, Steuben Co., 2 P. M., Jan. 21st, and over Sunday, the 22nd, or at Avaca (if so arranged) Sunday evening.
Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may arrange), evening, Jan. 24th, and over the following Sunday.
Canton, Bradford Co. (as Brn. S. Benedict and T. Fassett may arrange), Jan. 31st and Feb. 1st.
East Troy, Conard Hollow, or Troy (as Bro. John Salisbury, Sen., may arrange), Feb. 2d and 3d.
South Creek, Pa. (as Bro. J. Moon arranges), Feb. 4th and 5th.
Jackson, Tioga Co., Pa. (if circumstances permit) Feb. 6th and 7th.
Wilmot Settlement (as brethren may arrange) Feb. 9th, and over the 12th.
Hawleyton, (as Bro. H. Bull may arrange) Feb. 14th, 15th and 16th.
Cohocton, N. Y. (as Deacon T. C. Armstrong may appoint), Feb. 18th and 19th.
Honeoye Flats, N. Y..........Feb. 26th
At Conference, March 2d, and over the 5th.
All evening appointments to commence at 7 P. M.
C. F. Sweet.

Middlesex, Vt..........Sunday, Jan. 22d
Braintree, Vt..........evening, 6½ P. M., Jan. 31st
Bethel, Vt..........evening, 6½ P. M., Feb. 1st
Plymouth, Vt..........Sunday, Feb. 5th
Z. T. Wood.

Providence, R. I..........Sabbath, Jan. 22d
Athol, Mass..........Sabbath, Feb. 5th
T. M. Preble.

Savoy, Mass. (New Chapel)...Tuesday eve., Jan. 31st
Wakefield, Mass..........Sunday, Feb. 5th
H. K. Flagg.

Morris, Ct..........Thursday evening, Jan. 19th and over the following Sabbath.
Collinsville, Ct..........Sunday, Feb. 12th
G. L. White.

Lewiston, Me..........Sundays, Jan. 22d and 29th
Austin W. Taylor.

North Dana, Mass.........Sundays, Jan. 22d and 29th
North Adams, Mass..........Sunday, Feb. 5th
North Pownal, Vt..........evenings, Feb. 6th and 7th
Pownal, Vt. (as Bro. Towslee may arrange) evenings, Feb. 8th, 9th and 10th. Will Bro. T. meet me at North Pownal?
Hoosick, N. Y., Feb. 11th and 12th. Will some one meet me at the Falls on the arrival of the first P. M. train from Adams?
North Dana, Mass.......Sundays, Feb. 19th and 26th
Wakefield, Mass..........Sunday, March 5th
Geo. A. Streeter.

Fort Edward, N. Y..........Sunday, Jan. 22d
Sandy Hill, N. Y..........Jan. 24th and over the following Sabbath.
Mrs. E. S. Jennings.

Concord, N. H. (Snaptown)..........Sunday, Jan. 29th
East Buckfield, Me. (Federal meeting-house) Friday evening, Jan. 27th, and over Sunday.
Hartford (Mountain school-house) Tuesday evening, Jan. 31st.
South Livermore (where Bro. Dening may appoint) evenings, Feb. 1st and 2d.
Dixfield Center, Me..........evening, Feb. 4th and over Sunday.
Peru, Me. (Walt school-house).....evening, Feb. 6th
Orrill W. Kimball.

Kennebunk Depot, Me..........Sunday, Jan. 22d
B. S. Emery.

Richmond, Me. (Thomas school-house) Sun., Jan. 22d
Bath, Me..........Sunday, Jan. 29th
Bristol, Me. (Erskine school-house) evening, Feb. 1st
Cushing (conference).........Feb. 2d, 3d, 4th and 5th
H. S. Mitchell.

Woodstock Valley, Ct..........Sabbath, Jan. 22d
Webster, Mass..........Sabbath, Jan. 29th
Square Pond, Ct..........Sabbath, Feb. 5th
Putnam, Ct..........Sabbath, Feb. 12th
Webster, Mass..........Sabbath, Feb. 19th
Woodstock Valley, Ct..........Sabbath, Feb 26th
P. S. Butler.

Warehouse Point, Ct..........Sunday, Jan. 29th
Shrewsbury, Mass..........Sunday, Feb. 5th
Great Falls, N. H..........Sunday, Feb. 12th
Dover, N. H..........Sunday, Feb. 19th
S. C. Hancock.

Milo, Me..........Sunday, Jan. 22d
Sangerville, Me..........Sunday, Jan. 29th
Israel Damman.

Northville, Newport, N. H..........Sabbath, Jan. 22d
Frank Nelson.

Freedom, N. H. (Chapel)..........Sabbath, Feb. 5th
Conference, at one o'clock P. M., Saturday, Feb. 4th
Porter Village, Me..........Sabbath, Feb. 12th
Mark Stevens.

Danbury, N. H. (at the Knowlton school-house) Sabbath, Jan. 22d. D. Eastman.

Dorchester, N. H. (Union school-house) Sab. Jan. 22d
Campton, N. H. (Bump school-house) evening, Jan. 28th, and over Sunday. John H. Evans.

Great Falls, N. H..........Sabbath, Feb. 5th
N. C. Twombly.

West Gardiner, Me. (Spear's Corner) Sunday, Jan. 22d
L. D. Totman.

Bryant's Pond..........Sunday, Jan. 22d
South Windham..........Sunday, Jan. 29th
J. Albert Libby.

Honeoye, N. Y., Jan. 23d, through the week, and over the following Sunday.
Brockport, N. Y..........evening, Jan. 31st
Chas. P. Greenman.

Jefferson (where Bro. Somes may appoint)...Jan. 22d
Augusta (Ballad school-house)..........Jan. 29th
Thomas Rines.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

North Easton, Mass. (Ripley Hall).....every Sunday
Geo. Waugh.

Springfield, Mass.

Dr. Chas. C. Barker..........Sunday, Jan. 22d
Wm. N. Pile.........Sundays, Jan. 29th and Feb. 5th
S. S. Brewer..........Sunday, Feb. 12th
Geo. W. Brown..........Sunday, Feb. 19th
Wm. N. Pile.......Sundays, Jan. 26th and March 2d
S. S. Brewer..........Sunday, March 9th

Worcester, Mass.

J. Hemenway..........Sunday, Feb. 5th
R. K. Stark..........Sunday, Feb. 12th
A. Simpson..........Sunday, Feb. 19th
S. S. Brewer..........Sunday, March 5th
J. Couch..........Sunday, March 12th

Lawrence, Mass.

L. Boutell..........Sunday, Jan. 22d
C. E. Barnes..........Sunday, Jan. 29th
H. Pratt..........Sundays, Feb. 5th and 12th
C. Goodrich..........Sunday, Feb. 19th

Lowell, Mass.

W. H. Mitchell..........Sundays, Jan. 22d and 29th

Fitchburg, Mass.

S. S. Brewer..........Sunday, Jan. 29th

Portsmouth, N. H.

Mrs. L. M. Stoddard..Sundays, Jan. 29th and Feb. 5th

Concord, N. H. (Centre Street.)

C. H. Fletcher..........Sabbath, Feb. 5th
A. P. Moore..........Sundays, Jan. 22d and 29th

Concord, N. H., (at the Bethel.)

C. S. Shattuck..........Sundays, Jan. 22d and 29th
E. Owen..........Sunday, Feb. 5th
E. S. Moulton..........Sunday, Feb. 12th

Manchester, N. H.

C. H. Fletcher..........Sunday, Jan. 22d
Allen Damon..........Sunday, Jan. 29th
C. S. Shattuck..........Sunday, Feb. 5th
W. H. Mitchell..........Sunday, Feb. 12th
M. Batchelor..........Sunday, Feb. 19th

Winsted, Ct.

R. K. Stark..........Sunday, Jan. 29th
H. H. Dickinson..........Sunday, Feb. 12th
Mrs. M. L. Durand..........Sunday, Feb. 26th

New Britain, Ct.

Henry Pratt..........Sunday, Jan. 29th
Chas. E. Barker..........Sunday, Feb. 5th
M. L. Durand..........Sunday, Feb. 12th
A. M. Higgins..........Sunday, Feb. 19th

Bristol, Ct.

B. Hitchcock..........Sunday, Jan. 22d
A. M. Higgins..........Sunday, Feb. 12th

Pleasant Valley, Ct.

R. K. Stark..........Sunday, Jan. 22d
Sr. M. L. Durand..........Sunday, Feb. 5th

Collinsville, Ct.

H. K. Flagg..........Saturday evening, Jan. 28th and over the following Sabbath, Jan. 29th.

Southington, Ct.

G. L. Teeple..........Sunday, Jan. 29th
B. Hitchcock..........Sunday, Feb. 12th

South Elliot, Me.

Wm. C. Stewart..........Sunday, Jan. 29th

Bonny Eagle, Me.

Jeremiah Hill..........Sunday, Jan. 22d
Peter Libby..........Sunday, Jan. 29th
B. S. Emery..........Sunday, Feb. 5th

Porter Village, Me.

T. P. S. Hampson..........Sunday, Jan. 31st

Portland, Me.

Joseph W. White..........Sunday, Jan. 22d
John Couch..........Sunday, Jan. 29th

Morris, Ct..........Sunday, Jan. 29th
Wrightsville, Ct..........Sunday, Feb. 5th
Waterbury, Ct..........Sunday, Feb. 12th
Wm. J. Ripley.

Hartford, Me. (Stetson school-house)...Sab., Jan. 22d
E. M. Haggett.

Pownal Center, Vt..........6½ o'clock P. M. Jan. 24th and every evening during the week.
Low Hampton, N. Y...11 A. M. and 6½ P. M., Feb. 19th
C. Pike.

Philadelphia, Pa. (S. E. Corner Ninth and Spring Garden Streets) Sunday, Jan. 22d.
W. S. Campbell.

Rochester, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* Plain Letters.

☞ I. C. WELLCOME—The notice being incorrect, has occasioned the delay.

☞ SOME ONE writes from Lewiston, Me., that they have sent money order for five new subscribers Not received.

☞ MRS. ABIGAIL TRIPP'S P.O. address is Barrington (Shag Harbor), N. S. She will return to Maine in the Spring.

☞ BRO. BRITTAN'S P. O. address, until further notice, is Petersburg, Va.

☞ O. W. KIMBALL'S address is Concord, N. H., P. O. Box 492.

☞ J. W. ELLIOT'S P. O. address is Ulman's Ridge, Miller Co., Mo.

Letters Received.

Z T Wood, C Hill, J A Cleveland, B P Manning, L F Cole, S P Howland, J E Clark, J W Thomas, B Hitchcock, D D Reed, E F Sergison, E O Wells, G Thomson, G W Howard, O Bendixon, W Kellaway, A. W., B Knepper, D F Newton, S Cordell, C H Hurd, G A Streeter, F Reynolds, A M Tripp, J C Day, A H Brown, N F Nason, B P Stevens, A Clark, G E Lee, J E Clark, A L Adams, B Perham, F H Chamberlain.

Cash Receipts for Books and Tracts.

I B Potter $1.82, S E Goodwin 50c, M W Corliss $9.50, S Taylor 25c, J Tracy 25c, C B Litchfield 25c, T D Barnes $1.50, W D Mason 75c, S M Mosher $1.00, A Tretheway 25c, J D Emery 25c, R L Harrison $1.00, L D Brett $1.50, N Shumway 25c, G W Collins $1.50, S S Searles $1.45, B F Thorp 35c, A J Flaherty $2.80, Mrs J Richardson 25c, E S Gage $1.00, C H Williams $1.80, J F Rathgeber 35c, D D Reed $15.00, J C Hitchcock 56c, J P Barnes $1.50, W N Glenn $1.50, F Reddington $1.15, J Whipple $1.50, W E Brown $6.15, B Knepper $1.10.

Books and Tracts Sent.

By Mail—S. Canklin, S. Varney, H. Harris, M. E. Steele, A B Reynolds, S. Morrell, J. Curtiss, A D Fletcher, S Taylor, R S Johnson, J Tracy, S F Rogers, C H Williams (2), S M Mosher, W. D. Mason, D L Brett, J E Thompson, F D Barnes, N Shumway, A Tretheway, J W Collins, F S Ainsworth, Nellie M Ham, S D Avery, A J Flaherty (2), M Flory, O D Woodruff, L J Mansfield, B F Torpe, S S Searle, L Morse, E S Gage, J S Lawser, G A Brown, E Morrell, D D Reed (4), J H Rathgeber, F Glidden, J Tracy, J C Hitchcock, H H Warm, P Barnes, J Whipple, F Reddington, A W Griggs, W N Glenn, Lock Box 165, B Knepper, J Beal, J Earle, M W Potter, J B Potter, J Baker, G P Adams, J N Quimby, N Warner, M E Stone, F A Denton, C A Sumner (2), D C Andrews, J H Brown, Mrs P T Wright, F O Bush, R Annis, F H Chamberlain, Mary Garnin, M Grover.

By Express—D Weaver, I C Wellcome, R L Harrison, J A Parker, T Smith, H A King, S L Manley, H D Reed, Enoch Burpee.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. Immaterialism: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

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4. The Coming Judgment: *Its Necessity and Result.* Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good.

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OR SALE AT THIS OFFICE.

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This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

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FOR SALE AT THIS OFFICE.

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Evangels of the Coming One. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

The Mystery of Iniquity. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $3.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $2.35; postage 20 cts. Do. plain, $1.75; postage 20 cts.

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BY ELDER J. COUCH.

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For the World's Crisis.

"I HAVE PRAYED FOR THEE."

"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

Though tears mark thy pathway, as day after day
The enemy besieges in battle array,
I suffer it now, but he shall not prevail—
I have prayed for thee that thy faith may not fail.

Though clouds draped in darkness obscure the bright light,
And hide the enemy's snares from thy sight;
Though thou canst not see through the dark gloomy vale,
I have prayed for thee that thy faith may not fail.

If the anvil be brought and thou laid thereon,
And fitted the temple of God to adorn,
The fire and the hammer may cause thee to quail,
But I've prayed for thee that thy faith may not fail.

Though with feet torn and bleeding thou treadest the way,
Through which the path to the kingdom doth lay;
Though fierce the temptations that may thee assail,
I have prayed for thee that thy faith may not fail.

Yes, Jesus has prayed for us; O, be not dismayed,
Though from us shall flee all our earthly aid;
But let us remember, whatever our lot,
The Savior has prayed that our faith fail not.

Lawrence, Mass. A. M. FOWLER.

For the World's Crisis.

STAND: HAVING DONE ALL, STAND.

"Stand fast in the faith is the mandate of God,
Once uttered in heaven, once written in blood;
From the cross of our Lord, from his throne in the sky,
It was breathed over earth, it was uttered on high."

Go with you, friend? No, we can't—*shan't*, unless you go with Jesus the Lamb slain, the holy One. If you keep back part of the price, heal slightly, bow to popular views, confer with flesh and blood, advocate the doctrine of worldly expediency, cry "Peace, peace," when there is no peace, how can we walk in your steps, sit under your preaching? It's more grating to our ears than "the crackling of thorns under a pot"! It's death—double death,—it's damnation! What said Christ to those who loved the praise of men more than the praise of God; who tithed mint, anise and cummin, and omitted the weightier matters of the law, judgment, mercy and faith; who received honor one of another, and sought not the honor which cometh from God only?

They were a hissing, a stench, a by-word! Are not those at the present day far more guilty who shun to declare God's full counsel, from a man-fearing spirit, a time-serving policy, than the whited sepulchres to whom the Savior said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell"?

"Who is the honest man?
He that doth still and strongly good pursue;
To God, his neighbor, and himself most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

Any minister or editor, who will be cramped in his public or private ministrations by a conservative, time-serving church; who will not be free, outspoken against all sin, in the name of God, is unworthy a place in the pulpit or editorial chair. If you would have persons unite with you in doing God service, spreading divine light, break bread with you at the Lord's table, speak out in love manfully, with holy boldness; cry out against popular sins that are cursing the land, the iniquities which God knoweth staring you full in the face; keep back no part of the price, come life, come death; imitate Christ himself, the holy prophets and apostles, in rebuking all sin, in high places and in low,—then, and not *till then*, we go with you, heart, soul and life. By your time-serving, man-fearing policy, bowing and scraping to popular views, you keep out the gold and take in the dross, keep out the wheat and receive the chaff. You will have hearers in abundance, communists a plenty of your stamp, who heap to themselves teachers having itching ears, who will not endure sound doctrine. 2 Tim. 4:1–4.

No one will sit long under the sound of your voice from the sacred desk, who has any desire to honor God, grow in grace, and fight the good fight of faith. As soon sit down on a seat of nettles, thorns and thistles. Run—*run! escape for your life! Run!*

Bid you God speed, conservative man in the pulpit or editorial chair, who are more concerned for the fleece than the flock—a popularity seeker? How can we, when God is not in you, nor with you? God forbids us, not only not to bid you God speed, but, furthermore, not to admit such into our houses. 2 John 1:10. "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16:18.

This sickly charity is "death in the pot," overspreading the land, eating as doth a canker. It covers not only a multitude of sins, but sins of the deepest dye, scarlet-colored, heaven-daring. The world is full of it, in the church and out of it. Why this looseness and slackness in family and church discipline? Why are children wayward, disobedient, headstrong, selfish, self-willed? Why do they live as they list, say what they please, go where they please, do what they please? Is not false tenderness or a sickly charity the root, the branch, the fruit of all this—meanwhile repudiating the word and the life? Why is the pruning-knife almost wholly abandoned or laid aside in church order and discipline? Why this neglecting to suspend or excommunicate disorderly members—rum-sellers, tobacco-mongers, covetous men, who are idolaters, theatre-goers, opera-dancers, card-players, novel-readers, Sabbath-desecrators, church gamblers, time-servers, "lovers of pleasures more than lovers of God"? Is not a false or spurious charity at the bottom of all this—a disregarding the word and the testimony? "Oh," says the temporizer, "we must have charity; for charity covereth a multitude of sins!" Alas! what sin does it not cover? Uncharitable are we? Who says so? Time-servers, men-pleasers, heaven-daring, soul-destroying.

When and where has there ever been a true, faithful, outspoken Bible reformer, denouncing sin as God does, who has not been accused, sooner or later, of being uncharitable, of a harsh or bitter spirit? Even the wicked Ahab had the impudence to say to Elijah, "Art thou he that troubleth Israel?" Doubtless Elymas the sorcerer accused Paul of lacking charity, or of indulging in a very bad spirit, when Paul said to him, "O full of all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10. Demetrius and his associate shrine-makers likely drew the same conclusion. "Woe unto you, scribes, pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves." Matt. 23:15.

"Stand firm. Oh, 'tis a high command,
From which no christian man should turn;
If Jesus presses hand to hand,
[illegible] the champions of the Lord,
Contending for his precious word."

D. F. NEWTON.

For the World's Crisis.

JOURNEYINGS OFT.—No. 2.

Dec. Visited Wayne Village, Me., where I had been invited to preach, the F. W. Baptists having given consent to a brother to let the Adventists preach in their house. I preached four discourses to full and attentive audiences. Several meetings had been held previously, and the attention of the people awakened. They gave an excellent hearing, and are searching their Bibles to see "whether these things are so." Some are seeking the Lord. A wide and effectual door is open there for the gospel of the kingdom of God, and much good may be done if properly occupied. At Lewiston, found the church had removed to Central Hall. Bro. Jere Hill was holding a protracted meeting with good results. Several had been reclaimed. Here I met Bro. Jesse Gay, who had come to fill his appointment. We stopped over Sunday and helped what we could. It was a precious season. The Lord was at work. Some were converted, others were reclaimed. Five were received into the church by the right hand of fellowship, and at the close of service a goodly company came to the table of the Lord to commemorate the dying of our blessed Savior. The brethren are much encouraged, and hope for the blessing of the Lord and peace in his work. May the Lord prosper them, and give them wholesome food and health.

Visited Bath Conference, and remained over the next week. Enjoyed a precious season with the brethren, and saw the work of the Lord in the conversion of sinners and reclaiming of wanderers, which we have reported elsewhere. Visited the family of our beloved brother, Geo. Howland, in Topsham, Me. Found him sick unto death. He felt that all was well. Jesus was his hope and trust. As I told him I was about to pray, he said—"Do not pray for my recovery, but that I may have an easy passage down to death." He was in great pain, but it was short, then subsided, and he died as the good man dies—in peace and in hope. I attended his funeral, and deeply sympathized with his beloved family, and the many friends who will greatly miss this faithful christian friend.

Visited Brunswick, and preached several times in the "yellow school-house" to the few who came out, and enjoyed the society of the old friends and believers, who still keep up the public worship of God there. They have been revived and strengthened of late.

In all these places I find the brethren and sisters, who are waiting for the Lord, much interested in the present signs of his immediate coming, as indicated in the movements of the nations, the condition of the Papacy, and morals of society. Surely we should watch and be ready, and work while we can gather souls to Christ. I. C. WELLCOME.

For the World's Crisis.

YEARLY REPORT OF LABORS.

To "brethren scattered abroad":—It is now three and a half years since I conceived the plan of giving out pamphlets to spread truth, and asking donations to pay for them, on the same principle that we and other denominations have long practised in giving out tracts. Being a new religious sect, and being much opposed for our distinctive doctrines, I have felt that we not only needed tracts spread broadcast to let our views be known, but also larger works as generally spread, to more fully prove them to be founded on the Bible. Tracts have been liberally spread, but in getting books as largely spread, there are difficulties which I fear have not been sufficiently considered. The main one is, that christians and the world will not *buy* our works as they will those of the popular sects. They are warned by ministers to beware of poison. I should not have got the "Six Sermons" twenty-two years ago, if charged fifteen cents for them, and should have remained in the dark, God only knows how long. A Sister Dunlap, who gave them to me, sleeps in Jesus, but the fruit of her liberality remains, to the unspeakable joy of one heart at least.

Again. Book-stores will not keep our books, were we able to supply them. How, then, could we expect a rapid spread of our doctrines among many millions without resorting to some *extra* means to effect the work? These difficulties I saw and felt deeply, and for over three years have been using the best extra means I could think of; and many liberal friends to our cause have held up my hands, thus showing they approved of the plan. I have not done as much as I wished and hoped to do, but have used the best efforts in my power. Finding I could not live and let pamphlets go entirely free, I have the past year put them at cost, or less than half price; and the result was that I dealt out three hundred of "Death not Life" at Springfield and Conn. campmeetings, and three hundred and fifty at public meetings West. But not two hundred could have been spread had the usual price been asked. Most of our brethren have them, but if they can buy so cheap, they readily buy to lend and give to friends. Ministers find it a burden to carry larger works than tracts, and if they do they have to give away many, and so lose by it, and the result is, they will carry but few even into new fields where they could be easily disposed of. But they take them readily at so low a price, for they can give some and yet sell so as not to be losers. For some years before changing my plan, I could only sell two or three hundred per year, while since last spring I have parted with one thousand three hundred and fifty of the fifteen hundred I had printed.

Out of many good results of having works to give and lend, which have come to my knowledge, I will name but one. At our last campmeeting at Springfield, three young men, own brothers, were ordained, who had studied at a Methodist College, and had commenced preaching among that order. They told me that an Advent brother (giving his name) lent them "Death not Life"; the result was, they are now preaching our views instead of opposing them. The brother who lent that work sees much fruit from a little seed. So it has been with many hundreds of works lent and given. O, it will be joyful to meet those in the kingdom whom we have thus comforted and saved from a sad error.

In three and a half years I have been able to send out eight thousand of "Death not Life," two thousand of "Pauline Theology," and eight thousand of my six tracts. Much has been done to spread our works, but any one who travels much knows that only a small part of the families in our land have them, especially the larger ones. If possible, I shall continue the work of scattering pamphlets at cost, or free; but as times have been hard the past year, donations have been few and small, and I am left ninety dollars in debt for printing fifteen hundred of my work last spring. I shal soon need more printed, as I have but one hundred and fifty on hand, but dare not print until I can pay up. Calls for my work, as for others, increase as our field of labor enlarges.

Signs strongly indicate that we shall soon end our work of "laying up treasures in heaven," and shall not need what we have on our sin-cursed earth. We should call to mind the fact that the prospect of a clean universe when Jesus comes has given us great comfort, and show our gratitude to God by giving to send the light and joy to others—continue to "give cups of cold water." As age and health will not allow me to travel winters to call on brethren, I t hope that those who judge this to be a w course to root up the *horrible torment de tion*, will send me aid by mail. Direct to ufalo, N. Y. My health is better than las year, and I hope to travel another year, if t e lasts. J. BLAIN.

Buffalo N. Y., Nov. 30th, 1870.

For the World's Crisis.

IOWA CONFERENCE REPORT.

SPECIAL MEETING.

Conference met at New Hartford, Dec. 29th, according to appointment, Job Gildersleve in the chair. A good number present.

Voted, that visiting brethren be invited to take part with us in our deliberations, and to accept the appointment of the Conference Board—Alo zo Raymond, Sec., and W. H. Peck, to fill vacancy caused by R. B. Dutton and D. A. L kerson, resigned.

The follow ng preamble and resolution was presented an unanimously adopted:

Whereas, the Iowa Christian Conference, organized Oct. 10th, A. D. 1857, has been conducted in a christian manner since that time, having annual conferences, and also holding its intermediate quarterly meetings regularly, and also maintaining the following principles—Christian character the only test of fellowship and the Bible the rule of faith and practise; believing and teaching in harmony with the above principles the speedy appearing of Christ in his kingdom, man unconscious in death, a literal resurrection of the dead and judgment to come; and, Whereas, God has lessed us as an organization, as will be sho by the following statistics: In 1857 the co rence consisted of three ministers and twe y-five members; from this time onward unti 862, when Minnesota and Wisconsin were nusually set off as conferences, there was a nstant increase both of ministers and me ership, ministers numbering at this time tw ty-six; members four hundred and twenty- ; in 1863, the Iowa Christian Conference tting from this time alone as a State confe ce, consisted of fifteen ministers, seven rches, and one hundred and ninety memb ; from this time onward (until the agita of the name question), under the system evangelist preaching and the co-operation the brethren, God blessed the work by an i rease of sixty members, twelve churches, a nine ministers; and we were signally bles in the year ending 1868 by an increase four hundred and sixteen members; showi that the conference was an instrument i God's hand of doing good, notwithstanding hat may have been said to the contrary; a

Whereas, me of our brethren having become dissati ed (their dissatisfaction being groundless), d also having taken exceptions to our not serting the word "Advent" in our Constitu n, they therefore have organized an Adv t Christian Conference in opposition to the wa Christian Conference, thereby destroyin the unity of the brethren and the churches therefore,

Resolved, at we consider the above conduct no exc e for us to cease our labor of love, or to fo ake those means whereby we may maintain a ermanent organization for usefulness; and we cordially invite and earnestly entreat all l ers of Christian unity to sympathize with s in our endeavors to build up the cause of hrist, to promote Christian love throughout e land, thereby maintaining the unity of the pirit and the bond of peace.

We elect Bro. P. S. W. Deyo as Evangelist, to act the balance of the conference year; and v ed him our entire confidence for the past nd the present. Voted, to accept the in ation of the Christian Mission Campmeetin Board to hold our next annual meeting in connection with their coming campmeeting which will commence, the Lord willing, Jun 17th, 1871.

Our meet g was one of great interest. The Lord w s with us. The meeting was characterized by a consecration to God seldom seen ealed by those who were present, all pre nt feeling a necessity to cling closer to Go than ever before; for, because iniquity abo ds, the love of many waxes cold. May e Lord help us to take a higher stand.

JOB GILDERSLEVE, Pres.
ALONZO RAYMOND, Clerk.

For the World's Crisis.

THE CAUSE.

At Provid ce, R. I., the brethren at Lester Hall maintai a consistent Advent meeting. I was with hem the first Sunday in the month, and ft them in cheerful prosperity, looking for d hasting unto the coming of the day of ory. I enjoyed the day with them, and co ld but hope and pray the pleasure of the L rd might prosper them in holding fast the ord of life. I was pleased with their steadfa ness and determination to support an Adv nt meeting, where the blessed sound of the ood news and practical religion, with the trut ful doctrine of the sleep of the dead and de truction of the wicked from the presence of Lord, can be preached and heard by all at choose to come.

Saturday, y cars, I made my way to Portland, Me. soon found the home of Bro. York and fa ly, and was made welcome by them. Had good time in talking over the signs and i cations of our soon finding the better coun . It is blessed to look to the future and s glory, honor, immortality and eternal life near, and then to have an assurance that will by grace be ours.

Sunday w went to their new place of worship, and fou d it easy of access, up one flight of stairs, a easant hall, and easy to speak in. They ha a good congregation, especially in afternoon nd evening. I wish our city brethren an friends would get out in the morning, for is frequently we then get the best meeting Let us show the world we are interested in e great salvation. It does not tell well for od and truth to lose the forenoon. Tim s short. Let us improve it all to the glory God.

I enjoyed e day with them in rehearsing the signs of his time, and practical duties consequent, th the prospective rest in the kingdom of g ry; and their countenances and responses to plainly that I was among a people that I w the "joyful sound." They have had an ddition to their number of converts recently and they seem to be in working order, hi eful and happy. The coming of Jesus is a pleasing theme to this people. I left them my best wishes for their prosperity. L. BOUTELL.

Chelsea, J. 9th, 1871.

AGED MINISTERS.

"God bless our aged ministers. They have been of incalculable value to the church. They are still an inestimable blessing among us. They have done what many ministers of to-day would not do. They have done what many could not do. God raised them up for a work. Their day was of his own ordering. Their work was his work. If we speak against them, we speak against him. And still we need these aged men among us. Their moderation may temper our haste; their piety rebuke our levity; their humility our vanity. Let the aged ministers attend our public gatherings; let them preach; let them often introduce and lead the social meetings. Their services often give special solemnity to communion services. Keep not back the aged ministers. Bring them forward. They have loved the work, and still they love it; they have served us well, and still they will serve us. The special duties of young ministers and of the laity to these honored veterans—that is the question. Think of it. It can be thought out and acted out better than we can write it."

We give place to the above [extract from *Herald of Gospel Liberty*.—Ed. "Crisis,"] for the purpose of calling attention to those worthy veterans with whom, perhaps, many of us are acquainted. They are apt to be overlooked and passed heedlessly by, especially at large gatherings. They should not be forgotten; many are not able to leave their homes and preach as they used to; their wants should be fully supplied: on no account allow them to suffer.—*Woman and her Work.*

PROVERBS OF THE PEOPLE.

"A short life, and a merry one."

Dr. A. L. Stone, formerly pastor of the Park Street Church, Boston, now of the First Congregational Church, San Francisco, Cal., delivered a lecture in the Mechanics' Pavilion, San Francisco, on the evening of Dec. 18th, from which we make the following extract from the report published in the *Daily Evening Bulletin*, of Dec. 19th:—ED.

"When I see a man laying plans only for enjoyment, providing only for the gratification of sensual desires, destroying his taste for pure and rational pleasures, I cannot help feeling and expressing concern for him. He is going downward, with all the freight of hope and wealth of being which he carries in his nature.

'A short life, and a merry one,' you say. This does not mean that he is using his energies to their best advantage. It is your plea for excess, for long dining's out, for the deep draught of the wine cup. You say it to justify you in courses of free and fast living, as if it carried with it a kind of gospel. It is not a plea for recreation. I believe in recreation. It is not a plea for relaxation. He who carries its spirit into his walks of life, will soon find himsel, turned out to grass, if not *under* the grass. 'The more haste, the less speed.'—

This applies just as forcibly to excess of any kind. Give me a man who works seven days in a week, and I will write his epitaph for him before he is forty. I do not care whether a man is an eight-hour man or a ten-hour man, or how long he works, or how short he works, he owes something to his nature. Every man is in duty bound to provide for the symmetry of his own body, mind and soul.

But this proverb does not plead for recreation. It does not propose to overwork. It is not on any journey. It does not spend its time on the road, but in the wayside inns. It does not ask for an evening with the poets, but with the sirens; not in the lecture room, but in the dance cellar; not to listen to the ovations of the *Creation*, but to the ballads sung in the low melodeons.

The whole spirit of the proverb mistakes as to the drift of the true life. It asks: is the road pleasant? no matter where it leads. If one path is steep and the other level, no matter if it be a dead level, he takes the latter one.

Look at the endowments which he brings into the world. What does he want with a big brain or a brawny arm, or a warm, loving heart, or a resolute will, if he be only to lounge in his easy-chair, or in the drinking saloon, or to frequent the harlot's chamber. From such a man you may take away all his brain without robbing him. It is of no use to him. For him to waste his energies in such a manner is like discharging a broadside from a *seventy-four* to kill a butterfly, or setting a forest on fire to destroy an insect.

Do you know a great many fine fellows who live a life of this kind of *pleasure* and of whom everybody speaks pleasing words? Are the pleasant things said of their vices, or in spite of their vices? Sweep them clear of indulgence and they would be a hundred-fold the men they are. This is the wrong idea of life. The right idea is not to enjoy, but to *do*, good; not to feel happy, but to *live* happy.

The speaker here narrated the circumstance of his riding in a car and overhearing a man behind him say, 'I go in for having a good time.' He drew a vivid picture of the unkempt appearance of the man, and said he wished he could have him up on the platform on a pivot, so that he could turn him round and round, and let his hearers see how little the 'good time' did for its seeker.

He said, A man dependent on the senses for enjoyment, with his senses worn out by indulgence without restraint, is a most pitiable mortal. He calls on nature for fresh contributions, but nature is exhausted; he draws on his bank of enjoyment, but it is empty; he has drank off the wine, and only the bitter lees remain. Yes, 'a short life and a merry one.'

Not only is his enjoyment short, but his life is apt to be short also. It is not work that kills a man. It is dissipation and abuse of his powers. Work, both mental and physical, is healthy. You see a child go to the fruit tree and eagerly gather the first unripe fruit which falls. You examine the fruit and you find there is a *worm at the core*. So it is with the fruit he gathers.

Such a life is beneath the dignity of manhood. It warps as well as strains the soul. If you follow it you will look back upon it with great sorrow upon the verge of your departure from this life. It is life wasted. Do not follow the proverb. Do write a wiser sentence: say 'an earnest life, long or short;' say 'a life of action and of duty.' You will find that duty a delight."

CONDENSED ADVICE.—At the installation of a Baptist minister in Lower Canada, the following advice was given the congregation: "Dear brethren, I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the word wakefully; treasure it up joyfully; practice it faithfully; labor with him sympathetically, both individually and collectively; attend the prayer and conference meeting constantly; support the Sabbath school heartily; subscribe for him liberally; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially, but not rudely—and may the God of all grace bless you abundantly, and add unto you daily such as shall be saved eternally."

MANY WAYS OF DENYING CHRIST.—Bishop Heber said: It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny his name or to burn incense to an idol. We deny our Lord whenever, like that Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions whenever we forsake a good man in affliction, and refuse to give countenance, encouragement and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander.

DOOLITTLE HENS.—Here is a fair illustration of "quick temper." A person in a passion very frequently jumps at conclusions so suddenly as to jerk his own head off, as they say:—

"I say, neighbor Snobs, if you don't keep your hens out of my garden, I will shoot them."

"Very well, Doolittle, shoot away; only if you kill any of my hens, throw them into my yard."

Crack went the fowling-piece, morning after morning, and the large, fat hens were pitched into neighbor Snobs' yard. They cooked well. After a fortnight or more, Doolittle discovered Snobs never had any hens, and that he had been shooting his own, they having broken out of his own coop.

Gems.

— Truth withheld is sometimes a worse deception than a direct mis-statement.

— If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowns.

Be gentle, forgiving, and ready to lend
A kind, helping hand to each other,—
To bury in silence the fault of a friend,
And counsel a sister or brother.

— No man, whether rich or poor, can make or retain a good, useful position in life, without the two valuable habits of punctuality and temperance.

— Take care of the shillings, and the pounds will take care of themselves. Take care of the hours, and the years will take care of themselves.

— He censures God who quarrels with the imperfections of men.

— A happy life is made up of happy thoughts, and man should be a very miser in hoarding conscientiously every mill of the true coin.

Life hath its days of darkness,
When thick the storm clouds lower—
When waves dash fiercely round us,
And threaten to devour;
But still we need not falter,
There's One forever nigh,
Who speaks above the tempest,—
"Fear not, for it is I."

— As it respects general habits, a parent can scarcely teach a child a more valuable art than dispatch without bustle; nor can any one that values his time, cultivate a more valuable one for himself.

— It is our own vanity that makes the vanities of others intolerable to us.

— The imperfect christian is governed by the law of justice. The perfect christian is governed by the law of love, which fulfills the law of justice with delight.

— Were it not for the scorching drought we should not appreciate the refreshing shower. With less conflict, we would have less victories; with less trial, less joy.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken,
Ere the pilgrimage be done.

— Winter, which strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyments, only to enlarge the prospect of the eternity before us.

— The shadows of the mind are like those of the body. In the morning of life, they lie behind us; at noon, we trample them under our foot; and in the evening they stretch long and deepening before us.

What tho' long cherished hopes, like autumn leaves,
All scattered lie:
Knowing His love divine, this scarcely grieves,
For spring is nigh;
New hopes, God-given, shall then arise and bloom
In beauty bright,
Therefore, in hope rejoicing, 'mid the gloom
We wait for light.

— Better in God's sight are the broken but heartfelt utterances of a child than the high-flown utterances of some who think themselves wonderful in prayer.

— The joy of the young convert may be full and ecstatic; but that of the mature christian is fuller of glory and more solid and constant.

— Some men make a great flourish about always doing what they believe to be right, but always manage to believe that is right which is for their own interest.

— It is wise and well to look on the cloud of sorrow as though we expected it to turn into a rainbow.

DEAD RIVER GRAND TRUNK RAILWAY.

SHORTEST ROUTE AND QUICKEST TIME.

BROAD GUAGE AIR LINE.

RUM POLICY, *President.*
S. U. R. E. DEATH, *Superintendent.*

LEAVE Sobriety, at 6.30. Rumsellerville, 6.45. Morning Dram, 6.53. Sneakville, 7.20. Loafersburg, 7.35. Tipsyville, 7.45. Guzzler's Glory, 8.00. Drunkardstown, 8.30. Guttersburg, 10.20.

From Guttersburg there is an express train, which arrives at Sulphurdom in advance of any other line. Carsington Liarsville, Thieves Gulley, Arson Crossing, Gambler's Causeway—*Express.*

FLAG STATIONS. Reformationburg, Temperancetown, Robbertown, Murderer's Gulch, Crippleville, Pauperstown, Orphantown, Snakesburg, Rioter's Hollow, Poison Switch, Delirium Falls, Suicide's Cave, Sulphurdom (Hell Gate)—*Express.*

☞ Through Tickets are sold by all Sample Rooms and Rum Holes, they being our only authorized agents.

☞ The rates of fare are higher by this than any other route, but the speed with which the journey is accomplished more than compensates for the difference in fare.

☞ All trains are through trains, and passengers by this route were never known to fail in making connections.

☞ All trains will stop at *Reformationburg* or *Temperancetown*, if passengers desire to leave at either of these stations. But all persons so stopping will forfeit their through ticket to *Sulphurdom.*

☞ Sleeping cars are provided for through passengers, who will be awakened frequently, that an opportunity for alcoholic refreshments may be given.

☞ The conductor of the morning Jersey Lightning Express is *Satan Devil, Esq.*, well known to the traveling public who patronise our line, and popular at the principal stations on the Dead River Line.

☞ Baggage or clothing taken as security for passage; a pawn-broker accompanying every train. Any passenger discovered on board without money, ticket, or security, will be immediately thrown off without stopping the train.

☞ At *Snakesburg* a stage route leads direct to Insanetown, running also to Idiotville.

☞ At *Poison Switch* a short branch road leads to Perdition Camp, and at *Suicide's Tunnel* a junction is made with the Destruction River Railway.

☞ Special trains will be dispatched at any time, on application made to the Superintendent, for political conventions, pic-nic parties, and all associations owing allegiance to *King Gambrinus* or *King Alcohol.*

☞ This Railway Company will not hold itself responsible for any property that may find its way into their conveyances.

☞ Stages from *Tobaccoland* connect with all the trains.

STATEMENT OF THE BUSINESS OF THE DEAD RIVER RAILROAD.

1. From an accurate estimate, it appears that this road is carrying 600,000 passengers per year, mostly young men, down to the condition of *Common Drunkards.*

2. It is carrying toward destruction multitudes of the brave and noble young men in our army.

3. It has carried down to disgrace, poverty and destruction, many of the most talented men of the country, from the Bar, the Bench, the Pulpit, and the Halls of Congress.

4. It carries more than 1,500,000,000 of dollars to *Destruction.* A distinguished observer of facts says: "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as Drunkenness."

5. If the families of Drunkards average five persons, it carries untold misery and wretchedness directly to more than 1,500,000 people, a large proportion of whom are women and children. It sends 200,000 to the Almshouse.

6. 130,000 places are licensed to sell spirituous liquors in the United States and territories. 300,000 persons are employed in these grog shops. If we add to them the number employed in distilleries and wholesale liquor shops, we shall have at least 370,000 persons employed in sending their fellow mortals to premature graves.

7. In the National Beer Congress, at their ninth annual session at Newark, N. J., in June, 1869, the president presented statistics showing the total amount of capital employed directly and indirectly in the manufacture of beer, to be $100,000,000, giving employment to 56,863 men.

8. Crime is mostly caused by drunkenness. Criminals cost the United States $40,000,000 per year.

9. The liquor traffic annually sends to prison 100,000 persons, reduces 200,000 children to a state worse than orphanage, sends 60,000 annually to drunkard's graves, and makes 600,000 drunkards.

10. The people of the United States, according to the report of Commissioner Wells, swallowed from [illegible]

11. The terrible business against the laws of God and man is rapidly increasing.

—*McDonald's Illustrated Annual.*

THE LAW OF KINDNESS;

or,

The Old Woman's Railway Signal.

BY ELIHU BURRITT.

The most effective working force in the world in which we live is the law of kindness. For it is the only moral force that operates with the same effect upon mankind, beastkind, and birdkind. . . . . Kindness is the spontaneous music of good-will to men and beasts. And both listen to it with their hearts instead of their ears; and the hearts of both are affected by it in the same way, if not to the same degree. Volumes might be written filled with beautiful illustrations of its effects upon both. . .

Some time ago we read of an incident that will serve as an illustration of this beautiful law. It was substantially to this effect: A poor, coarse-featured old woman lived on the line of the Baltimore and Ohio railway, where it passes through a wild, unpeopled district of Western Virginia. She was a widow, with only one daughter, living with her in a log hut, near a deep, precipitous gorge, crossed by the railway bridge. Here she contrived to support themselves by raising and selling poultry and eggs, adding berries in their season, and other little articles for the market. She had to make a long, weary walk of many miles to a town where she could sell her basket of produce.

The railway passed by her cabin to this town, but the ride would cost too much of the profits of her small sales, so she trudged on generally to the market on foot. The conductor came finally to notice her walking by the side of the line or between the rails; and, being a good-natured, benevolent man, he would often give her a ride to and fro without charge. The engine-men and brakemen were also good to the old woman, and felt they were not wronging the interests of the railway company by giving her these free rides. And soon an accident occurred that proved that they were quite right in this view of the matter.

In the wild month of March, the rain descended and the mountains sent down their rolling, roaring torrents of melted snow and ice into this gorge near the old woman's hut. The flood arose with the darkness of the night, until she heard the crash of the railway bridge, as it was swept from its butments, and dashed its broken timbers against the craggy sides of the precipice on either side. It was nearly midnight. The rain fell in a flood, and the darkness was deep and howling went the storm. In another half-hour the express train would be due. What could she do to warn it against the awful destruction it was approaching? She had hardly a whole tallow-candle in her house; and no light she could make of tallow or oil, if she had it, would live a moment in that tempest of wind and rain.

Not a moment was to be lost; and her thought was equal to the moment. She cut the cord of her only bedstead, and shouldered the dry posts, side-pieces, and head-piece. Her daughter followed her with their two wooden chairs. Up the steep embankment they climbed, and piled all their household furniture upon the line a few rods before the black, awful chasm, gurgling with the roaring flood. The distant rumbling of the train came upon them just as they had fired the well-dried combustibles. The pile blazed up into the night, throwing its red, swaling, booming light a long way up the track. In fifteen minutes it would begin to wane, and she could not revive it with green, wet wood. The thunder of the train grew louder. It was within five miles of the fire. Would they see it in time? They might not put on the brakes soon enough. Awful thought! She tore her red flannel gown from her in a moment, and, tying it to the end of a stick, ran up the track, waving it in both hands, while her daughter swung round her head a blazing chair-post a little before. The lives of a hundred unconscious passengers hung on the issue of the next minute. The ground trembled at the old woman's feet. The great, red eye of the engine burst upon her as it came round a curve. Like as a huge, sharp-sighted lion coming suddenly upon a fire, it sent forth a thrilling roar, that filled all the wild heights and ravines around. The train was at full speed: but the brakemen wrestled at their leverage with all the strength of desperation. The wheels ground along on the heated rails slower and slower, until the engine stopped at the decaying fire. It still blazed enough to show them the beetling edge of the black abyss into which the train and all its passengers would have plunged, and into a death and destruction too horrible to think of, had it not been for the old woman's signal.

They did not stop to thank her first for the deliverance. The conductor knelt down by the side of the engine: the engine-driver and the brakeman came and knelt down by him; all the passengers came and knelt down by them; and there, in the expiring light of the burnt-out pile, in the rain and the wind, they thanked God for the salvation of their lives. All in a line the kneelers and prayers sent up into the dark heavens such a midnight voice of thanksgiving as seldom, if ever, ascended from the earth to Him who seeth in darkness as well as in secret.

Kindness is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.—*Manufacturer and Builder.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE METEOR AND THE NORTH POLE STAR.

A fiery meteor was once upon a time so puffed up by a sense of his own importance, and so anxious to display himself to the inhabitants of earth in his full glory, dressed in his ever-changing robes of colored light, that he challenged the Pole Star, as the best known of all the stars, to appear upon a certain night, at a certain time, that the people of the world might decide which of them was the brightest and best.

The Pole Star, that had always kept his proper place since the world began, replied by saying that he was a star of peace, that he disliked strife and rivalry, that he had his work to do, that he knew the seamen on the deep would be lost if he left his post, but at the same time he declared that the meteor knew where to find him, and that he (the Pole Star,) would give him welcome if he made his appearance.

Upon receiving this message, the meteor became still further elated, inasmuch as he could not appreciate or believe in the motives of the Pole Star; he ascribed the answer which he had received to cowardice, and determined more obstinately than before that the trial should take place.

At the time of night appointed, he sallied out in a gorgeous display of dazzling color. He came from the direction of the sea, for he thought that he might arrive in full force by the time he reached the destined spot above the land. As he hurried over the waters, he received very small encouragement from the captains and sailors of the vessels which he passed, because they knew that the Pole Star was their friend, and that the meteor was apt to be a mischief-maker and a dangerous enemy. The meteor, however, cared little for that, but hurried on swift as a cannon ball and his mind filled with the vision of the commotion that his presence would create among the inhabitants of the towns of the country over which he was now to pass. At length he reached the destined spot, but, alas for his exalted and ambitious hopes! a dense mass of clouds obscured the sky, and after spending his radiance in the atmosphere without an inhabitant of the earth to witness it, he exploded with a loud crash, and was extinguished forevermore, without even a grave or a resting-place. In another hour the clouds parted, and when the Pole Star looked out once more, the seamen and the landsmen blessed his face. He still shines, as useful as in former years. Strive to be great, rather than to appear great, and to be useful in your day and generation, rather than to dazzle for the moment, and excite a fleeting wonder and admiration. So will you be happy and be blessed.—*Little Corporal.*

"I'LL TAKE WHAT FATHER TAKES."—"What will you take to drink?" asked a waiter of a young lad, who, for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what Father takes." The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once as promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he will not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.

THE PRAYER IN THE NIGHT.—One dark, stormy night, mother woke up. Hark, who is talking? The wind is blowing? It is not that. Who is talking? Mother did not speak; she kept still to hear what her little girl said. Alice was not fretting; she was not worrying. She was not afraid of the dark or the wind. How do you know? I will tell you what she was saying—saying all to herself in her snug little bed by mother's bed: "God, take care papa, mamma, I. Good God, take care papa, mamma, I. Dear, grand God, take care papa, mamma, I. God, take care birdies. Dear God up in the sky, I love you, I do, do;" and with that her little voice died away, and she fell asleep again.

Hygiene.

"This is for your health."—PAUL.

"EATING DOES ME NO GOOD."

This arises from the fact, that although there is a plenty of food in the stomach, there is no power to get nourishment out of it; but nourishment is the thing which is wanted, the system feels itself almost perishing for want of it, and cries in louder and louder tones, just like a hungry baby. This is the false appetite of the dyspeptic, and is one of his chief tormentors. He is always hungry, always craving, yet never satisfied. He gets so hungry sometimes, about an hour before the regular meals, that he feels as if it was impossible to wait till that interminable time of an hour should pass along. Just at this point almost all dyspeptics will eat, and thus aggravate the disease, and make it more incurable; they eat a little "to stay the stomach," as they express it, to quiet the painful gnawings within; but by so doing they only increase the burden, for before this can be digested, the regular meal comes on, the digestion of the "snack" is arrested, and is kept thereby so long in the stomach that it decomposes, sours, aggravates all the symptoms, and aids to perpetuate the disease. In the case above, it is more nutriment that the system is crying for, rather than more food; and nutriment must be given by taking more exercise rather than more food, for exercise prepares more gastric juice.

The severe gnawing in dyspepsia, experienced before the regular hour for eating arrives, should be heroically resisted; for to eat a little to appease it, is but to parley with your worst enemy, to aid in fixing the malady so deep into the constitution as to defy all human means of extirpation.

—*"Health by Good Living."*

SUBSTANCES IN THE THROAT.—A fish-bone, or pin, being lodged in the throat, may sometimes be got rid of by exciting vomiting by tickling the back part of the throat. Another mode is to make the patient swallow a mouthful of bread-crumbs. Another expedient is to introduce a large goose-quill down the throat, and then twirl it round, for by this means the substance may be disgorged, and so pass down into the stomach. A plentiful draft of water will sometimes be sufficient, when the substance is merely engaged in the folds of the gullet. We would, however, particularly recommend in this case the white of an egg, and, if necessary, a second.

☞ WHEN intermittents prevail, sleep with all the outer windows and doors closed from half an hour before sundown until half an hour after sunrise; get your breakfast before sunrise, and your supper before sunset, eating them both by a blazing fire, not going outside the door in the morning until after breakfast. These precautions will counteract fever and ague in all localities.—*Dr. Hall.*

THE NOSE.—The nose, acts like a custom-house officer to the system. It is highly sensitive to the odor of the most poisonous substances. . . . To be led by the nose has hitherto been used as a phrase of reproach; but to have a good nose, and to follow its guidance, is one of the safest and shortest ways to the enjoyment of health.—*Ex.*

☞ IF we would only eat bran—Graham bread—a doctor of considerable skill asserts that in two or three generations the men would be taller, and the women have better teeth.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HOW LONG, O LORD?

How long this night of weeping, Lord?
How long shall grief prevail?
How long shall evil, all-abhorred,
With fearful strength assail?

How long shall these frail hearts betray
The trusts thy grace bestowed?
How long in weakness shall we stray
From thee, our Shepherd God?

How long in deepest grief be laid
Our heads, for grieving thee?
How long defiled by e'en sin's shade,
Our blood-washed garments be?

How long shall these sad hearts be torn,
By anguish deep be riven,
For loved ones wand'ring all forlorn,
From God, and life, and heaven?

How long the foes of God and man
With subtlest skill and care,
By deep Satanic thought and plan,
The unwary soul ensnare?

How long shall nature weep her woes,
And earth bow down in pain?
All eloquent, creation's throes
Beseech thy grace again.

How long shall sickness bow the soul,
The spirit deep distress?
Shall dire diseases hold control,
And demons dark oppress?

How long our great arch-foe malign,
World-wide his terrors spread,
Bear hence our treasures, and consign
Our life joys to the dead?

Life-giver gracious! who wert dead,
Who lives hence evermore,
Who art our only hope, our Head,
When shall Death's reign be o'er?

To bring with joy, to clothe with life,
Thy jewels, Lord, how long,
Ere thou shalt close the mortal strife,
And give the victor's song?

This night of weeping, Lord, how long?
How long shall grief prevail?
How long shall each unhallowed wrong
With fearful power assail?

Delavan, Wis., Jan. 1871. CARRIE HILL.

For the World's Crisis.

THE NEW DOCTRINE.

It would seem remarkably strange, if it were true that the Bible for eighteen centuries had deceived the whole *christian church* with regard to the resurrection of the unjust. So clearly and explicitly does it declare their coming again to life, and their destiny is so often and in such a variety of ways referred to, in language that involves their resurrection, that during all this period of time it has been the uniform faith of the church. Of course there has always been, and is now, a multitude who, setting aside the christian system, have rejected the doctrine of the resurrection altogether; but among those who have believed in the resurrection of the just, hardly one has doubted that of the unjust.

Since the time of the apostles, according to Abbott's catalogue, some two hundred authors have written upon the resurrection, and two or three thousand have variously presented the subject of man's nature and destiny, but it does not appear (if we except a pamphlet published in 1704, against some who denied the resurrection of the impious; who or what they were I do not know,—not written in English) that the coming forth of the wicked to meet their destiny, whatever it might be, has ever been controverted. But it is now ascertained beyond doubt, it is claimed, that they are not to be raised; that the church have all been wrong in their belief, having been led into a delusion, we must conclude, by receiving the plain and literal declarations of the Scriptures *as true.*

But why, since this is a subject that is purely doctrinal and not prophetical, may it not have been as correctly understood in the past centuries as in our time? Would not a claim to the contrary appear doubtful and suspicious? And is there any evidence that the Bible in presenting its doctrines makes this an exception to its usual method, so that the real truth is exactly contrary to what its plain language imports? Would not the Bible seem to be at fault if it had by its plain and literal statements always misled the church? Would it have sustained its reputation for "making wise the simple," and guiding the meek into all truth? And who now from reading it, would not surely understand it to teach just what the church in the past have, that all men would be raised from the dead? It is true that very many christians have entertained erroneous views upon other subjects, particularly upon the nature of man, but this was because they had regard to heathen traditions instead of the Bible. It cannot be said they were deceived by declarations of Scripture; they were not led to adopt such views by the plain testimony of inspired writers, for not one has been found to have said or intimated that man was immortal, but quite the contrary.

But upon the subject of the resurrection they have adhered to the inspired testimony, instead of tradition; hence the uniformity of their faith. How, then, is it so clearly discovered that the unjust are not to be raised? For this "new light," which some think shines with such brilliancy, it appears we are altogether indebted to those brethren who, by their faithful and persevering efforts to "advance in knowledge, and by the exercise of their skill and ingenuity in "making every thing clear," have (in a manner which is to them on the whole satisfactory, though not without its difficulties, they say) "brought out this great truth;"—though I marvel that the one who was chiefly instrumental in bringing it out so soon abandoned it, and now teaches the immortality of the soul.

But the methods by which they have obtained such "light," or reached such a conclusion, are very surprising, and if I thought they were correct, I should be greatly perplexed. I could have very little respect for or faith in the Bible. And if it is allowable to take such liberties in the disposition of the sacred oracles that refer to the wicked, why not the same when they refer to the righteous? And then what becomes of our hope? As Bro. Storrs upon this same subject once said, "The method of interpreting Scripture on which this theory depends, unsettles all faith in the Bible, and saps the foundation of christianity." And according to this method, I am certain that the Bible would be of very little use to me. For in that case, we have all been grossly deceived. And what can with certainty be relied upon? For I understand that the foundation on which our hope of future life rests, is God's faithfulness in carrying out or perfecting his whole revealed purpose, and if the resurrection of the entire race is not involved in that, I do not know of any thing that is; and if there should be a failure here, of course I could have no assurance of the rest being accomplished.

But I am well persuaded that our well meaning brethren have not obtained a correct view of the subject, and that the truth, after all, is just what the Bible in plain language affirms, and what all christians have ever believed, and that no part of God's doctrinal truth has been revealed in such a way as to have led every body into error.

Hartford, Ct. S. HALL.

For the World's Crisis.

THE DEGENERACY OF THE RACE SINCE THE FLOOD.

In Genesis 8 : 13, we read of Noah that he removed the covering of the ark, and looked, and behold the face of the ground was dry; when God commanded him to go forth of the ark, with his wife, and sons, and sons' wives, and every living thing, that they might breed abundantly in the earth, and be fruitful and multiply therein. Noah did as God commanded, and He blessed him, as we read—"And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth." The sons of Noah were Shem, Ham, and Japheth. We read that unto them sons were born there; names we shall not attempt to present in this article, except Nimrod, who became the first monarch. See Gen. 10 : 8–10. "He was a mighty hunter before the Lord, and the beginning of his kingdom was Babel." Babel was the beginning of Babylon. Tytler says that Nimrod built Babylon about one hundred and fifty years after the deluge. See his History, p. 17. Beside building Babylon, we notice in Gen. 10 : 10, that he founded Erech, Accad, and Calneh. Out of that land, we read, went forth Asshur, or Assur, who built Nineveh, which became the capital of the Assyrian empire. It will also be noticed, from Gen. 10 : 10–12, that other cities were founded by Asshur. And we have here also brought to view the generations of Noah and the names of his sons. "These are the sons of Shem, after their families, after their tongue, in their lands, after their nations, . . . after their generation in their nations, and by these were the nations divided in the earth after the flood." "And the whole earth was of one language and of one speech; and it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there."

In reading from the first and second verses, it will be seen that they concluded to build a city, and a tower whose top should reach unto heaven; the enterprise being for the purpose of saving themselves from being scattered abroad in the earth. But God in his wisdom thought best to confound their language. In the ninth verse we read—"Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Their scattering resulted, says Weber, in the colonization of the three oldest divisions of the Globe—Asia, Africa, and Europe, forming themselves into different peoples and nations according to the varieties of their language. As men thus scattered, they ceased to worship the only true God, and substituted for their worship the sun and moon. As men dispersed themselves over the earth, the original belief in the one true God (monotheism) was lost, and fell into the worship of many deities (polytheism), adoring the visible works of creation (more particularly the sun and the stars of heaven), instead of their Creator; or else reverencing the operative powers of nature as divine beings.—*Weber.*

The heathen religion became that of the nations. Ps. 96 : 5—"For all the gods of the nations are idols." The priests, who conducted their religious ceremonies, pretended to have power given them by the gods to interpret dreams, and explain the extraordinary phenomena of nature. See Robbins' "History of the Chaldeans." The Chaldeans, properly so-called, were both the priests and the literati of the country. They were devoted to the business of religion, and pretended to skill in the prediction of future events. They dealt in charms, incantations, and explanations of dreams, and of the extraordinary phenomena of nature. p. 159. The priests were often called upon by the kings for information which they could not otherwise obtain. Nebuchadnezzar, king of Babylon, called upon the Chaldeans to explain to him a dream that he had forgotten. Dan. 2. Philip, king of Macedon, desired to know of the gods of his future success, and the priest replied. Philip did not lose sight of the conquest of Asia. Full of the mighty project he revolved, he consulted the gods to know what would be the event of it. The priest replied, "The victim is already crowned, his end draws nigh, and he will soon be sacrificed." Philip, hearing this, did not hesitate a moment, but interpreted the oracle in his own favor.—*Rollin, vol. 4, pp.* 5[illegible]–5.

Alexander the Great wished to know of the priests as to whether Jupiter had allotted to him the empire of the world. He being come into the temple, the senior priest declared him to be the son of Jupiter, and assured him that the god himself bestowed this name upon him. Alexander accepted it with joy, and acknowledged Jupiter as his father. He afterward asked the priest whether his father Jupiter had not allotted him the empire of the whole world. The priest replied that he should be monarch of the universe.—*Rollin, vol. 5, p.* 159.

The above extracts prove David correct in his statement—"For all the gods of the nations are idols."

Having shown from history how the race for a time degenerated from the worship of the true God, I wish to present the *cause.* Paul says in his letter to the Romans (1 : 21), "Because that when they knew God they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish hearts were darkened."

Who were the authors of idol-worshiping? "It was the universal sentiment, both of the church and of heretics, that the demons were the authors, the patrons, and the objects of idolatry. Those rebellious spirits who had been degraded from the rank of angels, and cast down into the infernal pit, were still permitted to roam upon earth, to torment the bodies and to seduce the minds of sinful men. The demons soon discovered and abused the natural propensity of the human heart towards devotion, and, artfully withdrawing the adoration of mankind from their Creator, they usurped the place and honors of the Supreme Deity. By the success of their malicious contrivances they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible,—the hope of involving the human species in the participation of their guilt and misery. It was confessed, or at least it was imagined, that they had distributed among themselves the most important characters of polytheism, one demon assuming the name and attributes of Jupiter, another of Esculapius, a third of Venus, and a fourth of Apollo; and that, by the advantage of their long experience and aerial nature, they were enabled to execute, with sufficient skill and dignity, the parts which they had undertaken. They lurked in the temples, instituted festivals and sacrifices, invented fables, pronounced oracles, and were frequently allowed to perform miracles. The Christians, who, by the interposition of evil spirits, could so readily explain every preternatural appearance, were disposed and even desirous to admit the most extravagant fictions of the Pagan mythology. But the belief of the Christian was accompanied with horror. The most trifling mark of respect to the national worship he considered as a direct homage yielded to the demon, and as an act of rebellion against the majesty of God."—*Gibbon, vol. 1, p* [illegible] 523.

Besides the sentiments of the primitives and heretics, let us notice what Paul has to say of the Gentiles who worship idols—"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10 : 20, 21.

What effect had the first advent of the Savior upon devil-worshiping? Let us notice the extent of it. The historian says, "An evil one was supposed naturally to reside in every person, who was the author and source of all the corrupt dispositions and unrighteous actions of that person. The driving out of this demon was therefore an essential property of baptism." If every one, then, possessed a demon, and that demon must of necessity be cast out before being baptized, we must conclude, then, that in one day three thousand were cast out; for we read (Acts 2 : 4) that "they that gladly received the word were baptized," and the same day three thousand were added to them. The revival did not end there. It continued; and "the Lord added to the church daily such as should be saved." How many embraced the Christian religion from the day of Pentecost and onward through the apostolic age? Many must have embraced it, as the gospel was propagated into every part of the then known world. See Col. 1 : 23—"If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister." Thus Paul says that he was made a minister of that gospel which was preached to every creature which is under heaven. Those who believed the gospel, abolished their idols. Read 1 Thess. 1 : 9—"For themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and the true God." Thus the Thessalonians, on hearing the gospel, abolished idols, and from thence forward served the living and true God, and went on to "wait for his Son from heaven, whom he raised from the dead, even Jesus."

Thus the advent of the Savior resulted in the casting out of many demons. But not *all* received the gospel; for, says John (1 Ep. 5 : 19)—"And we know that we are of God, and the whole world lieth in wickedness." The Savior did not say—Go ye into all the world, and preach my gospel, and that all would believe it; but, that those who believe and are baptized shall be saved. Paul never looked for a better condition of things prior to the setting up of the kingdom of God in the earth, than existed in his day. Looking down the stream of time to about when Jesus might be looked for to return from heaven, he wrote the following to Timothy: "Now the Spirit speaketh expressly that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4 : 1. Here he predicted a revival of the same demonism which existed in his day. This prediction does not allude to heathendom, but to Christendom; as he says they shall fall away from the faith. Who can fall away from the faith? Certainly those who are in the faith. Has this revival begun yet? Yes, in Spiritualism. It began in 1847, in the following way:

The spirits commenced their manifestations in this country by knocking on the door of a house occupied by Mr. Michael Weekman, in Hydesville, Acadia, Wayne county, N. Y., in 1847. Mr. Weekman says that one evening, about the time of retiring, he heard a rapping on the outside door. On opening it he found no one there. He went in for the purpose of retiring, and just before getting into bed heard the rapping repeated. He quickly opened the door, went out and looked around, but found no one. It being frequently repeated, he took hold of the door-latch, and as soon as the knocking was repeated, he sprang out, went round the house, but no one could be found.

One night, a little girl about eight years old was heard to scream; the family ran to her, and as soon as she was able to relate facts, she said she felt something like a hand on the bed and all over her, but was not alarmed till it touched her face. It felt cold. It was some days before she recovered her equanimity. The next family who resided in the house was that of Mr. J. D. Fox. Both Mr. and Mrs. Fox were members of the M. E. church, well known, and of unimpeachable character. They moved into the house where Mr. Weekman had lived, in Dec., 1847, and in March, 1848, first heard the noise. The knocking was so strong as to jar the floor. It was first heard one night, just after the family (except Mr. Fox) were in bed. It continued till they went to sleep, and they were unable to detect the cause. From that time it was continued each night. The 31st of March, the family retired early, and soon heard the knocking. A little girl, twelve years old, endeavored to imitate it, by snapping her fingers, and a response was given by knocking as many times as she snapped. When she stopped the sound ceased. Another girl said, "Now do as I do," and began to strike one hand with the other; the knocks were repeated as before.

When intelligence was thus manifested, Mrs. Fox requested it to count ten. It did so, by rapping ten times. It also, by request, counted the ages of the children correctly. Mrs. Fox questioned it as to its identity. When asked if it was a human being, it was silent.

"Are you a spirit?"

Two raps were given.

"Are you an injured spirit?"

Two raps as before were given. It was finally ascertained that it purported to be the spirit of a pedlar, who had been murdered in that house for money—five hundred dollars—at the age of thirty-one; and that he had left a wife and five children, and his wife had been dead about two years. The neighbors were then, by consent of the spirit, called in, and the questions continued. From this family the manifestations have spread all over the United States and Canadas.—*Daniels' Spiritualism, pp.* 13–15.

The rapid growth of spiritualism is without a parallel. The following statistics show the number of its adherents, and their books, periodicals, etc., prior to 1863:

There are now in America five hundred public mediums who receive visitors; more than fifty thousand mediums who are reliable in select circles, but are not before the public; about one hundred periodicals; more than five hundred books and pamphlets; five hundred speakers who are considered special public advocates; more than one thousand are regarded as only occasional; nearly two thousand places are opened for public circles, conferences, or lectures, and in many places there are flourishing Sunday Schools. The decisive believers number about two millions; the nominal, five millions; on the eastern continent their number may be reckoned as one million. *See Plain Guide to Spiritualism.*

But the numbers thus given are but a handful compared with their numbers at present. Many even good persons are falling in with the great satanic delusion.

Spiritualism is again brought to view in Rev. 16 : 13, 14—"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This accords with Paul's statement—"Giving heed to seducing spirits and doctrines of devils." These spirits are said to work miracles. Does spiritualism work miracles? Yes. I might cite the reader to many extracts, if necessary, but one will suffice, taken from an English work, entitled "Spiritualism and Signs of the Times."

"A lady living a few miles out of Bridgeton is asserting not only her power with the spirits in common with all spiritualists, but asserts that she can and does pass out of the body and go to Scotland and elsewhere, leaving her body at home. She says that she or her spirit passes through walls, doors, etc., without the slightest difficulty, and she ascends to the spirit world above, and has close communion with Jesus Christ and those who are gone there. She professes to call at her bidding any with whom she wishes intercourse. She and a few other bodies of the same class can tell you that they take the Sacrament together at all stated times. When this lady or her friends meet to take the Sacrament, they affirm that the Lord Jesus himself in person sits by them. Jesus then bringing grapes and placing on the table around which they are sitting, they all partake of the grapes together."

Spiritualism, or devilism fully developed, is brought to view in Rev. 13 : 11–15. It is symbolized by a two-horned beast. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

In the fifteenth verse we notice that it had power to give life unto the image of the beast. The beast here spoken was before the two-horned beast, and the image should speak and cause that as many as would not worship the image should be killed. The two-horned beast thus symbolizes the development of spiritism, or devilism.

Paul in his epistle to Timothy informs him that spiritism, or devilism, should arise in the last days. Has it arisen? If so, then we can say emphatically that we are living in the *last days.* THOMAS J. WHITECAR.

HIS SECOND COMING.

"Could christians watch ten thousand years,
Before their Lord himself appears,
Yet as he then shall come at last,
'T were wise, through all the ages past,
To have watched, and waited, and have borne
The scoffer's jest, the worldling's scorn;
But those who watch not in the day,
Will surely sleep the night away.
Lord, make me at all times awake,
And, self-denied, thy cross to take,
Robed for thy nuptial feast in white,
With lamp in hand, and burning bright,
Nor lack of precious oil be mine,
When the loud cry, 'Arise and shine,'
Proclaims thee come in bridal state,
And when preparing is too late."

For the World's Crisis.

MENE, TEKEL.

The angel promised to tell John the mystery of the woman, and of the beast that carried her, which had the seven heads and the ten horns. The seventeenth chapter of Revelation is divided thus: 1. The introduction. 2. The version. 3. The interpretation as given by the angel.

In the interpretation the angel informs John that the woman here brought to view is that *great city* which reigneth over the kings of the earth. The woman then in this case represents an apostate church, and is said to be the mother of harlots, and abominations of the earth, and she is said to be drunken with the blood of the saints, and of the blood of the martyrs of Jesus, her golden cup full, etc. I think there is no doubt as to what this woman represents—the "Roman Catholic church," a corrupt ecclesiastical body, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." In the first verse of this chapter the woman is said to sit upon many waters. But in the third verse we are told she sits upon the beast. How is this apparent discrepancy to be reconciled?

I view, that during her judgment period, she sits upon the many waters, which are said by the angel to represent peoples, and multitudes, and nations, and tongues, and this period of judgment is the same as brought to view in Daniel 7 : 26, "To consume and to destroy it unto the end." I view this judgment commenced at the time the woman lost her civil power, between A. D. 1792 and 1809. And from that time onward her position has been that of sitting upon the *many waters.*

This corrupt woman has been weighed in the balances and found wanting. The handwriting has been distinctly written. The kingdom has been numbered and finished, and the intoxicated mass of this vile institution await the hour of execution, when she shall be utterly destroyed in a lake of fire burning with brimstone.

This woman, then, represents an apostate church. The centre of her operations is at Rome, a city in Italy; about her (on the old Roman earth) are located the kingdoms that have aided and supported her during her days of cruel persecution. It is upon this same territory we may look for the visitations of God's last judgments upon these cruel despotic powers, and also upon the apostate church. This is the place where the beast and the kings of the earth (old Roman earth) are said to gather themselves together for battle against the Lamb.

In connection with the woman, there is brought to view a scarlet-colored beast, with seven heads and ten horns, upon which the woman is said to be seated. What beast is this? Though this beast has some points of resemblance with the seven-headed beast of Rev. 13, yet it is sufficiently distinct. The leopard beast has crowns on his horns. The scarlet-colored beast has no crowns at all, and is therefore a distinct beast; and it occupies in its main features an entirely distinct period in prophetic time, though found on the same territory. This beast ascends from the bottomless pit (abyss), and is to go into *perdition*—be destroyed. It is "full of names of blasphemy." "It was," "is not" for a time, and then "is" fully developed under the seventh vial. Rev. 16. They that dwell on the earth will wonder, think it a marvellous affair, and that great things are to be accomplished by it for good to the world,—except those whose names are in the book of life; these will understand, because watching the part this beast is to act, and its end. Rev. 19 : 20.

This beast "is the eighth" government, in a certain line, and yet "is of the seven" that constitutes the whole line of government. It is said of the ten horns upon this beast, that they had received no kingdom as yet, but received power as kings one hour (same hour) with *the beast.* These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them.

This locates the chronology of this event we have brought to view in Rev. 19 : 19, 20. *The beast* and the kings of the earth (Roman earth) and their armies gathered together to make war against him (the Lamb) that sat on the horse, and against his army. And while they are thus arrayed, the beast is taken, together with the false prophet. These both are cast *alive* into a lake of fire (destroyed.) There will be at the end a live beast, a beast in existence.

The beast, and the two kings brought to view in Rev. 17, I view to be the same as spoken of in Rev. 19 : 19. Their works are the same, and the end of the beast is *perdition* in both places. The several different beasts brought to view in Rev., represent a civil government. In relation to this, one writer says—"There was one *great, formidable power,* having essentially the same origin, though manifested under somewhat different modifications; to one and all of which might in their different manifestations be given the name *beast.* I understand by the term *earth,* "kings of the earth," the old Roman empire, otherwise, "Catholic Europe," those powers which have committed fornication with the harlot woman. These will be destroyed, but they will be the means, first, of her destruction. Rev. 17 : 16. *Burn her with fire.*

The same that was once written upon the wall of the king's palace, just before the destruction, or fall, of old Babylon, is *now* written concerning Babylon the great; otherwise, mystical Babylon—*Mene*—"God hath numbered thy kingdom and finished it." *Tekel*—"Thou art weighed in the balances, and art found wanting" (and thy kingdom is to be given to another).

Time will develope some things that we do not now fully understand. But if we watch, and have on *pure garments,* we shall know all in due time. We may look for a wonderful manifestation shortly; but if we *watch,* we shall not be terrified, our names being written in the book of life from the foundation of the world.

There is more we would like to say about this beast of Rev. 17, but we think it best to wait till things are more fully developed in "Catholic Europe." I view there is but one more development, and this is at hand, in the midst of which the Lord will personally and visibly appear to gather his elect. I view this is a most *solemn* time in which we live. Who is there that will be found *awake* when the Savior appears in his glory, and *loving* his appearing? J. E. CLARK.

For the World's Crisis.

REDEMPTION.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—LUKE 21 : 28.

We have reason to rejoice that we are not left to grope our way in darkness amid the perils of these last days, while cold-hearted, worldly-minded professors of religion are joining hand in hand with the world, eating and drinking with the drunken, and denying the coming of the Lord. But when we turn our attention to the word of God, we see that these things must needs be, that every jot and tittle of his word may be fulfilled. We may well lift up our heads and rejoice, for we are living in the last moments of time. Jesus says (Luke 21 : 28)—"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." To what things did Jesus have reference? To the signs in the sun, moon and stars; to the distress of nations, and roaring of sea and waves. Have any of these signs transpired? Yes, every one, as every candid person knows. We are therefore compassed about with a great cloud of witnesses, proving the coming of Jesus is close at hand.

The sun, moon and stars are witnesses of his coming. The distress of nations with perplexity, and the sea and the waves roaring, witness to that event. The clarion of war, the waking up of mighty men, and the deadly carnage and strife, all witness to the near approach of the Son of God. All who are scoffing and saying "where is the promise of his coming?" are witnesses against their own souls that this world will soon be wrapped in flames, and the enemies of the Lord be consumed.

But there are other witnesses, unlike these, who have filled and trimmed their lamps, and with loins girt with truth have gone forth to meet the Bridegroom. These are "not in darkness, that that day should overtake them as a thief;" they love their Lord's appearing, and are rejoicing in the blessed hope.

God speed you on your journey. I hope to be gathered with you in the kingdom when Jesus comes. I love his appearing; I am tired of earth's wickedness; but, blessed be God, he is not slack concerning his promises, and although wicked men put far away the evil day, yet we will trust in God's word. Yes, Jesus is coming, robed in glory, with all his angels; in kingly majesty, to bring redemption to his people. Then the graves will be robbed, the dead live and the "children" be free.

Then come, O Mighty One! Sweep away the refuge of lies. Restore earth to its Eden beauty. Let the earth be filled with thy glory. Then shall the children rejoice and praise thee eternally.

Beloved, looking for Jesus, take courage. The prize is ahead, the victory is ours. Onward! soldiers of Jesus. Army of the living God, shout victory over death, hell and the grave! Press forward in the name of Jesus, and be saved when he comes.

Soon the trumpet shall sound and the dead shall awake,
For the Bridegroom is coming again;
Then the saints of the kingdom possession shall take,
And with Jesus eternally reign.

GEO. W. HOWARD.

For the World's Crisis.

TEST QUESTIONS,

FOR THOSE WHO BELIEVE IN THE IMMORTALITY OF THE SOUL.

1. Where is the chapter and verse in the Bible that speaks of an immortal soul, spirit, or entity in man?

2. Where is the chapter and verse that gives us the plain record of the creation or organization of an immortal soul, spirit, or entity?

3. Where is there any proof that God created an immortal soul, spirit, or entity, and when created, created it in his now immortal and incorruptible image?

4. If such a creation exists, and in God's own image, can such an immortal creation *die* a moral or literal death? Can God, Christ, angels, and saints made immortal at Christ's coming, die either of these deaths?

5. When God created the man Adam of the dust of the ground, did he breathe an immortal soul, spirit, or entity, possessed of consciousness and all the attributes of reason and intelligence, into his nostrils?

6. Must the creature man, or the human organization, have an immortal soul, spirit, or entity, in order to run this human, earthly machinery, causing it to develop thought, reason, judgment, and intelligence?

7. If such an immortal soul or spirit exists, where is the proof that it is ever called a being, man, person, or creature?

8. If such an immortal soul, spirit, or entity exists, as some suppose, did it commence its history with the new-born infant body, without knowledge?

9. If such an immortal, immaterial soul or spirit exists, does it grow and magnify itself, as the infant body grows; or is it perfectly *compos mentis* when created?

10. Can such an immaterial, spiritual existence ever *forget* any event, circumstance, or knowledge, which it has gained by strict application to the study of the various sciences extant?

11. Can immortal souls or immaterial entities, as are supposed to exist, ever become insane, or raving maniacs?

12. Can these souls, spirits, or entities, be seen or perceived by any of the five senses with which God has endowed man? If so, which? or, in other words, are they material, or immaterial? and do they occupy space?

13. How many millions of such souls must be congregated into one compact body, in order to be seen by the most powerful microscope ever invented by man?

14. How many varieties of immaterial entities are there? There seems to be almost an endless variety of imperfect minds in the world; a gradation from the king on the throne to men of small minds, or no minds at all.

15. Where is the proof that God placed such entities on probation for the development of character and for reward and punishment?

16. Why do the Scriptures of truth talk so freely and so much about mortal man, corruptible man, earthly or fleshly man, dying man, man born of a woman, and yet in no instance mentions an immortal soul or superadded entity?

17. Where does God by sending his Son into the world to redeem a race of mortals, ever make any arrangement or atonement to redeem immortal or immaterial souls, or spirits, said to be contaminated by sin?

18. Can immortal souls or spirits be diseased, contaminated, destroyed, die, or suffer pain? If so, what safeguard have we, when all of God's saints at the resurrection of the just are made immortal, against suffering the same misfortunes?

19. While the terms soul and spirit occur hundreds of times in the Scriptures, where do you ever find the word "immortal" connected with either of these?

20. If the soul is immortal and deathless, why do the Scriptures invariably represent the soul of man as being subject to death and destruction?

21. If the soul or spirit of man is an immortal thing and a part of God, as many claim, does that govern or control the human organism? If so, is the man formed of the dust guilty of any crime under heaven? Does not this view make God the originator and propelling force of all the errors, sins, and blasphemy in the world?

22. If the doctrine of endless misery be true, and the question which precedes this one be orthodox theology, will God *torture* millions of parts of himself in a furnace of fire, where there will be weeping and gnashing of teeth?

23. Does not the doctrine of immortal-soulism produce more skepticism, errors, and delusions, and multiply more infidels, than all other doctrines combined?

24. Is not the preaching of the doctrine of the immortality of the soul, by its adherents, doing more in this our day to overthrow the Bible and christianity, than all the Tom Paines, Voltaires, and Bolinbrokes on the face of the earth? I heard Warren Chase, of Boston, state in Bryan Hall, Chicago, Ill., that there were *tens of thousands of spiritualists* in the various denominations in our land, that are "ready to leave their churches and flock to our standard, so soon as we [spiritualists] are an organized people." How came tens of thousands of spiritualists in all these churches? Judge ye. A word to the wise is sufficient. A. N. SEYMOUR.

— Good actions avail nothing, if the soul be unrenewed. You may stick figs, or hang clusters of grapes upon a thorn bush; but they cannot grow upon it.

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, January 25, 1871.

THE WORLD'S CRISIS.

LIBERAL OFFERS FOR 1871.

VALUABLE PRESENTS!

The Best Sewing Machine,
The Best Illustrated Dictionary,
The Best Books, and the Best S. S. Paper.
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FOR NEW SUBSCRIBERS,
TILL THE FIRST OF JUNE.

The World's Crisis, a copy of which, dear reader, you hold in your hand, and which, for so many years, has been the leading and most widely circulated herald of the Coming King, is to-day, we trust, a welcome visitor in more than nine thousand homes, and is doubtless read every week by not less than forty thousand readers.

But do you not, dear reader, loving as you do the precious truths for which this paper has so long and so successfully fought, do you not think that this number is far below what it *ought* to be, and very much less than it *might* be, if but a little effort were faithfully and earnestly made by every one who now takes it? Do you not feel, in these last moments of time, when the Judgment of the Great Day is so near, and thousands are perishing for lack of knowledge, that it ought to be *more than doubled*; and that, if it were only in your power, you would, at once, and to-day, multiply its circulation and usefulness a hundred-fold? No doubt this is your feeling, and you would gladly do it, if you could. But suppose that you, and every one else of its nine thousand subscribers, or of its forty thousand readers, should take hold at once, faithfully and in earnest, and do all that you can towards that end, during the next four months, and as much longer as you may; what do you think would be the result? Would not its circulation, and the good it might do, be more than doubled in that time by your faithful efforts and the help of God? Is there any doubt of it?

The skies are full of omens of coming judgment, and men are looking fearfully for the things that are coming on the earth. They are waiting for you to speak to them. Will you? Hundreds of your brethren, too, who are waiting, as you are, for "the Hope of Israel," are without the strengthening, cheering visits of this many-tongued messenger of the Coming King. You will do them, and others through them, good, by introducing it to their hearts and homes.

We know that you will gladly do this, and all that you can, for the love that you bear to Christ and his cause, as you have, many of you, so nobly and so well, in time past; and if, again, you will give your time and labor to this work, the Lord will surely reward you when he comes. But, in advance of that, as a token of our appreciation of your kind efforts, we trust you will be pleased to receive from us YOUR CHOICE OF ANY ONE OF THE FOLLOWING PRESENTS for the new subscribers which you shall have obtained for *The World's Crisis and Second Advent Messenger* before the 1st of June.

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Things to be Remembered.

In raising your list—the names may be obtained from as many different places as you please, and the papers will be mailed by us to each separate address.

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Keep a list yourself of all names and monies obtained by you and forwarded to us, with the date when sent.

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When you have got all the names you can, and want your premium, send us a full list of all the names, addresses, and monies you have sent, so that we may compare them with our books; then we will send you whatever premium you may select from the catalogue,—the Sewing Machines and Webster's Dictionaries by express, at the expense of the receiver, and the other books by mail, postpaid.

Monies, if under $5.00, may be sent by letter at our risk. If a larger sum, and under $25, send a Post-Office Money Order, or Registered Letter. If $25 or more, send a Bank Draft, or Money Order, payable to the *order* of GEO. T. ADAMS, Boston, Mass. All sums of $5.00 and over, sent in any other way than above directed, will be at the sender's risk.

All letters and remittances for premiums should be addressed to the Business Agent, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, *Miles Grant, Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent*,
Advent Chris. Publication Society.

MATERIAL AND IMMATERIAL.

Every thing that has a *name* is either material or immaterial; either an entity, or a property of an entity; a personality, or an attribute of a personality. By *entity*, we mean a "real being or existence." By property, we mean some peculiar *quality* of the entity, which exists because of the existence of the entity. By attribute, we mean the same thing, though perhaps more properly applied to living, intelligent beings. Property and attribute are used as synonymous terms. When we speak of an apple as being sweet or sour; of a body as soft or hard, heavy or light, dense or porus, tough or brittle; these are properties of the bodies named. Love, mercy and justice, are attributes which can exist only in living, intelligent agents, entities, or personalities. These properties, or attributes, do not exist after the entity, or personality, is destroyed.

Pain, sorrow, hatred, thought, life, desire, sympathy, etc., are properties of certain living entities; but when the personality is destroyed, these peculiar properties perish at the same time. No property can exist any longer than the material organism of which it is an attribute. Attraction, caloric, weight, elasticity, density, etc., are properties of bodies; but they never exist independently of material organisms. In other words, all properties, or attributes, of entities are immaterial, and never exist any longer than the bodies to which they belong. For instance, if a being feels pain, sorrow, or joy; love or hatred; all those attributes cease when that personality is no more. No attribute, or property, ever can exist by itself; any more than we can have a shadow without a substance, or a hole in a body after the body is entirely destroyed.

No amount of immaterial properties, or attributes, can make a material, personal entity. Hence, love, thought, desire, life, patience, meekness, mercy, justice, etc., have no existence, but in name, without a real, personal entity. In the case of our Creator, mind and personality are co-eternal; as in man mind and personality are co-extensive. They begin together, and the mental properties never extend, or exist, beyond the life of the physical constitution.

All personalities are organized bodies. All immaterial things are but properties of material bodies, and cease with them. The mind of man is not an entity, but a collection of attributes, or properties, peculiar to that wonderful organ called the brain; hence when that is deranged or destroyed, the mind is also deranged or destroyed. It is as impossible for man to think without an active brain, as to live without breathing.

No attribute of an object is an entity; neither is it a component part of that with which it is connected. The weight of water is not water; the motion of a watch is not a watch; the soul *of* a man is not a man. In these cases, "weight," "motion," and "soul," are only attributes of the bodies. When we speak of the soul *of* a man, we mean either his life, or a state of feeling; and either of these are immaterial properties, which exist no longer than his personal organism. When we say man is a soul, then the word soul stands for man as a personal entity. This is a common use of the word in the Scriptures.

No property, or attribute, is organized, and, therefore, cannot be an entity. No entity can ever become a property. No collection of properties can make a personal entity; hence the mind, which is a collection of mental properties, such as memory, love, hatred, reason, desire, etc., resulting from the action of a material organ, can never make an entity; or a personal, intellectual, moral agent. No attribute has an independent, conscious existence.

RECEIVED.—"Earnest Christian," "Advent Christian Quarterly," "Our Young Folks," "Arthur's Home Magazine," "Children's Hour," Peters' "Musical Monthly," etc., etc.

☞ The promises in the Bible are not made to one act, but to the continued habit of prayer. It evinces more depravity not to repent of a sin, than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterward. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

CALIFORNIA MEETINGS.

Our meetings in San Francisco are now (Jan. 10th) *most deeply interesting*. A very great interest is awakened, and new ones are starting every day. We have meetings every afternoon and evening. The people are astonished at what the Lord is doing.

The following are the reports in the *Alta California* of the meetings for the last two evenings. The *Alta* occupies a very high standing in California. When speaking of the meeting Sabbath evening, the reporter of the *Alta* says:

Every foot of sitting and standing room, both on the floor and in the gallery of the Minna-street church, was occupied last night, and hundreds of persons who came to hear the preacher were unable to obtain admission. The channel railing and the pulpit steps were appropriated by the audience, and even the platform itself was so far occupied that the speaker had barely sufficient space in which to move from the centre of the desk to the wall on which the prophetic chart was suspended. An acquaintance and reliable gentleman remarked to our reporter that he remembered when Elder Grant commenced preaching in Montreal, Canada, to an audience of less than fifty persons. At the close of his mission he held discussions and revival meetings in the largest hall in the city, capable of holding nearly four thousand persons, which was densely crowded.

The Elder delivered the last of his first series of discourses on Bible prophecy. He briefly recapitulated the interpretations more fully presented in preceding lectures; declaring that the golden head of the image seen in the dream of the King of Babylon, which Daniel explained, symbolized the Babylonish Kingdom: that the breast and arms of silver represented the Medo-Persian Kingdom; that the belly and thighs of brass represented the Kingdom of Grecia; and that the legs of iron and clay, represented [illegible] to demonstrate that the four beasts described in the seventh chapter of Daniel also represented the four great Kingdoms or Powers symbolized by the image of gold and silver and brass and iron and clay. He then proceeded to connect John's Revelation and prophecies of Daniel. This he did by showing the identity of description respecting the little horn that grew upon the head of the fourth beast, and the seven-headed dragon and the seven-headed beast seen and spoken of by John. The main topic of the lecture was the Scarlet Woman whom John saw sitting upon a beast having seven heads and ten horns. This woman, the Elder contended, represented the ecclesiastical power of Rome. He declared and argued that the bloody dragon, having seven heads and ten horns, represented the Roman power in Pagan times. He stated that Pagan Rome put to death over three millions of Christians. He argued that, according to the [illegible]th and 18th verses of the 17th chapter of the Revelation, the woman represented the ecclesiastical power in the seven-hilled city of Rome. Referring to the intervening verses he argued a literal fulfillment in the division of Italy into ten kingdoms. In the symbolic imagery of the Bible, a beast always signified a civil power, while a church was frequently represented by a woman. To prove this, the Elder quoted several passages of Scripture. The churches of Samaria and Jerusalem were both represented by two women—in the prophecy of Ezeckiel. A pure church was represented by a virgin. Paul's declaration of espousal was quoted. Christ declared himself the Bridegroom; the church, the bride. Italy was divided into exactly ten kingdoms or provinces after Austria was driven out of Italy by Napoleon III. These were represented, the Elder contended, by the ten horns spoken of in the sixteenth verse of the book and chapter above named. They were to hate the woman clothed in scarlet, and were to make her desolate and naked. The Elder then recited and dwelt upon recent events in history, which he believed corresponded with prophecy in Rev. 52. Daniel said that the horn that grew up in place of the three horns plucked from the head of the beast representing the fourth Kingdom spake "great things." The Elder referred to the decree of Papal Infallibility as in his view supporting the assertion that the ecclesiastical power of Rome was meant by that horn. And, quoting the latter part of the seventh verse of the 18th chapter of John's Revelation, he referred to the exultation at Rome on the announcement of the dogma. He spoke of and gave some details concerning the riches of the Church of Rome up to the time when her temporal power was taken away altogether by Victor Emmanuel. Her great wealth, he argued, made her correspondence to prophecy still more plain and indisputable. His conclusion was that after the temporal power of the Roman Church was absolutely and entirely taken away, the prophecy in regard to the ten kingdoms signified in Revelation. Chap. 22: 12, being first fulfilled, the "Marriage Supper of the Lamb" was near at hand. He quoted: "For true and just are his judgments, who hath judged the great harlot. . . . Let us be glad, and rejoice, and give glory to Him, for the marriage of the Lamb is come. . . . Blessed are they who are called to the marriage supper of the Lamb." The woman in scarlet is to be made desolate and naked and her flesh is to be eaten by the ten Kingdoms of her homestead that hate her. Then, according to Daniel shall come "the end of the world;" then, according to John, shall come the first resurrection. We are now in the very last days of the world. So reasoned the Elder. He said that there was nothing in prophecy now remaining for fulfillment before the Kingdom of Christ should be set up on earth, except what further of "desolation" God purposed should be wrought in time against the woman described in the 17th chapter of the book of the Revelation.

The Elder announced that he should preach at the same place to-morrow evening; the subject being, "The signs of the times—as foretold in Scripture; indicative of the nearness of the Second Advent." Friday evening next he will deliver a discourse on the scarlet colored beast on which the woman is described as sitting; showing its prophetical significance. He also announced that he would this evening and next Wednesday and Thursday evenings, engage in discussion at Dashaway Hall on the nature of man;—whether he is by nature possessed of immortality, and whether the dead are conscious. Mr. H. J. Loveland will assume the affirmative. The discussion will commence precisely at seven o'clock and close at nine, and the speakers will occupy, alternately, twenty minutes. The admission will be free, but a collection will be taken up to defray the expense consequent upon the holding of the debate in a public hall.

At the close of the preaching and announcements, members of the congregation were invited to remain after the benediction, and join in a conference and prayer meeting. The pastor of the church, Rev. Mr. Bailey, stated that a revival had begun during the week; that many had risen for prayers, at the social meetings that had been held, and of these some had found peace in believing. He had invited Elder Grant to preach in the church at two o'clock Monday (this) afternoon, and had obtained his agreement to do so.

Last evening, we were obliged to move to Dashaway Hall, to accommodate the crowd. The *Alta California* reporter says this morning, Jan. 10th:—

Dashaway Hall was densely crowded last evening, to hear the announced discussion between Elder Miles Grant, of Boston, and J. S. Loveland, of this city, on the subject named above. In the absence of Rev. O. P. Fitzgerald, who had agreed to act as Chairman, Mr. A. L. Fitzgerald was called upon and consented to preside. It was announced that the speakers would occupy twenty minutes alternately, and the audience were requested to refrain from demonstrations of applause. Elder Grant offered a prayer.

The discussion was opened in the affirmative by Mr. Loveland. He congratulated himself on occupying the affirmative of the question, as in such a position he recognised in the audience before him not merely a mass of mortal humanity, whose entire existence or death was snuffed out like a candle, but intelligence that would live forever. He presented the proposition that man was a composite unity—composed of a soul or spirit and a material, physical body. His first proof was drawn from human language. The literature of all languages furnishes words expressing the idea of a soul and body, constituting the man. Science recognizes the visible and invisible: and it talks of matter and force. It recognizes a force and principle and life as inherent somewhere, which is in itself distinct from inert matter, which cannot move itself. It is invisible. All potential agents are invisible. They are in the dead substances which they move. In its classification into species, genus, orders, etc., it recognises a principle—an invisible principle or force, which is the basis of the classification. Religion also recognizes this duplexity in humanity as a composite unit. And, as the Jewish and Christian Religions were typical of all others, he would refer to them on this point.

In Genesis 2: 7, would be found the statement that man was formed from the dust of the earth, and that God breathed into his nostrils the breath of life. Given in common genuine English form, it would read that God breathed into Adam a living spirit. In the first chapter this man—or humanity—is said to have been created in the image or likeness of Deity. Does this "image," or likeness, have reference to the physical, or to the invisible, spiritual, soul part of man? Does it include his intellectual and moral nature? He asked his opponent to bear this in mind: Does the declaration that man was made in God's image, mean a physical or spiritual likeness, or both? God is said to be a spirit, in John 4: 24. From this, it is warrantable to assume that it was a spiritual part of man that was created in his image. If otherwise, the inference must be that Deity is a physical being. In Genesis 35: 18, Rachel's soul is described as "departing." Mr. Loveland proceeded to quote a large number of texts in support of his position. Among them, we note Psalms, xlix. 8; xxvi. 9; lxvi. 9; Micah, vi. 7; Matthew, x. 23; 1 Thessalonians, v. 23; Job, xxxii. 8; Luke, xxiv. 37–9.

Elder Grant read the verse: "God formed man out of the dust of the earth." If an entity was breathed into him, then there were two personalities. Then he could not be a composite unit. He believed man really was a composite unit; but argued that Mr. Loveland's theory was inconsistent with such a belief. If man has in him a soul which is a conscious entity after death, was it a conscious entity before he came into the world? To the statement that matter could not move itself, the elder made reply: Suppose a watch or music-box is wound up, by what is it moved until it runs down? The Elder argued that God the Father had a personality, occupied a local habitation and a place; was omniscient and omnipresent by his Holy Spirit. He showed that the same words, in the original, that were translated "breath of lives," in Genesis 1: 7, were used when speaking of the animal creation. The real question was whether it was really *man* who was made out of the dust of the earth, or whether there was a house made out of the dust in which the man lived. The words in Genesis rendered "living soul" (*nephesh chaiyah*) were first applied in Genesis as follows: "And God said, Let the waters bring forth abundantly the moving creatures that hath life (*nephesh chaiyah*.) The margin read "living soul." So all the animals in the water are "living souls." The same words were applied to beasts in Gen. 7: 22. The simple idea was that this breath of life was common to all living creatures, and hence, was properly called "the breath of lives." What is man? inquired the Elder. He answered: A living man is an organized being, made out "of the dust of the ground," having the breath of life." A *dead* man is the same being without the breath of life. The Scriptures showed that it was no more proper to call man a "living soul" than any other creature. He laid down and argued the proposition that that which is immaterial cannot exist independent of material organism, unless we except "nothing." Attraction, music, love, were immaterial; but they had no existence independent of a material organization. The Elder quoted from Herodotus to prove that the dogma of the immortality of the soul was derived from the Egyptians—as follows: "The Egyptians say that Ceres and Bacchus hold the chief sway of the infernal regions: and the Egyptians, also, were the first who asserted the doctrine that the soul of man is immortal."

The doctrine of a conscious entity in man, immortal, never dying, was the foundation for Bodhism, Brahminism, Purgatory, Spiritualism, the eternal torment of the impenitent wicked in hell, and other monstrous doctrines. Martin Luther stigmatised the doctrine as one of "the dung-hill decretals of the Pope." Kitto, in his Cyclopædia of Biblical literature renders Genesis 2: 7, as follows: "And Jehovah God formed the man dust from the ground, and blew into his nostrils the breath of life; and man became a living animal;" and remarks on the passage, "We should be acting unfaithfully if we were to affirm that an immortal spirit is contained or implied in this passage." Doctor Clarke says when commenting on Genesis 1, 24: "*Nephesh chaiyah* (living soul) is a general term to express all creatures endued with animal life, in any of its infinitely varied gradations." McCulluch, in his celebrated work on the "Credibility of the Scriptures," says that there is no word in the Hebrew language that signifies either soul or spirit, in the technical sense in which we use the terms, as implying something distinct from the body." The Elder, in his first and subsequent speeches, quoted a large number of texts, and claimed that from them directly, or by comparing the one with the other, he proved that "the soul" nowhere represents in the Bible a conscious part of man, existing as such when the physical organism is sleeping in death. He contended that the popular theology of the day, on this point, is sustained neither by facts, true philosophy, common sense, nor the Bible.

In following remarks, Mr. Loveland, in a very able manner, supported the current theological belief.

The audience paid the most profound attention throughout the discussion.

☞ I shall never forget the feelings I had once when climbing one of earth's great pyramids in Egypt. When half way up, my strength failing, I feared I should never be able to ascend to the summit or get back again, and I well remember the help given, even by Arab hands, to draw me on further, and the step I could not quite make myself, because too great for my wearied frame. The little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the summit, and breathed the pure air, and had a grand lookout from that lofty eminence. And so in life's journey, we are climbing, we are ascending. We are feeble. Every one of us, now and then, needs a little help, and if we have risen a step higher than some other one, let us from that eminence reach down for the brother's or the sister's hand, and help another to stand beside us; and thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—*Bishop Simpson.*

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AD'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AD'T.

NOW READY.

The Report of the Eleventh Annual Meeting of the Advent Christian Association, held at Chapin's Grove, Springfield, Mass., Aug. 23d, 24th, 1870; together with the Constitutions and By-Laws of the Advent Christian Association, and the Advent Christian Publication Society. Also a Catalogue of Publications, to which is added our recent Tract, "TIME'S FAREWELL."

The whole making a pamphlet of forty-eight pages. Our friends who have not received a copy, can be supplied on application to our office, or by addressing by mail; in which case, they may, if they please, enclose a two cent stamp to pay the postage. AD'T.

For the World's Crisis.

BOOK NOTICE.

"SYNCHRONOLOGY OF ANCIENT AND MODERN HISTORY." By S. Hawes.

This is a book which all ministers, historians, editors, writers, and literary men, will have when they can obtain it. It gives "the principal events in Sacred and Profane History, from the creation of man to the present time," with the dates of their occurrence, from what is believed the most reliable evidences. It supplies a place in the department of history not before filled. Whatever king, patriarch, governor, ruler, prophet, priest, pope, race, revolution, war, battle, or chief event in church or state, is found in books, is here packed in one book, with their dates. It contains about 3000 names of chief actors in the world's history, and an indefinite number of great events, with their times. When you see the book you will wish to possess it and obtain it. It is to be regretted that the author follows the exploded chronology of Archbishop Usher in the work, yet as that is the generally received standard, the book is not susceptible of the criticism it would be subjected to if the later and better chronology had been adopted.

The author shows wonderful reverence for infant geology, in a single remark. Here it is:—"It must be observed that by creation of the world, nothing more can be understood now than the introduction of the human race into it; the science of geology having demonstrated that it is utterly impossible to assign a date to its creation." But this does not harm the book. Price, $2.50.

I. C. WELLCOME.

The above work has passed into new publishers' hands, and the revised and improved edition is for sale at this office, and will be sent by mail, postpaid, on the reception of published price—$2.50.

This work is on our premium list. See first column on this page. AD'T.

WILL THE HEATHEN BE SAVED?

There is no escape from the conclusion that if the heathen were in a salvable state before the gospel was introduced into their midst, that instead of proving a blessing to them, it has proved a great detriment; for the majority of them reject it, and thereby deprive themselves of salvation—a result they would not have been exposed to had it not have been for introducing the gospel among them, from this premise. While it is true that those who are acquainted with the Divine law "shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2: 12, 16), it is also true that in the absence of a knowledge of the Divine law, they were "a law unto themselves, . . . their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2: 14, 15); and the only chance we can see for salvation on this principle, is for them to retain their infantile standing, never transgressing even the imperfect law of conscience; but how many would thus pass the test, it is hard to tell—probably not many—but this is certain, they had no true sense of *pardon* after having transgressed the only law that they had any knowledge of; hence, it is affirmed: "As many as have sinned without law, shall also *perish* without law" (Rom. 2: 12), which principle would doubtless debar the masses, at least, from entering the kingdom; so the gospel is a blessing, *offering pardon*. W. S.

SUPERIORITY OF THE ANIMAL ORGANISM.

It would be a difficult task to find a class of men who would seriously set up the claim that the human organism is inferior to the organism of the animal creation, and yet popular theology thus makes man inferior to the beast, when pressed from premise to conclusion; for it attributes all the intellect possessed by man, not to the physical man, but to an internal entity—a personality existing within, independent of the human organism—thus entirely depriving the physical orgnism of intellect, making it only the house of the thinker, and not the thinker itself; while at the same time it is admitted that, although animals do not possess internal entities to think for them, they exercise *will*, *caution*, *fear*, *love*, and *hatred*, which cannot exist independent of a degree of intellect. From this premise, it follows that if all these proofs of intellect exist in the animal organism, without an internal entity to originate them, or to do the thinking, and if none of these proofs of intellect exist in the human organism independent of an internal entity to originate them, the animal organism is made superior to man's, if being an organism that can think for itself, while man's organism is totally dependent on an internal entity to do all its thinking. If the premise is good, the conclusion is unavoidable. But if the animal organism produces an inferior degree of intellect without the aid of an inward entity, and if man's organism is really superior to that of animals, why may it not produce a greater quantity and better quality of intellect without an inward entity to originate it? Why will not thinking men look at this matter in the light of reason? W. S.

"LAND OF THE ENEMY."

That death is an "enemy," and that the children slaughtered under Herod's reign are reposing in the "land of the enemy," there is no reason to doubt; but do adults, at death, also go to the "land of the enemy"? Why not? When man receives the pardon for sin, he occupies in the mind of God the very place he did before he ever sinned—a sinless state; for conversion does not place man beyond the power of temptation, nor remove from [his organism those propensities that may be developed to his detriment unless he makes the required exertion to keep his body under; and a sinless man, as really as a sinless child, falls under the cold hand of the enemy, and why not enter the same land? Indeed, the enemy has but one land for the dead, and that is a "land of darkness, as darkness itself"—the abode of all the dead, regardless of character; but while some there "sleep in Jesus," others only sleep in Adam; and "if we believe that Jesus died and rose again [to an immortal state], *even so them also* that sleep in Jesus will God bring with him" (with Christ), just as he "*brought again from the dead* our Lord Jesus Christ." Heb. 14: 20. "They shall come again from the land of the enemy," saints as well as children. W. S.

For the World's Crisis.

UNION.

The principles of the gospel show the children of faith *one*, because baptized by the one Spirit, into the one body. This is well-pleasing to Jesus, as seen by his praying "that they all might be one, as he and the Father are one." Now this oneness looks well in theory, but much more blessed to see its practical working.

In union there is strength. A body of believers with one mind and one will, completely united in effort, with determination, can but be strong, be they few or many. On the other hand, where there is alienation of interest, each striving to have his own way, nothing need be expected but anarchy and distraction. So the apostle identifies this wicked work by saying—"Mark those that cause divisions among you, contrary to the doctrine ye have learned, and avoid them." This refers to a division in Christ's body, or in the true church.

All can see how very careful and jealous for the interest and harmony of the body we should be, that the world may know that this body is the result of a divine organism. Thus when you see christians separating and setting up a meeting because of difference of opinion, or of some local difficulty, or desirous to have things their way; if not, will not be subject to the body, but will go their own way contrary to the golden rule, and regardless of consequences,—this class, individually and collectively, are to be marked, and their course disapproved, for the simple reason that they are very evidently the ones Paul had his eye upon; and if he were here he would mark them.

Jesus says, "Blessed are the peacemakers; for they shall be called the children of God." They that contend for the faith seek for the peace of the body, and strive for the unity of the Spirit, and do all they can to consolidate and build up, by the vitality of the gospel, which has power to bind together all the living branches of the true vine,—they must be the ones that will hear it said, "Well done!"

Then, brethren, let it be our untiring labor to keep ourselves full of love to God and the brethren, and when anything comes along that does not suit us, or any are found in fault, let it be our first work to "restore in the spirit of meekness, considering thyself, lest thou also be tempted."

The old adversary seeks division and distraction among us, and if he can get our help he is pleased, and gains a double victory. So let us in these perilous times give earnest "heed to ourselves and the flock of God, over whom the Holy Ghost hath made us overseers," and do all we can by kindness and the prayer of faith for the unity of the church, the strengthening of the weak, the correcting of the wrong, the forgiving of one another, and love for our enemies. The Lord fill us with this love, so we may love one another with pure hearts fervently. Let love prompt every act of life, and joy will be ours.

L. BOUTELL.

For the World's Crisis.

CONFERENCE REPORT.

The Conn. A. C. Quarterly Conference met according to appointment at Yalesville, Ct., Jan. 5th. President in the chair. Prayer by Bro. Rockwell. Minutes of the last conference read and approved. There was a good delegation from the various churches, whose reports were heart-cheering. They spoke of the work of God being revived in the various churches they represented. Sinners had been converted and backsliders reclaimed, and some added to the church, such as we hope will be saved. Some of the churches are about to build them chapels.

The ministers gave a good report of their labors for the salvation of precious souls. They felt unwearied in their work in presenting to the world the great truth which distinguishes us a peculiar people; the near coming of our Lord and the judgment of the great day pressed with solemn weight upon their hearts.

The church in Yalesville was greatly strengthaned. They felt like taking hold of the work of God with more zeal and courage. A debt of five hundred dollars on their chapel was nearly all raised, and in a short time the debt will be canceled and the chapel free. It was good to see what Bible benevolence would do for people.

This was one of our best conferences. We separated in harmony and love, to meet again at the call of the Pres. and Sec.

B. HITCHCOCK, Sec.

SR. G. B. TURNER.—Our Savior said, "The poor ye have always with you, and when ye will, ye may do them good." Mark 14: 7. Let us not forget our beloved Sister Turner in this time of need, but respond at once to her present necessities, and God will bless the act. "Whoso hath this world's good, and seeth his brother [or sister] have need, and shutteth up his bowels of compassion, . . . how dwelleth the love of God in him?" 1 John 3: 17. "Let us not love in word, neither in tongue, but in deed and in truth."

A. H. BROWN.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$185 73
J. F. B.	30.00
S. Andrews	2 50
S. E. Teeple	1.25
Jane Glosson	.50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$21.73
J. F. B.	10 00
S. M. W. M.	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$3.08
J. F. B.	10.00
Mrs. E. S. Barber	2.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$643.69
Lucinda Jones	1.00
"H. D."	5 00
A Sister in Philadelphia (for Hall)	50 00
Amos French	20 00
" " (Tracts)	6 00
Chas. S. Hall	6 00
"An Unworthy Servant"	.50
J. Porter	10 00
J. F. B.	50 00
Z. J. Seymour	1 35
H. Bailey	10 00
Isaac Glosson	.50
Divine Pratt	2 00
E. Latham	2 00
S. H. Shippee and Wife	4 00
A Friend	2 00
J. Couch	10.00

For the World's Crisis.

THE ADVENT MISSION.

Since I was given the great privilege to understand the great and grand truth of man's entire mortality, and the necessity of the Lord's return on our earth to *give* immortality to all his chosen children, and thereby conceiving something of the glorious plan of the creation, the fall and redemption of man, I have felt and understood the necessity of the Mission work. By looking around, meditating and reflecting upon the state of the church and the world, I can appreciate the love and mercy of being one of those who among scorn and reviling shall be accounted worthy to proclaim the last grand and glorious truth of our Savior's speedy coming to reward his saints with life eternal. Now if this is indeed so, what is our duty? what ought we to do? The answer is short: spread this truth *everywhere*.

The next question is, How is this to be done? I think there are two answers to this question: by the living word, and by tracts. I have often with admiration read the noble sacrifice that some of our brethren have made for the spread of our great cause. But let me say another thing, and please bear with me, for it is the burden of my heart. I have often wondered the sacrifice for the foreign Mission was so small. It seems to me, almost, that the church or the Mission Board had no other fellow beings but those who speak the English language. There may be some one that will say, "If we only had some able and competent man among the foreigners, we would do more." But, friend, do you need much ability and competence to go around and spread tracts, and warn sinners, and to tell of the love of Jesus? *No!* but to do that you need very much of God's grace within, and without this means all our preaching (it may be as able and competent as it may) will not avail much. This is my sad experience both here and elsewhere. How often we charge a minister with incompetence, inability, and lack of executive powers, when we do not meet with such successes as others, without considering the many disadvantages he may be subject to.

Now, dear brethren and sisters of the Advent church, I once more lay our case before you, and make the last appeal to you, if this is in vain. We are two nations in America who speak the same language. Here in Chicago alone are about forty-five thousand of them, and we have not one single tract to spread among them. Every preacher among them is working against us with all their might, and warning the people from going to listen, as eternal damnation is a sure consequence if they do. Now bear in mind that most of our people are brought up in the National church, believing just as much what their ministers say as the Roman Catholics do, and more so.

And now, dear friends, in conclusion, I ask you to take us into consideration. Are we not your brethren, although we are not Americans? I believe I can say, that I am doing all in my power *every day* to spread the good news of the soon coming Jesus, but I feel that I shall soon have to give it up, if nothing can be done to help us onward. Dear brethren and sisters, help to spread this truth among your Scandinavian brethren, that you may meet many of them around the throne, is the earnest prayer of your unworthy brother in Christ, O. BENDIXON.

14 Hunt St., Chicago, Ill.

P. S.—Please receive our humblest thanks, dear saints, who so kindly remembered us. May the Lord abundantly recompense you both in this life and in the one to come.

O. B.

From Bro. J. Porter.

BRO. GRANT:—With deep interest I have read of your arrival in California. You know that I am growing old, and that for the last twenty years all the fingers that I own, are the last three upon the right hand, and can have no more until the Lord comes. But I will go hungry to bed without supper, rather than that the *full tale* of God's last message should not be told to the last generation of this dispensation. And I will be one of twenty-eight who shall furnish you with a Hall for one month, at ten dollars a night.

I have not forgotten, brethren, the Elder's campaign in Montreal, and the heavy draft upon the purses of a few for hall hire.

J. PORTER.

Danville, P. Q., Jan. 16th, 1871.

☞ Nothing so truly shows a spiritual man as the manner of his dealing with another man's sin. The more grace, the more sympathy for the erring.

Correspondence.

From Bro. A. French.

DEAR BRN.:—In reading over Bro. Grant's communications from California, it reminds me of scenes of former days. In 1850 I walked the streets of the young city, San Francisco, and wrapped myself in my blanket, and retired upon a pile of boards for the night, where the great city Sacramento now stands. Bro. Grant says:—

"The Lord has prepared and opened the way for us in this city in a signal manner. We have already been invited into six churches, . . . but we are satisfied we could do better for the cause we love so dearly, if we had an independent place, where we could preach the whole truth without any restraint. The only thing that prevents this is the expense of the hall. . . . As we have before stated, what we most need is the means to hire a respectable hall, for a month or more, until the work shall be well started, then we think the means would be provided by those interested. . . For ten dollars [a night] we could get a pretty good hall, that would be quite satisfactory."

I fully concur in the above statement of Bro. G. Now, brethren, let us raise three hundred dollars at once to hire a hall for a month, that the work may go on unhindered. Enclosed please find twenty dollars towards the three hundred to hire a hall.

In this same *Crisis*, Jan. 11th, is a letter from San Francisco, by "C.," in which the writer says:—"There should be a regularly established agency for the *Crisis* and for Second Advent publications in this city. . . . I think subscriptions could be obtained and books sold here during the Elder's stay, . . . sufficient to pay all the Mission expense on the coast for the year. And such an agency should be at a book or periodical store, and not at the private dwelling-place of a brother. But tracts are needed *now* to meet inquirers' demands. . . . And the Elder should be supplied with a large invoice at his rooms. . . . When the regular prophecy-series is commenced, he will have immense audiences. An abundant supply of tracts and papers will contribute greatly to perfect the work."

So it seems to me. Inclosed you will find five dollars for the Tract fund.

Truly yours, A. FRENCH.

Lowell, Mass.

From Sr. S. Condell.

BRO. GRANT:—I saw in the *Crisis* when you left for the far-off regions. Like the fishermen of Galilee, you left all to follow Christ. Your reward like theirs is sure, at the resurrection of the just. You are gone to publish the great salvation offered freely to the perishing sons and daughters of Adam, as also striving in the strength of the Lord to pull down the strong holds of sin and Satan in that great metropolis. How great is your work. You may say, like the apostle—"Who is sufficient for these things?" "Who is weak and I am not weak?" In the midst of all discouragements, dear brother, you have in store the exceeding great and precious promises to comfort you at all times, so that your peace may flow as a river, as you say it does.

I have read with much pleasure a most interesting account of your travels towards California; hope to hear a good deal more before long. We may hope to hear, as of old, sinners coming and crying out, "What shall we do?" O that your hands may be strengthened and your arms made strong through the mighty God of Jacob, as saith the prophet; and when the Chief Shepherd shall appear, he will give you a crown of life, and unto all who love his appearing. May the Lord, whose you are, and whom you serve, keep you from all evil. Yours in the Lord,

SARAH CONDELL.

P. S.—By urgent request, we in Ventnor have been highly favored by a visit of ten days from our worthy brother, Elder J. Porter. He came in the fulness of the gospel of Christ. He visited from house to house, instructing us in the things pertaining to the kingdom of God, and preached almost every evening during his stay. It was a feast long to be remembered. S. C.

Extracts from Letters.

BRO. D. D. REED writes:—"In my last communication I was at Napa City. Had called on the Methodist and Baptist ministers, in order to get into their church, if possible. Had some conversation with the Baptist. He inquired what persuasion I was of? I answered—Second Advent. He then said I could not preach in his house. I replied he could not stop or prevent this truth being preached, no more than he could prevent powder exploding confined in a rock with fire attached to it. It would break out somewhere. I then secured the Court House hall for Sunday afternoon, and advertised through the papers that I would preach on the kingdom of God and reign of Messiah. Scattered tracts at the close. A sister came to us at the close, saying she thanked God for the privilege of hearing the gospel once more, as she had not heard it before since she had been in this country.

I attended four meetings at the African church, and we had a [illegible] shout, mingled with songs and tears. This was one of our old-fashioned times, such as we used to have forty or fifty years ago among the Methodists.

From there to Petaluma, thirty miles by stage and steamboat, through Sonoma Valley, one of the richest grape-growing vallies in the State. One man had fourteen hundred acres of vineyards, and another eighty tons of grapes ungathered, Dec. 1st. In Petaluma met a colored man, who invited me to preach in their chapel. Had a good free time there. At the close a white brother arose, and said what he had heard was Bible truth, and he had a home for all such preachers. We went with him, and found truly it was the house of Obed-edom, where the blessing of God rested forevermore. He with a few others owned a small chapel, where meetings had formerly been held. We spoke three times in it the following Sunday, and the Lord blest greatly. As one sister said—'It rained salvation all day.' Some embraced the truth, and were made exceeding happy in the Lord."

BRO. J. A. CLEVELAND writes:—"We were at North Troy last week, and commenced a series of meetings in the Baptist house, Dec. 29th, and continued evenings through the week and over the following Sabbath. The meetings from their commencement increased in interest. Some were reclaimed, others rose for prayers. The old pilgrims were very much comforted and blessed, and all felt like starting anew with the year for the kingdom. There is quite a large number of strong brethren in Troy, but they are scattered.

As we have commenced a new year, let us make our mark, and do something to benefit the perishing around us. If there ever was a time when those who have the light on the soon coming of the Savior should work, it is now. Stay up the hands of the servants of the Lord who come to you. Do we believe Jesus is soon coming? If so, let us act it out. Work with a will, and then stand still and see the salvation of the Lord. Laborers are few. The work we are about is a great one, and but a little time to do it in. We shall all want a place in the kingdom, but how can we expect to get it, if we are ever excusing ourselves from labor?

Jesus is soon coming to take his people home. I am glad we have got most through. We can all do something. If we cannot all preach, we can scatter tracts, and help those who can preach. We can certainly do *something*."

SR. E. L. STREETER writes:—"I thank my blessed Savior for this privilege of penning a few lines for our much beloved paper, the *Crisis*. It does my heart good every week to read such excellent pieces from those of 'like precious faith.' I feel that I am one of 'Father's family,' and am trying to live near to the Savior, and follow in his footsteps. I believe that Jesus is soon coming, to take his waiting ones home; and I long to hear Jesus say—

> 'Child, your Father calls,
> Come home!'

In this world we meet with persecution, and are tried and tempted, but Jesus never allows us to be tempted or tried above what we are able to bear. I am perfectly willing to suffer any thing for Christ's sake, and am determined to be a christian, and believe the word of God, any way, let it cost what it will. I care not what the world may say about me, for I know Jesus is my loving Savior, and that soon he is coming, and then all our trials will have an end."

BRO. J. CARR writes:—"Brn. and Srs.:—Accept my sincere thanks for the pecuniary aid which you have sent me in my time of trial; also for your kind words of sympathy, which have encouraged me to still trust in the Lord for all things. May we all live so near the good Shepherd, that we may always know and do his will here, and meet in his soon coming kingdom, where sickness and sorrow will never come."

BRO. A. OGSBURY writes:—"I am living near the crossing of the Central and Alton R. R. in the town of Normal, Ill., near the University. The place contains about three thousand inhabitants. It is connected with Bloomington by a 'dummy,' which runs three times an hour to and from Bloomington. Would be glad to have any traveling this way stop and see us. We remain as ever in hope of eternal life through the Son, at the appearing of the great God and our Savior Jesus Christ."

SR. M. E. STREETER writes:—"The Lord has been exceeding good to me, in sparing my life to the present time, for which I will praise his dear name. . . . I long for the time to come when all the faithful ones will meet to part no more. For I can say in the language of the poet—

> 'O, where shall rest be found,
> Rest for the weary soul?'

Who does not want to see Jesus, and be made like him? . . . By the grace of God I will try to be ready to meet my Lord in peace when he comes, and I would desire the prayers of all God's children. It is sweet to know that we are remembered at the throne of grace by those who love the same Jesus."

Married.

SMITH—LINCOLN.—In Warwick, R. I., Jan. 10th, by Eld. B. Roberts, Mr. DANIEL B. SMITH, of Sandwich, Mass., and Miss EMMA JANE LINCOLN, of Warwick, R. I.

KENNISON—WALKER. In Fairfield, Grundy Co., Iowa, Dec. 25th, 1870, by Eld. C. C. Ramsey, Mr. CHARLES KENNISON and Miss AMERICA WALKER, both of Fairfield.

Obituaries.

ROBINSON. Died, August 25th, 1870, Edward B. Robinson, of Concord, N. H., aged thirty-seven years.

Bro. Robinson was employed as baggage master on the railroad from Concord to Lawrence and Boston, and died in the discharge of the duties of his station. His train had just left Lawrence for Boston, when, as he endeavored to move a heavy trunk by grasping the ends with his extended hands, his hands slipped, and falling backward, his head struck upon the corner of another trunk, inflicting a mortal contusion at the base of the brain. He did not speak or move. A gentleman came to his aid, but nothing could be done, and in a few moments life was extinct. Ten minutes before he was in vigorous health and unusually good spirits, and now he was dead. The shock to his family—a wife, son, and daughter, must be imagined. In one day their home was desolate. The Bethel church at Concord, of which he had been for years an acceptable member, and also the many friends to whom he had become endeared by many kindly acts, mourned for him with deep but not with hopeless sorrow. Bro. Robinson was a believer in the Lord Jesus Christ, and confessed him as his Lord and King; and we trust he sleeps in Jesus and rests in hope.

The occasion of his burial was improved by the writer in an address founded upon Eccl. 9: 12. The lessons of such an event should incline us to faithfulness and vigilance, to present obedience in all things, and a constant readiness to leave our work, and to ever have our account all ready to be sealed up to the judgment of the great day.

H. L. H.

WALTON. Died, at Seabrook, N. H., January 13th, 1871, Wm. Walton, aged thirty-two years.

He retired in apparent good health. During the night the family were aroused by some unusual sounds, and hastened to his room only to find him in the struggles of death. Upon the occasion of the funeral a large concourse of people were addressed by the writer from John 11: 24, 25.

C. H. SWEET.

TINDALL. Died, in Sodus, N. Y., Nov. 19th, 1870, Bro. Alonzo H. Tindall, in good hope of a resurrection unto eternal life, aged thirty-seven years.

This brother came to the knowledge of the blessed hope by the reading of the Bible, having never heard an Advent sermon. Services by the writer. Text, Job 14: 10. B. P. STEVENS.

HARTFORD. Died, in Liberty, Me., Sr. Betsey Hartford, aged ninety years and nine months.

She left two brothers and one sister, the youngest over eighty years. She professed religion when about eighteen years old, and united with the Free-will Baptist church. Upwards of seventy years she lived in faith. Her hope was that Christ her life would appear, and she longed for the day. Funeral sermon from Matt. 22: 32.

N. F. NASON.

CHENEY. Died, in Bradford, Jan. 10th, Bro. Martin Cheney.

He rests until the last trump shall sound, when he will put on immortality.

Summary of News.

FOREIGN.

Cable News.

LONDON, Jan. 18. [Special to the New York *Herald*.] The ultra Reds declare their determination to use the invention against the Germans should they enter Paris. On the other hand, some of the shopkeepers rub their hands complacently and congratulate themselves on having articles that may tempt the German Princes when they enter the capital. Yet I firmly believe, nevertheless, that the resistance will be unequaled in the annals of war. The bombardment has enraged the population, and all are eager to go out and fight. Every man swears to have revenge, even if he has to wait a generation for its accomplishment. Peace is only looked upon as a means for resuscitating the army and country previous to invading Germany at a future day.

LONDON, Jan. 18. King William has issued the following proclamation at Versailles, on the occasion of his assumption of the Imperial crown. He says:

"In consequence of the appeal of the German Princes and free towns for us to restore the German Empire after a lapse of sixty years, we announce that we consider it our duty to Fatherland to accept the Imperial dignity. Henceforth we and our successors will bring to the title of Emperor of Germany the hope that God will vouchsafe a blissful future to Fatherland, and that under our auspices its ancient splendor may be restored. We partake of the dignity, conscious of our duty to preserve with German fidelity the rights of the Empire, and of its members to maintain peace, and to support and [illegible] the independence of Germany in the hope that the German people will reap in lasting peace within our boundaries the fruits of their bloody battles, and be safe against a renewal of French attacks. God grant that we and our successors may protect the Empire, not by warlike conquests, but by works of peace, freedom and civilization."

A Versailles dispatch states that King William has given up the idea of making a triumphal entry into Paris on its capitulation. He will content himself by strongly garrisoning the forts of the capital, provisioning them for two years. Orleans and other towns not in the territory to be annexed will be evacuated, the German troops withdrawing to Alsace and Lorraine, both to be strongly occupied, as also a strip serving as a line of communication with Paris. The surrender must be unconditional, but after its consummation arms will be given to the Garde Nationale, to be made answerable for order. The Corps Legislatif will be re-assembled.

LONDON, Jan. 21. A dispatch from St. Quentin says the railway station was stormed by the 19th Prussian regiment, and that the town was afterwards occupied. Ten thousand French troops were taken prisoners, of whom 2000 had been wounded. Six guns were among the trophies of the victorious Germans.

Despatches of later date positively assert that the French army was utterly defeated, the route being complete, and that Von Goeben is in hot pursuit of the French, who are retreating upon Amiens in a confused and demoralized condition.

LONDON, Jan. 21.—Despatches received in this city assert that on Thursday morning the forts defending Paris opened a vigorous cannonade on the German lines, under cover of which a large body of troops emerged from the city, and a severe engagement ensued, resulting in a complete repulse for the French, with great loss.

It has been finally settled that France will be represented at the conference, at the reassembling of the representatives on Tuesday. The completion of the representative at the conference gives great hope of a speedy termination of the war.

DOMESTIC.

SUBTERRANEOUS FIRES.—The late earthquakes call attention to facts, touching fire in the coal mines. When rarely ignited, and all communication with the external air is not entirely cut off (and some imperceptible fissures are quite sufficient to prevent this,) then the devouring element pursues its course without interruption.

Near Mauch Chunk, Penn., is a burning coal mine, which has been on fire for many years. At Brule, near St. Etienne, there is a coal mine which has been on fire from time immemorial. Other burning coal mines are cited in France, for example, those of Decazeville, in Aveyron, and of Commentry, in the Department of Allier.

In the carboniferous basins of the Saarbruck and Silesia, there are likewise coal mines which have been on fire for a long time. In Belgium, between Namur and Charleroi, at a place called Falisolle, the fire has been alight for many years.

In the environs of Dudley, England, there was formerly a coal mine on fire. The snow melted in the gardens as soon as it touched the ground. They gathered three crops a year. Even tropical plants were cultivated; and as in the island of Calypso, an eternal spring prevailed. In another, Staffordshire colliery, the firing of which dates years back, and which is called by the inhabitants "Burning Hill," it was noticed as at Dudley, that the snow melted on reaching the ground, and that the grass in the meadows was always green.—*Facts about Fires.*

ANOTHER PORK SCARE.—The Pottsdam, N. Y., *Courier and Freeman* says that on slaughtering a sow of 400 pounds, fattened by Mr. H. D. French of that town, a dark colored streak was noticed extending under the back bone through the loin, in the lard, which on close examination proved to contain dark brown worms, from three-eighths to nearly one inch in length, with heads about the size of a pin's head, with slim tapering bodies. Nothing of the kind was perceptible in the lean meat, but they were found in clean looking parts of the lard. The hog was purchased last spring from a drove of western pigs.

In Brief.

——Henry Ward Beecher has accepted $20,000 as his salary per year.——Watts composed 697 hymns, and Wesley 600.——The Pantheon at Rome, it is said, will be given by the Italian government for Protestant worship. This is the most ancient church in the Eternal city, and was dedicated in heathen days to Jupiter, the Avenger, and all gods. The pavement is said to rest on two hundred wagon loads of martyrs' bones, put there by order of Pope Boniface IV., in order to conquer the repugnance of the superstitious populace to entering it for christian worship. It has since been called the Church of Holy Mary and the Martyrs.——There are about 11,000 cigar factories in the United States.——It is said that the ostrich only drinks once in five days.——The number of siege guns of all calibres now in front of Paris is 1,500.——In one building in Berlin there are 600 American sewing machines, at work on clothing for the Prussian army.——Espionage is a special study of the Prussians. Their corps of spies is organized in the same way as their corps of artillery.——There are 3,642 languages spoken, and 1,000 different religions.——A plum tree in the garden belonging to Mrs. Richard Kelley, of Edinburgh, Ind., blossomed three times this season.——Out of forty-seven Sisters of Charity, attending in the small-pox hospital at Paris, eleven have died.——An adjournment of the Conference on the Eastern question until the 24th is confirmed.——The beautiful cathedral of St. Denis, near Paris, is destroyed by the artillery of the invaders in order to give the Parisians a foretaste of what they may expect if they do not surrender.——The first daily newspaper printed in Virginia was printed in 1780, and the subscription price was fifty dollars per annum.——Modern warfare—To open fire upon a city containing half a million women and children, without previous notice and without permitting them an opportunity to escape.——Of Webster's Speller, more than 50,000 copies have been sold. The present rate of production is 1,000,000 annually. Dr. Webster received one cent upon every copy.——The people of the United States pay one hundred and twenty-five million dollars yearly for physicians' services and for medicines. They spend a good deal more than that for liquors and other things to make them sick.——It is stated as a proof of the effects of the war upon Germany that of nearly thirteen hundred students who were attending the University of Munich last summer, there are at present only about six hundred.——A Scotchman's definition of metaphysics: "When the folks wha listen dinna ken the meaning o' what they hear, and when the mon who speaks dinna ken what he means his ain sel'—that's *metafissicks*.——All railroad tickets are good until *used*, the condition "good for this day only" being of no value, according to judicial decisions.——Rev. Washington Gladden of North Adams has accepted an offer to become the religious editor of the New York *Independent*.——On the memorable battle-fields of Wissembourg and Woerth there is little left to remind one of the fearful slaughters. A few houses, parts of the walls and gates, and the Chateau on the Geissenburg side, show signs of deadly strife, and a number of mounds which cover thousands of the fallen—all in heaps of so many hundred each—is all that remains.——The South Bend (Ind.) *Union* says: "We have in our office a lady compositor who cannot be excelled in the State for rapid 'composition' and 'clean proof.' Her name is Miss Augusta A. Miner, and her home is in Angola. She learned to set type in her father's office when only thirteen years of age, and a proof taken the other day of nine thousand ems, had but two typographical errors.——The Grand Trunk Railroad is to be laid with steel rails the entire length.——The Prussians have imposed a requisition of 40,000 francs upon the people of Yvetot and Havre as a punishment for the sympathy displayed by them for the French cause.——Large droves of oxen, intended for Paris, have passed Rheims, and are ready for the advance of Gen. Chanzy, who is receiving reinforcements.——The French have established a line of cruisers between Gibraltar and the English channel. Nine vessels have been appointed to the service, six of which are iron-clads.

Religious Items.

Just sixty-eight years ago, Mary Edwards started a female prayer meeting in a private house in Binghamton, N. Y., and continued regularly for fifty years, and in so doing founded the second largest society of Presbyterians now in the United States.——Rev. Albert Barnes said that for thirty-seven years he had never had a divided vote in the session of his church.——The superstitious ignorance of the Romish population was well exhibited in Southern Italy, when the late auroral display was witnessed. The people took it as a sign of God's anger at the dethronement of the Pope, women ran about the streets saying ave marias and pater nosters, and a mob attacked the house of a Protestant evangelist.——The French have abrogated the Concordat with Rome, sundering another tie between the Papacy and civil power.——Rev. Mr. Knapp of the Baptist church in Madrid, Spain, is working very successfully there. He proposes soon to publish a semi-monthly paper.——Rev. A. B. Earle of Newton, the Evangelist, who has been absent several months, was reported at Wilmington, N. C., Dec. 30, preaching with great power and to united congregations of three thousand persons, with many conversions. He goes from city to city.——St. Paul's church in Springfield has voted against the use of alcoholic wine for sacramental purposes, and the unfermented juice of the grape is now used at the communion service.——Rev. Dr. Bent, of Baltimore, reports that when in Boston he went to church, where he "heard music that made him wonder how he got in without a ticket."

Notices.

Notice.

A protracted meeting will commence in Concord, N. H. (Centre St. Chapel,) February 5th, to continue through the week and over the following Sunday, and longer, if the Lord wills. Elders D. M. Leavitt, C. H. Fletcher, and others, will be present to preach the word, which is the power of God unto salvation to him that believeth. We cordially invite all who love the Lord and the salvation of the perishing to unite with us in this effort. Come, brethren, from the neighboring towns; come in and lend us a helping hand in this all-important work. In behalf of the church. URI BAKER.

Conference.

The second quarterly session of the N. H. Conference will be held, the Lord will, with the church at Hampton, N. H., commencing Thursday evening, Feb. 9th, to hold over the Sabbath. It is hoped that all who can, especially our preaching brethren, will come up to the feast, to labor for the Lord, and the salvation of the perishing. Let prayer be offered, that God may greatly bless.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER.

Notice.

A protracted meeting will be held at East Rochester, N. H., commencing Sunday, Jan. 29th, and hold through the week, and over the following Sabbath. Elds. D. M. Leavitt, G. W. Brown, T W Piper, and others, will preach the word. We desire that the brethren who labor with the Lord will be present to add strength to the work.

For the church, J. C. SHOREY.
JAS. QUIMBY.

Notice.

We will commence a series of meetings at So. Troy, Vt., Thursday, Feb. 9th, to hold evenings through the week, over the following Sabbath, and as much longer as the interest may demand. Come, brethren, to this meeting. Troy needs help. May God bless the effort.

J. A. CLEAVELAND.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 20th, 27th, and 28th, and Sunday, Jan. 29th. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls.

E. S. MOULTON.

Notice.

There will be a quarterly meeting of the Iowa Christian Conference at Boylan's Grove, commencing Jan. 27th, 1871, at early candle light. All are cordially invited to come to this meeting. Come praying that the cause may be furthered on by your coming. May the Lord's blessing attend this meeting.

ALONZO RAYMOND, Clerk of Conf.

Conference.

There will be a Conference in Cushing, Me., to commence Thursday evening, Feb. 2nd, 1871, and hold over Sunday. A free invitation to all ministers and laymen to work for the good of the cause of Christ.

S. K. PARTRIDGE.
J. T. HEMENWAY.

Notice.

The brethren at Bonny Eagle, Me., having built them a chapel for the advancement of the gospel of the kingdom, desire worthy ministers to come among them, and labor for the promotion of the cause of Christ. Brethren can correspond with Bro. T. J. Rumery, Bonny Eagle, Maine. A stage for Bonny Eagle leaves Biddeford daily at 12 30, M. For the brethren, B. S. EMERY.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will commence Thursday evening, Jan. 26th, and hold over the Sabbath following. J. W. TAYLOR.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON, } Committee.
SAM'L ROWELL,

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians are invited.

J. J. DAMON.

☞ Brethren who wish to preach in Clinton, Mass., are requested to publish notice in *Crisis*.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chestnut Street, Philadelphia, Pa.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in — Correspond with

Westfield, Mass. . . . . *C. H. Phelps.*
Lawrence, Mass. . . . . . *Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass. . . . . *H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass. . . . . . *Daniel Miller, or A. B. Bliss.*
Wakefield, Mass. . . . . *G. B. Tyzzer.*
Charlton, Mass. . . . . . . *E. H. Allen, Oxford, Mass.*
Worcester, Mass. . . . *H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H. . . . . *T. B. Wood, Box 1445.*
Hampton, N. H. . . . . *Joseph A. Philbrook.*
Manchester, N. H. . . . . *J. W. C. Pickering.*
Dover, N. H. . . . . *John Vickery.*
Loudon Ridge, N. H. . . *Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H. . . . . . *R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Chichester, N. H. . . . . *F. L. Knowles.*
Goshen, N. H. . . . . *O. F. Cain.*
Rye, N. H. . . . . *Moses C. Philbrick* or *Samuel Smart.*
Pittsfield, N. H. (Bethel) . . . . . . *C. S. Emerson.*
Stowe, Vt. . . . . *H. W. Sargent*, or *S. Whitney.*
Portland, Me. . . . . . *R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me. . . . . *Albert Burgess.*
South Berwick (Great Works) Me. . *Harrison Dow.*
Kennebunk Depot, Me. . . . . *Rufus Duran.*
Hollis Centre, Me. . . . . . . *W. S. Moulton, or S. G. Rumery.*
Vernon, Vt. . . . . *J. C. Allen.*
Bristol, Ct. . . . . *B. Hitchcock*, Forestville, Ct.
West Gloucester, R. I. . . . *Geo. A. Hawkins*, Putnam, Ct.
New Milford, Ct. . . . . *Richard Heacox.*
New Haven, Ct. . . . . . *W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct. . . . . *Rosel G. White*, New Hartford, Ct.
Meriden, Ct. . . . . *E. J. Whitehead*, West Meriden, Conn., Box 4.
New Britain, Ct. . . . . *Chs. M. Burt.*
Wrightville, Ct. . . . . . . *D. A. Grant*, Torrington, Ct.
Newfield, Ct. . . . . *Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct. . . . . *J. Coggswell*
Morris, Ct. . . . . *Joseph Curtis.*
South Butler, N. Y. . . . . *B. C. Brown.*
Rochester, N. Y. . . . . . *J. R. Cooper*, 4 Hickory St.
Hoosick, N. Y. . . . *Geo. B. Keech, J. B. White*, or *Christopher Lawton*, Hoosick Falls, N. Y.
Philadelphia, Pa. . . . . *Frank B. Davis*, 1715 Markham st., or *I. N. Wilfong*, 135 No. 22nd St.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. K. SMITH, Principal.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 403 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

L. Boutell . . . . Sunday, Jan. 29th
M. Batchelor . . . . Sunday, Feb. 5th
T. M. Preble . . . . Sabbath, Feb. 12th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 3 and 7½ P. M.

JOHN G. HOOK, Sunday, Jan. 29th, and onward every evening, except Saturday evening.

CHELSEA, MASS.

Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street. (Up two flights of stairs.)

H. Munger . . . . Sunday, Jan. 29th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

J. S. White . . . . Sunday, Jan. 29th

EAST BOSTON, MASS.

(Second Advent Hall, 131 Meridian Street.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

John G. Hook . . . . . . Thursday evening, Jan. 26th and Thursday evening, Feb. 2d.
A. P. Moore . . . . Sunday, Feb. 5th

Salem, Mass. . . . . Sunday, Jan. 29th
Pittsfield, N. H. . . . . Sunday, Feb 5th
Hampton, N. H. . . . . Sunday, Feb 12th
C. GOODRICH.

Stoneham, Mass. . . . . . Wednesday evening, Jan. 25th
Cambridgeport, Mass. . . . . . Sunday evening, Jan. 29th
Stoneham, Mass. . . . . . Wednesday evening, Feb. 1st
JOHN G. HOOK.

Holden, Mass. . . . . February 5th
Wakefield, Mass. . . . . February 19th
J. S. WHITE.

New Bedford, Mass. . . . . Sunday Jan. 29th
GEO. A. BROWN.

Rye, N. H. . . . . Sunday, Jan. 29th
Bro. Willey will probably be with me.
J. H. F. VARNEY.

East Acworth, N. H. . . . . Sunday, Jan. 29th
C. H. FLETCHER.

Lynn, Mass. . . . . Sunday, Jan. 29th
E. OWEN.

Rutland, Vt. . . . . Sunday, Jan. 29th
North Springfield, Vt. . . . . . . Sunday, Feb. 5th
Bridgewater, Vt. . . . . Sunday, Feb. 12th
West Fairlee, Vt. . . . . . Sundays, Feb. 19th and 20th
H. F. CARPENTER.

Keene, N. H. . . . . . . Sundays, Jan. 29th and Feb. 5th
Vernon, Vt. . . . . Sunday, Feb. 12th
Chicopee Falls, Mass. . . . evenings, Feb. 16th and 17th
A. SIMPSON.

Hampton, N. H. . . . . Sunday, Jan. 29th
WM. W. SUTHERLAND.

East Stoneham, Me. . . . . Sunday, Jan. 29th
Turner, Me. (Cushing school-house) Friday evening, Feb. 3d, over the following Sunday, and longer if thought best.
J. T. JORDAN.

Bath, Me. . . . . Sundays, March 5th and 19th
O. H. LAVERTON.

Holden, Mass. . . . . Sabbath, Jan. 29th
Brimfield, Mass. . . . . Sabbath, Feb. 5th
SAMUEL NICHOLS.

Brimfield, Mass. . . . . Sabbath, Jan. 29th
Holden, Mass. . . . . Sabbath, Feb. 19th
DAMON NICHOLS.

Portland, Me. (Second Advent Hall) Sunday, Jan. 29th
B. S. EMERY.

Lee, N. H. . . . . Sabbath, Jan. 29th
Exeter, N. H. . . . . Sabbath, Feb. 5th
O. S. EMERSON.

Providence, R. I. . . . . Sunday, Feb. 5th
Rutland, Vt. . . . . . . Sundays, Feb. 12th, 19th and 26th
L. BOUTELL.

North Troy, Vt. . . . . Sunday, Jan. 29th
J. A. CLEAVELAND.

Friendship, Me. . . . . Sunday, Jan. 29th
Surry Conference . . . . Feb. 2d to 5th
I. C. WELLCOME.

Westfield, Mass. . . . . Sunday, Jan. 29th
Montgomery, Mass. . . . . Sunday, Feb. 5th
Keene, N. H. . . . . Sundays, Feb. 19th and 26th
L. B. POTTER.

Piermont, N. H. (Clay meeting-house) Sun., Feb. 5th
West Plymouth, N. H. (Brick school-house, near Bro. Nelson's), Sunday, Feb. 12th.
A. H. CLARK.

Fort Edward, N. Y., evening, Jan. 27th, over Sunday, the 29th, and onward, as the Lord may direct. Others East wishing my labors will write me there.
B. P. STEVENS.

Northville, in the town of Newport, N. H., Sunday, Jan. 29th.
E. COLTON.

Roxbury, Ct. (as Bro. L. R. Teeple may arrange) Sunday, Jan. 29th.
J. L. WOOD.

Frankfort, Me. . . . . . seven o'clock, P. M., Jan. 27th and over the following Sabbath.
South Sebec (as brethren may arrange) seven o'clock P. M., and over the following Sabbath.
F. A. BAKER.

Waterbury, Ct. . . . . Sunday, Jan. 29th
A. ELLIOTT.

Haverhill, Mass. . . . . Sunday, Feb. 5th
Goffstown, N. H. . . . . Sunday, Feb. 12th
GEO. W. BROWN, *So. Elliot.*

Vernon, Vt. . . . . Sunday, Jan. 29th
S. COOK.

West Deerfield, N. H. . . . . Sunday, Jan. 29th
Northwood Narrows, N. H. . . . . . . Sunday, Feb. 5th
Fitchburg, Mass. . . . . Sunday, Feb. 12th
Nashua, N. H. . . . . Tuesday evening, Feb. 14th
Sutton Mills, N. H. . . . . Sunday, Feb. 19th
Lynn, Mass. . . . . Sunday, March 5th
C. W. SARGENT.

Freedom, N. H. (Advent Chapel) . . . Sunday, Jan. 29th and evenings through the week.
G. H. WALLACE.

Colebrook, N. H., Feb. 6th, and as long as the Lord will. The meetings will be held in the Methodist or Town Hall.
D M LEAVITT.
J. SHOREY.

East Concord (Gale school-house) . . . Sunday, Feb. 5th
O. R. PARSONS.
A. S. WILLIAMS.

Epsom, N. H. (Marden's Corner) baptism . . . . Sunday, Jan. 29th.
Chichester (as S. Saltmarsh may appoint) evening, Feb. 3d.
East Concord (at Bro. Potter's) . . . . . evening, Feb. 4th
☞ NO NAME.

Holderness, N. H. (True school-house) Sun., Jan. 29th and evenings through the week.
Campton, N. H. (Bump school-house) Sun., Feb. 5th
North Dorchester, N. H. . . . . Sunday, Feb. 12th
J. B. BROWN.

Haverhill, Mass. . . . . Sunday, Jan. 29th
J. G. SMITH.

Berwick, Me. (Beaver Dam meeting-house) Sunday, Jan. 29th.
J. BICKFORD.

Montgomery, Mass. . . . . Sunday, Jan. 29th
Wolcottville, Ct. . . . . Sunday, Feb. 5th
B. HITCHCOCK.

Seabrook, N. H. . . . . Sunday, Jan. 29th
J. PINKHAM.

Rochester Plains, N. H. . . . . . . Sunday, Jan. 29th
A. S. WILLIAMS, CHAS. R. PARSONS.

Exeter, N. H. . . . . Sunday, Jan. 29th
Seabrook, N. H. . . . . . . Tuesday evening, Jan. 31st
SARAH K. TAYLOR.

Rye, N. H. (with Bro. G. H. Willey) Sabbaths, Jan. 22d and 29th.
J. H. F. VARNEY.
The *first* Sabbath in each month is supplied.

Salisbury, N. H. (Smith's Corner, meeting-house) Sabbath, Jan. 29th.
At Bro. Daniel Veasey's, Saturday evening, Feb. 4th
Meredith, N. H. (Dolloff Hall) . . . . . Sabbath, Feb. 5th
Bradford, N. H. (Bush meeting-house) Sabbaths, Feb. 12th and 19th.
Boscawen, N. H. (Gulf school-house) . . . eve., Feb. 7th and Sabbath, Feb. 26th.
SIMEON HOYT.

Lake Village, N. H. . . . . evening, Jan. 30th
Concord, N. H. (at the Bethel) . . . . evening, Jan 31st
Manchester, N. H. . . . . evening, Feb. 1st
Brentwood . . . . evening, Feb. 3d
West Kingston, N. H. . . . . Sunday, Feb. 5th
A. GORDON.

Lawrence, Mass. . . . . Sunday, Jan. 29th
Lynn, Mass. . . . . Sunday, Feb. 12th
M. BATCHELOR.

Bridgewater, Vt. . . . . . . Sundays, Jan. 22d and 29th
GEO. A. COLE.

Colebrook, N. H. (Kiddersville) . . . . Sunday, Jan. 29th
Caswell Borough, P. Q. . . . . Sunday, Feb. 5th
U. G. LADD.

Great Falls, N. H. . . . . Sunday, Jan. 29th
JOSEPH W. WHITE.

Melvin Village, N. H. . . . . Sunday, Feb. 5th
Manchester, N. H. . . . . evening, Feb. 15th
Goffstown, N. H. . . . . . . Sundays, Feb. 19th and 26th
E. S. MOULTON.

Biddeford, Me. . . . . Sabbath, Jan. 29th
Bryant's Pond, Me. (if desired) . . . . evening, Feb. 1st
Lewiston, Me. . . . . Feb. 5th and 12th
Bath, Me. . . . . Sabbaths, Feb. 19th and 26th
C. H. SWEET.

Biddeford, Me. . . . . Sundays, Feb. 19th and 26th
If these conflict, write me at Loudon Ridge, N. H. I could not meet my last appointment at Biddeford on account of sickness.
D. F. LEAVITT.

Springfield, Mass. . . . Sundays, Jan. 29th and Feb. 5th
WM. N. PILE.

Lakeville, Ct. . . . . Sunday, Jan. 29th
H. K. WALLING.

Seabrook, N. H. . . . . Sunday, Feb. 12th
Rye, N. H. . . . . Sunday, Feb 19th
WM. C. STEWART.

Canton, Bradford Co. (as Brn. S. Benedict and T. Fassett may arrange), Jan. 31st and Feb. 1st.
East Troy, Conard Hollow, or Troy (as Bro. John Salisbury, Sen., may arrange), Feb. 2d and 3d
South Creek, Pa. (as Bro. J. Moon arranges), Feb. 4th and 5th
Jackson, Tioga Co., Pa. (if circumstances permit) Feb. 6th and 7th.
Wilmot Settlement (as brethren may arrange) Feb. 9th, and over the 12th.
Hawleyton (as Bro. H. Bull may arrange) Feb. 14th, 15th and 16th.
Conhocton, N. Y. (as Deacon T. C. Armstrong may appoint). Feb. 18th and 19th.
Honeoye Flats, N. Y. . . . . Feb. 26th
At Conference, March 2d, and over the 5th.
All evening appointments to commence at 7 P. M.
C. F. SWEET.

Morris, Ct. . . . . Sunday, Jan. 29th
Wrightville, Ct. . . . . Sunday, Feb 5th
Waterbury, Ct. . . . . Sunday, Feb. 12th
WM. J. RIPLEY.

Low Hampton, N. Y. . . 11 A. M. and 6½ P. M., Feb. 19th
C. PIKE.

Braintree, Vt. . . . . evening, 6½ P. M., Jan. 31st
Bethel, Vt. . . . . evening, 6½ P. M., Feb. 1st
Plymouth, Vt. . . . . Sunday, Feb. 5th
Z. T. WOOD.

Athol, Mass. . . . . Sabbath, Feb. 5th
T. M. PREBLE.

Savoy, Mass. (New Chapel) . . . Tuesday eve., Jan. 31st
Wakefield, Mass. . . . . Sunday, Feb. 5th
H. K. FLAGG.

Collinsville, Ct. . . . . Sunday, Feb. 12th
G. L. WHITE.

Lewiston, Me. . . . . Sunday, Jan. 29th
AUSTIN W. TAYLOR.

North Dana, Mass. . . . . Sunday, Jan. 29th
North Adams, Mass. . . . . Sunday, Feb. 5th
North Pownal, Vt. . . . . . . evenings, Feb. 6th and 7th
Pownal, Vt. (as Bro. Towsley may arrange) evenings, Feb. 8th, 9th and 10th. Will Bro. T. meet me at North Pownal?
Hoosick, N. Y., Feb. 11th and 12th. Will some one meet me at the Falls on the arrival of the first P. M. train from Adams?
North Dana, Mass. . . . . . Sundays, Feb. 19th and 26th
Wakefield, Mass. . . . . Sunday, March 5th
GEO. A. STREETER.

Concord, N. H. (Snaptown) . . . . . . Sunday, Jan. 29th
Waterloo, N. H. . . . . Sunday, Feb. 5th
Deerfield, N. H. . . . . Sunday, Feb. 12th
ORRILL W. KIMBALL.

Bath, Me. . . . . Sunday, Jan. 29th
Bristol, Me. (Erskine school-house) evening, Feb. 1st
Cushing (conference) . . . . . . Feb. 2d, 3d, 4th and 5th
H. S. MITCHELL.

Webster, Mass. . . . . Sabbath, Jan. 29th
Square Pond, Ct. . . . . Sabbath, Feb. 5th
Putnam, Ct. . . . . Sabbath, Feb. 12th
Webster, Mass. . . . . Sabbath, Feb. 19th
Woodstock Valley, Ct. . . . . Sabbath, Feb 26th
P. S. BUTLER.

Warehouse Point, Ct. . . . . Sunday, Jan. 29th
Shrewsbury, Mass. . . . . Sunday, Feb. 5th
Great Falls, N. H. . . . . Sunday, Feb. 12th
Dover, N. H. . . . . Sunday, Feb. 19th
S. C. HANCOCK.

Sangerville, Me. . . . . Sunday, Jan. 29th
ISRAEL DAMMAN.

Freedom, N. H. (Chapel) . . . . Sabbath, Feb. 5th
Conference, at one o'clock P. M., Saturday, Feb. 4th
Porter Village, Me. . . . . Sabbath, Feb 12th
MARK STEVENS.

Craig's Mills, Oxford, Me. . . . . . . Sunday, Feb. 5th
Hebron, Me. (Sodom school-house) Sunday, Feb. 12th
Lewiston, Me. . . . . Sunday, Feb. 19th
JARED WHITMAN.

Fisherville, N. H. . . . . Sabbath, Feb. 5th
Salisbury, N. H. . . . . evening, Feb. 8th
and over the following Sabbath. S. S. MOONEY.

Campton, N. H. (Bump school-house) evening, Jan. 28th, and over Sunday. JOHN H. EVANS.

Great Falls, N. H. . . . . Sabbath, Feb. 5th
N. C. TWOMBLY.

Brockport, N. Y. . . . . evening, Jan. 31st
CHAS. P. GREENMAN.

Augusta (Ballad school-house) . . . . Sunday, Jan. 29th
THOMAS HINES.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

North Easton, Mass. (Ripley Hall) . . . . every Sunday
GEO. WATSON.

SPRINGFIELD, MASS.

Wm. N. Pile . . . . . . Sundays, Jan. 29th and Feb. 5th
S. S. Brewer . . . . Sunday, Feb. 12th
Geo. W. Brown . . . . Sunday, Feb. 19th
Wm. N. Pile . . . . . . Sundays, Jan. 26th and March 2d
S. S. Brewer . . . . Sunday, March 9th

WORCESTER, MASS.

C. E. Barnes . . . . Sunday, Jan. 29th
J. Hemenway . . . . Sunday, Feb. 5th
R. K. Stark . . . . Sunday, Feb. 12th
A. Simpson . . . . Sunday, Feb. 19th
S. S. Brewer . . . . Sunday, March 5th
J. Couch . . . . Sunday, March 12th

LAWRENCE, MASS.

M. Batchelor . . . . Sunday, Jan. 29th
H. Pratt . . . . Sundays, Feb. 5th and 12th
C. Goodrich . . . . Sunday, Feb. 19th

LOWELL, MASS.

W. H. Mitchell . . . . Sunday, Jan. 29th
D. F. Leavitt . . . . Sunday, Feb. 5th
W. H. Mitchell . . . . Sundays, Feb. 19th and 26th

FITCHBURG, MASS.

S. S. Brewer . . . . Sunday, Jan. 29th

PORTSMOUTH, N. H.

Mrs. L. M. Stoddard . . Sundays, Jan. 29th and Feb. 5th

CONCORD, N. H. (Centre Street.)

A. P. Moore . . . . Sunday, Jan. 29th
C. H. Fletcher . . . . Sabbath, Feb. 5th

CONCORD, N. H., (at the Bethel.)

C. S. Shattuck . . . . Sunday, Jan. 29th
E. Owen . . . . Sunday, Feb. 5th
E. S. Moulton . . . . Sunday, Feb. 12th

LOUDON RIDGE, N. H.

Wm. C. Stewart . . . . Sunday, Feb. 5th
Joseph Harvey . . . . Sunday, Feb. 26th

MANCHESTER, N. H.

Allen Damon . . . . Sunday, Jan. 29th
C. S. Shattuck . . . . Sunday, Feb 5th
W. H. Mitchell . . . . Sunday, Feb. 12th
M. Batchelor . . . . Sunday, Feb. 19th

WINSTED, CT.

R. K. Stark . . . . Sunday, Jan. 29th
H. H. Dickinson . . . . Sunday, Feb. 12th
Mrs. M. L. Durand . . . . Sunday, Feb. 26th

NEW BRITAIN, CT.

Henry Pratt . . . . Sunday, Jan. 29th
Chas. E. Barker . . . . Sunday, Feb. 5th
M. L. Durand . . . . Sunday, Feb. 12th
A. M. Higgins . . . . Sunday, Feb. 19th

BRISTOL, CT.

A. M. Higgins . . . . Sunday, Feb. 12th

PUTNAM, CT.

A. Durfee . . . . Sabbath, Jan. 29th
P. S. Butler . . . . Sabbath, Feb. 12th
Mrs. L. M. Stoddard . . . . Sabbath, Feb. 19th

PLEASANT VALLEY, CT.

Sr. M. L. Durand . . . . Sunday, Feb. 5th

COLLINSVILLE, CT.

H. K. Flagg . . . . Saturday evening, Jan. 28th and over the following Sabbath, Jan. 29th.

SOUTHINGTON, CT.

G. L. Teeple . . . . Sunday, Jan. 29th
B. Hitchcock . . . . Sunday, Feb. 12th

SOUTH ELLIOT, ME.

Wm. C. Stewart . . . . Sunday, Jan. 29th
L. E. Saulpaugh . . . . Sunday, Feb. 5th
W. M. Harmon . . . . Sunday, Feb. 12th

BONNY EAGLE, ME.

Peter Libby . . . . Sunday, Jan. 29th
B. S. Emery . . . . Sunday, Feb. 5th

PORTER VILLAGE, ME.

T. P. S. Hampson . . . . Sunday, Jan. 31st

PORTLAND, ME.

John Couch . . . . Sunday, Jan. 29th

Meetings in South Boston on Wednesday evenings. No. 2 Lowland Street.

Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. G. W. HUNTRESS. J. N. BERRY.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

☞ MINISTERS visiting Shrewsbury to preach, can have a home with LIZZIE C. HODGKINS.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. DYER.
D. F. SCAMMAN.
M. H. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Prospect, Ct. . . . . Sunday, Jan. 29th and onward as the Lord may direct.
Barkhampstead (school-house near Bro. Harry Moses) Sunday, Feb. 5th, and evenings, 6th, 7th, and 8th.
North Canton . . . . evenings, Feb. 9th and 10th
Bro. G. L. White is to be with me during the week.
Hartland (Town Hall or school-house) Sun., Feb. 12th
H. WOODRUFF.

Deerfield Center, N. H. . . . . Sabbath, Jan. 29th
Bradford, N. H. (as brethren may arrange) Tuesday evening, Jan. 31st.
Sutton, N. H. (as brethren may appoint) Wednesday and Thursday evenings, Feb. 1st and 2nd.
A. ROSS.

Allegheny City, Pa., the last and first Sundays in each month until April 1st.
Rouseville, Pa., the third Sunday in Jan., Feb., and March.
Buckling Corners. Chaut. Co., N. Y., commence meetings evening, Feb. 9th, and over Sunday. On Sunday at two o'clock P. M., and in the evening. Bro. Burdick will be with me. JOHN T. ONGLEY.

North Dorchester, N. H. . Saturday evening, Jan. 28th and over Sunday, Jan. 29th.
East Canaan, N. H. . . . . evening, Feb. 4th and over Sunday, Feb. 5th.
Warren Summit, N. H. . . . . evening, Feb. 9th
North Haverhill . . . . evening, Feb. 10th
DANIEL D. PAGE.

West Groton, Vt. (Ricker school-house) evening, Feb. 11th, over Sunday, the 12th, and on as the Lord directs.
East Landaff, N. H. (Bungay school-house) evening, Feb. 18th, and over Sunday
GEO. E. BROWN, D. D. PAGE.

Providence, R. I. . . . . Sunday, Jan. 29th
New York (Cooper Institute) . . . . . . Sunday, Feb. 5th
GEO. W. BROWN.

South Windham . . . . Sunday, Jan. 29th
South Livermore, Me. . . . . . Saturday evening, Feb. 4th and over Sunday, the 5th.
Carthage, Me. . . . . Tuesday evening, Feb. 7th and Sunday, the 12th.
Byron, Me. . . . . evenings, Feb. 9th and 10th
J. ALBERT LIBBY.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

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Letters Received.

L Boutell, C D Nichols, J W Taylor, L C McKinstry, O R Fassett, W F Fahnestock, S Clemons, I C Wellcome, E F Sergison, S H Shippee, A F Dixon, C Mendenhall, J Finn, A Ogsbury, M E Streeter, C H Sweet, E L Streeter, G H Wallace, J Porter, O D Snow, A French, H. L. H., J Carr, E. T. F., H Hitchcock, F M Drake, N B McMurphy, A J Schoonover.

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I. C. WELLCOME, Yarmouth, Me.

For the World's Crisis.

ALMOST BEREFT.

Last eve, the moon in silvery radiance rose;
And as she cast her beams o'er hill and vale,
Methought a lovelier scene ne'er met my eye.
The wind had fall'n asleep, and bright the stars
Were glistering in the clear, cold sky, and o'er
The earth, snow-clad, a bridal loveliness
Had spread.
I wondered if this scene would be
Surpassed by that we love to read about
In that old tome so flowing full of truth.
Wild fancy was about to take her wings
And revel in the clime of future bliss,
When, low my mother's voice [illegible] on my ear,
Requesting me to take the watcher's part
Once more, beside the bed of him, my sire,
Once hale and hearty, but now stricken down
By fell [illegible] vain the skill of man
Hath tried to bring the health-flush to his cheek;
In vain for [illegible] we hoped against all hope,
[illegible] love life and cling to it,—
And now the shadows deepen in his path,
And [illegible] seems sometimes very near.
Would'st know
How he doth view the darksome waves that roll
With threatening murmurs almost at his feet?
Oh, 'tis with christian love and fortitude
Who well becomes a soldier of the cross,
That long hath borne a part in holy strife,
And knows that he hath overcome the world;
And often from his heart come welling up
Sweet words of comfort and of lasting peace,
To us who may a little while remain.

Oh! blessed hope, that can in death's dark hour
Bring cheer to weary, waiting hearts of hope,
And as the moonbeams yester-eve could shed
A calm and heavenly radiance on the earth,
Despite the cold and cheerless shroud it wore;
So, reflect from the Sun of Righteousness
Faith lights our pathway through the frigid clime,
To realms of everlasting joy beyond.
So hope we on, so soon to be bereft,
And bow beneath bereavement, when the stroke
Is heavy, with the grace we bear the rod
When lightly laid.
Full soon the parted skies
Reveal the Royal Majesty at hand;
Then farewell, sorrow, sighing, pain and death,
God is our God. He will be all in all.

L. F. COLE.

W. Stewartstown, N. H., Jan. 8th, 1871.

For the World's Crisis.

ARE YOU RELIGIOUS?

Beloved reader! will you give thought to the question I now propose to you—Are you religious?

My question is not—Do you attend at the house of prayer in your town, or village? Nor is it—Are you of the Catholic or Protestant persuasion? Nor—Are you a Baptist, Methodist, Congregationalist, Adventist, Lutheran, Episcopalian, or Presbyterian? It is not even—Do you *profess* to be religious? Nay, nay; it is more pointed; it is more important than these all. In short, it is this: *Are you religious?* Yes, or no? which is it? Now, dear friend, no preliminary or introductory answers; take simply—*Are you religious?* Do you believe yourself to be so? Have you a *deep* persuasion that you have the "pure religion and undefiled" that the apostle James speaks of? Is there a conviction now in your heart prompting an affirmative answer? Have you the evidences in your life that you are religious?

Do you wish to know what it is to be religious? Says James—"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here are the *two* ingredients of "*pure* religion." Have you this kind of religion?—I mean the "*pure* religion"? How are you to know? In this way: You knew Widow So-and So was poor, had a large family depending on her—poor weakly soul! and did you "visit" her? Did her eye ever see you cross her threshold with a nice bundle of warm clothing to keep the cold from stinging herself and children in winter? And did your arms ever ache with the weight of "food for the hungry," and rest only inside the humble cot of the forgotten and forsaken of all but God? And did your purse-band ever relent its clutch at your good will, and open and gladden the eyes of her who could join with Peter and John and say, "Silver and gold have I none"? And did you ever wait, and say, "Now are you sure you are quite supplied? Can't I do something more for you?" And have you taken the Bible under your arm, and its comfort in your heart, and read to the bereaved and the fatherless words of cheer, and the consolations of God? Have you taught and exhorted and besecched the ignorant, with flowing soul, to embrace the promises of God and Christ therein, and wait for "the kingdom of God" and "his Son from heaven"? Speak, or be speechless with condemnation! Answer. You know your life. Are you religious so far? Yes, or No?

Then the next part of religion is for a man to "keep himself unspotted from the world." That is, from the inordinate love of it as a possession; the love of its rebel-company, and of its sins, which is its lawlessness; yea, all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life? Do you keep yourself from its pride and self-sufficiency, through living by faith on the Son of God, and depending on him for all? Do you "keep" yourself from its lawlessness by learning the will of God and doing it through imparted Divine purpose and the power of the Spirit? Do you "keep" yourself from its company by being a lover of good men, and "not forsaking the assembling of yourselves together" with them, as the God-pleasing manner of some is? Do you cleanse yourself from secret sins—private besetments—even to the thoughts of your heart; and begin the keeping of yourself by "keeping the heart with all diligence"? Do you do all this by the Spirit and the Blood? If so, if you do this—and you know if you do—you have the "pure religion."

There are other kinds of religion about; and I charge you, reader, be not deceived. Some men think they have religion; but they deceive their own hearts. I have been telling you of "pure and undefiled religion *before God.*" That is genuine in God's sight: he delights to behold it. But there is religion *before man*, which is everything but "pure and undefiled." O how I am grieved to see so much of it about. This is man's religion. Wear a good exterior. Be very moral and upright. Secret sins are infirmities from which there is no deliverance. Be as good as you know how. Strive to enter the kingdom by the "strait gate" of your own good works. Give a good round sum to chapel building; and as much and more than you have a mind to, for "keeping up" the ministry in good style. You may send a dollar to the pope occasionally; but it would lower a respectable person to go into a poor home; besides, your nice silk dresses may pick up some dirt and be soiled there. You are allowed to dress gay, and you need not when you "visit" go into the homes of poverty and crime; you may "visit" the grandees of society; "visit" the store which keeps the latest Parisian fashions. At night "visit" the theatre, or social entertainment, or public readings, or *loves*, or church fair, or bazaar, or dance hall; in short, there is scarcely any restriction as long as you know the way to behave yourself when there, conduct yourself properly, and keep up your "reputation" as a "respectable" christian. You must, however, make your will, and put down $1000 to be divided among deserving objects, $999 of which go to the missionary and other societies; and the one left, not knowing what to do with it, to poor Widow —— (I leave you to supply the name). This is religion *before man;* and I have not put in the blacker shades.

Do you think you have got the "pure" religion? Would it not be well to look and see? The examination can do you no harm any way; and—God bless you!—it may save you from being fatally self-deceived.

No. Scituate, R. I. W. KELLAWAY.

For the World's Crisis.

BE ON YOUR GUARD.

There is a great necessity for watchfulness on the part of God's saints in these last days. It is the policy of Satan to distract and divide the people of God. He resorts to various means in order to accomplish his purposes. He will cause misunderstandings to occur between brethren, and most generally of a very insignificant nature in the outset, which he will magnify to unusual proportions, that will sometimes involve a whole church in partisan strife. If we were only sufficiently on the alert, we might detect the designs of Satan and subvert them. Those difficulties are frequently of a nature that touch our personal interests; then the old enemy puts us on our dignity, and whispers—"You are right, stick to it!" when an investigation is sure to reveal the fact that there is wrong on *both* sides, and a very little mutual yielding would set the matter all right.

Be on your guard! "Behold, how great a matter a little fire kindleth." Cheat Satan of a victory. Do not sacrifice your peace. That is one inevitable result of such difficulties. O! what a loss to lose our sweet peace. Just think of it. Can a few dollars, or a little dignity, recompense us for the loss of christian peace? Never!

Another result is, the loss of influence. When we get mixed up in Satan's dirty work, our friends lose confidence in us; it makes them feel bad. Worldly people lose confidence in you. They are watching closely, and are usually the first to detect any inconsistency. In all such cases it will take a long time to regain lost influence.

And then, again, there are mostly some who are ready to charge all such difficulties to the account of Christianity, and thus the cause of Christ suffers. Our dear Savior is wounded in the house of his friends. The very thought of this result should cause us to pause and reflect before we consent to play into the hands of Satan. Be on your guard. It frequently happens, also, that one or both parties in such difficulties ultimately backslide; just what Satan aims at; and then, unless they repent, they lose eternal life. Only think of it! to barter away eternal life for a little self-will and dignity. "What shall it profit a man if he gain the whole world and lose his own soul?" (or eternal life.) Let us place a higher estimate upon eternal things, and then we shall not so easily relinquish them, and "when the enemy cometh in as a flood, the Lord will lift up a standard against him."

A dear brother, who had recently started in the way of life and salvation, had a slanderous report circulated about him, which made him feel very bad; and Satan suggested that he follow it up, and trace it out. But he wisely concluded, first, to seek the advice of his pastor, who cautioned him against the wiles of Satan, and advised him to take no notice whatever of the matter. He acted in accordance with the advice given. The result was, he retained his peace, his religion, and his hope; and, furthermore, in a little while the originator of the slander came to him, confessed, asked and received forgiveness, and Satan was cheated. Be on your guard! GEO. THOMSON.

For the World's Crisis.

CONFERENCE REPORT.

The thirteenth annual gathering of the R. I. and Eastern Ct. Conference was held as appointed with the Church at Rocky Brook, R. I. Jan. 4–6, 1871. Wednesday, P. M. a profitable social meeting. In the evening preaching by the clerk from Matt. 16: 3. Thursday, nine and a half A. M. Met for business. As our Moderator had not arrived, Bro. E Bellows was called to the chair. After prayer by Bro. Card, the minutes of our last meeting and the Treasurer's report were read and accepted as correct.

REPORTS OF CHURCHES.

Churches were then reported as follows: Bristol.—Have gained in spirituality and numbers during the past year. Much prejudice has been removed from the minds of the people. Have a new house of worship, which will seat about two hundred and fifty persons. Also a good Sabbath school. Exeter.—Some are trying to split the church with the seventh-day wedge, but have hopes that they will not succeed. Have some good meetings yet. North Scituate.—Soon after last conference Brn. Kellaway and Cotton held a protracted meeting with them. Had ten hopeful conversions. Since then have been prospering under the labors of Bro. Kelleway. A week or two since five more arose for prayers. East Gloucester.—Not satisfied with their present condition. Some have wandered, but think they can be reclaimed. Desire more preaching. Rocky Brook.—Some improvement since last conference. Still suffering for lack of gospel order, and from other causes. Need a good pastor. West Gloucester.—All remain firm, and continue to advance. Wyoming.—No marked change. Danielsonville.—Two have manifested a desire to become christians during the last quarter. River Point.—Are having spirited and interesting meetings. Some members of other churches are getting interested in the truths we love. Rockland.—Prospect more encouraging than for a long time in the past. Preaching every Sabbath. Pascoag.—In a very low state. West Greenwich.—Enjoying a season of refreshing. Some ten or more conversions. Warwick Plains.—A new church has been recently organized, which seems to be prospered of the Lord. Lafayette.—Still in a good spiritual condition.

PREACHERS' REPORTS.

The following preachers' reported. The first ten in person, the other's by letter: E. Bellows, J. S. Collins, E. R. Card, R. R. Perry, B, Roberts, C. H. Sweet, A. Durfee, Wm. Kellaway, Peter Noka, Sister Crumb, H. F. Carpenter, A. Morse E. R. Wood, and D. V. Corey. These reports were full of cheer. All felt that it was sweet to work for Jesus. Some spoke of the last year as being the *best* of their ministry. They had seen more conversions, enjoyed more peace, etc., than during any previous year. Each wanted more humility and consecration; more earnestness, perseverance, and devotion, and desired through the coming year to show themselves workmen approved of God.

It will be seen that some of our members did not report. We do not like to attribute their neglect to lack of interest in the conference, but trust that they either overlooked the by-law which *requires* them to report to each annual meeting; or that circumstances over which they had no control prevented their reporting. It is hoped that all such will report at our next quarterly meeting. In the afternoon a timely discourse by Bro. Roberts on the subject of prayer. Bro. E. B Card spoke in the evening from Eph. 4: 30.

Friday, 9 A. M. Met for business. Bro. Durfee in the chair. Bro. Bellows gave a report of his visit to the Rocky Brook church. Report accepted, and committee discharged. The Clerk presented a request from the North Scituate church for the ordination of Bro. Kellaway.

Voted, To grant their request, and ordain Bro. Kellaway during this session of the conference.

Moved, That we have a campmeeting the coming season, under the jurisdiction of this conference. After considerable discussion it was voted to lay the motion on the table until the next conference.

Moved, That we appoint a committee to consult the churches, and learn their minds with regard to having a campmeeting. Carried. The clerk was chosen that committee. Moved, That we amend the seventh article of the Constitution by striking out these words, "In tracts and distribute them at each quarterly meeting to preachers and others." Carried. The article as amended reads thus: "This conference shall be in its operations a Home Missionary Society, and invites the churches to aid them in the work by such contributions as they are able. And there shall be a contribution taken up at each quarterly conference for this object. The Treasurer shall expend these contributions of money as the conference may direct."

After re-electing A. Durfee Moderator, and C. H. Sweet Clerk and Treasurer, the conference adjourned to meet with the church at North Scituate, R. I., the first Wednesday in April next.

In the afternoon Bro Peter Noka gave us one of his characteristic discourses from—"Have faith in God." In the evening began with a prayer-meeting, at the close of which a poor distressed soul arose without being invited, and in language broken with sobs requests prayers for herself and another. Then came the ordination of Bro. Wm. Kellaway, recently from England, who during the past four months has been laboring among us to good acceptance. The sermon was by Bro. Durfee. Text, 1 Tim. 4: 16. It was pronounced a "sound" sermon. Charge by Bro. Durfee. Prayer and right hand of fellowship, by Bro. E. Bellows.

Taken as a whole, this meeting was a good one. No one, as far as we know, has any reason to be dissatisfied. Some enjoyed it exceedingly. C. H. SWEET, *Clerk.*

For the World's Crisis.

PECULIAR PEOPLE.

There seems to be a class of people at the present day, who are considered by many as beings "very peculiar," "fanatical,"—those who are "continually prying into the secrets of the Almighty," and who are often met with the remark, "If you would only give up this *miserable doctrine*, you might be somebody in the world." But possibly those who are willing to believe God's simple truth, and to obey its teachings, may be "somebody," after all; for we read that it is the "poor of this world that are *rich* in faith, and *heirs* of the kingdom." And all those who are willing to deny themselves for Christ's sake, forsaking all to follow him, shall in this life receive a hundred-fold and in the world to come life everlasting. Then "they that endure unto the end, shall inherit *all* things." And is not this better than to seek the honor and praise of men, while we seek to enjoy the pleasures of this world for a little season, and then lose the promised inheritance at last?

Is it not best to examine, study, and "search the Scriptures," and find out fully what this "miserable doctrine" is, and what the promises are to those who are not ashamed of the gospel of Christ, before we so hastily speak of a subject that we have not given a thorough investigation? We very well know that sinners cannot enter into the kingdom of heaven; for those who continue in sin, and will not accept of the "gift of God" on the terms which are offered, will not receive "eternal life," but rather, the "wages of sin," which is "death." Rom. 6: 23.

Since, then, we are to choose between life and death, we naturally inquire first, on what conditions may we obtain life, for that is what we all desire to have. We read in Romans 2: 7, that it is "to them who by patient continuance in well-doing, *seek* for glory, honor, and immortality," he will render "eternal life." And *this life* is to be in a kingdom free from all sorrow, pain, and death, forevermore. "The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24. Who does not want to be of that people, and feel willing to suffer and endure with them while here, the scoffs and frowns of the world, although they may be called "peculiar," and deemed unworthy of worldly honors, if they may but receive the smiles and approbation of their heavenly Master, when he shall come to gather together his jewels, and welcome them into those bright "mansions," which he has prepared for them? God has told us that he would "purify unto himself a *peculiar* people, zealous of good works." Titus 2: 14.

And knowing this, it is well for us that we be classed among that people, for all such as are "pure in heart" have the promise that they shall see him, and not only *see* him, but be made like him, and dwell forever in his presence.

Brimfield, Mass. GEO. E. LEE.

RECOGNITION ON EARTH.—The following is suggestive of an evil which exists in certain city churches:

"A Boston minister says he once preached on the 'Recognition of Friends in the Future,' and was told after service by a hearer that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years, and didn't know any of its members."—*Ex.*

For the World's Crisis.

THE BURDEN-BEARER.

"Cast thy burden upon the Lord, and he shall sustain thee."—Ps. 55: 22.

There are many kinds of burdens, and but few feel themselves free from a burden of some kind. Some bear their burdens cheerfully, and some seem ready to sink under their load. Peter exhorts us to cast all our care upon Him, for he careth for us. How shall we do this? How shall we cast our care and our burden upon the Lord? The answer comes in the words of one of our most familiar hymns—

"Take it to the Lord in prayer."

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6.

Bro. or sister, have you a burden? Are you perplexed with the business and the cares of this life? Have you trials that may not be told to those who are around you? You may go and tell Jesus. Cast your care and your burden upon him, and he will sustain you.

How much anxious care, how many painful forebodings, are now bearing down and almost crushing the weary, heavy-laden ones, when they might be cast upon the Lord, to the great relief and unspeakable joy of the burdened heart. "The heart knoweth its own bitterness," and each individual knows his own burden. And if you have a burden that seems too heavy for you, just try this plan, and go and tell Jesus.

I have tried it, and have always found the promise verified, "He shall sustain thee." Even if the source or cause of grief be not wholly removed, you will at least find this assurance, "My grace is sufficient for thee." Mourning pilgrim, there is consolation for you, and it is within your reach. There is nothing too hard for the Lord. If your grief is like a mountain, it shall be removed in answer to prayer. When you have tried it, then you will praise the Lord, and be ready to tell what he hath done for you.

F. H. CHAMBERLAIN.

Gems.

— Doubt is consuming; faith fire-proof—a garment of asbestos, which will stand fire when worlds on worlds melt to dross and tinder in the flames of the final judgment.

— A sound soul correcteth the naughtiness of the body.

— One of the most important rules of the science of manners is an almost absolute silence in regard to yourself.

Up! 'tis no dreaming time! Awake! awake!
For He who sits on the high Judge's seat,
Doth in his record mark each wasted hour,
Each idle word."

— If the stars should appear but one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.

— He that lendeth to another in time of prosperity, shall never want help himself in the time of adversity.

— Many kings make their subjects beggars, but Christ makes his subjects kings.

— A man who is going to do good with his money when he shall get a great deal of it, makes a bargain with the devil; and the devil outwaits him.

— It is more praise-worthy to relieve one neighbor, than to kill many enemies.

Strange, we never prize the music
Till the sweet-voiced bird has flown!
Strange, that we should slight the violets
Till the lovely flowers are gone!
Strange, that summer skies and sunshine
Never seem one half so fair
As when winter's snowy pinions
Shake the white down in the air!

— Virtue is the health of the soul; it gives relish to the smallest loaves of life.

— The eye can never offend, if the mind would rule the eye.

— The brook Cherith dried up when most wanted. So with all earthly comforts—we lose them when we most need them; but there is a river which never runs dry, a well of water springing up into everlasting life.

— Better it is to be careful to live well, than desirous to live long.

— Actions, looks, words, steps, form the alphabet by which you may spell character.

Preach the gospel to the needy;
Preach it to the princely heir;
Preach it to the miser, greedy;
Preach it freely everywhere.

— There is no man suddenly excellently good or extremely evil; but grows either as he holds himself up in virtue, or lets himself slide to vice.

— The righteous are apt to be like well-fed children—too wanton, if God should not appoint them some fasting days.

— Every vice hath a cloak, and creepeth in under the name of virtue.

— The christian should carry religion into the world, but keep the world out of religion.

For unity the Savior prayed,
That saints might all be one;
So as in heaven his will's obeyed,
May it on earth be done.

— The gravest events often come with no more noise than the morning star makes in rising.

— What is once spotted with infamy, can hardly be worn out with time.

— Some men drop out of life and leave no vacancy. They were mere nothings,—so negative and unsubstantial as to really fill no place.

— Be kind to those around you.

— Only he who respects the liberties of others is worthy of liberty.

— Pride and folly cost many persons more than their necessities.

— There is nothing in domestic matters that tells more favorably than order.

For the World's Crisis.

WEST PARSONSFIELD, ME.

A good interest has been awakened and is prevailing in this community, within several weeks past, in the cause of religion, and still the work is onward, we believe; for while some have decided to be for Christ, there are others laboring under deep conviction, and it really seems that they will yield to the influence of the Spirit and join the praying band, and the work of the Lord abound to the saving of many more in the place. Up to this time, fourteen have acknowledged their intention of serving Christ; the most part of whom were wanderers from the Lord. A few weeks ago some of our brethren, living near by, established a prayer-meeting in the place, which is an old, neglected and run-down field of labor, formerly occupied by the Free-will Baptists and others; and the Lord has prospered the effort. Bro. Mark Stevens has labored to a considerable extent in the place, earnestly, faithfully, and effectively; also Brn. H. M. Bryant and A. Stillings have labored some, and to good acceptance. Large congregations for a country place attend the meetings, and give the best of attention to hearing the word. It seems that, with good cultivation and care, fruit may be had in the place to the glory of God and the Lamb.

CHAS. H. HURD.

Freedom, N. H., Jan. 12th, 1871.

HOW TO SPELL.—Often, in writing, a simple word is required, of the orthography of which the writer is not sure. The dictionary may be referred to—but is not always convenient. An easy mode is to write the word on a bit of waste paper, in the two or three ways of which you are in doubt. Nine times in ten the mode which looks right is right. Spelling—particularly English spelling—is so completely a work of the eye, that the eye alone should be trusted. There is no reason why "receive" and "believe" should be spelt differently, yet sounded alike in their second syllables. Yet write them "receive" and "beleive," and the eye shows you the mistake at once. The best way for young people, and indeed people of any age, to learn to spell, is to practice writing. Cobbett, the famous English radical, taught his children grammar by requiring that they should copy their lessons two or three times. These lessons he himself gave them in the form of letters; and his French and English grammars are two of the most amusing books in the English language. Of course "learning to spell" came in incidentally.

A PRAYER.

"Thy will be done," e'er though it be
To suffer, Lord, awhile for thee;
In deepest agony, to feel
That Jesus doeth all things well."

Then welcome sorrow, toil, and pain,
My losses here prove greater gain;
Blessed Redeemer, help me bear
A few more days this load of care.

Give strength, that I may ne'er complain,
Nor cast a backward glance again;
Give courage, that I ever dare,
Amid reproach thy cross to bear.

Grant faith beneath the cross to see
The star-gemmed crown that waits for me—
To wait,—"unto the end endure,"
Because thy "promises are sure."

—*Free Methodist.*

☞ There is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclinations. A beautiful vision of our Savior had appeared to a monk, and, in silent bliss, he was gazing on it. The hour arrived at which he was to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but he left to perform his humble duty. When he returned he found the blessed vision still waiting for him, and uttering these words: "*Hadst thou staid I must have fled.*"

☞ I have heard some persons, when leaving a place of worship, admiring the minister, and exclaiming, "what splendid language! what beautiful metaphors! what original illustrations!" May they rather say, after hearing me, "what sinners we are! what a glorious Christ we have! what a blessed salvation!"—*Rowland Hill.*

Hygiene.

"*This is for your health.*"—PAUL.

"CATCHING COLD," OR "CATCHING HEAT"?

The season during which the complaints commonly called "colds" prevail most extensively is now upon us. . . . There is a general misapprehension of the true nature of these affections, and of their causes, the very phrases cold and catching cold being often misnomers, and we propose to show that in many cases the trouble is caused by catching heat rather than catching cold.

The parts usually affected by colds, are the lining membranes of the nose, throat and lungs, or, more properly, of the bronchial tubes; for when the lung substance is attacked, the affection is of a very different and more severe character than a common cold. . . . . Every one knows that in going from a hot room to a cold one, or to the outside air in cold weather, they are liable to get cold, but very few know that they incur the same danger in going from a cold atmosphere into a warmer one. . . . .

As before stated, the mucous membrane of the air-passages are the parts affected in colds, and are supplied freely with blood-vessels and mucous follicles, which in health pour out sufficient *mucus* to keep the membrane moist and healthy; when a cold is contracted, the increase of this mucus is one of the most prominent symptoms, and is caused in this way: you probably know that when cold is applied to the skin in any way it drives the blood from it by constricting the vessels, and that as soon as the column of blood regains its force, the fluid returns to the skin in increased quantity; this fact is well illustrated by plunging the hand into hot water after it has been benumbed with cold; the redness of the skin, and the painful tingling produced, give pretty good evidence of the force with which the blood returns. Now this is just what happens in the mucous membrane of the air-passages; the cold air, passing over the membrane, drives the blood from it temporarily, but when it returns it comes with greater force and in larger quantity than is natural, distending the blood-vessels, and forcing a greater amount of the fluid to the mucous surface, exciting them to increased activity, and they then pour out a larger amount of the mucous secretion than is discharged in health, in order to relieve the congested state of the mucous membrane. . . .

How can we avoid them, you ask, if both cold and heat give us colds. We cannot reduce the temperature of our rooms below a comfortable degree, nor elevate that of the outside air; very true; but you can very often avoid going immediately from a cold room into a hot one, and *vice versa*. After coming in from very cold outside air, linger for a minute or two in the hall, or on the staircase, before entering the heated rooms—which, by the way, are much too hot generally—and on leaving the house observe the same rule. Many will consider these needless precautions, useless trouble, etc., but some people are exceedingly susceptible to colds without knowing why they contract them, when, as they suppose, they have not been exposed to any exciting cause, and it is to those who are so exceedingly susceptible that these precautions are particularly recommended; at first, perhaps their observance will be a little troublesome, but after following them for a short time, and experiencing their benefit, those who have been sufferers from almost continuous colds during the winter season, will feel well repaid for their attention, by the unusual freedom from these troublesome complaints which they will experience.—*Good Health.*

— I am deeply convinced that the evils of intemperance can never cease, till the virtuous in society shall unite in pronouncing the man who attempts to accumulate wealth by dealing out poison and death to his neighbor, as infamous.—*John Pierpont.*

— The custom of shaving is said to have come into use during the reign of Louis 13th and 14th of France; both of whom took the throne without a beard.

— A prattling physician is another disease to a sick man.

— Great variety of medicines do no good at all to a weak stomach.

— Some have compared those which use often to take physic, to them which drive the burgesses out of the city, to place strangers in their room.

— Those who devote their lives to the prolongation of that of others, die the soonest.

— Married men live longer than single ones.

— Good for rest,—Honest work done in a cheerful spirit.

— If compelled to face a bitter cold wind, throw a silk handkerchief over the face; its agency is wonderful in modifying the cold.

— Sunshine, heat, air, water, food, and exercise, are the chief necessaries of life.

BATHING.

Regular bathing, so far as the people of this country are concerned, is certainly a habit of pure modern adoption. The fathers and mothers, and grandfathers and grandmothers of those who have reached middle life, seldom or never bathed except in the warm months of summer. Their dwellings afforded no conveniences for the act, if they felt the need of performing it. As a general thing, the health was unaffected by this omission. Why was this? Because of their occupations and methods of living. They were active workers, they wore but a small amount of clothing, they lived much in the open air, and their dwellings were without stove and furnace heat. . . . Dry friction over the whole surface of the body, once a day or more in two days, is often of more service than the application of water. The reply of the centenarian to the inquiry, to what habit of life he attributed his good health, and extreme longevity, that he believed it due to "rubbing himself all over with a cob every night, is significant of an important truth."

If invalids and persons of low vitality would use dry friction and Dr. Franklin's "air-bath" every day for a considerable period, we are confident they would often be greatly benefited. Cleanliness is next to godliness, no doubt, and a proper and judicious use of water is to be commended; but human beings are not amphibious. Nature indicates that the functions of the skin should be kept in order mainly by muscular exercise, by exciting natural perspiration by labor; and delicious as is the bath, and healthful under proper regulations, it is no substitute for that exercise of the body, without which all the functions become abnormal.—*Journal of Chemistry.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

LITTLE FOLKS NEAT, TIDY, GENTEEL.

"Oh! the light from their glad faces
Makes a little heaven below;
So we have named them fireside angels,
Yes, their love from heaven doth flow."

Little folks neat and clean, pink-like, rosy-like? Certainly, neat as a pink, sweet and heavenly as the morning rose; cheerful as the singing birds, happy all day long in doing what is pleasing to the Lord.

Little friends, fix yourselves up neatly, genteelly, especially when you rise in the morning, come to the table, to family prayers, or attend the house of God. You'll feel better, hear better, pray better, do everything better. No slovenly person feels as he ought. Make this a matter of conscience. See that your bodies are fit temples for the Holy Spirit.

With what care and attention do the feathered race wash themselves, and put their plumage in order, and how perfectly neat, clean, and elegant do they appear. Among the beasts of the field we find that those which are the most cleanly are generally the most gay and cheerful, or are distinguished by a certain air of tranquillity and contentment; and singing birds are always remarkable for the neatness of their plumage. So great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt long with filth.

Some little boys and girls, we are sorry to say, remind us of the peacock and butterfly, who take pride in dress; tip off gaily in fine things, gew-gaws and artificials, and think more of a pretty face, a new dress, a new coat, bonnet or hat, than of the improvement of the mind and heart, the blessed Bible, and of the Lord Jesus Christ.

We never see a person proud of his dress but we think, well, he has only cast-off clothes, after all; he has the jacket of the lamb, and the old great coat of the sheep; from head to foot he is dressed in what the trees or the animals have used before him. His shoes are made of hides, his stockings of the cotton-shrub, his shirt of the flax-plant, his handkerchief is spun by the caterpillar, and his gloves are the waistcoat of the angola. Why not say,

"Then will I set my heart to find
Inward adorning of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress."

Want you to look pretty? Certainly we do, young friends, pretty as pretty can be; beautiful as the morning rose, as the lilies of the field. But what is beauty, and what will make you beautiful? Heaven in your souls, Jesus, the Lamb of God! Meanwhile adorning yourselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness,) "with good works"—"with the ornament of a meek and quiet spirit, which is in the sight of God of great price." Such a spectacle of the morally sublime is the admiration of angels.

"Look to the garden of your heart,
For weeds are growing there;
With faithful prayer act well your part,
It needs a constant care."

In advocating gospel simplicity in costume, the entire avoidance of display or worldly conformity, the adorning of gold, pearls, or costly array, we should be careful not to fall into an opposite extreme, and neglect our exterior deportment. The neglect of the outward appearance indicates either a little mind, or a disregard to the opinions of our neighbors. One should always be neat and clean in person and dress, because this is an evidence of respectability and the fear of God. No lady, who has any regard for herself, or any respect for the society in which she moves, will be slovenly in her appearance, or careless in her attire. To dress simply, and without ostentation, is not only a mark of modesty, but of gospel simplicity and purity.

"Modesty, like diamonds, shine most fair,
More worth than pearls or rubies are;
More rich than gold or silver coin,
O may it always on us shine."

Behold the daughter of innocence! How beautiful is the mildness of her countenance; how lovely is the diffidence of her looks! Her cheek is dyed with the deep crimson of the rose; her eye is placid and serene, and the gentleness of her speech is as the melting softness of the flute. Her smiles are as the enlivening rays of the sun; the beauty of her presence, as the silver light of the moon. Her attire is simple; her feet tread with caution, and she feareth to give offence.

"I almost think the angels,
Who tend life's garden fair,
Drop down the sweet wild blossoms
That bloom around us here."

D. F. N., *Author of "Apples of Gold."*

IDLE WORDS.—Idle words have done much mischief, and may still do more. Harmless as they seem, and innocently as they may be uttered, their effects are often baneful in the extreme. Be careful with regard to what you say while in conversation with those you love.

— YOUTH, the bud of hope, with care, may have a rich fruition, but by neglect, a fearful blight.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

WHAT NEXT?

When earth with deep convulsion is quaking to her poles,
The wave of dissolution like pealing thunder rolls;
When men, intent, are looking for things in Scripture told,—
In clouds of glory coming, the Lord you'll soon behold.

When wonders in the heavens and on the earth appear,
Distress among the nations, perplexity and fear;
When sun and moon are darkened, and stars shall fall, untold,
In clouds of glory coming, the Lord you'll soon behold,

When mighty waves are surging, and roaring o'er the sea;
Men's hearts, from fear, are failing, as startling signs they see;
When wicked men are scoffing—seducers waxing bold,
In clouds of glory coming, the Lord you'll soon behold.

When from the faith departing, you hear men speaking lies;
From spirits most seducing, receiving false replies;
When men themselves are loving, and sell themselves for gold,
In clouds of glory coming, the Lord you'll soon behold.

When war-clouds, dark and lowering, are bursting o'er the world;
Despotic thrones are crumbling, as shot and shell are hurled;
When angry nations, fighting, bring troublous times foretold,
In clouds of glory coming, the Lord you'll soon behold.

When Babylon is mourning, all stripped in one sad hour,
And kings with fear are trembling, lest they should lose their power,
God's saints are all rejoicing at signs they thus behold,
That Christ so soon is coming, to give them crowns of gold.

Peru, Ind. H. H. HALL.

For the World's Crisis.

OUR EARTHLY HOUSE OF THIS TABERNACLE.

The heading of this article is taken from the words of Paul, as recorded in 2 Cor. 5: 1. To find what it means, we must examine the connection. The two preceding verses read thus—"For our light affliction, which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." From this we infer that man's being is mortal; for if it was not, it would not be temporal; for temporal means that which is transient, and is placed in opposition to that which is eternal. But if the human soul was immortal, it would be eternal, and not temporal; whereas, the apostle says the things which are seen are temporal, and the soul, or life of man, is one of the things that are seen. Hence it is written, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Jas. 4: 14. A vapor vanisheth away by being dissipated, or dissolved; so the life of man, being dissolved in death, cannot live again until the being is re-organized by a resurrection. And this mortal life clothes the body; for it surrounds and permeates the bodily structure, and may be compared to a house of a tabernacle. Hence the apostle says in continuation, after speaking of the things which are temporal—"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens."

It is clear from this quotation that the house spoken of is not the body, for, in that case, it would amount to asserting that we have another body, besides the present one, in heaven—"We have a building of God, a house not made with hands, eternal, in the heavens." But understand the "house" to designate the life principle, and all is clear; and then we shall know that if this life were dissolved we have an immortal life in Christ, to be clothed with in the resurrection, at Christ's appearing; as Paul had previously taught in his first epistle to the Corinthians. And that the "house" spoken of is the soul, and the "tabernacle" the body, will appear by reading the three following verses of the connection—"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Here life is put in opposition to "mortality," proving the life spoken of to be immortality. And since this is said to swallow up the mortal, by way of explanation of what is meant by being "clothed upon," and this being a reference to being "clothed upon with our house which is from heaven," it proves the house spoken of to be the immortal life. And this being contrasted with "our earthly house," proves this to be our present mortal life which now clothes or animates our body, or "tabernacle." Hence when Paul says, "Not for that we would be unclothed," it is a clear proof that he did not desire death, when the body would be divested of its house, or clothing of life, but earnestly desired to put on immortality; which he had previously taught the Corinthians (chap. 15) would be put on at the resurrection of the just, who are to inherit the kingdom of God. Hence we are not to put on immortality separately, at death, but collectively, and "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 52, 53.

Having seen that the "earthly house" is the present life of the body, or "tabernacle," it is a clear proof that it does not survive the death of the body, but is "dissolved" in death. So when Paul says "this mortal must put on immortality, and this corruptible must put on incorruption," mortality is predicated of the soul, the living principle, which must put on immortality; and corruptibility is predicated of the body, which must put on incorruptibility. For these are distinct qualities, immortality pertaining to the conscious life, and incorruptibility, to the matter of which the resurrected body will be composed. And these two distinct qualities are essential in order to inherit the kingdom of God. But if man possessed either of these qualities now, he could not put them both on in the resurrection of the just. With this understanding we may now consider

PAUL'S DESIRE TO DEPART.

In Phil. 1: 21–22, Paul says—"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I should choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

Now this desire to "depart" cannot relate to death, since he could not be in a strait between life and death, if he had a desire for death as something far better than to live. Hence that which he did desire was something far better than this mortal life, or death either. Adam Clarke, the learned commentator, quotes the Greek phrase which Paul uses to express this desire, and comments on it as follows:—"It appears to be a metaphor, taken from the commander of a vessel in a foreign port, who feels a strong desire (*analusai*) to set sail, and to get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by a longer stay in the port where he now rides; for he is not in dock, he is not aground, but rides at anchor in the port, and may at any hour *weigh* and be gone."

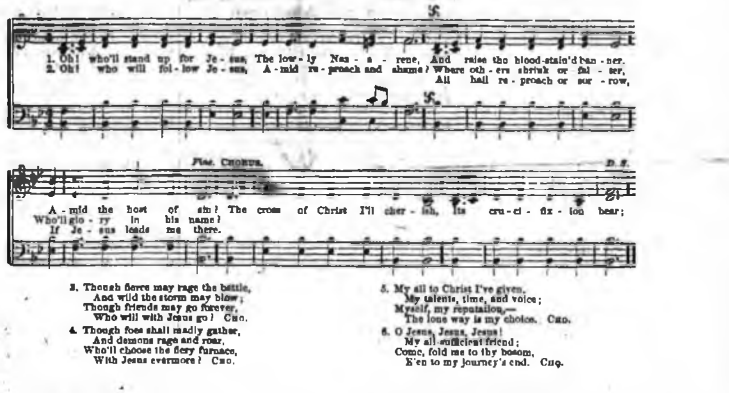
We conclude, then, that Paul desired to *unloose* from this mortal condition to which he was anchored (which can only be done when this mortal shall put on immortality), and this desire was so *very much better* than either life or death, that it diverted his mind from a choice between life and death, so that he did not know which to choose of the two, or more literally, he was "besieged out of the two." The question then comes up, When could he unloose from this mortal condition to which he was anchored, and be with Christ? Not till Christ comes back from where he is now; for he said to his disciples, "Whither I go ye cannot come." And then he said again, "If I go away I will come again, and receive you unto myself, that where I am, there ye may be also." Whence it is apparent that if they cannot go where he is now, they will be here to be received when he shall come; which could not be, if they were gone from here there; for then they would not be here to be received.

Those who interpret this desire of death, make Paul contradict himself, where he says, "Not for that we would be unclothed"; for if he desired to die and be with Christ in death, that would make him to desire to be unclothed. So, as the desire cannot relate to death, it must relate to something far better than life or death, and so can only relate to the desire for a departure from this mortal condition, to which he was anchored, and to be with Christ in the resurrection life. So, if he continued to live in the flesh, his desire was to depart therefrom by a change from mortality to immortality; or if he died, the desire led him to look beyond the grave to the resurrection morn, when he could be with Christ. So although it was as he said, "For to me to live is Christ, and to die is gain," yet as the third thing desired was so much better than the other two, he did not know which to choose of the two, but concluded that to abide in the flesh was better for their interests; while to die would be gain, because it would end his state of trial and probation, and let him sleep the sleep of death, to awake therefrom to put on immortality and be with the Lord when he comes. "To abide in the flesh" stands in opposition, therefore, to that death which was gain, and to that third thing which he desired as something far better than the mortal life, or death at the end of it.

If Paul had thought of being with Christ after death, and before the resurrection, he could not have said, If the dead rise not, they that are fallen asleep in Christ are perished; for if they existed in a conscious disembodied condition, they could neither be asleep nor perish, if the dead rise not, as they would exist independent of the resurrection. He taught the Thessalonian brethren not to be ignorant concerning them that are asleep, and comforted them with the gospel hope that when the Lord should come, they should awake to die no more; whereas, if they were existing with Christ in a disembodied state, he should have comforted them with the idea that they were not asleep, but had awaked in death to a more intense life than ever. But instead of this he said—"But I would not have you to be ignorant, brethren, concerning

WHO'LL STAND UP FOR JESUS?

ARR. by GEO. E. LEE.


1. Oh! who'll stand up for Je-sus, The low-ly Naz-a-rene, And raise the blood-stain'd ban-ner,
2. Oh! who will fol-low Je-sus, A-mid re-proach and shame? Where oth-ers shrink or fal-ter,
All hail re-proach or sor-row,
FINE. CHORUS.
D. S.
A-mid the host of sin? The cross of Christ I'll cher-ish, Its cru-ci-fix-ion bear;
Who'll glo-ry in his name?
If Je-sus leads me there.

3. Though fierce may rage the battle,
And wild the storm may blow;
Though friends may go forever,
Who will with Jesus go? CHO.

4. Though foes shall madly gather,
And demons rage and roar,
Who'll choose the fiery furnace,
With Jesus evermore? CHO.

5. My all to Christ I've given,
My talents, time, and voice;
Myself, my reputation,—
The lone way is my choice. CHO.

6. O Jesus, Jesus, Jesus!
My all-sufficient friend;
Come, fold me to thy bosom,
E'en to my journey's end. CHO.

them which are asleep, that ye sorrow not, even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 2 Thess. 4: 13–18.

Now if they were not actually dead, or asleep (as Paul uses these terms interchangeably), then why did he keep them in ignorance of it, by teaching them that the dead in Christ were asleep? Why did he not say that their sleep was only a sham, while they were in reality more awake than ever? for if that was the fact, and he would not have them ignorant concerning them that are asleep, he should have told them so. But he did not shun to declare the whole counsel of God, and so we may be assured that when he spoke of "them that sleep in Jesus," and "the dead in Christ," that he actually meant what those terms signify, and that we must comfort ourselves with the fact that the voice of Jesus will awake those silent sleepers in the dust of the earth, to die no more. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Amen.

WM. HOBBS.

For the World's Crisis.

ALMOST HOME.

This is a solemn and an important time in which we live, deeply interesting to all true believers in the Lord; for it is a time when we may look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Angels are interested in these things; and shall mortal man stand with indifference and question the great and all-important truths of revelation? "Can ye not discern the signs of these times?" Does prophecy show clearly our whereabouts in the world's history? Never in the history of our world did the signs of the times show the end more clearly than they do at this present time.

The great and wicked dynasties of earth are to pass away, and are to be succeeded by the everlasting kingdom of God. The great work of subjugation may have commenced. Rev. 19: 15. The long voyage over the great ocean of time, from Paradise lost to Paradise restored, is about finished, and the anxious hearts of the weary saints can but exclaim, We are almost home! And as we draw near the celestial port, our hearts are filled with admiration. We can but rejoice and lift up our heads. Darkness broods over this world, and the fearful sights are but omens of its sudden destruction. War, pestilence and famine await its bloated population; they having sinned away the day of grace are left to the destroyer, and to damnation.

The last solemn events of earth are being fulfilled. "Behold! [saith the Judge], I come quickly." We may reasonably expect the revelation of Him who is to rule the nations with a rod of iron—the Messiah, any day. We are to watch and pray always, and be ready for the great event. We live in a time of great changes and fearful sights. Men may laugh at these things now, but the solemn hour of retribution awaits them.

Fair Haven, Ct. J. E. CLARK.

For the World's Crisis.

"TIME ENOUGH."

Do you think you have a plenty of time to attend to everything of a worldly nature; time to provide abundantly for the "lust of the flesh, the lust of the eye, and the pride of life," and after all that do you mean to repent and be converted, and thus secure eternal life? Are you saying to yourself, "Soul, take thine ease, eat, drink and be merry; for thou hast much goods laid up for many years?" It may be that you will be cut off suddenly, and then there will be no time to enjoy the good things of this life, and no time to repent and seek salvation.

You are on dangerous ground, standing, as it were, "on slippery places," and with all your seeming security you may fall suddenly. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1. You have known of others being cut off without warning, and this may be your own lot. Then do not delay the great work of preparation for the last day, the day of examination, the day of judgment.

To his own people the Lord says—"Watch and pray . . . watch, . . . lest, coming suddenly, he find you sleeping." To those who are not, and never have been, in his service, the great day will come "as a thief," and "as a snare," and then it will be too late to seek for pardon. Jesus calls to-day—"To-day, if ye will hear his voice, harden not your hearts."

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

ALMOST A CHRISTIAN.

"Almost thou persuadest me to be a christian."

This language was uttered by king Agrippa to the apostle Paul, who was vindicating his course of life, after embracing the Christian religion.

It is well known that Paul was a zealous persecutor of the Christian church previous to his conversion; also a strong supporter of the Jewish religion. He was learned in the arts and sciences of his time, and understood the prophetical writings in reference to Christ and his everlasting kingdom. While he was referring to the prophets in his defence of the christian religion, king Aggrippa uses this language: "Almost thou persuadest me to be a christian."

This language evidently came from a sincere heart. He felt the force of Paul's argument. He was satisfied concerning the truthfulness of Paul's defence, and that the doctrine of Christ as portrayed by the apostle, was a living reality. The Spirit of God was at work upon his heart. His understanding was enlightened, so that he beheld the beauties of the christian religion as exemplified in the life of Paul. He was satisfied that it was his duty to embrace the gospel; but he was unwilling to make the necessary sacrifice. Perhaps he did not wish to give up the honors, wealth, and pleasures of this vain world, for that which is to come.

How foolish his choice, and his condition how dangerous, while resisting the operations of the Divine Spirit, which was able to make him wise unto salvation. There is reason to fear that he grieved away the Spirit of God and was finally lost. How many at the present time like king Agrippa have been almost persuaded to become a christian, and are yet clinging to this world, preferring its honors, wealth and pleasures to the religion of Christ, not thinking, perhaps, that all things earthly shall pass away; but the time is coming when those who have embraced Christ, and have lived lives of obedience to his divine requirements, will receive a glorious reward in his kingdom; while those who reject him will be lost, *forever lost.*

What a contrast is here presented! Saved or lost. This is our probationary existence, and the time to decide this momentous question. Be wise and secure that rest that remaineth for the people of God. T. W. O.

Haverhill, Mass.

For the World's Crisis.

ALONE WITH FATHER.

"By all means, use sometimes to be alone;
Salute thyself; see what thy soul doth wear.
Dare to look in thy chest; for 'tis thine own;
And tumble up and down what thou findest there."
—*George Herbert.*

Oh, how often does my heart utter the sweetly expressive plaint of Cowper,—

"Oh for a *closer walk* with God!"

Yes, I want his hand to clasp tightly mine; then I feel safe—bold as a child when his earthly father is by his side. You who have not been alone with your heavenly Father, know not how sweet it is; how it quickens the soul into active christian life, and humbles pride. Alone with God is better than to be present with all the world beside. To be alone with Father is to enjoy a rich feast of spiritual blessings, and "to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

Our Father desires his children to be alone with him often, that he may encourage and strengthen them. The language of Holy Writ is,—"Draw nigh to God, and he will draw nigh to you." James 4: 8. When with those we love best we enjoy most. The christian poet sings,—

"Nearer, my God, to thee;
Nearer to thee."

Such is the language of every humble, penitent disciple of the cross. An impenitent sinner can never be alone with God, and if he could, how miserable would he be. How often the sinner hastens, as he travels the broad way to overtake his companions; he has a dread of being left alone. If there is any more satisfactory enjoyment for the child than to be alone with Father, I know not what it is. Communion with God is the shield of his followers.

Jesus has opened the way from earth to heaven, from man to God. It is a safe way. It is a narrow way. It is not the way of the multitude, yet it is a pleasant way, for Jesus carries the load. In the broad way every one must bear his own burden, and it is often very heavy. Jesus, when on earth, often retired to some secluded spot to hold *converse* with the Father. If you hunger and thirst after righteousness, if you would enjoy a rich feast, attend daily secret prayer. Let no pressure of business prevent you from putting away worldly thoughts for an hour each day, and talking with Father through the Bible and prayer. Read the Bible much. Meditate seriously. Pray often. Thus best can you grow in grace and a knowledge of the truth. Closet prayer is a good key to mooted scriptural questions; it is a better key to an exemplary christian life; it is the best key to heaven.

When our hearts are drawn out to God in loving obedience, how little do we think of forms, creeds, and denominations. I believe true religion is not found as often in public as in private life. It does not pray on street corners, to be seen and heard of men. The christian's life is hid with Christ in God.

Dear christian friends, spend all the time you can *alone with God.* Time is short. We must improve it while it is day, for soon the night will come—the *perfect day,* I hope. There is great danger of spending too little time with Father. We cannot spend too much.

Yours in faith, hope and charity,
Buckingham, Ct. A. L. ADAMS.

For the World's Crisis.

HIS PROMISE.

"I will come again, and receive you unto myself."

Who is there among us, who has not parted from some dear one? The sorrows would be well-nigh unbearable were it not for the hope of meeting again. Those who have experienced such feelings, can have at least a faint appreciation of the heaviness which weighed upon the disciples when their loved one, their light, their guide, their *all* was to go from them. But they were not without hope, for He assured them he would come again. This has been the christian's great expectation, through all the changing scenes of so many centuries, and now it is brighter than ever, for there is scarcely a doubt but that some of *this* generation will see the blessed hope consummated in his coming in great power and glory, without sin, unto salvation.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;"—with words so plain why should men err? We are not to go to him at death, for he has said . . . "where I am thither ye cannot come; but in the fullness of time, which we know (by heeding the signs and wonders of to-day) is not far distant, he will return to restore that which was forfeited by Adam's transgression. "Watch ye, therefore," lest "coming suddenly" we shall not be in a state of preparation for this grand and awful era. We must of necessity, if we believe the Book of books, ever be looking for him with joyous emotions, for he says, "If ye loved me, ye would rejoice."

Surely, beloved, it is or should be a source of constant enjoyment to every child of grace to know that these things shall come to pass. Thus saith the Lord . . . "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Believing in God, we also believe in Christ, and are able to claim a share of the "many mansions" which we are told are in the Father's house. O! give us grace to ever faithful be, then we shall be received unto Christ, that where he is we may be also. We know the way, let us then strive to lead others to the strait and narrow path of truth, and the only entrance into immortality which is found in Christ Jesus the Son of God, that they too may rejoice that this world of sorrows shall be changed to one of endless bliss, and become our permanent abiding place. Then shall that great city not built with hands, which our Lord has been preparing for us, descend from heaven to the renewed earth as its capital.

Dear reader, do not be deceived; Christ as yet has not come the second time; but he must come literally, personally, gloriously, and with great majesty, attended with all his holy angels. Are you ready for eternal life? or will utter destruction, eternal annihilation, justly be your doom? Shall you be shut out from the presence of the Lord forever? Utter darkness, the second death, will be the sentence of those who do wickedly; then choose now, death and darkness, or never-ending life and light. Keep his commandments, then you shall be raised from the dead in immortality. Christ says through our brother Paul, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9. O, then, call upon him now while he will hear, for soon, even if death (man's great enemy) does not come, Christ may; then you will become as chaff under the feet of the righteous. Whosoever shall call upon the name of the Lord, shall be saved. Now is the day of grace. Believe his word, then the judgment to come will have no terror for you. Remember all this must be attended to before the great day of accounts, when all must individually answer; but all will be well for those who have accepted Christ as their atonement. Will you be one of that number?

Let us be careful how we walk, making our foundation sure, that we may be found with those who are to be heirs with our Savior when he comes as King.

"Soon may the last glad song arise
Through all the millions of the skies,
That song of triumph which records
That all the earth is now the Lord's."

"He which testifieth these things saith, behold, I come quickly. Amen. Even so, come, Lord Jesus." CYRUS MENDENHALL.

Wilmington, Del.

THE KIND OF PREACHING NEEDED.

Christ's gospel must be preached in Christ's own way. We neither can improve upon the matter nor the manner. That there is a want felt and acknowledged among us, in modern sermonizing, no one can deny. What we blame in others, let us be on our guard lest we fall under the same. "The truth as it is in Jesus" is what we want; and what the world, and every age of the world, wants. It is just as much needed to-day, as in the era of its first proclamation. The world has not outgrown it. It must be constantly preached, as it was preached by Peter and Paul, as "the word of life"—"the word of God," "the word of salvation." Everything else will grow old and become *effete*—but this, never. It always has on it the dew of its youth. It is the regenerating word "that lives forever."

The name of Jesus must rest upon and give sanction to all we preach, or it is not what he requires at our hand. The truth, and not our conceptions of the truth, must be preached. "The truth as it is in Jesus," and not as it is in Calvin or Wesley, in Strauss or Renan, must be preached. The truth in its simplicity and purity must be preached. Not the truth as Hugh Miller, or Mansell, or Sir William Hamilton teaches it. We do not need scientific or phrenologic truth in the pulpit. The public lecture, the book and the periodical, devoted to these matters, discuss them better and more fully than the people. We do not want a gospel adapted to the learned few, but we must have, or we shall perish, *the gospel* adapted to the wise and the unwise—to parents and children, to day-laborers and servants—to the great multitude.

The working days of the week are saturated to fullness with secularism; and with all that the world gives or can give. When we meet together in the house of God, we want food for the soul—life-giving, life-sustaining food. The church is cursed to-day with half truths which are no truths; with sermons *about* the truth instead of the truth itself. The truth is becoming more and more a sensational institution—a rostrum for the sale of patent nostrums, a place for the rendition of the romance of the gospel. Anything but God's own word is now preached. "The broad gauge church,"—"Liberal Christianity,"—"The church of the future," indicate what the pulpit is catering for. We want plain, simple, earnest, faithful preaching and teaching of the word. We want expository lessons from the Bible, and every part of the Bible; not the pretty, sensational and rhetorical conceits of fleshly-minded men, who take their lessons from Beecher or Robertson.

O the hope of Israel, the Savior thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night. Alas! we have made him a *stranger* and a *wayfaring man* when he should be in all our churches and in every sermon.—*Standard.*

For the World's Crisis.

"REJOICE EVERMORE."

There are many dear brethren and sisters who sincerely desire to do the will of their heavenly Father, and I love them for it. But it is possible they may not have noticed that it is a part of the Father's will they should rejoice. Here it is: "Rejoice evermore, for this is the *will of God* concerning you in Christ Jesus." It is therefore as much our duty and privilege to rejoice, as it is to believe, watch, and pray. And may I, at the beginning of this new year, press home that fact upon the attention of my brethren in Christ? And shall I have the pleasure of knowing that these words are not in vain in the Lord?

"Rejoice evermore," that is, *continuously.* Not rejoice to-day, and lament to-morrow; not rejoice in fits and starts; not sometimes rejoice, and at others be miserable; but with ever-flowing time let joy run in a constant, placid stream. "Rejoice evermore" as day succeeds day, and night follows night. Rejoice in the Lord *always;* yea, I say, rejoice. Always, at all times, in all places, under all circumstances, rejoice! What! in seasons of poverty, trial, and disappointment? Yea, and even in worse than these. In prisons, if ever by the *grace* of God you should get there. There let the song of joy be heard, as the apostles voices were heard "praising God." Do you think it looks strange to say, "If ever by the *grace* of God you should get there"? And is it not free favor that should account us worthy to suffer for God? Sorrowful though at times you may be, yet remember and be "always rejoicing."

"Rejoice evermore," that is, *increase in joy* every day, until you enter into the presence of God where there is "fulness of joy," and stand at his right hand where there are pleasures for evermore." How can I show that this command teaches us to increase in joy daily? Divide the word "evermore," and you get *ever* and *more.* So "rejoice ever more." As you are getting nearer the end of your pilgrimage, may your gladness increase.

"Rejoice evermore" is an *apostolic command.* Shall it be willingly, cheerfully, and at once, obeyed by the dear readers of the *Crisis?* There is joy in obedience. What pleasure flows from regarding the will of our dear Father. What delights spring from Him. O how happy are they who listen to the Divine voice, and think on the command of the Lord to obey it. To them life is a time of hallowed enjoyment; yea, "all is well!"

Methinks there must be some dear child of the Father that wants to obey this command. But the difficulty is to know how they can do it. Brethren! listen whilst I speak simply and affectionately. There is only one way of rejoicing. It is through upright, simple, full acceptation and appropriation of Jesus and his words. Referring to his teachings, and especially to the promise of the Holy Spirit, and his own coming again, he says: "These things have I spoken unto you, that my joy might *remain* in you, and that your joy might be full." Yea, the words of Jesus, as in the gospel (which embraces the things of the kingdom and the Christ), are the true cause of joy everlasting. A happy brother, whom I have become acquainted with since my arrival in this country, says, the English of that "remain" is, to stay there; and, if our joy be "full," even then we can have more; for our hearts may be enlarged daily, and, of course, the more capacity we have for joy, the happier we can be.

We shall be *strong* if we are *filled* with the *joy of the Lord;* for says the prophet, "The joy of the Lord is your strength." And who would not be strong "*in the Lord,* and in the power of his might?" Surely we need strength in this world, and who shall be able to seduce us, if we have such joy as the Lord gives? "Rejoice evermore," but not in self, not in your own good works; but in the grace of God which has appeared in Jesus on earth, now appears in Him in heaven, and will be manifested in all the ages to come.

No. Scituate, R. I. W. KELLAWAY.

For the World's Crisis.

CHRISTIAN COURTESY.

Much has been written which has tended to awaken the church to the importance of preserving a quiet and courteous bearing at all times, and under all circumstances; yet we sometimes seem to forget that the christian is watched, his every act scrutinized, and conclusions unfavorable to him and through him to the cause he has espoused are drawn, if an opportunity is afforded. Frequently an earnest, softened heart has been chilled and all confidence in christians and religion itself has been nearly destroyed, by a thoughtless neglect, or an unkind word or act. From the many examples which might be cited I select the following:

A young man of a religious turn of mind went to a New England city where he was a a stranger. Desiring an acquaintance with virtuous people, he sought it through the Young Men's Christian Association at one of their social gatherings, where during the evening he proved to his sorrow that rules may be made and not acted upon, that a stranger may be passed by unnoticed where he would most certainly look for sympathy and cordiality.

In the same city, and at nearly the same time, death visited a family who were comparative strangers in the city, and, as far as church connections were concerned, entire strangers. Their infant had been taken from them and its lifeless form was to be consigned to the tomb on the morning of the 25th. On the afternoon of the 24th, the parents requested a lady who lived in the same house, and who was known to be a church member, to procure a clergyman to officiate on the occason. The church to which she belonged had no resident clergyman, so she proceeded to the house of one in whom she had much confidence as a christian minister, about a half a mile distant.

When she arrived at her destination, the rain was already falling in a heavy shower, and her umbrella was not sufficient protection against it; and she looked for a cordial welcome from its inclemency to the fireside. Her ring at the bell was answered by the minister in person, who, on recognising her, stepped outside and closed the door.

After listening to her message, he told her he would attend the funeral, remarked that we were having a hard shower, bade her good evening, re-entered the house, and closed the door, while the lady turned in a troubled state of mind to retrace her steps.

Let the reader consider that this lady had been for a long time in very delicate health, and was now wearied with watching by the sick bed. Judge of the disappointment she must feel, acting as she was from motives of kindness and sympathy. Enfeebled in body, and consequently more susceptible of strong mental impressions, she could but feel slighted and unfavorably impressed toward the clergyman.

She had not far retraced her steps, when the open door of a shoe shop seemed to invite her to take shelter within. She availed herself of its protection and contrasted the conduct of the occupant with that of the minister.

"Charity covereth a multitude of sins." Let us beware how we cause any to stumble.
—*Communicated.*

— Do to-day thy nearest duty.

THE WORLD'S CRISIS.

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The World's Crisis, a copy of which, dear reader, you hold in your hand, and which, for so many years, has been the leading and most widely circulated herald of the Coming King, is to-day, we trust, a welcome visitor in more than nine thousand homes, and is doubtless read every week by not less than forty thousand readers.

But do you not, dear reader, loving as you do the precious truths for which this paper has so long and so successfully fought, do you not think that this number is far below what it *ought* to be, and very much less than it *might* be, if but a little effort were faithfully and earnestly made by every one who now takes it? Do you not feel, in these last moments of time, when the Judgment of the Great Day is so near, and thousands are perishing for lack of knowledge, that it ought to be *more than doubled*; and that, if it were only in your power, you would, at once, and to-day, multiply its circulation and usefulness a hundred-fold? No doubt this is your feeling, and you would gladly do it, if you could. But suppose that you, and every one else of its nine thousand subscribers, or of its forty thousand readers, should take hold at once, faithfully and in earnest, and do all that you can towards that end, during the next four months, and as much longer as you may; what do you think would be the result? Would not its circulation, and the good it might do, be more than doubled in that time by your faithful efforts and the help of God? Is there any doubt of it?

The skies are full of omens of coming judgment, and men are looking fearfully for the things that are coming on the earth. They are waiting for you to speak to them. Will you? Hundreds of your brethren, too, who are waiting, as you are, for "the Hope of Israel," are without the strengthening, cheering visits of this many-tongued messenger of the Coming King. You will do them, and others through them, good, by introducing it to their hearts and homes.

We know that you will gladly do this, and all that you can, for the love that you bear to Christ and his cause, as you have, many of you, so nobly and so well, in time past; and if, again, you will give your time and labor to this work, the Lord will surely reward you when he comes. But, in advance of that, as a token of our appreciation of your kind efforts, we trust you will be pleased to receive from us YOUR CHOICE OF ANY ONE OF THE FOLLOWING PRESENTS for the new subscribers which you shall obtain for *The World's Crisis and Second Advent Messenger* before the 1st of June.

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When you have got all the names you can, and want your premium, send us a full list of all the names, addresses, and monies you have sent, so that we may compare them with our books; then we will send you whatever premium you may select from the catalogue,—the Sewing Machines and Webster's Dictionaries by express, at the expense of the receiver, and the other books by mail, postpaid.

Monies, if under $5.00, may be sent by letter at our risk. If a larger sum, and under $25, send a Post-Office Money Order, or Registered Letter. If $25 or more, send a Bank Draft, or Money Order, payable to *the order* of GEO. T. ADAMS, Boston, Mass. All sums of $5.00 and over, sent in any other way than above directed, will be at the sender's risk.

All letters and remittances for premiums should be addressed to the Business Agent, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, *Miles Grant, Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, February 1, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

INTERVIEW WITH A REPORTER.

Instead of our accustomed editorial, we give our readers the following, from the "San Francisco *Daily Chronicle*." We would simply say, there is a great stir in this city about your editor, and his preaching. The Lord is doing a wonderful work in our meetings, which astonishes the beholders. People who have been here from the early settlement of this country, say there has been no such interesting meetings before as those now in progress. New ones are starting every day in the service of the Lord; and apparently this is but the beginning of what we shall see. We have been invited into nine churches in this city. The people are anxious to hear about the coming of Christ.

We are also now (Jan. 16th) engaged in a most interesting discussion with Mr. J. S. Loveland. We are debating the following resolution:—

> "*Resolved*, That the Bible and reason teach that man, as an intelligent, moral being, is a composite unity, made of the dust of the ground, in the likeness of his Creator; and is mortal, remaining entirely unconscious between death and the resurrection."

The discussion has been held three evenings, and is to be continued some five more.

During all our labors in the ministry, we have never been in a more interesting field than San Francisco. Dear brethren, continue to pray for us.

The following is the "interview" to which we have referred:—

ELDER MILES GRANT.

Interview with a "Chronicle" Reporter.

The Tenets of the Sect called "Second Adventists."

CHRIST'S "APPEARING" EXPECTED BEFORE 1875.

The "Order" of Events in the Advent.

The Millenium—The Saints' Home to be on this Planet—The Origin of the "Mission" to this Coast—The Elder has a Sign from God, bidding him come to San Francisco.

In view of the great and growing interest manifested in the lectures and discussions of Elder Miles Grant, Chief Apostle in the Second Advent faith, and the consequent curiosity evinced by many of our people to learn something in regard to the personal history of the man, we concluded to dispatch one of our interviewing reporters on the grand errand of inquiry, and ascertain if the Elder was willing to satisfy, through our columns, the natural, popular desire to which we have referred. The member of our staff selected to perform the delicate task fully comprehended the nature of the case, and on Thursday evening at his usual late hour of retiring from the reporter's room, bade his comrades a remarkably tender "good night." His voice was tremulous as he uttered the parting words, as though he was apprehensive that some severe calamity might befall him in his attempt to brave with questionings of a personal character, the man renowned as most familiar with that prophet who bearded the lions in their den. Cheered, however, and apparently reassured by the hearty hand-shaking and encouraging exclamations of his associates, our Interviewer wrapped his cloak about him, and strode from the sanctum of the *Chronicle* office with a firm and manly step. It was evident that he intended to lie down that night in his martial cloak, nor ever again to retire to his sheeted couch until his mission was fulfilled. We felt confident from the moment his last footstep on the outer threshold was heard that he would be successful in his bravely accepted and undertaken work; and accordingly we were not surprised when at high noon yesterday, Saturday 14th day of January, 1871, he returned to the sanctum of the *Chronicle*, pale and exhausted, but with the bright gleam of triumph in his eye, and laid upon the editor's desk a manuscript which read as follows:

TO THE CHIEF OF THE CHRONICLE INTERVIEWING DEPARTMENT.

In obedience to your just commands and royal pleasure of selection, I have visited, examined and cross examined Elder Miles Grant, of Boston, the Second Advent Evangelist, who is now holding forth in this city, and herewith submit a full report of his preliminary responses and answers, embracing entities of faith and doctrine which are not immaterial. I received the authority and order for this work without objection or murmur, and I humbly trust that the service will be approved as faithful and satisfactory, and on next Monday I shall be duly notified at the cashier's desk that my salary has been raised. Yours, etc.

INTERVIEW OBTAINED AND SUBJECT INSPECTED.

Ascertaining that the Elder lodged and boarded with a private family whose residence is situated in the outer portion of the city, and thinking it would be inconvenient for him to receive strangers unawares (that is to say, unannounced) at the house of his entertainer, and recognizing the fact that it would be very inconvenient for myself to make an excursion to the residence referred to at the, to me, unseasonable hour when he was said to be most at leisure, I cast about to find some friend or acquaintance of the Elder's who had an office in town, and who could so arrange an appointment for himself that I might drop in at an opportune moment, secure an introduction and commence operations. I felt that the time was short for maneuvering, and I accordingly labored in the direction indicated with great diligence. Fortune favored me. On the fifth application in the circle of those reputed to sustain intimate relations with the Evangelist, I found an accomodating gentleman, who had known the party of the first part many years ago in the State from which he now hails; and at nine o'clock Friday morning, January 13th, I found myself in the presence I desired—introduced, and afforded full opportunity to attempt a genuine revival of the "reviewing" business. My experience has taught me that, in a difficult case—or one presumed to bear that character—procrastination and hesitation are terrible demoralizers. The best way is to "out with it" at once, and definitely determine the better or worse prospects of an interesting revelation. And yet I could not but pause a moment, after salutations had been given, ere I opened the elementary catechism. For it forthwith occurred to me that I had mistaken and magnified the embarrassments of my mission.

THE ELDER'S APPEARANCE.

The Elder has a remarkably contrasting appearance off the stage from that which he bears when on the high platform at Dashaway Hall he is engaged in smashing theological crockery, or on the lower dais is reasoning earnestly with free-thinkers and Spiritualists concerning Christ and his merits. There he is a "potency," or "force-centre," of admitted physical and electrical largeness (whatever that may be); now I had sitting before me a man under the middle size, apparently about thirty-five or forty years of age, whose blue eyes flashed not with magnetizing sharpness, but beamed with a gentle and loving radiance (whatever this may be), and whose voice, instead of rolling forth in stentorian notes, bade me a kindly welcome in tones as low and soft as the most excellent conversational music of some women. "Here," said I mentally, "I have been nerving myself for repulse, reorganization of assailing forces, resumption of hostilities under difficulties, when my victim is the mildest-mannered man that ever cut a Gordian knot of religious dogmatism with the sword of the Spirit, or scuttled an old creed hulk with the broad-axe of truth." Yet some attribute or property of my material organism admonished me that I must open with prudence and proceed with circumspection.

PRELIMINARY.

Reporter.—Elder, I am very glad to have met you this morning; indeed, all things considered, I do not think I could have appointed a time for an introduction and conversation that would have been more agreeable to me.

Elder.—I am always pleased to form new acquaintances, and converse with them on the subject of personal religion.

Reporter.—To be quite candid with you, Elder, I cannot say that such an object was in my mind when I came to the conclusion that I would like to see and speak with you in private. I have a particular object and purpose in view in improving an accidental [ahem] opportunity to communicate with you directly, face to face, and my disposition and instructions are to be frank with you in declaring my office and business. I am a reporter for the most enterprising and widely circulated daily in this city—the daily *Chronicle*. It has been the practice of that paper to send out its representatives and "interview" prominent citizens, and strangers of distinction who come into our midst, in order to elicit and publish such items of personal history and opinion as might be interesting to its many thousands of readers. I suppose you will at once understand from this the benefits I propose to derive from this meeting, on behalf of the proprietors and readers of the *San Francisco Chronicle*.

Elder.—I have heard about this practice of "interviewing" as it is called; and I believe that to a certain extent, on two or three occasions, I have been a subject for such a personal examination—not wittingly on my part, however. I am not here to seek for notoriety. I came here to preach Jesus, and the speedy coming of his kingdom, and the Bible truths in regard to the nature and destiny of man. I profess to be doing my Master's work, as he has commanded me, and unless I can see that any communications such as I understand you desire will tend to the salvation of men and the glory of God, I must refrain from making them.

Reporter.—You can readily believe, Elder, that there is a widespread desire among the people of this city to learn something definitely concerning your antecedents, and to obtain in some comprehensive form, a statement of your points of religious faith wherein you differ from what are known as the orthodox churches. It is reported that you subscribe to many doctrines which are apparently inconsistent with those you have already formally announced in discourses delivered in this city. And I respectfully submit that it would be not only to your advantage personally, but would be of benefit to your mission generally, if you would dictate to the reporter of the paper that reaches the largest number of readers in this city, exactly what you do believe and contend for as, in your opinion, essential or leading articles of Christian faith. As to inquiries and replies concerning your life and service, I submit that no harm can arise from such a statement of your personal history as will only embrace the dates and record of acts usually given in biographical dictionaries. Under the circumstances, I can assure you, no sensible person will accuse you of seeking notoriety by making the revelations called for. Besides, you will certainly by the proposed publication be relieved from a thousand questionings that will otherwise unnecessarily consume your time, and perhaps tax your patience.

Elder.—I am not certain about that. [Catching up my last suggestion with great quickness.] If the people here are like our New England folks, if you tell them the day you were born, they will insist on knowing what sort of a house it was in which you were born. But [turning upon me with a pleased expression of countenance] I like your candor. I am disposed to answer such questions as you may think proper to ask, and trust to your judgment and conscience to publish my replies correctly, and with such explanations as will prevent my being placed in a false light before the community. There is force in your suggestion about a comprehensive statement of the doctrines I hold and preach. I intend to speak of all the grand Bible truths which our people advocate as a Christian Church, before I leave the city; but it may be well to prevent misapprehension in advance by a concise declaration of my conviction and faith founded on the Word.....

Reporter.—Now, Elder, let me ask when you were converted?

THE ELDER RECOUNTS HIS CONVERSION.

Elder.—It was in the month of December, 1842. I never went into a prayer meeting in my life until the night I was converted.

Reporter.—That was in the Methodist church, I suppose?

Elder.—Yes. But I was converted by the preaching of the prophecies. In 1842, a man by the name of Henry A. Chittenden came to Winsted and expounded the prophecies. Mr. Chittenden was a merchant in Hartford, Ct., where he heard and acknowledged the truths of prophecy, and felt a call to go out and spread the truth concerning the near approach of the Second Advent. He was then in a very prosperous business, and owned what was known as the "Tall Store" in Hartford. Many of your readers will remember him, and many more will recollect the building to which I refer. His brother, H. B. Chittenden of New York, is one of the leading merchants of that city, and they are now associated together.

Reporter.—Does he still hold to the Second Advent faith?

Elder.—O, yes; as firmly as ever. The light of prophecy is growing brighter every day. I was going to say that before I heard Mr. Chittenden,

I WAS AN INFIDEL.

An examination of the prophecies convinced me of the truth of the Bible, and in the very first prayer meeting I ever attended I asked God to forgive my sins, and I obtained the blessing, and I've been on the Lord's side ever since—praise God!

Reporter.—Did you formally join the Methodist church?

Elder.—I did; but I did not join the Conference. I kept on teaching. I would go out occasionally and preach, but my profession was that of a teacher until after I went to Jonesville Academy. There I felt fully called to the ministry.

Reporter.—Then you were licensed to preach in the Methodist church?

Elder.—I was offered a license.

Reporter.—No objection raised in that church to your Second Advent views?

Elder.—Well, there was some objection made; but the Presiding Elder of the district, Seymour Landon, who resided at Winsted, said that he hoped the Lord would come quickly, and that I should have full freedom to preach my views on that subject.

Reporter.—When did you adopt your present views on what is known as the

LIFE AND DEATH QUESTION?

Elder.—Shortly after my conversion I heard of the doctrines to which you refer. I thought they amounted to rank infidelity. Now I am as certain that they are true as that Jesus is my Savior. Every time I look at them they grow stronger. I began to search the Bible with reference to them, and the light began to break in upon me. My friends came to me and inquired of me in regard to the matter. From some remarks which I let fall they commenced asking if I believed so and so. I told them I was looking at the subject. I didn't want to say "yes;" and for some time after I was convinced of the truth on the life and death question, I did not tell anybody of my radical change of views. I found, however, that I was grieving the Lord by hiding the truth, and so I spoke out freely. As I told you, I was at Jonesville Academy when I first became entirely satisfied that I was called to the ministry as the business of my life. Then I went out and commenced the work of the ministry, and have been so engaged ever since. That was in 1851.

Reporter.—I understand that you have been

A GREAT TRAVELER

since you commenced your ministry.

Elder.—I have traveled, on an average, from twelve to fifteen thousand miles a year—probably over two hundred and fifty thousand miles in all.

Reporter.—Through what sections of the country?

Elder.—Through the New England and Middle and Western States and the Canadas. I have preached also at Washington, and in some of what are known as the Border States.

DISCUSSIONS.

Reporter.—You have held many discussions of the character of that in which you are now engaged at Dashaway Hall?

Elder.—I have held in the neighborhood of fifty discussions with leading Spiritualists, Universalists, and with Orthodox ministers. My special object in all these discussions has been to battle against Spiritualism. That is the great delusion of the age. The true doctrines of the Bible in regard to the life and death theme leave it no stone to stand upon; and they sweep away the monstrous doctrine of the eternal torment of the impenitent wicked.

THE SPREAD OF ADVENT AND THE NEW "LIFE AND DEATH" DOCTRINE.

Reporter.—How many preachers are there now in this country who hold to what is known as the "Second Advent" doctrines?

Elder.—The belief in regard to the near approach of the Second Advent is very widely extended, and in some form, and to a greater or less degree of conviction, may be said to exist among members of all denominations. It is said upon good authority that of the thirty thousand ministers in England, fully one third believe and preach that the Lord is coming soon to judge the world.

Reporter.—I refer more particularly to the preachers of the entire schedule of faith which you proclaim.

Elder.—Ten years ago we ascertained that there were six hundred ministers in this country who preached that the Second Advent was close at hand, and that the real man is by nature mortal, and that the wicked are destroyed, while the righteous only receive the gift of immortal life. I think that there are now at least one thousand preachers specially engaged in this country in spreading abroad these doctrines. In New England, especially, these doctrines have been pretty thoroughly disseminated. Indeed, I have heard more immortal-soul preaching since I have been in San Francisco than I have heard for years in New England. In England these Bible truths on the nature and destiny of man are spreading with great rapidity. Dr. Leask, the editor of the *Rainbow*, a monthly published in London, writes us that if the ministers in that great city, who really believe these truths, would "speak out," it would create a theological revolution there at once. Henry Constable and others who are among the ablest scholars and writers in London, are advocating these truths and with great power. Mr. Wyckoff, the Secretary of the American Bible Union, believes in the utter destruction of the wicked....

Reporter.—How many

PUBLICATIONS

have you in this country in which the views you announce are advocated?

Elder.—I think we have perhaps twelve regular publications—weeklies and monthlies. The *Crisis*, the weekly published at Boston, of which I have been the editor since '55, has a circulation of over nine thousand copies.

Reporter.—When did the views you advocate on the Life and Death question

FIRST COME INTO PROMINENCE

in this country?

Elder.—They have been held by some, of course, since the time of the Apostles and the Apostolic Fathers of the Church. They preached no other doctrine. One hundred and fifty years before Christ the Pharisees embraced the immortal-soul dogma of their heathen neighbors. But Jesus and his apostles have told us to beware of the doctrine of the Pharisees. Christ never said a word about an "immortal soul;" nor the apostles, nor the apostolic Fathers. Pope Clement V. decreed the soul was immortal. Hence arose Prayers to Saints, Purgatory, and similar doctrines generally believed in the church at the time of the Reformation; when Luther said that the Pope "makes such decrees as that the soul is immortal, and all those monstrous opinions found in the dunghill of the Roman decretals." William Tyndall, who gave us the first printed edition of the English Bible, believed the Life and Death doctrines we advocate, and died a martyr to his faith. Against George Wisehart, another martyr, one of the charges read: "Thou false heretic, thou hast said that the soul sleeps until doomsday." Bishop Newton proclaimed the doctrine of the destruction of the wicked. Archbishop Whately, of Dublin, whose works are standards in all Episcopal churches, wrote a book which perhaps you have seen, in which he advocated the sleep of the dead. Eminent men in all times have believed this truth. In 1839 a man in New York, named George French, published a pamphlet setting forth these truths. In 1842, Geo. Storrs, who had been led by French's pamphlet to examine the subject, published his famous six sermons. Since that time the truths he proclaimed have spread with continually increasing rapidity.

Reporter.—What is the character of the

CHURCH ORGANIZATION

of the Second Adventists?

Elder.—We have Elders and Deacons; and we have conference meetings. But we have not, strictly speaking, any sect organization. Our ministers are called "Elders." We repudiate the name of "Reverend" as a title which belongs alone to the Creator. Our preachers are ordained by the laying on of hands; the ordination ceremonies being conducted by those already in the ministry. We have no creed but the Bible.

COMMUNION.

We celebrate the Lord's Supper whenever and as often as the officiating Elder or the majority of those to whom he ministers deem it profitable—no stated seasons. We celebrate it by sitting at one table and eating unleavened bread and drinking of the pure, unfermented juice of the grape; singing hymns and giving God thanks.

BAPTISM.

Reporter.—I understand you believe in immersion?

Elder.—We do; think that is the scriptural mode. But it is not a test of fellowship with us. At our communion we invite all who love the Lord Jesus to partake with us.

Reporter.—It is said that you do not believe in the baptism or salvation of infants?

Elder.—We do not believe in infant baptism; but all infants will be saved. "Of such is the Kingdom of Heaven."

Reporter.—I understand you do not believe in the ultimate

CONVERSION OF THE WORLD?

Elder.—Not at all. There is no warrant in Scripture for any such belief. On the contrary, it is expressly stated otherwise in the Bible.

Reporter.—I understand you do not believe in the doctrine of

THE TRINITY?

Elder.—We do not believe that the Son is the Father, nor the Father the Son. We believe that Christ is the Son of God, according to the Scriptures; as in John 20: 31. We believe Christ is the divine Son of God; believe in the Divinity of Christ most absolutely. We believe that the Holy Spirit proceedeth from the Father; is the emanation from God by means of which he is with all his children at once; dwelling in the hearts of Christians; causing them to love God and to love one another. It is the divine nature which Christians possess, and without which no man can become a Christian or continue a Christian.

Reporter.—You believe in a literal

RESURRECTION AND "KINGDOM?"

Elder.—I do, most fully. As Paul says in 1 Cor. 15: 12-18; also, in Rev. 11: 15-18. If there is no literal resurrection, then are we all *perished*. I shall preach on the "Kingdom" next Sunday evening, at the Minna-street church. Come and hear.

Reporter.—What are your views on the

ATONEMENT?

Elder.—A proper reply to that question requires the fulness of a sermon. I intend to preach on that subject soon. The truth in regard to the nature and destiny of man throws great light upon that subject. It makes it a new and more glorious theme.

WHEN WILL THE END BE?

Reporter.—Do you fix any date for the second coming of Christ?

Elder.—I preach that he is to come soon—very soon. I am sure of that. The day and the hour no man knoweth. I think he will not delay his coming beyond the year 1875. I believe the last jots and tittles of prophecy concerning events preceding his coming have nearly all been fulfilled. If you desire, I can give you my belief as to the general

ORDER OF EVENTS

from this time until His coming, and until His dominion is set up under the whole heavens.

Reporter.—I should be glad to have you do so.

Elder.—I believe that this world's inhabitants will grow worse, *as a whole*, from now to the end, in harmony with Paul's saying that "evil men and seducers shall wax worse and worse." I believe that Spiritualism will increase, and spread in power and influence. But the real christians in all the churches will see the truth of the Lord's coming, as an event at the doors. All intelligent men in all civilized nations may be said to be impressed already with the conviction that some wonderfully great and dreadful event is at hand. I believe that true christians in all churches will see this truth, believe it, and more and more associate together in fellowship of this faith—forming one church in word and spirit. Not that they will all agree precisely in matters of doctrine; but the great, prime truths of the Bible, including the entire mortality of man, will be accepted by them. But the mass will grow worse. In other words, there will be no conversion of the world. There will be a union of the anti-Christian element against Christ, the Bible and the churches. All true christians will separate themselves more fully from the world, seeing the evidence of His coming. But, as it was in the days of Noah and Lot, so shall it be when the Son of man cometh. Then Christ will come, in the glory of his Father, in the New Jerusalem. He will come in the Metropolitan City, the Crystal Palace, the Capital of the new earth. But this city will not come immediately to the earth. It will remain in the heavens above, where all can see it. The living wicked will then be calling on the rocks and mountains to hide them from the wrath of the Lamb. Then Christ will raise the righteous dead. (First Thessalonians 4: 16.) The righteous dead rise, and they, with the righteous living, are "caught up" to the New Jerusalem—caught up in the clouds to meet the Lord in the air. So says the Scripture. Then the living wicked are cut off by judgments. (Second Thess. 1: 7). The next step is to cleanse the "Sanctuary." The Sanctuary is the land promised to Abraham, Isaac and Jacob, first mentioned in Exodus, 15: 17; then in Psalms, 78: 54; then referred to in Daniel, 8: 13. While the saints are up in the air, in this New Jerusalem, this cleansing is going on; the Sanctuary, the original Paradise, restored—the second Eden. "He has chosen Mount Zion; beautiful for situation; the joy of the whole earth. And I will make the place of my feet glorious." Then the New Jerusalem comes down to the earth, and in it Christ, with his saints, reigns for a thousand years. This is the millenium. Satan has been bound.

Reporter.—Excuse me, Elder, but it is objected sometimes to the belief that the saints' home will be on earth, that there will not be room sufficient to hold the multitude.

Elder.—Well, you make sure of getting there, and you will find plenty of room. The City will be at least three hundred and seventy five miles square—that is, according to the measurement given by the Revelator. Now as to space, facts: allowing that there were 800,000,000 of people at the beginning of the race, instead of two individuals, allowing thirty years for a generation, the population to be kept even all the time, making no allowance for the flood, when our race was reduced to eight persons, two hundred generations for the six thousand years, and they might all stand in the State of New York, and have nearly a square yard to stand upon. But the New Jerusalem would cover Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, and nearly half of Pennsylvania. The Promised Land embraced, you must remember, much more than Palestine, which was the land of the Philistines. This New Jerusalem is but the capital of the kingdom. Christ having reigned with his saints a thousand years, we come in Scripture to Rev. 20: 4-6. According to the Scriptures the wicked dead are then raised, and Satan is loosed. And they come up together and compass the camp of the saints, and fire comes down from Heaven and devours them. Then the rest of the earth goes through the fiery, cleansing baptism described by 1 Peter 3: 7 and 10, as also expressed in Rev. 20: 7-9. Then the whole earth is made anew, and filled with the glory of God as when it was first made—surpassing it, indeed, in beauty. Then there will be no wicked living anywhere in the universe. Then, as Obadiah says, "The wicked shall be as though they had not been." Illustrated by the parable of the tares. Then Christ shall deliver up the kingdom to the Father. (1 Cor. 15: 24-18. See Rev. 21.) And in that city and in this new earth the righteous shall dwell with Christ forever. There we shall see the Father as he is; for the pure in heart shall see God.

THE ELDER'S DIET AND SANITARY HABITS.

As we were about retiring, we remarked to the Elder that he was a remarkably well-preserved man.

Elder.—I have been a vegetarian for eighteen years, and for ten years I have eaten but two meals a day. I eat no seasoning on my food, and live principally upon unleavened Graham bread, and plain pudding made of oat meal. I always sleep with my window open, go to bed as near nine o'clock as I can, and sleep or remain in bed as near seven hours each night as I can. I take a full bath every morning, immediately on rising. I can preach fifteen times a week, do my editorial and all other writing work I have to perform, and am as fresh and vigorous every morning as I can conceive it possible to be.

WHY THE ELDER CAME TO CALIFORNIA.

Reporter.—I had almost forgotten to ask you, Elder, how it was that you came to California this season? If it is not an impertinent question?

Elder.—I will tell you with pleasure. We have received during the past year letters from persons residing in this State, strongly urging our Board of Missions to send one of our preaching brethren to this city. At the last meeting of the Board it was decided that some one should be despatched in response to the call from California. The Board desired me to go. I told them I would ask the Lord about it; if he did not wish to have me go, they had not money enough to send me. So I retired to my closet, and asked for a sign which the Lord gives me when I ask him for a yea or nay direction, and I received the sign bidding me come among you. And I am glad I was ordered to come. I never had sweeter peace than I have had in San Francisco. I have been most cordially received by the people I have met; and the public press has been very kind and helpful in behalf of the Mission. The door has been opened wide for me as a minister of God. I have met one of the best men I ever knew—Bro. Bailey, of the Minna-street church, and we have already seen the good work of a revival commenced.

DISCUSSION WITH MR. LOVELAND.

We send our readers the report of our discussion with Mr. Loveland, as given in the San Francisco *Daily Chronicle*, Jan. 12th. This is the report of the debate on the second evening.

A Theological Duel.

ELD. MILES GRANT vs. REV. J. S. LOVELAND.

The condition of the soul after death discussed—Subtle arguments and ingenious sophistries.

The interest in the debate between Elder Miles Grant and Rev. Mr. Loveland, is decidedly on the increase, and last night Dashaway Hall was crowded to excess by an audience eager to catch every word that fell from the lips of the debaters. As we noticed yesterday, the disputants were allowed to make speeches only of twenty minutes' duration. Rev. O. P. Fitzgerald officiated as time-keeper, and did his best, with but poor success, to infuse a comic element into the proceedings. As we have before stated, the subject of debate was whether the soul is an entity, that is, distinct in itself as relates to the body, and whether the dead are conscious. Elder Grant maintained the negative. Mr. Loveland the affirmative. The contest was exceedingly interesting.... To give the whole of the arguments would, of course, occupy too much space. Its character, however, may be gathered from the following selections:

FIRST ROUND.

Mr. Loveland opened the discussion by reviewing the course of the argument up to that time. This occupied most of his twenty minutes.

Mr. Grant next pointed out that the same Hebrew word translated "soul" in the Bible, was also translated in many other ways; as, "life," "mind," desire," etc., and was the same as the Greek word *psyche*, used in the New Testament.

ROUND SECOND.

Mr. Loveland admitted that the word translated "soul" was used in many other significations. He admitted also that the word "soul" was used in the sense of "me," "his," etc.—"my soul," meaning myself. But it must be remembered that while he admitted the possibility of "losing" the soul, the soul could not be "killed."

When the term "destroy the soul" was used in Scripture, it did not mean that it was annihilated; it only meant that it might be lost.

He held that the soul is not immaterial, but non-material; it was a spiritual substance.

At this many in the audience visibly blinked, while others, who knew less about it, nodded their heads in full assent to Mr. Loveland's lucid definition.

He went on to say that he admitted that attributes could not exist separate from the body of which they were attributes, but it rested with Mr. Grant to prove his assertion that the soul was an attribute of the body. Life, an attribute or property of a living thing, and not an entity? How did Elder Grant know it was? What would a living thing be without that attribute? It would cease to be a living thing. The soul *was* an entity (Mr. Loveland said), and so retained its personality after leaving the body.

In support of this he quoted that passage in Revelations, where the souls of martyrs are represented as under the altar, crying, "How long, Lord?" Also, Paul's statement of his visit to the third heaven, "whether in the body or out of the body I know not." Also, his expression, "Absent from the body, present with the Lord;" the appearance of Moses and Elias to Jesus at the "Transfiguration;" Paul's assertion that a "cloud of witnesses" were watching the movements of human beings, and other appropriate Scriptural passages. He also touched on other points of the main argument, but as they were not discussed during the evening, we may reserve notice of them until they are—probably this evening.

A PLEASANT RECESS.

Here Mr. Fitzgerald called "time," and announced a "pleasant recess"—to be occupied by the taking up of a collection. Certain favored gentlemen then passed round with other people's hats, and received the contributions. Mr. Fitzgerald urged the people to be liberal, in order that expenses might be paid. "If there is an excess," he said, "we may prevail upon the two brethren to accept it." At this, Mr. Loveland smiled a smile, but Mr. Grant preserved a stern and uncompromising front. When the contributions were emptied out on the table, Mr. Fitzgerald was surprised into saying that he had never known there were so many dimes in California. Then the audience had their laugh, and, amidst the greatest hilarity,

GRANT

came up to the scratch. If we are irreverent in this connection, we only follow the Rev. O. P. F.'s lead.

Mr. Grant said, first, there was no expression in the whole Bible qualifying the word soul or spirit with any adjective signifying immortal or everlasting.

Mr. Loveland had admitted that the word "soul" meant life. He (Mr. Grant) would say that life was a property, not an entity, and, if only a property or attribute, it was not accountable for its actions. Nowhere is life held out as an entity. Whether a lamb is killed or a child is killed, they die in the same way. They breathe out their last. We are "all of one breath." The Hebrew word *nephesh*, or the Greek *psyche*, was sometimes used in the sense of "desire." Desire was the attribute or a property of a living being, and Mr. Loveland admitted that no attribute could exist without the body. Desire could not exist without the body. As to the text in Genesis—"As Rachel's soul was departing" (for she died), one thing is certain, that the soul was not Rachel. If it was, it died; for Rachel died and was buried. What, then, did the soul mean there? Might it not mean *life*? As in one hundred and twenty other places in the Old Testament, thus: "And it came to pass as her life was departing." He would also maintain that the dead are judged. If the soul was something that never died, then it would never be judged.

Another passage in the Old Testament—the restoration to life by Elijah of the widow's son—"the soul of the child came back to him"; that also meant life, and could be read in that way with good sense. It was the child's life simply that went, not the soul. "The sickness was so sore that there was no breath left in him." What did he want back? Why, his breath, of course—the same breath that God "breathed into the nostrils" of Adam, which made him become "a living soul."

As to the "souls under the altar," what did "souls" there mean? It could not mean life, or St. John in his vision could not have "seen" it. Neither did it mean desire, for the same reason. It meant *persons*, for they had been, the Revelations say, "beheaded," and neither life nor desire could be beheaded. John saw what was to be—the martyrs of the middle ages. They were not born when he saw the vision. Then they are represented further on as "coming to life." These "beheaded" souls came to life and praised the Lord—without organs of speech?

Another passage—"Fear not them that kill the body, but fear rather Him who is able to destroy both soul and body in hell." On this point Elder Grant argued that men could kill the body, and of course, according to his theory, what is called the soul, at the same time. But that at the last judgment only God would have the power to inflict upon mankind the second and final death. "Time."

THIRD ROUND.

Mr. Loveland said Mr. Grant had asserted that in the text referring to Rachel, "soul" meant *life*. What was life? Mr. Grant had said it was an attribute, and that an attribute could not exist apart from that body of which it was an attribute. How, then, could Rachel's soul depart, and where did it go? How could an *attribute depart*?

As to the raising of the widow's son. The "attribute," as Mr. Grant called it, went away out of the lad's body and came back again; and yet Mr. Grant said "the life went away and came back again." The common-sense view of the matter was that Rachel's *soul* departed and went; the boy's soul went; his breath, of course, failed also. When the soul returned, the breath did also.

As to the "souls under the altar," he (Mr. L.) would admit that they were persons. On this point Mr Loveland made no real answer to Mr. Grant's argument.

As to the text about "killing" the soul. The *soul* could not be killed. If the soul was not used as a *person*, then it must be used as an attribute. Mr. Grant said that they can't be separated. If, then, the body were killed, would not the soul be killed also? The ability to kill the body meant also the ability to kill the soul. Here, then, in the text it meant something that could exist after the body had been killed.

The word "destroy" in the text, did not mean kill or annihilate; it only meant "banish," and in that sense the same word was used in the text, "the *lost* sheep of the house of Israel," and in other texts. "Time."

ELDER GRANT

followed next. He said he would still maintain that life was an attribute, although it could "come" and "go." How could hate go? Was it necessarily an entity because it could come and go?

Life, he (Mr. G.) said, was the result of an organization. The breath of life was an entity, and its combination with the organism of our bodies resulted in what was called life. Motion, for instance, was the result of the organized machinery of a watch. Stop the watch, the motion was "gone." The same with life. "The breath left him." That was, the power of passing the heart in and out had been lost. Mr. Grant here illustrated, by turning out a jet of gas, how light, for instance, could "go" without going anywhere, and could "come back."

As to "He that loseth his life shall find it." That meant that the life taken away by man would be restored by God. "Ye are dead, and your life is hid with Christ in God."

As to the argument that the case of the "thief on the cross" is in evidence of the separate and intelligent existence of the soul, Mr. Grant argued that in the first place the thief said, "Lord, remember me when thou comest," not *goest* "into thy kingdom," and that Jesus answered, "Verily, I say unto thee to-day, thou shalt be with me in Paradise," producing the authority of good commentators for his statement, that the comma was misplaced in the common version of the New Testament, viz., "Verily, I say unto thee to-day thou shalt be with me in Paradise." Mr. Grant also argued that Jesus did not go to Paradise that day but went into "*hades*;" also, that when he met his disciples, after the resurrection, he told them he had not yet "ascended" to his Father. The thief, too, according to the Hebrew reckoning of time, did not die on the same day as Jesus. The text, "absent from the body," Mr. Grant construed as figurative, meaning "the body" of the church. "Ye are all of one body."

Here at twenty minutes past nine Mr. Fitzgerald closed the debate briefly, but elegantly, by announcing that there would be "no more tongue" that night.

The debate will be resumed, and probably concluded this evening, beginning at seven o'clock.

PERSONAL.—We are glad to learn that Bro. J. W. Thomas is much better. He feels that prayer has been answered in his behalf.

CORRECTION.—In article, "Mene, Tekel," of last week, sixth line from top, for "version," read *vision*. Further on, for "two kings," read *ten* kings.

SOUTHERN NOTES.

Occasional hints from the South may not be out of place; so, although I do not intend to write a regular journal, I will drop a few brief notes.

Left Brodhead, Wis., Jan. 14, and preached in Chicago on Sunday the 15th. Being blocked in there by the greatest snow storm of the season, I did not leave for the South till Tuesday, the 17th. Though Chicago was well snowed under, only twelve hours' ride brought me out of sight of snow; and twelve hours more brought me where they were busily engaged in plowing.

Reached Macon, Georgia, in due time, but found no chance for an opening at present; but may try again soon. So many come from the North, and take imprudent steps, that a northern man is looked upon with great suspicion. It will require much time to rise above it. "Yankee" is a name held in poor repute here. But I think there are noble men in the South, when they find us to be their friends. I am to preach in Irwinton, Ga., in the Presbyterian meeting-house, to-morrow night (Jan. 21st), and over Sunday, and then go either to Macon, or to Brunswick, Ga., to try to make an opening. Why I do not remain *here* longer, and why I go to one of the other points, I will explain in due time.

Let the friends all understand, that the A. A. M. Society furnished the means for me to get to this field, and at once fill up the treasury. W. S.

"CAUGHT UP."—I am inquired of, by a correspondent, whether Paul's statement that we shall be "caught up," may not mean being raised up from the grave, instead of rising up into the atmosphere? We answer, No, because,

1. The statement includes those who have never been in their graves, having never died. "The dead in Christ shall rise first. Then we which *are alive and remain* shall be *caught up* together *with them* [with the resurrected saints] in the clouds." 1 Thess. 4: 16, 17. As the living saints, who are not to be raised from the dead, are to be "caught up" *with* the resurrected saints, and also as the resurrected saints are to be "caught up" *after* being raised from the dead, it is certain that this being "caught up" is not identical with the resurrection.

2. The expression "in the clouds" cannot signify a resurrection, nor can it be reduced to a figure without also making the resurrection a figure.

3. In being "caught up" we are "to *meet* the Lord in the air." In order to "meet," the Lord must be coming toward us, and we be going toward the Lord. But where will the Lord come from? From heaven. Then we must "meet" somewhere *between* earth and heaven—Paul says "in the air"—and if Christ's descent is literal, our ascent must be as literal if we literally "meet." W. S.

SOW THE SEED OF TRUTH.—It is a good time to instil principles of truth into the minds of people. There is now, to a great extent, a willingness to examine the merits of our faith. Shall we not give them an opportunity? Every one can do something in this direction; if not by preaching or talking, they can do it by scattering publications, where they will be read, such as papers, books, and tracts.

It is sometimes said, "I do not believe in wasting so much in scattering reading matter"; but I always find *penuriousness* at the bottom of this excuse. In many cases a little money expended in tracts or papers, and sent to a distant friend by mail, will bring him into the light. A few months ago I mailed one of my works to a friend that I had not seen for eighteen years, and recently I received a letter from him showing that his theology was thereby revolutionized, and he is now rejoicing in the whole truth. Let others try it. A friend is pretty sure to read what you take pains to send by mail. W. S.

"PREACH THE WORD."—In thus preaching, the principle of "rightly dividing the word of truth" should not be overlooked, remembering that "the form of sound words" is no detriment to our message; and though human wisdom should not supplant the wisdom that is from above, it can be used to the glory of God when not perverted. It has been wisely said that the "foolishness of preaching" does not consist in preaching foolishness, nor in foolish preaching. "Preach the word"—not speculations, nor traditions. God's word is as true to-day as when first put into the Bible. It was dictated by heavenly wisdom. There is such a thing as "handling the word of God deceitfully," and also such a thing as handling it foolishly. Let us make a wise use of it to counteract the fables of these last days, and by it "prove all things," or test the theories of men. W. S.

Correspondence.

From Bro. H. C. Willoughby.

DEAR BRN.:—We as a people profess to believe that Christ is coming very soon; and the apostle declares in Hebrews 11: 1, that "faith is the substance of things hoped for, the evidence of things not seen." Now if we have the evidence that amounts in substance to the Lord's coming very soon, shall we not as consistent christians show our faith by our works in all things? for we read that "faith without works is dead, being alone."

When we see the worldling laying up treasure on the earth; building houses with costly foundations of granite; setting out young trees that cannot come to maturity for many years, we conclude that he is calculating that he or his will live to need them. But can we, believing as we do that Christ is so soon coming, be found doing as the worldling, and at the same time show our faith by our works?

We do not advocate that men should idle away their time because they believe the Lord is coming soon, but should be diligent in business, not slothful, "fervent in spirit, serving the Lord." Yet it would seem that there are ways enough for a man to labor, agreeable to his faith. By our actions we shall we able to preach to the world louder than by any other way. We think that living out our faith and teaching men so to do, is not bad doctrine, neither do we believe (although it will bring reproach) that it will prevent sensible people from embracing it.

Let us be valiant for the truth, fight manfully the battles of the Lord, show to the world that we believe what we preach, and be faithful in all things, that when Jesus comes we may receive a crown of life.

H. C. WILLOUGHBY.

From Sr. P. A. Walker.

BRN. AND SRS.:—We have truly fallen into the perilous times which the apostle Paul, looking with prophetic eye down through the long vista of years, foretold would come in the last days; when men should be "lovers of their own selves, covetous, boasters, proud, blasphemers, despisers of those that are good, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." The selfishness and money-loving of this age are proverbial, as well as the pride and pleasure-seeking. But how painfully true is the form of godliness without the power. It seems to me that the fulfillment of the whole catalogue must be apparent to any thinking, observing person; and even few years and short experience cannot fail to reveal the fact that the professed church has grown worldly and pleasure-loving, is becoming more and more destitute of the power of godliness, and is to-day being lulled to sleep it fancied security under the "peace and safety" cry—the conversion of the world. How sad the thought, that the professed disciples of Jesus are content to dream on, not watching or waiting for the return of the Master, but must at last, when it is too late, find themselves shut out. Yet it is not marvelous that it is so, for they cry, "Watchman, what of the night?" and he tells them the world is to be converted.

Not long since I heard a learned minister of the gospel, standing high in the denomination of which he was a member, say from the pulpit—"There is a class of people calling themselves Christians, who preach that the world is worse than formerly, and will continue to grow worse and worse until God will have to destroy it, and create a new world for the future abode of his people. But I tell you this is not so; it is a libel upon our institutions of learning and missionary effort, to say that the world is growing worse. I tell you it is growing better and better, and will continue to do so until the nations become christianized, and peace shall reign from sea to sea."

With such teachers, an intelligent hearer sees the second coming of Christ far in the future, for there is not yet *one* town thoroughly christianized, and accordingly seeks pleasure, and forgets God.

Brethren and sisters, while we see these things, and through their fulfillment the soon coming of the Son of man, let us watch and pray, lest we partake of their spirit. We must not love the world, for the love of the Father is not in such. We must not love ourselves, for he that findeth his life shall lose it. We must not be covetous, for that is idolatry, and our God is a jealous God. We must not boast, for we know not of to-morrow. We must not be proud, for God resisteth such, "but giveth grace to the humble." We must not love pleasure, for he that loveth pleasure is dead while he liveth. We must have the *power* as well as the *form* of godliness, deny ourselves, and take up our cross daily, and follow the Master a little while, only a little while; for the night of tears, of cross-bearing, of self-denying, of want and pinching poverty, of darkness, doubts and fears, is almost over. Soon Jesus will come and say to the faithful, Come home! where former sufferings will not be remembered or come into mind; nothing but peace and joy forevermore.

Dear sinner, with me judgment-bound, come to Christ! Delay not! He is at the door. Hasten! lest you be too late. He loves you, is pleading with you. Come!

Wolcott, Vt. P. A. WALKER.

From Bro. C. C. Ramsay.

DEAR BRN.:—I am at present laboring in a protracted meeting at this place. I commenced preaching the first day of the year, and continued for several days without any signs of special interest, except to hear the word. There were plenty of hearers, therefore no fault could be found in regard to numbers. The house, which is neat and commodious, holds all that come on ordinary occasions without crowding, but during time of special interest additional seats are placed in the aisles and space in front of the desk, which are filled to overflowing, and some are obliged to stand, especially on Sunday. The people are very attentive, and listen with apparent interest. One unacquainted with this people and their surroundings would be astonished if he could suddenly be transferred to the Prairie church, and find himself surrounded with at least one hundred sleighs, each drawn by two horses, and loaded with from two to fourteen persons, of all sizes and age. Mothers with infants, from a few weeks to a few months of age, come constantly, some of them riding five miles in an open sleigh. Some of these teams come eight and even ten miles to attend these meetings. Some men have walked a long distance; one man walked eleven miles to hear the gospel of the kingdom.

This township is settled by farmers, who average about five families to a square mile; but people come to meeting from the adjoining towns, and the country is represented for more than one hundred square miles, in times of special interest. The church in this place owes its prosperity largely to the labors of Elder P. S. W. Deyo, and others who have preached the good news of the kingdom in this place.

I have preached twenty successive discourses in seventeen days. The Lord has blessed his word, backsliders have been reclaimed, and sinners have come to Christ; about twenty have arisen for prayers, and six have pledged for baptism. Others are expected to do so.

The meeting will be continued as long as the interest demands. It is encouraging now, although for the first few days it seemed as though nothing could move the people; but when the church got thawed out, and began to work with the preacher, then the ice broke up, and the stream began to run clear; now the prospect is good for a glorious work. May God bless his word, and bring many to believe it and obey it also. Pray for us.

Yours in hope of immortality,

C. C. RAMSAY.

Fairfield, Iowa, Jan. 17th.

Extracts from Letters.

SR. S. A. CUMMINGS writes:—"I have been much interested in reading about your journey to Cal., and thank the Lord that you were permitted to arrive in safety, and that he has opened a way by which you may preach to them the truth. May the Lord give you all needed strength to labor for the salvation of souls, and may many be truly converted to God. O that there were more 'laborers' in the vineyard; more that were preaching the glad tidings that Jesus is coming again to set up his kingdom, and take his loved ones home to dwell with him forevermore. Praise God for the hope he has given me, a sinner saved by Jesus' blood, of having a home on the new earth. Though laughed at and called a fool for being a believer in the Second Advent, I care not. God helping me, I will still press steadfastly onward in the path of duty, and though I have daily to meet with temptation and trials from foes within, yet I believe the Lord will give me needed help to resist them all unto the end. To those who from week to week cheer my spirit through the ever-welcome *Crisis*, pray for me, that I may be faithful, and that we may soon see the King in his beauty."

BRO. Z. T. WOOD writes:—"I wish to say a few words about the Vermont Tent, in behalf of Bro. Stetson. He has borrowed the money five times to pay for the tent, and there are about seventy dollars behind now, which he has got to borrow again, or sell the tent, if the brethren do not pay it. I hope that brethren who have received money and held it in their hands over four months, will pay over what belongs to him, and others that have the means will send it to him immediately and release him from this burden."

A SISTER from Catt. Co., N. Y., writes:—"I have tried to get subscribers for the *Crisis*, but it has nearly proved a failure; but I will stand to my promise, to be responsible for —— paper. We are both widows, but I have got more hens than she has, so I will send what money I have (60 cts). Please place it to her credit."

BRO. E. URCH writes:—"We, the brethren of Newcastle, under many storms of adversity, have succeeded in erecting a small Chapel; and as there is an ear to hear, we hope to be remembered by the watchmen. Any wishing to visit us can correspond with Ephraim Urch, Newcastle, N. H."

BRO. J. PINKHAM writes:—"The reason for withdrawing my appointments is, I am told by a skilful physician, that I must cease to labor in the gospel field for a few weeks, or rest in the grave. Pray for me."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

W. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$335 48
A Friend	2.00
Stephen Scammon	2.50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$36.75
"A Pilgrim"	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$968.04
G. Pe[illegible]ons	2.90
J. My[illegible]	2.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Henry W. Powell (pledge paid)	$5.00
P. W. Higgins (on pledge)	5.00

For the World's Crisis.

MISSIONS.

We are rejoiced to see the hearty reception of Bro. M. Grant in San Francisco, Cal., and that his mission promises to be a success. The Lord has opened the way for truth to have a wide circulation in all that region. Providence, with the editors and reporters of papers, and the people, seem to be combined to help Bro. Grant give publicity to the all-important message—the soon coming of Jesus, with its harmonizing attendant doctrines. The discussion, also, will be the means of showing up the satanic deceptions and delusion of spiritualism, which are calculated to take from man the gospel hope, and destroy him in perdition and destruction. So we hail with delight the present prospect, and pray the Lord to prosper our mission there.

Bro. Wm. Sheldon, as will be seen, has arrived at the South, looking for an opening to lift the standard and sound the alarm; and it is to be hoped that by the direction of the Lord he will be successful in getting this gospel of the kingdom and soon coming of our blessed Lord before the people, so as to arouse them to action and readiness for the good time coming. Others are in the field, and many more ought to be.

The good news should be trumpeted everywhere where an opening can be found. There are places, many of them, and among us, even, that never have heard the Bible argument relative to the nearness of the Lord's coming, and these are as really within the sphere of the Mission Society as California and the South.

So let all be awake to the cause of God and the Mission. Let the cry, "Come over and help us," be made, and let there be cheerful response,—Lord, send me. Only let the work be entered into with the spirit and a good will, and the means will not be wanting.

The cheerful giver has been casting his mite into the treasury, and some of them in abundance. Others are ready, only waiting to know duty, and see where good can be most successfully done.

Let the dear Brn., extend and expand our operations, so that none may have the excuse they have not heard the solemn sound—"Behold, the Bridegroom cometh!" "Prepare to meet thy God!" L. BOUTELL.

Married.

JOHNSON—GLAZIER. In Haverhill, Mass., Jan. 21st, 1871, by Elder J. Bickford, Mr. WILLIAM V. JOHNSON, of Haverhill, Mass., and Miss LIZZIE M. GLAZIER, of North Haverhill, N. H.

Obituaries.

PARLOW. Died, in Middleboro, Mass., Nov. 30th, 1870, after a short sickness, Bro. Charles F. Parlow, aged thirty-two years.

Bro. P. became a follower of Christ a number of years ago. About two years since he became deeply interested in the coming of Christ at hand, and the resurrection to life; which interest increased to the time of his death. There being no Advent church in M., he continued his relation with the Methodist church; but as often as practicable met with the Advent people in other places. During the last two or three months of his life he manifested a deeper interest than ever in spiritual things, and consecrated himself anew to God. His disease was typhoid fever, resulting in congestion of the heart. His last prayer was, "To thee, O Lord, forever do I give myself and all that I have." After bidding his wife, child and mother farewell, he calmly fell asleep in Christ, in a firm hope of a resurrection when he comes.

Weep not, ye stricken ones;
Lift up the eye of faith;
Although the night be darker now,
Remember what He saith:
"The morning cometh, and this night
Shall end in everlasting light."

The parting time has been;
The meeting time will be;
And then no more farewells we'll hear,
Nor weeping eyes we'll see—
Upon the new earth's brighter shore
They ne'er will come forevermore.

I. I. LESLIE.

TUTTLE. Died, in Pownal, Me., of consumption, Nov. 17th, 1870, Mrs. Olive Tuttle, wife of Jacob Tuttle, aged fifty-nine years.

We do not know her life and faith, only that she became interested in the soon coming of Christ and resurrection of the dead, and requested that an Advent preacher should minister at her funeral. The writer was invited to do so, and addressed a large audience of kindred and friends of the deceased, mostly of the Orthodox church, from 1 Cor. 15: 26. I. C. WELLCOME.

RICHARDSON. Died, in New Market, N. H., Jan. 17th, 1871, Moses D. Richardson, aged sixty-nine years and six months.

Bro. R. began the service of God over forty years ago, and to look for the Lord in 1843, and although disappointed then, he continued to serve the Lord and wait for his Son from heaven. His last sickness was of seven months' duration, which he bore with much patience, and died in hope of a glorious resurrection at the last day. By his request, Bro. Brown, of Elliot, Me., preached his funeral sermon. Text, Rev. 14: 20. W. M. H.

SMITHEE. Died, in Biddeford, Me., Jan. 2d, William Smithee, aged forty-one years.

Bro. S. was patient and trusting through months of extreme suffering. He had a strong desire to live to see the last sign given by the Master fulfilled, but submitted to sleep a little while. He embraced the blessed hope of life only in Christ, and was baptized and joined the church three years since, and fell with the armor on. Words of comfort were spoken by the writer, from Job 14: 14. J. HILL.

SANBORN. Died, in Biddeford, Me., Dec. 22d, Frankie A., only child of Nelson E. and Sarah Sanborn, aged two months. J. HILL.

TWOMBLY. Fell asleep in Jesus, Jan. 18th, in Great Falls, N. H., after a lingering illness, Sr. Eliza K. Twombly, aged fifty-four years and ten months.

Sr. Twombly experienced a christian hope when quite young, among the Free Baptists, and always maintained a christian character. Her last desire was to live to see Jesus come, although believing the resurrection so near, she could rest in hope. Words of comfort to the mourning friends by the writer, from 1 Cor. 15: 21. J. B.

Summary of News.

FOREIGN.

Cable News.

LONDON, Jan. 24. Bismarck has been appointed Chancellor of the German Empire.

DR. LIVINGSTONE SAFE.

LONDON, Jan. 25. Sir Roderick Murchison has received a letter from Africa, giving positive intelligence of the safety of Dr. Livingstone.

LONDON, Jan. 25. A special telegram to the *Daily Telegraph*, from Versailles, says that there is solid ground for believing *that Paris will surrender to-day*.

A dispatch has just been received here announcing the capitulation to-day of the Fortress of Longwy, on the Belgian border, which has been besieged for a long time by the Germans. Four thousand prisoners of war and two hundred guns fell into the hands of the victors.

BISMARCK THREATENS TO RESTORE NAPOLEON.

The *Times* says if Favre refuses an unconditional surrender and will not end the war on the German terms, Bismarck, who has in his possession the full acceptance of these terms by the French Emperor and Empress, will threaten to restore Napoleon.

THE SWISS FRONTIER PICKETED BY THE FRENCH.

Since the 23d inst. French pickets have been posted along the frontier, preventing egress from France into Switzerland, and imprisoning strangers. There are many Franc-Tireurs near the Swiss boundary and their pickets are in the vicinity of Villare. The German patrols extend to Abbevilliers.

STORMING OF GRAYROCHE.

The Germans have stormed Grayroche and repulsed the French in an attack upon Villars.

LONDON, Jan. 25.—A despatch dated Rome, January 24th, states that the ambassadors of Austria and the North German Confederation in compliance with instructions received from their respective governments, inquire of Cardinal Antonelli what guarantee the Pope would regard as sufficient on the part of the Italian government to remove the distrust at present existing between the civil and religious authorities. The reply by order of the Pope intimated that the Court of Rome wished no guarantee other than pure and simple retribution (?) of territories of the church, from Neapolitan frontiers to the Po, and would accept of no arrangement not based on these conditions.

CAPITULATION OF PARIS.

LONDON, Jan. 29. The Emperor has sent the following to Empress Augusta:

VERSAILLES, Sunday—2 P. M. Last night an armistice for three weeks was signed. The regulars and mobiles are to be kept in Paris as prisoners of war. The national guard will undertake the maintenance of order. We occupy all the forts. Paris remains invested, but will be allowed to revictual as soon as the arms are surrendered. The national assembly is to be summoned to meet at Bordeaux in a fortnight. All the armies in the field will retain their respective positions. The ground between the opposing lines will be neutral. This is the reward of patriotism, heroism and great sacrifices. Thank God for this fresh mercy. May peace soon follow.

(Signed) WILLIAM.

VERSAILLES, Jan. 29. The German troops occupied the forts around Paris at ten o'clock this morning. The entire garrison of Paris, except the national guard, surrender their arms. The armistice expires on the 10th of February.

LONDON, Jan. 28. The *Times* publishes, by request from Chiselhurst, the denial of its statement of the intrigues going on between Bismark and the Bonapartists for the restoration of the latter.

LONDON, Jan. 30. The contribution imposed upon Paris by the articles of capitulation is fifty-three million (53,000,000) francs.

Pere Hyacinthe writes to *La Liberte* denying the validity of the Pope's Enclyclical and Syllabus, and denouncing generally the hierarchical pretensions of the See of Rome.

Bourbaki's army is surrounded by the German troops in the neighborhood of Besancon. The German headquarters are at Roulems L'Englise. The report is prevalent that Bourbaki has shot himself, and that he now lies in a precarious condition.

LONDON, Jan. 26. Vinoy has accepted the command in place of Trochu, on condition that stern measures be adopted to repress disturbances. The Radical Clubs have been closed, the *Reveil de Combat* is suppressed, and numerous arrests have been made. The deaths in Paris were 4465.

A *Tribune* special dispatch of the 23d from Paris, says a detachment of three hundred National Guards attacked Hotel de Ville. The Mobiles defended it, and were firm. The affair lasted a quarter of an hour. An official report gives five killed and eighteen wounded. The attempt created a reaction, and was completely suppressed.

A letter from Guizot to Gladstone is published to-day, in which the former argues at length the question of proper conditions of peace between France and Prussia. He urges England to at least protest in favor of peace, and expresses the belief that such action on her part would not be in vain.

DOMESTIC.

BOSTON, Jan. 26th. We have the important intelligence that England intends to form at Kingston a great military and naval station. This action is, no doubt, in view of the possible annexation of St. Domingo to the United States.

KINGSTON, JA., Jan. 23. We have important intelligence that the British government has telegraphed the Governor of Jamaica to-day that the Island is at once to be placed in a state of complete defence, or, in other words, it is to be made the great military and naval station of the Caribbean Sea. It is the possibility of the annexation of St. Domingo to the United States that has doubtless caused this action on the part of the British Government. It fears the extended influence of the United States by getting a foothold among the West India Islands, and it deems it best to be ready for any emergency that may arise.

SUFFERING IN NEW YORK.

NEW YORK, Jan. 27. The Superintendents of the poor report that the applicants for relief now are thirty per cent. greater than at the same time last year.

SINCE the Californian library lottery, similar "enterprises" are springing into poisonous blossom all over the country. If matters go on as they are now progressing, we shall soon be, in regard to lotteries, on a level with Lisbon and Havana—not to speak of Sodom and Gomorrah, which doubtless patronized "Grand Gift Schemes." The people of Yokohama, Japan, says an exchange, "had a little excitement over a proposition to pay for a church organ by making the organ the capital of a lottery scheme. But public sentiment revolted against the idea of serving the interests of religion by gambling, and the government prohibited the enterprise." The Japan *Mail* says: "The easy virtue of the christian, thus publicly rebuked by the paternal care of the Pagan government, is a slur we shall not easily forget, and a reprimand by which we may well be stung."

The Boston *Daily News* says:—The condition of Romanism is certainly interesting. The Temporal Power is suddenly swept away by the sudden and wonderful striking down of one of the greatest powers of the world. The Italian Government knows not what to do with the Pope, not seeming able to comprehend the only possible safe course, that of placing Papal Catholicism on a simple level with other christian denominations. At the same time, the Romanists on the Continent were never more alive than now in efforts to propagate the faith and polity. In the December (1870) number of the 'Annals of the Propagation of the Faith,' *eight pages* are occupied with statements of the departure from Europe of "missioners," "nuns," "sisters," etc., for different fields of labor, most of them during the last five months of the year 1868."

Business.

Letters Received.

C A Sumner, J. B. W., D Coggwell, G E Lee, F H Chamberlain, J W Thomas, I M Plummer, J B Wadsworth, J Pinkham, H Munger, J Blain, S J Bushnell, J Bickford, I I Leslie, P A Walker, H S Woods, Z T Wood, E Urch, W Hobbs, J Taylor, S S Brewer, I C Wellcome, H W Sargent, S A Cummings, L M Proctor, C C Ramsay, J Hill, M D Avery, W Kellaway.

Cash Receipts for Books and Tracts.

E E Church $1.20, P W Jones $6.75, M W Potter $1.00, J R Potter $1.50, J Baker $2.00, G P Adams $1.15, C A Sumner $1.00, Mrs. C Warner 25c, M E Stone 25c, M Grover 50c, C A Sumner $2.00, F A Denton 50c, J H Brown 75c, D C Andrus 50c, Mary Garvan $1.00, Mrs. P T Wright $1.20, E D Huson 60c, J Earl $2.50, H H Weld 40c, J C Ashley 55c, B W Remington 35c, M E Lowd 50c, J W Austin $1.00, S Harper 75c, C A Sumner $1.00, H O Potter 35c, J P Hazard $1.50, J B T Nichols 60c, H G Hopkins $1.50.

Books and Tracts Sent.

By Mail—E W Huson, S J Ball, J Earle, H H Weld, J W White, J C Ashley, C E Marshall, B W Remington, M E Lowd, S Harper, C M Morrison, J S Lawyer, C A Sumner, M E Lord, H G Hopkins, J M Quimby, J Glosson, H C Potter, P J Smith, J P Hazard, J B T Nichols, H Dickie, Mrs. C Newell, R E Snow, S P Remick, W Baker, D R Moore, J F Leighton, C W Ferry, W I Mann, R Hindley, B Perham, J E Linch, J H Brown, E Barrows, C Hosmer, J M Prince, E L Bornap, J Ward, B Burlingham, M Whitaker, E S Hooker, J M Treadwell, J F Sykes, L B Commins, H Rawson, A H Clark, M H Brown, J Lewis, Dr. W S Hoague, Z B Chase, W F Fahnestock (2), Mrs H E Berry, J Barnes, N B McMurphy, Mrs. F Reed, A Kelsey, S J Buswell, S D Edes, J W Fredricks, S I Bushnell, F D Fifield, L Mills, E B Pillsbury, O B Town, D J Prince, W Orton, Mrs E M Davis, G E Talbut, T Fitzsimons, A J Hunt, J Thorp, M H Helmer, A L Barber, M Flory, W H Ford, L R Lawrence, H Davis, E H Mann, J Taylor, E Clark.

By Express—J Earle, A J Mayhew, C S Hall, M Potter, S Roby, A Damon, A Veeder, J Bickford, H N Read, M G Wise, E Urch.

Notices.

Notice.

A protracted meeting will commence in Concord, N. H. (Centre St. Chapel,) February 5th, to continue through the week and over the following Sunday, and longer, if the Lord wills. Elders D. M. Leavitt, C. H. Fletcher, and others, will be present to preach the word, which is the power of God unto salvation to him that believeth. We cordially invite all who love the Lord and the salvation of the perishing to unite with us in this effort. Come, brethren, from the neighboring towns; come in and lend us a helping hand in this all-important work. In behalf of the church. URI BAKER.

Conference.

The second quarterly session of the N. H. Conference will be held, the Lord will, with the church at Hampton, N. H., commencing Thursday evening, Feb. 9th, to hold over the Sabbath. It is hoped that all who can, especially our preaching brethren, will come up to the feast, to labor for the Lord, and the salvation of the perishing. Let prayer be offered, that God may greatly bless.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER.

Notice.

We will commence a series of meetings at So. Troy, Vt., Thursday, Feb. 9th, to hold evenings through the week, over the following Sabbath, and as much longer as the interest may demand. Come, brethren, to this meeting. Troy needs help. May God bless the effort.

J. A. CLEAVELAND.

Conference.

There will be a Conference in Cushing, Me., to commence Thursday evening, Feb. 2nd, 1871, and hold over Sunday. A free invitation to all ministers and laymen to work for the good of the cause of Christ.

S. K. PARTRIDGE.
J. T. HEMENWAY.

Massachusetts A. C. Conference.

QUARTERLY SESSION.

The Mass. A. C. Conference will hold its quarterly session in Westboro, Mass., at the Chapel, commencing Tuesday evening, Feb. 7th. Meetings to hold over the following Sunday. Let there be a general gathering in the name of the Lord.

L. BOUTELL,
H. MUNGER, } Conf. Com.
C. GOODRICH,

CORRECTION.—Bro. J. B. Wadsworth, Memphis, Tenn., wishes to say, that he will send the picture of "Daniel in the lions' den," *in the sheet*, in good order, with his book, for 50 cts., or twelve for $4.00, if sent to one address.

Notice.

The second quarterly meeting of the Woman's Christian Association will be held in Goffstown, N. H., commencing Wednesday evening, March 8th, 1871. A full attendance is desired and expected.

E. S. JENNINGS, President.
R. E. CHILDS, Secretary.

Notice.

The brethren at Bonny Eagle, Me., having built them a chapel for the advancement of the gospel of the kingdom, desire worthy ministers to come among them, and labor for the promotion of the cause of Christ. Brethren can correspond with Bro. T. J. Rumery, Bonny Eagle, Maine. A stage for Bonny Eagle leaves Biddeford daily at 12.30. M. For the brethren, B. S. EMERY.

Notice.

Will not some one of our preaching brethren come here and preach? Will not some one answer this notice? We have had no meetings here since last summer. I feel that much good might be done. L. B. CUMMINGS, *Francestown, N. H.*

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON, } Committee.
SAM'L ROWELL,

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians are invited.

J. J. DAMON.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

☞ MINISTERS visiting Shrewsbury to preach, can have a home with LIZZIE C. HODGKINS.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. DYER.
D. F. SCAMMAN.
H. H. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

M. Batchelor..........Sunday, Feb. 5th
T. M. Preble..........Sabbath, Feb. 12th

BOSTON, (Branch Chapel,) 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 3 and 7½ P. M.

H. MUNGER..........A. M. and P. M., Sunday, Feb. 5th
JOHN G. HOOK..........(Communion) evening, Feb. 5th
Meetings every evening. Prayer and Temperance meeting Saturday evening. Seats free.

CAMBRIDGEPORT (Washington Hall, Main Street.)

John G. Hook..........A. M. and P. M., Sunday, Feb. 5th
H. Munger..........Sunday evening, Feb. 5th

CHELSEA, MASS.

Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street. (Up two flight of stairs.)

A. Ross..........Sundays, Feb. 5th and 18th
J. Couch..........Sunday, Feb. 26th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Rufus Wendell..........Sunday, Feb. 5th
H. M. Bryant..........Sunday, Feb. 12th
T. M. Preble..........Sabbath, Feb. 19th
S. S. Brewer..........Sunday, Feb. 26th
W. S. Campbell..........Sunday, March 5th
S. S. Brewer..........Sunday, March 12th

EAST BOSTON, MASS.

(*Second Advent Hall, 154 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

A. P. Moore..........Sunday, Feb. 5th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.

Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS. J. N. BERRY.

South Boston (where Bro. Berry appoints) Thursday evening, Feb. 2d. JOHN COUCH.

Pittsfield, N. H..........Sunday, Feb. 5th
Rye, N. H..........Sunday, Feb. 26th
C. GOODRICH.

Stoneham, Mass..........Wednesday evening, Feb. 1st
JOHN G. HOOK.

Holden, Mass..........February 5th
Wakefield, Mass..........February 19th
J. S. WHITE.

North Springfield, Vt..........Sunday, Feb. 5th
Bridgewater, Vt..........Sunday, Feb. 12th
West Fairlee, Vt..........Sundays, Feb. 19th and 26th
H. F. CARPENTER.

Goffstown, N. H..........evenings, Feb. 4th and 5th
Manchester, N. H..........evening, Feb. 7th
Exeter, N. H..........Sunday, Feb. 12th
D. N. CHADSEY.

Hartford, Ct. (Talcott & Post's Hall) Sun., Feb. 19th
WM. N. PILE.

Tamworth, N. H. (Birch Intervale)..........Sab., Feb. 5th
Albany, N. H. (Bell school-house)..Sabbath, Feb. 12th
Bartlett, N. H..........Sabbath, Feb. 19th
G. H. WALLACE.

Brookfield, N. H. (Town House)...Sunday, Feb. 19th
J. BICKFORD.

Seabrook, N. H..........Sunday, Feb. 19th
B. FINNEY.

North Somers, Ct..........Sunday, Feb. 5th
A. MORSE.

Meredith Neck, N. H..........Sunday, Feb. 5th
N. GLIDDEN.

Seabrook, N. H..........Sunday, Feb. 19th
A. P. MOORE.

Chicopee Falls, Mass..........Sunday, Feb. 5th
Scitico, Ct..........Sunday, Feb. 26th
A. M. HIGGINS.

Scitico, Ct..........Sunday, Feb. 12th
The rest of Feb. not engaged. H. MUNGER.

Bath, Me..........Sunday, Feb. 5th
H. D. REED.

West Rumney, N. H. (Plain school-house) evening, Feb. 15th.
Orford, N. H. (Indian Pond) evenings, Feb. 16th, 17th, and 18th.
Piermont, N. H. (Clay meeting-house) Sab., Feb. 19th and a few evenings.
Haverhill, N. H. (Brick Church)...Sabbath, Feb. 26th
West Rumney, N. H. (Plain school-house) evening, Feb. 28th.
Campton, N. H. (Bump school-house) Sab., March 5th
Belmont, N. H. (where Bro. Kidder may appoint) evening, March 9th.
Loudon Ridge, N. H. (at Bro. Batchelder's) evening, March 10th.
Gilmanton, N. H. (school-house at Merrill's Corner) evening, March 11th.
Sabbath, March 12th, where Bro. Maney may appoint.
C. W. NELSON.

Putnam, Ct..........Sabbath, Feb. 5th
J. T. DIXON.

Southington, Ct..........Sunday, Feb. 26th
G. L. WHITE.

Dover, N. H..........Sunday, Feb. 12th
Melvin Village, N. H..........Sunday, Feb. 19th
Manchester, N. H. (where Bro. Samuel Morse may appoint) Sunday, Feb. 26th.
Lynn, Mass..........Sunday, March 5th
WM. BODGE.

Roxbury, Ct..........Sunday, Feb. 5th
Yalesville, Ct..........Sunday, Feb. 12th
S. W. TREAT.

West Parsonsfield, Me. (school-house) Sun., Feb. 5th
H. M. BRYANT.

East Stoneham, Me..........Sabbath, Feb. 5th
Greenwood City (Union meeting-house) Sab., Feb. 12th
JESSE GAY.

North Haverhill, N. H. (Brick Church) Sun., Feb. 5th
East Canaan, N. H..........Sunday, Feb. 12th
Holderness, N. H. (Carr school-house) eve., Feb. 14th and onward as may be duty. WM. H. SHAW.

Keene, N. H..........Sunday, Feb. 5th
Vernon, Vt..........Sunday, Feb. 12th
Chicopee Falls, Mass..........evenings, Feb. 16th and 17th
A. SIMPSON.

Bath, Me..........Sundays, March 5th and 19th
C. H. LEVERTON.

Brimfield, Mass..........Sabbath, Feb. 5th
SAMUEL NICHOLS.

Holden, Mass..........Sabbath, Feb 19th
DAMON NICHOLS.

Exeter, N. H..........Sabbath, Feb. 5th
C. S. EMERSON.

Providence, R. I..........Sunday, Feb. 5th
Rutland, Vt..........Sundays, Feb. 12th, 19th and 26th
L. BOUTELL.

Surry Conference..........Feb. 2d to 5th
I. C. WELLCOME.

Montgomery, Mass..........Sunday, Feb. 5th
Keene, N. H..........Sundays, Feb. 19th and 26th
I. B. POTTER.

Piermont, N. H. (Clay meeting-house) Sun., Feb. 5th
West Plymouth, N. H. (Brick school-house, near Bro. Nelson's), Sunday, Feb. 12th. A. H. CLARK.

Haverhill, Mass..........Sunday, Feb. 5th
Goffstown, N. H..........Sunday, Feb. 12th
GEO. W. BROWN, *So. Elliot.*

Northwood Narrows, N. H..........Sunday, Feb. 5th
Fitchburg, Mass..........Sunday, Feb. 12th
Nashua, N. H..........Tuesday evening, Feb. 14th
Sutton Mills, N. H..........Sunday, Feb. 19th
Lynn, Mass..........Sunday, March 5th
C. W. SARGENT.

Colebrook, N. H., Feb. 22d, and as long as the Lord will. The meetings will be held in the Methodist or Town Hall.
D M LEAVITT.
J. SHOREY.

East Concord (Gale school-house)...Sunday, Feb. 5th
C. R. PARSONS.
A. S. WILLIAMS.

Chichester (as S. Saltmarsh may appoint) evening, Feb. 3d.
East Concord (at Bro. Potter's)..........evening, Feb. 4th
☞ NO NAME.

Campton, N. H. (Bump school-house) Sun., Feb. 5th
North Dorchester, N. H..........Sunday, Feb. 12th
J. B. BROWN.

Wolcottville, Ct..........Sunday, Feb. 5th
B. HITCHCOCK.

At Bro. Daniel Veasey's, Saturday evening, Feb. 4th
Meredith, N. H. (Dollof Hall)..........Sabbath, Feb. 5th
Bradford, N. H. (Bush meeting-house) Sabbaths, Feb. 12th and 19th.
Boscawen, N. H. (Gulf school-house)...eve., Feb. 7th and Sabbath, Feb. 26th. SIMEON RORY.

Brentwood..........evening, Feb. 3d
West Kingston, N. H..........Sunday, Feb. 5th
A. GORDON.

Lynn, Mass..........Sunday, Feb. 12th
M. BATCHELOR.

Caswell Borough, P. Q..........Sunday, Feb. 5th
U. G. LADD.

Melvin Village, N. H..........Sunday, Feb. 5th
Manchester, N. H..........evening, Feb. 15th
Goffstown, N. H..........Sundays, Feb. 19th and 26th
E. S. MOULTON.

Lewiston, Me..........Feb. 5th and 12th
Mechanic Falls, Me..........evenings, Feb. 15th and 16th
Bath, Me..........Sabbaths, Feb. 19th and 26th
C. H. SWEET.

Biddeford, Me..........Sundays, Feb. 19th and 26th
If these conflict, write me at Loudon Ridge, N. H. I could not meet my last appointment at Biddeford on account of sickness. D. F. LEAVITT.

Barnstead (school-house near Bro. Harry Moses') Sunday, Feb. 5th, and evenings, 6th, 7th, and 8th.
North Canton..........evenings, Feb. 9th and 10th
Bro. G. L. White is to be with me during the week.
Hartland (Town Hall or school-house) Sun., Feb. 12th
I. WOODBURY.

Sutton, N. H. (as brethren may appoint) Wednesday and Thursday evenings, Feb. 1st and 2nd.
Portland (Union Hall)...Sundays, Feb. 19th and 26th
A. ROSS.

Allegheny City, Pa., the last and first Sundays in each month until April 1st.
Rouseville, Pa., the third Sunday in Jan., Feb., and March.
Bocklins Corners, Chaut. Co., N. Y., commence meetings evening, Feb. 9th, and over Sunday. On Sunday at two o'clock P. M., and in the evening. Bro. Burdick will be with me. JOHN T. OWGLEY.

East Canaan, N. H..........evening, Feb. 4th and over Sunday, Feb. 5th.
Warren Summit, N. H..........evening, Feb. 9th
North Haverhill..........evening, Feb. 10th
DANIEL D. PAGE.

West Groton, Vt. (Ricker school-house) evening, Feb. 11th, over Sunday, the 12th, and on as the Lord directs.
East Landaff, N. H. (Bungay school-house) evening, Feb. 18th, and over Sunday.
GEO. E. BROWN, D. D. PAGE.

New York (Cooper Institute)..........Sunday, Feb. 5th
GEO. W. BROWN.

South Livermore, Me..........Saturday evening, Feb. 4th and over Sunday, the 5th.
Carthage, Me..........Tuesday evening, Feb. 7th and Sunday, the 12th.
Byron, Me..........evenings, Feb. 9th and 10th
J. ALBERT LIBBY.

Seabrook, N. H..........Sunday, Feb. 12th
Rye, N. H..........Sunday, Feb. 19th
WM. C. STEWART.

East Troy, Conard Hollow, or Troy (as Bro. John Salisbury, Sen., may arrange), Feb. 2d and 3d.
South Creek, Pa. (as Bro. J. Moon arranges), Feb. 4th and 5th.
Jackson, Tioga Co., Pa. (if circumstances permit) Feb. 6th and 7th.
Wilmot Settlement (as brethren may arrange) Feb. 9th, and over the 12th.
Hawleyton, (as Bro. H. Bull may arrange) Feb. 14th, 15th and 16th.
Cohocton, N. Y. (as Deacon T. C. Armstrong may appoint), Feb. 18th and 19th.
Honeoye Flats, N. Y..........Feb. 26th
At Conference, March 2d, and over the 5th.
All evening appointments to commence at 7 P. M.
C. F. SWEET.

Wrightville, Ct..........Sunday, Feb. 5th
Waterbury, Ct..........Sunday, Feb. 12th
WM. J. RIPLEY.

Low Hampton, N. Y...11 A. M. and 6½ P. M., Feb. 19th
C. PIKE.

Plymouth, Vt..........Sunday, Feb. 5th
Rawsonville, Vt..........Sundays, Feb. 12th and 19th
Z. T. WOOD.

Athol, Mass..........Sabbath, Feb. 5th
Providence, R. I..........Sabbath, Feb. 26th
T. M. PREBLE.

Wakefield, Mass..........Sunday, Feb. 5th
H. K. FLAGG.

Collinsville, Ct..........Sunday, Feb. 12th
G. L. WHITE.

North Adams, Mass..........Sunday, Feb. 5th
North Pownal, Vt..........evenings, Feb. 6th and 7th
Pownal, Vt. (as Bro. Towslee may arrange) evenings, Feb. 8th, 9th and 10th. Will Bro. T. meet me at North Pownal?
Hoosick, N. Y., Feb. 11th and 12th. Will some one meet me at the Falls on the arrival of the first P. M. train from Adams?
North Dana, Mass..........Sundays, Feb. 19th and 26th
Wakefield, Mass..........Sunday, March 5th
GEO. A. STREETER.

Dorchester, N. H. (Town House) evening, Feb. 14th
West Canaan, (at the new school-house) eve., Feb. 16th, and onward as the Lord may direct.
D. EASTMAN.
J. H. EVANS.

South Butler, N. Y., evening, Feb. 9th, and onward in Wayne Co. (as Bro. Wm. E. Brown may arrange) until Feb. 23d.
Will Bro. Brown meet me at Savannah Depot, Wednesday, P. M., Feb. 8th?
Brethren in western New York wishing my services before returning home, will write me at South Butler, N. Y. C. H. WILLIAMS.

Turner, Me. (Cushing school-house) Friday evening, Feb. 3d, over the following Sunday, and longer if thought best.
Stoneham, Me..........Sunday, Feb. 12th
On account of sickness, was unable to fill my appointment of the 29th. J. T. JORDAN.

South Sebec, Wednesday, Feb. 1st, at seven P. M., and over the following Sabbath as brethren may arrange. F. A. BAKER.

W. H. Point, Ct., on prophecy..........Sunday, Feb. 12th and two following evenings.
Springfield, Mass..........Wednesday evening, Feb. 15th
Collinsville, Ct., Thursday evening, Feb. 16th, and onward for one week, including Sun., Feb. 19th.
New York (as Bro. Cox shall arrange) on Revelations of John, Sunday, Feb. 26th.
West Haven, Ct., four evenings, commencing Tuesday, Feb. 28th. H. K. FLAGG.

Waterloo, N. H..........Sunday, Feb. 5th
Deerfield, N. H..........Sunday, Feb. 12th
ORRILL W. KIMBALL.

Cushing (conference)..........Feb. 2d, 3d, 4th and 5th
H. S. MITCHELL.

Square Pond, Ct..........Sabbath, Feb. 5th
Putnam, Ct..........Sabbath, Feb. 12th
Webster, Mass..........Sabbath, Feb. 19th
Woodstock Valley, Ct..........Sabbath, Feb. 26th
P. S. BUTLER.

Shrewsbury, Mass..........Sunday, Feb. 5th
Great Falls, N. H..........Sunday, Feb. 12th
Dover, N. H..........Sunday, Feb. 19th
S. C. HANCOCK.

Freedom, N. H. (Chapel)..........Sabbath, Feb. 5th
Conference, at one o'clock P. M., Saturday, Feb. 4th
Porter Village, Me..........Sabbath, Feb. 12th
MARK STEVENS.

Craig's Mills, Oxford, Me..........Sunday, Feb. 5th
Hebron, Me. (Sodom school-house) Sunday, Feb. 12th
Lewiston, Me..........Sunday, Feb. 19th
JARED WHITMAN.

Fisherville, N. H..........Sabbath, Feb. 5th
Salisbury, N. H..........evening, Feb. 8th and over the following Sabbath. S. S. MOONEY.

Great Falls, N. H..........Sabbath, Feb. 5th
N. C. TWOMBLY.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

SPRINGFIELD, MASS.

Wm. N. Pile..........Sunday, Feb. 5th
S. S. Brewer..........Sunday, Feb. 12th
Geo. W. Brown..........Sunday, Feb. 19th
Wm. N. Pile..........Sundays, Feb. 26th and March 5th
S. S. Brewer..........Sunday, March 9th

WORCESTER, MASS.

J. Hemenway..........Sunday, Feb. 5th
R. K. Stark..........Sunday, Feb. 12th
A. Simpson..........Sunday, Feb. 19th
J. S. White..........Sunday, Feb. 26th
S. S. Brewer..........Sunday, March 5th
J. Couch..........Sunday, March 12th

LAWRENCE, MASS.

H. Pratt..........Sundays, Feb. 5th and 12th
C. Goodrich..........Sunday, Feb. 19th

LOWELL, MASS.

D. F. Leavitt..........Sunday, Feb. 5th
W. H. Mitchell..........Sundays, Feb. 19th and 26th

PORTSMOUTH, N. H.

Mrs. L. M. Stoddard..Sundays, Jan. 29th and Feb. 5th

CONCORD, N. H. (Centre Street.)

C. H. Fletcher..........Sabbath, Feb. 5th

CONCORD, N. H., (at the Bethel.)

E. Owen..........Sunday, Feb. 5th
E. S. Moulton..........Sunday, Feb. 12th
T. W. Piper..........Sunday, Feb. 19th

LOUDON RIDGE, N. H.

Wm. C. Stewart..........Sunday, Feb. 5th
Joseph Harvey..........Sunday, Feb. 26th

MANCHESTER, N. H.

C. S. Shattuck..........Sunday, Feb 5th
W. H. Mitchell..........Sunday, Feb. 12th
M. Batchelor..........Sunday, Feb. 19th

WINSTED, CT.

H. H. Dickinson..........Sunday, Feb. 12th
Mrs. M. L. Durand..........Sunday, Feb. 26th

NEW BRITAIN, CT.

Chas. E. Barker..........Sunday, Feb. 5th
M. L. Durand..........Sunday, Feb. 12th
A. M. Higgins..........Sunday, Feb. 19th

BRISTOL, CT.

G. L. White..........Sunday, Feb. 5th
A. M. Higgins..........Sunday, Feb. 12th
Seth Woodruff..........Sunday, Feb. 19th

NEW HAVEN, CT.

G. L. Teeple..........Sunday, Feb. 5th
Anna E. Smith..........Sunday, Feb. 12th
evenings through the week, and over Sun., the 19th
B. Hitchcock..........Sunday, Feb. 26th

PUTNAM, CT.

P. S. Butler..........Sabbath, Feb. 12th
Mrs. L. M. Stoddard..........Sabbath, Feb. 19th

PLEASANT VALLEY, CT.

Sr. M. L. Durand..........Sunday, Feb. 5th

SOUTHINGTON, CT.

B. Hitchcock..........Sunday, Feb. 12th

SOUTH ELLIOT, ME.

L. E. Saulpaugh..........Sunday, Feb. 5th
W. M. Harmon..........Sunday, Feb. 12th

BONNY EAGLE, ME.

B. S. Emery..........Sunday, Feb. 5th

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 353 Congress St.

Caleb Richardson..........Sunday, Feb. 5th
B. S. Emery..........Sundays, Feb. 12th and 26th

"JESUS KNOWS!"

She is standing on her watch—
Faith, the meek-eyed child of day;
With an ear attuned to catch
What the far-off echoes say—
O'er her feet the surges breaking
Of the restless sea of life,
Thrones and empires round her shaking
In a world's tumultuous strife.
Not one silver streak of morning
Lifts the sombre veil of night—
Yet she watcheth for the dawning,
Yet she waiteth for the light.
Will it never come—the glory—
Stealing o'er that gloomy sky?
Will it never cease—the story
Of a world-wide misery?
On her lips the answer glows—
"*Jesus knows!*"

Art thou standing on thy tower,
Pilgrim-soldier of the King!
There to "watch one little hour,"
Till His advent-bells shall ring?
Faint not, though thy breast be heaving
With the sob of mortal woe;
He to whom thy soul is cleaving,
Told thee that it must be so,
Told thee that through tribulation,
Baptism of tears and blood,
Lay the path of consecration,
Lay the highway back to God.
Blessed be the foot that findeth
That ascending track of gold,
Brightening ever, as it windeth
Through the desert to the fold,
Whose beginning and whose close
Jesus knows!

Hast thou *found* Him, O my soul—
Him, the new, the living way?
Art thou speeding towards the goal,
Out of darkness into day?
Lord, thou knowest the poor measure
I have yielded back to thee,
In return for all the treasure
Thy rich love hath been to me;
Yet my heart-strings twine about thee,
Day by day, with closer cling;
All the world were blank without thee,
Life itself a blighted thing.
Here am I—'tis love's surrender;
"To thy garden come, and reap,"
'Neath the wing of her Defender,
"Give thou thy beloved sleep."
Here, for aye, would she repose—
Jesus knows!

—*British Messenger.*

For the World's Crisis.

THE TRIUMPHS OF GRACE.

DEATH OF ADELIA F. SAGE.

Adelia F. Sage, wife of Eugene K. Sage, of Lewiston, N. Y., and daughter of Joel and Eliza Tryon, of Youngstown, N. Y., departed this life in this city (Minneapolis, Minn.), Jan. 12th, 1871, aged twenty-eight years. An obituary interests usually only a few surviving relatives and friends of the deceased, and a lengthy one is not desired; but by the indulgence of the Editor I bespeak a place for this, where it will meet the eye of the thousand of readers of the paper, who can but be benefited by its perusal, and especially the young women of our congregations.

Adelia was married last October, and was apparently in blooming health; yet within four months of that happy bridal hour she was called to lie in the embrace of death! Her disease was that dreaded, flattering and fatal one—consumption; and a sister had preceded her but a few months to the grave with the same fatal malady.

Hoping to save her life and lengthen her days by a change of climate, her husband and mother accompanied her to this distant State, the last of Nov.; but it was apparent that her disease was too far advanced to give much hope of her recovery.

Adelia professed religion some six years since. Her convictions of the Advent truths were the means of her conversion to God. She at first despised them in her proud and worldly heart; but after a hostile opposition, and a terrible struggle under conviction, followed by submission to Christ, she embraced both her Savior and them, and at once became a bold and undaunted promulgator and defender of the faith in public and in private; and she retained her views and hope, and the profession of her faith until the day of her death. I have been a witness of her experience in her last days, and had the blessed privilege of administering to her the consolations of religion, and of hope, by the reading of the Scriptures, by prayer and singing. While doing so, I have felt that had this been the only duty I had been called to perform for my fellow mortals in my Master's service, during these days of her stay with me, this ministering to this child of God was enough. And I have asked myself, Was it the Lord who sent her all this way that I might have this privilege? Certainly it has been granted me. There are, no doubt, other reasons, inscrutable to us, and known only to the Lord, why she was brought here to die. One thing we know she has done. She has honored her Savior before many living witnesses in this city, members of various churches, and those who never belonged to a church, whose affections she won, while their sympathies were drawn out to relieve her in her sufferings of body.

Never have I witnessed in a young person such calmness and resignation, such unflinching faith, and rejoicing in hope, as in Adelia's case in the prospect of dying. And her mind all the while was as clear as an unclouded sky; which is a remarkable feature of the disease with which she died.

I must transcribe some of her beautiful sayings, of which there were many. She remarked:—

"No one ever pictured a brighter future, or desired life more than I; yet I have given all up, and am fully resigned to the will of the Lord."

As she drew near the very "gates of death," and "the shadows" of the "valley" increased and enveloped her, she said: "I would not exchange places with any living."

Think of a young woman, in the prime of her days, possessed of more than ordinary beauty, intelligence, and accomplishments, having just entered upon the married life, in every respect satisfactory and happy to her, while the tears were flooding the cheeks of her devoted husband, and by her side stood the affectionate mother, attentive to her every want; from the stand-point of death, looking at life's brightest picture, the world's most brilliant charms, uttering words like these! And how could she say this? There were the comforts of hope in the deep tribulation, and there were other enrapturing visions before her. Life's labors were done, and she was soon to fall sweetly "asleep in Jesus," to be laid to rest by the side of kindred dust until the morning break, when she should awake to the purer and more substantial joys of the heavenly world.

Her husband, on the morning of the day in which she expired, observing her thinking intensely, asked her, "What are you thinking about?"

She answered: "I am thinking of death!"

"Do you fear to die?" he inquired.

"Oh, no!" she replied emphatically. And soon after broke out in the following beautiful sentence, "There is no love so great, no love so pure, no love so sweet, no love so true, as our Savior's." Words worthy to be published to the ends of the earth. Let them go and preach from the lips of this dying christian.

After comforting her husband and mother, she said: "It is hard to part with friends, but I believe I shall soon meet them in my Father's kingdom, to part no more."

Playfully and cheerfully she remarked again to her husband: "In the morning of the resurrection I shall first look for *Jesus*, and then for you;" soon after adding to her mother, "and for you, and for father;" and after enumerating other dear relatives, concluded, "and all the dear ones;" referring to the redeemed of earth. Yes, first look for Jesus, then for husband and friends. How appropriate. May she not look in vain for the latter; and as for Jesus, he no doubt will appear to her joy.

Shall I add to fill this picture, already so beautiful, another fact? A celestial attendant, in the last days of her sufferings, was at times so visible to her, and yet never showing the face, that she wondered her husband and mother could not see it. This ministering angel sympathized with her in her sufferings, and with it she would at times converse. She inquired of her mother who she thought it could be? Her mother replied, seeing that she was so rational about it:

"Adelia, it is no doubt the Angel of the Lord that 'encampeth round about them that fear him,' and he is sent to comfort you." As "angels ministered" unto Jesus in his sufferings, did he not send one of these ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14), to be this dear child's attendant in her last pains?

"Precious in the sight of the Lord is the death of his saints." A "jewel" is laid away "in the dust of the earth" for "the better resurrection."

O. R. FASSETT.

For the World's Crisis.

MINISTERIAL SUPPORT.—No. 2.

Can our ministers be kept in the field? Yes; if those who profess to believe the truth will make sacrifices equal with the ministry. Will they do this? You profess to believe Jesus is coming soon to judge the world and destroy all mortal things. Is it better to lay up your money in banks, railroad stock, shipping, lands and houses, bonds and stocks, than to use your earnings (above your support) in sustaining gospel ministers to publish the word of life, to save perishing sinners, and to scatter books and tracts? We do not ask you to leave off work, nor trade, or any honest business by which you can earn money while you live christian lives; but we do ask you to consider the duty of being "rich toward God"; of aiding the poor and perishing, and of sustaining the last message of mercy to a perishing world.

There are those who have but little means, yet do much for the cause of our soon coming Lord. There are those who have much, and are constantly adding to it, while they do little or nothing for the cause. To the last-named we speak. We believe the Lord wants your liberality to abound to your account. You give little of your abundance. Are you living out christianity? Does God accept your offerings? Can you be justified while keeping your abundance and adding to it, and allowing Christ's faithful ministers to labor in poverty, self-sacrifice, want, care, perplexity and anxiety about the supply of their families, and, to meet expenses, often leaving preaching to earn the means of subsistence? Can you sit and listen complacently to the faithful preaching of a man who travels with his team (to preach to you), for which you would ask ten dollars, and allow him to go away with only two or three dollars? Can you enjoy the blessed hope of eternal life, while doing little or nothing to spread the good news of salvation? You often wish a minister would come and preach in your place, and sometimes ask one to come, and wonder they do not come more frequently. Would you be willing to go to his place and spend the same amount of time with him that he must with you, for the same amount you think to give him?

Some of you have much property, which could be put into the Lord's treasury and do a great amount of good in gathering souls to Christ, which is now of no real benefit to any body. You give a little of the increase, perhaps, and if you die before the Lord comes, your heirs may quarrel over it, or squander it upon their lusts. Had you not better put it into the treasury of the Lord, and deal it out in spreading the truth for the salvation of souls, and lay a good foundation for life in the world to come?

I. C. WELLCOME.

For the World's Crisis.

MEETINGS IN COLUMBUS, KANSAS.

EDITOR CRISIS:—"Behold, I bring you glad tidings." Truth is mighty and will prevail. Eld. J. V. Himes, of Buchanan, Mich., closed a series of meetings here on Wednesday evening last; the result of which must not only be gratifying to himself, but give cause for rejoicing with Him who takes pleasure in the delight of his saints.

The doctrine which Elder H. advocated was entirely new to many of us, yet so full of interest that the little chapel was filled every evening. The prophecies occupied the first of the series of lectures, and caused no little stir in this community, and formed the general topic of conversation.

Last Monday evening four persons expressed a desire publicly of forming an Advent Christian church. On the following day, about four P. M., a little party might have been seen wending their way silently out upon the prairie, to a suitable spot upon which to administer the sacred rite of baptism. The sun cast his rays of warmth and light upon the little assembly as it stood beside the water, glistening in the rays of the sun like a sea of glass, and sang—

"Jesus, I my cross have taken,"

and—

"O, happy day, that fixed my choice."

It seemed as though everything present would lead the mind to think of higher things than those that are deemed of earth, earthy. The impressions of that hour we can never forget.

In the evening the sacrament of the Lord's Supper was administered according to the apostolic custom, which from its impressiveness and solemnity carried an influence that few will ever forget. The empty chair at the head of the table, though a novel sight to many, was more eloquent than words; for since the late war who is there that does not fully realize the significance of the vacant chair? but to those who live in hope of His speedy coming, how impressive, how symbolical, how glorious it seems. Yes, He is coming to fill the chair at the head of the table, and reign forever.

After the services of the sacrament had been concluded, the church organization was fully completed by the ordaining of Amos Sanford as Elder, and C. D. Nichols as Deacon, who were informed that, as this was the first church organized in this State, and that they were the first ordained officers, much responsibility rested upon them.

The next day, two other candidates having expressed a desire to receive the rite of baptism, the party again wended their way to the water's edge, and performed the ceremony expressive of the death and burial of Christ.

This little organization of eleven members are fully bound to go on, live by the creed God has revealed unto us, and to stand ready any time to meet Him at his second coming who has said, "Come unto me, . . . and I will give you rest."

C. D. NICHOLS.

Columbus, Kansas, Jan. 15th.

For the World's Crisis.

KIND WORDS.

There seems to be such a rush of all other words in our days, that it seems no more than justice to give kind words a chance among them. It is sad to admit but few care to deal in them. They can trade and traffic, bait and gossip, joke and slander, backbite and scoff, without once calling into use kind words. They seem to forget their existence; or, if not forget, they certainly do not properly estimate their worth. There are empty words, and boisterous words, and warlike words, and vain words, and spiteful words, and silly words, and hasty words, and idle words, and bitter words, and each bear more or less the stamp of sin.

Kind words also reflect the source from which they flow; and who would not trace their source to God, the fountain-head of all good? Kind words make other people good-natured in spite of themselves, sometimes. A morose disposition will expand and sweeten beneath the sunlight of kind words. Cold words freeze people, and when there are cold hearts, cold words and cold looks, the atmosphere around them is chilly indeed. Hot words scorch the soul, and nearly destroy the good that might have been gained by kind words. Bitter words make the hearer feel like fighting somebody. Wrathful words serve as fuel to kindle lasting fires.

Kind words cost but little, yet they accomplish much. They help one's own good will and good nature, and one lives a *deeper* life while using them. They never blister the tongue, nor pain the heart, and they never give rise to bad tendencies.

Kind words are sadly, sadly neglected. Who will improve the first opportunity to use one of the neglected kind words? If you cannot think of a kind word, why use one the nearest to it that you can think of, and say it in a softer tone; and by degrees you will get your memory strengthened, and real kind words will flow into your heart and from your lips. If it is more of a task to use kind words, some may think they lose by it. Not so; for experience has taught us that we need say but little, if those words are kind. Let us invest more time and talent in kind words.

SOPHIA CLEMONS.

For the World's Crisis.

THE BIBLE IN PUBLIC SERVICES.

God's word was given us for general use, and designed, therefore, to be generally known and understood; hence, not for a few favored *savans;* neither is it to be expatiated *from* ("from" is just the word, as few interpret *out of* it) in a hortatory style, in a flowery, grandiloquent sermon, moral oration, or nicely worded essay, which has in it more human language than scriptural quotation. It is to be preached just as Ezra the scribe preached it when he "stood upon a pulpit of wood"; for he "read in the book of the law of the Lord *distinctly, gave the sense,* and *caused the people to understand the reasoning.*" But this sort of preaching, alas! is not common in our day, when the word is *read,* and the people caused to *understand* the reading.

The simple reading of the Bible is neglected in the public congregations, even by those who think they have all the truth; but however much truth may be preached, we make a special plea here for the reading of the Bible as a special part of divine service; plainly, solemnly, forcibly; not rattling it off, parrot-like, but as though it were indeed the word of God.

My brethren, read the plain, literal word of God. The text is always the best part of any man's sermon, unless he happens to make other scriptural quotations; and a connected reading of text and context often conveys more to the minds of the hearers than an attempt at sermonizing can, or even the best of human reasoning, although God has given us the word in just such shape as to make preaching of the right sort necessary and instructive.

The people, by this means, can better know how the word reads than they otherwise could do, if they will listen to its testimony; but of that part the preacher has no responsibility. They cannot then dispute what they know is in the book. We have been privileged to read the Bible in assisting in public services with ministers of other denominations, when and where comment of ours would not answer; when we have selected the thirty-seventh Psalm, or other passages, and made the plain word strongly emphatic, and let it leave its own impression.

We do not recommend always just the reading of a chapter, for often a chapter divides the sense; but let the word be so read as to give correctly the sense intended by the Spirit of God. Read a connected account of events that transpired, an apostolic argument, a parable, or some other lesson from the lips of Jesus. It often aids one much to read the chapter or connection from which the text is taken.

Many persons are present often on the Lord's day, who never or rarely ever read the Bible themselves; and though they often have it in their houses, are wofully ignorant of its teachings; and here they may hear and get interested by seeing the real excellence of a book they thought was dull and dry. Dr. Daniel Wise, of the M. E. church, calls the Bible a literary Eden, which one enters to behold the beauties that surround him—the fruit, the flowers, and the running streams; and ere he is aware he finds himself tasting the fruit and drinking the limpid waters (we do not give his words precisely, but the thought is his). Hence when a minister reads the Bible properly, he introduces people into the garden, where they learn to pluck the golden fruit.

These are the reasons why we urge our preaching brethren to read some selection of the word of God before the sermon, at least once every Sabbath. It is as much a means of grace as prayer, and should no more be neglected. Let us remember that by this word we have a knowledge of the truth. We confess to have somewhat neglected this, but have recently been impressed with the importance of the duty, and intend to give more attention to the matter in future.

L. C. MCKINSTRY.

For the World's Crisis.

TRUST IN JESUS.

I was kneeling by my bedside,
While my heart with grief was torn,
And it seemed to me my anguish
Was more than could be borne;
Then I prayed unto the Father,
As my Savior did of yore—
"Father, let this cup pass from me,"
For my heart is wounded sore.
And I said, O, heavenly Father,
Wilt thou tell me what to do?
O, such glorious light from heaven
As then came before my view.
Then a gentle voice spoke to me,
And it whispered low and sweet,
And it said to me three words,
Which here I will repeat:
"Trust in Jesus."

O, what comfort, peace and joy,
Those words did give to me,
And I felt that I from sorrow
And anguish now was free;
For my heart was filled with joy,
In the place of grief and pain,
And I promised my dear Savior
That I ne'er would doubt again;
But that when dark clouds came o'er me,
And sorrow filled my breast,
I would look to him for comfort,
And I knew he'd give me rest.
For that sweet voice which I heard,
Was full of pitying love,
As it spoke to me, and said,
From the holy courts above,
"Trust in Jesus."

So. Elliot, Me. A. F. DIXON.

STRONG TESTIMONY.

A correspondent sends the following, clipped from the New Haven *Palladium*, and says, "Are there not some in other denominations who would bear the same internal testimony?"

In the Congregational churches, the spirit of religious worship appears to be on the decline. The reason of this doubtless is, that the principal part of our church service is the sermon; and, as a general rule, the less there is of the gospel in it, the greater satisfaction it gives. The "old fogies," who had some taste for religious instruction from the pulpit, are rapidly dying out; the people are thought to be more generally instructed; and so the "congregation of the period" demands two orations every Sabbath, which shall be as innocent as possible of the common teachings of the New Testament. If the singing is performed by a quartette or a single female, if a female solo can be found to do it, time so employed is not grudged, but otherwise the praises and the prayers are expected to be short and swift.

Our popular ministers have a reputation for eloquence and originality, not in presenting the claims of the gospel, but in discussing the exciting and absorbing topics of the day, on some question of modern science or philosophy, falsely so-called, in reference to which they *cram* for the occasion. If the preacher has a touch of the harlequin, and a graceful facility at a quip or a joke, he will draw the largest crowd, but at the same time bring no vital increase to the church. Ministers of this class, who attract great numbers of curious hearers, have seriously demoralized the Congregational churches and ministry, and done an immense injury to the religious sentiment of the people. They are most popular lecturers, whose performances are at best a substitute for "Sunday theatricals."

The evident tendency in our churches is to a decline of the worship of God, and a more earnest worship of the sermon and the minister. So, if the sermon ceases to be entertaining or exciting, or if it treat of repentance, faith, love to God and man; or if the minister is independent in his relations to his congregation, the "leading men" of the parish,—those Diotrephesian *prefects* of modern Congregationalism,—pronounce "his usefulness at an end," and proceed to cast down the god they have set up. Many, not finding the sermon sufficiently original or outrageous, abandon the place designed for the worship of God, and seek to satisfy the unnatural cravings of their moral nature on the garbage of religious newspapers, or the moral romances of the "Plymouth pulpit," or the gassy, serio-comic platitudes of "lecture room talks."

RULES TO PROMOTE HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.

2. To bear with, and not magnify each other's infirmities. Gal. 6: 12.

3. To pray for one another in our social meetings, and particularly in private. James 5: 16.

4. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person till well founded.

5. If a member be in fault, to tell him of it in private before it is mentioned to others.

6. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

7. To observe the just rule of Solomon, that is, to leave off contention before it is meddled with. Prov. 27: 14.

8. If a member has offended, to consider how glorious, how God-like it is to forgive, and how unlike a christian it is to revenge. Eph. 4: 2.

9. Remember that it is always a grand artifice of the devil to promote distrust and animosity among members of churches, and we should therefore watch against every thing that furthers this end.

10. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.

11. Lastly, to consider the express injunction of Scripture and the beautiful example of Christ as to these important things.

12. Above all, remember to love the Lord thy God with all thine heart, and thy neighbor as thyself.—*Christian Observer.*

SPIRITUAL COLDNESS IN CHURCHES.

When we examine the surface indications about us, we are astonished at the little interest church members have in each other, as such. In many cases, those who enter a Christian church are left to struggle into acquaintanceship as best they may—left to battle with their embarrassments without a cheering word. And if members are tempted astray, no one feels under any obligations to call or to lead them back to the fold again. Not a few will stand ready to say, rather complacently than christianly: "Just as I expected! I told you so. Couldn't hold out!" All the while, the truth is this: They were frozen out. And as long as criticism, censure, judgment, exaction as a tax, devotion dunned out as the toll, are permitted to chill the church, just so long will young and tender communicants be killed by the frost. There is too much spiritual November in our churches.

If there were no youthful and inexperienced disciples, no timid, trembling followers of Jesus—if religion were a something to lounge in, or promenade through, in mere luxury and show—if going to heaven were nothing more than a torch-light procession—then persons might choose their comrades and adopt their regalia and mottos according to tastes and times.—*Rev. Alexander Clark.*

"WHAT SHALL WE DO?"—Lk. 3: 12. "PRAY."—Matt. 9: 38.

It is sometimes found in the experience of persons whose character of earnest piety and deep devotedness would be questioned by few, that there are times and seasons when they are so shut up and hemmed in by circumstances, or the providence of God, that the rendering of any service, either immediate or remote to the interests of the cause they hold dear above all others, seems well nigh impossible. They want to serve God. They inquire in all sincerity, "Lord, what wilt thou have me to do?" They feel confident that no one possessed of a willing mind and obedient heart need remain long without proper employment, or make complaint, saying, "No man hath hired us." And yet they almost fear that if the Lord and Master of the vineyard were to appear, his first interrogation would be, "Why stand ye here all the day idle?" Whatever the talent committed to them, they have no desire to bury it, and thus dishonor the giver, but for lack of opportunity they have not improved it as they would. Their hearts grow sad, and in their real distress they present their case again before the Lord, and find comfort in patiently waiting for him.

A recent experience similar to this led me to pour out my heart in prayer for all the "laborers" in the Lord's vineyard, and especially for "those women" laboring in the gospel, and for our editor, who, having as she thought no call to preach, has found a work of no less magnitude and importance, ready fitted to her hand. God bless her!

And as I prayed thus, and added a petition unto the Lord of the harvest, that he would "send forth laborers into the harvest," I remembered that Jesus himself commanded his disciples thus to pray, and my heart was comforted by the thought that therefore even this was a service acceptable unto God. The Spirit "helpeth our infirmities," making intercessions for us. Then as I thought of that other petition, "Thy kingdom come," my soul was filled with gratitude, because the dear Master knew there would be some of his little ones who could not do anything but *pray*, and so he appointed this. Praise God, we can *all* and *always* do something. We never need despair at the thought of our own littleness or our secluded position. When no other way is open, every avenue of usefulness seems closed against our efforts and wishes, we will still "pray the Lord of the vineyard, that he would send forth laborers into his harvest." And until faith is lost in sight, and life is changed to glad fruition, we will not cease to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—*Woman and her Work.*

Gems.

— Religion is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

— The sweetest salve for misery is patience, and the only medicine for want is content.

— Looking to others for our standard of happiness is the sure way to be miserable. Our business is with our own hearts and our own motives.

Abide with me! Fast falls the eventide;
The darkness deepens. Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.

— He that loues God most will lay out most for God. More than once in the Scriptures do we read of "the labor of love." Love resteth in its labor, and then resteth most when it laboreth most. Nothing labors more or thinks its labor less.

— It is a pleasant tarrying that stayeth from evil doing.

— Religion is a likeness to God, according to our ability.

— A great man is always willing to be little.

— It is good to forbear to talk of things needless to be spoken; but it is much better to conceal things dangerous to be told.

'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.

— The common sort do take revenge for their credit; but noble minds forgive for their virtue.

— The christian is commanded to "pray without ceasing." He cannot always be engaged in the positive act, but he should have what I call a holy aptitude for prayer. The bird is not always on the wing, but he is ready to fly in an instant; so the believer is not always on the wing of prayer, but he has such a gracious aptitude for this exercise, that he is prepared in a moment, when in need or danger, to fly for refuge to his God.

Live to be honored, trusted, and loved,
Earnestly seeking strength from above.

— He that is ignorant in the truth, and led about with opinions, must needs err.

— Fine gold fears not the fire, nor solid stone the water."

— Patience and perseverance are two proper notes whereby God's children are truly known from hypocrites, counterfeits, and dissemblers.

— A guilty conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

— Down below all the crust of human conceptions, of human ideas, Christ sank an artesian well into a source of happiness so pure and blessed that even yet the world does not believe in it.

The sorrows that to us seem so perplexing,
Are mercies kindly sent,
To guard our wayward souls from sadder vexing,
And greater ills prevent.

— Nature not manured with knowledge, bringeth forth nothing but thistles and brambles.

— The first step to virtue, is to love virtue in another man.

— Angels, wheresoever they are sent, do always behold the face of God.

The richest boon beneath the skies,
In which the heart alone can share,
Is christian love—this never dies;
Oh, that its power was everywhere.

— Endeavor thyself to do so well, that others may rather envy at thy knowledge, than laugh at thy ignorance.

— At one of the stations on a certain railway recently, an anxious inquirer came up to the door of the baggage-car and said: "Is there any thing for me?" After some search among the baggage and trunks, the baggage-man rolled out a keg of whiskey. "Anything more?" asked the wet grocer. "Yes," answered the baggage-man, "there's a gravestone goes with that liquor."

CHRISTIAN perfection is the perfection of love, of desire, of effort—not the climax of attainment. A man can never be too righteous to grow, not until a cedar can be too healthy and strong to grow—too full of sap to put forth a new bud, expand a new leaf, start out a new bough, fashion a new cone, and enlarge its own trunk.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WHY JOHNNY LIKED THE MINISTER.

"Oh! wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said his teacher.

"Oh! I don't know. It wasn't the sermons altogether that I mean."

"What then?"

"Why he prayed for Sunday schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you not like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you not like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in their sermon either. Then of course I don't listen as well as I should if I thought there was something for me."

For the "Children's Corner."

LINES.

HATTIE STONE.*

Hattie was a "bud of promise,"
Gentle, cheerful, playful, kind;
All admired her, e'en to fondness—
Round her were all hearts entwined.

Loved ones miss thee, darling Hattie;
Parents' eyes oft fill with tears;
Even sister don't forget thee,
Though she lacks maturer years.

When we gather round the table,
Then a painful void appears;
If we listen for thy prattle,
Loving eyes are filled with tears.

Every night a crib stands empty;
Every day a chair is void;
Every room seems sadly vacant,
Wanting one which we enjoyed.

Little clothes hang on the ceiling;
Little toys are lying near;
These recal the painful feelings,
That our Hattie is not here.

Earth without thee seems so dreary,
For thy presence gave us cheer,
That of life we're almost weary,
Feeling we've no treasure here.

But we've heard there's life for Hattie
When the resurrection comes,—
Life, eternal life, and glory;
O for grace to hail that morn!

I. K. LOMBARD.

---

* Hattie, daughter of Joseph and Elvira Stone, died in Compton, P. Q., the past summer, aged two years.

A PLEASANT INCIDENT.

A correspondent of "The Sunday-School Workman," writing from Philadelphia, tells how a little boy seven years old helped a minister. It is a pleasant incident. He says:

"Rev. Dr. B., who was supplying a vacant pulpit in our city, on his way to the church, being a little early, stopped at my residence. As he entered I said, 'Good-morning, Dr. B. I am really glad to see you.' My little boy, in his seventh year, being present (and who, by-the-by, was a favorite of the doctor,) ran toward him to greet him with a kiss. I said: 'My boy, repeat the little verse which you have just learned to the doctor.' He did so, and said:

"Never give up when trials come;
Never look sad or blue;
Never sit down with a tear or a frown,
But paddle your own canoe."

The doctor, being perplexed and troubled in his mind (of which we had no knowledge,) was struck with the fitness in his case of the remarks of the little orator. Catching the boy up in his arms and kissing him, he said: 'God bless you, my child! You have comforted me! I have been in much distress of mind, and the Lord has directed my feet hither, and this child has been to me as an angel of light.' Tears filling his eyes, he exclaimed: 'Oh! you do not know how much good those simple lines have done me!'

"The wise man says, 'The spider taketh hold with her hands and is in kings' palaces.' And a little child in His hands is made the instructor and comforter of one of God's most useful children, who, in his turn, has given instruction and consolation to thousands."—*Children's Hour.*

Hygiene.

"This is for your health."—PAUL.

For the Hygienic Column.

TO CONSUMPTIVES.

I would recommend the use of Wilson's "Compound" for consumptives, as the most safe and sure remedy. I have used it with entire success, as have some of my friends. I think it might be a benefit to Bro. J. W. Thomas, if taken in season. In ordering, direct to Rev. Edward A. Wilson, Williamsburg, Kings Co., N. Y. By sending $3.00, you will get a package with full directions.

Gilmanton, N. H. N. B. MCMURPHY.

NEGLECTING OUR BODIES.

"Ah," says one, "there is little danger of our doing that in this fashionable era." We are neglecting our bodies in more ways than one. The wheels of truth move more slowly on toward conquest. Among the most common of these ways are—neglecting to clothe and feed our bodies properly, and denying them nature's (the most effective antidotes against disease) pure air and pure water.

Most of us wear clothing enough, but somehow we do not succeed in making our bodies comfortable. A tight waist, or a tight shoe impedes the free circulation of the blood, and so tortures us for the time, besides working all the while at nature's fortifications until some point is sufficiently weakened to be easily captured and forever after held a prisoner by disease. If fashion so decrees, we expose our bodies to imminent danger and innumerable evils by wearing too much or too little clothing, and even if we avoid extremes and try to dress sensibly, or as conscience requires, we do not dress as health and comfort demand. With regard to eating, we are just as guilty, or ignorant, as the case may be. We turn away from simple, healthy food, to gorge ourselves with unwholesome mixtures, invented by those who do not understand nature's laws, or the evils resulting from transgression; and then if our intellects are weak, our dispositions unpleasant, we lay the blame at nature's door, and attribute our bodily suffering to Providence, instead of to the irritating, unhealthy food with which we are crowding our stomachs.

We spend money for something to quench our thirst, and that something, if nothing worse than tea or coffee, is an injury to us, when pure, cold water, the beverage God intended us to use, is, or might be, within the reach of all. Only those who use it freely and wisely know how to prize its invigorating, health-giving qualities.

We spend money, too, some of us a great many dollars, in fitting-up our homes, and we consider them comfortable only when we have succeeded in shutting out one of God's choicest blessings—pure, fresh air. We shut ourselves up night after night in poorly ventilated rooms, and when morning comes, we do not allow our lungs to throw out the foul and drink in the pure air, and then we wonder why we feel so dull, so weak, and we see that we are growing old very fast, and somehow the world looks so dark, so full of trouble that we feel discouraged, and we cannot help looking sober, and the young say, "Well, if christians have reason for looking so gloomy, I don't want to be one."

I tell you, friends, we are putting a great stumbling-block in the way of sinners just by neglecting to care for our bodies properly. Who does not know that a healthy, happy christian will do more good than a gloomy, sickly one?

Can we expect to reach the heights and depths of christian joy and peace, unless we keep our bodies, the Holy Spirit's temple, as pure as God intended them to be?

By-and-by there will come a time when we shall see what we might have been, what we might have done, if we had only taken better care of our bodies. We shall see how many more souls we might have been instrumental in saving, how many more stars we might have won for our crown, but then it will be too late.

It is not too late now. There is time to work, time to get more wisdom. Shall we not improve it?—*Earnest Christian.*

CHILDRENS' DRESS.

We find the following sensible hints in "Talks to my Patients," by Mrs. Gleason:—

Such is the style of dress for both sexes during their early years, that there is an unhealthful exposure of the lower limbs. The skirts are short and full, standing out from the person, so as to afford little protection below the hips; and the limbs incased in but one thickness of cotton, that fine and thin, reaching but little below the knee; and from thence to the ankle only a stocking, that often of fine texture. A man or woman who should go abroad in midwinter dressed thus, would be thought to "dare death." When fashion sanctions such a suit, even for those who are still in their tender years, can it be borne with impunity? Does not the fearful mortality among children show that there is "something wrong somewhere," and may not the fault in part lie here? Colds, coughs, croup, and inflammation of the lungs are frightfully frequent during childhood. These diseases do not come from want of clothing about the chest, for enough and more than enough is usually worn there, but from the extremities not being well clothed. Fashion furnishes to boys a firmer fabric for their limbs much earlier than to girls; *they* have no alternative till their entrance into "teens" demands the long skirts.

Children should be clad with drawers, as well as dresses, of a material suitable for the season. But I seem to hear one and another say, that our little misses would all look like young squaws clad thus. Well, be it so; they had much better, in cold weather, wear flannel than muslin; for of wool, it may in truth be said, "No matter if it is cold and wet, it is always warm and dry." Of this material we have now such a variety of goods of different textures, shades, and colors, that it would seem that something might be selected suitable to clothe the lower limbs of young girls and little children every way better than the "thin stuff" they now wear.

We might as well send our girls forth in the winds of winter clad in thin dresses as thin drawers. If those of muslin are desired, then drawers of woolen or cotton flannel should be worn under, coming down inside the stockings.

To prevent pressure of blood to the head, congestion of the throat and lungs or other internal organs, the inferior extremities must be kept warm.

Consistency in clothing is a jewel, most precious because of its rarity as well as real worth.

DRY BEDS AND DAMP BEDS.

It is not sufficiently known that almost all substances have the property of absorbing moisture from the atmosphere. Linen is remarkable for this property; the same may be said of feathers, and in a less degree of wool; hence the difficulty of keeping a bed dry, unless it is constantly used or exposed to warmth from a fire. Merely covering a bed up with blankets and counterpane will no more keep it dry than a pane of glass will keep out light: the atmospheric moisture will pass through every woven fabric. Damp beds, unfortunately, are generally found in the spare or visitor's room; hence the persons often most welcome in a house suffer from this terrible evil. Spare beds should never have anything but a slight coverlet to keep them clean, and it should be put upon them when not in actual use. People often fancy that damp is only in the sheets, but it is in all the other clothes. A bed will be much dryer by itself than with blankets and counterpane upon it. Every spare room that is at all likely to be used by visitors, should have a good fire in it at least every third or fourth day during the winter, and the bed should be well turned in the interval. Blankets and counterpane should be dried and folded up hot, and put away till wanted; if they are left open upon a bed they quickly absorb damp, which cannot be quickly dried out. It is cruel and ungenerous to put a visitor friend to sleep in a fireless cold room, with damp clothes to cover him, when a little coal would have made all healthy and comfortable. It is a good and simple plan, to keep beds dry, to change them from one room to another every week, so that all may be more or less in use.—*Arthur's Magazine.*

FATIGUE.—In order to understand the influence of an irregular expenditure of force, we need only to remember that when greatly fatigued we lose our appetite, and that when the stomach is full of activity, the limbs are indisposed for performing hard work. Insufficient nourishment and fatiguing work, during the period of growth, stop the corporeal development of the individual.—*Liebig.*

— Bishop Ames, of the Methodist church, declared in a conference held at Alexandria, Va., that "tobacco is doing more harm to the church than whisky."

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AND
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 798. BOSTON, WEDNESDAY, FEBRUARY 8, 1871. VOL. XXXII.—NO. 20.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"GO WORK IN MY VINEYARD."

Entered the vineyard, but not to work,
To unceasingly toil through heat and cold,
To bear the burden the whole day long,
And gain for the Master an hundred fold.

Entered the vineyard, but not to work;
Is this the promise I made my Lord,
When he rolled from my conscience its load of guilt,
And bade me to hope for the righteous reward?

No! I bowed me low at my Savior's feet,
And said, Jesus, henceforth I will work for thee;
But give me a place in thy vineyard to-day,
Though the least of thy servants I there shall be.

With the opening leaves of the smiling spring,
I will sow the seed and plant the vine,
And carefully watch o'er the tender grapes,
'Mid the glowing beauties of summer time.

And when by the autumn's gorgeous tints,
I know that the harvest is drawing near,
May I gather rich clusters of purple hue,
To present to thee, Master, when thou shalt appear.

L. M. PROCTOR.

For the World's Crisis.

THE HEAVENLY CALLING.

When there is set before us any real, temporal good, of which we greatly stand in need, and which can be honorably and honestly obtained, do we not make effort to secure it? How much more should we endeavor to lay hold of those eternal and priceless treasures in Christ Jesus. What are all the vain and paltry things of time, in comparison with the inestimable blessings of "the world to come"? Says Paul—"Holy brethren, partakers of the *heavenly calling*, . . . we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. 3: 1, 14.

Holiness is purity of heart, uprightness and integrity of character; a sanctification of the disposition, passions, desires, and affections. And those possessing these qualities in a greater or less degree in this fallen world, with "the righteousness of faith" added, so that Christ makes up for all deficiency, may be regarded as the "holy brethren." 1 Cor. 1: 30. The apostle says—"Holiness, without which no man shall see the Lord." Heb. 12: 14. And among the benedictions of the blessed life, Christ says—"Blessed are the pure in heart; for they shall see God." Matt. 5: 8.

Holiness is not a mere profession, or outward garb, or kind of Sabbath-day religion, that can be put on or off at pleasure, as we do our vestments; but a heart work, the outward deportment attesting the inward Spirit's influence on the heart. And what manner of persons ought we "to be in all holy conversation and godliness?" 2 Pet. 3: 11.

The "holy brethren" are "partakers of the *heavenly calling*." "The gifts and calling of God are without repentance" to our world. Rom. 11: 29. "For the grace of God that bringeth salvation hath appeared to *all* men" (Titus 2: 11), irrespective of character. But those who are "partakers of the heavenly calling" are those who believe, obey, and receive the gospel, "denying ungodliness and worldly lusts"; who "live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 11–14. "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 2, 3.

The apostle defines "the heavenly calling" in two of his epistles thus—"called to be saints." Rom. 1: 2; 1 Cor. 1: 2. And in another describes it as "the holy calling"; and in another, "the high calling of God in Christ Jesus." And, truly, "called to be saints" is such. What higher or holier calling can there be? Those "called to be saints" should be *saints*, not sinners! saint-like, Christ-like, God-like, possessing a life and character which is a complete transcript of the Holy One. "The heavenly calling" is a calling *heavenward* in character, and *heavenward* in our earthly pilgrimage, ending in the heavenly society of the redeemed, and in the heavenly country, the saints' eternal abode.

DUTIES OF THE HEAVENLY CALLING.

There are duties connected with this holy calling. It is the "work of faith."—1 Thess. 1: 3. "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered, This is the work of God, that ye believe on him whom he hath sent." John 6: 28, 29. Nothing can supersede this work. Nothing will be taken in lieu of it. Therefore "we are made partakers of Christ, if we hold the beginning of our *confidence* steadfast unto the end." Confidence is faith. Hence, "Take heed, brethren, lest there be in any of you an evil heart of *unbelief*, in departing from the living God." Heb. 3: 12.

Unbelief is the fatal, the condemning sin of our race. Unbelief leads to a departure from God, and incurs the divine displeasure. "To whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3: 18, 19. "If we hold the beginning of our confidence." "*If*" is a small word, but of vast import. See how it stands in this connection—"Well; because of unbelief they [unbelieving Jews] were broken off, and thou [believing Gentiles] standest by faith. Be not high-minded, but fear. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee goodness, IF thou continue in his goodness: otherwise, thou also shalt be cut off." Rom. 11: 20–22.

What is to be believed? What is our faith to apprehend?

1. This—"Believe God." "He that cometh to God must believe that *He is*, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. God must be apprehended in the faith of the believer as a personal Being; not as a mere "principle," or "idea," but that God in actuality exists, and that he is a God of truth and righteousness, and will reward men for their faith in him and for virtuous deeds.

2. We must believe in his Son, as he says, —"Ye believe in God; believe also in *Me*." John 14: 1. Furthermore, in his word of promise—"In my Father's house are many mansions. . . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

First, Christ must be believed in as the Divine Savior. Second, that though he has gone away, he will "come again." Third, that on his return he will "receive" his disciples to himself. Fourth, that then they shall be where he is. Fifth, and that in the "place" he is by his mediation (Luke 19: 11–15; Ps. 2, and 110) to prepare for his people. This is the faith of which the apostle speaks when he exhorts—"Cast not away, therefore, your confidence, which hath great recompense of reward." "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35–39. Included in this promise is that of "rest" in the inheritance typified by the earthly Canaan and its city, Jerusalem (Heb. 4), into which our Joshua or Jehovah-Savior will bring his people. See Heb. 11.

This faith is to be professed, as a duty of "the heavenly calling," or confessed, and its confession maintained unflinchingly. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10: 23. "Let us hold fast our profession." Heb. 4: 14. And the confidence in the faith, and the profession of it, must be maintained in all the fidelity, zeal and love as at the "beginning" of our experience. "If we hold the beginning of our confidence steadfast unto the end."

How is it with you, holy brethren, beloved of the Lord? Does your faith waver? Does your confession and profession continue with unabated ardor as at the beginning? "Call to remembrance the former days, after ye were illuminated," and compare your present experience and position with those days, and take reckoning therefrom. Alas! how many, like Israel of old, have fallen out of the ranks, and we see them not nor hear them any more. Where are they? Their places are filled by others, but they are missing! Sad thought! Have they fallen through unbelief?

And, again, we are to "hold fast the confidence and the *rejoicing* of the hope firm unto the end." Heb. 3: 6. Do you, holy brethren, retain the joys of hope? O, how happy has been your heart, how joyful your countenance, in view of the realization of your hope. What are your experiences now?

Brethren, if your confidence wavers, and if your rejoicing is giving way to murmuring and complaints, you have reason to fear you will come short of this "rest." There may be a reason for this. Is this the reason? You neglect to "exhort one another," and you have become "hardened through the deceitfulness of sin." Heb. 3: 13. Do you forsake the assembly of those who "exhort one another, and so much the more as they see the day approaching"? Heb. 10: 25. If this is the reason, return to your former duty and faithfulness; repent, and live.

THE REWARD OF THE HEAVENLY CALLING.

"Made partakers of Christ." In a sense, christian believers are now "partakers of Christ." "As ye have received Christ Jesus the Lord, so walk ye in him." Col. 2: 6. "Put on Christ." Gal. 3: 27. "Christ formed in you." "Christ in you." "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9, 10. "Jesus Christ is in you, except ye be reprobates." 2 Cor. 13: 5. But while these scriptures speak of our present relation to him, there is still in promise the reward of being "partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 14.

In beautiful symbol the promise is thus set forth—"I will give him that overcometh the Morning Star." Rev. 2: 28. And Jesus says in explanation—"I am the bright and Morning Star." Rev. 22: 16. Thus he promises *himself* to the conqueror through grace. As the Bridegroom gives himself to the bride, with all he possesses, so does the heavenly Bridegroom give himself to the Church. Possessing him, we possess "all things"; for he is "heir of all things"; and the saints are to be "joint-heirs with Christ." Rom. 8. This is included in that beautiful and eloquent prayer—"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." John 17: 24.

Oh! to be with Him"; to "ever be with the Lord"; to "be with him in glory," and to "behold his glory," and be a partaker and sharer of him and "his glory." It is enough! What more can be added to fill the cup of joy? The rapture of the hour of its possession who can conceive? The eternal and unalloyed felicity what mind has begun to contemplate? It is measureless and unfathomable. If now we can sing so heartily—

"Oh Jesus, my Savior, with thee I am blest!
My life and salvation, my joy and my rest!"

What songs of adoration and praise shall make up the surpassing melodies of the heavenly world, when the "partakers of the heavenly calling" have reached the blissful Eden and Paradise of God, and find themselves in possession of the supreme object of their love —the great Redeemer—and all the "joys at his right hand." May we be there.

O. R. FASSETT.

For the World's Crisis.

THE DAILY SACRIFICE OF DANIEL 8: 11, 12.

Under the law the Jews were required to sacrifice a lamb morning and evening continually. Exod. 29: 38, 39. This could, therefore, by way of abbreviation, be called "the continual." The translators having so understood the phrase, used by Daniel in chap. 8: 11, 12, they rendered it the daily sacrifice. But some think they should not have supplied the word *sacrifice*, as they have done, but rendered it "the daily," or, more literally, "the continual." Some of these think "the daily," and the "abomination of desolation," are two abominations thus distinguished apart. But the propriety of such a distinction is questionable. If the abomination of desolation was of an intermittent character, another might be distinguished from it as the *daily*. But this not being the case, it is rightly understood of the daily sacrifice in its *literal* import; but being used symbolically in the vision of chap. 8, it would symbolise something analogous thereto. For instance, if a phrase denoting the daily sacrifice under the Mosaic dispensation, is used to symbolize a service under the Christian dispensation, it would be that which has a scriptural resemblance thereto. What this is, the words of the apostle Peter seem to indicate, where he says—"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." 1 Pet. 2: 5.

In the eleventh chapter of Daniel the Romans are represented as sailing out of Chittem, and compelling Antiochus to retire from his last attempt to conquer Egypt. And Sir Isaac Newton, as quoted and endorsed by Bishop Newton, says,

"In the same year that Antiochus by the command of the Romans retired out of Egypt, and set up the worship of the Greeks in Judea, the Romans conquered Macedon, the fundamental kingdom of the empire of the Greeks, and reduced it to a Roman province; and thereby began to put an end to the reign of Daniel's third beast. This is thus expressed by Daniel: *And after him arms*, that is, the Romans, *shall stand up*. As the Hebrew text signifies, *after the king* (Dan. 11: 8:) so it may signify *after him*. *Arms* are everywhere in this prophecy of Daniel put for the military power of a kingdom; and they stand up when they conquer and grow powerful. Hitherto Daniel described the actions of the kings of the north and south; but upon the conquest of Macedon by the Romans, he left off describing the actions of the Greeks, and began to describe those of the Romans in Greece.

According to this argument of Newton, chap. 11: 31 should be rendered—"*After him arms shall stand up*, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." This is represented as being done by the little horn, which grew out of one of the four horns of the goat of Daniel's vision (chap. 8); and since these horns are meant the four divisions of the Grecian empire, and the kingdom of Antiochus being described as the king of the north, and one of the four, it could not be the one represented by the little horn, for that came out of one of the four, and so a fifth kingdom which took away the daily sacrifice.

This and other evidences justify Newton's translation of verse 31, as relating to the Roman arms. Their polluting the sanctuary of strength might cover all that time after Antiochus till the present time, for they began to exercise a controlling influence in religious affairs soon after that, and have kept it up ever since. They took away the daily sacrifice of the spiritual worshipers when they prohibited the exercise of any other than the Catholic creed; for that prohibited the worship of the one God by one Mediator, as well as all other forms of opposite worship.

But the decrees issued by Justinian could not go into full effect till after the conquest of the Arians; for while they maintained civil power, pure christianity was tolerated, but after their conquest, and the Pope was established in Rome in 538, Christianity was no longer tolerated, but a miserable counterfeit was substituted in its place, scripturally denominated the spirit of antichrist, or "the abomination of desolation."

Paul, in 2 Thess. 2: 3–7, describes the origin of this system, and its development in the man of sin, and uses language identical with that of Dan. 11: 36–37, proving the identity of the man of sin with the king that was to do according to his will. Paul said, "That day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that while I was yet with you I told you these things? And now ye know what withholdeth, that he should be revealed in his time."

Here are several points to be noticed.

1. No man could exalt himself above all that is called God, unless he acknowledged the existence of the Divine Being.

2. It is common to represent in the Scriptures a whole class of men in the singular, taking one as a type or sample of the rest. Even John declares that many deceivers had entered into the world, who confess not that Jesus Christ is come in the flesh, and says of them, this is "the deceiver and the antichrist." Christ is the Son of God, but papacy teaches that he is one God with the Father, and thereby denies the Father and Son. And as they thereby confound the being of the Son, as not distinct in his being from the Father, the real Christ is ignored, and a fictitious one put in his place, they do not confess that Jesus Christ is come in the flesh. Their confession is a cheat, a sham.

3. Paul says, after speaking of the apostasy that should first come and develop that man of sin, "And now ye know what withholdeth, that he should be revealed in his time," indicating that he had already told them what was withheld. And what was that but the apostasy which was *first* to come? And so when he afterward says in the same connection, "For the mystery of that lawless doth already work," under this description he identifies the apostasy as already begun. And so when he says, in continuation, *only he withholdeth until now*, he evidently refers to the man of sin holding back from development for lack of sufficient apostate strength to develop in his day. And so the additional words, *heos ek mesou genetai*, refer to the development of this man out of the midst of this apostasy from the faith of Christ; for the word *heos* means until; *ek*, out; *mesou*, midst; *genetai*, to come, or happen.

The man of sin was to be developed by an apostasy, and that had not then become strong enough, and so he withheld, as Paul said. The idea that Pagan Rome was what withheld is not justified by the facts in the case, for the apostasy had but just begun to work in Paul's day, and had not begun to attain popularity enough to support the elevation of the man of sin in his exaltation above all the potentates of earth. The man of sin withheld, or kept back from development, on this account, and for no other. The rendering of the translators, "until he be taken out of the way," is forced and unnatural; for *heos ek mesou genetai* has only two of its words properly represented in such a rendering. *Mesou*, which has no other meaning than *midst*, is not represented at all, and *genetai* has no such significance as "taken away" given to it in the Lexicon.

The passage when properly understood does not countenance the idea that it was paganism that withheld papacy, but that the latter was withheld or kept back, because the system that developed him was then only in its infancy. So the idea that paganism was the daily sacrifice, does not find any legitimate support from this passage. And if not from this, then from no other; for in all the passages in Daniel no countenance is given that it is an abomination, but rather that is symbolical of that which is good.

WM. HOBBS.

For the World's Crisis.

THE SECOND ADVENT.

Discourses of unusual character are taking place all over the States, and not only in this country, but also in Europe, on the above subject. Such is the present state of fulfilled prophecy, that it demands and commands the attention of all classes, including infidels. (See Bro. Grant's tour in Cal.) All the discourses that are being given attempt to show that the second coming of Christ is but a short way in the future, or may take place at any moment; and that the true church of Christ would not be left in darkness as to about the time of the advent. They come to this conclusion from the signs of the times; such as the great increase of crime, the laxity of faith in the church, the many earthquakes, and, especially, by the present condition of the papacy, which is the closing scene of Daniel's great image in the second and seventh chapters. The God of heaven shall set up a kingdom which shall be given to the saints of the Most High, for an everlasting kingdom, when Christ shall reign as king forever. He has acted as Prophet in his pilgrimage on earth; he is now acting as our High Priest; but when he comes he will act as King; thus being prophet, priest and king, according to the Scriptures.

The present condition of the Papal power is causing people to investigate the Scriptures more than they ever did before. They have read the prophecy concerning the great words which the "horn" spake, as equaling itself with the Godhead. They have also seen in history that this power has arrogated such titles to itself. See fourth Council, held about the year 503, by order of Theodoric. The four deputies of Bitonti were admitted to an audience by Pope Leo X., and who, after kneeling three times before the Pope, had to address him in these words—"Lamb of God, who taketh away the sins of the world, have mercy upon us." He has been called thus in our day. At the consecration of the present Pope, Pius IX., he was carried on the shoulders of the cardinals and placed on the high altar, called the seat of God; at that very time the choristers instantly sang the *Te Deum*. And as the procession was just about entering St. Peter's, the choristers at the head of the procession chanted the words, "Open the gates, and let the King of Glory in." The choristers inside replied—"Who is the King of Glory?" The doors at that time were thrown open, and the Pope enters. See *Harper's* for Feb. 12th, 1870.

Any blasphemy higher than that? Yes, one equal to it, of last year, when he was proclaimed "infallible" at that very time. No wonder that the very elements were in commotion; that thunderings were heard, and that lightnings flashed as never before, when another God was added to the catalogue by man.

People have read the prophecy that she should say—"I sit a queen, and am no widow, and shall see no sorrow." The Pope said, a few years ago—"In a few years [three or four] I shall be higher in the world than ever before." But where is she now? Is she not laid low in the dust? Is she not a widow now? Where is the first power that supports her now? Is not her very house, with its furniture, taken from her? Is not her temporal power all gone? Even so it appears. Instance the following from the Boston *Journal* of Jan. 19th, 1871: "At the great meeting on Italian union, held in New York last week, the [illegible] tism of one thousand years falls at a touch, in noiseless rottenness. The people of Rome, fifty to one, cast their ballots of condemnation like so many shovels-full of earth upon its grave.' Charles Sumner, in his letter to the meeting, said—'The Pope now remains without temporal power. . . . Rome is the national head of Italy, and is now at last joined with the body, to which it belongs, never again to be separated.'"

Its days have been numbered and finished. The prophetic cry has gone forth—"Babylon is fallen, is fallen." The word is repeated, to make it more emphatic. Why has she fallen? Because God hath a controversy with her, for her iniquity. God is now remembering her guilt; for "in her was found the blood of saints that were slain." It is said that fifty millions of the dear saints of God were slain by this harlot power, which assumed the prerogative of God.

Subsequent events connected with its present fall cause the universal inquiry—"What of the night?" Before citing opinions, let us hear a word or two from the Scriptures. We find in Dan. 2, this fall is followed by the setting up of God's everlasting kingdom; and in Dan. 7, by this kingdom being given to the saints of the Most High (Rev. 11), when the kingdoms of this world become the kingdom of Christ (Dan. 12) at the resurrection of the dead, when the saints of every clime, color and denomination shall shine as the stars forever and ever; when the harvest of the earth is ripe; which harvest Christ explains to be the end of the world, not its conversion; for here the wheat and tares grow together. It is the time for the gathering in of the wheat (every one knows that is done at harvest time), with the destruction of the tares from the presence of the Lord forever. The destruction of Babylon is followed by "salvation and glory." Rev. 19.

In Dec. last, the 9th and onward, Rev. Mr. Dunn, of Beach St. church (Boston), was continuing a course of lectures on the signs of the times and coming of Christ. The following are some of his expressions: "A great crisis is approaching. Events are rushing with lightning speed. The wisest of statesmen are at a loss to know the results of events. . . . . Men who study prophecy are called fanatics; such was Noah considered . . . . Why should men be called or considered fanatics, when all Scripture is given by God for instruction? . . . We know that there are difficulties in the study of prophecy. Should we give it up? Because the astronomers and geologists cannot explain all things, must they cease to study? . . . . Ask commentators the meaning of the twenty-ninth and thirtieth verses of Matt. 24. They say this refers to Jerusalem. Some say, to Christ's coming, spiritually; some say, also, that Christ comes at death. Christ has come spiritually. He does not come at death. Christ is certainly to come literally. The certainty of his coming has always been taught by all in every age. It is in all Christian beliefs."

After quoting many of the Scriptures in reference to his literal coming, he said—"Christ means just what he says. We can say, 'Come, Lord Jesus, and come quickly.' . . . . One sign of Christ's coming was the great increase of iniquity. Can you go anywhere, from pole to pole, without being convinced of the fact, also in the churches? Almost all churches are baptized in infidelity, or baptized infidels. Tell me if there is a nation on the globe to-day but what is gravitating to hell? . . . Men in public places proclaim the Bible a fable. . . . Revolutions shall occur when Christ comes. Is it not so all over the world to-day? . . . . All nations and men shall quake. . . . . The most astute are trembling for fear. Another sign of his coming is, 'Many shall run to and fro.' Can anything be more expressive at the present day? The church says, 'It is after a thousand years.' But Christ says—'Watch!' Christ comes suddenly. Christ means just what he says. We can say in our hearts, 'Come quickly.' 'Come, Lord Jesus.' Then with Job—'I know that my Redeemer liveth.' When Christ comes, the earth shall be renewed, and made as in the days of the first Adam. People say, 'Why say such things? it makes people nervous.' The Bible says, 'Rejoice,' in view of it. Why should the heart-aches make you to desire to stay here? The christian that does not long for, or is troubled at, the coming of Christ, shows that he is not prepared for his coming. Every hearthstone hath a vacant chair here. My heart longs for the coming of Christ. . . .

The time is set in the Bible for the coming of Christ. See Noah's time of one hundred and twenty years; the captivity of Babylon of seventy; of Moses of four hundred and ninety. All epochs have been preceded by signs. Why not that of the greatest event of all; viz., the coming of Christ? Christ says when we see certain signs (See Matt. 24: 29) then we are to know that the hour of his coming is at hand. It has been the universal belief that the world would last six thousand years. A day is always a year. . . . . All commentators or great writers are agreed that a few years hence the prophetic periods all close.

Another proof of the end at hand, is the prophetic fulfillment of the fall of the pope, or papacy."

Mr. Dunn spoke in a fearless way. His sermons were to the point. He said that he felt it his duty as a minister of Christ to speak as he had done, according to the signs of the times, whether all liked it or not. His sermons were pure Advent sermons.

It rejoices me to think that there are some popular men, who have the independence to preach Bible.

Here is evidence from a Catholic standpoint. Last Nov. and Dec., some Catholic Jesuits, or missionaries, from Europe, were at East Boston before the Catholic church, mornings and evenings. In the mornings they preached at half-past four or five o'clock, and the churches were crowded at that early hour, to hear the priests preach on the judgment at hand. They said that the judgment was just at hand; that the signs of the times indicated it; that the sun would soon be dark[illegible] the stars would soon fall from heaven; then the ocean waves would rise to the steeples of our churches, making a strange noise; then Christ would come as the next event.

Some spoke to me the next morning about his sayings, and asked me if the waves he spoke about would not answer to the tidal waves that had taken place. It seems a little singular that they should think that all these signs were to be fulfilled in the future, when they have been fulfilled to the very letter; and if so, then, as the next event, Christ may come. The crowds of Catholics who attended these lectures, I suppose, could not be induced to hear the same truths from any other source. Perhaps it is well that they hear it from their own side; they may be induced to believe, to the saving of their souls.

JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

THE CONQUEROR'S SONG.

O, sweet will be our portion,
When, through this vale of tears,
We reach that heavenly kingdom,
Secure from doubts and fears.

Our eyes shall then with rapture
The Savior's face behold,
For we shall see his glory,
And walk the streets of gold.

O, then we'll greet our loved ones,
Whom death has sundered here,
And with them all united
A conqueror's crown shall wear.

We then shall see our Jesus,
For whom we've waited long,
And dwell with him forever,
And sing the victor's song.

Chelsea, Mass. ADDIE M. GETCHELL.

For the World's Crisis.

PAUL'S "FAR BETTER."—
Phil. 1: 21-24.

BRO. GRANT:—With your permission, I would like to make a few remarks on this passage.

Whether the passage should be changed from "having a desire to depart," to *having a desire for the loosing again*, would make but little difference with it, as I understand it; but I prefer to have it remain as it is; because I think the desire that Paul had was, to be translated; which, to him, would be "far better" than to *die* (which would be gain on account of persecutions), or, "to abide in the [mortal] flesh," which would still be persecutions.

Enoch and Elijah were translated without tasting death, and this was the best thing that Paul could desire for himself; better even than to live till Jesus should come at the appointed time to raise the dead and change the living. This would be our desire to-day, if our circumstances were such that we could well be spared; especially is this true of those who are sick and afflicted, downcast, or persecuted.

That this was Paul's desire, is shown from the context; namely, "Nevertheless, to abide in the flesh is more needful for you." We think it was not more needful for the Philippian brethren to have Paul abide with them in the flesh, than it was to have Jesus come again to give them "glory, and honor, and immortality." But Paul evidently thought that this departure (or "loosing again") would separate him from his brethren, and that he would go to be with Christ without tasting death, while they remained in the (mortal) flesh. This would not be the case if the "departure" had reference to Christ's coming; because they would be translated with Paul.

If it is urged that the word "again" implies a second departure, or loosing, we admit it in this case. Please turn to and read 2 Cor. 12: 2–7. Paul was speaking of himself when he said, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell, God knoweth); such an one caught up to the third heaven. . . . And heard unspeakable words, which it is not lawful for a man to utter. . . . And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Paul once having been translated in vision and caught up to the third heaven, saw its glories and heard unspeakable words, which it is not lawful for a man to utter; it would be very natural for him to desire a repetition of this translation, save that it should be a permanent reality. Having this in view, he could well say—"Having a desire to depart and be with Christ, which is far better."

Jesus said—"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him." Matt. 16: 28; 17: 1–3. From this it will be seen that Peter, James and John, have seen the Son of man coming in his kingdom *once*, although it was a vision; and when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise," these apostles will see him *again*, coming in his kingdom. So with Paul; he departed *once*, in vision, and went to Paradise; and if he could have had his desire *granted* when he was in a "strait," he would have departed *again* and gone to be with Christ, which is, indeed, *far better*.

D. D. LATHROP.

New Milford, Susq. Co., Pa.

For the World's Crisis.

KNOW THE TRUTH.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—JOHN 8: 32, 33.

Jesus thus spoke to those who believed on him. By knowing the truth of the matter, in regard to circumstances concerning us, we are kept from being led to act unadvisedly, from being misled. The greater the interests involved, the more needful it is to be rightly informed upon all essential points. To fix this in the mind, we will introduce an anecdote by way of illustration.

A man receives a letter, stating that his father is very sick, and can probably live but a short time; and if he ever wishes to see him alive, he must hasten home without delay. In the haste and excitement of the moment this information is received and acted upon. Suspicion of forgery is not awakened. Immediate preparation is made for a long and expensive journey, in order that he may stand by the bedside of his dying parent, or at least be present at his funeral. Arriving at the place of his destination after a sleepless night of intense anxiety, spent in traveling in the most rapid manner of modern times, he enters the house with trembling steps and beating pulse, expecting, or at least fearing, the worst, when to his astonishment he finds his father in excellent health, as well if not better than at any time within ten years!

Here is the result of not knowing the truth in this case. The letter was a forgery, and the statements therein contained were utterly false, without a shadow of truth for a foundation. The good man left his family and his business, and had rushed in haste some hundreds of miles to visit (as he supposed) his dying father, when if he could have known the truth of the matter, all this trouble and expense would have been avoided.

If it is ever of any consequence or importance for us to know the truth in things pertaining to this life, it is of vastly greater importance to know the truth in regard to things which belong to our future and eternal well being. And the Lord himself has promised that we shall know the truth, if we believe on him, and continue in his word. If we "follow on to know the Lord" then he will teach us of his ways, and we "shall know the truth, and by the truth be made free."

I have before me a printed card, in which is set forth the belief of one who says he is not a christian, and has no faith in the Bible, and no belief in a God "that can hear and answer prayer." And he says, "My belief makes me happy." And he asks for a reason for a different belief, and states his willingness to give his reasons for his (un-) belief.

Well, I believe the Bible, and in the God of the Bible, and in the Lord Jesus Christ our Savior, whose name is the "only name under heaven given among men" whereby we can be saved. I believe "the record that God has given of his Son." That he was "God manifest in the flesh," and that in him dwelt all the fullness of God. All power in heaven and on earth was given to Jesus. All the angels worshiped him, and demons acknowledged his power with great fear. My reason for this belief may not satisfy you, but since you ask, I will do my best to answer your request.

The chief ground of my belief is beyond your range of observation, for it is internal. You may call it an *intuition* if you please. I call it an inward conviction of the truth. God is revealed to me as he is not revealed to you, or to the world of unbelievers. This is according to the promise—"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." The internal evidence is of vastly more weight to me than all external evidence, yet this cannot convince you.

The evidence which you could receive, if you were a reasonable man, is, first, the written record of the works which Jesus did. Many witnesses testified to having seen him do works which no other man ever did, except they were done by his followers and in his name. All manner of sickness and disease was cured, and those born blind had their eyes opened so that they saw plainly, and the dead were raised and restored to life. If you would receive this testimony of "many witnesses," you would also admit his claim to be the Son of God, as well as the expected Messiah of the Jews, and the Savior of the world, but *especially* the Savior of those that believe. I claim that those who follow your views, or believe as you do, are "choosing darkness rather than light."

I believe there is a God who can and does hear and answer prayer; yet we must not ask for things forbidden, or things not according to his will to bestow. The words—"Thy will be done" should accompany every prayer. And if we ask any thing according to his will, he heareth us, and we have our request granted. It is his will that we should "know the truth," and it is for our interest to know the truth, and if we ask aright, he will surely reveal the truth unto us. We contend that the God of nature is the God of the Bible; the only living and true God. And he sent his Son into the world, that whosoever believeth on him should not perish, but have everlasting life. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."

Jesus has been once to this earth, to suffer and to die, that we might live. He has promised to come again, to raise the dead; to judge both the living and the dead; to establish his kingdom "under the whole heaven," "and to reign King of kings evermore.

F. H. CHAMBERLAIN.

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When you have got all the names you can, and want your premium, send us a full list of all the names, addresses, and monies you have sent, so that we may compare them with our books; then we will send you whatever premium you may select from the catalogue—the Sewing Machines and Webster's Dictionaries by express, at the expense of the receiver, and the other books by mail, postpaid.

Monies, if under $1.00, may be sent by letter at our risk. If a larger sum, and under $25, send a Post-Office Money Order, or Registered Letter. If $25 or more, send a Bank Draft, or money Order, payable to the order of GEO. T. ADAMS, Boston, Mass. All sums of $5.00 and over, sent in any other way than above directed, will be at the sender's risk.

All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, *Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, February 8, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

CALIFORNIA MISSION.

We have the best of reasons to believe it was the Lord's will that we should visit the Pacific coast, and declare the glad tidings of the coming kingdom. We have never seen the guiding hand of Providence more clearly manifested, than in the events connected with this mission. From the first thoughts on the subject to the present moment (Saturday, Jan. 21st), there has been a train of circumstances and blessings, which satisfies us most fully that in coming here we acted in harmony with the will of our dear Savior.

Our peace has been perfect—just like a flowing river—every day and hour since we left home. Not a cloud has appeared to darken our bright hopes of the future. The sun of righteousness has shone constantly upon our pathway. Thus far, this year has been the most heavenly of our pilgrimage. We never felt more determined to do all to the glory of God, or a more perfect submission to his will.

We found the religious standard very low in this city. Pleasure, fashion, and covetousness seemed to hold sway over the majority of the professors of religion. Human policy appeared to be the leading principle. Will this or that please the people, and make us popular, was the leading inquiry, if we can tell anything by outward appearances. Vital godliness was scarce; yet we found some who truly loved Jesus, and were sighing over the low standard among ministers and people. Many came here as professors of religion, who soon partook of the worldly spirit around them, and have been living in a low, backslidden state for years. The habits of society are directly opposed to the pure religion of Jesus. Revivals had been unknown here, excepting during the visits of Mr. Knapp and Mr. Earle. We do not learn that there has ever been a revival through the labors of any minister in this city. No doubt some individuals may have been led to Christ by their efforts; but there has not been a religious interest sufficient to attract attention for twenty-one years, or since the commencement of the mining operations.

With this state of things before us we commenced our work with the firm expectation of seeing sinners converted, and backsliders reclaimed; and have not been disappointed in our anticipations. We arrived here Saturday evening, Dec. 17th, and Sabbath morning we tried to find some sympathizers with the blessed hope, but failed. At 11 o'clock, we went to hear Dr. A. L. Stone, formerly pastor of Park street church, Boston. His sermon, on the parable of the "ten virgins," was interesting. At noon, we looked over the papers, and saw a notice of a meeting at two o'clock in Dashaway Hall, where the subject of the atonement of Christ was to be discussed; and also that in the evening, Bro. D. D. Reed would speak on the coming of the Lord, in Zion's chapel. This was the first intimation we had seen of Bro. Reed's presence in San Francisco. We went down to Dashaway Hall at two o'clock, and was called out to "stand up for Jesus." This opened the way to form an acquaintance with several christian friends, who invited us to call on them; and afterwards to attend their meetings in the various churches.

In the evening we went to Zion's chapel, to see Bro. and Sr. Reed, where we also met Sr. Burdick, (formerly the wife of Bro. John Howell) and her husband, who reside in this city. Our meeting was a blessed one, and caused much rejoicing among the saints. The pastor of the church, Bro. Hillery, gave us a hearty welcome, and a standing invitation to come and preach in his house.

We found Bro. and Sr. Reed in good spirits. Their labors have been much blest in this state. This was the first meeting they had held in San Francisco. They left early in the week for other fields of labor. He is now intending to sail for the Sandwich islands next week, and tell the people there about the coming of Jesus. His heart is in the work.

Monday evening, some friends from the Second Baptist church called on us, at Bro. St. John's, to express their sympathy with us in relation to our mission work. Through the efforts of Bro. and Sr. Burdick, they had become interested in the blessed hope, and were anxious to hear on the subject. Wednesday evening we attended a prayer meeting in their church. Thursday and Saturday evenings, I hired the hall in the building of the Young Men's Christian Association, and had interesting meetings. Several took a part; but we did not feel any great liberty. The curiosity of the people eclipsed their devotional feelings. Friday evening, by request, we attended a prayer-meeting in the Calvary street (Presbyterian) church, as we could not find a hall for our meeting. On Saturday evening, Bro. A. M. Bailey, pastor of the Minna street Methodist church, was present in our meeting, and spoke just like a true christian, and invited us to call on him at his study, which we did, and found in him a kindred spirit in Christ. We soon made arrangements to commence meetings in his meeting-house, on Minna street, between Fourth and Fifth streets. We held our first meeting Friday evening, Dec. 30th. Saturday evening, we had an interesting watch-meeting. Since then, we have had meetings at the same place, which have continued to increase in interest and power up to the present date (Jan. 24th). Most of the time we have had two meetings a day. Great good has already been accomplished. A goodly number have been converted; and many backsliders have been brought again near to Jesus. The Spirit of the Lord rests upon us in all our meetings.

Bro. Bailey, the pastor of the church, is a true christian man. We have rarely found a minister with whom we could labor so easily and pleasantly, as with him. Our hearts are knit together in love. On all occasions he has manifested the spirit of an humble follower of Jesus.

SAN FRANCISCO MEETINGS.

Our meetings in San Francisco are *excellent*,—very much like those we had in Rutland, Vt., last spring. They are heavenly feasts. Our last was the best. The following is from "The Spectator," a Methodist paper, published in San Francisco. Bro. Bailey, the writer, is the pastor of the church where we are holding the meetings. He says:—

"DEAR SPECTATOR:—The revival at Minna street church, in this city, continues with increasing power. The meetings have been held twice every day since Friday before the new year, and will continue over next Sunday. When it closes, I will give you a detailed account of the work of God among us. At present allow me to say, that all who have attended these meetings so as to imbibe the spirit of them, agree in pronouncing it one of the deepest and most powerful revivals of religion that has ever taken place on the coast. Christians seem to rise above denominational distinctions, and enjoy the pure life of Christian fellowship. Sinners are powerfully converted, and believers are established in the faith. A. M. BAILEY."

CALIFORNIA WEATHER.

The weather here in San Francisco at the present time, Jan. 24th, is quite like the fore part of May in New England. The grass is green as we see it on Boston Common the first week of May. There is nothing here to remind one of winter. The weather changes very suddenly from sunshine to rain; and back to sunshine. We have seen no ice since we arrived Dec. 17th, nor a flake of snow. It is a delightful place to spend the winter. The Lord is giving us great peace.

OUR DISCUSSION.

The following is the report of our discussion with Mr. Loveland, on the third evening, as given in the San Francisco *Chronicle*:—

THE THEOLOGICAL DUEL.
Continuation of the Grant-Loveland Discussion.

The Future State of the Soul still in uncertainty—Curious Arguments and Marvelous Hair Splitting.

Dashaway Hall was densely crowded last night again, on the occasion of the continuation of the argument between Miles Grant and Rev. J. S. Loveland, upon the conscious and future state of the soul after death. Rev. O. P. Fitzgerald was in the chair, as on previous occasions. We were pleased to observe that Elder Miles Grant, among his array of Bibles and books of theological reference, had also yesterday's *Chronicle* upon his table.

FIRST ROUND.

Mr. Loveland opened the discussion. The course of his argument may be traced by the answers returned by his opponent. Mr. Loveland met in detail the arguments used by Mr. Grant on the previous evening. As regarded the ground taken by the Elder upon the matter of the "thief on the cross," he found fault with the assumption of Mr. Grant that the "paradise" promised by Jesus to the thief was the future paradise described in Revelations. His answer to Mr. Grant's statement that the thief did not die on the same day as Jesus, was that doubtless Jesus knew when he was going to die! He denied that the displacement of the comma in "Verily I say unto thee, to-day shalt thou be with me in Paradise," was sanctioned by the eminent Greek scholars referred to by Mr. Grant—Griesbach, among others. Besides he (Mr. L.) thought it would be wonderful if such an important doctrine was allowed to rest on a mere punctuation mark.

As to Jesus not having "ascended" to his Father, the Jewish belief was that the future intermediate place of the dead was in Hades, which Hades they believed to be in the middle of the earth. One portion of it being "Paradise" and the other "Gehenna:" It was where they believed the patriarchs to be. Hence, when Jesus said he had not "ascended," he did not mean to convey the idea that he had not been in Paradise. He had been there, and the thief had gone with him. "Paradise," said Mr. Loveland, "is a place where the blessed dead prepare for a higher ascension." As to

"OUR EARTHLY TABERNACLE,"

Which Paul said we were to "lay off," that means our bodies. When Paul said he was "in a strait betwixt two, having a desire to be with Christ, which is far better," could he mean that he doubted which he would like best—to live on earth in a sphere of usefulness serving his Master, or to die, as Mr. Grant would have it, and lie for thousands of years unconscious and doing nothing?

ELDER GRANT

Now took up the argument. He still further pressed the argument upon the meaning of the word "soul," as used in the Bible. He contended that when the soul of Jonathan was mentioned as being "knit" with that of David, it meant his *feelings* were. "With my soul have I desired thee," meant the same—feelings.

GOD'S SOUL.

God, he said, spoke of his soul—"in whom my soul delighted." If God were a soul, as Mr. Loveland had said, his soul was the soul of a soul. Mr. Grant quoted, in support of his view of the unconscious state of the soul after death, the following from Ecclesiastes: "There is neither work nor knowledge nor wisdom in the grave whither thou goest."

SECOND ROUND.

Mr. Loveland still contended that the "cloud of witnesses" were living personalities, else how could they "witness anything?

WHAT IS "ENTITY?"

Mr. Loveland contended that an entity was "something that is;" that it did not mean a personality. Said he: "If love is not an entity, what, in God's name, is it?

If Mr. Loveland was so unfortunate as not to know, he was still more unfortunate in having nobody in the audience who cared to tell him.

God was said to be "Love." If he was, then, according to Mr. Grant, God was an entity.

ASPIRATIONS.

Mr. Loveland having met with more or less success some other of the many and various points in discussion, proceeded to follow up the main line of his argument, deducting from rationalities his reason for a belief in the future immortality of every soul. He argued that the soul never aspired for that which it was unable to attain. The very fact of an aspiration was an index of the awakening power of attainment, and he cited as instances the innate aspirations of the painter and the sculptor. From this he drew the conclusion that as the soul aspired for immortality it would be certain to find itself in the end possessed of it.

On the expiration of the time allotted to Mr. Loveland, Mr. Fitzgerald announced another "pleasant recess," and another collection was taken up. It was also stated that should the necessary expense be guaranteed by gentlemen interested in the debate, the scene of the discussion would be removed to Platt's Hall. Dashaway Hall having proved too small to accommodate the throng of would-be auditors.

ELDER GRANT AGAIN

Came to the front after this, and argued that the word translated "spirit" in the Bible was synonymous with the breath of life, which man, in common with all animals, has in his nostrils; and he argued that man depended for his life upon this breath and nothing else. It was that which God breathed into the first man when he is represented as breathing "into him the breath of life."

SOMETHING TO ANSWER.

He laid down for Mr. Loveland's consideration the following proposition: That he (Mr. G.) was unable to find in the whole Bible that any spirit left man in death other than the breath of life in his nostrils. When Stephen said, as he was being stoned, "Lord, receive my spirit!" he merely asked God to take away his life and relieve him from further suffering. He (Mr. G.) also cited the expression, "he fell asleep" in the same connection. He cited, also, the case of the "little maid" restored to life by Jesus, "her spirit came again and she arose," meaning simply her breath came again.

RATHER WEAK.

He wanted to know how the "spirit" could get out supposing a man were "enclosed in a glass coffin ten feet thick," and there allowed to die from suffocation. He likened the breath and its effect on the human organism to steam and its effect on the machinery; and quoted many texts from the Bible in which he claimed that "spirit was synonymous with feeling and desire"

THIRD ROUND.

Mr. Loveland rose in his turn and scouted the idea that God had "breathed the breath of life into man's nostrils" in the sense of breathing atmospheric air. He said, "Does God breathe atmospheric air? Is God an air breathing animal? If he is not, then he could not have breathed breath into man's nostrils. If He does breathe air, where does he get it?"

Echo answered, "Where?" and Mr. Loveland proceeded. He said that the original had it "lives." God breathed into man the "breath of lives;" that was, two lives, the present one and the future.

If, as Mr. Grant had said, "spirit" meant *breath*, "God is a spirit;" then God is breath. Breath is atmospheric air; then God is atmospheric air! Did Mr. Grant say that *breath* was the "spirit" that Stephen "committed" to God, and that Jesus, in dying, "committed" into his Father's hands? It was not then a breath of life; it was breath of death—a

NASTY PUFF OF CARBONIC ACID GAS.

Could we believe that Jesus and Stephen went through the sublime farce of committing to God a puff of vitiated air? He was astonished at such an argument.

As to the little maid restored to life by Jesus, Mr. Grant had said that her *breath* "come back to her." It did not come back. The breath after her restoration to life was not the same breath which she had breathed out before her death. It was entirely a fresh portion of air. Mr. Grant's argument of the glass coffin went for nothing. The spirit was more ethereal than either light or magnetism, and both of these might penetrate glass.

Mr. Loveland ended by following up still further his argument on Aspirations.

ELDER GRANT ONCE MORE

rose in his turn. He said as to aspirations, that a man might aspire very much to wealth and never attain it. The very fact of his aspiring proved he hadn't got it. The Bible commanded to "seek for glory, honor, immortality." Many aspired for honor and never attained it; if glory were innate, why "seek" for what it has? Why, in order to gain it, must the soul have "patience in well-doing?"

Mr. Grant contended, in answer to an argument of Mr. Loveland, that the "unclean spirits" which were "cast out," and which "went into" the swine, were not entities, but merely a sort of mesmeric influences, which Jesus interrupted and diverted to the swine. But we did not hear Mr. Grant explain where said evil mesmeric influences came from originally.

NON-MATERIAL.

He then turned his attention to Mr. Loveland's definition of the soul as non-material. He (Mr. G.) said that nothing immaterial could exist without connection with a material organism. Thought is immaterial and never exists apart from an organism. Mr. Loveland had said that God was a "life force," but force is an attribute; force is only the name of a power. It is like sound—a result of action or motion. Mr. Loveland, he said, had not proved yet that the soul retained consciousness after the death of the body. Mr. Grant then proceeded to demolish the theory of the immateriality of the soul by ridiculing the idea of something that was too short to have any thickness, etc.; and also the idea of a being without length, breadth, thickness, height, or organs of sense, looking over the battlements of heaven at the funeral procession of its own body.

The above is necessarily but a sketch of the more prominent features of the night's debate. It will be resumed, most probably, in Platt's Hall, at an early day; of which due notice will be given.

THE SPIRIT OF SPIRITUALISM.

As we have frequently remarked, we say again, we believe that Spiritualism is the worst enemy against Christianity now in the field. While it professes to be good, it is only evil. It leads no one to Christ, the Bible, or the God of the Bible. It seeks to take away our Savior, the holy Scriptures, and every cardinal doctrine they advocate.

We clip the following from the "*Banner of Light*," Feb. 26th, 1870:—

THE WORLD'S CRISIS.

It is so rarely that the readers of the *Banner* see any part of the silly nonsense that is weekly sent out by this herald of an old religion, and a near era expected but never to come, that we are inclined to give them the following slip as a specimen:

"At the different places in Canada, where we held meetings, we found the people increasingly anxious to hear about the coming of our Savior, and the necessary preparations for the event. We met Bro. J. Porter, pastor of the Danville church, who informed us that the meetings there had been more interesting and better attended than usual. The people seem to be well convinced that some great event is at hand; and they are anxious to have an understanding of the matter. We met Bro. and Sr. W. Cooper, from England, who are deeply interested in a pure christianity. He is a preacher of the gospel, and spoke fondly of the coming of Christ. In all places we find those who truly love Jesus, are interested in his coming, and expect him soon. The evidences keep increasing which show that the last days have truly come. Those who intend to be at the marriage supper of the Lamb, should now keep unspotted from the world."

We suppose the great expected event is the "marriage supper of the Lamb." If this is not silly nonsense, we do not know what is. In other places, they talk of the Lamb slain for the sins of the world. A Lamb married, or a Lamb slain, for a sacrifice to God, and all such nonsense, may impose upon the credulity of ignorant people, of which the Adventists certainly have a full share; but all who know that the Lamb they talk so much about is none other, in its historic origin, than the sign of the Ram in the Zodiac, will only laugh at them; and those who know their Christ, for whom they are looking for so earnestly, is none other than the eight times incarnated Chrishna of India, whom they have again incarnated in Jesus, will only laugh at their ignorance and folly in looking for him again so soon.

Here we find some of the blessed truths, revealed by our Lord, called "silly and nonsense;" and Christ nothing more "than the eight times incarnated Chrishna of India." Such is the fruit of Spiritualism. These are the teachings received from what is called the "spirit-world," of which we hear so much, and of which the Bible does not say one word.

We learn that Spiritualism is spreading among the first class of people in Europe, and in all the civilized world. Their sentiments are poisoning the whole world, and neutralizing the power of truth and righteousness. Every friend of Jesus should be armed with the sword of the Spirit, and stand up boldly against this great enemy of God and man.

THE WAR IN EUROPE.

The Franco-Prussian war is progressing slowly, but surely, in favor of the Prussians, who have conducted it with great skill and energy. The French are being gradually subdued and humbled, and there is very little probability that success will attend the republican government, that has arisen in opposition to Napoleon. There is increasing evidence in favor of his return to the throne of France, before many months are passed. He is said to be looking finely.

It is evident that some important changes must soon take place in the political affairs of Europe. The signs of the times indicate very clearly that Jesus is soon coming.

☞ We have received from the publishers, Vol. II. of THE APOCALYPSE, by J. A. Seiss, D. D., being a series of Lectures on the Revelations, with revised text, making a pamphlet of 122 pp., and can be had by addressing *Prophetic Times*, P. O. Box 2245, Philadelphia, Pa., at 50 cts. a copy, postage 4 cents.

RECEIVED.—"Good Health," "Little Corporal," "Phrenological Journal," "Laws of Life," "Christian at Work," "Home Guardian," "Gospel Visitor," "The Health Reformer," "Herald of Health," "Guide to Holiness," "Manufacturer and Builder."

WE ACKNOWLEDGE the receipt of the following for Sister C. B. Turner:—

D. Cogswell, Dansville, N. Y., $2. Benj. Luther, Berkley, Mass., $1. Mrs. Abbott and R. A. Staples, Monroe, Ct., each $1. D. Palmer, Warehousepoint, Ct., $1. Joseph E. Smith, Mattapoisett, Mass., $1. C. J. Brown, Cheshire, Mass., $1. "Mirosa," Rochester, N. H., $5. "Minos," $1. Jno. Hutchins, Rutland, Vt., $1. C. S. Hall., Worcester, Mass., $3. "A Friend," Clinton, Mass., $2. J. H. Brown, Littleton Common, 75 cts. Alex. Ogsbury, Normal, Ill., $1. L. M. Durnam, Minneapolis, Minn., $2. M. D., Darien, N. Y., $1. Anon., 50 cts. S. E., Kittery, Me., $1. Mrs. L. J. Staples, Welchville, Me., 50 cts. "A Friend," $1. "Unworthy Servant," 50 cts. W. Ingalls, $2.
G. T. A.

"THIS HOPE."

John thus refers to Christ's coming, and its attendant results: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath *this hope* in him purifieth himself, even as he is pure." 1 John 3: 2, 3. As the Bible does not advocate a variety of conflicting hopes, the hope here introduced must be in harmony with the hope presented all through the Bible, for there is but "one hope" in the plan of Heaven. Hope, being composed of desire and expectation, always looks forward; and a genuine hope differs from a spurious hope in this respect—it is based upon the immutable word of God: so in order to determine whether a hope is genuine or spurious, we must examine its foundation; if founded on the positive word of God, no matter how unpopular it may be, it is surely genuine; but if founded on a perversion of that word, no matter how pleasing it may be, it is spurious. And it is possible to entertain a hope that is partly genuine, and partly spurious; a hope that contains some scriptural features, and yet is either defective or deficient, and perhaps both defective and deficient; defective, from the fact it contains some features of theology that it ought not to contain; and deficient, from the fact it leaves out some features of truth that it ought to contain; as for example, the popular hope is thus expressed: "We hope Christ will receive us unto himself when we die."

There is something good about this hope—the thought that Christ will receive us unto himself; but upon examination, it is discovered to be founded partly on the word of God, and partly on a perversion of it; for while it is true that Jesus said, "I will receive you unto myself," it is not true that he promised to do it at death, but rather at his coming. "I will come again, and will receive you unto myself." A hope that leads men to expect Christ will receive them at *death*, is a defective hope, because it includes a time for the reception of the saints that is out of harmony with the Savior's promise; and a hope that does not include the return of Christ as the time at which he will receive the saints, is a deficient hope, because it leaves out an event that it ought to include; and by this rule, the hope referred to is found both defective and deficient. Rather let me have a perfect hope, though it may be unpopular.

The particular hope mentioned by Peter, contemplates a change that shall make its possessor physically deathless, like Christ at his coming, who having been "raised from the dead, dieth no more," agreeing with Paul's statement—"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 20, 21. Then we shall be like Christ, possessing immortalized and glorified bodies. Then we shall experience the "redemption of our *body*" (Rom. 8: 23), being "clothed upon, that *mortality* might be swallowed up of life" (2 Cor. 5: 4); for "this *mortal* must put on immortality." Then will David's hope be realized: "I shall be satisfied, when I *awake* with thy likeness." Ps. 17: 15.

Job's hope also grasped the same event. "I know that my Redeemer liveth, and that he shall stand at the *latter day* upon the *earth*; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25–27. This was a hope of seeing God after death's long reign should close, not in a disembodied state, but in reanimated flesh, at the "latter day," when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead* in Christ shall rise first."

The same hope finds support in this statement of the Savior: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20: 35, 36. Saints once bound by the chains of death, will not only be unbound, but become as deathless as the angelic hosts. And at the same epoch of time will the great promise of Jesus be verified—"I will come again, and receive you unto myself, that where I am, there ye may be also." John 14: 3. Well might Paul speak of such a hope as a "blessed hope," while Peter denominates it a "lively hope." This hope looks to the appearing of Christ as the time when the saints are to be received by him, be immortalized, and placed in possession of the heavenly kingdom. "This hope" lifts its possessor above the charms of earth, and enables him to repel the spirit of this world. It gives us a glimpse of coming glory, which causes earth's glory to dwindle into insignificance in the contrast; and as that change is attainable only by, and that kingdom accessible only to, holy ones, "this hope" implanted in our affections leads us to purity of life and heart. Have we "this hope" in us, or only the theory of it? W. S.

IS THE JUDGMENT DAY YET FUTURE?

Very extensively the truth of the futurity of the judgment is conceded by theologians, without dreaming what is involved in that concession; while others insist that the judgment day spans the history of man, reaching back to the death of the first man, and forward to the close of human history. Let us briefly notice the result of the first position, and the fallacy of the latter.

1. The admission that the judgment day is yet future, is fearfully at war with current theology, and there is no escape from the conclusion when carried out; for the last features in judgment are, the judgment decision, and the judgment execution—either for or against man; and no man can be saved in the heavenly kingdom previous to a *decision* from the divine Judge *executed* in his favor; and no man can be damned previous to a decision against him from the great Judge, executed by Divine power; for no man has either the disposition or the power to inflict the wrath of God on himself; and as truly as the judgment day is yet future, all this preaching about going to a celestial kingdom at death, or entering a hell of punishment at death, is untrue, for men can neither be saved un*judged*, nor be damned unjudged, and therefore cannot be saved or damned before the judgment; hence, if the judgment is yet future, none have yet been saved in the promised kingdom, and none yet consigned to the hell of damnation. The doctrine of a future judgment is utterly subversive of the doctrine of rewards at death.

2. The claim that the judgment is constantly in session, is antagonistic to the word of God, which locates the judgment "in the last day" (John 12: 48), at Christ's "appearing" (2 Tim. 4: 1), or at the sounding of the seventh trumpet, at which time it is said, "Thy wrath is come, and the time of the dead that they should be judged; and that thou shouldest give reward unto thy servants the prophets, and the saints" (Rev. 11: 18); from which we learn that the dead will remain both unjudged and unrewarded till this epoch; agreeing with the following testimony: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books." Rev. 20: 11, 12. From this statement, we learn that the dead remain unjudged till the coming of "the great white throne" and its occupant; not till then will the books be opened, *after* which we are to be "judged out of the things written in the books"—an event yet future. W. S.

THE GOLD DOLLAR.

A Wisconsin sister sets a good example of sacrifice and self-denial in sending me a gold dollar to be used in the cause of the Lord, accompanied with these words:

"Nine years ago I worked out by the week, and of my earnings I saved one gold dollar for a wet day, or a time of need. Now I want to give that gold dollar to the Lord, that it may be in the Bank of heaven," etc.

I know just how to spend that dollar to the glory of God, and a thousand more just like it, if I could have them to thus use. I know of many better able to give one hundred dollars than this sister was to give this dollar. But something whispers in their ears, let *somebody else* give—save your money; but the time is coming when the rust of their hoarded wealth will "be a witness against" them. It would tend to their future welfare to invest something in the "Bank of heaven." "The Lord hath need of it."

The "gospel of the kingdom" must be carried into new and destitute fields, both by the living ministry, and by the spread of suitable publications; and it will take some of the Lord's money to help do this work; and somebody has got it on hand, and ought to help. How much would you take for your precious hope, Bro. A. or Bro. B., and be put back into the mists of tradition? Would it not take hundreds of dollars? Then how much would the same hope be worth to others now enveloped in the fogs of mysticism, if they could be enlightened? And how much are you willing to do to help enlighten them? W. S.

QUESTION.—A Vermont correspondent inquires—"Who was Melchisedec?" He is first mentioned in Gen. 14: 18, and styled "king of Salem," and Paul also affirms that he was "king of Salem." When Abraham returned from a battle against his enemies, "Melchizedec, king of Salem, brought forth bread and wine; and he was the priest of the most high God." He was a king that lived cotemporary with Abraham, and reigned in Salem.

There was nothing singular about him, viewed in the capacity of a "*man*" or a "*king*"; but the peculiar feature is in the fact that he was recognized as "priest" long before the Aaronic priesthood was instituted, of a different order, without predecessor or successor in that office. To be a legal priest under the Jewish arrangement, both the father and mother must be found entered in the Levitical genealogies which were kept with scrupulous care by the Jews; but in this respect Melchisedec was said to be "without father, without mother"; and as the regulations concerning the Aaronic priesthood required a record of the pedigree, the time of birth, and time of death. Paul refers to the dissimilarity of Melchisedec's priesthood, in these words: "Without descent, having neither beginning of days, nor end of life"—that is, in the Jewish record; or, according to Wakefield,—"Of whose father, mother, pedigree, birth, and death, we have no account."

Christ could not have been a priest after the Aaronic order, having neither father, mother, nor birth in that record, being of another tribe; but he did have father and mother and birth, as a person, and so did Melchisedec; so Christ was "made a priest after the order of Melchisedec." But it is never said that he was made king after the order of Melchisedec; and the inference that Christ must be both king and priest at the same time, because Melchisedec was, is illegitimate, for Paul was simply arguing Christ's priesthood, and not his kingship. One does not involve the other, being distinct offices.
W. S.

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?"—To shut our eyes to significant signs already given, and demand some astounding proof of coming judgment, is to act on the same principle that actuated the Pharisees at the time of the first advent. They ought to have known by the fulfillments of prophecy, which constituted signs, that the time had arrived for the manifestation of the Messiah; but shutting their eyes to all these prophetic surroundings, they clamored for a "sign"—for something overwhelmingly and irresistibly convincing. But when men will close their eyes to all which God sees fit to give, and call for such signs as he never promised to give, they only receive a divine reprimand. They should have understood "the voice of one crying in the wilderness," and other signs, such as the miracles being wrought by the Savior, that Christ was the predicted Messiah, for these things were matters of prophecy, the fulfillment of which constituted a cluster of signs, which were then "the signs of the times."

We blame the Jews for overlooking those signs, and consequently rejecting Jesus. But how much more do professors of the present day merit the withering rebuke which Jesus administered to the blind Pharisees, seeing they overlook signs more conspicuous and more numerous, bespeaking the second mission of the Messiah to the earth!—"Can ye not discern the signs of the times?" Omens thicken around us, and loom up like mountains on either hand, indicating that we are in the last hours of the last days. And yet to the very end, prophetic blindness will lead men to inquire, "Where is the promise of his coming?" which is still another sign of the advent near. W. S.

For the World's Crisis.

PREACHERS AND POSTAGE STAMPS.

A correspondent, under the above caption, makes the following pertinent suggestions:—

"Being at the house of an Advent preacher, and seeing the number of letters he received, all to be answered, suggested some thoughts concerning postage stamps.

The preacher, after being gone from home a week or more, comes back and finds in the post-office ten or twelve letters, all, or nearly all, of which request an immediate answer. He sits down and writes (perhaps it takes him half a day to answer them all); and when he gets through, he seals them, and looks for stamps. In one or two he finds stamps for return postage, and may be heard to say, 'Thank God, that some do remember postage costs something'; and the remainder he has to send at a cost of thirty cents or more for postage, to say nothing of the cost of ink, paper, and envelopes. All this in a year would amount to enough to buy the preacher's family some of the comforts of life, which he would be under the necessity of going without, were he to pay it out for postage.

"Now if those who write to preachers, either women or men, would send stamps for return, it would be but a trifle for them, and would amount to considerable to those who have so many letters to answer, and such a small income as that of Second Advent preachers."

Woman and her Work, please copy.

For the World's Crisis.

OMINOUS.

LONDON, Jan. 25. A semi-official declaration has been received from Constantinople, that henceforth Turkey will rely on herself for protection, and not on the interests and jealousies of European powers.—*Herald.*

This is what we have long expected. It seems that this is the power that is to "plant the tabernacle of his palace between the seas in the glorious holy mountain. . . . Yet he shall come to his end, and *none* shall help him." Beloved, lift up your heads. Redemption is near. Watch for the events of the next few months. If Russia attacks Turkey the coming spring, as she talks, we shall expect to see the prophecy fulfilled, the Sultan driven into Palestine, and there come to his end, and none to help him. When he comes to his end thus, our Lord and Redeemer will be here.

Let us be ready. Watch and pray. Keep unspotted from the world. Be pure in heart. None but the pure in heart will enter the glorious kingdom. Hallelujah! Nothing but *purity* there. Be ready. A. P. MOORE.

— It is an old saying that charity begins at home; but this is no reason that it should not go abroad; a man should live with the world as a citizen of the world; he may have a preference for the particular quarter, or square, or even alley, in which he lives, but he should have a generous feeling for the welfare of the whole.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 25th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$339.98
M. Henry	1.00
D. D. Reed	1.16

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$37.25
D. H. Hatch	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*;" and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$992.94
A Sister in Conn.	7.00
John Clothy	2.00
A Friend (Cal. Mission)	4.00
Sarissa Bidwell	1.00

☞ "SOUTHERN NOTES," from our corresponding Editor, came too late for insertion this week.

☞ We understand that Theodore Tilton, late of the *Independent*, will hereafter confine his editorial labors to the *Golden Age*, to be published in New York, weekly; a paper to be devoted to the "free discussion of all living questions in Church, State, Society, Literature, Art, and Moral Reform."

Extracts from Letters.

BRO. C. S. HALL writes:—"I feel as though the Mission society had taken the right step in sending men out into the mission field, and money spent in sustaining them will not be thrown away, but will tell for the Lord's cause. Ever since the appeal made by the Mission Board, I have thought that I would do something, but have kept neglecting it, in the midst of many other duties, and have been waiting also to see some response to Bro. Cunningham's liberal proposal by other brethren. We read in one place of provoking 'one another unto love and good works.' I suppose this is one thing that I have been waiting for; but when I stop to think the matter over, I find that it is just as much my duty to lead off in those good works, as it is my brother's. I wish there might be more attention given to these things by the Advent people. I have not done all that I could, and if I could see the Adventists all in *earnest*, and *every* one doing *something*, I should feel like doing *my utmost*; but when there are so few, comparatively, it seems as though what little I could do would not amount to anything by itself; but if there were a *great many mites*, even, to add to it, the whole would make a nice sum, and we should all see some fruit of our labors. I feel powerless myself to do anything to change this state of things, but I wish something might be written or done to stir up the brethren and call forth unanimous and concerted action. What is done, must be done *quickly*. May the Lord help us all to know our duty, and then to do it."

BRO. D. D. REED writes:—"We spent last Christmas and New Year's at San Jose, laboring in a colored church. The Lord is with us, and the truth is doing its last great work. It is about thirty years since I embraced this great truth, but I never felt drawn right up to the judgment as of late. As I look at the 'man of sin,' the downfall of Babylon, and the hour of temptation which I think has commenced, my very soul is stirred to do all I can to warn a doomed world. And Christ will soon rise up and swear that time shall be no longer. I am not a fanatic, but I believe the sure word of prophecy.

A church member in San Francisco told me of a minister in that city, a godly man, who said he felt like giving up trying to do anything more. When the evenings for conference and class meetings came round, the members were off to balls and theatres, and seats were empty. 'Lovers of pleasure more than lovers of God.' Another evidence of Christ's soon coming. My dear Advent brethren, gird up the loins of your mind, and be stir yourselves for God and his cause, whilst it is day; for soon the night cometh when no man can work.

We shall sail in a few days for San Diego, four hundred miles down the Coast, to the south part of the State, where we shall preach the speedy coming of Christ; a new field; then work up the Coast by land, through town, city, and village, as the Lord directs. Pray for us, brethren and sisters. We need much wisdom, grace, and the spirit and power of God, to preach the word with effect in these last hours of peril. God help you all to stand true and endure to the end, for soon the Master cometh. Glory to God! we are almost home."

BRO. C. C. RAMSAY writes from Charles City, Iowa:—"I have just closed one of the most interesting meetings I ever attended. The next day after writing my last communication, Bro. P. S. W. Deyo arrived and assisted in the management of the meeting, while the preaching devolved on me. He staid until four days before its close, and rendered efficient service by his powerful exhortations and skillful management. He also gave us two good discourses, but was obliged to leave to attend the Quarterly Conference at Boylan's Grove. We closed up the meeting after twenty-nine days' session, with the following results: I preached thirty-one discourses, and buried fifteen souls with Christ by baptism into his death. Thirty-two were reclaimed, and eighteen were added to the church. The meetings were very interesting, especially the prayer and conference meetings. The church is revived and in a lively condition, and sometimes several are on their feet at once. One evening there were seventy-four testimonies in forty minutes. I closed this meeting with regret, praying that the Lord might continue to bless by adding to their number such as shall be saved in the day of his coming. I left New Hartford last evening (Jan. 31st), and arrived here this morning, to commence a series of meetings with Bro. Deyo in this place. Pray for us."

BRO. J. L. KNAPP writes:—"As the result of our meetings at Saratoga Springs, we have now organized a church, and hold our meetings every Lord's day at half past ten in the morning, and on Thursday evening. Our brethren and sisters take hold and work! We have some who will be found worthy of the kingdom when the Lord shall come. We have hired a hall on Broadway, and intend to keep it, and get Brn. to preach as often as possible. Many outsiders are anxious we should have preaching. If we can get some able man to come and stay a short time, we could raise up a good church and congregation. Those who heard Bro. Sweet steadily, said they were better instructed in the Bible than by all they had learned before. Some say the Bible is a new book. Any brother wishing to preach here should address J. L. Knapp, or G. W. Bishop. We hope our Brn. passing from west to east, and from east to west, will send appointments before them."

BRO. J. B. WADSWORTH writes from Memphis, Tenn.:—"Elder Macon, a colored Bro from St. Louis, visited our colored Advent brethren here last week. He is very much liked, and they want him for their pastor. Those who left at the time of the division in our church, have now re-united themselves with the faithful ones that remained, and also have re-organized the church. I trust the church will now prosper. But their place of worship is entirely too small. If they could only have the Chapel back now, with a large day and Sabbath School as before, and their former teacher, Dr. Leslie, here to assist in carrying on the schools, much good might be accomplished. My wife has commenced a day school, with prospect of success, and on next Sabbath expects to start a Sabbath School. Brethren, pray for this mission."

BRO. T. E. LANG, Jr., writes:—"As I am receiving letters almost daily requesting me to visit different places where I have labored in the past, I would say to all such, that I would gladly come if I could, but am obliged to stay at home with my poor sick wife, who is very low with consumption, and in all probability must in a very short time fall a victim to death. O death! thou art a cruel enemy, but, thank God, thou canst not hold them long; for the promise has gone forth that the loved ones shall come again from the land of the enemy. What great and precious promises are given in the word of God. How cheering they are to the weary and distressed pilgrim in this dark vale of tears. Remember us, dear brethren and sisters, at the throne of grace."

BRO. P. W. HOUGH writes:—"I have had six meetings in Bloomingdale, Wis. Fifteen have confessed Christ; almost all have found peace in believing. To God be all the glory. I shall continue two nights more."

SR. B. MATHEWSON writes:—"I am happy to send you the following slip cut from the Rutland *Herald*:—'It is denied that there is any truth in the statement that a man was drowned recently while being baptized by immersion in Kentucky.'"

SISTER R. HATCH writes:—"The *World's Crisis* has been a great blessing and comfort to me in my hours of affliction and sorrow. It brings light and truth to me in my lonely dwelling, and is all the preaching I have, excepting the *Christian*."

BRO. COGSWELL writes:—"Brn. have noticed the call in *Crisis*, by Bro. A. H. Brown, in behalf of Sister C. B. Turner of Syracuse. You all understand her situation. Brethren and sisters, do respond to this call, and so relieve one of God's little ones."

Obituaries.

CLARK. Died, in Providence, R. I., Oct. 17th, of consumption, Sister Clarissa B., widow of Capt Amos Clark, late of Hartford, formerly of Middletown, Conn., aged sixty-five years and nine months.

Mother is dead, but Jesus lives; and because he lives, she shall live also. The hope of soon seeing Jesus, and being made like him, and of the resurrection of the dead, was very dear to her; it was her comfort through all her pilgrimage, and though greatly disappointed in not seeing him in 1843, she never for one moment ceased to watch for his coming. While apparently unconscious of every thing but extreme suffering, about three hours before her death, she was asked—"Ma, can you still lean upon that Arm which has been your support these many long years?" She answered firmly, "Yes! yes! yes!" "Can you still trust the same precious Savior who died and rose again, and will bring again from the dead all, every one?" "Precious Savior!" she repeated, with great animation, interrupting the speaker, and raising her emaciated arm three times, she each time repeated "every one!" while a sweet smile overspread her countenance, and appeared to rest upon it long after she had ceased to breathe.

Funeral services were held in the church of the *Yahveh*, conducted by her pastor, Eld. L. Osler, assisted by Rev. S. S. Parker, of the Friendship Street Baptist church.

CROSBY. Departed this life, in Rantoul, Ill., Dec. 28th, 1870, Sarah M., wife of Daniel H. Crosby, formerly of New Hampshire, and daughter of Jonathan Chase, of Columbia, N. H., aged thirty years.

Sister C. was brought up in the Advent faith, converted and baptized on her twelfth birth-day, lived a life of devotion to God, and was an active member of the church; unusually affectionate, kind and self-sacrificing to her husband, children, and others. She left three daughters, an infant of seven months.

During her last days she would often say, "I want to get well, and take care of my little family. I love my husband and children." Jesus' coming, and the hope of a resurrection from the grave to eternal life, was her consolation during the last conflict with the great enemy. She arranged for her family and funeral. A jewel is laid away in the dust of earth, prepared for the better resurrection.

MARY L. TURNER.

Adv. Chris. Times, please copy.

CLEGG. Mary E., wife of Henry Clegg, of Philadelphia, fell on sleep, Tuesday, Jan. 10th, aged forty years and three months.

Sr. C. was converted to Christ at the age of sixteen. Although having been a member of the M. E. church from that period to the time of her decease, her mind was always open to receive religious truth. After her conversion she was immersed by a Baptist clergyman. When she heard the glad news of a coming Savior who should establish his kingdom upon earth, her heart welcomed the message. When the crowning truth, "Immortality through Christ alone," was sounded in her ears, she embraced it gladly. She was not a newspaper or prayer-meeting christian simply, but one who was of good report in her family, amongt her neighbors, and in the church. She died as she lived—"unto the Lord." Funeral services were held in the lecture-room of St. Paul's M. E. church, the pastor of the church, Elders Campbell, Stuart, and Ashman, taking part in the services. Discourse by the writer, from 1 Thess. 4: 14.

F. H. BURBANK.

NORTON. Died, at Frankfort, Me., March 20th, 1870, Mrs. Sarah Norton, aged forty-nine years.

Sr. Norton leaves a husband and two daughters to mourn the loss of a christian wife and mother. She embraced Christ and was buried in baptism seven years ago, and held fast the profession of her faith unto the end. She was full of good works and deeds of kindness. Her labors among the sick and dying were very remarkable. Her last sickness was severe, but her patience and resignation showed the heart of a sincere christian. She received the Lord's Supper upon her bed, a few days before her death, in great joy. We laid her away, in sure and certain hope of meeting in the first resurrection. "The memory of the just is blessed."

Words of comfort were spoken on the occasion by the writer, who will never forget the kindness and piety of the dead.

F. A. BAKER.

CURTIS. Died, in Bath, Me., Jan. 27th, 1871, Sr. Mary Curtis, aged sixty-six years.

Sr. C. found favor with God in early life, and in 1843 she heard the Lord was soon to come, and loving the sound embraced it. Although feeble in health, she always found a way to get to the house of God, and was always ready to testify to the goodness of God, and to warn sinners to flee from the wrath to come. She leaves an only daughter. Words of comfort were spoken by the writer, assisted by Eld. N. G. Reed.

H. S. MITCHELL.

JAMESON. Died, in Cincinnati, Ohio, Oct. 31st, 1870, of diphtheria, George R., only son of George and Mary Jameson, late of Montreal, aged one year and five months.

SMITH. Died, in Sharon, Mass., Nov. 16th, Jacob Smith, aged ninety-two years and twenty-six days.

My honored father embraced the blessed hope nearly threescore and ten years ago, and has lived in the enjoyment of it ever since. From a careful investigation of the Scriptures, he clearly saw that the wicked were not immortal; that the saints sleep in Jesus until the morning of the resurrection, then come forth to live forever on the new earth. His last words were—"I have always had a desire to live until the Lord comes, but *His* will be done."

He leaves seven children, a number of grandchildren, and a large circle of friends, to mourn his loss. "The righteous hath hope in his death."

SARAH B. BLISS.

KNOX. Died, at Exeter, Me., Jan. 16th, 1871, Allen J. Knox, youngest son of Samuel and Naomi Knox, aged twelve years, five months, and four days.

He sleeps in Jesus, to awake when the last trump shall sound. Words of comfort were spoken by Elder E. V. B. Edgerly, from 1 Cor. 13: 11, being the first words the deceased learned from the Bible.

C. E. MARSHALL.

BRADLEY. In Plainville, Ct., Jan. 31st, Ellen H., wife of Albert C. Bradley, aged thirty-one years, one month, and twenty-three days.

C. L. AYER.

Summary of News.

FOREIGN.

Cable News.

CONSTANTINOPLE, Jan. 31. The dykes at Smyrna have been destroyed by a torrent and a large part of the town inundated. Many persons were drowned.

LONDON, Feb. 1. A telegram from Constantinople states that the Turkish Government is making preparations with a view to the occupation of the Danubian principalities in the event of the proposed abdication of Prince Charles becoming a reality. Numerous detachments of troops have been ordered to hold themselves in readiness to proceed to these territories on a moment's notice.

An official dispatch announces that Bourbaki's army, 80,000 strong, entered Switzerland to-day. The Federal authorities have summoned the Cantons to prepare to detain them.

A PROCLAMATION FROM GAMBETTA.

BORDEAUX, Feb. 1. Gambetta has issued a proclamation, saying: "Frenchmen, Prussia believes an armistice will dissolve our armies and secure the election of a chamber ready to conclude a shameful peace. It depends on France to upset these calculations. It is necessary to make the armistice a period for the instruction of our young troops. Continue with unrelaxed vigor organization for defence and for war if necessary, while you instal a National Republican Assembly, willing to make such peace only as is compatible with the honor, rank and integrity of France."

PESTH, Jan. 31. In the Austro-Hungarian delegation to-day, Beust advocated an increase of armaments, both military and naval. He distinctly repudiated the idea that the Government was actuated by any policy of revenge for the past, but said that the danger of warlike complications involving Austria was not a phantom peril. The policy of the Empire was peaceful and prudent, but contingencies were possible, and foreign powers must learn that Austria is ready for defence.

LONDON, Feb. 1. Many thousands of Bourbaki's army died from starvation in the Jura. There were 15,000 prisoners taken, including one hundred officers, two being generals. There were also captured ten cannon, seven mitrailleuses and two eagles. Only eight thousand escaped in the direction of Lyons, and Manteuffel is in pursuit of them.

A letter from Col. Ducan Kentry, assisting in the War Department of Bordeaux, states that there is immense reaction in official circles and among the populace against the Provisional Government, and ten millions of the people would vote for a restoration of the Empire to-morrow. France will refuse to continue the war. The Mobiles arriving at Bordeaux shout "Vive l'Empereur!"

VERSAILLES, Feb. 2. The terms of the armistice have been accepted by all the Departments of France except one branch, Edu Rhone. At Marseilles the election will be immediately proceeded with.

Favre has appealed to the Emperor of Germany to pity Paris confessing that he had overstated the amount of provisions by nine days. The Emperor sent in six millions of rations in compliance with a request, and 15,000 head of cattle. The dismounting of guns on the encienta is proceeding, and in the meantime the Prussian line is being constructed with dispatch, and will be held strongly until the encienta is dismounted. Considerable doubt is expressed whether the armistice and the election of the Constituent Assembly will be productive of ultimate peace.

All the departments except Bouches du Rhone have accepted the armistice. The elections will take place in the departments on the 8th inst. In London there is a general feeling of dismay and anger at the outrageous and unbearable terms proposed by the Germans. If enforced the war will soon be resumed.

FLORENCE, Feb. 1. The Chamber of Deputies has voted—282 to 29—to transfer the capital to Rome.

SAARBRUCK, Feb. 1. Another call on the Landwher for men between the ages of 27 and 47 was issued to-day from the new reserve, and 300,000 men will be ready to march into France at short notice.

BRUSSELS, Feb. 2. The peace negotiations have created great consternation in the camp of the Imperialists, who had hoped to treat directly with Bismarck, and return to France through the treaty of peace. Desperate efforts are now making to enter into negotiations with the Prussian Government.

The public manifestations here in favor of the temporal power of the Pope were magnificent. Immense numbers of pilgrims from all parts of Belgium traversed the streets singing litanies. Archbishop Molines, after the celebration and mass, delivered an impassioned sermon.

LONDON, Feb. 2. Dispatches from many parts of France concur in expressing the determination of the people to continue the war, unless the terms proposed by Germany are greatly ameliorated.

Late advices from Paris state that Gen. Trochu is suffering from mental depression, and that there are fears of the loss of his reason or his life.

The excitement over the elections increases, and the lines will be closely drawn. The prospect so far as can be ascertained is that the Assembly will be a peace-at-any-price body.

VERSAILLES, Feb. 2. M. Favre refuses to attend the Conference or appoint a substitute, nor will he authorize Tissot, the present French Charge d'Affairs at London, to act as a Representative of France.

The City Government of Paris will pay to Prussia, on Feb. 13th, one hundred million francs, the amount claimed by the latter for war expenses during the siege. In addition to the assessment of the city of Paris, the terms of peace include an indemnification from France to the amount of ten million dollars.

BERLIN, Feb. 2. The Provincial correspondence to-day states positively that the Emperor will remain in Versailles during the armstice, on account of the pending negotiations for peace.

BRUSSELS, Feb. 6. The *Independence Belge* today says that the essential points of the Black Sea question have been already arranged by the London Conference.

A Paris letter of Wednesday says that Leuienne, in an article published in the *Debats*, writes that the Republic is a failure, and that the Orleans family is the only hope of France.

Religious Intelligence.

— Of the five hundred young ladies attending the Notre Dame Young Ladies' School at South South Bend, Indiana, about four hundred are said to be from Protestant families.—The cause of peace, which is as old as the Christian religion, and which has existed in an organized form since 1815, is exciting new interest both in Europe and America. Meetings in favor of international peace are being held in various places, and the conviction is becoming strong that there are better methods of settling difficulties than by a resort to arms.—The question of abolishing the six months' probation for membership in the Methodist Episcopal Church is discussed in some of the papers of that denomination.—Father Hyacinthe recently expressed himself quite freely, in England, declaring that "truth is the property of no creed, but belongs in varying proportions to all Christian churches."—Since the month of November the Italian government has ceased to pay to the Jesuits of the Roman College the 1,000 scudi monthly which they have previously received.—The Rev. C. E. Cheney, of Chicago, is threatened with a reprimand by the Episcopal Church, because, while absent on a visit to California, he preached in a Presbyterian pulpit.—Twenty-four years ago American Methodism had not one representative in China. Now Chinese Methodism sends the first native missionary to America.—The New Testament and parts of the Old are now translated into the Dacotah language. These people receive the gospel gladly.—Methodists in the [illegible]

to quarterly meetings on Sunday. So they did in this country in the olden time.—Beecher compares a text to a gate opening into the Lord's garden; and says that many ministers, instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swing to and fro.—The Young Men's Christian Association of Washington have fixed upon June 17th next, for meeting in that city of the International Convention.—The Fulton street daily prayer-meeting will be held hereafter, in the second story of the building No. 103 Fulton street, running through to No. 58 Ann street, entrance on either street. In this very place these meetings commenced September 23, 1857, and here they have since been continued daily without interruption, except that they were held in the adjoining church during the time required to take down the old lecture-room, and build up this spacious beautiful and commodious chapel.—John Stuart Mill is to introduce into parliament, at its next session, a bill to disestablish the English church, and a belief is confidently entertained that a fight continued through two or three sessions will result in its success.—About three hundred clergymen, of various denominations, attended the funeral of the Rev. Albert Barnes, in Philadelphia, all sitting in a body in the church.—In the last ten months about 1,500 persons have joined the Methodist Episcopal Church, in various places, under the labors of Mrs. Van Cott.—Several Presbyterian clergymen of New York city wear gowns while officiating in their pulpits.—A Baptist lady at the North has given the sum of $13,000 for the establishment of a school at Columbia, South Carolina, for the education of colored preachers and teachers.—The new chapel erected for the daily Fulton prayer meeting was opened this week with appropriate services. It stands on the site of the old consistory building, where the meeting originated. The room will seat comfortably about three hundred persons—large enough for the meeting at ordinary times. The room is very high studded, lighted wholly from the top, and wears a tidy and comfortable aspect.—The New York *Observer* says it has been estimated that 50,000 souls have been converted as the direct and remote result of a single revival in a college, in the time of Dr. Dwight.

In Brief.

—— It is confidently believed in Court circles that the Empire will be restored, with the Empress as Regent.——Although in Paris the army are prisoners of war, they will remain inside the walls till the close of the armistice. One of the conditions of the capitulation is that no food will be supplied to Paris from the districts occupied by the German armies.——The German troops, according to a Berlin paper, now occupy, not partially but completely, thirty-two of the eighty-six French Departments, comprising 15,000 communes. They exercise in these all civil and military powers, control the posts, telegraphs and railways, and regularly collect the taxes.——The German papers mention, as an indirect result of the war, that there has been a marked increase of lunacy in France, all the asylums being crowded. ——The strongest vegetable fibre known is the New Zealand flax. It has long, sword-like leaves, ten or twelve feet in length. It is used by the settlers for binding their sheaves, fastening their gates, tying up their horses, and in almost every possible way.——The drouth is still severe in many parts of the State, it being almost impossible to obtain water enough for household necessities.

The *Times'* correspondent attached to the headquarters of Prince Frederick Charles, speaking of the German troops, says: "I came here expecting to see an army looking overworked, and officers somewhat spoilt by too much success. I find troops of large stature, well fed, bright, and it may almost be said, rosy; the finest cavalry horses I have ever seen, and in such condition that they might all have been turned out of an English gentleman's hunting stud, and the tone of the staff officers, which sets the fashion for the rest of the army, is curiously, I had almost said studiously, modest. For instance, when I mentioned to-night the extraordinary efficiency of the train and the discipline of the drivers, the answer—a very true one—was, 'Yes, but hitherto the fortune of war has always enabled us to advance. The time of trial will come if we are obliged to retreat.' The men say that the French fought very well yesterday, but it has become almost an article of faith now that the French are to be beaten in every engagement."

☞ The *Congregationalist* has a letter from Bristol, N. H., which gives an account of a wonderful revival of religion in that place. The writer says: "It began on the first of January, when fourteen young ladies were received into the Congregational church. First, christians began to pray and labor; then the young became interested, then older people, till all classes were reached. The pastor writes: 'Every merchant, every doctor, the lawyer, the hotel keeper, every rumseller, every drunkard but two, every business man in the place but two, are rejoicing in Christ. Whole families again and again were seen coming to ask for prayers.' At present upwards of four hundred are indulging hope. Three-fourths of the inhabitants of Bristol of responsible age are seeking or have found Jesus. The work is still progressing. The inquiry now is, not who *will* come, but who has *not* come."

☞ AT THE MEETING lately held in Boston against the occupation of Rome, Mr. P. A. Collins stated that "the question was not whether twenty millions of Italians should have a capital, as much as it was whether two hundred millions of Catholics should have a common seat of authority." The N. Y. *Times*, commenting on the meeting, says: "We were under the impression that the Italians numbered very nearly, if not over, twenty-five millions, and that in the Catholic countries of Europe some three-fourths of the population were only indifferently attached, if not unflinchingly opposed to Popery, as defined by these political aspirants who have lately been stumping the Catholic churches throughout this region for votes. What most concerns us, however, is the spirit which pervades all the speeches delivered in denouncing the dethronement of Pius IX. Is it not evident that if people of his stamp were now in the majority they would not scruple to involve this country in a war against Italy for the restoration of Popery in its worst form?"

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*C. H. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. F. Colber, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzer.*
Charlton, Mass.	*E. H. Allen, Oxford, Mass.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Buggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*John Vickery.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Coin.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*O. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick (Great Works) Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Heacox.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Renel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
West Meriden, Ct.	*S. D. Bingham.*
New Britain, Ct.	*Chs. M. Burt.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell*
Morris, Ct.	*Joseph Curtis.*
South Butler, N. Y.	*E. C. Brown.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y.	*Geo. B. Keech, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Markham St., or I. N. Wilfong, 135 No. 22nd St.*

☞ MINISTERS visiting Shrewsbury to preach, can have a home with LIZZIE C. HODGKINS.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. DYER.
D. F. SCAMMAN.
R. R. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

T. M. Preble..........Sabbath, Feb. 12th
Hiram Munger..........Sunday, Feb. 19th
Geo. W. Brown (of *So. Elliot, Me.*) Sunday, Feb. 26th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 3 and 7½ P. M.

John G. Hook..........Sunday, Feb. 12th
Nathan Whiting..........Wednesday evening, Feb. 15th
Mrs. Jane Benson..........Sunday, Feb. 19th

Meetings every evening. Prayer and Temperance meeting Saturday evening. Seats free.

CAMBRIDGEPORT (Washington Hall, Main Street.)

A. P. Moore..........Sunday, Feb. 19th

CHELSEA, MASS.

Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(Up two flight of stairs.)

A. Ross..........Sunday, Feb. 19th
J. Couch..........Sunday, Feb. 26th
M. Batchelor..........Sunday, March 5th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

H. M. Bryant..........Sunday, Feb. 12th
T. M. Preble..........Sabbath, Feb. 19th
S. S. Brewer..........Sunday, Feb. 26th
W. S. Campbell..........Sunday, March 5th
S. S. Brewer..........Sunday, March 12th

EAST BOSTON, MASS.

(Second Advent Hall, 154 Meridian Street.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

B. Woodside..........Sunday, Feb. 12th
W. C. Thurman..........Sunday, Feb. 19th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.

Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome.
C. W. HUNTRESS.
J. N. BERRY.

Rye, N. H..........Sunday, Feb. 26th
C. GOODRICH.

Stowe, Mass..........Sunday, Feb. 12th
Seabrook, N. H..........Sunday, Feb. 26th
A. P. MOORE.

Keene, N. H..........Sunday, Feb. 12th
Salem, Mass..........Sunday, Feb. 19th
J. COUCH.

Boston, Mass. (Mercantile Hall, 32 Summer Street, near Washington Street), Sunday, Feb. 12th, and onward.
H. L. HASTINGS.

Wakefield, Mass..........Sunday, Feb. 19th
J. S. WHITE.

Bridgewater, Vt..........Sunday, Feb. 12th
West Fairlee, Vt..........Sundays, Feb. 19th and 20th
H. P. CARPENTER.

Exeter, N. H..........Sunday, Feb. 12th
D. N. CHADSEY.

Hartford, Ct. (Talcott & Post's Hall) Sun., Feb. 19th
WM. N. PILE.

Albany, N. H. (Bell school-house)..Sabbath, Feb. 12th
Bartlett, N. H..........Sabbath, Feb. 19th
G. H. WALLACE.

Brookfield, N. H. (Town House)..........Sunday, Feb. 19th
J. BICKFORD.

Seabrook, N. H..........Sunday, Feb. 19th
B. FINNEY.

Scitico, Ct..........Sunday, Feb. 26th
A. M. HIGGINS.

Scitico, Ct..........Sunday, Feb. 19th
C. MUNSON.

Haverhill, Mass..........Sunday, Feb. 12th
N. C. TWOMBLY.

Great Falls, N. H..........Sunday, Feb. 19th
JOSEPH W. WHITE.

East Acworth, N. H..........Sunday, Feb. 12th
WM. W. SUTHERLAND.

Philadelphia, Pa....Sundays, Feb. 12th, 19th, and 26th
Saratoga Springs, N. Y..........Sunday, March 12th
A. A. PHELPS.

Middletown, Ct..........Sunday, Feb. 12th
New York City (Cooper Institute) Sunday, Feb. 19th
Providence, R. I....Sundays, Feb. 26th and March 5th
WM. STUART.

Northfield, Mass..........Sunday, Feb. 26th
Hartford, Ct. (Talcott & Post's Hall) Sun., March 12th
Meriden, Ct..........Sunday, March 12th
GEO. W. BROWN.

Bangor, Me..........Sunday, Feb. 12th
South Atkinson, Me..........Sunday, Feb. 19th
THOMAS SMITH.

Wheelock, Vt..........Wednesday evening, Feb. 15th
West Groton, Vt..........Sunday, Feb. 19th
East Canaan, N. H..........Sunday, Feb. 26th
MARY E. OTIS.

Chicopee Falls, Mass..........Sunday, Feb. 19th
H. DAVIS.

Kennebunkport, Me. (Town House)...Sun., Feb. 12th
Great Falls..........Sabbath, Feb. 19th
Rochester Plains (Town House)..........Sunday, Feb. 26th
EDWIN B. WALLS.

Fisherville, N. H..........Sabbath, Feb. 12th
Great Falls, N. H..........Sabbath, Feb. 26th
South Berwick, Me. (Great Works)..Sun., Feb. 19th
S. S. MOONEY.

Francestown, N. H., (as L. B. Cummings may appoint) Thursday evening, Feb. 16th, and over Sunday.
JOHN H. DADMUN.

Starks, Me..........Sunday, Feb. 12th
E. M. HAGGETT.

West Romney, N. H. (Plain school-house) evening, Feb. 15th.
Orford, N. H. (Indian Pond) evenings, Feb. 16th, 17th, and 18th.
Piermont, N. H. (Clay meeting-house) Sab., Feb. 19th and a few evenings.
Haverhill, N. H. (Brick Church)..........Sabbath, Feb. 26th
West Romney, N. H. (Plain school-house) evening, Feb. 28th.
Campton, N. H. (Bumpschool-house) Sab., March 5th
Belmont, N. H. (where Bro. Kidder may appoint) evening, March 8th.
Loudon Ridge, N. H. (at Bro. Batchelder's) evening, March 10th.
Gilmanton, N. H. (school-house at Merrill's Corner) evening, March 11th.
Sabbath, March 12th, where Bro. Maney may appoint.
C. W. NELSON.

Southington, Ct..........Sunday, Feb. 26th
G. L. WHITE.

Dover, N. H..........Sunday, Feb. 12th
Melvin Village, N. H..........Sunday, Feb. 19th
Manchester, N. H. (where Bro. Samuel Morse may appoint) Sunday, Feb. 26th.
Lynn, Mass..........Sunday, March 5th
WM. BODGE.

Yalesville, Ct..........Sunday, Feb. 19th
S. W. [illegible]

Greenwood City (Union meeting-house) Sab., Feb. 12th
JESSE GAY.

East Canaan, N. H..........Sunday, Feb. 12th
Holderness, N. H. (Carr school-house) eve., Feb. 14th and onward as may be duty.
WM. H. SHAW.

Vernon, Vt..........Sunday, Feb. 12th
Chicopee Falls, Mass.......evenings, Feb. 14th and 17th
A. SIMPSON.

Bath, Me..........Sundays, March 5th and 19th
C. H. LEVERTON.

Holden, Mass..........Sunday, Feb. 26th
DAMON NICHOLS.

Rutland, Vt..........Sundays, Feb. 12th, 19th and 26th
L. BOUTELL.

West Stafford, Ct..........Sabbath, Feb. 12th
Keene, N. H..........Sundays, Feb. 19th and 26th
I. B. POTTER.

West Plymouth, N. H. (Brick school-house, near Bro. Nelson's), Sunday, Feb. 12th.
A. H. CLARK.

Goffstown, N. H..........Sunday, Feb. 12th
GEO. W. BROWN, *So. Elliot.*

Fitchburg, Mass..........Sunday, Feb. 12th
Nashua, N. H..........Tuesday evening, Feb. 14th
Sutton Mills, N. H..........Sunday, Feb. 19th
Lynn, Mass..........Sunday, March 5th
C. W. SARGENT.

Colebrook, N. H., Feb. 23d, and as long as the Lord will. The meetings will be held in the Methodist or Town Hall.
D. M. LEAVITT.
J. SHOREY.

North Dorchester, N. H..........Sunday, Feb. 12th
J. D. BROWN.

Bradford, N. H. (Bush meeting-house) Sabbaths, Feb. 12th and 19th.
Boscawen, N. H. (Gulf school-house) ...eve., Feb. 7th and Sabbath, Feb. 26th.
SIMEON EASTY.

Lynn, Mass..........Sunday, Feb. 12th
Philadelphia, Pa..........Sundays, March 12th and 19th
M. BATCHELOR.

Manchester, N. H..........evening, Feb. 14th
Goffstown, N. H..........Sundays, Feb. 19th and 26th
E. S. MOULTON.

Lewiston, Me..........Sunday, Feb. 12th
Mechanic Falls, Me..........evenings, Feb. 13th and 14th
Bath, Me..........Sundays, Feb. 19th and 26th
Vienna, Me. (Bro. H. B. Sevey may arrange) Sabbaths, March 5th and 12th.
C. H. SWEET.

Bow, N. H. (Brown's Mills school-house) Sunday, Feb. 12th. Will Bro. Martin meet me there?

North Canton..........evenings, Feb. 9th and 10th
Bro. G. L. White is to be with me during the week.
Hartland (Town Hall or school-house) Sun., Feb. 12th
S. WOODRUFF.

Allegheny City, Pa., the last and first Sundays in each month until April 1st.
Rouseville, Pa., the third Sunday in Jan., Feb., and March.
Buckline Corners, Chaut. Co., N. Y., commence meetings evening, Feb. 9th, and over Sunday. On Sunday at two o'clock P. M., and in the evening. Bro. Burdick will be with me.
JOHN T. ORCUTT.

Warren Summit, N. H..........evening, Feb. 9th
North Haverhill..........evening, Feb. 10th
DANIEL D. PAGE.

West Groton, Vt. (Ricker school-house) evening, Feb. 11th, over Sunday, the 12th, and on as the Lord directs.
East Landaff, N. H. (Bungay school-house) evening, Feb. 18th, and over Sunday.
GEO. E. BROWN, D. D. PAGE.

Carthage, Me..........Tuesday evening, Feb. 7th
Byron, Me..........evenings, Feb. 9th and 10th
J. ALBERT LIBBY.

Seabrook, N. H..........Sunday, Feb. 12th
Rye, N. H..........Sunday, Feb. 19th
WM. C. STEWART.

Wilmot Settlement (as brethren may arrange) Feb. 9th, and over the 12th.
Hawleyton, (as Bro. H. Bull may arrange) Feb. 14th, 15th and 16th.
Cohocton, N. Y. (as Deacon T. C. Armstrong may appoint), Feb. 18th and 19th.
Honeoye Flats, N. Y..........Feb. 26th
At Conference, March 2d, and over the 5th.
All evening appointments to commence at 7 P. M.
C. F. SWEET.

Waterbury, Ct..........Sunday, Feb. 12th
WM. J. RIPLEY.

Low Hampton, N. Y...11 A. M. and 6¼ P. M., Feb. 19th
Pitts Town, N. Y.....at 6¼ P. M., March 1st, 2d, and 3d
Hoosick, N. Y..........Sunday, March 5th
C. PIER.

Rawsonville, Vt..........Sundays, Feb. 12th and 19th
Z. T. WOOD.

Providence, R. I..........Sabbath, Feb. 26th
T. M. PREBLE.

Collinsville, Ct..........Sunday, Feb. 12th
G. L. WHITE.

Hoosick, N. Y., Feb. 11th and 12th. Will some one meet me at the Falls on the arrival of the first P. M. train from Adams?
North Dana, Mass..........Sundays, Feb. 19th and 26th
Wakefield, Mass..........Sunday, March 5th
GEO. A. STREETER.

Dorchester, N. H. (Town House) evening, Feb. 14th
West Canaan, (at the new school-house) eve., Feb. 16th, and onward as the Lord may direct.
D. EASTMAN.
J. H. EVANS.

South Butler, N. Y., evening, Feb. 9th, and onward in Wayne Co. (as Bro. Wm. E. Brown may arrange) until Feb. 23d.
Will Bro. Brown meet me at Savannah Depot, Wednesday, P. M., Feb. 8th?
Brethren in western New York wishing my services before returning home, will write me at South Butler, N. Y.
C. H. WILLIAMS.

Stoneham, Me..........Sunday, Feb. 12th
On account of sickness, was unable to fill my appointment of the 29th.
J. T. JORDAN.

Farmington (Chapel) the last Sunday in each month. Others can make their appointments accordingly.
H. M. BRYANT.

W. H. Point, Ct., on prophecy..........Sunday, Feb. 12th and two following evenings.
Springfield, Mass..........Wednesday evening, Feb. 15th
Collinsville, Ct., Thursday evening, Feb. 16th, and onward for one week, including Sun., Feb. 19th.
New York (as Bro. Cox shall arrange) on Revelations of John, Sunday, Feb. 26th.
West Haven, Ct., four evenings, commencing Tuesday, Feb. 28th.
Bridgeport, Ct..........Sunday, March 5th
Ansonia, Ct., three evenings, commencing Monday, March 6th.
Lanesville, Ct., Thursday and Friday evenings, March 9th and 10th.
New Milford, Ct..........Sunday, March 12th and through the week.
Roxbury, Ct., (as the brethren arrange) one week, commencing Sunday, March 19th, to accommodate those coming from Woodbury and Washington.
Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
H. K. FLAGG.

Deerfield, N. H..........Sunday, Feb. 12th
ORRILL W. KIMBALL.

Warner, N. H. (Waterloo school-house) eve., Feb. 17th
South Barnstead, N. H..........Sunday, Feb. 19th
A. S. WILLIAMS.

Collinsville, Ct..........Sunday, Feb. 26th
A. ELLIOT.

South Windsor, Ct..........Sunday, Feb. 19th
O. D. WOODRUFF.

Guilford, Conn..........Sabbath, Feb. 12th
Waterbury, Ct..........Sabbath, Feb. 26th
G. L. TEEPLE.

Ashburnham Depot, Mass..........Sunday, Feb. 19th
H. M. BRYANT.

Carlton, Mass..........Sunday, Feb. 19th
Will some one meet me at the Orford Depot, forenoon train from Worcester, Friday, Feb. 17th?
North Scituate, R. I. (with Bro. Kellaway) Sunday, Feb. 26th.
E. COTTON.

Putnam, Ct..........Sabbath, Feb. 12th
Webster, Mass..........Sabbath, Feb. 19th
Woodstock Valley, Ct..........Sabbath, Feb. 26th
P. S. BUTLER.

Great Falls, N. H..........Sunday, Feb. 12th
Dover, N. H..........Sunday, Feb. 19th
S. C. HANCOCK.

Porter Village, Me..........Sunday, Feb. 12th
MARK STEVENS.

Hebron, Me. (Sodom school-house) Sunday, Feb. 12th
Lewiston, Me..........Sunday, Feb. 19th
JARED WHITMAN.

Salisbury, N. H..........evening, Feb. 8th and over the following Sabbath.
S. S. MOONEY.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

SPRINGFIELD, MASS.

S. S. Brewer..........Sunday, Feb. 12th
Geo. W. Brown..........Sunday, Feb. 19th
Wm. N. Pile..........Sundays, Feb. 26th and March 5th
S. S. Brewer..........Sunday, March 19th

WORCESTER, MASS.

R. K. Stark..........Sunday, Feb. 12th
A. Simpson..........Sunday, Feb. 19th
J. S. White..........Sunday, Feb. 26th
S. S. Brewer..........Sunday, March 5th
J. Couch..........Sunday, March 12th

LOWELL, MASS.

W. H. Mitchell..........Sundays, Feb. 19th and 26th
J. Couch..........Sunday, March 5th
C. Cunningham..........Sunday, March 12th
W. H. Mitchell..........Sundays, March 19th and 26th

LAWRENCE, MASS.

H. Pratt..........Sunday, Feb. 12th
C. Goodrich..........Sunday, Feb. 19th
M. Batchelor..........Sunday, Feb. 26th

CONCORD, N. H. (Centre Street.)

John G. Hook..........Sunday, Feb. 19th

CONCORD, N. H., (at the Bethel.)

E. S. Moulton..........Sunday, Feb. 12th
T. W. Piper..........Sunday, Feb. 19th
Wm. Stuart..........Sundays, March 12th and 19th

LOUDON RIDGE, N. H.

Joseph Harvey..........Sunday, Feb. 26th

MANCHESTER, N. H.

W. H. Mitchell..........Sunday, Feb. 12th
M. Batchelor..........Sunday, Feb. 26th
Wm. Stuart..........Sundays, March 26th and April 2d

WINSTED, CT.

H. H. Dickinson..........Sunday, Feb. 12th
Mrs. M. L. Durand..........Sunday, Feb. 19th

NEW BRITAIN, CT.

M. L. Durand..........Sunday, Feb. 12th
A. M. Higgins..........Sunday, Feb. 19th

BRISTOL, CT.

A. M. Higgins..........Sunday, Feb. 12th
Seth Woodruff..........Sunday, Feb. 19th

WATERBURY, CT.

Wm. J. Ripley..........Sunday, Feb. 12th
A. Elliot..........Sunday, Feb. 19th
G. L. Teeple..........Sunday, Feb. 26th

NEW HAVEN, CT.

Anna E. Smith..........Sunday, Feb. 12th, evenings through the week, and over Sun., the 19th
B. Hitchcock..........Sunday, Feb. 26th

PUTNAM, CT.

P. S. Butler..........Sabbath, Feb. 12th
Mrs. L. M. Stoddard..........Sabbath, Feb. 19th

SOUTHINGTON, CT.

B. Hitchcock..........Sunday, Feb. 12th

SOUTH ELLIOT, ME.

W. M. Harmon..........Sunday, Feb. 12th

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
B. B. Emery..........Sundays, Feb. 12th and 26th

BIDDEFORD, ME.

B. B. Emery..........Sunday, Feb. 19th
J. W. White..........Sunday, Feb. 26th
C. H. Leverton..........Sunday, March 5th
C. H. Sweet..........Sundays, April 2d and 9th

PORTLAND, ME. (Union Hall.)

Sr. K. Taylor..........

Portsmouth, N. H..........Sunday, Feb. 26th
Goffstown, N. H..........Sunday, March 5th
A. SIMPSON.

Vernon, Vt..........Sabbath, Feb. 26th
Springfield, Mass...evenings, Feb. 28th and March 1st
Worcester, Mass..........evenings, March 2d and 3d
Lowell, Mass..........evenings, March 7th and 8th
Lawrence, Mass..........evenings, March 9th and 10th
Manchester, N. H..........Sunday, March 12th
Concord, N. H. (Centre Street Church) evenings, March 14th and 15th.
Portsmouth, N. H..........evenings, March 16th and 17th
Dover, N. H..........Sunday, March 19th
Savoy, Mass. (New Chapel)..........Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass.
Z. D. BAIRD.

Campton Village, N. H..........evening, Feb. 7th
West Plymouth, N. H. (where Bro. Nelson may appoint) evening, Feb. 18th, and over Sunday.
Warren Village, N. H..........evening, Feb. 21st
Warren Summit, N. H..........evening, Feb. 22d
North Haverhill, N. H. (Brick Church) eve., Feb. 23d
Haverhill Center, N. H..........evening, Feb. 24th
North Benton, N. H..........Feb. 25th, and over Sunday
Swift Water, N. H..........evening, Feb. 27th
West Groton, Vt. (Ricker school-house) eve., March 1st, and onward as the Lord may direct.
JOHN H. EVANS.

Rochester, N. H. (Gonic Chapel) Sabbath, Feb. 26th
S. VARNEY.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ P. A. SMITH—Subscriber received. Have sent Crisis.

☞ P. W. HOUGH—Yes. Send the $2 00.

☞ C. GOUD—Received and credited.

☞ N. H. REED—The Order on Hall & Co. was paid.

☞ A. B. DOTY—Your paper is paid to April 19th.

☞ ALLEN DAMON'S address is Lisbon, N. H.

☞ WM. H. SHAW'S address is Piermont, N. H.

☞ E. OWEN'S address is Portsmouth, N. H.

☞ P. S. W. DEYO'S address is Charles City, Floyd Co., Iowa.

Letters Received.

G Jameson, W A Fenn, T Marrow, I Davis, T E Lang, Jr., J H Ballard, E T Durand, O D Snow, R Hatch, C S Hall, J L Knapp, P W Hough, J F Sykes, D D Lathrop, F Schollinger, J W Taylor, A Damon, C. A. G., F A Baker, C S Marshall, M B Steele, H S Mitchell, H H Arnold, L C McKinstry, D F Newton, M L Turner, S B Bliss, F H Burbank, C S Hall, I L Rowe, C C Ramsay, W Hobbs, G L Teeple, L B Weaver, A M Willis, P S W Deyo, E. J. G., P A Creasy, J D Jones.

Cash Receipts for Books and Tracts.

J. Couch (for N. H. Conf.) $25.00, J V Himes $20.00, S H Lawrence 25c, N L Barber 35c, H Davis $2.00, H D Reed $3.00, D R Moore $1.00, R K Sloan 25c, W I Mann $2.50, C W Terry $1.50, H Perham 27c, C S Hall $2.00, J A Mathew $1.50, A Thatcher $3.50, H Burlingame $1.63, J Ward 75c, E L Burnap 35c, H J Paine $3.70, R Harrow 50c, J H Brown 50c, J E Lynch 50c, J H Nickerson $1.10, L Rawson 25c, Mrs. E S Hocker $2.50, J. F. Sykes 25c, J. M. Treadwell $1.50, L B Cummings $1.10, J Barnes 50c, Thomas Smith $11.00, W F Fahnestock 50c, M H Brown 25c, A Veeder $10.00, N. B. McMurphy 85c, F D Field 35c, A Damon $9.00, S J Buswell 50c, S J Bushnell 75c, J A Frederick $1.00, O B Town 25c, S D Edes $1 50, A Kelsey $2.00, M Libby $3.00, W E Brown $5.00, R Osman $1.60, J Earl $0.90, N H Reed $4 00, E M Davis $2.00, G E Talbot 35c, J Fitzsimons $5.50, W H Ford $1.50, J W Ladd 26c, J Hunt 50c, J H Judson $2.30, E H Mann 50c, E Urch $5.25, W H Simmons 25c, C B Colton $1.00, P J Smith 30c, J H Bullard $1.00, M B Nutter 50c, N W Hammond 50c, J Bickford $9.00.

Notices.

New York Adv. Chris. Conference.

The Lord willing, this conference will hold its next and last quarterly session, for the conference year, with the church in Brockport, N. Y., commencing Thursday evening, March 2nd, and continuing over Sunday. Brockport—seventeen miles west of Rochester, on the N. Y. C. R. R.—is easy of access, and it is hoped a large delegation will be out. Let all churches interested attend immediately to the *quarterly collection* and the *appointment of delegates*, that all may be properly represented, the business done decently and in order, a good meeting be enjoyed, and the blessed cause of our dear Master be advanced. Some who attended the last conference said they hoped never to miss another. Let all the delegates secure certificates, pray earnestly for the success of the meeting, and come in the spirit of Jesus.

B. P. STEVENS, Pres.
WM. E. BROWN, Sec'y.

Times, please copy.

Dedication and Conference.

The Brick Chapel in Vienna (Sevey's Corner), Me., will be dedicated Feb. 16th, at one o'clock P. M., meetings to continue over Sunday. Brethren and sisters are invited to come and unite in laboring for the advancement of the cause of Jesus. Preaching Brn. will make arrangements to attend this meeting. Provision will be made for all. Brn. will call on H. B. Sevey, H. C. Clifford, S. W. Carr. For the Brn., H. B. SEVEY.

Conference.

The second quarterly session of the N. H. Conference will be held, the Lord will, with the church at Hampton, N. H., commencing Thursday evening, Feb. 9th, to hold over the Sabbath. It is hoped that all who can, especially our preaching brethren, will come up to the feast, to labor for the Lord, and the salvation of the perishing. Let prayer be offered, that God may greatly bless.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER.

Notice.

We will commence a series of meetings at So. Troy, Vt., Thursday, Feb. 9th, to hold evenings through the week, over the following Sabbath, and as much longer as the interest may demand. Come, brethren, to this meeting. Troy needs help. May God bless the effort.

J. A. CLEAVELAND.

Notice.

The second quarterly meeting of the Woman's Christian Association will be held in Goffstown, N. H., commencing Wednesday evening, March 8th, 1871. A full attendance is desired and expected.

E. S. JENNINGS, President.
R. E. CHILDS, Secretary.

Notice.

Providence permitting, I shall hold a discussion at West Hoosick, N. Y., Wednesday evening, March 1st (and onward as duty may require,) with Eld. Parker, of Buskirk's Bridge, N. Y., (a Unitarian) upon the following question: "Resolved, that man is wholly mortal, body, mind, and soul." I affirm. He denies. Brethren, pray for us.

JACOB WILBUR.

Ordination.

By request of the Floyd church, and vote of the special conference held at New Hartford, Iowa, Dec. 29th, Bro. Alonzo Raymond was set apart for the work of the gospel ministry, Jan. 1st, by prayer, and the laying on of hands in the following order: Pledge, prayer, and laying on of hands, charge, and the right hand of fellowship, by Elds. C. C. RAMSAY, and PETER S. W. DEYO.

Notice.

Elder George A. Brown has accepted an invitation from the Advent church in this city to become their pastor. JAMES G. HARDING, Clerk of the Church in New Bedford.

Notice.

A portion of the Second Advent church and Society in Lewiston, Me., have removed from their former place of worship, to No. 5¼ Central Block, Main St. Meetings are continued in the Hall on Bates St. as usual. L. H. ROWE.

Notice.

A protracted meeting will be held at Epsom Mountain school-house, N. H., commencing Saturday evening, Feb. 18th, and continue over the Sabbath, and onward as the Lord may direct. Elds. John Parsons, and Charles R. Parsons, will be present to preach the word. All are cordially invited to attend. Come praying that the Lord may bless. For the Bro., C. R. PARSONS.

Notice.

Brn. of N. Y. State:—My health will not permit me to canvass the territory assigned me (as one of the committee on circuit preaching), in time to report at our next quarterly conference. Brn. who have written me on this matter will regard the enterprise deferred for the present.

WM. A. FENN.

Conference.

There will be a conference in Hartford, Me. (Stetson school-house), commencing Friday evening, Feb. 17th, and continue over the following Sabbath. In behalf of the church.

E. M. HAGGETT.

Notice.

Will not some one of our preaching brethren come here and preach? We have had no meetings

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

Wm. B. Herrick, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$339.96
M. Henry	1.00
D. D. Reed	1.18

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$37.25
D. H. Hatch	.60

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$992.94
A Sister in Conn	7.00
John Clothy	2.00
A Friend (Cal. Mission)	4.00
Sarissa Bidwell	1.00

☞ "Southern Notes," from our corresponding Editor, came too late for insertion this week.

☞ We understand that Theodore Tilton, late of the *Independent*, will hereafter confine his editorial labors to the *Golden Age*, to be published in New York, weekly; a paper to be devoted to the "free discussion of all living questions in Church, State, Society, Literature, Art, and Moral Reform."

Extracts from Letters.

Bro. C. S. Hall writes:—"I feel as though the Mission society had taken the right step in sending men out into the mission field, and money spent in sustaining them will not be thrown away, but will tell for the Lord's cause. Ever since the Mission Board, I have thought that I would do something, but have kept neglecting it, in the midst of many other duties, and have been waiting also to see some response to Bro. Cunningham's liberal proposal by other brethren. We read in one place of provoking 'one another unto love and good works.' I suppose this is one thing that I have been waiting for; but when I stop to think the matter over, I find that it is just as much my duty to lead off in these good works, as it is my brother's. I wish there might be more attention given to these things by the Advent people. I have not done all that I could, and if I could see the Adventists all in *earnest*, and *every* one doing *something*, I should feel like doing *my utmost*; but when there are so few, comparatively, it seems as though what little I could do would not amount to anything by itself; but if there were a *great many mites*, even, to add to it, the whole would make a nice sum, and we should all see some fruit of our labors. I feel powerless myself to do anything to change this state of things, but I wish something might be written or done to stir up the brethren and call forth unanimous and concerted action. What is done, must be done *quickly*. May the Lord help us all to know our duty, and then to do it."

Bro. D. D. Reed writes:—"We spent last Christmas and New Year's at San Jose, laboring in a colored church. The Lord is with us, and the truth is doing its last great work. It is about thirty years since I embraced this great truth, but I never felt drawn right up to the judgment as of late. As I look at the 'man of sin,' the downfall of Babylon, and the hour of temptation which I think has commenced, my very soul is stirred to do all I can to warn a doomed world. And Christ will soon rise up and swear that time shall be no longer. I am not a fanatic, but I believe the sure word of prophecy.

A church member in San Francisco told me of a minister in that city, a godly man, who said he felt like giving up trying to do anything more. When the evenings for conference and class meetings came round, the members were off to balls and theatres, and seats were empty. 'Lovers of pleasure more than lovers of God.' Another evidence of Christ's soon coming. My dear Advent brethren, gird up the loins of your mind, and be stir yourselves for God and his cause, whilst it is day; for soon the night cometh when no man can work.

We shall sail in a few days for San Diego, four hundred miles down the Coast, to the south part of the State, where we shall preach the speedy coming of Christ; a new field; then work up the Coast by land, through town, city, and village, as the Lord directs. Pray for us, brethren and sisters. We need much wisdom, grace, and the spirit and power of God, to preach the word with effect in these last hours of peril. God help you all to stand true and endure to the end, for soon the Master cometh. Glory to God! we are almost home."

Bro. C. C. Ramsay writes from Charles City, Iowa:—"I have just closed one of the most interesting meetings I ever attended. The next day after writing my last communication, Bro. P. S. W. Deyo arrived and assisted in the management of the meeting, while the preaching devolved on me. He staid until four days before its close, and rendered efficient service by his powerful exhortations and skillful management. He also gave us two good discourses, but was obliged to leave to attend the Quarterly Conference at Boylan's Grove. We closed up the meeting after twenty-nine days' session, with the following results: I preached thirty-one discourses, and buried fifteen souls with Christ by baptism into his death. Thirty-two were reclaimed, and eighteen were added to the church. The meetings were very interesting, especially the prayer and conference meetings. The church is revived and in a lively condition, and sometimes several are on their feet at once. One evening there were seventy-four testimonies in forty minutes. I closed this meeting with regret, praying that the Lord might continue to bless by adding to their number such as shall be saved in the day of his coming. I left New Hartford last evening (Jan. 31st), and arrived here this morning, to commence a series of meetings with Bro. Deyo in this place. Pray for us."

Bro. J. L. Knapp writes:—"As the result of our meetings at Saratoga Springs, we have now organized a church, and hold our meetings every Lord's day at half past ten in the morning, and on Thursday evening. Our brethren and sisters take hold and work! We have some who will be found worthy of the kingdom when the Lord shall come. We have hired a hall on Broadway, and intend to keep it, and get Brn. to preach as often as possible. Many outsiders are anxious we should have preaching. If we can get some able man to come and stay a short time, we could raise up a good church and congregation. Those who heard Bro. Sweet steadily, said they were better instructed in the Bible than by all they had learned before. Some say the Bible is a new book. Any brother wishing to preach here should address J. L. Knapp, or G. W. Bishop. We hope our Brn. passing from west to east, and from east to west, will send appointments before them."

Bro. J. B. Wadsworth writes from Memphis, Tenn.:—"Elder Macon, a colored Bro from St. Louis, visited our colored Advent brethren here last week. He is very much liked, and they want him for their pastor. Those who left at the time of the division in our church, have now re-united themselves with the faithful ones that remained, and also have re-organized the church. I trust the church will now prosper. But their place of worship is entirely too small. If they could only have the Chapel back now, with a large day and Sabbath School as before, and their former teacher, Dr. Leslie, here to assist in carrying on the schools, much good might be accomplished. My wife has commenced a day school, with prospect of success, and on next Sabbath expects to start a Sabbath School. Brethren, pray for this mission."

Bro. T. E. Lang, Jr., writes:—"As I am receiving letters almost daily requesting me to visit different places where I have labored in the past, I would say to all such, that I would gladly come if I could, but am obliged to stay at home with my poor sick wife, who is very low with consumption, and in all probability must in a very short time fall a victim to death. O death! thou art a cruel enemy, but, thank God, thou canst not hold them long; for the promise has gone forth that the loved ones shall come again from the land of the enemy. What great and precious promises are given in the word of God. How cheering they are to the weary and distressed pilgrim in this dark vale of tears. Remember us, dear brethren and sisters, at the throne of grace."

Bro. P. W. Hough writes:—"I have had six meetings in Bloomingdale, Wis. Fifteen have confessed Christ; almost all have found peace in believing. To God be all the glory. I shall continue two nights more."

Sr. B. Mathewson writes:—"I am happy to send you the following slip cut from the Rutland *Herald*:—'It is denied that there is any truth in the statement that a man was drowned recently while being baptized by immersion in Kentucky.'"

Sister R. Hatch writes:—"The *World's Crisis* has been a great blessing and comfort to me in my hours of affliction and sorrow. It brings light and truth to me in my lonely dwelling, and is all the preaching I have, excepting the *Christian*."

Bro. Cogswell writes:—"Brn. have noticed the call in *Crisis*, by Bro. A. H. Brown, in behalf of Sister C. B. Turner of Syracuse. You all understand her situation. Brethren and sisters, do respond to this call, and so relieve one of God's little ones."

Obituaries.

Clark. Died, in Providence, R. I., Oct. 17th, of consumption, Sister Clarissa B., widow of Capt Amos Clark, late of Hartford, formerly of Middletown, Conn., aged sixty-five years and nine months.

Mother is dead, but Jesus lives; and because he lives, she shall live also. The hope of soon seeing Jesus, and being made like him, and of the resurrection of the dead, was very dear to her; it was her comfort through all her pilgrimage, and though greatly disappointed in not seeing him in 1843, she never for one moment ceased to watch for his coming. While apparently unconscious of every thing but extreme suffering, about three hours before her death, she was asked—"Ma, can you still lean upon that Arm which has been your support these many long years?" She answered firmly, "Yes! yes! yes!" "Can you still trust the same precious Savior who died and rose again, and will bring again from the dead all, every one?" "Precious Savior!" she repeated, with great animation, interrupting the speaker, and raising her emaciated arm three times, she each time repeated "every one!" while a sweet smile overspread her countenance, and appeared to rest upon it long after she had ceased to breathe.

Funeral services were held in the church of the *Yahveh*, conducted by her pastor, Eld. L. Osler, assisted by Rev. S. S. Parker, of the Friendship Street Baptist church.

Crosby. Departed this life, in Rantoul, Ill., Dec. 28th, 1870, Sarah M., wife of Daniel H. Crosby, formerly of New Hampshire, and daughter of Jonathan Chase, of Columbia, N. H., aged thirty years.

Sister C. was brought up in the Advent faith, converted and baptized on her twelfth birth-day, lived a life of devotion to God, and was an active member of the church; unusually affectionate, kind and self-sacrificing to her husband, children, and others. She left three daughters, an infant of seven months.

During her last days she would often say, "I want to get well, and take care of my little family. I love my husband and children." Jesus' coming, and the hope of a resurrection from the grave to eternal life, was her consolation during the last conflict with the great enemy. She arranged for her family and funeral. A jewel is laid away in the dust of earth, prepared for the better resurrection.

Mary L. Turner.

Adv. Chris. Times, please copy.

Clegg. Mary E., wife of Henry Clegg, of Philadelphia, fell on sleep, Tuesday, Jan. 10th, aged forty years and three months.

Sr. C. was converted to Christ at the age of sixteen. Although having been a member of the M. E. church from that period to the time of her decease, her mind was always open to receive religious truth. After her conversion she was immersed by a Baptist clergyman. When she heard the glad news of a coming Savior who should establish his kingdom upon earth, her heart welcomed the message. When the crowning truth, "Immortality through Christ alone," was sounded in her ears, she embraced it gladly. She was not a newspaper or prayer-meeting christian simply, but one who was of good report in her family, amongst her neighbors, and in the church. She died as she lived—"unto the Lord." Funeral services were held in the lecture-room of St. Paul's M. E. church, the pastor of the church, Elders Campbell, Stuart, and Ashman, taking part in the services. Discourse by the writer, from 1 Thess. 4: 14.

F. H. Burbank.

Norton. Died, at Frankfort, Me., March 20th, 1870, Mrs. Sarah Norton, aged forty-nine years.

Sr. Norton leaves a husband and two daughters to mourn the loss of a christian wife and mother. She embraced Christ and was buried in baptism seven years ago, and held fast the profession of her faith unto the end. She was full of good works and deeds of kindness. Her labors among the sick and dying were very remarkable. Her last sickness was severe, but her patience and resignation showed the heart of a sincere christian. She received the Lord's Supper upon her bed, a few days before her death, in great joy. We laid her away, in sure and certain hope of meeting in the first resurrection. "The memory of the just is blessed."

Words of comfort were spoken on the occasion by the writer, who will never forget the kindness and piety of the dead.

F. A. Baker.

Curtis. Died, in Bath, Me., Jan. 27th, 1871, Sr. Mary Curtis, aged sixty-six years.

Sr. C. found favor with God in early life, and in 1843 she heard the Lord was soon to come, and loving the sound embraced it. Although feeble in health, she always found a way to get to the house of God, and was always ready to testify to the goodness of God, and to warn sinners to flee from the wrath to come. She leaves an only daughter. Words of comfort were spoken by the writer, assisted by Eld. N. G. Reed.

H. S. Mitchell.

Jameson. Died, in Cincinnati, Ohio, Oct. 31st, 1870, of diphtheria, George B., only son of George and Mary Jameson, late of Montreal, aged one

Smith. Died, in Sharon, Mass., Nov. 16th, Jacob Smith, aged ninety-two years and twenty-six days.

My honored father embraced the blessed hope nearly threescore and ten years ago, and has lived in the enjoyment of it ever since. From a careful investigation of the Scriptures, he clearly saw that the wicked were not immortal; that the saints sleep in Jesus until the morning of the resurrection, then come forth to live forever on the new earth. His last words were—"I have always had a desire to live until the Lord comes, but *His* will be done."

He leaves seven children, a number of grandchildren, and a large circle of friends, to mourn his loss. "The righteous hath hope in his death."

Sarah B. Bliss.

Knox. Died, at Exeter, Me., Jan. 16th, 1871, Allen J. Knox, youngest son of Samuel and Naomi Knox, aged twelve years, five months, and four days.

He sleeps in Jesus, to awake when the last trump shall sound. Words of comfort were spoken by Elder E. V. B. Edgerly, from 1 Cor. 13: 11, being the first words the deceased learned from the Bible.

C. E. Marshall.

Bradley. In Plainville, Ct., Jan. 31st, Ellen H., wife of Albert C. Bradley, aged thirty-one years, one month, and twenty-three days.

C. L. Ayer.

Summary of News.

FOREIGN.

Cable News.

Constantinople, Jan. 31. The dykes at Smyrna have been destroyed by a torrent and a large part of the town inundated. Many persons were drowned.

London, Feb. 1. A telegram from Constantinople states that the Turkish Government is making preparations with a view to the occupation of the Danubian principalities in the event of the proposed abdication of Prince Charles becoming a reality. Numerous detachments of troops have been ordered to hold themselves in readiness to proceed to these territories on a moment's notice.

An official dispatch announces that Bourbaki's army, 80,000 strong, entered Switzerland to-day. The Federal authorities have summoned the Cantons to prepare to detain them.

A Proclamation from Gambetta.

Bordeaux, Feb. 1. Gambetta has issued a proclamation, saying: "Frenchmen, Prussia believes an armistice will dissolve our armies and secure the election of a chamber ready to conclude a shameful peace. It depends on France to upset these calculations. It is necessary to make the armistice a period for the instruction of our young troops. Continue with unrelaxed vigor organization for defence and for war if necessary, while you instal a National Republican Assembly, willing to make such peace only as is compatible with the honor, rank and integrity of France."

Pesth, Jan. 31. In the Austro-Hungarian delegation to-day, Beust advocated an increase of armaments, both military and naval. He distinctly repudiated the idea that the Government was actuated by any policy of revenge for the past, but said that the danger of warlike complications involving Austria was not a phantom peril. The policy of the Empire was peaceful and prudent, but contingencies were possible, and foreign powers must learn that Austria is ready for defence.

London, Feb. 1. Many thousands of Bourbaki's army died from starvation in the Jura. There were 15,000 prisoners taken, including one hundred officers, two being generals. There were also captured ten cannon, seven mitrailleuses and two eagles. Only eight thousand escaped in the direction of Lyons, and Manteuffel is in pursuit of them.

A letter from Col. Ducan Kentry, assisting in the War Department of Bordeaux, states that there is immense reaction in official circles and among the populace against the Provisional Government, and ten millions of the people would vote for a restoration of the Empire to-morrow. France will refuse to continue the war. The Mobiles arriving at Bordeaux shout "Vive l'Empereur!"

Versailles, Feb. 2. The terms of the armistice have been accepted by all the Departments of France except one branch, Edo Rhone. At Marseilles the election will be immediately proceeded with.

Favre has appealed to the Emperor of Germany to pity Paris confessing that he had overstated the amount of provisions by nine days. The Emperor sent in six millions of rations in compliance with a request, and 15,000 head of cattle. The dismounting of guns on the enciente is proceeding, and in the meantime the Prussian line is being constructed with dispatch, and will be held strongly until the enciente is dismounted. Considerable doubt is expressed whether the armistice and the election of the Constituent Assembly will be productive of ultimate peace.

All the departments except Bouches du Rhone have accepted the armistice. The elections will take place in the departments on the 8th inst. In London there is a general feeling of dismay and anger at the outrageous and unbearable terms proposed by the Germans. If enforced the war will soon be resumed.

Florence, Feb. 1. The Chamber of Deputies has voted—282 to 29—to transfer the capital to Rome.

Saarbruck, Feb. 1. Another call on the Landwher for men between the ages of 27 and 47 was issued to-day from the new reserve, and 300,000 men will be ready to march into France at short notice.

Brussels, Feb. 2. The peace negotiations have created great consternation in the camp of the Imperialists, who had hoped to treat directly with Bismarck, and return to France through the treaty of peace. Desperate efforts are now making to enter into negotiations with the Prussian Government.

The public manifestations here in favor of the temporal power of the Pope were magnificent. Immense numbers of pilgrims from all parts of Belgium traversed the streets singing litanies. Archbishop Molinea, after the celebration and mass, delivered an impassioned sermon.

London, Feb. 2. Dispatches from many parts of France concur in expressing the determination of the people to continue the war, unless the terms proposed by Germany are greatly ameliorated.

Late advices from Paris state that Gen. Trochu is suffering from mental depression, and that there are fears of the loss of his reason or his life.

The excitement over the elections increases, and the lines will be closely drawn. The prospect so far as can be ascertained is that the Assembly will be a peace-at-any-price body.

Versailles, Feb. 2. M. Favre refuses to attend the Conference or appoint a substitute, nor will he authorize Tissot, the present French Charge d'Affairs at London, to act as a Representative of France.

The City Government of Paris will pay to Prussia, on Feb. 15th, one hundred million francs, the amount claimed by the latter for war expenses during the siege. In addition to the assessment of the city of Paris, the terms of peace include an indemnification from France to the amount of ten million dollars.

Berlin, Feb. 2. The Provincial correspondence to-day states positively that the Emperor will remain in Versailles during the armistice, on account of the pending negotiations for peace.

Brussels, Feb. 6. The *Independence Belge* to-day says that the essential points of the Black Sea question have been already arranged by the London Conference.

A Paris letter of Wednesday says that Leuienne, in an article published in the *Debats*, writes that the Republic is a failure, and that the Orleans family is the only hope of France.

Religious Intelligence.

— Of the five hundred young ladies attending the Notre Dame Young Ladies' School at South South Bend, Indiana, about four hundred are said to be from Protestant families.—The cause of peace, which is as old as the Christian religion, and which has existed in an organized form since 1815, is exciting new interest both in Europe and America. Meetings in favor of international peace are being held in various places, and the conviction is becoming strong that there are better methods of settling difficulties than by a resort to arms.—The question of abolishing the six months' probation for membership in the Methodist Episcopal Church is discussed in some of the papers of that denomination.—Father Hyacinthe recently expressed himself quite freely, in England, declaring that "truth is the property of no creed, but belongs in varying proportions to all Christian churches."—Since the month of November the Italian government has ceased to pay to the Jesuits of the Roman College the 1,000 scudi monthly which they have previously received.—The Rev. C. E. Cheney, of Chicago, is threatened with a reprimand by the Episcopal Church, because, while absent on a visit to California, he preached in a Presbyterian pulpit.—Twenty-four years ago American Methodism had not one representative in China. Now Chinese Methodism sends the first native missionary to America.—The New Testament and parts of the Old are now translated into the Dacotah language. These people receive the gospel gladly.—Methodists in the bracs

to quarterly meetings on Sunday. So they did in this country in the olden time.—Beecher compares a text to a gate opening into the Lord's garden; and says that many ministers, instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swing to and fro.—The Young Men's Christian Association of Washington have fixed upon June 17th next, for meeting in that city of the International Convention.—The Fulton street daily prayer-meeting will be held hereafter, in the second story of the building No. 103 Fulton street, running through to No. 58 Ann street, entrance on either street. In this very place these meetings commenced September 23, 1857, and here they have since been continued daily without interruption, except that they were held in the adjoining church during the time required to take down the old lecture-room, and build up this spacious beautiful and commodious chapel.—John Stuart Mill is to introduce into parliament, at its next session, a bill to disestablish the English church, and a belief is confidently entertained that a fight continued through two or three sessions will result in its success.—About three hundred clergymen, of various denominations, attended the funeral of the Rev. Albert Barnes, in Philadelphia, all sitting in a body in the church.—In the last ten months about 1,500 persons have joined the Methodist Episcopal Church, in various places, under the labors of Mrs. Van Cott.—Several Presbyterian clergymen of New York city wear gowns while officiating in their pulpits.—A Baptist lady at the North has given the sum of $13,000 for the establishment of a school at Columbia, South Carolina, for the education of colored preachers and teachers.—The new chapel erected for the daily Fulton prayer meeting was opened this week with appropriate services. It stands on the site of the old consistory building, where the meeting originated. The room will seat comfortably about three hundred persons—large enough for the meeting at ordinary times. The room is very high studded, lighted wholly from the top, and wears a tidy and comfortable aspect.—The New York *Observer* says it has been estimated that 50,000 souls have been converted as the direct and remote result of a single revival in a college, in the time of Dr. Dwight.

In Brief.

—— It is confidently believed in Court circles that the Empire will be restored, with the Empress as Regent.——Although in Paris the army are prisoners of war, they will remain inside the walls till the close of the armistice. One of the conditions of the capitulation is that no food will be supplied to Paris from the districts occupied by the German armies.——The German troops, according to a Berlin paper, now occupy, not partially but completely, thirty-two of the eighty-six French Departments, comprising 15,000 communes. They exercise in these all civil and military powers, control the posts, telegraphs and railways, and regularly collect the taxes.——The German papers mention, as an indirect result of the war, that there has been a marked increase of lunacy in France, all the asylums being crowded. ——The strongest vegetable fibre known is the New Zealand flax. It has long, sword-like leaves, ten or twelve feet in length. It is used by the settlers for binding their sheaves, fastening their gates, tying up their horses, and in almost every possible way.——The drouth is still severe in many parts of the State, it being almost impossible to obtain water enough for household necessities.

The *Times'* correspondent attached to the headquarters of Prince Frederick Charles, speaking of the German troops, says: "I came here expecting to see an army looking overworked, and officers somewhat spoilt by too much success. I find troops of large stature, well fed, bright, and it may almost be said, rosy; the finest cavalry horses I have ever seen, and in such condition that they might all have been turned out of an English gentleman's hunting stud, and the tone of the staff officers, which sets the fashion for the rest of the army, is curiously, I had almost said studiously, modest. For instance, when I mentioned to-night the extraordinary efficiency of the train and the discipline of the drivers, the answer—a very true one—was, 'Yes, but hitherto the fortune of war has always enabled us to advance. The time of trial will come if we are obliged to retreat.' The men say that the French fought very well yesterday, but it has become almost an article of faith now that the French are to be beaten in every engagement."

☞ The *Congregationalist* has a letter from Bristol, N. H., which gives an account of a wonderful revival of religion in that place. The writer says: "It began on the first of January, when fourteen young ladies were received into the Congregational church. First, christians began to pray and labor; then the young became interested, then older people, till all classes were reached. The pastor writes: "Every merchant, every doctor, the lawyer, the hotel keeper, every rumseller, every drunkard but two, every business man in the place but two, are rejoicing in Christ. Whole families again and again were seen coming to ask for prayers." At present upwards of four hundred are indulging hope. Three-fourths of the inhabitants of Bristol of responsible age are seeking or have found Jesus. The work is still progressing. The inquiry now is, not who *will* come, but who has *not* come."

☞ At the meeting lately held in Boston against the occupation of Rome, Mr. P. A. Collins stated that "the question was not whether twenty millions of Italians should have a capital, as much as it was whether two hundred millions of Catholics should have a common seat of authority." The N. Y. *Times*, commenting on the meeting, says: "We were under the impression that the Italians numbered very nearly, if not over, twenty-five millions, and that in the Catholic countries of Europe some three-fourths of the population were only indifferently attached, if not unflinchingly opposed to Popery, as defined by these political aspirants who have lately been stumping the Catholic churches throughout this region for votes. What most concerns us, however, is the spirit which pervades all the speeches delivered in denouncing the dethronement of Pius IX. Is it not evident that if people of his stamp were now in the majority they would not scruple to involve this country in a war against Italy for the restoration of Popery in its worst form?"

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass	*C. H. Phelps.*
Lawrence, Mass	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass	*H. F. Colker, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass	*G. R. Tyzzer.*
Charlton, Mass	*E. H. Allen, Oxford, Mass.*
Worcester, Mass	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H	*T. B. Wood, Box 1445.*
Hampton, N. H	*Joseph A. Philbrook.*
Manchester, N. H	*J. W. O. Pickering.*
Dover, N. H	*John Vickery.*
London Ridge, N. H	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H	*F. L. Knowles.*
Goshen, N. H	*O. F. Cain.*
Rye, N. H	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Stowe, Vt	*H. W. Sargent, or S. Whitney.*
Portland, Me	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me	*Albert Burgess.*
South Berwick (Great Works) Me	*Harrison Dow.*
Kennebunk Depot, Me	*Rufus Duran.*
Hollis Centre, Me	*W. S. Moulton, or S. G. Rumery.*
Vernon, Vt	*J. C. Allen.*
Bristol, Ct	*B. Hitchcock, Forestville, Ct.*
West Gloucester, R. I	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct	*Richard Heacox.*
New Haven, Ct	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct	*E. J. Whitehead, West Meriden, Conn., Box 4.*
West Meriden, Ct	*S. D. Bingham.*
New Britain, Ct	*Chs. M. Burt.*
Wrightville, Ct	*D. A. Grant, Terrington, Ct.*
Newfield, Ct	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct	*J. Coggswell*
Morris, Ct	*Joseph Curtis.*
South Butler, N. Y	*R. C. Brown.*
Rochester, N. Y	*J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y	*Geo. B. Keech, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
Philadelphia, Pa	*Frank E. Davis, 1718 Markham St., or I. N. Wilfong, 125 No. 22nd St.*

☞ Ministers visiting Shrewsbury to preach, can have a home with Lizzie C. Hodgkins.

Meetings in Portland, Me. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. Dyer.
D. F. Scamman.
R. R. York.

Rochester, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
T. M. Preble......Sabbath, Feb. 12th
Hiram Munger......Sunday, Feb. 19th
Geo. W. Brown (of *So. Elliot, Me.*) Sunday, Feb. 26th

Boston, (Branch Chapel), 1735 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7½ P. M.
John G. Hook......Sabbath, Feb. 12th
Nathan Whiting......Wednesday evening, Feb. 15th
Mrs. Jane Benson......Sunday, Feb. 19th
Meetings every evening. Prayer and Temperance meeting Saturday evening. Seats free.

Cambridgeport (Washington Hall, Main Street.)
A. P. Moore......Sunday, Feb. 19th

Chelsea, Mass.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(Up two flight of stairs.)
A. Ross......Sunday, Feb. 19th
J. Couch......Sunday, Feb. 26th
M. Batchelor......Sunday, March 5th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
H. M. Bryant......Sunday, Feb. 12th
T. M. Preble......Sabbath, Feb. 19th
S. S. Brewer......Sunday, Feb. 26th
W. S. Campbell......Sunday, March 5th
S. S. Brewer......Sunday, March 12th

East Boston, Mass.
(*Second Advent Hall, 154 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside......Sunday, Feb. 12th
W. C. Thurman......Sunday, Feb. 19th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Hunteress.
J. N. Berry.

Rye, N. H......Sunday, Feb. 26th
C. Goodrich.

Stowe, Mass......Sunday, Feb. 12th
Seabrook, N. H......Sunday, Feb. 26th
A. P. Moore.

Keene, N. H......Sunday, Feb. 12th
Salem, Mass......Sunday, Feb. 19th
J. Couch.

Boston, Mass. (Mercantile Hall, 32 Summer Street, near Washington Street), Sunday, Feb. 12th, and onward.
H. L. Hastings.

Wakefield, Mass......Sunday, Feb. 19th
J. S. White.

Bridgewater, Vt......Sunday, Feb. 12th
West Fairlee, Vt......Sundays, Feb. 19th and 20th
H. F. Carpenter.

Exeter, N. H......Sunday, Feb. 12th
D. N. Chadsey.

Hartford, Ct. (Talcott & Post's Hall) Sun., Feb. 19th
Wm. N. Pile.

Albany, N. H. (Bell school-house)...Sabbath, Feb. 12th
Bartlett, N. H......Sabbath, Feb. 19th
G. H. Wallace.

Brookfield, N. H. (Town House)...Sunday, Feb. 19th
J. Bickford.

Seabrook, N. H......Sunday, Feb. 19th
B. Finney.

Scitico, Ct......Sunday, Feb. 26th
A. M. Higgins.

Scitico, Ct......Sunday, Feb. 12th
H. Munger.

Haverhill, Mass......Sabbath, Feb. 12th
N. C. Twombly.

Great Falls, N. H......Sunday, Feb. 19th
Joseph W. White.

East Acworth, N. H......Sunday, Feb. 12th
Wm. W. Sutherland.

Philadelphia, Pa...Sundays, Feb. 12th, 19th, and 26th
Saratoga Springs, N. Y......Sunday, March 12th
A. A. Phelps.

Middletown, Ct......Sunday, Feb. 12th
New York City (Cooper Institute) Sunday, Feb. 19th
Providence, R. I...Sundays, Feb. 26th and March 5th
Wm. Stuart.

Northfield, Mass......Sunday, Feb. 26th
Hartford, Ct. (Talcott & Post's Hall) Sun., March 5th
Meriden, Ct......Sunday, March 12th
Geo. W. Brown.

Bangor, Me......Sunday, Feb. 12th
South Atkinson, Me......Sunday, Feb. 19th
Thomas Smith.

Wheelock, Vt......Wednesday evening, Feb. 15th
West Groton, Vt......Sunday, Feb. 19th
East Canaan, N. H......Sunday, Feb. 26th
Mary E. Otis.

Chicopee Falls, Mass......Sunday, Feb. 12th
H. Davis.

Kennebunkport, Me. (Town House)...Sun., Feb. 12th
Great Falls......Sunday, Feb. 19th
Rochester Plains (Town House)......Sunday, Feb. 26th
Edwin B. Wells.

Fisherville, N. H......Sabbath, Feb. 19th
Great Falls, N. H......Sabbath, Feb. 26th
South Berwick, Me. (Great Works)...Sab., March 5th
S. S. Mooney.

Francestown, N. H., (as L. B. Cummings may appoint) Thursday evening, Feb. 16th, and over Sunday.
John H. Dadmun.

Starks, Me......Sabbath, Feb. 12th
E. M. Haggett.

West Romney, N. H. (Plain school-house) evening, Feb. 15th.
Orford, N. H. (Indian Pond) evenings, Feb. 16th, 17th, and 18th.
Piermont, N. H. (Clay meeting-house) Sab., Feb. 19th and a few evenings.
Haverhill, N. H. (Brick Church)...Sabbath, Feb. 26th
West Rumney, N. H. (Plain school-house) evening, Feb. 28th.
Campton, N. H. (Bump school-house) Sab., March 5th
Belmont, N. H. (where Bro. Kidder may appoint) evening, March 9th.
London Ridge, N. H. (at Bro. Batchelder's) evening, March 10th.
Gilmanton, N. H. (school-house at Merrill's Corner) evening, March 11th.
Sabbath, March 12th, where Bro. Maxey may appoint.
C. W. Nelson.

Southington, Ct......Sunday, Feb. 26th
G. L. White.

Dover, N. H......Sunday, Feb. 12th
Melvin Village, N. H......Sunday, Feb. 19th
Manchester, N. H. (where Bro. Samuel Morse may appoint) Sunday, Feb. 26th.
Lynn, Mass......Sunday, March 5th
Wm. Bodge.

Yalesville, Ct......Sunday, Feb. 12th
S. W. Treat.

Greenwood City (Union meeting-house) Sab., Feb. 12th
Jesse Gay.

East Canaan, N. H......Sunday, Feb. 12th
Holderness, N. H. (Carr school-house) eve., Feb. 14th and onward as may be duty. Wm. H. Shaw.

Vernon, Vt......Sunday, Feb. 12th
Chicopee Falls, Mass...evenings, Feb. 16th and 17th
A. Simpson.

Bath, Me......Sundays, March 5th and 19th
C. H. Leverton.

Holden, Mass......Sabbath, Feb. 19th
Damon Nichols.

Rutland, Vt......Sundays, Feb. 12th, 19th and 26th
L. Boutell.

West Stafford, Ct......Sabbath, Feb. 12th
Keene, N. H......Sundays, Feb. 19th and 26th
L. B. Potter.

West Plymouth, N. H. (Brick school-house, near Bro. Nelson's), Sunday, Feb. 12th. A. H. Clark.

Goffstown, N. H......Sunday, Feb. 12th
Geo. W. Brown, *So. Elliot.*

Fitchburg, Mass......Sunday, Feb. 12th
Nashua, N. H......Tuesday evening, Feb. 14th
Sutton Mills, N. H......Sunday, Feb. 19th
Lynn, Mass......Sunday, March 5th
C. W. Sargent.

Colebrook, N. H., Feb. 22d, and as long as the Lord will. The meetings will be held in the Methodist or Town Hall.
D. M. Leavitt.
J. Shorey.

North Dorchester, N. H......Sunday, Feb. 12th
J. B. Brown.

Bradford, N. H. (Bush meeting-house) Sabbaths, Feb. 12th and 19th.
Boscawen, N. H. (Gulf school-house)...eve., Feb. 7th and Sabbath, Feb. 26th.
Simeon Roby.

Lynn, Mass......Sunday, Feb. 12th
Philadelphia, Pa......Sundays, March 12th and 19th
M. Batchelor.

Manchester, N. H......evening, Feb. 15th
Goffstown, N. H......Sundays, Feb. 19th and 26th
E. S. Moulton.

Lewiston, Me......Sunday, Feb. 12th
Mechanic Falls, Me......evenings, Feb. 15th and 16th
Bath, Me......Sabbaths, Feb. 19th and 26th
Vienna, Me., or vicinity (as Bro. H. B. Sevey may arrange) Sabbaths, March 5th and 12th.
C. H. Sweet.

Bow, N. H. (Brown's Mills school-house) Sunday, Feb. 12th. Will Bro. Martin meet me there?
Canterbury (No. 1 school-house) evening, March 4th and over Sunday, the 5th.

North Canton......evenings, Feb. 9th and 10th
Bro. G. L. White is to be with me during the week.
Hartland (Town Hall or school-house) Sun., Feb. 12th
S. Woodruff.

Allegheny City, Pa., the last and first Sundays in each month until April 1st.
Rouseville, Pa., the third Sunday in Jan., Feb., and March.
Buckline Corners, Chaut. Co., N. Y., commence meetings evening, Feb. 9th, and over Sunday. On Sunday at two o'clock P. M., and in the evening. Bro. Burdick will be with me. John T. Ongley.

Warren Summit, N. H......evening, Feb. 9th
North Haverhill......evening, Feb. 10th
Daniel D. Page.

West Groton, Vt. (Ricker school-house) evening, Feb. 11th, over Sunday, the 12th, and on as the Lord directs.
East Landaff, N. H. (Bungay school-house) evening, Feb. 18th, and over Sunday.
Geo. E. Brown, D. D. Page.

Carthage, Me......Tuesday evening, Feb. 7th and Sunday, the 12th.
Byron, Me......evenings, Feb. 9th and 10th
J. Albert Libby.

Seabrook, N. H......Sunday, Feb. 12th
Rye, N. H......Sunday, Feb. 19th
Wm. C. Stewart.

Wilmot Settlement (as brethren may arrange) Feb. 9th, and over the 12th.
Hawleyton, (as Bro. H. Bull may arrange) Feb. 14th, 15th and 16th.
Cohocton, N. Y. (as Deacon T. C. Armstrong may appoint), Feb. 18th and 19th.
Honeoye Flats, N. Y......Feb. 26th
At Conference, March 2d, and over the 5th.
All evening appointments to commence at 7 P. M.
C. F. Sweet.

Waterbury, Ct......Sunday, Feb. 12th
Wm. J. Ripley.

Low Hampton, N. Y...11 A. M. and 6½ P. M., Feb. 19th
Pitts Town, N. Y....at 6½ P. M., March 1st, 2d, and 3d
Hoosick, N. Y......Sunday, March 5th
C. Pike.

Rawsonville, Vt......Sundays, Feb. 12th and 19th
Z. T. Wood.

Providence, R. I......Sabbath, Feb. 26th
T. M. Preble.

Collinsville, Ct......Sunday, Feb. 12th
G. L. White.

Hoosick, N. Y., Feb. 11th and 12th. Will some one meet me at the Falls on the arrival of the first P. M. train from Adams?
North Dana, Mass......Sundays, Feb. 19th and 26th
Wakefield, Mass......Sunday, March 5th
Geo. A. Streeter.

Dorchester, N. H. (Town House) evening, Feb. 14th
West Canaan, (at the new school-house) eve., Feb. 16th, and onward as the Lord may direct.
D. Eastman.
J. H. Evans.

South Butler, N. Y., evening, Feb. 9th, and onward in Wayne Co. (as Bro. Wm. E. Brown may arrange) until Feb. 23d.
Will Bro. Brown meet me at Savannah Depot, Wednesday, P. M., Feb. 8th?
Brethren in western New York wishing my services before returning home, will write me at South Butler, N. Y. C. H. Williams.

Stoneham, Me......Sunday, Feb. 12th
On account of sickness, was unable to fill my appointment of the 29th. J. T. Jordan.

Farmington (Chapel) the last Sunday in each month. Others can make their appointments accordingly.
H. M. Bryant.

W. H. Point, Ct., on prophecy......Sunday, Feb. 12th and two following evenings.
Springfield, Mass......Wednesday evening, Feb. 15th
Collinsville, Ct., Thursday evening, Feb. 16th, and onward for one week, including Sun., Feb. 19th.
New York (as Bro. Cox shall arrange) on Revelations of John, Sunday, Feb. 26th.
West Haven, Ct., four evenings, commencing Tuesday, Feb. 28th.
Bridgeport, Ct......Sunday, March 5th
Ansonia, Ct., three evenings, commencing Monday, March 6th.
Lanesville, Ct., Thursday and Friday evenings, March 9th and 10th.
New Milford, Ct......Sunday, March 12th and through the week.
Roxbury, Ct., (as the brethren arrange) one week, commencing Sunday, March 19th, to accommodate those coming from Woodbury and Washington.
Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
H. K. Flagg.

Deerfield, N. H......Sunday, Feb. 12th
Orrill W. Kimball.

Warner, N. H. (Waterloo school-house) eve., Feb. 17th
South Barnstead, N. H......Sunday, Feb. 19th
A. S. Williams.

Collinsville, Ct......Sabbath, Feb. 26th
A. Elliot.

South Windsor, Ct......Sunday, Feb. 19th
O. D. Woodruff.

Guilford, Conn......Sabbath, Feb. 12th
Waterbury, Ct......Sabbath, Feb. 26th
G. L. Teeple.

Ashburnham Depot, Mass......Sunday, Feb. 19th
H. M. Bryant.

Carlton, Mass......Sunday, Feb. 19th
Will some one meet me at the Oxford Depot, forenoon train from Worcester, Friday, Feb. 17th?
North Scituate, R. I. (with Bro. Kellaway) Sunday, Feb. 26th.
E. Cotton.

Putnam, Ct......Sabbath, Feb. 12th
Webster, Mass......Sabbath, Feb. 19th
Woodstock Valley, Ct......Sabbath, Feb. 26th
P. S. Butler.

Great Falls, N. H......Sunday, Feb. 12th
Dover, N. H......Sunday, Feb. 19th
S. C. Hancock.

Porter Village, Me......Sabbath, Feb. 12th
Mark Stevens.

Hebron, Me. (Sodom school-house) Sunday, Feb. 12th
Lewiston, Me......Sunday, Feb. 19th
Jared Whitman.

Salisbury, N. H......evening, Feb. 8th and over the following Sabbath. S. S. Mooney.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by Allen Damon.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

Springfield, Mass.
S. S. Brewer......Sunday, Feb. 12th
Geo. W. Brown......Sunday, Feb. 19th
Wm. N. Pile......Sundays, Feb. 26th and March 5th
S. S. Brewer......Sunday, March 9th

Worcester, Mass.
R. K. Stark......Sunday, Feb. 12th
A. Simpson......Sunday, Feb. 19th
J. S. White......Sunday, Feb. 26th
S. S. Brewer......Sunday, March 5th
J. Couch......Sunday, March 12th

Lowell, Mass.
W. H. Mitchell......Sundays, Feb. 19th and 26th
J. Couch......Sunday, March 5th
C. Cunningham......Sunday, March 12th
W. H. Mitchell......Sundays, March 19th and 26th

Lawrence, Mass.
H. Pratt......Sunday, Feb. 12th
O. Goodrich......Sunday, Feb. 19th
M. Batchelor......Sunday, Feb. 26th

Concord, N. H. (Centre Street.)
John G. Hook......Sunday, Feb. 19th

Concord, N. H., (at the Bethel.)
E. S. Moulton......Sunday, Feb. 12th
T. W. Piper......Sunday, Feb. 19th
Wm. Stuart......Sundays, March 12th and 19th

Loudon Ridge, N. H.
Joseph Harvey......Sunday, Feb. 26th

Manchester, N. H.
W. H. Mitchell......Sunday, Feb. 12th
M. Batchelor......Sunday, Feb. 19th
Wm. Stuart......Sundays, March 26th and April 2d

Winsted, Ct.
H. H. Dickinson......Sunday, Feb. 12th
Mrs. M. L. Durand......Sunday, Feb. 26th

New Britain, Ct.
M. L. Durand......Sunday, Feb. 12th
A. M. Higgins......Sunday, Feb. 19th

Bristol, Ct.
A. M. Higgins......Sunday, Feb. 12th
Seth Woodruff......Sunday, Feb. 19th

Waterbury, Ct.
Wm. J. Ripley......Sunday, Feb. 12th
A. Elliot......Sunday, Feb. 19th
G. L. Teeple......Sunday, Feb. 26th

New Haven, Ct.
Anna E. Smith......Sunday, Feb. 12th
evenings through the week, and over Sun., the 19th
B. Hitchcock......Sunday, Feb. 26th

Putnam, Ct.
P. S. Butler......Sabbath, Feb. 12th
Mrs. L. M. Stoddard......Sabbath, Feb. 19th

Southington, Ct.
B. Hitchcock......Sunday, Feb. 12th

South Elliot, Me.
W. M. Harmon......Sunday, Feb. 12th

Portland, Me.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
B. S. Emery......Sundays, Feb. 12th and 26th

Biddeford, Me.
B. S. Emery......Sunday, Feb. 19th
J. W. White......Sunday, Feb. 26th
C. H. Leverton......Sunday, March 5th
C. H. Sweet......Sundays, April 2d and 9th

Portland, Me. (Union Hall.)
S. K. Taylor......Sunday, Feb. 12th
A. Ross......Sundays, Feb. 19th and 26th
C. W. Kimball......March 5th

Portsmouth, N. H......Sunday, Feb. 26th
Goffstown, N. H......Sunday, March 5th
A. Simpson.

Vernon, Vt......Sabbath, Feb. 26th
Springfield, Mass......evenings, Feb. 28th and March 1st
Worcester, Mass......evenings, March 2d and 3d
Lowell, Mass......evenings, March 7th and 8th
Lawrence, Mass......evenings, March 9th and 10th
Manchester, N. H......Sunday, March 12th
Concord, N. H. (Centre Street Church) evenings, March 14th and 15th.
Portsmouth, N. H......evenings, March 16th and 17th
Dover, N. H......Sunday, March 19th
Savoy, Mass. (New Chapel)......Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass. Z. D. Baird.

Campton Village, N. H......evening, Feb. 7th
West Plymouth, N. H. (where Bro. Nelson may appoint) evening, Feb. 18th, and over Sunday.
Warren Village, N. H......evening, Feb. 21st
Warren Summit, N. H......evening, Feb. 22d
North Haverhill, N. H. (Brick Church) eve., Feb. 23d
Haverhill Center, N. H......evening, Feb. 24th
North Benton, N. H......Feb. 25th, and over Sunday
Swift Water, N. H......evening, Feb. 27th
West Groton, Vt. (Ricker school-house) eve., March 1st, and onward as the Lord may direct.
John H. Evans.

Rochester, N. H. (Gonic Chapel) Sabbath, Feb. 26th.
S. Varney.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* Plain Letters.

☞ P. A. SMITH—Subscriber received. Have sent Crisis.

☞ P. W. HOUGH—Yes. Send the $2 00.

☞ C. GOUD—Received an I credited.

☞ N. H. REED—The Order on Hall & Co. was paid.

☞ A. B. DOTY—Your paper is paid to April 19th.

☞ ALLEN DAMON'S address is Lisbon, N. H.

☞ WM. H. SHAW'S address is Piermont, N. H.

☞ E. OWEN'S address is Portsmouth, N. H.

☞ P. S. W. DEYO'S address is Charles City, Floyd Co., Iowa.

Letters Received.

G Jameson, W A Fenn, T Marrow, I Davis, T E Lang, Jr., J H Bullard, E T Durand, O D Snow, R Hatch, C S Hall, J L Knapp, F W Hough, J F Sykes, D D Lathrop, F Schollinger, J W Taylor, A Damon, C. A. G., F A Baker, C E Marshall, M R Steele, H S Mitchell, H H Arnold, L C McKinstry, D F Newton, M L Turner, S B Bliss, F H Burbank, C S Hall, L H Rowe, C C Ramsay, W Hobbs, G L Teeple, L B Weaver, A M Willis, P S W Deyo, E. J. G., P A Creasy, J D Jones.

Cash Receipts for Books and Tracts.

J. Couch (for N.H. Conf.) $25.00, J V Himes $20 00, S R Lawrence 25c, N L Barber 35c, H Davis $2.00, H D Reed $3 00, D R Moore $1.00, R E Snow 25c, W I Mann $2.50, C W Terry $1.50, B Perham 27c, C S Hall $2.00, A J Mayhew $4.30, A Thatcher $8 50, B Burlingame $1.63, J Ward 75c, E L Bulman 35c, J H Paine $3.70, E Barrows 50c, J H Brown 50c, J E Lynch 50c, J H Nickerson $1.10, L Rawson 25c, Mrs. E S Hocker $2.50, J. F. Sykes 25c, J. M. Treadwell $1.50, L B Cummings $1.10, J Barnes 50c, Thomas Smith $11.00, W F Fahnestock 30c, M H Brown 25c, A Veeder $10.00, N. D. McMurphy 85c, F D Fifield 35c, A Damon $9.00, S J Buswell 50c, S J Bushnell 75c, J A Frederick $1.00, O B Town 25c, S D Edes $1 50, A Kelsey $2 00, M Libby $5 00, W E Brown $1.50, R Oxman $1 50, J Earl $6 90, N H Reed $4 00, E M Davis $2.00, G E Talbot 35c, T Fitzsimmons $5 50, W H Ford $1.50, J Thorp $1.25, A J Hunt 30c, J M Judson $2.30, E H Mann 50c, E Urch $5 25, W H Simmons 25c, C B Colton $1.00, P J Smith 30c, J H Bullard $1.00, M B Nutter 50c, N W Hammond 50c, J Bickford $9.00.

Notices.

New York Adv. Chris. Conference.

The Lord willing, this conference will hold its next and last quarterly session, for the conference year, with the church in Brockport, N. Y., commencing Thursday evening, March 2nd, and continuing over Sunday. Brockport—seventeen miles west of Rochester, on the N. Y. C. R. R.—is easy of access, and it is hoped a large delegation will be out. Let all churches interested attend immediately to the *quarterly collection* and the *appointment of delegates*, that all may be properly represented, the business done decently and in order, a good meeting be enjoyed, and the blessed cause of our dear Master be advanced. Some who attended the last conference said they hoped never to miss another. Let all the delegates secure certificates, pray earnestly for the success of the meeting, and come in the spirit of Jesus.

B. P. Stevens, Pres.
Wm. E. Brown, Sec'y.

Times, please copy.

Dedication and Conference.

The Brick Chapel in Vienna (Sevey's Corner), Me., will be dedicated Feb. 16th, at one o'clock P. M., meetings to continue over Sunday. Brethren and sisters are invited to come and unite in laboring for the advancement of the cause of Jesus. Preaching Brn. will make arrangements to attend this meeting. Provision will be made for all. Brn. will call on H. B. Sevey, H. C. Clifford, S. W. Carr. For the Brn., H. B. Sevey.

Conference.

The second quarterly session of the N. H. Conference will be held, the Lord will, with the church at Hampton, N. H., commencing Thursday evening, Feb. 9th, to hold over the Sabbath. It is hoped that all who can, especially our preaching brethren, will come up to the feast, to labor for the Lord, and the salvation of the perishing. Let prayer be offered, that God may greatly bless.

T. W. Piper, }
A. W. Sibley, } Committee.
C. H. Fletcher. }

Notice.

We will commence a series of meetings at So. Troy, Vt., Thursday, Feb. 9th, to hold evenings through the week, over the following Sabbath, and as much longer as the interest may demand. Come, brethren, to this meeting. Troy needs help. May God bless the effort.

J. A. Cleaveland.

Notice.

The second quarterly meeting of the Woman's Christian Association will be held in Goffstown, N. H., commencing Wednesday evening, March 8th, 1871. A full attendance is desired and expected.

E. S. Jennings, President.
R. E. Childs, Secretary.

Notice.

Providence permitting, I shall hold a discussion at West Hoosick, N. Y., Wednesday evening, March 1st (and onward as duty may require,) with Eld. Parker, of Buskirk's Bridge, N. Y., (a Unitarian) upon the following question: "Resolved, that man is wholly mortal, body, mind, and soul." I affirm. He denies. Brethren, pray for us.

Jacob Wilbur.

Ordination.

By request of the Floyd church, and vote of the special conference held at New Hartford, Iowa, Dec. 29th, Bro. Alonzo Raymond was set apart for the work of the gospel ministry, Jan. 1st, by prayer, and the laying on of hands in the following order: Pledge, prayer, and laying on of hands, charge, and the right hand of fellowship, by Elds. C. C. Ramsay, and Peter S. W. Deyo.

Notice.

Elder George A. Brown has accepted an invitation from the Advent church in this city to become their pastor. James G. Harding, Clerk of the Church in New Bedford.

Notice.

A portion of the Second Advent church and Society in Lewiston, Me., have removed from their former place of worship, to No. 5½ Central Block, Main St. Meetings are continued in the Hall on Bates St. as usual. L. H. Rowe.

Notice.

A protracted meeting will be held at Epsom Mountain school-house, N. H., commencing Saturday evening, Feb. 18th, and continue over the Sabbath, and onward as the Lord may direct. Elds. John Parsons, and Charles R. Parsons, will be present to preach the word. All are cordially invited to attend. Come praying that the Lord may bless. For the Brn., C. R. Parsons.

Notice.

Brn. of N. Y. State:—My health will not permit me to canvass the territory assigned me (as one of the committee on circuit preaching), in time to report at our next quarterly conference. Brn. who have written me on this matter will regard the enterprise deferred for the present.

Wm. A. Fenn.

Conference.

There will be a conference in Hartford, Me. (Stetson school-house), commencing Friday evening, Feb. 17th, and continue over the following Sabbath. In behalf of the church.

E. M. Haggett.

Notice.

Will not some one of our preaching brethren come here and preach? Will not some one answer this notice? We have had no meetings here

A FRIEND THAT'S EVER NEAR.

Though the days are dark with trouble,
And thy heart is filled with fear,
There is One who sees thee ever,
And will hold thee near and dear.
Cheerful hearts and smiling faces
Which make thee happy here,
Thy [illegible] to happy,
But sometimes the clouds appear.
Cho.—There's a friend that's ever near, never fear,
He is ever near, never, never fear.

All thy prospects will seem brighter,
When the shadow leaves the heart,
And the steps of time beat lighter,
When the glowing clouds depart;
Many days have dawned serenely,
While the birds sang with delight,
But the skies were dark and gloomy
Ere the sun had reached its height.

Soon will dawn a brighter morning,
On a blessed, tranquil shore;
Sighs will then give place to singing,
Tears to bliss, forevermore.
Thou shalt see a world of glory,
And eternal joy and bliss;
Let not, then, thy soul be moaning
O'er the woes and cares of this.

—*Selected by* G. S. L.

For the World's Crisis.

FRANCE, THE PROTECTORATE OF THE MAN OF SIN.

The past history of our world is marked with events that have to the eye of faith been noted as the fulfillment of the predictions of holy seers and prophets. The sudden overturning and destruction of the Napoleonic dynasty, and what has followed, and is now transpiring, has astonished the human race. France has been guilty of cruelties upon the helpless Protestants in past ages, for which, as a nation, it has not manifested the least concern. Roman Catholicism has been her national religion. For her national crimes she is now doubtless suffering national judgments from the Almighty.

An eminent English writer, in a work written in 1795, has said:—

"There is no nation existing which, first and last, has produced such a number of faithful witnesses against papal corruptions and tyrannies as France. No people have so long a list of martyrs and confessors to show, as the Protestants of that country; and there is no royal family in Europe which has shed in the support of popery half the blood which the Capets have shed. Who deluged the earth with the blood of the Waldenses and Albigenses, that inhabited the southern parts of France, and bore testimony against the corruptions and usurpations of Rome? The cruel kings of France slew above a million of them. Who set on foot and headed the executioners of the massacre of Bartholomew, which lasted seven days, and in which, some say, near fifty thousand Protestants were murdered in Paris, and twenty-five thousand more in the provinces? The royal monsters of France. A massacre this, in which neither age nor sex, nor even women with child were spared; for the butchers had received orders to slaughter all, even babes at the breast, if they belonged to Protestants. The king himself stood at the windows of his palace, endeavoring to shoot those who fled, and crying to their pursuers, "Kill 'em! Kill 'em!" For this massacre public rejoicings were made at Rome, and in other Catholic countries."

In Paris *five thousand* helpless victims perished. "The parliament publicly eulogized the king's wisdom." The king sent a special messenger to the pope to announce to him the joyful intelligence of the extirpation of the Protestants, and to tell him that "the Seine flowed on more majestically after receiving the dead bodies of heretics." Nothing could exceed the joy with which the news was received at Rome. The pope and cardinals went in procession to the church of St. Louis, to return solemn thanks to God (horrible impiety!) for the extirpation of the heretics. *Te Deum* was sung, and the firing of cannon announced the welcome news to the neighborhood around. The pope's legate in France felicitated his most christian majesty in the pontiff's name, and praised the exploit, so long meditated and so happily executed, for the good of religion."—*Dr. Dowling's Hist. of Romanism.*

The following interesting article is taken from *Harper's Magazine.*

THE ST. BARTHOLOMEW MASSACRE.

The clock of the church of German l' Auxerrois sounded over silent Paris. Its ominous peal awoke an awful clamor, such as the earth had never witnessed before. A clang of bells responded from every tower and belfry, the adherents of the Pope seized their arms, rushed to the houses of the Huguenots, and murdered every inmate, from the sleeping infant to the gray-haired grandsire and the helpless maid. The city had been suddenly illuminated, and from every Catholic house the blaze of torches lighted up the labor of death. Beneath their waves were seen women unsexed, and children endowed with an unnatural malice, torturing and trampling with strange malignity the dying and the dead. It is impossible, indeed, to narrate the details of this awful event, over which Catholic [illegible] and priests rejoiced, and for which the infallible pope at Rome gave public thanks to God.

Within the palace of the Louvre itself, where a few days before every saloon had rung with festivity, and where mask and dance and throngs of gallant knights and maidens had greeted the nuptials of Henry and Marguerite, now echoed the groans of the dying Huguenots, and the shrieks of the terrified queen. In the evening Marguerite had been driven by her enraged mother from her presence and from the arms of her sister Claude, who would have detained her, and was forced to go trembling to the apartment of her husband, lest her absence might excite suspicion. She lay awake all night, filled with a sense of impending danger; she pretends that she knew nothing of the approaching event. Henry's rooms were filled with his companions in arms, who passed the night in uttering vain threats against the Guises, and planning projects of revenge. Towards morning they all went out in company with the king; and Marguerite, weary with watching, sank into a brief slumber. She was aroused by a loud cry without of "Navarre! Navarre!" and a knocking at the door. It was thrown open, a man wounded and bleeding, pursued by four soldiers, rushed into the room, and threw his arms around the queen. He clung to her, begged for life. She screamed in her terror; the captain of the guard came in and drove off the soldiers, and the wounded Huguenot was allowed to hide himself in her closet. Marguerite fled hastily across the halls of the Louvre to her sister's room, and, as she passed amidst the scene that had so lately rung with the masks and revels of her wedding night, she saw another Huguenot pierced by the spear of his pursuer, and heard the clamor of his general massacre. Faint and trembling, she went to her mother and the king, threw herself at their feet, and begged the lives of two of her husband's retainers.

Meantime, when Henry of Navarre had left his room in the morning, he had been arrested and carried to the king's chamber; but of the throng of Huguenots who had attended him in the night only a few escaped. Each man as he passed out in the court, between two lines of Swiss guards, was stabbed without mercy. Two hundred of the noblest and purest reformers of France lay piled in a huge heap before the windows of the Louvre; Charles IX., Catherine, and her infamous train of maids of honor, inspected and derided them as they lay dead. All through that fearful Sabbath day, the feast of St. Bartholomew, and for two succeeding days, the murders went on; the whole city was in arms; every hat or cap was marked with a white cross, and every Catholic was converted into an assassin. Charles, a raging lunatic, rode through the streets laughing and jesting over the fallen; the streets were filled with corpses; the Seine was turned to blood; many Catholics grew rich by the plunder of the Huguenots; and it was believed that the king and his brother, Anjou, shared the spoils of opulent merchants and skilful goldsmiths. The Papal nuncio, Salviati, overjoyed at the spectacle, wrote to the Pope that nothing was to be seen in the streets but white crosses, producing a fine effect; he did not see the heaps of dead, nor the scenes of inexplicable crime. Charles IX. shot at the flying Huguenots from his bedroom window. The rage of the murderers was chiefly turned against women and infants. One man threw two little children into the Seine from a basket; another infant was dragged through the streets by a cord tied around its neck, by a throng of Catholic children; a babe smiled in the face of the man who had seized it, and played with its beard, but the monster stabbed the child, and, with an oath, threw it into the Seine.

For three days the massacre continued with excessive atrocities; a month later Huguenots were still being murdered in Paris. It is computed that several thousand persons perished in that city alone. In every part of the kingdom by order of the king, an effort was made to exterminate the Huguenots; and Lyons, Orleans, Bordeaux, and all the provincial towns ran with blood. Four thousand reformers are said to have been killed in Lyons. At Bordeaux, Auger, the most eloquent of the Jesuit preachers, employed all his powers in urging on the work of slaughter. "Who," he cried "executed the divine judgments at Paris? The angel of the Lord. And who will execute them in Bordeaux? The angel of the Lord, however man may try to resist him!" The number of the slain throughout France has been variously estimated at from ten to one hundred thousand. History has no parallel to offer to this religious massacre, even in its most barbarous periods.

Louis Napoleon, one short year since, was the ostensible protector of the "man of sin," and now we behold them both at this hour the imbecile relics of a barbarous age. Rome, the papal paradise, wrested from the mitred blasphemers, and France reeking with blood, and large portions of her cities, towns and villages smouldering in ruins, and her perjured emperor in captivity.

This is a day of wonders. Truly we are on the eve of the predicted consummation that holy men have foretold. Prepare, keep in readiness, watch, pray, and expect the redemption of the church to be consummated at an early day. Chronology and prophecy are rapidly becoming exhausted.

S. S. BREWER.

For the World's Crisis.

"NATHANIEL: THE ISRAELITE INDEED."

Some readers of the *Crisis*, I think, will recognize under this name an old friend, who visits them once a month, and being "a scribe well instructed in the things of the kingdom of heaven, brings out of his treasury things new and old." To those not acquainted with "Nathaniel," I would thus introduce him.

The editor of "Nathaniel," Bro. G. R. Lederer, is a venerable Hungarian Jew, educated as a Rabbi, well read in the Hebrew Scriptures. Many years since, the Lord Jesus opened his eyes, filled his heart with love, and made him a missionary of the cross, under the care of the Free Scotch church, to Jews and Gentiles in Hungary. After several years of abundant labor there, the opposition of the Jesuits, who then ruled the Austrian empire, induced him to remove to a free country; and he has been employed, for more than thirteen years, as one of the missionaries of the New York City Mission. Seeking the welfare of all, both Jews and Gentiles, he is peculiarly fitted, by birth and education, for mission work among the Jews. For their benefit especially, he edits "Nathaniel," a monthly of twenty-four pages, which is distributed gratuitously to many Jews, and is gladly read by them. It gives them important intelligence of their brethren abroad, while it points them to "Him of whom Moses and the prophets did write," even Jesus of Nazareth, as their and our Redeemer.

As "Nathaniel" is the *only American* publication of its class, and ably maintains Advent truth, it should be well sustained by those who are looking for the speedy return of Jesus, the King of the Jews. Bible students will often find in its pages valuable expositions of Scripture texts not well understood by readers ignorant of the Hebrew language and customs. It should be read by every Jew in the land.

Brethren, salvation is of the Jews. Remember that we owe to them the precious Bible. Read Romans 9, 10, 11. See Paul's earnest desire and prayer for their salvation.

All "Israel" shall yet be saved, when the Deliverer shall come out of Zion. Meantime, there is a remnant according to the election of grace. Seek out the "wandering" Jews. Subscribe liberally for "Nathaniel," and let him preach the gospel to his own. I could tell of many Hebrews converted to Christ by this simple means, some of whom are now ordained preachers.

"Nathaniel" is published by Bro. G. R. Lederer, 275 East Tenth St., New York. Price, $1 a year in advance.

M. R. STEELE.

For the World's Crisis.

DUTY OF PREACHERS.

Those that can do nothing but preach, are poor sticks in the building. Preachers ought to have some tact for some kind of business, to fill up their odd hours. No man can have a healthy brain who sits by a hot stove, studying or writing, and takes no bodily exercise. Such productions will generally give more light by burning, than by reading them.

Paul exercised, traveling, and sewing on tents; Peter, by fishing; Luke, doctoring. All these earned a part of their living, and, no doubt, felt the better for it. A wise man has said, A man who can do nothing but preach, God never set at it.

Advent preachers mostly belong to that class of men that (O, I forgot—the women too) are called out from farms and workshops, and can get something to do to help support themselves, and not hang like a dead weight on the church. Why should such whine about a support? It is true that some in the church never will do their duty in supporting the cause, and you cannot make them, any more than you can make a dead man pray; and whipping the whole church, is like whipping a whole team because you have one or two lazy mules harnessed in. Such a course only overworks the free ones. Let the preachers work and care what that lazy member ought to have paid, and God will charge it over to his account, and give you credit. Some can do one thing, and some another; and there will be benefit accruing to somebody.

We are to work for others, if we do not need it. I cannot fill teeth, nor perform a cute case of surgery; but I can work at water-wheels, and in mills that grind your grain, and saw your timber.

And I wish to say here, I have been impressed for six or eight weeks to get up a cheap water-wheel for any wishing one to carry on their business while time continues; to use them for less than one half the common price for the same class of wheels. The simplicity of arrangement reduces the price without diminishing the power. I will let, or will assist any one to have the advantage of the discovery, gratis, by coming to me and seeing one now running in the Lamb Knitting machine shop at Chicopee Falls, Mass. Any common mechanic can make one after he sees the principle and the wheel work. I mean it shall benefit others, having refused to take out a patent, as I consider time so short. All kinds of wheels are so expensive that many have not the means to try one. This you can build yourself, all of wood, or iron, to go under any head, from four to twenty feet, and produce from three to fifty horse power, according to head of water and size of wheel. I know it works well, and may be the thing for many. I will assist any by way of instruction who wish to call and see it work. I can help others in this, my way, and do some good to those who want one.

H. MUNGER.

TIME OF THE WORLD'S CONVERSION GIVEN.

We clip the following note from *Zion's Herald* of Dec. 8th, 1870. W. H.

"MILLENNIUM FIGURES DON'T LIE."—Rev. Dr. Brunson, of Wisconsin, who in his pioneer work fought the wolves on its prairies, as Paul fought beasts as Ephesus, is out in the last *Northwestern* with a jubilant bit of mathematics and faith, under the above title. Hear him, all ye croakers, and add to your new knowledge, new faith and courage. The *Old and New* should put it into its table of Progress.

"It is calculated by many, from prophecy, that the A. D. 2000 will usher in the Millennium of the Church. Others doubt the possibility of the conversion of our present wicked world by that time, if ever. But as figures don't lie, there is hope of such an event, as the following shows:

'In the latter end of the year 1739,' say '40, the first class of Methodists was organized by Mr. Wesley, consisting of 'eight or ten persons.' In 1870, one hundred and thirty years later, there appears to be over three and a half millions of Methodists in the world. Now if ten becomes three and a half millions in one hundred and thirty years, what will three and a half millions become in the same length of time? The answer is, one trillion two hundred and twenty-five billions; or one hundred times more than the present inhabitants of the world, allowing that to be one billion two hundred thousand million; so that, at the same ratio of increase as in the past, the Methodists alone, under God, will save one hundred times as many as now inhabit the earth. We may not look for the same ratio of increase in the future as in the past; but why not? We have not a tithe of the opposition we had a century ago, while we have a hundred-fold more facilities of progress."

Though "figures don't lie," it is possible to lie about figures, even by leaving half of the truth untold. Dr. Brunson tells us that in "one hundred and thirty years," the Methodists have increased from ten members to "three and a half millions," and thinks that at this rate, they can convert the whole world by A. D. 2000. But in spite of Dr. Brunson's figures that "don't lie," there are more people in the world to-day that *do not belong to the Methodist church*, than there were one hundred and thirty years ago, for the population of the world has increased more rapidly than Methodists have made converts, and they have fallen far short of converting even the overplus. Who does not know that "three and a half millions" comes far short of giving the increase of the world's population for "one hundred and thirty years?" Not till a time is reached when Methodists can see as *few non-Methodists* in the world as when they *commenced*, "one hundred and thirty years ago," need they make figures. When they have converted the *overplus* of population, which they have made but a small beginning on, they will still have as large a world to convert *as when they commenced*, "one hundred and thirty years ago." Christ will come, and find the world as it was in the days of Noe—*unconverted.*

For the World's Crisis.

WHOSE BUSINESS IS IT?—No. 1.

We often hear the above question put by those who use tobacco to those who preach, write, or speak of the habit as an improper one. While we do not purpose to give a direct reply to the question, and thus be charged with meddling with other men's matters, yet we wish to ask tobacco-users a few questions for their prayerful consideration.

We find many professedly christian men and women, who are poor, and often destitute, and can scarcely get the means of subsistence; they owe the grocer, the dry goods dealer, the farmer, and mechanic, and cannot pay them, yet they get means to buy a little or much tobacco. Whose business is it?

We find those who are too poor to provide themselves and families food, clothing, and shelter. They become "subjects of charity," and others give, give, give, to keep them alive and "off the town," and they find means to buy tobacco. Whose business is it?

We find those who are not able to do much, if any thing, to support the ministry of the word of life, to gather souls to Christ; they want souls saved; want the gospel preached; like to hear it; but they want tobacco more, and find money to buy it. Whose business is it?

We find those who are too poor to buy tracts to scatter among their neighbors, to teach them important truths they want them to know, and which they should know; they will gladly accept a package of the preacher or mission to give away; but they find money to buy tobacco. Whose business is it?

We find those who are too poor to buy books, or take a christian family paper, to give them the instruction they need and very much want, but they cannot raise the money; yet they find money to buy tobacco. Whose business is it?

We find those who take good religious papers, read them, like them, and feel as though they cannot do without them, but they are poor, and money with them is scarce; they owe for one, two, three, or four years, and cannot pay; yet they can and do pay for tobacco. Whose business is it?

We find those who are too poor to promise to pay for a religious paper, but want and need one; will ask to have it "free," as there are those who give money to furnish the poor with free papers. So they get the paper free, but they pay five, ten, or even twenty dollars a year for tobacco. Whose business is it?

We find many who give from one to five dollars a year to ministers who travel and preach all they possibly can, in cold and heat, rain and snow, in poverty and care, and then work to earn a large share of their family's support, while those who use tobacco pay ten, fifteen, up to thirty dollars per year, for that weed. Whose business is it?

I. C. WELLCOME.

For the World's Crisis.

LETTER FROM SAN FRANCISCO.

TO THE CRISIS:—That which I have specially hoped for during these many years has come to pass. The truth in regard to the nature and destiny of man has been preached and publicly discussed in this city. All the papers of the city have referred to the debate, and several of them have given fair synopses of the arguments adduced. It is now understood among all intelligent people on this Coast, that there are many christians who maintain that man is by nature mortal; that he is unconscious in death; that the righteous only have eternal life given unto them.

If there is nothing more than the heralding of the truth this whole year, there is immense gain. For more and more shall the challenge rise in conversations and meditations, and the seed sown will bear great fruit by and by. It cannot be otherwise. Popular theology is a lullaby theology: the ministers are not to be charged with the fault of complacency and coldness on the part of their parishioners;—only so far as they wittingly subscribe to the false doctrine of immortal-soulism. Tell men that they have got immortal souls, and in nine cases out of ten, they will pleasingly reason themselves into Restorationists. They *cannot* really believe a merciful God will torment in hell-fire forever. They do not so believe. But the truth as to our destiny destroys the hope of the Universalist and Restorationist, unless theirs be the hope of the righteous. It is a *terribly searching truth.* Will you have life or death? Choose! Reason does not stand aghast at the alternative. Reason says, The law is just. O, thank God, this truth has been boldly, ably preached in this city. I feared I should not live to see the day of proclamation, but I have.

To-morrow night and the next, Monday night, Elder Grant will continue his discussion with Mr. Loveland. It is expected that during this or the coming week arrangements will be made for the delivery of a series of lectures on Prophecy in one of the large halls of the city. There are thousands who have not been able to attend the meetings at the Minna St. church, on account of lack of room there, who are anxious to hear the "Advent Elder."

Those who wish to see a church fully "set up" here before the Elder leaves the city know that it is proper and of first advantage to secure a commodious place for the next course on the prophecies. And then if there was an appointed depot in the city where the Second Advent weeklies, monthlies, and quarterlies, and the books and tracts of the church, could be obtained, a very widespread and abiding impression would be made.

Now I am getting stronger in my wishes and hope. *Now*, I expect to live to see the time when the bravest "orthodox" clergyman in this city cannot get up before his congregation and tell them that they are all "immortal," without manifesting a consciousness of the fact that the majority of the people he is addressing are mentally exclaiming and protesting—"That is the old devil's lie; and you ought to be both afraid and ashamed to repeat it." It is amazing with what art Satan has managed to make this falsehood appear as one of the foundation corner-stones of orthodox Christianity. Let the people see the truth on the life and death question, and a hundred sectarian walls will crumble into the dust. It is a fearful error. C.

Jan. 22nd, 1871.

For the World's Crisis.

THE HOME SCHOOL; OR, WINTER EVENINGS AT HOME.

"Of all the spots that heaven has bless'd,
The dearest place is home;
'Tis there the fond heart loves to rest,
And never loves to roam:
Whilst love plays round the smiling hearth,
'Tis heaven's own bliss enjoyed on earth."

We have not been accustomed to put sufficient value upon home as a school of education, or to avail ourselves of half its privileges. Friends, little and big, is not home the pleasantest spot on earth? If it is not, where lies the fault? Have you not something to do with the matter? Set yourselves at once about the work of making it so. Be you father or mother, son or daughter, brother or sister, you are responsible in greater or less degree for the character and influence of home.

The fireside is a seminary of infinite importance. It is important because it is universal, and because the education it bestows being woven with the woof of childhood, gives form and color to the whole texture of life.

"Summer is gone; the fair young flowers
Have faded in their bloom,
And the music of the fairy bowers
Is hushed 'mid winter's gloom.
Our summer life hath its winter too,
And, 'mid its waning bloom,
We wait that spring, whose fadeless hue
E'er glows beyond the tomb."

Little readers, have you a home—pleasant, peaceful, happy? Oh! what a blessing. Do you realize it—are you thankful for it? Multitudes of little folks have no place they can call home. Others, again, have a place of turmoil and wretchedness, poverty and ruin. But a home that is a home in very deed is a heaven on earth, a little paradise. Was there ever a word that fell more delightfully on the ear than "Home, sweet home?"

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home."

There is a magic power connected with the name of home that floods the mind with sad or pleasing thoughts, and thrills the soul with inexpressible emotions. How numerous the objects of interest around which the mind clusters. Every countenance—father, mother, husband, wife, brothers, sisters, and children; every room, picture, piece of furniture; together with all the surroundings—the gardens, walks, meadows, fields, and pastures; the great rock, the mountain, the hill, and the murmuring stream, the cooling spring and old well with its wooden bucket, the stately elm and grand oak; and there is the orchard, too, with its choice trees of peach, pear, cherry, apple, and plum.

"What thronging memories come!
[illegible]
[illegible]"

No spot on earth has charms like those of home. [illegible] to our necessities, our physical wants may be cared for; but still the heart longs for the sympathies of home. Spend your evening hours at home, boys. You may make them among the most agreeable and profitable of your lives, and when vicious companions should tempt you away, remember that God has said, "If sinners entice thee, consent thou not."

"Though others may seek far and wide
To gain but a moment of bliss,
Ah, who would be longing to roam,
When taught by the joy tasted here?"

The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family. "Let them learn first," says the apostle, "to show piety at home."

But all these objects of fascination are changing. Parents, husbands, wives, brothers, sisters, and children die. Happy homes are broken up. Those who enjoy the solace of home to-day, may be tossed upon life's surging billows to-morrow, pilgrims and strangers, without friends or a home, sad, lonely, and dejected. Happy for such if they possess an unshaken evidence of their acceptance with Christ, that he has gone to prepare a mansion for them in glory.—D. F. NEWTON, *Author of "Apples of Gold."*

Gems.

Thy helper is the Lord of all,
He marks thy lightest sigh;
A thousand means, at his high call,
For thy defence are nigh:
Safe in his care,
No storm shall bear
One hair from off thy head,
Though nature quails in dread.

— There are eyes that need only to look up, to touch every chord of a breast choked by the stifling atmosphere of stiff and stagnant society, and to call forth tones which might become the accompanying music of a life.

— We have no reason to believe our religion of the Bible, if it be palatable to the taste of carnal minds.

— When the pulpit lamp is surrounded by a reflecting church, the minister is successful.

— Paul fed babes with milk; some give babes meat; yea, and even the bones of controversy.

— It is the hardest thing to feign love where it is not, or hide it where it is; but it is easier counterfeited than concealed.

We live not to rust out,
Slothful by standing aloof from the strife.
A thousand times better,
More noble to wear out,
Battered and burned in the hot forge of life.

— There is no real use in riches, except it be in the distribution; the rest is but conceit.

He that loveth little, prayeth little; he that loveth much, prayeth much.

— Every sin has a Satan in it, and robs the soul of its beauty. Every sin hath a robbery in it. It is an endeavor to carry away some one or other of the crown jewels of heaven.

— To converse well is to acquire that delicate morality of the heart which leads on the one hand to kindness, and on the other to good taste in life, literature and art.

— It will always be far more honorable to be mistaken in any of our fellow-creatures than to be suspicious of them.

— The memory of good actions is the star-light of the soul.

"Himself hath done it": He, who's searched me through,
Sees how I cleave to earth's ensnaring ties,
And so he breaks each reed on which my soul
Too much for joy and happiness relies.

For the World's Crisis.

SOUTHERN NEW YORK AND NORTHERN PENN.

Brn. and Srs.:—Inasmuch as there are several ministers and churches in Southern New York and Northern Pennsylvania, who feel themselves too much isolated from the "New York State Advent Christian Conference," to become associated with it, we propose to organize a new conference for the accommodation of all such, and as many more as feel disposed to join with us in the work. We believe that what is done must be done quickly; and as we are convinced that such organizations have a tendency to promote the cause of Christ, and are instrumental in doing much good every way, we believe it is the duty of every child of God to engage at once. We therefore call for a correspondence *at once* from all interested.

1. We want to hear from every *minister* within said district.

2. We want to hear from every *church* that feels interested in such a project, and know just how strong you are, and what are your wants and needs.

3. We want to hear from every *isolated* brother or sister. Let us know where you are, what you are doing, and what you want to do. Whether there is any chance for holding meetings in your vicinity, any prospects of doing good, and whether you want it done.

4. We want to hear from all *immediately*, that we may know just how to act, what to depend on, and how many are interested, that we may make the necessary arrangements for such an organization. You can address—Eld. A. H. Briggs, Spring Mills, Allegheny Co., N. Y.; Eld. E. H. Eggleston, West Bingham, Potter Co., Pa.; or Eld. J. W. Taylor, Stephen's Mills, Steuben Co., N. Y.

We desire to make the arrangements necessary as soon as possible, so that if everything is favorable, we can have our first meeting some time in June next. J. W. TAYLOR.

LETTER FROM BRO. J. W. THOMAS.

BRO. GRANT:—Through the great mercy of our heavenly Father I have been permitted to return to my family in safety. Two weeks ago, when I was suddenly prostrated with hemorrhage, it seemed as if I must fall a victim to death, among the northern hills of Vermont, but I looked to Jesus for help, and others besought his mercy in my behalf, and I believe he heard prayer. Praise his name forever! I will adore and exalt him for sparing me thus far. Still I need his aid, and the guidance of his Spirit, that I may pursue the right course, and adopt the proper means in order to recover health. I suppose it will be necessary for me to suspend preaching for a while, although I am very reluctant to do it; for I love the work, and my spirit is stirred within me when I see the harvest so abundant, and the laborers so few. I cannot bear the thought of being idle. I must do something, not only to provide for my family, but to save souls and help prepare a people for the soon coming kingdom. If it can please the Lord to restore me fully so that I can preach, I feel as if I would be more faithful and zealous than ever before; yet if it is for the best that I should remain in the furnace awhile, I'll endeavor to say—"Not my will, but thine, oh Lord, be done." The promise is that "all things work together for good to them who love the Lord." I only want the evidence to be more bright and unmistakable from day to day, that his love is shed abroad in my heart by the Holy Ghost, and that I am called according to his purpose; [illegible] tions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Jesus is soon coming, and then this mortal body shall put on immortality. Will the praying ones still remember me at the throne of grace? J. W. THOMAS.

Rockland, R. I.

P. S. The Lord has some excellent children in Cabot. They have a good house of worship, and need a pastor very much. Cannot some of the preaching brethren go and supply them? J. W. T.

FLATTERY.

Many persons mistake flattery for friendship, and regard candor as a mark of ill-will. The flatterer praises to please. The true friend reproves to profit. The true friend does not flatter, when he sees reproof and criticism are needed; and a pure and upright nature is unwilling either to flatter or to be flattered. Those who flatter to the face often slander behind the back; while those who reprove faithfully in our presence are the most staunch defenders of the absent, when others assail them.

Flattery gives temporary pleasure; friendship seeks the permanent interest of its object. Those who flatter to-day will often revile to-morrow. They flatter to gain their ends, and when they have no further hope of advantage, to turn to fresher fields, and pastures new, where others may be duped by their wiles. No flatterer can be depended upon. He lacks the root of righteousness, the element of constancy, the principle without which all is uncertain in the character and conduct of men. Honest men, even though they may be mistaken or misled, though they may blame us unduly, or criticise us sharply, yet should be respected for their frankness, and honored for their faithfulness to right and truth. The man who lives in the sunshine of flattery will gather around him sycophants and knaves. He who stands the storm of criticism and reproof, will have for his companions, friends who are staunch and tried, trusty and true. The day of trouble tests the genuineness of their professions, and while flatterers gain their own advantage, and vanish at the approach of trial or storm, friends, whose rough, frank words have often given us pain in our days of pride and prosperity, come then with gentlest hands, and tenderest sympathies, to bind up our broken hearts, and comfort us as we mourn. He that is wise will not be be cheated by vain words, but will remember that while the wounds of a friend are faithful, "he that flattereth his neighbor spreadeth a net for his feet."—*The Christian.*

TURN YOUR BACK ON MISSIONS.—"Brethren," said a speaker at a late missionary meeting, "I want you to turn your backs upon this Board of Missions—*your greenbacks*, I mean—and, if you presume to speak to them, talk in silver tones."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

LAYING UP RICHES.

"Grandpa,' said a little boy, "our minister said this morning that 'riches take to themselves wings and fly away.' Now, is there no place in this whole world where wealth can be stored in safety?"

"None," replied the old man.

"Not in England?" still inquired the boy. "Surely the banks of such a great and wealthy country are on a sure footing."

"No," again replied the grandfather; "civil strife or foreign war may at any time arise, beggaring the people and ruining the banks."

"Is not money safe in Prussia, in the hands of those rich German bankers?"

"No, not safe," once more replied the old man, "even in their hands, for prosperity may fail them."

"But surely," said the boy, "even boundless wealth may be deposited in the banks of this great Republic with perfect safety."

"Alas! no," replied the aged man; "war may arise even in this great country; and villains abound in the land, who rob banks of their treasures and plunder vaults of their wealth."

"Then there is no place where riches may be stored in safety!" sighed the boy.

"Yes; not in this world, as I said at first, but in heaven. My boy, always remember the text: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'"

CHILDREN'S MISSIONS.

Children by our Lord were honored,
When on this poor earth he stayed;
Fondly he embraced and blessed them,
Though a frowning throng forbade.

To his side a child he summoned,
Placed him in the midst, and told
Those that simple guide to follow,
Who God's kingdom would behold.

Still his gospel honors children,
Bids them to Christ's service move,
And their little rills of beauty
Swell the ocean of his love;

Bids them strive with zealous pity
For the desolate and sad,
Till the dark and desert places
Are for them exceeding glad.

Children, to our dear Redeemer
Yield the grateful homage due,
And, by love to every creature,
Pay the love he bears for you.

ONCE ONLY.

A shy little girl came to Sabbath-school. She was poorly dressed; a calico gown; a hat trimmed with faded green ribbons; thin slippers, which looked as if somebody had given them to her, and a small shawl on her shoulders. Miss Jones brought her in, and she was in Miss Jones's class.

Miss Jones's class were girls very nicely dressed. They had feathers and fresh ribbons, and fashionable boots. Miss Jones's class, too, all knew each other. Well, how did they receive the little stranger? Very glad, of course, to welcome her to the Sabbath-school, and their class too, because they had often heard how the Lord Jesus became poor for their sakes, and how he left the poor among us to feel and care for.

Did they receive her kindly? Not a bit. When she sat down on the seat beside them, they moved away. They glanced their eyes at her dress, then at each other, and laughed contemptuously. When she looked wistfully up to them for a look of kindness, they turned their faces another way. All their conduct seemed to say, "We are above you, and what business have you here, I wonder?" Oh, was it not cruel?

The little girl never went again. Perhaps she was driven from Sunday-school forever. Let every person great and small, remember this, that all who laugh at the poor laugh at God, and he will not always be mocked, I assure you.—*Child's Paper.*

ARE YOU THERE, MOTHER?—A mother, busy with her household cares, was obliged to go into an upper room, and leave two little ones alone for sometime. So she gave them books and toys to amuse them, which answered very well for a time. But by-and-by the house seemed to grow so still and lonesome, they began to feel afraid. So the eldest went to the foot of the staircase, and, calling with a timid voice, said:

"Mamma, are you there?"

"Yes, darling," said the mother, [illegible]. "All right, then," said the little one, [illegible] back to her plays for a time. After a while the question was repeated, with the same answer and the same result.

Oh, how often, in our loneliness and sadness here in the world, we forget that God still is overhead. But if we only send up our prayers to him, we shall not fail to get a comforting and quieting answer.—*Presbyterian.*

Hygiene.

"This is for your health."—PAUL.

CHANGE OF DIET.

Frequently, we hear people say, "I have a sick-headache, or heart-burn, or feel irritable and nervous several hours after meals. To our reply: "You are dyspeptic; you need not medicines of any kind, but a change of diet, and very regular habits, with rest," they reply, "Oh, we can't change; we should die. We must have rich food." One lady said, "I must live while I live—I would as soon die of a surfeit as of starvation!"

We wish to talk a little while with these persons. Perhaps some one will be assisted and strengthened in the direction of a simple, pure life.

The secret of failure, we think, lies in the effort to make radical changes in a day. Our stomachs are creatures of habit. They have been accustomed, for years, to receive stimulating food and drinks—half-chewed food, tough meats—that, when chewed, is a sticky, tough, smooth mass, hardly fit for a chicken, that uses gravel stones with which to grind its food.

For long years the poor stomach has been imposed upon by having poured into it—before the gastric juices could lay hold of the above mass of trash—tea or coffee, so hot that the person could not bear their fingers in it without shrinking from the pain it would produce. From years of hard living, the poor, tired-out, over-worked stomach has, like a pinched foot or waist, taken on a habit; and when, all of a sudden, this habit is changed, it does not recognize or discriminate readily in favor of the new—hence, the complaints.

The fact is, changes must be made slowly. It may require weeks, months, years, to overcome bad table-habits, that changes may safely be made from hot bread to cold, and from fried meats to boiled. Where a variety of appetizers were used at a single meal, take but one. Where two cups of tea or coffee were taken, drop one of them. Where nine or ten varieties of food have been used at a single meal, omit half of them. Where fried potatoes have been used at every meal, substitute baked, or boiled, or mashed potato. Take more time—chew your food thoroughly—eat slowly. Do not eat and drink to fulness. Notice the feet and hands—if immediately, or in half an hour after meals, they are cold or chilly, sit by a fire to warm them. Do not read, or talk, or think much, but keep quiet, and allow the nervous forces full play at the stomach until the digestive processes are well at work. Soon after you will be conscious of a returning glow of warmth all over the body. This applies to persons in comparative good health, who are able to do work and attend to office business, or farm work, but are conscious of the necessity of changes of living that shall ward off sickness. They can—in a month—once a day, safely use brown bread instead of white bread, and a saucer of Graham-mash, with cream and sugar, in place of mince-pie, for dessert. Try it, and see if your sleep is not sweeter, and your head clearer than ever before in your life.

The next easy change will be to serve the tea and coffee one-third weaker for a month, and omit half of the appetizers. Omit the sweetmeats, and use baked apples, or canned or stewed fruit. Season your meals with cheerful conversation and thankfulness.

The result of sudden changes is a failure of physical strength, and, if persisted in, great nervous depression, and, very soon, a return to all the old habits, an excessive use of stimulants, and a disposition to declare dietetic changes hurtful and next to impossible.

The result of gradual change of dietetic habits is an increased relish for food, sweet sleep, a clean mouth, and a clear head, uniform cheerfulness, and a heart full of good will toward all the world.—*Woman's Pacific Coast Jour.*

SLOW CHILDREN.—The child is "slow," is it? It can't learn its multiplication table; spelling seems impossible to it, with any amount of teaching; and you get discouraged, and set it down as a foreordained dunce. Wait a bit. Every parent knows, at the same time, too much and too little of his own child. It is more than likely you will be prouder of that child's attainments than of any other child's in your family. Be patient, as is the gardener when he has sown the seed. Time and sunshine! Give plenty of both to these human plants. The fruit and the blossom that come prematurely lie oftenest useless upon the ground.

— Wisely has the custom of wearing the beard been revived in our country, and it should never be abandoned. It is a most valuable protection to the throat and lungs. To wear all the beard is the best rule. But if any part is shaved, let it be upper lip; which is the most inconvenient and distasteful place for it.

— Dr. Dio Lewis submits that a man's stomach is nearer his soul than his brain, that dyspepsia ruins character, and that the examination of a man's liver gives a better clue to the kind of man he is than an examination of the skull.

DR. TRALL says the great secret of the superior health of the English is the greater amount of quiet sleep. The Americans, as a nation, are wearing out prematurely for want of rest.

— Our nurses are our first theologians.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 799. BOSTON, WEDNESDAY, FEBRUARY 15, 1871. VOL. XXXII.—NO. 21.

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THE MASTER HATH NEED OF THE REAPERS.

The Master hath need of the reapers,
And, mourner, he calleth to thee;
Come out from the valleys of sorrow,
Look up to the hill-tops and see
How the fields with harvest are whitening.
How golden and full is the grain.
O, what are thy wants to the summons!
And what are thy griefs and thy pain?

The Master hath need of the reapers,
And, idler, he calleth to thee;
Come out from the mansions of pleasure,
From the halls where the careless may be.
Soon the shadows of eve will be falling
With the mists, and the dews, and the rain;
O, what is the world and its follies,
To the mold and the rust of the grain?

The Master hath need of the reapers,
And he calleth for thee and for me;
O haste, while the winds of the morning
Are blooming so freshly and free;
Let the sound of the scythe and the sickle
Re-echo o'er hill-top and plain,
And gather the sheaves in the garner,
For golden and ripe is the grain.

For the World's Crisis.

THE PROCLAMATION FROM HEAVEN.

What the true, devoted christian wants to know, what the real church of Christ wants to know, and what the world should know, is, what the Lord has caused to be proclaimed throughout the world. Not what the people say, a lukewarm and worldly-minded church has caused to be proclaimed, or "false prophets" who "prophesy out of their own hearts and have seen nothing" proclaim.

These all are uttering and sending to the ends of the earth, and have been for years, the following prophecy: "The people shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4. But when is the prophecy going to be fulfilled? It is time there was some show or indication of it, if it is ever to be; for we have heard it all our days. The generation has had it proclaimed in their ears until it is as familiar as their A, B, C's. We see no "swords beat" into implements of husbandry, nor "spears into scythes"; and not a nation under heaven has ceased to "learn war," or to fight.

When is this prophecy to come to pass? Never! for it is soothsaying, and those proclaiming it are "soothsayers" (verse 6) i. e., those who "undertake to foretell future events without inspiration." *Webster.* And the Lord bids us beware of trusting in them—"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" v. 22. What the Lord has said will take place in the day of such false prophesying, can be seen by reading Isa. 2: 17–21, and comparing with Joel 3: 9–16, where the *reverse* is predicted, and is fulfilled before our eyes.

What is the proclamation from heaven? It is this: "*Behold the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work* [recompense] *before him.*" Isa. 62: 11.

Who has he called to proclaim this "unto the end of the world"? "Visionary fanatics"? "Wild, deluded, and crazy men"? "Monomaniacs"? "Heretics"? "Sadducees"? and those "having the devil"? They may be so-called, as was their Lord and Master, "Beelzebub;" and as good and true men in all ages have been so maligned—thousands of whom have been burned alive as "heretics," and given to wild beasts to be devoured as bad men. But the Lord says he has committed this proclamation to "watchmen, which shall *never hold their peace* day nor night, nor *keep silence.*" Isa. 62: 6. It matters not how the world and an unfaithful church regard them, then, if they are so esteemed of God, and loyal to him. They are not those watchmen whom this prophet Isaiah describes—"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Isa. 55: 10–12.

They are not those of whom the prophet Jeremiah speaks, who, together with their flocks, have "rejected the word of the Lord," and "every one of them, from the least unto the greatest, is given to covetousness," and say, "Peace, peace; when there is no peace," being more ignorant of the "appointed times" than "the stork, turtle, crane, and swallow"; but of whose false prophecy the people begin to be apprised, saying—"We looked for peace, but no good came; and for a time of health, and behold, trouble"; and whose lamentation is yet to swell into frightful despair—"The harvest is past, the summer is ended, and we are not saved." Jer. 8: 7–20. Alas! for these prophets, and the people deceived by them.

To whom is the proclamation especially made? "The daughter of Zion." Who is she? The Roman Catholic church? She claims to be "the Church." The Episcopalians? The Methodists? The Baptists? The Presbyterians? The Congregationalists? Or any one of the many sects in the world? Who is "the daughter of Zion"? "The daughter of Egypt" was the citizens of Egypt. "The daughter of Edom" the citizens of Edom. "The daughter of Babylon" the citizens of Babylon; therefore "the daughter of Zion" is the citizens of Zion; the city of Zion or Jerusalem. What city? Old Jerusalem? What citizens? The old Jews? Nay, verily. That city "is in bondage with her children." Gal. 4: 25. In "desolation" and "trodden down of the Gentiles," while her citizens are "led away captive into all nations." Luke 21: 20–24. And "what saith the Scripture? Cast out the bondwoman and her son." To be received back again into embrace? No. "The son of the bondwoman shall not be heir with the son of the free woman." Gal. 4: 22–31.

Who is the "daughter of Zion"? "We, brethren, as Isaac was, are the children of promise." Gal. 4: 28. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek," etc. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 26–29. These constitute now "the daughter of Zion." "All that believe" (Acts 13: 39), "out of the Gentiles" (Acts 15: 14), "out of every kindred, and tongue, and people, and nation." Rev. 5: 9.

What city is the Zion, or dwelling-place? "Jerusalem, which is above, which is the mother of us all." Gal. 4: 26. And is this the one which is the habitation of "the daughter of Zion," to whom the proclamation is made? Yes. For "the watchmen" are to give the Lord "no rest, till he make Jerusalem a praise in the earth." Isa. 62: 7. And this cannot be old Jerusalem, or Zion; nor another one built by man, Jew or Gentile; but is the one belonging in "covenant" to "Abraham and his seed." Gal. 3. And the "city hath foundations, whose builder and maker is God." Heb. 11: 10. And this is to be "a praise in the earth." "For, behold, I create a new earth. . . . Behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65: 17, 19. John says, "The city of my God is New Jerusalem, which cometh down out of heaven from my God." Rev. 3: 12. And this seer saw it "a praise in the earth"—"new earth" (Rev. 21), or in restored Eden. The proclamation, then, is to all christians, to all believers, to all the saints throughout the whole world, irrespective of sect or party, who are citizens of the city of God.

THE PROCLAMATION PROPER.

1st Part.—"Thy salvation cometh." This is equivalent to "thy Savior cometh." For salvation cometh with him. It came with his first advent. "Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having *salvation;* lowly, and riding upon an ass." Zech. 9: 9; Matt. 21; John 12. The salvation he brought at his *first coming* was "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. 9: 24. As he did by his obedience, sufferings, and death, in the atonement he made. Hence says Paul, "*Once* in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9: 25.

The "salvation," however, above alluded to, is that to be brought at his second coming; when "Jerusalem" is to be made "a praise in the earth," new earth, Isaiah 65: 17, 18, 19, of which Peter speaks on the day of Pentecost—"He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3: 19–21. And also to which Paul refers: "So Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto *salvation.*" Heb. 9: 28. The salvation to be brought, then, is a release and redemption from death, and a change to immortality and incorruptibility. 1 Cor. 15; Phil. 3: 20, 21. Also coronation in the heavenly kingdom, and heavenly world, and heavenly city. 2 Tim. 4: 1–8; 1 Pet. 5: 4; Rev. 5: 8–14; Dan. 7: 27; Rev. 21 and 22: 5.

Behold, thy Savior cometh, having salvation. "Behold, the Lord cometh," is to be proclaimed "unto the end of the world." And it is being proclaimed by "faithful and wise servants," notwithstanding the many "evil servants," saying: "My Lord delayeth his coming." Matt. 24: 45–51.

2d Part. "Behold his reward is with him, and his recompense before him." This also must be proclaimed "unto the end of the world," by the true and faithful "watchmen." Connected with this must be, of course, proclaimed the *mortality* of the race, and the exposure of the errors of the "immortality of the soul," and "rewards in death," both of which are fables. "The voice said Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it. *Surely the people is grass.* The grass withereth, the flower fadeth, but the word of our God shall stand forever . . . . Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, *his reward is* WITH HIM, and *recompense* for his work *before* him." Isa. 40: 6–10.

Jesus during his ministry affirmed: "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. And on the closing page of divine inspiration it is written—"Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22: 12.

This, then, is the "standard" to be lifted up "for the people." "Lift up a standard for the people. Prepare ye the way of the people." v. 10. The Lord's "watchmen," like John the Baptist, are to "prepare the way of the Lord." "Go through, go through the gates." The gates of the nations, and cities of the nations, even "unto the end of the world," are to be entered, and the proclamation made to the people, as says Jesus: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. "Cast up, cast up the highway." Clear away the rubbish and lumber of tradition, and cast up a highway for the people, and let them understand and see that the Lord is to come and bring them salvation and reward.

Observe (1), the fable of the world's conversion, and a temporal millennium, has no place in this proclamation. It is decried, as soothsaying. Isa. 2. Observe (2), the fable of the Jews' return to Palestine, and the rebuilding of their city, has no place in this proclamation. Prophets may "prophesy concerning Jerusalem, and see visions of peace for her, but there is no peace, saith the Lord God." And those who are endeavoring to build up "the partition wall" between Jew and Gentile, demolished by Christ (Eph. 2: 14, 15), are "daubing with untempered mortar." Ezek. 13th chap.

Observe (3), rewards in death, and before the Lord comes to judgment, the Lord has not caused to be "proclaimed unto the end of the world." The Lord has not "sent these prophets, yet they ran."

Observe (4), recompense in heaven above is not found in the proclamation. It is in "Jerusalem which cometh down out of heaven," and which will be "a praise in the earth." v. 7.

Let us proclaim what the Lord has sent his watchmen to proclaim. It is the most glorious and sublime announcement ever made to mortal man, or ever greeted the ears of his waiting people. The Lord with his "salvation" and "reward" will soon "rend the heavens" and "come down, and the mountains will melt and flow down at his presence." Then will be revealed what "since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

O. R. FASSETT.

For the World's Crisis.

EXTRACTS FROM DR. PRIESTLEY, L. L. D., F. R. S.

Before giving the extracts, I will state that Dr. P. was a distinguished English theologian and philosopher, who held and advocated the Mosaic and Pauline view, that "the Lord God formed man of the dust of the ground." In philosophical matters he was the discoverer of the Nitrous Oxide Gas which is in use throughout Christendom for the relief of pain in dental and surgical operations. In A. D. 1796 he delivered a course of lectures in this city relating to the evidences of revealed religion. These lectures were published in book-form in the same year, and dedicated by the author to "John Adams, Vice-President of the United States of America." A few months ago I came in possession of a copy of this book, and now give extracts from it, which I trust may prove interesting to the readers of the "Crisis." The seventh and eighth discourses from which I quote are entitled, "The Principles of Heathen Philosophy compared with those of Revelation."

"It was a fundamental maxim with all the philosophers of antiquity, that *creation from nothing* was absolutely impossible; and many of those who admitted a principle of intelligence in the universe, maintained that *matter* in some confused chaotic mass was another principle, coeternal with it, and independent of it, and therefore could only be modified, but not destroyed by it. Moses, on the contrary, asserts a proper creation of everything that exists, antecedent to the chaotic state which he describes. (Gen. 1: 1.) . . . And since the *properties* of bodies are all that we know of them, the appointment and changing *of these*, which the philosophers admitted to be within the province of the intelligent principle, implies a power of proper *creation*, and a proper *destruction*. For if we take away all the properties of anything, nothing will be left. The system of Moses therefore, is more rational than theirs. . . .

According to the Scriptures, the future state of man depends entirely upon a *resurrection*, to take place at a distant period, called *the last day*, and nothing is said concerning the rewards of the righteous, or the punishment of the wicked antecedent to that time. Our Savior recommending acts of charity, says (Luke 14: 14), 'Thou shalt be recompensed at the resurrection of the just,' and on no occasion did he refer his hearers to any state of things prior to this. . . .

"The apostle Paul, comforting the Thessalonians on the death of some of their friends, refers them only to the resurrection, and gives no hint of their enjoying any degree of happiness at the time he was writing, which would have been unavoidable if they had been happy then (1 Thess. 4: 13.) . . . 'And the dead in Christ shall rise first,' that is, before any change take place on those who will be then alive. Why, indeed, did he use the term *sleep*, if, in his idea, the dead were not in a state of *insensibility*, and not to be awaked to life and action, but at the resurrection?

"Again, when the same apostle exhorts christians to live sober, righteous, and godly lives, he directs them to look for that blessed hope, even the glorious appearing of the great God, and our Savior Jesus Christ, when he shall come again to raise the dead and judge the world. When our Savior says that he will receive the apostles to himself, he refers them to the same time, and nothing prior to it:—'I will come again, and take you to myself, that where I am there ye may be also.' When, therefore, the apostle Paul speaks of being 'absent from the body and present with the Lord,' he must have meant the same great period, overlooking all that passed between the time of his death and his resurrection, which indeed will only appear as a moment; as in the case of a man awaking from a profound sleep.

"When Moses describes the formation of man, he represents him as made wholly, and not in part only, *of the dust of the ground*, and says after this, God put breath and life into him, thereby giving motion to the curious machine, which was before a lifeless mass. It is to this doctrine of Moses, that our Savior refers, when he says that God is able *to destroy both body and soul*, or the power of life, *in hell*. For the word that is here rendered *soul*, is elsewhere rendered *life*, meaning that men, by killing the body, which God has been pleased to put in their power, cannot prevent its returning to life, this being in the power of God only. There is not, in reality, any more reason to suppose *life* to be a real substance, than *death*, which we nevertheless personify when we say that death comes and *surprises* men, and *takes* them. In the Scriptures both death and sin are personified.

"The Gnostics, who were the first of the philosophers who embraced Christianity, could not divest themselves of their prejudices with respect to *matter*, as the source of all evil; and thinking it the happiest state of the soul to be detached from it, they explained away the doctrine of the *resurrection*, as to be understood of something that took place during life. To them the apostle alludes, when he says, that they "erred concerning the faith; saying that the resurrection was past already, and overturned the faith of some.' . . .

"Though after this Christians in general adopted the doctrine of a soul distinct from the body, they thought that, after death, it remained in a place under ground, called *Hades*, where it waited for the resurrection of the body, when, and not before, it would be admitted into the immediate presence of God and of Christ, in heaven. This continued to be the faith of the Christian world, for about a thousand years. They pretty soon, however, made an exception in favor of the souls of the martyrs, which they thought went directly to heaven.

"There are thought to be some traces of the doctrine of a resurrection in the heathen world, as among the Chaldeans and Zabians. But if this was the case, the doctrine was soon obliterated, and speculative persons, thinking a proper *resurrection* to be absolutely impossible, and yet unwilling to give up all hope of some *future state*, imagined that there was some spiritual or ethereal, principle in man, which having existed long before his birth, would subsist after his death. For with the heathen these two doctrines always went together; and Origen, one of the most learned of the early Christians, believed both the pre-existence of the soul, and its separate existence after death. Afterwards Christians in general abandoned the former, but retained the latter, though originally they were both derived from the same source.

"But what evidence is there from any appearances in nature, which is all that the heathen had to look to, on which their belief of the pre-existence, or the separate existence of the soul is founded. The former will be allowed to have been wholly chimerical. But with respect to the latter, is it not evident that the power of thinking depends upon the brain; and if thought is suspended in the state of *sleep*, and during a *swoon*, must it not be more effectually suspended in a state of *death?*

"It will be said that we cannot conceive of any connection between the properties of perception or thought, and the idea of matter. But we know nothing at all of the connection of any properties with those of any substance whatever. Who can explain the connection between the magnet and the property of attracting iron, or the cause of the gravitation of all material substances toward each other? And what clearer ideas have we of the connection between the power of perception and thought with an *immaterial* substance any more than with a *material* one? Let us then no longer cover our ignorance, or our fancied knowledge, with the repetition of mere words, to which we have no ideas, but confine ourselves to known *facts*, such as the strict connection between the powers of thought and the organization of the brain. When that is destroyed, sensation and thought cease; so that there cannot be any rational ground to expect the restoration of the one without the restoration of the other. And certainly the great Being who made man of the dust of the ground, can make him again, though reduced to the same dust. As to the *manner* in which this is to be effected, we know as much of one as the other; which is just nothing at all. But as the one has been effected by the same Being who has promised the other, we have no reason to entertain any doubt of its accomplishment at the time appointed.

"The only rational hope of a future life must, therefore, be founded on the Scripture doctrine of a *resurrection*, when the whole man, with all his powers, will be revived. That this doctrine of a resurrection is inconsistent with that of a soul, which survives the body, and retains all its faculties, not only unimpaired, but improved, (for such is the original and proper doctrine of the subject) is obvious to the slightest consideration. For if such be the condition of the soul, when freed from the clog and obstruction of the body, a resurrection would not only be unnecessary, but even undesirable. The two systems are, therefore, repugnant to each other, and cannot be rationally held together.

"The doctrine of a soul, and consequently that of an intermediate state between death and the resurrection, has been the foundation of the worship of dead men and women, called saints, of the doctrine of purgatory, and many other doctrines of popery.—These, and almost every other corruption of genuine christianity came from the same heathen source. . . .

Thus we have given in part a noble testimony from a learned head in favor of that gospel which has brought the great doctrines of Life and Immortality into the light. The great Jehovah who alone has inherent immortality has given to his Son to have life in himself. Hence Jesus is the one, divinely appointed, through whom we may obtain these great gifts. "He that eateth of this bread shall live forever."

I have received the "Crisis" gratuitously for a long time, for which favor I thank the brethren. I have but little time for writing, but a stormy day keeps me in doors, so that I am enabled to write the preceding paragraphs. May the Lord bless our editors—Storrs, Grant, Himes, Sheldon, Couch, Phelps, and others who are trumpeting the glad news of Life and Immortality through Christ alone. Let all be one in heart in the great cause, even though there may be diverse convictions on some points aside from the one named—this is the earnest injunction of their brother in Christ,

F. H. BURBANK.

Philadelphia, Jan. 24, 1870.

WORK FOR JESUS.

God calls you, dear brother, to carry the glad news of salvation to sinners. He has honored you above the highest seraph by lifting you to the infinite toils of this work. Do it, then, after his example, by giving your whole being to it. When more money is needed to enlarge the enterprises of the church, don't stand back and tell how much you have already given, and say the church will impoverish you! Ask what Christ would do. Would he refuse that dollar? Would he hold back that thousand dollars? What if you should give the last dollar? What if houses, and lands, and bank stock should all melt into the treasury of the Lord? Would not all these be

"An offering far too small?"

How much owest thou my Lord? He gave his throne, his life for you! Some men are fearfully rich this side the grave, where they are to spend but a few days, and fearfully poor the other side, where they are to spend eternity! Ah, brother, you had better be a beggar here and a king there, than to be as rich as Dives here, and a hopeless beggar there. It is full enough that you have any share in this divine work. As sin came by man, God takes man to aid in bringing in its death. His divine power alone can renew the soul. Still, there is much we can do. This he will certainly require of us. When the weeping Christ stood by the grave of Lazarus, none but a God could speak life into the dead and decaying body. God was there, but he first commanded men to "roll away the stone." Then he spake. The mouldering earth heard its Maker's voice, and sprang to life; and then Christ spake to men again, and said, "Loose him and let him go." So, brother, God must renew; but, as at the grave of Lazarus, the God-man standing before the sepulchre of a dead world, commands men to "roll away the stone." We can reach the sepulchre of heathenism, and rolling away the stone, let the light of the gospel shine athwart its gloom. We can go to the suffering, sinning, ignorant multitudes, and, rolling the stones of infamy and want away from their sepulchres, open their doors to a Savior's voice. We can go to many a careless or despairing sinner, and with kind words, and sympathy and love, open his sepulchre to a divine Christ. He will speak! He weeps still at the sepulchre! There is life in his word! The power of death shall be broken! Its captives shall live! They may come forth swathed with error, and bound by habit, and then will he speak to us again, and we can "loose them and let them go."

Remember, the absent disciples did not "roll away the stone." To do Christ's work, we must walk with him in closest fellowship.—*Zion's Herald.*

THE DIVINE MERCY.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make his love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal he will not own.

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

—*Faber.*

For the World's Crisis.

JESUS SOON TO COME.—DO WE BELIEVE IT?

Brethren and Sisters:—Are we so near the end of all things as signs now seem to show? and if so, do we as a people believe it? and if we believe it, should we not act accordingly? Our daily lives and actions will fully agree with our profession. We shall be striving earnestly, daily and hourly, to be ready, all ready to meet Him who went away to prepare a place for those that loved and obeyed him, and said that in due time he would come again, and receive them to himself, that where he was there his children should be also. I feel for one that every moment should be spent in seeking to do God's blessed will, keeping ourselves in perfect readiness for Jesus' soon coming. I do with my whole heart believe that Jesus is very soon to rend the heavens and come down, and give every one his reward, either life, or death. I feel solemn when I think of these things, for I see so much that bears the profession, that has no possession, that I sometimes fear I may deceive myself and at last be lost; but if I am lost at last, it shall be in trying to serve God. Truly I can say, and feel it too—

"And if I perish I will try,
And perish only there."

When I think how strait and narrow the way is, and how pure and holy we must be in order to enter through the gates into the city, I almost faint and falter by the way. Then I know that Father never requires of us more than we can do, and the *very best* we can do is all that is required.

Dear ones, are we wholly consecrated, given up entirely to God and his service? Has this poor and perishing world any attractions for us? is there any love of it in our hearts? do we enjoy a good social gathering where the name of Jesus is not once spoken? Can we enjoy ourselves at such a place? Can we indulge in vain and trifling conversation and enjoy it? If so, I fear there is too little love for Jesus and his soon coming to secure us eternal life at last. Do not let us trifle with the beggarly elements of the world. If we are truly pilgrims and strangers here, let us act accordingly, letting love be the ruling element, and our hearts be so full of God and his blessed Spirit, that there will be no room for hatred, variance, envy, or anything that is not in harmony with God's beloved word. Let no bitterness, nor wrath, nor anger, nor evil speaking, be among us, or sanctioned by us. What if we do not all believe just alike? Shall that make us *hate* each other, and try to bite and devour one another? Is that the spirit of Jesus? We are commanded to live in peace; and the promise is, the "God of peace shall be with you." But where envy and strife are, there is "every evil work." Let us love one another with pure hearts fervently, not thinking that *we* are the only *right* ones in the world, but "live and let live" be our motto. "Let brotherly love continue." Whosoever loves Jesus, and is trying to serve God, looking for Jesus' soon coming, living a holy life, is my brother or sister.

We are too near the final consummation of all things to let these things keep us from being brethren and sisters, and working together for the good of our perishing fellow men. For one, I believe that "the end of all things is at hand," and that we need to "exhort one another and so much the more as we see the day approaching." I believe it is near, *very* near. I want to be ready *now*, for we have no promise of the future. Let us be good, putting away all harshness and severity, and "love as brethren." God bless you all.

LUTHERA B. WEAVER.

For the World's Crisis.

WORDS OF COMFORT.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and I come again unto you."

Is there a child of God who can fully express the sweet peace he has while engaged in doing the Master's will? No, for it is a peace that "passeth all understanding." It is a peace that fills the heart too full for utterance.

How true it is that the world cannot give this peace to her children, as our heavenly Father does to his. When trouble like a flood overwhelms us; when the icy hand of death snatches our loved ones from us, we do not sorrow as those without hope, for we

"Take it to the Lord in prayer";

he hears and answers, our sorrowing hearts are made glad, and a holy peace from God pervades our entire being.

Sorrowing mother! weep no more for thy child who now sleeps in death, for "thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they [thy children] shall come again from the land of the enemy" (grave). Is not your heart filled with peace when you read such glorious promises? Then be faithful, for the eternal King is soon coming to raise the sleeping ones from their dusty beds. And, mother, thy child will be there, clad in robes of snowy whiteness, and pure as the angels who sang, "Glory to God in the highest, and on earth peace, good will toward men!" Wouldst thou be there too? If thou art a follower of Jesus, and dost love him with all thy heart, thou shalt be there, for he has promised it.

Aged pilgrim! thou knowest what this peace is, that cometh from the Father. Then "let not your heart be troubled, neither let it be afraid." Though you have been disappointed in the past, you can now "lift up your head and rejoice, for your redemption draweth nigh." Signs of Jesus' coming are multiplying. The prophetical days are nearly expired. The sun has refused to shine. The moon has been turned into blood. The stars have fallen from heaven. We are now in the midst of "wars and rumors of wars." Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Babylon the great, the mother of harlots, is fallen. The Messiah is soon coming to inaugurate a reign of peace. Then will the earth be filled with the glory of God, as the waters fill the sea. And then will the redeemed ones sing—"saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth."

Then let us not weary in God's service, but go forward, ever striving to do his will, looking unto the "perfect day," when death will be swallowed up in victory; when we shall exclaim—"O death, where is thy sting? O grave, where is thy victory?" J. B. W.

Nashua, Jan., 1871.

For the World's Crisis.

THE PRESENT ASPECT OF SOCIETY.

All are familiar with the fact that we are living in an age of corruption, when men are filled with their own wicked devices, and show an almost entire disregard both of God and man. They are wise to do evil, but to do good they have no knowledge. How truly is this verified.

The apostle tells us that because iniquity shall abound, the love of many shall wax cold. Every influence that can be brought to bear against pure and undefiled religion by Satan and his agents is exerted, so that many have departed from the faith, giving heed to false teachers, and to "doctrines of devils." This embraces the whole catalogue of Spiritism with all its abominable falsehoods and horrible blasphemies. The cardinal "doctrine of devils" is an immortal soul in man. Many are reprobate concerning the plain revealed truth of God's word, and therefore turn to fables.

The faith of multitudes is shaken in regard to the truths of the Bible; which shows a lack of the religious element in society; hence vice and crime abound on every hand.

If there is a pleasure-party, people will flock to it with the greatest interest; while the prayer-meeting is almost entirely neglected. A party convened for the pursuit of worldly pleasure attracts more professed christians than many a religious meeting. Truly such are "lovers of pleasure more than lovers of God."

Religion with many is but a mass of forms and ceremonies, to be gone through with on certain occasions, regardless of purity of heart and life. To be in regular church-standing is the highest aim and end of too many.

The question is not asked, is such a minister spiritually-minded; but is he smart? has he a good college education? Such may preach flowery discourses that will contain a great deal of ideality, and sublimity, but these will not convert the sinner, nor awake the unawakened.

Pride, folly, and fashion are displayed in the churches, so that the fashionable go there for the sole purpose of displaying the latest fashions, or to see and be seen. And the churches bid them welcome, but shut their doors against the poor and humble followers of Christ.

Well may we turn away from such, for they are far from the strait and narrow way that leads to life eternal. God has chosen the poor of this world, heirs of the kingdom and rich in faith. He seeks the humble and devout worshiper, but looketh upon the proud afar off.

We are assured that they who will live godly in Christ Jesus shall suffer persecution. If we can have our good things on the new earth, what matters it so much if we have the worst here? Our light afflictions will work out for us a far more exceeding and eternal weight of glory.

I feel that we ought not to be discouraged. Surely we have no reason to be, when we read the precious promises God has given us. Oh! to be forever saved in that land of beauty, where everything thrills the heart with love and praise to our heavenly Father.

"There is the home of the pure and the blest,
There are the weary ones ever at rest;
There shall life's trials and sorrows be o'er,
There shall the gathered ones part nevermore."

Morris, Ct. T. L. WAUGH.

For the World's Crisis.

"OUR EARTHLY HOUSE."

In my article in *Crisis* of Feb. 1st, under this head, I wish to change the last sentence of the eighth paragraph, so as to read as follows: "To abide in the flesh" stands in opposition, therefore, to that death that was gain, and not to that third thing which he desired as far better than the mortal life, or death at the end of it."

To die is to put off the flesh; to abide in the flesh is to continue to live; while to be translated bodily would be to abide in the flesh in a changed condition only. Life and death were in a measure optional with Paul, as he stood in continual peril of his life by wicked persecutors, and had to resort to different expedients from time to time to save his life; while a personal translation out of the world was not optional, as he was destined to wait for the time of the general unloosing of saints from mortality. He had a desire "to the unloosing", (Gr. *eis to analusai*), and to be with Christ, which, he said, was *very much better*. And we are not to take it for granted that he was selfish in the matter, and wanted to unloose himself only, but looked forward to the time of the general unloosing of God's saints from the bondage of corruption, with such an intense longing, that made it difficult to choose between the mortal life or death; nevertheless, *to abide in the flesh*, or not to die just then, he concluded was more profitable for the Corinthians, for their joy and furtherance in the faith. WM. HOBBS.

Cambridgeport, Mass.

For the World's Cri

COME AND REST.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This precious invitation is addressed to the weary and heavy laden. What encouraging truth. Ofttimes, though sad and weary, we travel on and find nothing to cheer us in looking to the end of our future life; but we have a Savior who is touched with the feeling of our infirmities, and he will henceforth be with us to the end of our journey, if we but listen closely to his gentle voice, and follow after him in the right path.

Reader! are you not sometimes sad and weary, with burdens pressing heavily upon you? Come to Jesus, and rest your aching heart upon his loving breast, and you shall find abiding comfort for your weary soul.

Jesus bids us come unto him when our hearts are sore distressed. When all within is dreary and desolate, and though shadows may gather thickly around our path, we shall not be forsaken, for the loving arms of Jesus will uphold and strengthen us. There is soft repose for the weary and heavy laden. Jesus fulfills his blessed promise of giving rest to all that come unto him. If we take up our burdens with a light heart, he will renew our strength; he will be near us in time of trouble.

There are no weary hearts on the "other shore." Just yonder gleams the beautiful land of rest, enduring peace, and unspeakable joy. Let us, then, not murmur or repine at our lot, for sweeter far shall our rest be for the toils we have had. Christ tells us to come unto him, to believe in him, to trust in him only for salvation; and to all who humbly ask him to sustain them under their burdens, he imparts strength. There is rest if we will but seek for it; for those who take up their cross and follow after Jesus enjoy this sweet rest. Soon he will come to take us to himself, and shield us from all sorrow and suffering. Blessed be God! how good he is to prepare a rest for his people.

Weary one! look away from the present suffering; for there is nothing to be compared with the glory that shall be revealed in us. We may always rest in the assurance that God is love; that a rest remaineth for those who love and serve him. A little while, and the saints will enter into that promised land of rest, where the weary-hearted shall dwell forever with the Lord. L. M. PLUMMER.

Portland, Me.

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All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, *Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Pub. Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, February 15, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

CALIFORNIA ITEMS.

Some things are peculiar to the people in California; one is *fast riding.* Those who ride on horseback go upon a canter, causing a bystander, who was not familiar with the customs here, to think that the rider was in great haste to get the doctor; or to announce some other most important event. No one thinks of trotting a horse, when riding horseback.

BITS.

A ten cent piece here is called a "bit." They have the short and long bit. The long is twelve and a half cents. There are no cents in circulation. They have no change less than five cents. If the price of a thing is "two bits," and you give two ten cent pieces, nothing more is said; if it is fifteen cents, and you give "two bits," you may not expect any change; if it is "two bits," and you give the clerk twenty-five cents, you must not expect any change; hence four bits is either forty or fifty cents; but usually the latter. Any thing not worth five cents is free. Business is done on a generous scale. When a man is found to be on the watch to take all possible advantage of "bits," etc., he is put down as a small, stingy soul, and shunned in business society. There are no bills or scrip in circulation. Gold and silver are used instead. The gold and silver are alike in value.

FRUITS BY THE POUND.

Apples, pears, peaches, other fruits, potatoes, etc., are sold for about six cents a pound. We have never seen as nice fruit in any other place as here. The fruit is large, fair, and delicious. It is very rare that a worm is ever found in an apple in California. The display of fruit in the markets is a beautiful sight. Most delicious grapes, and almost every variety of fruit and nuts, including figs and oranges, are abundant; though the latter grow best little further south than San Francisco.

BOOT-BLACKS.

The boot-blacks here do not go about the streets, as in other cities; but they have an alcove fitted up with elevated chairs, some like a barber's, where gentlemen take their seats, while the boot-black stands up and performs his work. He usually keeps some books, or other articles, to sell.

BILL-POSTERS.

Some bill-posters and knife-grinders go with horse and wagon, having extra conveniences for their work. Business generally, of all kinds, is carried on in a kind of wholesale manner, more than in any other city we have ever visited.

THE WEATHER

is still like a New England May and September. A few nights we have had a little white frost; but no nights cold enough to kill the flowers in the gardens. We have had more or less rain in January, which has caused the grass to look very green. It usually rains nights and clears off in the morning. It is a delightful place to spend a winter. It is like a perpetual spring.

OUR MEETINGS

are increasing in interest every day. To-night (Monday, Jan. 30th) we are to commence meetings in Platt's Hall, that is said to hold fourteen thousand persons. There is great interest to hear. Our friends sent their money for the halls just the right time. It seems as though the Lord was directing every thing connected with this mission. Keep praying for us. Our peace is perfect. Praise the Lord. Stout-hearted sinners are coming to Jesus. Some ten or fifteen request prayers every night. The interest is daily widening and deepening. Some seven nations are represented in our meetings. Rich Jews and Gentiles attend; also many lawyers, doctors and other professional men. They are becoming satisfied that they have at last found a people who are talking and living the pure christian religion. Bro. Bailey, the pastor of Minna street church, is a true yoke-fellow, and loves the appearing of Jesus. We have rarely found such a true-hearted christian minister. Again we say, pray for us.

SALT LAKE.

Since we came to California, we felt a desire to visit Salt Lake city, and proclaim there the evidences of the immediate coming of Christ. After praying about the subject, we felt impressed that the Lord would be pleased to have us visit the Mormon city. A few days since the managing Editor of the Salt Lake *Daily Herald* came to San Francisco, and attended our meetings. On introduction, we found him an intelligent gentleman. He is one of the elders among the Mormons. In the *Herald*, of Jan. 27th, we find the following:—

"EXPECTS TO COME.—Elder Miles Grant, the celebrated Second Adventist, has been creating a *furore* in San Francisco by his lectures on the prophecies concerning the Second Advent. We learn by private source that he would like to come to Salt Lake and lecture on his return east. We shall be pleased to see the Elder, if he comes."

We expect to go, and to see good results. Will our friends ask the Lord to direct us in every thing connected with our California mission? We believe the prayers of our dear Brn. and Srs. are being answered daily. We can see the guiding hand of the Lord most signally manifested in the great work now going on in San Francisco. The interest appears to be increasing every hour. Stout hearts are bowing to Jesus, and giving up their all to him. The young converts are coming out bright and bold in the service of their Redeemer.

SURRENDER OF PARIS.

As Paris has surrendered to the Emperor of Germany, we may expect some important changes soon, which will afford additional evidence that we are near the end of the present dispensation. There is now but little doubt in the public mind that the imperial power of the Napoleonic dynasty will be restored in France. We are living in a period of tragic interest to the Bible student. The believers in the speedy coming of Christ are multiplying on every hand. The signs of his second advent are now so bright, it is difficult to keep the light hidden from the eyes of the true followers of Jesus. Many sleepy watchmen do not yet see any signs of the coming King, but we are hoping that something may soon awaken them to the perils of these last days; and the importance of sounding an alarm at once, to arouse all the sleeping virgins. The long-absent Redeemer may be expected in his glorious appearing within a brief period. Let us all be ready.

GERMAN ENTHUSIASM.

When the Germans in San Francisco heard of the surrender of Paris, their enthusiasm of joy was very great. The intelligence was received about eight o'clock Saturday evening, Jan. 28th. The *Alta California* says of the effect of the news upon the Germans:—

"Cheer upon cheer followed the announcement of the news, and with one accord rushed into the street, and to the *Alta* office. Those who were playing billiards dropped their cues, and, in most instances, departed without their coats and hats. Beer was left untasted, and bills unpaid in most of the saloons. The proprietors joining with their customers, rushed to the *Alta* office for details of the capitulation."

☞ We are requested to publish the following "Correction":—

The Reporter and the *Chronicle*, San Francisco, Cal., represent Eld. Grant as saying:

> "In 1839 a man in New York, named George French, published a pamphlet setting forth these truths: [the destruction of the wicked, etc.] In 1844 Geo. Storrs, who had been led by French's pamphlet to examine the subject, published his famous Six Sermons."

This statement contains several errors. First, French's given name was *Calvin.* Second, French lived in Mass., near Boston. Third, Geo. Storrs never saw French nor any of his writings *prior* to his publishing his "*Six Sermons*"; nor had he ever heard that French had published any thing on the subject. Besides, Geo. Storrs had published "*Three Letters,*" he had written to an eminent Methodist minister as early as April, 1841.—*Herald of Life.*

CORRECTION.—In our description of the buildings in San Francisco, the omission of the word *as* gave the opposite meaning from what was intended. The sentence reads as follows: "As a general rule, the buildings are not as high in other cities of the same size, but built in better taste, and with more ornamental work." It should read as follows: "The buildings are not as high *as* in other cities," etc.

"SPIRITUALISM."

LECTURE BY MILES GRANT.

(From the Alta California.)

Minna Street Church was packed close to suffocation point last night, by an audience called together by the announcement that Elder Grant would preach on "Spiritualism." There is no doubt that the accommodations of Platt's Hall would all have been required, if the meeting had been appointed for that place. The disappointment of many who could not get within hearing distance of the Minna Street pulpit last night, was expressed in anything but scriptural or spiritual phrase. Indeed it is evident that the Elder and his friends should seek and secure larger quarters, in which his next discourse on "Prophecy" or "Spiritualism" may be delivered. It partakes something of the nature of an imposition, to knowingly summon two thousand people to attend at a place where there is not room for more than six hundred, at the outside limits.

The Elder took for his text Timothy 4: 1-2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." "Speaking lies in hypocrisy."

He wished to say, before commencing his remarks on the text, that he was a friend to all who differed from him on the subject he was about to discuss. He was a friend on the same principle that he would manifest that character whenever he saw any one of his fellow men in physical danger. He proposed to show that the assumed or alleged cause for the spiritual phenomena was not the true cause. He was prepared to admit the facts of physical and intellectual phenomena presented by and claimed for Spiritualism. It was too late in the day to stand up and say that it was all trickery. He would not have the face to make such an assertion in the presence of an intelligent audience. It was said that there were 12,000,000 of Spiritualists in the United States; not all open and avowed, but that number of actually ascertained believers and sympathizers. He had learned from an intelligent gentleman that the sentiments of Spiritualism, the spiritualistic doctrine and sentiment prevailed above all others in this city. It is said that more than half the Congressmen are Spiritualists. Scores of men, once ministers of the gospel, are now preaching the "new religion," Napoleon III., King William of Prussia the Emperor of Russia and the Queen of England consulted Spiritualists. No one would or should say that of the millions of Spiritualists are all playing tricks on each other—fathers and mothers, brothers and sisters, etc. He did not propose to throw ridicule on the subject, but to treat it with all seriousness.

He proposed in his subsequent lectures to consider the subject ranged under five heads: 1st, the cause of the various phenomena of Spiritualism; 2nd, the doctrines taught by those spirits; 3d, the moral tendency of the system: 4th, the political aspect of the "New Religion," or religious sect; and lastly, its prophetical bearing. It would be found to be the most bitter enemy, the most deadly foe that Christianity ever had. While it has nothing in common with Christianity, it is sometimes claimed that it is ancient Christianity revived.

This discourse was to be directed to the cause of spiritualism. The Elder remarked that every effect must have a cause adequate to produce that effect; and when we arrive at the true cause of the spiritual manifestations, it will account for all their phenomena. Various causes have been suggested by different writers and speakers, which have explained some of the phenomena, while they have failed to account for others still more wonderful. Some have assumed that all the manifestations of spiritualism were the result of trickery, practised by the mediums and those associated with them. This assumption might have answered very well in the early history of spiritualism; but he who makes such a statement now, would only show that he knew but little about the facts in the case. He thought that such a position is but little less than an absurdity, and must be given up by those who would treat the subject with candor.

Others have assumed that all the phenomena of Spiritualism can be accounted for upon *philosophical* principles. This statement, also, might have been satisfactory till facts were multiplied that completely upset such a position, and scattered it to the four winds. Yet it is true that the manifestations are governed by certain laws which regulate or control the physical phenomena in Spiritualism, as in Mesmerism, and these laws may be understood and observed; and will assist very much in obtaining a clear view of the subject under examination.

But what laws of philosophy, either mental or physical, will account for facts like the following:

In September, 1850, when Mr. Charles Partridge, of New York City, was in Rochester, N. Y., he was persuaded to attend a Spiritualist circle. At that time he did not believe in Spiritualism, but went to the circle to please a friend. In the report of the interview, Mr. Partridge says:

"The mediums, the Misses Fox, did not know me, neither did they know that I ever had a brother, or know his age, time of death, etc.: but through the raps, and the use of the alphabet, his whole history was minutely given me. The day of the month, the day of the week, the hour of the day of his death were given me; his business and property were disclosed, and every test I was capable of putting was correctly answered. My ability to test him became exhausted, and yet I told him I did not believe he was communicating, but that, by some means, my own knowledge of these facts were reproduced through the raps. He then said, 'I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed to you by next mail.' He then said: 'Messrs. Finley Johnson & Co., of San Francisco, who had your goods for sale, have failed, and will probably not pay one cent on the dollar they owe.' I answered: 'It cannot be true: the house is reputed to be very wealthy: and instead of this last communication confirming the claim that the spirit of my brother is present, it makes me, if possible, still more skeptical, because I feel sure this last communication is not true.' The spirit added further, that he did not think that I should even get an account of the sale of the goods.

The next mail brought letters confirming the failure. I subsequently wrote to the parties several times, requesting account sales, which they did not send. I then sent my account to a house there, to intercede for me to get account sales. They tried to obtain such account, and finally wrote me they could not, and advised me to trouble myself no further about the matter; for if I succeeded in getting account sales the house would not pay one cent on a dollar. And these things I never had the means of knowing were disclosed to me, and things I did not believe at the time have been confirmed."

Many similar cases might be given. What philosophy will meet such cases? Some have said the medium reads the inquirer's mind. How could the medium read what was not there? Mr. Partridge did not believe Messrs. Fouley, Johnson & Co. had failed, when thus informed by the spirit; consequently knew nothing about the matter before; but when "the next mail" came from California, it confirmed what he received some time earlier through the medium in Rochester, N. Y. The question arises, how did the medium obtain the information before the arrival of the mail? While he admitted the physical and intellectual phenomena of Spiritualism, he did not believe that *human* spirits have anything to do with the manifestations.

The Bible teaches that when a man is in a state of physical death, "his sons come to honor, and *he knoweth it not;* and they are brought low, but *he perceiveth it not* of them." Job 14: 21. This cannot be true, unless the teaching of the spirits is false; because they declare the opposite. Again, Job says: "When a few years are come, then I shall go the way whence *I shall not return.*"—Job 16: 22. But the Bible makes this point still stronger and plainer. When describing the state of man in death, the wise man says, it is one where "there is *no work, nor device,* NOR KNOWLEDGE, NOR WISDOM"; consequently it is a state where they know not any thing. This is in harmony with the teaching of the Psalmist. He says: "In death there is *no remembrance of thee.*"—Ps. 6: 5. Again he says of man: "His breath goeth forth, he returneth to his earth, *in that very day his thoughts perish.*"—Ps. 146: 4. Again: "The living know that they shall die, but the dead *know not any thing.*"—Eccl. 9: 5.

The Elder then declared that the manifestations came from *demons.* Who are they? "The angels that sinned," called also "evil angels," "unclean spirits," and "devils," or, more properly, "demons." Who are the angels? An order of beings higher than men, who were created before the human race.

The angels resemble men in their exterior form, and on this account have been mistaken for men. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13: 2. This proves that they are not disembodied human spirits. They are real persons, with tangible organisms, like men; yet they are not made of dust as are men. Jesus said, "A spirit hath not flesh and bones, as ye see me have." We read of Jesus—"He took not on him the nature of angels, but he took on him the seed of Abraham."

The good angels never have claimed that they were the spirits of men, or that they ever lived on our earth. The angels have power to render themselves invisible, or to be seen by us, as they may choose. This is shown in the case of Balaam.

Some hold that demons are nothing more than men's propensities. In James 2: 19, we read—"Thou believest that there is one God; thou doest well; the devils also believe and tremble." It cannot be said of men's propensities that they "believe and tremble."

WHERE DO DEMONS DWELL?

In 2 Peter, 2: 4, we read, "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment." Where is the hell in which they are "reserved unto judgment?" The word *tartarus,* here rendered "hell," occurs nowhere else in the Bible.

It is not the place where wicked men go at death, for they go to *sheol* or *hades.* It is not the place where the wicked are to be finally punished, for that is in *gehenna.* The word is not used to represent the abode of men in any condition; it is only applied to "the angels that sinned."

"Dr. Wm. Ramsey, an able and learned writer, says: "The word *tartarus* means, according to Greek writers, in a physical sense, the bounds or verge of this material system.' Dr. R. remarks, 'That place is, probably, at present, within the atmosphere of our earth.'

"The learned Ralph Cudworth, D. D., in his 'Intellectual System,' vol. 3 p. 363, while speaking of Peter's remark, says: 'And by *tartarus* here, in all probability, is meant this lower caliginous [i. e., dark] air, or atmosphere of the earth, according to that of St. Austin concerning these angels, 'That after their sin they were thrust down into the misty darkness of this lower air.'"

Suidas, an ancient writer, says it signifies "the place in the clouds," or, "in the air," It is said of the great leader of the hosts who are opposed to the Lord, that he is "the prince of the power of the air."—Eph. 2: 2. The Scriptures also tell us of "the rulers of the darkness of this world," and of "spiritual wickedness in high places;" or, more literally, "wicked spirits in aerial regions."

Dr. Parkhurst, the lexicographer, says: "It appears from a passage in Lucian, that by *tartarus* was meant, in a physical sense, the bounds of this material creation."

Empedocles says: "Our dull, lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons."

Dr. Whately says: "The word used by Peter, which our translators render 'cast down to hell,' or *tartarus,* is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors, and misty atmosphere. . . . Socrates called the abyss, or sea, *tartarus,* as does also Plato, who elsewhere calls our dim, lack-lustre earth itself *tartarus.* Plutarch says our air . . , is called *tartarus,* from being cold. And both Hesiod and Homer call it the aerial *tartarus.* In no other sense or way can St. Peter be understood and explained."

Lucian says: "The great depth of the air is called *tartarus.*"

The Bible informs us that they are "seducing" people, causing them to "depart from the faith once delivered to the saints"; speaking lies in hypocrisy," and opposed to the marriage laws of the country.—1 Tim. 4: 1-13. They are "deceiving" men and women by the means of miracles, and leading a multitude to adopt "doctrines of devils" instead of the truth of the Bible.

When Mrs. Cora Hatch was lecturing in Boston, in a trance state, she said: "The action of light agitates, dissipates, or in some way so disturbs the fluid, gas, magnetism, or whatever the instrumentality be called, which is employed by spirits in acting upon grosser matter, that they are unable to control and employ it."

The demons employ the same agent that a mesmerizer does when he controls his subjects. In answer to the question, "What, then, is a distinction between Mesmerism and Spiritualism?" we find the following in the *Spiritual Age,* of April 3d, 1858: "Mesmerism is something which a man does while he has his clothes on; Spiritualism is a similar act of his, after his clothes have been put off. [By clothes, they mean body.] Suppose I magnetize you to-day; and that I, the mesmerizer, speak, write, act through you, being unconscious—this is Mesmerism. Suppose, further, that I die to-night, and that to-morrow, I, a spirit, come and magnetize you, and then speak, write, act through you—this is Spiritualism."

The *Banner of Light* says:

Q. How do we understand that spirits control an organism?

A. We have just informed you that they do so by means of the magnetic aura, or animal magnetism.

Q. Do spirits concentrate their power upon the brain?

A. Sometimes on the nervous system. In cases of mechanical writing, power is concentrated upon the ganglion of the arm, and is not at all connected with the brain. In cases of entire physical control, then it pervades the entire physical body.

Dr. Blain, son of Eld. J. Blain, attended a lecture on Mesmerism. At the close of the lecture, the speaker desired those to present themselves that were willing to be mesmerized, provided the speaker could do it. Dr. Blain submitted himself for trial, and was mesmerized. The operator then made the doctor believe that he was about to amputate a limb. Accordingly, he went through the motions necessary to get out his surgical instruments, then prepared his subject for the operation, took his knife and cut through the flesh to the bone, then took his saw and sawed off the bone, then his knife again to cut off the remaining muscle; then got his needle and thread and took up the arteries, and so on till the wound was all done up nicely, when the operator exclaimed, "All right," and the doctor came out of his mesmeric state. When the doctor was going through the movements necessary for amputating the limb, it was a reality to him. The operator formed a mental picture of the whole scene, in his own mind, and that became a reality to Dr. Blain.

The spirits operate just as a mesmerizer does. Just as a mesmerizer makes his subject see men, women, children, birds, flowers, etc., which exist only as mental pictures in his mind; "So, positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium." What spirits are these doing this work? The spirits of demons, not human spirits. Then it follows that the only difference between Mesmerism and Spiritualism is simply this: in Mesmerism a human being is the operator, and in Spiritualism a demon. But in both cases the medium does not see any real friends, flowers, birds, or other objects; consequently it follows that our deceased friends are not present to make any communications, but another class of beings—the demons—are trying to make us believe that they themselves are our spirit-friends, by presenting mental pictures of them to their mediums.

We have given above the leading points made by the Elder; though a full report of his hour and a half discourse would embrace many minor yet important arguments, which we have not time or space to mention.

At the close of his discourse, which was listened to with the closes attention, a dozen or more persons in the audience rose and propounded questions, which were promptly answered by the Elder.

☞ It has been deemed advisable to change the place of the quarterly meeting of the W. C. Association, from Goffstown, N. H., to Providence, R. I. See notice.

CAN NOT DODGE THE PROOF.

When we adduce strong Bible testimony to prove that death fully kills man, and consigns him to a state of utter unconsciousness till the resurrection morn, an attempt is often made to evade the force of the proof, by claiming that reference is not made to the intellectual man, but merely to the house which he had been a tenant of. We wish here to quote several texts that relate to the condition of man in death, and notice the feeble efforts of theologians to escape the conclusion that they teach an unconscious state for the intellectual man after death.

1. We have the definite statement—"The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. This statement either relates to man *as man,* or to a component part of man. If it relates to the intellectual man, it clearly negates the doctrine of consciousness in death, and tells us that men "go down into *silence,*" where they "praise not the Lord." But we are told that it is only the body that shall then "praise not the Lord." Well, then it follows that only the body praised the Lord before death; for if there is any force to the statement, it indicates that whatever praised the Lord previous to death, could not praise him after death; and if only the body praised the Lord before death, then the body is the intellectual man, for praise is impossible without intellect; and if the body, instead of the soul, possessed intellect before death, then the soul, having never been the intellectual part, can not possess intellect after death: so, from this standpoint, death must produce unconsciousness in man in the fullest sense. If, however, it is insisted that the soul is the intellectual part, instead of the body, and that the soul praises the Lord through the body, then the conclusion is inevitable that the part which praises the Lord previous to death, enters into "silence" at death: so from this standpoint, too, it is seen that death must envelope man in total unconsciousness. But if, as a last resort, it should be claimed that soul and body jointly praise the Lord before death, then, as that which praised the Lord in life, ceases to praise him in death, it follows that soul and body jointly cease to praise God, and enter into a state of "silence" at death. To say of some part of man that never did and never could praise the Lord while alive, that when dead it should not praise him, would be nonsense too ridiculous to charge upon a sensible man, to say nothing about putting it into the lips of an inspired witness. Whatever praises God in life, let it be a part of man only, or the man entire, just *that* intellectual something *ceases* to praise him after death, being enveloped in "silence." So there is no escape from the conclusion that this text teaches the utter unconsciousness of the intellectual man, after he is paralyzed by the hand of death.

2. The positive affirmation is made—"The living know that they must die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now *perished.*" Eccl. 9: 5, 6. This statement either relates to an abstract part of man, or to the man entire; and with either view, it will prove the utter unconsciousness of the intellectual man after death. With a design to evade the conclusion that the text teaches the unconsciousness of the man proper, in death, we are often told that the statement simply refers to the body, and only proves that the body will be unconscious in death. But the text attributes knowledge to *some part* of man while alive, and denies it to the same part when dead; "the living know" something, "but the dead *know not any thing.*"

The intellectual man only can possess knowledge, whether that be the body alone, the soul alone, or both combined; and the intellectual man only can be dispossessed of knowledge by the stroke of death, for that cannot be taken from a being which it never possessed. If the body only is the intellectual man, or, in other words, if the body only possesses knowledge during this life, then the soul is destitute of knowledge, and can not be the intellectual man, and of course, having never possessed knowledge before death, can not possess it after death: so from this premise, death leaves man fully unconscious. If the claim should be made that the soul, instead of the body, is the intellectual man in this life, it being the knowing part of man, then it follows that as that which possesses knowledge while alive, shall be deprived of knowledge after death, the soul must be consigned to unconsciousness under the powerful blow of death; for whatever part knowledge is attributed to during life, it is deprived of it in death; hence, if the soul is the intellectual part before death, it will "know not any thing" after death. If body and soul combined constitute the intellectual man prior to death, then both combined will be deprived of consciousness, and "know not any thing" subsequent to death: for whatever may be said to "know" while alive, is as positively said to "know not any thing" in death; for this statement must not be made to clash with the affirmation of Jesus, "Thou shalt be recompensed at the resurrection of the just" (Luke 14: 14); so while there is no reward *in* death, there is to be reward after the reign of death is over. Not only is death here pronounced a state in which there shall be no reward given to men, but it is also affirmed that "their love, and their hatred, and their envy, is now *perished*"; and it is a conceded fact that these passions of love and hatred belong to the intellectual man, let that be soul or body; for it is impossible to love or hate without intellect; and if they belong to the body, instead of the soul, then the body is the intellectual man, and the soul is destitute of intellect previous to death, and consequently cannot possess it in death. But if these passions, which are guided by intellect, are passions of the soul, and not of the body, then the soul must be affected by the stroke of death, under which these passions "perish." So it is impossible to evade the conclusion that this text teaches the unconsciousness of the intellectual man in death, by applying the statement to the body only, for that makes the body only the intelligent part while living, and denies intellect to the soul previous to death, and consequently leaves it destitute of knowledge in death: so from this hypothesis, death plunges the intellectual man into utter unconsciousness.

3. In the same chapter we read this statement: "There is no work, nor knowledge, nor device, nor wisdom, in the grave [*sheol*—the state of the dead] whither thou goest." Eccl. 9: 10. The effort of our opponents to apply this statement to the body only, will not help their theory in the least; for the very part of man that possesses "knowledge" goes into *sheol;* if the body is the part that goes to *sheol,* then the body is the intellectual man while alive, and consequently the soul is destitute of intellect even in life, and therefore cannot be conscious in death; but if the soul is the intellectual man during life, then it is the soul that goes into *sheol* at death, where there is no "knowledge," "nor wisdom." But if the intellectual man is soul and body combined while in life, then it follows that this very intellectual man goes into a state at death where there is no "knowledge." This address, "whither *thou* goest," is made to a *living, conscious being,* whether to the soul, or body, or both united in one; and whatever part is here addressed, goes to a realm where there is no "knowledge." That which lacks knowledge before death, must be without knowledge after death; and that which possesses knowledge in life, is dispossessed of it in *sheol,* which is a realm of unconsciousness, whether occupied by physical man, or disembodied men.

4. David speaks thus concerning man in death: "For *in death* there is *no remembrance* of thee: in the grave [*sheol*—the state of the dead] who shall give thee thanks?" Ps. 6: 5. When we quote this strong declaration to disprove consciousness in death, we are met with the assertion that reference is made only to the body; but the force of the argument cannot thus be set aside; for if allusion is here made to the body only, then it follows that the body is the part that possesses memory prior to death, instead of the soul; and if this is so, the soul must be destitute of memory after death as really as before; thus this attempt to escape the force of the declaration, leaves man unconscious in death. That which could remember during life, ceases to remember after death, whether we ascribe memory to soul or body, or to both jointly. In life we possess the faculty of memory; in death we are deprived of it—the very being that can remember in life, can not remember in death.

5. Job testifies thus concerning man in death: "His sons came to honor, and he *knoweth* it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. The intellectual man, the very one that possessed knowledge during life, "knoweth not" what is transpiring while in death's embrace. But we are told that only the body is here referred to. Then the body is the intellectual man, instead of the soul, and consequently as the soul never possessed knowledge in life, it cannot possess it in death; so this method of dodging the proof fails to disprove man's unconsciousness in death. But if the soul, instead of the body, is the intellectual man, or if soul and body jointly constitute the intellectual man, this very man that possesses knowledge in life, is deprived of it in death; "in that very day his thoughts perish" (Ps. 146: 4), the thinking man dies; and can the body think without a soul? If both jointly constitute the thinker, death will kill the thinker.

W. S.

THE COMING RESTITUTION.

The apostle Peter informs us that when the Father shall again "send Jesus Christ," we shall witness the "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21. Not the "restitution of all things" unqualifiedly, but simply of "all things which God hath spoken." If we were to have a restitution of all things, without limitation or qualification, it would involve the restitution of Beelzebub and his satanic legions,—a thing never mentioned by the prophets. But the prophets have spoken of a good time to come, when sin and death shall end, paradise be restored, and the faithful ones be restored to their ancient home when freed from the curse. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25: 8. Here, as elsewhere, God has spoken of a restitution of the saints from death to a tearless life, and the restitution of earth to a sinless state, the rebuke of God's people being obliterated therefrom; then will be fulfilled the affirmation, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . Thy people shall be all righteous; they shall inherit the land for ever." Isa. 60: 18, 21. Here is a restitution foretold by the prophets, which will obliterate death, tears, sin, and the curse, and substitute a world-wide state of sinless and deathless perfection, of endless duration, to be enjoyed by immortalized and glorified saints, who have lived and died on earth in years gone by.

W. S.

MISSION WORK.

Have we anything to do as missionaries in the gospel field? In view of our comparative inactivity, this question seems appropriate. We are doing something, it is true; but are we doing all we ought to do to sound the judgment alarm in new fields? God has a people scattered all through the different organizations, who are in profound darkness upon these topics that so much interest us as a people; and they receive the light with eagerness when properly presented to them. Shall they have the light? Will we help them to it? If so, it will require a *sacrifice* upon our part. Our assent to the proposal will not do it. Our good wishes will not accomplish it. Our deep feelings will not help on the work, unless we feel deep in our pockets. No other kind of feeling will pay the R. R. fare of a missionary, nor pay the rent of a hall to preach in, in a new field.

We ought to open a hundred new missionary fields the coming season; and a portion of them in the destitute south; though this is the most difficult field in the world to put a northern missionary in, among the whites, unless he is a judicious and cautious man; and even then he will be watched with suspicious eyes from every quarter, till they are satisfied he is not an enemy in disguise. But the South needs the light, and it will be gladly received by many.

Who will help spread the gospel of the kingdom in new fields? Mission work should be largely our present work.

W. S.

For the World's Crisis.

WILLING IGNORANCE.

Peter in his second epistle, third chapter, has drawn a prophetic picture of the two classes of professors in the last days. First, scoffers of those who are showing the promises of Christ's coming to do a work of which their narrow, sectarian theology does not admit. Hence they reject all evidence, and become the "willingly ignorant" class to come in the last days,—which days are certainly upon us. Each character speaks for itself. The one class know these things because they believe what the prophets and apostles have written about these times. Read this chapter again carefully. It will strengthen your faith. One class see new developments of Scripture in improvements in every direction of business, new modes of traveling, new prophetic aspect of nations, also the sudden downfall of the pope, and other startling prophetic events all around us, which make us know the things spoken of in the seventeenth verse, of which the other class are willingly ignorant, because the last day scoffing priests and people say, Where is the promise of His coming? Such as live in the spirit and pride of this age will remain in darkness, and be overtaken as a thief, as Jesus has told us.

This state of willing ignorance among the people is in consequence of ministers spiritualizing the Scriptures, doing away with literal fire, the literal resurrection, and making Christ's coming spiritual, and at death. The great army of opposers are led on by scoffing, blind ministers, to reject this truth; all of which tries our patience; but we have encouragement from Rev. 3: 10, that He will keep us from the temptation that is prophetic and universal. See next verse. "Behold, I come quickly."

This time of temptation has begun. See the perplexity among the nations. See how rashly the monarchs of earth act. See what hosts are tempted, and how many commit suicide. Professors are tempted to go into the spirit of the world for enjoyment. Adventists are tempted to find fault, and, uneasy, are trying one another needlessly. This is the "error of the wicked" against which we are warned. Brethren, let us endure the temptations of these times, and be ready for His coming.

HIRAM MUNGER.

— Seed which is sown in toil, springs up and yields an abundant harvest; the righteous who labor in the night of trouble, receive as a reward great prosperity and joy.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$342.16
M. C. Wadwell	1.50
J. B. Pain	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$37.76

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,006.94
Rufus Pike	20.00
C. F.	1.00
John Bigwood	1.00
W. E. Stone	5.00
C. P. Lothrop	1.00
S. C. Gould	5.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Previous acknowledgments	$10.00
E. Cotton (balance of pledge)	5.00
S. A. (From Refreshment Stand)	1.00

For the World's Crisis.

CHRIST ALL IN ALL.

"Christ is all, and in all."—Col. 3: 11.

A short sentence, but it contains great things. Christ is all in the counsels of God concerning the redemption of man. No other being could be found who was worthy or capable of undertaking the wondrous work. On the soil where Adam fell, Christ was promised. The devil must be defeated, and the forfeited inheritance must yet be restored.

Christ is all in the Bible. All the rays of divine truth connect and centre in him, like the rays of light in a focus. In all parts of the Bible Christ is seen; dimly and indistinctly at the beginning, more clearly in the middle, fully and completely at the close, but really and substantially every where. Christ in shame and Christ in glory, Christ suffering and Christ reigning, was the theme which filled the minds of the ancient prophets.

Christ was all in the faith and preaching of the apostles. Philip went down to the city of Samaria and preached Christ unto them. Paul preached in the synagogue that Jesus is the Christ.

Christ must be all in the christian *ministry now*. We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Christ is all in the religion of every true christian on earth. There is no other name, no other door, no other light, no other way, no other refuge, by which and in which sinners can be saved. Christ is all in the sinner's justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." One believing glance at the cross of Calvary will save a soul from death, and hide a multitude of sins. Christ is all in a believer's sanctification. "Without me ye can do nothing." He is the vine, we are the branches. United to him we have life, and can bring forth fruit unto holiness; separated from him we are dead, and must utterly perish. Looking unto Jesus we become more and more like him, and are transformed into his image. Christ is all in the believer's comfort. He was anointed to comfort all that mourn. He can be touched with the feeling of our infirmities. He has tasted human sufferings in all their varied forms and phases. He can pour the oil of consolation into wounded hearts. He can say to the tossing billows, Peace, be still, and there will be a heavenly calm in the troubled heart.

Christ is all in the christian's hope. What is our hope? It is just this—Christ is coming the second time to do a glorious work; coming to raise the dead; coming to save his people; coming to wipe away tears and bind up broken hearts; coming to remove the curse; coming to make all things new; coming to reign in glory forevermore.

Christ will be all in the enjoyment of the world to come. His presence will be the delight of the saved. His praise will be their employment. Around the throne this song shall swell—"Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Then through the vales and o'er the hills of Paradise the heavenly strains will echo, until every creature joins in the chorus—"Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, forever and ever."

Reader! what think ye of Christ? Dost thou believe on the Son of God? In the language of the dying martyr, I hope ever to exclaim—"None but Christ—none but Christ!"

J. W. THOMAS.

Rockland, R. I.

Correspondence.

From Bro. H. W. Sargent.

Brethren in Christ:—The Lord is yet on the giving hand. Much good has been the result of a few evening and two Sabbath meetings held here by Bro. Z. T. Wood of Springfield, Vt. He administered the emblems of our Lord's broken body and spilled blood, on Sunday the 22nd. It has been only a few months since we were organized into a little church. We have seen some afflictions and trials as christians since we organized, but out of them all the Lord has delivered us. During the meetings, ending on Sunday evening last, the Lord has been with his people and has heard the prayers of those that trust in him. Several have shown evidence, too plain to be mistaken, that God had sent conviction home to their hearts; while others, who once had known the Savior, and had been wandering away from home for years, have again been brought to the saving knowledge of the truth, and God's praying ones have been strengthened. Bless the name of Christ, the goodness of the Lord endureth forever.

Darkness reigns around us, but, methinks, I see a small, bright light glittering from afar through all the mist and darkness, that will lead us safely through, if we follow it. Though we must pass through many persecutions, trials, and, perhaps, troubles that will be unto death, before we enter the glorious kingdom of God, yet we never ought to be discouraged as long as we can with confidence go to Jesus and find a solace there. Let us lay hold on eternal life while it can be obtained, that we who have never beheld each other in the flesh, may greet each other on the immortal shores. How the hosts of the true Israel will shout when the borders of the heavenly Canaan appear. There will be such a song chanted as earth never heard before. By the help of Christ, I expect to be one of that choir then. May the Lord help us to walk in the light, and watch the development of his word; then when the "cloud" that led Israel moves, we may be ready to move in harmony with it.

H. W. SARGENT.

Stowe, Vt.

From Bro. F. H. Chamberlain.

TO THE BRN.:—I propose, if the Lord will, to go out as a traveling agent for the *Crisis*, *Bible Banner*, and all of our best periodicals, and visit the brethren in such places as may be accessible, or within a range of fifty or seventy-five miles of Worcester, Mass. I wish to have all who can aid or encourage me in this work (and who feel interested in this thing) to write to me at Webster, Mass., and give me information in regard to the prospects in their section. I intend to have a supply of tracts, and can furnish the brethren with any of the books kept for sale at the *Crisis* office.

F. H. CHAMBERLAIN.

Webster, Mass.

Extracts from Letters.

SR. P. M. EATON writes:—"The goodly heritage promised to Abraham, and looked forward to by his sons, has ever been a theme of expectation, of gratitude, and thanksgivings. Canaan, the land of milk and honey, was the land for which the kings and warriors fought, where David's holy psalms were sung, and the organ and the harp joined the anthem; where the Temple was glorious in the perfection of beauty, and where the glory of the Lord was made known. But at length Israel was scattered among the countries; and as centuries elapsed, were lost and forgotten, and Judah wandered in exile, or remained in servitude. To the Gentiles was the gospel preached; and the fulness of the Gentiles hear in every nation the glad tidings.

Can it be possible, as is now beginning to be proclaimed, that through the ages past Israel has wandered and been forgotten, and that to-day his sons and daughters, through the Celtic and Teutonic races, have been preserved, and do now fill a nation, a strong nation; and that to them the promises made to Abraham, that his children should be as the sand by the seashore for multitude, are fulfilling *even to-day?* Can it be that the last prophet's warnings and promises are addressed to the people of *this* land, even us, as the sons and daughters of Israel? Let us "search the Scriptures," and search history, and if it be found true, let us not refuse to be called the children of Abraham, *in whom* shall all the families of the earth be blessed. Let us behold with thanksgivings the "good land," and prepare for the coming of Him whose right it is to reign, and who 'shall sit upon the throne of his father David' in the city of God—the New Jerusalem, into which the glory and honor of the nations shall be brought. 'Great is the mystery of godliness; God manifest in the flesh.' To Him who is 'the offspring of David,' and 'the bright and Morning Star,'—to him be blessing, and glory, and honor, and dominion, and riches, and power. To the Prince of the kings of the earth be hosannas."

BRO. H. S. WOODS writes:—"Left home Jan. 14th, and went to Portsmouth, N. H. Was glad to know that the church is in working order, and peace and harmony prevail. Was at Newcastle, at the dedication of the new Advent Chapel. Found Brn. Daniels, Leavitt, Brown and Shorey there to preach the word. Bro. Leavitt preached the dedication sermon to a crowded house. This house was built by a few who became interested in having the New Hampshire Tent pitched there last summer, in which Brn. Leavitt and Shorey labored three weeks, without money and without price. I thank God we have some faithful laborers in the gospel.

The 21st, went to South Berwick, Me., to the dedication of another Advent Chapel. On Sunday the house was well filled with an intelligent audience. After the forenoon service, two were baptized, and others are interested in the great truth which we believe. Bro. Leavitt preached the dedication sermon, which was listened to with much interest.

Last summer, when Brn. Leavitt and Shorey were there with the Tent, they held meetings evenings, and in the day-time did the most of the framing to the new Chapel. I believe there is a class of people that can be reached by tent-meetings, and in no other way."

BRO. C. H. SWEET writes from Lewiston, Me.:—"I wish to make the following brief statement of facts, in relation to the church here:—The time for which the church had leased Graffam's Hall, on Bates St., having expired, they rented Central Hall, on Main St., where they are now worshiping. Some five or six believers in the non-resurrection of the wicked have since commenced holding meetings in Graffam's Hall, their avowed object being to divide and destroy the church. They have thus far met with but poor success, and everything seems to indicate that their efforts will prove a complete failure. They have among them but two persons who ever had any connection with the church, and one of them was expelled some time ago.

God smiles upon us, and we are at present having some most excellent meetings. We are seeking to get men converted to God, instead of proselyting them to some pet theory, and our efforts are being crowned with success."

BRO. H. H. ARNOLD writes:—"While preaching from place to place and seeing so few that show they love God with all the heart, might, mind and strength, it causes me to inquire, Who are christians? This question interests all, for we read in Matt. 7: 21, 23, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' Many deceive themselves, because they can make long prayers, or exhort well in meeting, or give a dollar a year to preachers; having great confidence in their *works*, by which they claim to be christians. Let us be careful and not be deceived; for God is not mocked."

A BRO. from Machiasport writes:—"The clouds are thickening fast, and signs of the Savior's coming are visible on every hand; evil men and seducers are waxing worse and worse; but some here are seeking the narrow way, and have chosen Jesus as their friend. Seven or eight have started for the kingdom. They are quite zealous in the cause of Christ. They are not satisfied with having the love of God in their own hearts, and keeping it to themselves, but they are desirous of seeing all around them engaged in this same glorious cause. My prayer is that they may dig deep, and lay the foundation on the rock, Christ Jesus."

—I am not a Calvinist, an Armenian, a Universalist, a Unitarian, a Pelagian, nor a Swedenborgian, but I am simply a preacher of the gospel, a believer in the Lord Jesus Christ, and trying to make other people believe in him—that is all.—*H. W. Beecher.*

Obituaries.

ASHMAN. Fell asleep in Jesus, Jan. 30th, after an illness of six days, Rebecca, wife of Eld. Wm. Ashman, of Philadelphia, aged fifty-seven years.

In former years our deceased sister and her companion were connected with a Baptist church in this city. When they heard the news of the speedy return of our Lord, nearly thirty years ago, they identified themselves with our body, who love and wait for the appearing of the Savior. When they heard that gospel that brings life and immortality to light, they received it into good and honest hearts. Our sister feared no evil as she walked through the dark valley. She was reconciled to God. Her last end was peace. She was a quiet, unassuming, and practical christian. A devoted, self-denying, and pious mother. As a wife, her fidelity was marked. In health and in sickness she repeatedly expressed her intense desire that all her family might accept of the great salvation, and be thus prepared for the coming kingdom.

Funeral services conducted by the writer.

F. H. BURBANK.

SADLER. Died, in Lowell, Mass., Jan. 31st, 1871, of consumption, Mrs. Elizabeth J. Sadler, aged thirty-two years.

She loved the second advent of our Lord, and ardently cherished the blessed hope of soon rising in the likeness of Jesus.

PERKINS. Also, in Lowell, Feb. 1st, Mrs. Lizzie Perkins, wife of Mr. F. H. Perkins, aged thirty-seven years.

She loved the blessed Savior, and the hope of the soon coming kingdom. She sleeps in Jesus.

The funerals of both these beloved and loving children of God were attended by Bro. Wm. H. Mitchell, who spoke words of comfort to those whose hearts were stricken, and whose eyes were filled with tears of sadness. All who knew these precious children and disciples of Jesus, were convinced that in the awful future it would be well with them. "Blessed are the dead that die in the Lord. . . . Yea, saith the Spirit, they rest."

C. P. WHITTEN.

BLACKSTONE. Died, in Biddeford, Me., Feb. 3d, of diphtheria, Mary E. Blackstone, aged thirty-four years.

Sister B. was converted with the Methodists, and lived an honored member for several years; became acquainted with the Advent faith four years since; was honored with a letter from that church, and joined the Advent church of this place. She was beloved by all who knew her, and was a faithful laborer in the vineyard of her Master. She was sick but eight days, and when we followed her to the grave, her daughter, Hattie F. Blackstone, aged five years, departed this life, Sabbath, Feb. 5th, with the same disease.

Funeral services attended by the writer.

J. HILL.

CROSBY. Died, at Rantoul, Ill., Dec. 28th, of quick consumption, Sarah, wife of Daniel Crosby, aged thirty years.

A loving and true wife, a tender and affectionate mother, a consistent and devoted christian, she sleeps beneath the cold sods of the prairie, with her dear white face, which we shall never look upon again in this world, upturned to heaven, whence she looked for that Jesus who is to change our vile bodies, and fashion them like his glorious body. May God comfort the husband and children with the riches of his grace.

E. J. O.

BENHAM. Fell asleep, Dec. 20th, in Hampden, Nettie May, daughter of Bro. and Sr. M. W. Benham, aged one year, eight months, and twenty days.

Thus another bud of promise has been stricken to the ground, but the morning of the resurrection will unfold it in a fairer clime.

G. L. TEEPLE.

HALE. Died, in Hampden, O., Dec. 27th, Clarinda, wife of A. Hale, in the sixty-fourth year of her age.

Her illness was long and painful, which she bore with christian patience and resignation. She sleeps in Jesus till that morning when the grave yields up the dead in Christ.

A. HALE.

BROWN. Died, in Sutton, N. H., Dec. 22nd, 1870, Jennie Idell, youngest child of Dexter E. and Lois A. Brown, aged one year and four months.

Bro. and Sr. Brown feel comforted in this time of affliction in the blessed hope of soon meeting little Jennie where death can never part. Words of comfort were spoken by the writer.

D. W. DAVIS.

COTTRELL. Fell asleep, at Clear Lake, Iowa, Jan. 14th, 1871, Benjamin F. Cottrell, son of G. B. and H. Cottrell, and brother of Eld. A. J. Cottrell, aged twenty-three years, nine months, and eight days.

The writer tried to comfort the mourners with a text of their choice—Job 19: 25, 26.

P. S. W. DEYO.

MARSHALL. Died, at Hooksett, N. H., of consumption, Jan. 22nd, Frank A. Marshall, orphan grandson of George W. and Pamelia P. Marshall, aged eighteen years, seven months, and two days.

Rest, dear one; thy sufferings are over; sleep peacefully, till Jesus' own voice shall say, Arise!

P. A. CRESSEY.

ABBOTT. Died, at Clear Lake, Iowa, Dec. 10th, 1870, Polly, wife of Asa Abbott, and mother of Sr. C. S. Goodwin, formerly of Bradford, N. H., aged eighty-one years and two months.

Sermon by the writer, from Heb. 5: 9.

P. S. W. DEYO.

JONES. Died, Feb. 2d, Katie E. Jones, of Merrimack, Wis., aged four years, eight months, and six days.

"She is not dead, but sleepeth."

J. D. JONES.

Married.

BRADFIELD—DELANO. At the Advent Hall in Darien, Dec. 25th, by Eld. A. C. Newell, Mr. WM. BRADFIELD, of Rochester, N. Y., and Miss FLORA DELANO, of Batavia, N. Y.

BICKFORD—BICKFORD. In Meredith, N. H., Jan. 4th, 1871, by Elder N. Glidden, Mr. MOSES C. BICKFORD and Miss ANNA BICKFORD, both of Meredith, N. H.

STICKNEY—HALL. In Piermont, N. H., Feb. 1st, 1871, by A. H. Clark, Mr. JONATHAN G. STICKNEY and Miss SUSAN E. HALL, both of Orford, N. H.

Summary of News.

FOREIGN.

Cable News.

LONDON, Feb. 7. Fifty railroad wagons laden with provisions entered Paris on the 3d, bearing the inscription, London gifts to Paris.

LONDON, Feb. 8. The *Times* to-day says that all the information received from Paris indicates a longing a longing for peace at any price.

LONDON, Feb. 9. A dispatch from Belgrade says that the Turkish Government is concentrating a large force of troops on the Roumanian frontier, and announces that they will remain there while the treaty of Paris of '56 is observed.

QUEEN VICTORIA HISSED.

LONDON, Feb. 9. [Special to New York *World*] The Queen, preceded by the Horse Guards, in passing through Whitehall, to open Parliament to-day, was greeted with mingled cheers and hisses, the latter predominating. The cheers were chiefly given by Germans. The extraordinary police precautions prevented disorder.

LONDON, Feb. 9. Colonel Halpin, one of the released Fenian prisoners, is a passenger on the Siberia for Boston.

John Locke, M. P. for Southwark, in an address to his constituents last evening, expressed himself in favor of the grant by Parliament of a dowry to the Princess Louise. The announcement created a great uproar in the meeting, and the utterance of the Queen's name was hissed. The workmen last evening resolved to hold public meetings in the metropolis and provinces to protest against the dowry.

Favre wrote to the Lord Mayor of London, Tuesday, expressing the gratitude of the Government and people of Paris for the munificent gift of food received from London.

The letter says that the distress in Paris has been very great and that it still continues, but that the city is tranquil.

A dispatch from Wilhelmshohe says that the Emperor Napoleon has issued a proclamation to the French people in reference to the elections.

The Paris *Presse* confirms the statement that France is to withdraw from the treaty of commerce with England.

LONDON, Feb. 11. There has been a violent gale all along the coast of the United Kingdom. Six ships are ashore near South Shields, and several lives are known to have been lost. Numerous wrecks are apprehended.

BREST, Feb. 10. A plague has appeared among the immense droves of cattle intended for the relief of Paris, and a sanitary cordon has been established around the infected animals. Deaths are so numerous that it is impossible to bury the carcasses; they are being loaded on condemned war ships and towed out to sea and sunk.

LONDON, Feb. 11. It is now ascertained beyond a doubt that the result of the French elections is a triumph for the Conservatives.

THE SITUATION IN PARIS.

The revictualing is proceeding well, but the organization is wretched. The poorer districts are suffering badly, and there is terrible mortality among the children. Many respectable people are making efforts to leave, dreading a renewal of the war, which will bring on worse horrors than ever.

The actual condition of the city is little changed. The Champs Elysees are very little damaged. Bois de Boulogne is destroyed at the entry to the lake, and other parts are partially destroyed. The shops are slowly commencing to reopen. The nights are still terribly dull, and it is singular there are no street robberies.

There is a report that the Prussians sent an army corps south on Tuesday, resolved to carry Belfort by assault.

LONDON, Feb. 13. A Versailles despatch states that a grand triumphal march of the German armies through Paris has been arranged for the 22nd inst., a few days after their entry into the city. The line of march is not definitely ascertained, but it has been already agreed, on the whole, that the German army of investment will participate in this august procession.

Advices have just been received in this city, with returns from several of the French election districts. The Orleanists are confident that the Count de Paris will be King of France in a few weeks.

The government states that they will be able to despatch 150,000 men immediately in case of war.

All the troops before Paris are fully reinforced to the utmost war strength.

BERLIN, Feb. 13. It is confidently expected at headquarters that peace will shortly be concluded; nevertheless the military and financial preparations continue.

DOMESTIC.

AN EVENTFUL YEAR.—The year which is now fast drawing to a close will long be remembered as one noted for the unexpected political events which have transpired since its commencement, as well as for strange natural phenomena. One of the most powerful empires of the world has been shaken to its foundation and its Monarch driven from his throne; the Pope has been robbed of his temporal power, and the red, white and green flag of Italian nationality floats over the castle of St. Angelo; earthquakes have occurred in all quarters of the globe; immense fires have raged in the cities and forests of the old and new world, such as have scarcely ever been known before; strange diseases have appeared in Spain and elsewhere; vampires are said to have sucked the life blood from men, women and children in Hungary: a fearful massacre of Christians has taken place in China, and other events of a strange and startling nature have rendered the year 1870 a remarkable one. An English divine thinks that he sees in all this an indication of the end of the world. The fact is, however unfortunately, that many such years filled with a record of bloodshed, misery and crime, have gone, before into the abyss of time though it is questionable whether during the life time of the present generation so strange and eventful a year has been known.—*Carleton (N. B.) Sentinel.*

☞ THE KIND of warfare which is being carried on in the east of France, and the exasperation of the Germans against the Garibaldians and other irregular combatants, are illustrated by letters from an artilleryman, published in the Cologne *Gazette*. After mentioning Menotti Garibaldi's surprise at Chatillon, where seventy or eighty Landwehr men and half a squadron of Hussars were massacred in their beds, he says: "A few days ago thirty of the banditti (Garibaldians) were captured not far from Chaumont. They were first forced to dig their own graves, and were then shot and thrown in. Any of them who fall into our hands immediately receive a bullet. If we meet with Garibaldi, there will be a life and death struggle; no quarter will be given. We are no longer fighting against a French army, but against assassins. In consequence of a requisition company having been surprised at a village in the Vosges by Franc-Tireurs and inhabitants, we were ordered to set fire to it. The infantry stormed it, fired some volleys into the windows, and brought out sixteen principal inhabitants, including the Mayor and the priest, as prisoners. Several who attempted to escape were immediately shot. Our infantry with the prisoners, drew out of the village, and we posted ourselves 1600 paces off in order to convert it into dust and ashes. After we had fired forty shots the Franc-Tireurs advanced from the neighboring woods. Four of our horses and two of men fell, the infantry could no longer make a stand, and it was high time to retreat, or all our horses and both our guns would have been lost. The next day we went with six guns and more infantry, and only infants in the cradle were spared. All who could carry even a stick were shot."—*Boston Journal.*

☞ The January term of the S. J. Court for Sullivan county commenced at Newport, N. H., on the 31st ult., Chief Justice Bellows presiding. Judge Bellows, in his charge to the jury, referred very pointedly to the prevalent practice of gambling among the religionists of the day, at festivals and other "social" gatherings of church membership, where lotteries, grab-bags, guess-cakes, and almost every known system of gambling was introduced to raise money for the spread of the gospel! All these are recognized in law as indictable offences, and the proper officers failed to do their duty where they were suffered to pass unnoticed.—*Portsmouth Times.*

In Brief.

— A good old lady in New Jersey, "past threescore years and ten," loves the cause of foreign missions so much that she has given up her snuff and sent $10, which she calls "snuff money," to the American Board. "A rare example of self-denial."——Seventeen years ago there was not even a single human being, in Leavenworth, Kansas. Now there are 25,000 inhabitants, twenty-seven schools, thirty churches, two theatres, seven public halls, two jails, and hotels, stores, factories and founderies in abundance.——The Mission Church at Adana, Central Turkey, consists of thirty-four members and the congregation connected with it of about 250, of whom fifty are taxpayers. Its contributions last year were $600, gold—a much larger proportion than is given by most congregations in this country.——A letter from a member of the Magellan Colony speaks of some of the Patagonians as standing six feet six or seven inches, and "from head to heel symmetry itself." Nor is it unusual to find a Patagonian weighing as much as two hundred and eighty-five pounds. With all their splendid physical characteristics, the race is degenerating "through the use of tobacco and liquor." Moreover, with all their bodily strength, the people are said to be exceedingly cowardly.——Thirteen thousand nine hundred and forty-two feet of tunneling have been completed through the mountain at Hoosac, and eleven thousand and eighty-nine feet remain to be dug through.——The Italian Chambers have passed a bill giving regal honors and a body guard to the Pope.——A dispatch from Versailles says that the delivery of cannon and small arms of the army of Paris to the Germans was commenced on the 7th inst., and continued throughout the 8th.——The commerce of the world requires 3,600,000 of able bodied men to be continually traversing the sea; of this number probably 7,500 die every year. The amount of property annually moved on the water is from fifteen hundred to two thousand millions of dollars; and the amount lost by casualties of the sea averages twenty-five millions of dollars.——A draft of a bill excluding Chinese labor from New York State was unanimously adopted on last Thursday night by the Workingmen's League in New York. Wm. M. Tweed is to present it to the State Senate. Thus the war against the Chinese has commenced. The bill will probably pass both Houses of the Legislature.——On the "best authority" the Providence (R. I.) *Journal* says that a comet of large size will suddenly make its appearance on the night of June 19th, 1871, and "during the next four weeks the fate of the world will be decided."——A gentleman attending Spurgeon's weekly prayer-meeting writes that, the evening being wet, there were only 1,500 persons present.——Mr. Gladstone, explaining why France was not represented in the London Conference, said that the Prussian authorities had promised Favre a pass for himself to attend the London Conference if he should be sent as the representative of France, but the Prussian flag having been violated when the application was renewed by Favre to the military authorities, the bombardment had begun, and Favre declined to leave Paris.——It is said that during the French Revolution there was not a new patient admitted to the Lunatic hospitals of that country who was crazy on religious subjects.——The entire press of California is calling loudly on the government for protection for the people of Arizona against the Apaches.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger.......................Sunday, Feb. 19th
Geo. W. Brown (of *So. Elliot, Me.*) Sunday, Feb. 26th
J. A. Cleveland....................Sunday, March 5th
T. M. Preble.......................Sabbath, March 12th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., *and* 3 *and* 7½ P. M.

(Meeting every evening. Seats free.)

Mrs. Jane Benson......Thursday evening, Feb. 16th
Eld. John S. White........Friday evening, Feb. 17th
Temperance meeting Saturday evening, Feb. 18th.
Mrs. Jane Benson..................Sunday, Feb. 19th
and Tuesday and Thursday, Feb. 21st and 23d.

MERCANTILE HALL, 32 SUMMER STREET, BOSTON.

Meetings at 10½ A. M., *and* 3 *and* 7 P. M.

Social meeting at 2 P. M.

H. L. Hastings.....................Sunday, Feb. 19th
and following Sundays.

EAST BOSTON, MASS.

(*Second Advent Hall, 154 Meridian Street.*)

Meetings every Sunday, at the usual hours. also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

W. C. Thurman.....................Sunday, Feb. 19th
John G. Hook...............Thursday evening, Feb. 23d

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.

Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome.

C. W. HUNTRESS.
J. N. BERRY.

CAMBRIDGEPORT (Washington Hall, Main Street.)

A. P. Moore........................Sunday, Feb. 19th

CHELSEA, MASS.

Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.

(*Up two flight of stairs.*)

A. Ross............................Sunday, Feb. 19th
J. Couch...........................Sunday, Feb. 26th
M. Batchelor.......................Sunday, March 5th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

T. M. Preble.......................Sabbath, Feb. 19th
S. S. Brewer.......................Sunday, Feb. 26th
W. S. Campbell.....................Sunday, March 5th
S. S. Brewer.......................Sunday, March 12th

Rye, N. H..........................Sunday, Feb. 26th
C. GOODRICH.

Seabrook, N. H.....................Sunday, Feb. 26th
A. P. MOORE.

Salem, Mass........................Sunday, Feb. 19th
J. COUCH.

Stoneham, Mass.......Wednesday evening, Feb. 22d
JOHN G. HOOK.

Wakefield, Mass....................Sunday, Feb. 19th
J. S. WHITE.

West Fairlee, Vt.........Sundays, Feb. 19th and 26th
H. F. CARPENTER.

South Berwick, Me (Great Works) Sunday, Feb. 19th
JOSEPH W. WHITE.

Locke's Mills, Me..................Sunday, Feb. 19th
Lewiston, Me.......................Sunday, Feb. 26th
J. ALBERT LIBBY.

Hartford, Ct. (Talcott & Post's Hall) Sun., Feb. 19th
WM. N. PILE.

Bartlett, N. H.....................Sabbath, Feb. 19th
G. H. WALLACE.

Haverhill, Mass....................Sunday, Feb. 19th
Lawrence, Mass.....................evening, Feb. 21st
Great Falls, N. H.........Sundays, March 5th and 12th
South Berwick, Me. (Great Works)...Sundays, March 19th and 26th.
GEO. W. BROWN, *So. Elliot.*

Brimfield, Mass....................Sabbath, Feb. 19th
DAMON NICHOLS.

Holden, Mass.......................Sabbath, Feb. 19th
WILDER NICHOLS.

Stowe, Mass........................Sunday, Feb. 19th
T. T. FARRELL.

Webster, Mass......................Sabbath, Feb. 26th
Fitchburg, Mass....................Sabbath, March 5th
Providence, R. I...................Sabbath, March 12th
Putnam, Ct.........................Sabbath, March 19th
MRS. L. M. STODDARD.

Haverhill, Mass....................Sunday, Feb. 19th
J. G. SMITH.

Gloucester, Mass.........Thursday evening, Feb. 16th
Meetings through the week, and on Sunday, the 19th.
S. JULIA BUSWELL.

Seabrook, N. H.........Sundays, March 5th and 12th
WM. W. SUTHERLAND.

Ashburnham Depot, Mass.............Sunday, Feb. 19th
Rye, N. H..........................Sunday, March 12th
Seabrook, N. H.....................Sunday, March 19th
Hampton, N. H......................Sunday, March 26th
H. M. BRYANT.

Meredith Neck, N. H................Sabbath, Feb. 19th
N. GLIDDEN.

Loudon Ridge, N. H.................Sunday, Feb. 19th
O. W. KIMBALL.

Piermont, N. H. (Clay meeting-house) Sab., March 12th
A. H. CLARK.

Brookfield, N. H. (Town House).....Sunday, Feb. 19th
J. BICKFORD.

Seabrook, N. H.....................Sunday, Feb. 19th
B. FINNEY.

Scitico, Ct........................Sunday, Feb. 26th
A. M. HIGGINS.

Philadelphia, Pa..........Sundays, Feb. 19th and 26th
Saratoga Springs, N. Y.............Sunday, March 12th
A. A. PHELPS.

New York City (Cooper Institute) Sunday, Feb. 19th
Providence, R. I....Sundays, Feb. 26th and March 5th
WM. STUART.

Northfield, Mass...................Sunday, Feb. 26th
Hartford, Ct. (Talcott & Post's Hall) Sun., March 5th
Meriden, Ct........................Sunday, March 12th
GEO. W. BROWN.

South Atkinson, Me.................Sunday, Feb. 19th
THOMAS SMITH.

West Groton, Vt....................Sunday, Feb. 19th
East Canaan, N. H..................Sunday, Feb. 26th
MARY E. OTIS.

Great Falls........................Sunday, Feb. 19th
Rochester Plains (Town House)......Sunday, Feb. 26th
EDWIN H. WELLS.

Fisherville, N. H..................Sabbath, Feb. 19th
Great Falls, N. H..................Sabbath, Feb. 26th
South Berwick, Me. (Great Works)...Sab., March 5th
S. S. MOONEY.

Piermont, N. H. (Clay meeting-house) Sab., Feb. 19th and a few evenings.
Haverhill, N. H (Brick Church)...Sabbath, Feb. 26th
West Rumney, N. H. (Plain school-house) evening, Feb. 28th.
Campton, N. H. (Bump school-house) Sab., March 5th
Belmont, N. H. (where Bro. Kidder may appoint) evening, March 9th.
Loudon Ridge, N. H. (at Bro. Batchelder's) evening, March 10th.
Gilmanton, N. H. (school-house at Merrill's Corner) evening, March 11th.
Sabbath, March 12th, where Bro. Massy may appoint.
C. W. NELSON.

Southington, Ct....................Sunday, Feb. 26th
G. L. WHITE.

Melvin Village, N. H...............Sunday, Feb. 19th
Manchester, N. H. (where Bro. Samuel Morse may appoint) Sunday, Feb. 26th.
Lynn, Mass.........................Sunday, March 5th
WM. BODGE.

Bath, Me..................Sundays, March 5th and 19th
C. H. LEVERTON.

Rutland, Vt...............Sundays, Feb. 19th and 26th
L. BOUTELL.

Keene, N. H...............Sundays, Feb. 19th and 26th
I. B. POTTER.

Sutton Mills, N. H.................Sunday, Feb. 19th
Lynn, Mass.........................Sunday, March 5th
C. W. SARGENT.

Colebrook, N. H., Feb. 22d, and as long as the Lord will. The meetings will be held in the Methodist or Town Hall.

D. M. LEAVITT.
J. SHOREY.

Philadelphia, Pa.........Sundays, March 12th and 19th
Lynn, Mass.........................Sunday, March 26th
M. BATCHELOR.

Goffstown, N. H...........Sundays, Feb. 19th and 26th
E. S. MOULTON.

Bath, Me.................Sabbaths, Feb. 19th and 26th
Brunswick, Me. (as Bro. Storer may arrange) evening, Feb. 22th.
Richmond Village, Me...evenings, Feb. 29th and 30th
Vienna, Me., or vicinity (as Bro. H. B. Sevey may arrange) Sabbaths, March 5th and 12th.
Lewiston, Me.......................Sabbath, March 19th
C. H. SWEET.

Canterbury (No. 1 school-house) evening, March 4th and over Sunday, the 5th.
East Concord, N. H. (Gale school-house) Sunday, March 12th.
CHAS. R. PARSONS.

Bradford, N. H. (Bush meeting-house) Sab., Feb. 19th
Boscawen, N. H. (Gulf school-house)...........Sabbath, Feb. 26th.
Fisherville, N. H. (Sander's Hall) Sab., March 12th
SIMEON HOBY.

Brockport, N. Y....................Sunday, Feb. 19th
Murray (as Bro. Knight may arrange) evenings, Feb. 22d and 23d.
Knowlesville.......................Sunday, Feb. 26th
Eagle Harbor.......................evening, Feb. 28th
A. C. NEWELL.

Mexico Corner, Me.................Feb. 17th and 18th and over Sunday.
A. A. ABBOTT.

New Preston, Ct....................Sunday, Feb. 19th
Lakeville, Ct......................Sunday, Feb. 26th
J. L. WOOD.

Alleghany City, Pa., the last and first Sundays in each month until April 1st.
Rouseville, Pa., the third Sunday in Jan., Feb., and March.

Bucklins Corners, Chaut. Co., N. Y., commence meetings evening, Feb. 9th, and over Sunday. On Sunday at two o'clock P. M., and in the evening. Bro. Burdick will be with me.

JOHN T. ONGLEY.

East Landaff, N. H. (Bungay school-house) evening, Feb. 18th, and over Sunday.

GEO. E. BROWN, D. D. PAGE.

Rye, N. H..........................Sunday, Feb. 19th
Brentwood, N. H. (at Bro. Leavitt's) Sun., Feb. 26th
Seabrook, N. H.....................Sunday, March 26th
WM. C. STEWART.

Cohocton, N. Y. (as Deacon T. C. Armstrong may appoint), Feb. 18th and 19th.
Honeove Flats, N. Y................Feb. 26th
At Conference, March 2d, and over the 5th.
All evening appointments to commence at 7 P. M.
C. F. SWEET.

Low Hampton, N. Y...11 A. M. and 6½ P. M., Feb. 19th
Pitts Town, N. Y......at 6½ P. M., March 1st, 2d, and 3d
Hoosick, N. Y......................Sunday, March 5th
C. PIKE.

Rawsonville, Vt....................Sunday, Feb. 19th
Z. T. WOOD.

Providence, R. I...................Sabbath, Feb. 26th
T. M. PREBLE.

North Dana, Mass.........Sundays, Feb. 19th and 26th
Wakefield, Mass....................Sunday, March 5th
GEO. A. STREETER.

West Canaan, (at the new school-house) eve., Feb. 16th, and onward as the Lord may direct.

D. EASTMAN.
J. H. EVANS.

Collinsville, Ct., Thursday evening, Feb. 16th, and onward for one week, including Sun., Feb. 19th.
New York (as Bro. Cox shall arrange) on Revelations of John, Sunday, Feb. 26th.
West Haven, Ct., four evenings, commencing Tuesday, Feb. 28th.
Bridgeport, Ct.....................Sunday, March 5th
Ansonia, Ct., three evenings, commencing Monday, March 6th.
Lanesville, Ct., Thursday and Friday evenings, March 9th and 10th.
New Milford, Ct....................Sunday, March 12th and through the week.
Roxbury, Ct., (as the brethren arrange) one week, commencing Sunday, March 19th, to accommodate those coming from Woodbury and Washington.
Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
H. K. FLAGG.

South Barnstead, N. H..............Sunday, Feb. 19th
A. S. WILLIAMS.

Collinsville, Ct...................Sabbath, Feb. 26th
A. ELLIOT.

South Windsor, Ct..................Sunday, Feb. 19th
O. D. WOODRUFF.

Waterbury, Ct......................Sabbath, Feb. 26th
G. L. TEEPLE.

Lafayette, R. I....................Sabbath, Feb. 19th
J. T. DIXON.

Carlton, Mass......................Sunday, Feb. 19th
Will some one meet me at the Oxford Depot, forenoon train from Worcester, Friday, Feb. 17th?
North Scituate, R. I. (with Bro. Kellaway) Sunday, Feb. 26th.
E. COTTON.

Bridgewater, Vt....................Sunday, Feb. 19th
Plymouth, Vt. (Five Corners).......Sunday, Feb. 26th
Bridgewater, Vt....................Sunday, March 5th
Dinsmore Hill, Vt..................Sunday, March 12th
GEO. A. COLE.

Corinna, Me........................2 P. M. Feb. 25th and over Lord's day, the 26th.
South Dover, Me (Bran's Mills).....7 P. M. March 1st
South Adkinson, Me.................7 P. M. March 2d
Sebec, Me. (Harriman school-house).......March 3d
Milo, Me...........................Sunday, March 5th
I. DAMMAN.

Windsor, Me. (Prebble school-house) Sun., Feb. 19th
Augusta, Me. (Ballad school-house) Sunday, Feb. 26th
Sidney, Me. (school-house, Dist. No. 2).....March 5th
Sidney (school-house, Dist. No. 1) Sunday, March 12th
Windsor, Me. (Prebble school-house) Sun., March 19th
THOMAS RINES.

Webster, Mass......................Sabbath, Feb. 19th
Woodstock Valley, Ct...............Sabbath, Feb. 26th
P. S. BUTLER.

Dover, N. H........................Sunday, Feb. 19th
S. C. HANCOCK.

Lewiston, Me.......................Sunday, Feb. 19th
JARED WHITMAN.

Portsmouth, N. H...................Sunday, Feb. 26th
Goffstown, N. H....................Sunday, March 5th
A. SIMPSON.

Vernon, Vt.........................Sabbath, Feb. 26th
Springfield, Mass...evenings, Feb. 28th and March 1st
Worcester, Mass............evenings, March 2d and 3d
Lowell, Mass...............evenings, March 7th and 8th
Lawrence, Mass...........evenings, March 9th and 10th
Manchester, N. H...................Sunday, March 12th
Concord, N. H. (Centre Street Church) evenings, March 14th and 15th.
Portsmouth, N. H..........evenings, March 16th and 17th
Dover, N. H........................Sunday, March 19th
Savoy, Mass. (New Chapel)..........Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass.
Z. D. BAIRD.

Hazardville, Ct.......Saturday and Sunday evenings, Feb. 18th and 19th.
Scitico, Ct........................Sabbath, Feb. 19th
South Norwalk, Ct., Sabbaths, Feb. 26th and March 5th
H. PRATT.

Morris, Ct.........................Sunday, Feb. 26th
Wrightville, Ct....................Sunday, March 5th
Waterbury, Ct......................Sunday, March 12th
☞ NO NAME.

Lyndeboro, N. H. (school-house District No. 8) Thursday evening, Feb. 16th, and over Sunday.
JOHN H. DADMUN.

West Plymouth, N. H. (where Bro. Nelson may appoint) evening, Feb. 18th, and over Sunday.
Warren Village, N. H...............evening, Feb. 21st
Warren Summit, N. H................evening, Feb. 22d
North Haverhill, N. H. (Brick Church) eve., Feb. 23d
Haverhill Center, N. H.............evening, Feb. 24th
North Benton, N. H......Feb. 25th, and over Sunday
Swift Water, N. H..................evening, Feb. 27th
West Groton, Vt. (Ricker school-house) eve., March 1st, and onward as the Lord may direct.
JOHN H. EVANS.

Rochester, N. H. (Gonic Chapel) Sabbath, Feb. 26th
S. VARNEY.

☞ The appointments for Rochester, N. H. (Brick school-house) for the first Lord's day in each month, are withdrawn.

S. T.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

SPRINGFIELD, MASS.

Geo. W. Brown......................Sunday, Feb. 19th
Wm. N. Pile.......Sundays, Feb. 26th and March 5th
S. S. Brewer.......................Sunday, March 9th

WORCESTER, MASS.

A. Simpson.........................Sunday, Feb. 19th
J. S. White........................Sunday, Feb. 26th
S. S. Brewer.......................Sunday, March 5th
J. Couch...........................Sunday, March 12th

LOWELL, MASS.

W. H. Mitchell...........Sundays, Feb. 19th and 26th
J. Couch...........................Sunday, March 5th
C. Cunningham......................Sunday, March 12th
W. H. Mitchell.........Sundays, March 19th and 26th

LAWRENCE, MASS.

C. Goodrich........................Sunday, Feb. 19th
M. Batchelor.......................Sunday, Feb. 26th

CONCORD, N. H. (Centre Street.)

John G. Hook.......................Sabbath, Feb. 19th
C. H. Fletcher.....................Sabbath, Feb. 26th
A. Ross............................Sabbath, March 5th
C. S. Shattuck.....................Sabbath, April 2d
T. W. Piper........................Sabbath, April 9th

CONCORD, N. H., (at the Bethel.)

T. W. Piper........................Sunday, Feb. 19th
Wm. Stuart.........................Sunday, March 12th
E. Owen............................Sunday, March 19th
C. S. Shattuck.....................Sunday, April 9th

MANCHESTER, N. H.

M. Batchelor.......................Sunday, Feb. 19th
O. W. Kimball......................Sunday, Feb. 26th
E. Owen............................Sunday, March 5th
T. W. Piper........................Sunday, March 12th
F. H. Carpenter....................Sunday, March 19th
Wm. Stuart.......Sundays, March 26th and April 2d

LOUDON RIDGE, N. H.

Joseph Harvey......................Sunday, Feb. 26th

VERNON, VT.

S. Cook............................Sunday, Feb. 26th
O. D. Woodruff.....................Sunday, March 12th

WINSTED, CT.

Mrs. M. L. Durand..................Sunday, Feb. 26th

NEW BRITAIN, CT.

A. M. Higgins......................Sunday, Feb. 19th

BRISTOL, CT.

Seth Woodruff......................Sunday, Feb. 19th

WATERBURY, CT.

A. Elliot..........................Sunday, Feb. 19th
G. L. Teeple.......................Sunday, Feb. 26th

NEW HAVEN, CT.

Anna E. Smith......................Sunday, Feb. 19th
B. Hitchcock.......................Sunday, Feb. 26th

PUTNAM, CT.

Mrs. L. M. Stoddard................Sabbath, Feb. 19th

SOUTH ELLIOT, ME.

J. Bickford........................Sunday, March 5th
E. Owen............................Sunday, March 12th

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 353½ Congress St.

C. Richardson......................Sunday, Feb. 19th
B. S. Emery........................Sunday, Feb. 26th
B. Dearing.........................Sunday, March 5th

BIDDEFORD, ME.

B. S. Emery........................Sunday, Feb. 19th
J. W. White........................Sunday, Feb. 26th
J. T. Jordan.......................Sunday, March 5th
C. H. Sweet...............Sundays, April 2d and 9th

PORTLAND, ME. (Union Hall.)

A. Ross...................Sundays, Feb. 19th and 26th
O. W. Kimball......................Sunday, March 5th
Henry Pratt..............Sundays, March 12th and 19th
C. H. Sweet........................Sunday, March 26th
S. S. Brewer..............Sundays, April 2d and 9th

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ DANIEL WEAVER—The $9.00 received.

☞ F. H. BURBANK—Yes. Send.

☞ SOME ONE sent us $2.50 for Crisis, from Winthrop, Me., Feb. 7th, with NO NAME signed. Who sent it?

☞ JOHN S. MILNE—Canada money brings only 9 cts. premium now instead of 15 cts. Balance due 46 cents.

☞ W. HALL—Samuel D. Green's P. O. address is Chelsea, Mass.

Letters Received.

P T Wright, F H Chamberlain, H M Rose, D Eastman, G Thomson, C H Sweet, A Hale, D W Davis, L Reimer, J W Thomas, J H Mosher, J Pinkham, J Hill, H Winchell, C E Darrow, A. J. D., P H Burbank, L D Ackerman, C P Whitten, P. H. M., J W Taylor, J W C Gray, W C Clark, T L Waugh, G E Lee.

Notices.

W. C. Association.

The second quarterly meeting of the "Woman's Christian Association" will be held in Providence, R. I., by invitation of the church worshiping in Lester Hall, to commence March 8th, and continue over the Sabbath. An invitation is extended to all, both saint and sinner, to come up to this feast. The presence of brethren and sisters, both preachers and lay members, from churches in the surrounding vicinity, is solicited, and provision will be made for the entertainment of all who come. Order of the meeting as follows:

Business session in the morning, preaching every afternoon and evening, with prayer and conference meetings preceding. We expect the blessing of God; to this end let fervent prayer be offered.

Directions to strangers coming in on the cars will appear in due time. By authority of the Association,

E. S. JENNINGS, *Pres.*

Notice.

Those coming to the quarterly meeting of the Woman's Christian Association, will please take the Cranston horse-car, and stop at Lester Hall.

For the Brn., N. PHILLIPS.

Conference at Melvin Village.

The Lord will, there will be a meeting at Melvin Village, commencing Thursday evening, Feb. 23d, to hold over the Sabbath. Brn. J. G. Smith and D. F. Leavitt are expected to be present to preach the word; and it is hoped that the Lord will send others to help in the good work. A general invitation is extended to all.

T. W. PIPER.

Conference.

A conference of three days is desired to be held in Palmyra, Me., Marsh's school-house, about four miles from Corinna Mills, to commence Mar. 9th, at 7 P. M., and continue over Lord's day. We invite all who love our Lord Jesus Christ, and want to see souls converted and wanderers reclaimed, to come and help in the blessed work; and to those who preach the gospel, who feel like coming to help, we heartily say, Come in the name of the Lord. In behalf of the brethren,

I. DAMMAN.

Conference.

A conference will commence on the Ridge, between Dexter and Corinna, Me., at seven P. M., Thursday, Feb. 16th, to hold over the Lord's day. Call on Brn. Burton and Trefethren. Brethren in the ministry are invited to come and preach the word to the perishing. Come, all who love our Lord. In behalf of the Brn.,

I. DAMMAN.

New York Adv. Chris. Conference.

The Lord willing, this conference will hold its next and last quarterly session, for the conference year, with the church in Brockport, N. Y., commencing Thursday evening, March 2nd, and continuing over Sunday. Brockport—seventeen miles west of Rochester, on the N. Y. C. R. R.—is easy of access, and it is hoped a large delegation will be out. Let all churches interested attend immediately to the *quarterly collection* and the *appointment of delegates*, that all may be properly represented, the business done decently and in order, a good meeting be enjoyed, and the blessed cause of our dear Master be advanced. Some who attended the last conference said they hoped never to miss another. Let all the delegates secure certificates, pray earnestly for the success of the meeting, and come in the spirit of Jesus.

B. P. STEVENS, Pres.
WM. E. BROWN, Sec'y.

Dedication and Conference.

The Brick Chapel in Vienna (Sevey's Corner), Me., will be dedicated Feb. 16th, at one o'clock P. M., meetings to continue over Sunday. Brethren and sisters are invited to come and unite in laboring for the advancement of the cause of Jesus. Preaching Brn. will make arrangements to attend this meeting. Provision will be made for all. Bro. will call on H. B. Sevey, H. C. Clifford, S. W. Carr.

For the Bro., H. B. SEVEY.

Notice.

A protracted meeting will be held at Epsom Mountain school-house, N. H., commencing Saturday evening, Feb. 18th, and continue over the Sabbath, and onward as the Lord may direct. Elds. John Parsons, and Charles R. Parsons, will be present to preach the word. All are cordially invited to attend. Come praying that the Lord may bless.

For the Bro., C. R. PARSONS.

Conference.

There will be a conference in Hartford, Me. (Stetson school-house), commencing Friday evening, Feb. 17th, and continue over the following Sabbath. In behalf of the church,

E. M. HAGGETT.

Notice.

Providence permitting, I shall hold a discussion at West Hoosick, N. Y., Wednesday evening, March 1st (and onward as duty may require.) with Eld. Parker, of Buskirk's Bridge, N. Y., (a Unitarian) upon the following question: "Resolved, that man is wholly mortal, body, mind, and soul." I affirm. He denies. Brethren, pray for us.

JACOB WILBUR.

Ordination.

Bro. Richard L. Harrison, of the Advent Christian Church in Hoosick, N. Y., was duly set apart and ordained to the work of the ministry, Jan. 29th, 1871, by the laying on of hands, by the undersigned Elders:

WM. J. BLANCHARD.
J. WILBUR.
E. TOWSLEE.

Notice.

As I have considerable money to make out on my Hymn Book between this and April 1st, I hope that those owing me will remember my necessities, and send to me, if possible, between March 1st and 20th, at South Exeter, Me. If at any other time, address me at Machiasport, Me., my home.

I. K. LOMBARD.

Notice.

Will all the preachers of the gospel of Jesus Christ, who can come and preach in Dover, N. H., on the Lord's day, please correspond with Adam Eglin, Box 1078? In behalf of the church,

JOHN VICKERY.
JOSEPH PINKHAM.

Notice.

A portion of the Second Advent church and Society in Lewiston, Me., have removed from their former place of worship, to No. 5½ Central Block, Main St. Meetings are continued in the Hall on Bates St. as usual.

L. H. ROWE.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

R. K. DYER.
D. F. SCAMMAN.
R. H. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses.

C. E. BARNES, Pastor.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

For the World's Crisis.

OUR PROGRESSIVE AGE.

BY S. S. BREWER.

The long looked for age, behold, now is here,
For wondrous things are seen everywhere;
And now to be great is to have plenty of pelf,
Do not scruple to get it, and take good care of self;
Then power and honor will surely be had,
'Twill make evil good, sometimes good what is bad.

Amid the great progress of this wonderful day,
Children now dictate, and parents obey;
And fashion the homely to beauty transforms,
While the lust of the age fair beauty deforms;
Mammon hath triumphed, its conquests declare,
The church hath converted, leaves it no cross to bear.

'Tis truly an age of wondrous progression,
When preachers are giants in mental discretion.
"Bless'd are the meek," they nobly declare,
For they shall inherit the sky and the air;
And the soul that sinneth it never can die,
'Tis a captive till death, then to heaven doth fly;

There the immaterial soul, with immaterial wings
Mounts the immaterial air and immaterially sings;
With immaterial kindred in glory profound,
On an immaterial throne, unseen, it is crowned;
Where all the immaterials immaterially share
An immaterial victory, in immaterial air.

And there disembodied, incomprehensibly strange,
With palms, robes and crowns, immaterially range,
Ever soaring aloft through the vast realms above,
These palm-bearing victors perpetually move;
Expanding, enlarging, and dwelling nowhere,
Transcendant as ether and buoyant as air.

A theological soul is at best, seems to me,
A stupendous theological nonentity;
It is so transcendant, requiring no place—
At death such may soar "beyond time and space";
Uncompounded, intangible, no form, like the air;
Such truly is mythical existence nowhere.

[*From our Corresponding Editor.*]

SOUTHERN NOTES.—No. 2.

What I was well aware of before, I am now enabled to *realize;* namely, the poverty of the southern people. War has produced its work of *ruin*. I am now putting up with a man who was dispossessed of about $60,000. Of course, the remembrance of all this augments the bitterness of feeling toward northern men. It is useless to try to conceal the point from which one comes, for a plain question evaded, leads to suspicion that cannot be allayed; and the truth told, makes every man brace up against you. It is a work of time to inspire *confidence*, and calls the gift of caution into exercise. One must be here to really understand the strength of prejudice against a "Yankee." Several strong illustrations of this feeling have already come under my own observation, of which I may hereafter speak.

The first house in which I slept in Georgia had not a window sash or light of glass in it. An opening for a window, and *board blinds*, left open in the day time, and closed at night, was the only substitute for a window. I am now in a house with windows in it. Winter here is mild; snow is seldom ever seen, and then only for a few short hours, just enough to whiten the ground. Cotton and sugar cane are raised mostly; the latter principally in the south part of the State. The present season has been a poor one for this branch of business, the crop bringing a low price, making hard times.

Jan. 21st, I preached my first sermon in Georgia, in the Presbyterian meeting-house, to a fair congregation, who listened, in spite of themselves, with eagerness to a sermon on the reign of Christ on earth renewed. This sent the news in every direction. The sentiment was new to them. Many were deeply anxious to hear more. This place (Irwinton) is the county seat of Wilkinson Co., and has been since 1809, and is situated near the geographical centre of Georgia, a little east of Macon city, in an adjoining county. Before leaving home, Bro. H. T. Moore gave me a letter of introduction to one of his brothers, who has lived in this State nearly twenty years; and though this brother belongs to the Presbyterian church, he has treated me with true kindness, and opened for me the doors of his church, and feels an interest in the preaching. Had it not been for this letter of introduction, I should have stood a poor chance, as the K. K. K. are vigorously searching out every suspicious man just at this time, not excepting ministers from the north who are wholly unknown here. They are bound to prevent this "tampering with the nigger"; and although I do not approve of their way of rectifying this interference, I certainly deprecate the northern affinity to the negro that leads to an exasperation against the white population, thus rendering life like a seat on a volcano.

Sunday, Jan. 22nd, I preached two sermons more in the same church, to good congregations, who listened with breathless attention. The Lord helped me. Three of the ministers were out to hear me, and expressed themselves highly gratified, and received me with the warmest cordiality, and, together with the people at large, requested me to remain longer, and give them a chance to hear more on these topics. Accordingly I left another appointment for Monday night. Some are already insisting that I must remain several days longer; but my friend being upon the point of moving to another part of the State, where he is well acquainted, and believing he can open the doors of their meeting-houses for me there, thinks I had better go along with him, especially fearing that the *anti-Yankee* feeling may break out against me after his departure. I hardly fear this, for the Lord will protect.

To open in one of these large cities without the influence of some friend, will cost $10 per night for hall rent, and $6 per week for board bill, aside from the cost of advertising. I do not feel warranted in making this outlay at present, especially as my expenses in getting here have exceeded my expectations. I will work on a smaller scale, if I can do so untrammeled, as I have done here, for the present, if I can find similar openings. Thus far I have never preached to more attentive congregations.

Jan. 23d, I preached again to the largest congregation seen in this church for many years past, with two new preachers in the congregation,—one being the Methodist circuit preacher, and the other the former presiding Elder of this district, now on a visit to the place from another field of labor. Both ministers listened with eagerness, and the crowd gave breathless attention, and I am solicited to remain longer. I am told that the new preacher and the new doctrine is now the topic of conversation in every direction. Even the "niggers" are getting anxious to hear what is being said; and though on Sunday only one negro could be seen in the gallery (the place allotted to them), last night the gallery was tolerably well filled, and one "old nigger" began to get a little noisy, or happy, in sermon time.

Yesterday I took dinner with one of the merchants of the place—a Baptist member—and last night a Methodist merchant invited me to his place; also one of the lawyers invited me to dinner. I am now considering whether to remain longer, or go to another place with my friend, Bro. M.

Several cases have occurred in this vicinity, since I came here, in which white men have been severely beaten by the K. K. K. One man was taken to the graveyard; and a grave was dug for him, but finally they let him off, after inflicting seventy-five lashes, with the proviso that he should immediately leave the country. It is not safe for a white man to speak a word against them. The community generally deem such a secret organization needful, as the negroes generally now carry pistols, and need some such invisible rod of terror to restrain them; and white men who are suspected of influencing the negroes are deemed ten times worse than the negroes. This organization is reviving of late, at least in this locality.

Being fatigued, I omitted meeting on the 24th. Took dinner with a Baptist deacon, who, after listening to one of my sermons, went home and read his Bible till after midnight, and then laid awake the rest of the night in study. A stir is being made in the region. Spent part of the day in conversing with two clergymen, who had got hold of new ideas in listening to my sermons. They appear much interested, but what the result will be I cannot tell. I mean to do my duty in presenting the truth, whether men believe it or not.

Jan. 25th, I preached to an interested congregation. The two ministers above referred to took a seat with me in the pulpit, and assisted in opening the meeting. I preached on the prophecies, and the Lord helped me greatly. The attention was profound, and deep solemnity pervaded the congregation. At the close of my sermon, I asked how many were willing to labor and pray for a revival during my meeting. Over forty arose to pledge themselves to do so, including the two ministers before mentioned, both of whom spoke afterward. One of them lives one hundred miles away, and leaves to-day; the other, the circuit minister, promises to attend and help in the meeting. One was so much interested that he says he must have a chart like mine, that he may enlighten his people on the prophecies, and this Bro. was formerly the presiding Elder on this district, but now lives in another part of the State. He left with the greatest reluctance, bidding me the warmest God-speed, and confessing himself both interested and instructed. We parted with him reluctantly; but he thinks he shall make the coming of the Lord more prominent among his people. He told the congregation that they could but feel impressed from my discourses that the judgment is near.

Some mischievous "nigger" has circulated the report among his colored friends that I said I "did not want airy nigger to step his foot into that church, without he was a democrat nigger"; but in spite of this, the gallery is filled with them; so they either disbelieve the report, or else "democrat niggers" are plenty here. I am invited by a Methodist merchant, who is an official member, to dine with him to-day. Many people who have not attended church for long years, are attending strictly, and appear all absorbed. The rain-storm now coming on I fear will make a break in the meeting, for (1) the kind of clay in this region makes the roads almost impassable after a storm; and (2) there are no stoves in the church, and it is disagreeable sitting without fire in January when the weather is cold and rainy. But it is but a short time that a fire is needed in this latitude, so they put no stove into the meeting-house. It continues to rain, and is turning quite cold, so I fear several days that will nearly suspend the meeting, as the bad weather here holds on when it comes.

Jan. 26th, had no meeting owing to the rain-storm; and it now looks doubtful about having suitable weather for several days. Staid all night at the home of the Methodist class-leader, and slept with the circuit preacher, being treated with all possible friendship and hospitality. This minister spent four years in the Confederate army, being a bold officer in the "lost cause."

The entire community is kept in a foam by the operations of the freed negroes, and the retaliation of the K. K. K. Nearly every day since I have been in the place, some new case has been reported to me, generally transpiring within a mile. One Baptist minister had his corn-crib and corn burnt a night or two ago; it is thought by a negro. Last night two negroes entered the house of a widow, and after violating her person, and that of her daughter, beat them and left them for dead. These scenes are so frequent that they rarely ever find their way into the press. Theft is the order of the day among the blacks. Indeed, I can give but a faint idea of the state of community in this region. "Sherman's raid," so called, was over this region, and impoverished the people. Multitudes are trying to overcome their feelings and cheer their spirits by drink; nor is this uncommon among church-members.

Jan. 27th, though the rain-storm continued, a goodly number came out to church, and listened with the deepest interest; and after my sermon several arose for prayers. There is a deep feeling produced here by the preaching of the gospel of the kingdom. The "niggers" got a little noisy in the gallery, being overcome by the preaching, and groaned and responded all they dared to in a white meeting. They never sit in the body of the church, but occupy the gallery exclusively.

The storm is increasing, and the mud deepening, making it look doubtful whether we can have any more meetings at present; but the interest being so deep, we ventured an appointment for the next evening, hoping that a few at least might come and be benefited. Had the weather continued fair, it is thought that the church could not have contained the people.

Something occurs nearly every night to keep the people excited. Several buildings have been burned since I have been in this neighborhood. Last night a widow woman near by had four fat hogs killed and carried off. The most religious "niggers" do not scruple to do such deeds, claiming that the property rightly belongs to them, because, though they did not earn it themselves, some of the colored people did earn it. Recently, a short distance from here, a large meeting of the colored people was held, and they had a happy time of it; but the white folks on every side lost their chickens, hogs, bees, potatoes, and other edibles. Their preachers are usually as bad a class of men as the rest of them, except while in the pulpit, being not only licentious, but malicious. One who had lived for years at this place, recently, after having dressed himself to go and preach a sermon, murdered his wife in a fit of anger, having often before threatened to do it, and frequently whipped her severely.

Jan. 28th, in spite of the storm, a goodly number got out to the meeting, and after my sermon four came forward for prayers. Others are deeply convicted. The cold, wet weather still continues, and makes it tedious to sit long enough to listen to a sermon; yet I had profound attention. But I fear a bad day to-morrow. After the meeting to-night, the people were stirred up with the information that two Methodist ministers, near by, had received notice from the K. K. K., to prepare to meet their God, or to land in hell immediately. All is excitement. This and several adjoining counties have recently become alive with this thing. They are the terror of the negroes. Two full-grown ones live in the house where I am stopping, and they are so much frightened over the news of to-night, that they cannot be induced to go to the well after a pail of water. A short time ago, several of them were taken out and had their ears cut off. An effort is made to make the negroes believe that they are *ghosts*. They generally make some graveyard their starting point before a raid, and manage by some plan to have some negro see them start, to tell the news. One recently took his oath that he saw one come out of each grave. One ordered him to bring him some water, and said he had been in hell ever since the first battle in the war, and felt —— thirsty. Many of the negroes believe them to be *ghosts* of bad men. They often dress in white, and wear false faces, and muffle their horses' feet.

I was asked to-day by a good old Baptist brother if I was not aware that I was suspicioned? I have no doubt of it; but making my home with rank secessionists, I am safer than among northern men.

Sunday, Jan. 29th, I preached in the forenoon and evening to larger congregations, it is said, than that church has contained for several years, even though the weather and going were bad. I had a free time in presenting the truth, and had the best attention. In the evening, after my sermon was over, several requested prayers. The circuit preacher, who had an evening appointment fifteen miles away, took it up, and came to hear me preach, and assisted in the services. The time had come for me to close the meeting here, to go to another point, but the interest was such that I announced another appointment for the next evening, though the weather is still forbidding.
W. S.

For the World's Crisis.

OUR COVENANT.*

"Looking for Jesus"! words of solemn import,
Looking for Jesus speedily to come,
To usher in the year of our God's vengeance,
To heal earth's ills and take his people home.
Thus, looking for Jesus.

Solemnly now we covenant and agree,
By help of Him who all things doth behold,
To walk together in most holy charity,
As doth become the members of the fold
Of the great Shepherd.

E'er taking for our rule of faith and practice
The unfailing Word, shunning all other guide;
The ordinances of God's house maintaining
Most faithfully, and in them to abide.
Further do we

A mutual watchcare to maintain agree,
To counsel, to admonish, and reprove
With christian meekness and fidelity,
And to receive the same from each in love,
Looking for Jesus.

O Father God! regard us now, we pray;
Thy benediction let on us now rest;
Extend thy helping hand through all our way,
Number us finally with the faithful blest,
When cometh Jesus.

CARRIE HILL.

* Of the Christian Church, Alganssee, Mich.

For the World's Crisis.

SELFISHNESS.

"In the last days perilous times shall come. For men shall be lovers of their own selves."—2 TIM. 3: 1, 2.

The above declaration of Inspiration has its fulfillment in our times; so that the world has denominated our times "the age of selfishness," or "selfish age." It is prominent in all branches of business, in all grades of society, in all classes of people, both professors and non-professors. The whole tendency of our times is, *every one for* SELF. Men see it, and admit it, but are not willing to admit that we are in the "last days" of earth's probation. If we see fulfilled just what the Bible declares will take place in the "last days," are we not there? The candid must say yes, and try to be "*kept*" while amid these *perils*.

Selfishness shows itself in business men, in their wanting the best of every bargain; who fill their own pockets by emptying others. They want to see no one prosper but self. It is this principle that leads the rumseller to deal out the deadly poison to his neighbor until he has got from his family their last cow, and then their home, and they are turned out of doors penniless.

Selfishness is the *abuse* of self-esteem. People think self-esteem is necessary in these times, and instill it into their children from the time they first begin to notice. A little boy who had been petted and praised was in a parlor full of people, and he was the only one to be seen or heard. "See ME, grandpa," was his oft-repeated request. This see ME is the trouble. Yet how many show out the same disposition.

Ministers get the same feeling and think no one can preach quite so well as themselves. Anything done by any one but *them*, is found fault with. They want to be seen and heard first. They want to be head and shoulders above every one else.

Writers show it in the fact that they want their names and writings in the most conspicuous place. Some men can hardly find type large enough to print *their* names for fear they will not be the most prominent. Others show it the most when they sit down to the table. You will see them pick for the very best of everything on the table, and of course some one else must have the poorest. Others want to keep everything they have got and get everything others have got. It is selfishness, *selfishness*, SELFISHNESS. There is no end to the catalogue.

Brotherly kindness and sympathy are fast dying out of professors of religion. They think it is all they can do to look out for number one.

O, how different is the good, old-fashioned Bible way. "Look not every man on his own things, but every man also on the things of others." "Let each esteem others better than themselves." Where are the *followers* of Him who was "meek and lowly of heart"? His was a life free from selfishness. He freely gave up all things, and then gave himself a ransom for many. He is our pattern. How blessed it is to follow him. The cross-bearing, self-denying way is the best way yet. Man may invent a smoother, easier way, but it leaves all its travelers just this side of the kingdom. The real follower of Jesus will always crucify self. Thank God there are a few who cling to the old path, and are walking the narrow way. Instead of wanting the best of everything, they want others to have it. Instead of trying to exalt self, they try to exalt Jesus, and keep him first and foremost. If a person is naturally selfish, the grace of God will enable him to overcome the disposition. Grace will do it all.

O, brethren, let us be free from selfishness. We shall have to struggle, but the grace of God will enable us to do it. The Lord is coming. He will save only such as have overcome the world. We have the most light of any class of christians, and we ought to be the *best* people in the world. "What manner of persons ought we to be?" God help us to be unspotted from the world and "pure in heart."
A. P. MOORE.

HYMN.

All that I *was*—my sin, my guilt,
My death was all my own;
All that I *am* I owe to thee,
My gracious God, alone.

The darkness of my former state,
The bondage—all was mine;
The light of life in which I walk,
The liberty is thine.

Thy grace first made me feel my sin,
And taught me to believe;
Then, in believing, peace I found,
And now I live, I live.

All that I am e'en here on earth,
All that I hope to be,
When Jesus comes and glory dawns,
I owe it, Lord, to thee.

Selected by B. W. Davis.

For the World's Crisis.

WHOSE BUSINESS IS IT?—No. 2.

We find many sick among the people. Humor of all sorts, from cancer to tetter; general debility, nervous troubles, palsy, deafness, rheumatism, etc. They are objects of sympathy and pity. We feel them to be such. We inquire for causes. They seldom know. We observe or learn that an inveterate use of tobacco, either by themselves or their ancestors, has worked many of these evils. But it will scarcely do to tell them so. Whose business is it?

We find many stupid and drowsy, of bad memory, hard to learn, slow to perceive the truth, crabbed, rash, petulant, of bad temper. They are sad, dejected, often melancholy, feel that they are backslidden, but do not see the cause. Such are the genuine symptoms of tobacco effects on the mind, and we often find this is the cause. They ask us to pray for them. Will it do to exhort them to leave the use of tobacco? Whose business is it?

We find the children of parents who use tobacco, afflicted with many sores, ulcers, boils, fits, tumors, and other troubles, which are often the results of tobacco on the human system. We pity them, and fear the parents have transmitted these troubles to their children by the use of tobacco. But as these diseases are found where tobacco is not used, it seems not safe to charge all to tobacco. Yet if it be so, whose business is it?

We find the people becoming more and more sickly, and the best of physicians in all countries declaring tobacco to be a great cause of disease and suffering—generating some eighty of the most painful and fatal diseases among mankind. But whose business is it?

We find that tobacco creates a thirst for liquors, and in a large ratio of cases leads to the habitual use of them, and to drunkenness; that it is the constant associate of whiskey. But whose business is it?

We find insanity greatly increasing, and insane asylums rapidly filling up, while the use of tobacco is greatly increasing, and physicians inform us that insanity largely results from the use of tobacco. Whose business is it?

We find many who are fully convinced that tobacco injures them, and they have known it for a long time, and have come to the conclusion to leave off the use of it. Some have found it a mighty struggle, and have failed in the attempt—have been mastered by their deadly enemy, and returned to worship at its shrine, *slaves to tobacco*, led captive by it. Whose business is it?

We find many who are so conscious that tobacco is ruining them, that they say they would give hundreds, and some say thousands of dollars, to be rid of the appetite. They know they are bound in its slavish chains, and feel themselves too weak to resist, and give themselves up to its sway, and are being led on in trouble to a worse condition. Whose business is it?
I. C. WELLCOME.

Gems.

Triumph and toil are twins; and aye,
Joy suns the cloud of sorrow,
And 'tis the martyrdom to-day,
Brings victory to-morrow.

— He loves the weakest of those for whom He died. Just as a mother loves all her children, even those that are weak and sickly, so Christ cares for those who are weak in the faith—who have many doubts and fears—who have heavy burdens and temptations.

— There is no real dawn before Christ is seen. There may be starlight, moonlight, twilight—but there is no day till he shines upon the soul.

— One thing all the children of all covetous people learn without fail, is to lose confidence in their parent's religion.

— Strength for works of holiness depends on being at rest in Christ as our righteousness.

There is a way more excellent, so traced the sacred pen,
Than e'en to share the precious gifts which God vouchsafes to men:
It is to draw for every act our motive from above,
And make our whole of mortal life a holocaust of love.

— A handful of common-sense is worth a bushel of learning.

— It is a good thing to obey the law of God, but it is a better thing to love it. The former is to live a new life, the latter is to have a new heart. A slave may obey a master whom he fears and hates, but the child loves the laws of a father.

— A sight of Christ's glory while we are here in this world is a good preparative for our sufferings with Him, as these are preparations for the sight of His glory in the other world. Paul, who had an abundance of troubles, had abundance of revelations.

— Intense study of the Bible will keep any writer from being vulgar in point of style.

— A good conscience is the best looking-glass of heaven; in which the soul may see God's thoughts and purposes concerning it reflected as so many shining stars.

— It is not enough to aim; you must hit.

Like a breath, like a flower, like the shuttle that flies,
Like a vision that lasts but a day;
In concert with heaven all nature replies,
"Life is a shadow that passeth away."

THE APOSTLE PAUL'S SALARY.—Hunger, thirst, fasting, nakedness, peril, persecution, stripes, death. Very much like the salaries of some preachers now-a-days, only Paul received *more*. Paul never was a settled minister, however, except in Rome.

WINTER AND SUMMER.

Close by my window grows a thicket of Norway spruces, which, all winter long, has been the home of little birds. I have loved to watch them flying in and out, and on fair mornings when the sun shone brightest, I would hear from them a little song. But as the winter has passed away and the spring advanced with its warmer sun and fair promise of summer, the thicket has been alive with song. One quiet Sunday morning they wakened me with their cheery notes, and clear and sweet above the rest rose the trill of the linnet that I had known so well as a child. In an instant I was away in the dear old meadow at home, standing on the mossy stones in the brook under the willows, reaching for the yellowest willow stick, sure harbinger of the coming spring, while in and out of the branches sung the linnets, telling, as plainly as birds could tell, that the winter was over and the spring had come, and they sang for very joy.

I cannot fail to see myself in all this, for the past winter my heart has been heavy and dark as the old spruces, only that God's promises like little birds, flew in to comfort me, and when the days have been brightest I could sing in return a little song. In all my christian experience it seems to me I have never been so sorely tempted to sin as in the past winter, and, it pains me to the heart to say, never so often yielded to it. I am not referring to outward sin (we do not look for this in the christian,) but the inner heart-sin so grievous to the sincere christian.

Early in the autumn I had formed plans which, as I thought, promised much usefulness and pleasure, but in a most unexpected way they were entirely frustrated, and I found myself forced into a position I particularly disliked. I had little heart to meet the annoyances sure to come, till at last I was startled to find myself yielding to impatience and fretfulness, quick to feel a slight, (or, as I see plainly now,) quick to imagine one, and I have often felt the flush of anger on my cheek when I should have been ashamed to acknowledge it, until my heart was filled, not only with sorrow but keenest shame, that I, a child of God, could so sin against him. I resolved it should not be so. I would overcome those sins. Outward circumstances, I knew, would not change, but God had placed me in that position, and it was my duty to accept it. But to my astonishment I found I could not do it. Morning after morning I would ask God to give me strength to overcome, and again and again I failed, till I just sank down in despair. I had to make to myself the humiliating confession that I grievously sinned each day, and had no power to help it: sinned against Jesus, my best friend, whom I loved so well. Oh, how it made my heart ache. Life seemed insupportable. What could I do?

Just at that time a friend asked me to attend a meeting for holiness. I was reluctant to do so, for I had a prejudice against those meetings. Those who attended them were strangers, but I knew they had faith and comfort that I had not, but longed for. So I went, earnestly seeking it, and the very first afternoon found it in listening to one of the lovely chapters of St. John. For as he read, the reader stopped to explain, saying, "we must not ask God to give *us* strength to overcome, but ask *him* to overcome for us." That was the very mistake I had made. It flashed upon me in an instant. I had insisted that God should give *me* strength, instead of waiting humbly upon him. I took the blessed truth to my heart and pondered it over and over, and all the week prayed, "Jesus, save me now from this sin, Jesus, keep me." He *did* keep me, and the rest and peace of that week was inexpressibly sweet, so much so that it seemed altogether too precious to last. I was afraid to speak of it lest it should fly away. I longed for Tuesday to come again, that I might talk with some who had this experience. And so I went to the meeting again, and all the afternoon it kept coming to me like sunshine through the clouds. I longed to ask some questions, but did not intend doing so, as all were strangers to me. But at its close the one who had led the meeting stopped to speak to a lady near me, and then, turning, gave his hand to me so cordially that almost before I knew it the questions of my heart were on my lips:

"I want to ask you how do you live without sin?"

"It is not *I*, but *Jesus* living in me who keeps me from sin."

"And does he never leave you? Does he abide with you always?"

"Yes, always."

"Oh! what a blessing. If I *could* but have it. I am so tired of sinning. I try so hard to help it and cannot."

"Of course you cannot. But if you truly desire it, Jesus will come and abide in your heart and *keep you* from sin."

"Indeed, I do desire it."

"Well, you *will* have it."

"Do you really mean that *I* can have this wonderful blessing?"

Yes; you *will have* it."

And this confident, God-given assurance lifted me right up into Jesus' arms, and the gift came into my heart and has never left it, and I am sure it never will.

And now the winter is over, the spring is here, and I can no more help singing than the birds, for the warm sun of righteousness, giving promise of the fair summer, fills my heart with love, joy and peace unspeakable. And as the months pass by, the contrast in my life is as great as that of winter and summer. Fretfulness and impatience have passed away. Anger comes not near me. Love, joy and peace have sprung up in my heart and fairly crowded them out. And for the future I have only to leave it with Jesus, my mighty friend. He arranges all for me to-day, giving me strength to perform each duty as it comes, and he will arrange all for to-morrow. The wearing responsibility of life is gone. Light as a bird, I have only to float in the sunshine of Jesus' love and sing out my joy to him who cares for me.—*Times of Refreshing.*

For the World's Crisis.

MINISTERIAL SUPPORT.—No. 3.

The doors are wide open now, and the message of Christ's soon coming can be preached in most places, and many will hear it, and be brought to repentance by faithful preaching of the gospel. Shall a large number of our preachers be detained from the work to earn their families' support by other labor, while there is an abundance of property among the Lord's stewards which is not devoted to the Lord's work? Cannot some of our men of large means do a good thing in devoting such a share of it as will keep the preachers at it all they can preach? Is it not as well for a lay brother to spend three, four, or five hundred dollars a year, to keep a minister going and preaching, as it is for a minister to spend the same amount of his own earnings and time to do it?

Come, brethren, let us look this matter square in the face. You want the truth preached, the people instructed, and souls saved. Do you want it enough to sustain a preacher a year out of your own means? There are those who could do it and have a plenty left.

Some of you live isolated, have no society of your own faith, no church to sympathise with, no minister to support, unless you help support one who teaches much you think is false. You would gladly have a good minister come and preach occasionally, or perhaps spend a month, and make a general effort in your place to plant the truth, and bring souls to Christ. But—well, what? There are none to support the minister, and you would not be so small as to ask a man to "come over and help us," and not sustain him? No, no; but could you not spend twenty-five or fifty dollars yourself to have such an effort for the good of the people? Would not the Lord bless the sacrifice? Many brethren have done so, and much more, and God has abundantly blessed them, and blessed the effort to the salvation of souls. Many of the ministers spend time and money and labor in such efforts, which you would ask your neighbors fifty dollars to spend the same time in labor for them, in their business. Yes, you think perhaps you would make a heavy outlay for a meeting if you could get Eld——, or Eld—— to come and preach. Indeed, you have tried, but as all cannot have the *great* preachers, you did not get one. Some *did* get them, and got far less results than have followed *small* preachers. Not, perhaps, because they were not good preachers, but because you trusted in the *men*, and not in *Christ*. If you carefully observe the results of labors, you will find that much the greater portion of christians are converted under the labors of those called small preachers, and that many of the lean, barren, great-headed dwarf critics, murmuring, fault-finding, dry, cold, self-righteous societies, are often the results of the labors of those called *great* preachers.
I. C. WELLCOME.

EPITOME OF CALVINISM.

BY LORENZO DOW.

1. A man gets religion when he does n't want it.
2. When he gets it, he does not know it.
3. If he knows it, he has not got it.
4. If he has it, he cannot lose it.
5. If he loses it, he never had it.

—*Selected by* A. P. M.

TEACH THE TRUTH.

Most of our teaching to children seems to be, in substance, "Be good; obey your parents; keep holy the Sabbath day and you will go to heaven." What should we say of a minister who taught a similar doctrine from the pulpit for his grown-up hearers? No. Teach them from infancy that Jesus is the sinner's only hope; that if they trust in Him to save them, and come to Him in sincerity for the pardon of their sins, they will not be cast off. Begin such teaching as early as it can be understood. It is the glory of the Gospel that while all the theologians of the world may study the Bible most profoundly for a lifetime, always finding something new and valuable in it, yet the little child may comprehend its grandest, foundation doctrine, and believe in it to the saving of its soul.—*S. S. Times.*

BENEVOLENCE does not measure its charms too nicely. The clouds never send down to ask the plants and grass below how much they need; they rain for the relief of their own full bosom.

— In ancient days, the most celebrated precept was, "Know thyself." In modern times it has been supplanted by the more fashionable maxim, "Know thy neighbor, and every thing about him."

Hygiene.

"*This is for your health.*"—PAUL.

HABITS OF STUDY.

In the *Herald of Health* for February, we find an excellent article on the above subject, worthy to be read by all students. We have not space for the entire article, but will quote a few of the good things in the form of rules.

"In the first place, it may be confidently urged that *no study of any kind ought to be attempted when the body is fatigued and needs rest*. It is a great mistake for a tired man to give himself to a new occupation which will only add fatigue of the brain to fatigue of the limbs. Study cannot be profitably pursued when the nerves are racked by lame joints or stiffened muscles. Study after moderate exercise is good, but not after prolonged exercise. . . . Study nothing, not even your own constitution, when you are tired and want to go to bed. . . . Of course, there should be no more study when the brain itself is tired. The moment any one feels that his brain is becoming dizzy, that he thinks or writes by a painful effort, that he must wrap a wet towel around his head, he is guilty if he goes on with his writing or reading. Fatigue is the inexorable limit of all profitable study. . . . .

Then, in the second place, we may say that a wise student will be *regular* in his habits. He will have certain hours in the day when, *as a rule*, he will be with his books and papers; and he will not often take other hours, even if he may lose some of his regular hours. On the railways, a late train 'makes up time'; but in study it is not well to try to make up lost time. One who has lost his morning task by some interruption, will err if he sits up at night to make the loss good. . . . Six hours of regular study in the daylight will accomplish more than ten hours of irregular study, and will leave body and mind at the year's end in far better condition . . . . .

Another rule of healthy study is *quiet*. A reason why so many prefer night studies is, that most of the sounds of the day are stilled in the hours of darkness. *Perfect* quiet is not necessary. The ticking of the clock, the gentle murmur of wind in the trees, delicate and soft sounds, rather stimulate thought and imagination. . . . . The proper room for hard study is not the nursery, or the office frequented by all sorts of visitors, but the quietest retreat of the house—always remembering that this shall be spacious, light and airy.

And this last reservation suggests another rule, *to have plenty of physical light in any kind of study which is done above ground*. . . . . . Not for the eyes only, but for the mind as well, is light necessary in studies. Knowledge comes into the soul from the printed page much more fully and cheerfully when the page is bright with radiance. The science that thrives best in darkness is mystical, occult, and devilish. 'Study in the light,' is a maxim as good as 'walk in the light.' Even a blind student finds more satisfaction in his studies by day than by night, and is quickened in his intellect by actinic influence.

Another rule repeats what we have said of *posture* in study. *Sit upright*, or *stand upright*, and do not study with the head reclining, either forward or backward. Sit straight at the writing-table or in the study-chair. . . . .

And still another rule is in place. *Do not get into mechanical ways of study*, or follow any kind of study which is not interesting, merely as a matter of duty. For sanitary reasons, if for nothing else, routine studies should be discouraged. Mere memorising, mere conscientious reading of even the best books, is bad. All study in which the heart is not engaged with the head, injures the head and injures the body."

MINISTER'S NERVES.

Great drafts are made upon the nervous vitality of that class of men who are enthusiasts in the work of the ministry. With clergymen of stupid temperament—mere blocks of men—there is no danger at this point. The more this latter class rouse themselves, and bestir themselves, and make demands upon their sluggish vitality, the better it is for them, and the more useful they become. But with active, nervous, rapid men, whom a little trouble keeps awake nights, the case is different. Such men should guard themselves with jealous care, and never make either a useless or wasteful expenditure of nerve power. For this power is a precious gift. It is a talent, one of the very best. You may let it loose always in the delivery of your sermons, and in conversation with individuals about their souls, and in the work of guiding the membership. But do not waste your lightning on things of no account. "It is better to lose a pint of blood from your veins than to have a nerve tapped." When a man's nerve power is expended, his useful ministry is at an end, even though he be still young.

SICKNESS is very largely the want of will. Everything is brain. There is thought and feeling, not only, but will; and will includes in it far more than mental philosophers think. It acts universally, now as upon mind, and then just as much upon body. It is another name for life—force. Men in whom this life or will-power is great, resist disease, and combat it when attacked. To array a man's mind against his sickness is the supreme art of medicine. Inspire in man courage and purpose, and the mind-power will cast out disease. "Nothing ails her. It is only her imagination," said the nurse one day. "Only" the imagination? That is enough. Better suffer in bone and muscle than in imagination. If the body is sick, the mind can cure it; but if the mind is sick, what can cure it?

SICK HEADACHE.—Sick headache is caused by overloading the stomach, by indigestion. It may be relieved by drinking very freely of warm water, whether it produces vomiting or not. If the feet are cold, warm them or bathe them in water as hot as you can bear it. Soda or ashes in the water will do good. If the pain is very severe, apply a cloth wrung out of hot water to the head, pack the head as it were. To prevent it, let plainness, simplicity, and temperance, preside at your table. In some cases medicine is necessary; but if the above is properly carried out, almost immediate relief is experienced.—*Orthopathic Journal.*

CURE FOR TOOTHACHE.—Take one drachm of *collodion* and add to it two drachms of carbolic acid (pure), and insert a small portion of the gelatinous mass thus formed into the cavity of the tooth; the result will be immediate relief.—*Western Home.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GO BECAUSE IT RAINS.

"I suppose that you won't go to Sabbath-school to-day, Lucy," said a mother one rainy Sabbath, setting herself to some agreeable reading after breakfast.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home! How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although, as she lives so far away, she is often obliged to hire a carriage to bring her; and she told the class that one Sabbath when she went through the storm and did not find even one scholar, she was so discouraged that she couldn't help crying. She asked us, too, if we did not go to our day-schools when it stormed worse; and she said, while we must always do just as our parents thought best, perhaps if we asked them pleasantly to let us go, and were willing to wear our thick boots and water-proofs, they would be willing if we were well. Please let me go to-day, mamma; you know if it rains ever so much worse to-morrow, I shall go to school to keep my place in my class."

"Well, I am willing, my dear, if you wear your school suit; go and get ready." But when the mother heard Lucy singing softly in the nursery as she dressed herself to go out,

"Must Jesus bear the cross alone,
And all the world go free?"

She could no longer take interest in her book, and when her husband, who was a lawyer, came in soon after from his library, she said, smiling:

"Our Lucy is going to Sabbath-school especially because it rains, that her teacher may be encouraged by at least one pupil. What say you to going to meeting ourselves for the same reason, if we do not for a better?"

"I'm agreed, my love; I was just thinking I never could plead a cause to a vacant court-room, and that our minister must find it hard to preach to empty pews."—*Congregationalist.*

SAMMY HICKS AND HIS PIPE.—It is said of that good man, Sammy Hicks, the Micklefield blacksmith, that "as he understood the words of the Lord Jesus, it was quite enough for him to see the path of duty steadfastly to travel in it."

An instance of this feature of his character was exhibited in his sudden abandonment of tobacco. One day he gave sixpence to a poor widow. She blessed him and could hardly find words enough with which to express her thanks.

He said to himself, "Well, if sixpence makes that poor creature so happy, O how many sixpences have I spent in filling my mouth with tobacco!"

He made a vow instantly never to let a pipe enter his lips again. Soon afterwards he was taken very ill, and a doctor said to him, "Mr. Hicks, you must resume your pipe."

"I will not," he replied.

"Then," said the doctor, "if you do not you will not live."

"Bless the Lord, then," said Sammy, "I shall go to heaven. I have made a vow to the Lord that the pipe shall never enter my mouth again, and it never shall." Sammy Hicks kept his vow, and lived to be an old man.—*Rev. T. E. Thorsby.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE LOST SHEEP.

There were ninety and nine that safely lay
  In the shelter of the fold;
And one was out on the hills away,
  Far off from the gates of gold:
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;
  Are they not enough for thee?"
But the Shepherd made answer, "This of mine
  Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
  How deep were the waters crossed;
Nor how dark the night that the Lord passed thro'
  Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the way,
  That mark out the mountain's track?"
"They were shed for one who had gone astray
  Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They were pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
  And up from the rocky steep,
There rose a cry to the gates of heaven,
  "Rejoice, I have found my sheep!"

For the World's Crisis.

CHRIST'S COMING.

This subject, like the old, old story of Jesus and his love, can never be fully told so that no more can be said of it. To those whose hearts are in anxious expectancy for the fruition of this blessed hope, it is a glorious, never-ending topic. Much has been said and written of it, yet there remains much more to learn of this joyful thought—His coming. Even old truths dressed anew are as a refreshing shower to the waiting one. O that others might have this glorious hope, sharing with us its comforting, peace-giving, and purifying power. But the idea is scoffed at, and when believed it is put off for a thousand years, or more. The church and the world do not wish to realize that the day is near at hand, nor will they see the necessity for the Second Advent while their visions are clouded by the superstitious heathenisms of the old philosophers. The traditions of men lose sight of his coming literally to reign upon the renewed earth. Men who expect to be rewarded at death do not feel that longing desire for Jesus, that should be an eternal fountain of hope, purifying them for the great change that awaits those who "love his appearing."

Our hope of a Paradise restored, a kingdom upon this earth, freed from the curse, is something real, tangible, worthy of desire. How much better than this—

> "Then when we drop this dying flesh,
> We'll rise above the sky."

This is man's doctrine now for Christ's word as recorded in John 3: 13—"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man that is in heaven." The Scriptures teach everywhere that death is an enemy. Man tries to make him our best friend, opening to our earth-worn souls the portals of that heavenly place, ridding the spirit of this cumbrous clay, and placing us at once in our reward or punishment, as the case may be: this surely does away in a great degree with the need of an advent; and if there is no advent, there will be no resurrection.

Thus saith the Lord—"And this is the will of him that sent me; that every one which seeth the Son, and believeth on him, may have everlasting life; and I will *raise him up at the last day.*" Four times in this chapter (John 6) Christ promises to raise the believer "at the last day." But why did he so urge this point, endeavoring to impress it so firmly on the minds of the people, if the soul goes to heaven at death? Surely to a soul in full enjoyment of heavenly bliss, it would not be desirable to again enter this prison-house of clay, after having been so kindly liberated by death, trying the realities of an unknown world. The hymn says—

> "When this poor, lisping, stammering tongue,
> Lies silent in the grave,
> Then in a nobler, sweeter song,
> I'll sing thy power to save."

The Psalmist says (115: 17), "The dead praise not the Lord." According to the doctrine of men, the spirit must have a tongue independent of the one that "lies silent in the grave"; or does it sing without vocal organs, being, as some say, without body or parts? Bickersteth tells us in "Yesterday, To-day, and Forever"—

> "They err who tell us that the spirit unclothed,
> And from its mortal tabernacle loosed,
> Has neither lineament of countenance,
> Nor limit of ethereal mould, nor form
> Of spiritual substance."

And so it is, every one has his particular definition, his peculiar belief about what this thing is; one terms it the rational principle in man; but that is not deathless, for David says in Ps. 146: 4, "His breath goeth forth; he returneth to his earth; *in that very day his thoughts perish.*"

Again, we have heard it said a soul can stand on a needle's point, or a soul would fill a room, a house, immeasurable space; that it has wings; that it has *no* wings; it can go under a door-crack, or through a key-hole; yet others open a window (when a person dies) that the "immortal soul" may not be impeded in its upward flight. We are told that it goes to heaven or hell, or to purgatory—anywhere but to the grave. A Baptist brother once told us that the soul "goes into space" (where that is he did not know), and there remains until the judgment day. Thus we see it is all conjecture with them, and they have to pervert the pure word of God in the vain attempt to make it fit their theology.

O! what darkness and sin have fallen upon this world by believing that lie of Satan—"Thou shalt not surely die." This was the first sin, and this it is that has caused all the misery to which we are heirs. God grant us wisdom and strength to combat this fearful error, which results in so much harm, driving so many men to skepticism.

The Bible nowhere teaches immortal-soulism. God says he "formed man of the dust," breathing into "his nostrils the breath of life," when man "became a living soul." When that breath of life leaves man, he becomes a *dead* soul. So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. When Jesus comes the heavens shall be no more. Then, and not till then, will the dead awake. God, says Josephus, made man, taking dust from the ground, and placed in him a soul and a spirit. From the Jews this idea was transmitted to the early Christian fathers, being found in the writings of Justin Martyr, Irenæus, Clemens, Alexandrinus, Origen, and others. *Smith's Bib. Dic.* Thus we see that this doctrine of man's having a deathless spirit started in Eden by the serpent, and was taken up by men, and to-day is supported by *man*, and *not* by the gospel of Christ.

The promulgation of this belief of immortality out of Christ justifies, in part, widow-burning, catholicism, spiritualism; and a host of other abominations are the legitimate offspring of this heresy. The advocates of this error talk of a merciful God; yet in the next breath they say he punishes man, a poor, weak, sinful creature, surrounded by temptation (if he die in his sins), with an endless life in torment so unutterably fearful and agonizing, there are no words that can express his misery. What inconsistency and blindness! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should *not perish*, but have ever lasting life." John 3: 16. Would it not be a reasonable conclusion, that whosoever did not believe on him should *not* possess everlasting life? Yet orthodoxy tells us we *do* possess this life, whether he believe or not. Or again, if, as we are taught by modern divines, we cannot perish or be annihilated, because we have an inherent entity that is indestructible, why did Christ promise immortality, if we naturally have it? did he wish to deceive us by giving us what we already own? are his words meaningless? No, no. God forbid. When we take him at his word, all is plain. "For we are saved by hope [in Christ of everlasting life]; but hope that is seen [or possessed] is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8: 24.

We by reason of sin are all subject to death. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"; our only escape from the second death, for which the unjust are reserved unto the day of judgment to be punished, is through faith in Christ. This second death destroys man utterly, leaving him neither root nor branch. They shall not live for ever. See John 3: 15; 6: 53; 10: 28; 1 John 3: 15. They are to be destroyed, soul and body. Matt. 28: 10. Surely if a sinner is doomed to an endless roasting, the Bible does not say so; hence we are warranted in attributing this theory to the father of lies.

Soul and spirit, though occurring sixteen hundred times in the Scriptures, are never called deathless, undying, or ever-existing; on the contrary, we are plainly told "God only hath immortality." 1 Tim. 6: 16. If faithful, we shall be clothed by it, or, in other words, put it on in the resurrection. 1 Cor. 15: 53, 54. We receive it through Christ. Out of him we can not receive it, and it therefore must be speaking lies in hypocrisy to claim any such prerogative.

Some have told me "they fear to reap immortal woe," they fear endless torment in fiery billows that rage below, or else they would plunge into the excesses of this world, and "eat, drink, and be merry." They try to think death is no punishment; that losing all, the glory of eternal life and blissful enjoyment in the renewed earth is no punishment for a sinner; nothing will do but a theological hell. Truly what man loses by sin is a punishment severe indeed.

The greatest incentive and the purest motive to a holy life is *love for Christ.* "God is love." "There is no fear in love; but perfect love casteth out fear; because fear hath torment." "He that feareth is not made perfect in love." 1 John 4: 18. This principle of love for God, for holiness, and for truth, will only and alone stand the test of the day of God Almighty. Nothing but trusting love in Christ will give man an inheritance in the new earth. If a man has no higher motive than the fear of the law, he has not been cleansed from all unrighteousness. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Mal. 3: 2. Glory be to his name, it will not be long before Christ shall come to destroy the last enemy; then shall all error be removed, and we shall be like him—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 17.

One we love has been mowed down by the relentless scythe of death; there he lies before us pale, cold, so like marble. Is not this indeed a curse, an enemy? Yet tradition strives to make it something desirable; yet in our very nature we fear it. Richard Baxter said—"For my own part, I must confess to you that death, as death appeareth to me, is an enemy, and my nature doth abhor and fear it." Then let us pray that he may come to drive this foe from the earth, and to give the saints their reward at the resurrection. Paul says if there be no resurrection, then those who believe in Christ are perished,—a fate which would not befall them were they now in the joy of their Lord; hence we see all depends on Jesus' coming again, without sin, unto salvation; that of all which hath been given him nothing should be lost, but he should "raise it up again at the last day." This is why we as Adventists give to his return the prominence which rightly belongs to such an event. The word of God is not "yea and nay," but "yea and amen." It positively proves, by over an hundred passages, that the just and the unjust are recompensed at the Lord's return, and not at death. For death is a sleep, the opposite of all life, thought, existence in any form, or action; hence it cannot be an immortal life in any way or place whatsoever.

Orthodox brethren take to themselves a special license to abuse us, and to misrepresent these truths, bringing railing accusations against us, calling us infidels, heretics, and using opprobrious epithets against us, "speaking evil of the things that they understand not." But, beloved, even these seeming discouragements, taken in the true light of the gospel, should fill us with hope, for they indicate the nearness at hand of the last days, "when men will not endure sound doctrine, but after their own lusts shall they heap up teachers having itching ears," becoming scoffers and lovers of darkness. Let us, then, pray for strength, even to "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"; proclaiming the riches of his grace, the plenitude of his mercies, and the beauty and simplicity of his truth as it is revealed in the word; in the mean time holding a waiting attitude, occupying faithfully until Christ comes to relieve us. We must not weary in well doing, but be cheered and strengthened by constant prayer, knowing that no work which is done with an eye single to God's glory is in vain; bread cast upon the waters shall return after many days.

O for more workers in the vineyard! Let not this apply to us—"Woe unto them that are at ease in Zion." We want men with hearts all aglow with the truth, and lives in accordance with their precepts. God guide our thoughts, fill our mouths with arguments, and help us to persuade in meekness all men to turn to Christ and live, direct our pens, set a watch over our tongues, that we may lead some into the glorious light which makes the Bible a new book, and adds much to God's glory. Therefore "let us not sleep as do others," but let us "watch and be sober." We know he must soon come literally and personally. Are we ready? Have we no fear that we shall not be recognized? Prepare thyself; set thy house in order, for thy redemption draweth nigh, waiting one.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." We cannot be too well prepared; we cannot be too pure, for "in an hour when ye think not the Son of man cometh." In view of the shortness of time, let us do all we can for the truths we love so well. We want that love and zeal that *must* work. Having these truths, we must not shut them up within ourselves, but must let our light shine, though men may try to cover it with their vain delusions. We want to arouse the church to a realization of the closing of this probationary time. We want reinforcements from the ranks of the devil, by bringing in such as shall be saved from the highways and hedges by God's converting power.

Sinner! will you leave the things of this world, and with us follow the instructions of the divine Master? Then you can claim that endless life and infinite happiness, at his coming, which is soon to be given to those who love and serve the Lord. "And this is the promise that he hath promised us, even eternal life." "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "He which testifieth these things saith, Surely I come quickly; Amen, even so, come, Lord Jesus." CYRUS MENDENHALL.

Wilmington, Del.

For the World's Crisis.

THE MORTALITY OF MAN.

A SHORT SCRIPTURAL ARGUMENT.

> "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—JOHN 1: 4, 5.

"In him [Christ] was life." What life? "This is the record, that God hath given to us eternal life, and this life is in his *Son.*" 1 John 5: 11. Immortality is in him. "As the Father hath life in himself; so hath he given to the Son to have life in himself," John 5: 26. "Who only hath immortality." 1 Tim. 6: 16.

What is "the light of men"? "And the *life* was the light of men." The life in him (Christ) is the light of men. The immortality and eternal life in Christ is the light of men, and this is made known by the gospel in contrast to man's mortality. 1 Pet. 1: 24, 25; 1 Tim. 1: 10.

"And the light shineth in darkness"—the life in Christ (immortality) shineth in darkness. What, then, is "the darkness"? If the immortality in Christ is the light, the mortality in man is the darkness. The gospel proclaims immortality to a mortal race, as "the gift of God."

"And the darkness comprehendeth it not." Why? Because mankind think and believe themselves to be possessed of immortality already. And so blurred are they by this conception, they cannot comprehend the life and light in Christ Jesus.

Alas! for our mortal race. O that they might be made to see their poverty and need of "the light of life" in Christ Jesus our Lord, and seek for it. Rom. 2.

O. R. FASSETT.

For the World's Crisis.

IS SIN INFINITE BECAUSE THE LAW IS?

It is often stated by our friends who are adherents of the popular theology of the endless misery of immortal souls, that the sin of man deserves infinite punishment, because it is the transgression of *infinite law*, and, therefore, there can be no *other* penalty for it than "endless misery." There is on the face of this an appearance of plausibility, hence it is likely to mislead. It has misled multitudes, and its sophistries have become so interwoven in men's faith, that often they are fully persuaded this is an unanswerable argument; and they present it as the great climax of *all* their arguments in proof of man's inherent immortality, and his endless misery in case he is sentenced to suffer the penalty of a violated law.

Let us look at this matter candidly, and see whether, after all, this statement does not prove too much, and involve its friends in a greater difficulty than they desire.

We ask, therefore, What is the result of an infinite penalty of an infinite law? And we answer, It is to destroy the *infinity* of the law, by creating an antagonistic infinity. As, therefore, two infinities cannot exist, even in harmony, especially as antagonisms, there cannot be an infinite penalty attached even to an infinite law.

But what is the proof of this? We answer. An infinite penalty requires an infinite subject of the penalty; hence we have the anomaly of one infinity punishing another. How can it be otherwise? How can man, for instance, be sentenced by an infinite law to suffer its infinite penalty, unless he has a nature corresponding to the penalty, so that the penalty can grasp it,—if you please, an *infinite nature?* Some even assert this *de facto*, by declaring that "the soul of man is a part of God."

Further; as to results, if God's law, as related to man, has an infinite penalty, then the subject of that penalty, being an evil person, full of sin and opposition to God, must have an *inherent*, immortal soul, made by the infinite God, for a subject of the infinite law, to suffer infinitely, at least as to duration. And what have we in that case? Simply, a case of self-frustration on the part of the Almighty God; a making of what he cannot destroy; hence, a destruction of his own omnipotence, he giving, thereby, a dignity to the evil he affects to punish, and simply placing man where he has full power to defy, to curse, and blaspheme his imbecile Creator, who can do nothing more than suffer the sinner to curse on forever, and thus involve the moral universe in "interminable trouble." Evil cannot interminably exist, and not be in itself thereby lifted to the dignity of a supremacy, which would be fatal to the omnipotence of Jehovah.

Doubtless our friends who hold these views would shrink from admitting these conclusions, and accuse us of blasphemy, in thus stating the case; but the blasphemy, if there be any, is theirs, not ours, as we find no such state of things in existence, or even *possible* to existence; because the penalties of God's law must be such as to keep forever all power in his own hands; hence sin and evil must be under his *absolute* control; and as absolute control does not mean simply regulating power, as shutting the evil up in an eternal prison-house, and there from sheer necessity, by exhaustion of power, letting it reign rampant; or, more moderately, even, does not mean a control by eternal toleration, for that would be all the same in its results as in the other case; for it is all the same as to the dignity and supremacy of evil, whether it runs on forever, self-existent, or has as much power and liberty, simply by Divine permission. But it means, and this only, that God *must of necessity*,—a necessity involved in the laws of his own great infinity and omnipotence; laws which make it for ever impossible for but one infinity to exist in the universe; that

> "Being whom we call God, and know no more,"—

he must of this "necessity" bring all evil, by his absolute control of it, to a final termination, and *wipe it for ever from his universe*, as the word of Inspiration has it. Sin must be "finished." "All the wicked" must "be destroyed," or God cannot hold his place as the infinite Ruler of the universe, the absolute Controller of all his foes.

Here is the true solution of the question. Oh! that all might see the fatality involved in any other theory. Clearly, God's word, his declarations as to what shall be done with the sinner, are in harmony with his nature, and the necessities which grow out of it; or, rather, the laws which constitute it what it is.

Sin shall come to an end. All the proud, and all that do wickedly shall, yea, *must* be burned up. They cannot *possibly* exist forever, as our God is supreme. Let all the people say Amen, and seek for life, that they be not destroyed. L. C. MCKINSTRY.

THE *Christian Union* says, that churches are getting to be merely lecture associations for the maintenance of a course of Sunday lectures; and that the gifts of a preacher are more sought after and more highly paid than the gifts of a pastor.

THE ROCK OF AGES.

The following interesting sketch of the author of the well-known hymn—"Rock of Ages," and some items relating to it, appeared in the *Evangelist*, from the pen of Rev. T. L. Cuyler—

The southern coast of England has been the birth-place of the grandest hymns in our language. Within that belt of land—sacred to devout poesy—Charles Wesley caught the inspiration of many of his hymns, and there (we believe) he composed that delicious love-lay of the heart, "Jesus, lover of my soul!" On the shores of Hampshire mused and sang good Isaac Watts; and in the same country modest Annie Steele breathed forth her tender songs of consolation. In old Kent lived Edward Perrouett, who struck that thrilling note, "All hail the power of Jesus' name!" In beautiful Devonshire, the Rev. Henry F. Lyte chanted his last sweet melody, "Abide with me; fast falls the even-tide." A few miles from him dwelt Charlotte Elliott, the sister of a clergyman; she went about doing good; but the grandest work God ever put into her hands, was to write, "Just as I am, without one plea." Devonshire is certainly honored above all the other shires of Britain, for on that poetic soil Augustus Toplady gave birth to the most glorious hymn of modern times, the "Rock of Ages." The "Dies Iræ" is the king of mediæval hymns; but of modern songs of Zion, the "Rock of Ages" wears the crown.

It is a curious fact that the spiritual birth-place of the heart which fashioned this hymn was *a barn!* Augustus Toplady was the son of a British officer. After Major Toplady's death his widow took the lad Augustus on a visit to Ireland. While at Codymain, the boy of sixteen found his way into a barn, where an earnest, but uneducated layman was preaching on the text "Ye who sometime were afar off, are made nigh by the blood of Christ." The homespun preacher "builded better than he knew," for his sermon converted the soul which gave to the Church of God the "Rock of Ages." Let no man feel that he is doing a small thing when he is proclaiming Jesus and the great salvation, even to peasants in a cow-house, or to sailors on the docks. Probably that obscure Irish preacher has overheard ten thousand echoes of his sermon in the heavenly world.

Toplady was ordained to the ministry in 1762, and began to preach on the banks of the Otter. His career was a short one, for he died at the age of thirty-eight. He lived fast, and worked fiercely. James Hamilton says of him, that "like a race-horse, all nerve and fire, his life was on tiptoe, and his delight was to get over the ground." He composed in hot haste. Certainly some of his sharp controversial papers against Arminianism were thrown off as from a furnace, for they scorched terribly.

Even when he wrote his magnificent masterpiece, the "Rock of Ages," he could not resist the temptation to give a sly thrust at those who he insisted were believers in "Perfectionism." So he entitled his hymn when he printed it—"A living and dying prayer of the holiest believer in the world." This was as much as if he had said: "The most sanctified soul in the world must come down on his knees, and confess that 'nothing in my hands I bring,' and that 'vile I to this fountain fly.' . . . .

Toplady's hymn is as universally popular as the sunshine, or the vernal flowers. It has been translated into almost every tongue. Dr. Pomeroy went into a church in Constantinople, where a company of Armenians were singing a hymn which so moved them that tears were trickling down their cheeks. He inquired what they were singing? A man present translated the words, and lo! they were the dear old lines of "Rock of Ages!" When Prince Albert of England was dying, his lips feebly murmured the sweet words of Toplady's hymn! And so it came about that the dying prince laid hold of those precious thoughts which had their original root in the rude discourse of an obscure layman in an Irish barn! Truly the religion of Jesus abaseth the proud, and exalteth the lowly. Kings and beggars must go down into the dust alike, where the blood of the atoning Lamb is streaming.

We do not dare to attempt the critical analysis of Toplady's wonderful hymn. Just as soon would we pull a tube rose to pieces to find out where the delicious odor was lurking. The hymn itself is absolute *perfection.* Of all its lines the two finest are those which are carved on a monument in Greenwood, beneath a figure of Faith kneeling before a cross:

> "Nothing in my hand I bring,
> Simply to Thy cross I cling!"

No device in all Greenwood is more impressive; and no words can express more beautifully the entire empty-handedness with which a poor, weak, sinful soul comes up to grasp the divine Redeemer as its last and only hope. The essence of the gospel is in this matchless couplet. It has wrought itself into ten thousand prayers for pardon; it has been the condensed "confession of faith" for ten thousand penitents.

Two slight changes have been made in Toplady's hymn. The word "tracts" has been superseded by "worlds" in the last verse. In the same verse the author also wrote:

> "When my *eye-strings* break in death."

Perhaps he had learned the medical fact, that at the moment of dissolution a delicate tendon near the eye sometimes breaks, and causes a flow of tears. But the allusion was more anatomical than poetic, and the word "heart-strings" is substituted in our common version. . . . .

The whole hymn is a fervent *outcry* of a broken heart to Jesus. It begins in a plaintive confession,

> "Not the labor of my hands
> Can fulfill Thy law's demands!"

Then the suppliant owns that he is naked, empty-handed, and helpless, and foul, and calls out imploringly—

> "*Wash me, Savior, or I die!*"

Then his bursting heart begins to yearn and stretch onward. It reaches on to the dread hour when the heart-strings are snapped at the touch of death. It sweeps out into eternity. It soars to the judgment-seat. It beholds the great white throne! And casting itself down before that throne, it pours forth its last piercing but triumphant cry,

> "Rock of Ages, cleft for me,
> *Let me hide myself in thee!*"

For the World's Crisis.

NO MORE TEARS.

Numerous are the sources of sorrow in this world. Disappointments, poverty, bereavements, sickness and afflictions of various kinds, are constantly stirring the fountains of grief, and causing tears in unnumbered drops to roll over the cheeks of the pure and good; unseen, perhaps, by the gay and proud who pass thoughtlessly on, but felt and realized in solitude by those who in meekness bear their burdens without a murmur or complaint.

Earth's history has truly been a long dark night of weeping. Ever since sin entered the portals of fair Eden, sorrow and tears have been the heritage of mankind. Crushed and bleeding mortals have wrestled and struggled with difficulties until their strength has failed, and they have fallen victims to the last great foe. Still the foe rushes on, the night is dark, and creation groans for deliverance; on every side the sound of distress greets the ear. Oppression and injustice triumph. The poor are trodden down, and the good are despised. Homes are broken up. Fathers, mothers, brothers, sisters, husbands, wives, and loved ones, are scattered, perhaps to meet no more. Every Thanksgiving, Christmas, and New Year cause weeping. Circles that were once complete, are now sad and broken; the smiling countenance is no longer seen, the sweet and pleasant voice no longer heard. Yonder little grave contains all that was dear to some mother's heart. Oh, how she weeps at every recollection of the sweet darling; but tears are in vain. Circumstances are often beyond our control. Disease will rage. In every land, and among all classes, its desolating track is seen.

But, thank God, this shall not always be. There comes a brighter dawn. The saints shall sing the song of victory, and wear the spotless robes of unfading immortality. "God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain; for the former things are passed away." On the eternal hills of Paradise I see the white-robed band. No tear bedims the eye, no sorrow fills the heart. They are forever saved. There is no more sorrow, sickness, affliction or trouble of any kind. Every source of sorrow is dried up, and no spring of grief will ever again be opened. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water" that shall never run dry; "and God shall wipe away all tears from their eyes."

The loved and blest of every age will be reunited then; circles broken on earth will then be completed, and ties snapped in sunder here, will then be knit in eternal bonds. The mists, shade and gloom of Time will be merged in the holy splendors of Eternity; and the sighs and groans of the sorrowing church and the burdened creation, will be hushed by the awakening anthems of the morning stars, and the swelling melodies of the everlasting jubilee. Then the redeemed of the Lord "shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

> "Savior, come and bring the day,
> Day of endless gladness;
> Drive our tears and gloom away,
> Banish all our sadness.
>
> Let us see the light of home,
> Hear its music swelling;
> Bring us through the conquered tomb,
> To that heavenly dwelling."

J. W. THOMAS.

For the World's Crisis.

PRACTICE WHAT YOU PREACH.

How often do we hear it said of those who *profess* to be followers of the meek and lowly Jesus that they "preach more than they practice." Their daily walk, either at home or abroad, is compared with what or how they may talk, or preach to others. And if they are not in possession of that "unfeigned love," and of that "meek and quiet spirit," which they desire others to have, the worldly man, and others who may listen to such teaching, will at once think within themselves, that such things are *not consistent.*

And well they may; for if our works do not correspond with our preaching, the word of God will condemn us, and our preaching will be in vain. Rather let us endeavor to "show our faith by our works," and then we shall not be offended if we are led to see wherein we have erred, and rebuked by the Scriptures which are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." 2 Tim. 3: 16. We have Christ as our example, and his word as our guide; and if we diligently seek to be led by him, we shall "put on, therefore, as the elect of God, . . . *kindness, humbleness of mind, meekness, long-suffering; forbearing one* another, forgiving one another; if any man have a quarrel against any; . . . and above all *these* things, put on *charity*, which is the bond of perfectness." Col. 3: 12–14.

We may *say* that we "love those that differ from us," and that we *can love* them as well as those that are in harmony with us; but do we love them as well? *Do* we bridle our tongues, and take heed that we say or do nothing which will "offend one of God's little ones"? Do we have that spirit of meekness and gentleness which Jesus had, and when about to speak harshly and hastily of those that are seeking with all diligence to do the will of their heavenly Father, stop and consider that unless we are careful in our speech, we may "grieve the Spirit of God"? We may boast of our knowledge, and exalt ourselves as great and wise teachers, yet if we speak not the truth in love, humble ourselves, and become as little children, we "can in no wise enter into the kingdom of God." And if we have not that "*charity*," which "suffereth long, and is kind, that envieth not, that vaunteth not itself, that is not puffed up, that is not easily provoked, that thinketh no evil," we are *nothing.* And "though we may speak with the tongues of men and of angels," have the "gift of prophecy," and "understand all mysteries," and "all knowledge," and "*have not* CHARITY," we are become as sounding brass, or a tinkling cymbal." 1 Cor. 13: 1–8.

Our Savior has taught us to "love our enemies, bless them that curse you, *do good* to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5: 44); and the reason assigned us for so doing, is this—"That ye may be the children of your Father which is in heaven." How can we expect to be his children, if we do otherwise? Some may say that they "know of people that they would not have anything to do with, whatever." But did Jesus do thus? Did he cast any aside on account of unbelief? or, because we were *sinners*, refuse to die for us that we through his death and resurrection might be made partakers of a glorious immortality? Nay, verily, he has ever been willing to receive *all* who would come to him, and requires us to "do good" unto all men. "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your *brethren only*, what do ye more than others? Do not even the publicans *so?*" Matt. 5: 46, 47.

May the Lord help us to "examine our own selves," and see that our hearts are free from everything which is contrary to the gospel; and may we be so filled up with the love of God, that strife, wrath, anger, malice, jealousy, pride, and all evil imaginations, can find no room; and then, if we are walking as becometh the children of God, "when He who is our life shall appear, we shall appear with him in glory."

Jealousy causes people to surmise evil one of another, but "charity thinketh no evil." Let us always remember this, and when we assert positively that we *know* others are in an error, and say that we will "fight against it with all our might," beware lest we be deceiving ourselves. The *true* child of God will not *fight* in any way that is contrary to the spirit of Jesus. We may "fight the good fight of faith," but let us do it with meekness, gentleness, and godly fear; and "let him that *thinketh* he standeth, *take heed* lest he fall." 1 Cor. 10: 12. "And the Lord make you to *increase* and abound in love one toward another, and toward all men, even as we do toward all men; to the end he may stablish your hearts *unblamable* in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3: 12. GEO. E. LEE.

Athol, Mass.

For the World's Crisis.

HONOR FROM GOD.

The Almighty Savior hath ascended up on high. He has received gifts for men: honors, titles, fame in abundance. The saints who are the excellent of earth God delighteth to honor. Angels are their body guard. The Savior is their friend. He confers on them the title of "sons of God," of "kings and priests," who shall possess a kingdom that endureth forever. Their fame is immortal. The righteous shall be had in "everlasting remembrance."

The honors of earth come from inconstant mortals. The honors which are spiritual flow from the unchangeable Jehovah. The honors of earth are sought by trampling on the rights of others. The honors of God are sought by the increase of human happiness. Earthly honors are unsatisfactory when obtained. The honors of God fill the soul with bliss. Earthly honors are transitory, like the source from whence they spring. The honors of heaven are abiding, like their divine Author. Then let us seek the honors of heaven. EDWIN B. WELLS.

Kennebunk Depot, Me.

MISSIONARY WORK.—We live in an earnest age. Energy speaks from the eyes, lips, feet of all who hurry by us. Things thought impossible are done, and progress and success are everywhere—everywhere but in the church of Christ. There victories come—oh, how slowly! and the day of triumph seems a fable. Why is this so? The reason is very plain. We christians are the cause. The soldiers of Christ are not fighting for their Captain as they should; therefore error and wickedness defy the armies of the living God. And yet who ever had such motives to earnestness as we christians? Our Master offers us not rewards that perish or must be left, but everlasting crowns and kingdoms, riches and glories, if we will fight the good fight of faith, if we will overcome, if we will be wise enough to win souls. Appeals to our pity, such as no other than a christian can bear, come from every side—from souls dying, not for time, but for eternity. But above all, from the One whom we serve, and who, as he seeks to save the lost, bids us follow him. When, then, the promise of such great reward, pity for our brothers and sisters, and gratitude to our Savior, all plead with us for an earnest life with him, how strange that there should be earnest men and women everywhere, but so few in the church of Christ!—*ED.*

DIOGENES being at Olympia, saw at the celebrated festival some young men of Rhodes, arrayed most magnificently. Smiling, he exclaimed, "This is pride." Afterward meeting with some Lacedemonians in a mean and sordid dress, he said, "And this is also pride." Pride is found at the same opposite extremes in dress at the present day.

— Men ought to be more considerate in writing than in speaking, because a rash and indiscreet word may be corrected presently; but that which is written can no more be denied or amended but with infamy.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 22, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

CALIFORNIA DISCUSSION.

Our discussion with Mr. J. S. Loveland, in San Francisco, has proved a great blessing to many honest persons, who are now rejoicing in the truth. Our discussion occupied a part of four weeks, and was attended by an intelligent audience, which crowded Dashaway hall every night. Each disputant made twenty-four minute speeches. An intelligent gentlemen remarked that he did not think there was another man in the United States who could defend the Orthodox view any better than Mr. Loveland. He is an interesting speaker. He has lately renounced Spiritualism, and is now advocating what he calls a "new religion." Christ is not the "corner stone" of this new system, but Mr. Loveland, so far as we can learn, does not believe that one prophecy of the Bible is reliable. He denies the resurrection of Christ, and the rest of the dead; but holds on to the dogma that the soul of man is an immortal personality. He believes all will be saved; and that death is but a birth into a higher life. Although he has renounced his belief in spiritual manifestations, he holds on to their doctrines with a death-like grasp.

The discussion called out an intelligent class of people, who seemed anxious to know the truth. We had a fine opportunity to show the harmony of the Scriptures on the subject of the sleep of the dead, the coming of Christ, and the destruction of the wicked. The truth on these subjects is taking root rapidly in California. Mr. Loveland tried to prove his position by an appeal to reason and science; but both were found to be in harmony with the Scriptures, and to declare that man is wholly unconscious in death. The discussion made the doctrine of the sleep of the dead look plainer to us than ever before. Like pure gold, the more it is rubbed, the brighter it shines. This doctrine is being received into many honest hearts, who are rejoicing in the Lord about as much as when they were first converted. To them, the Bible is now a plain book, where before it was all mystery and darkness. The former apparent confusion is now changed to beautiful harmony.

MORE WAR CLOUDS.

There is reason to believe that another war in Europe is impending. Should it begin at the place indicated, we may expect most important results; such as will give strong additional evidence that we are near the second coming of Christ. The following is from the *Alta California*, a first class daily, published in San Francisco:—

"The indications are very strong that the spring will witness the breaking out of another war, in another part of Europe—that is to say, the east. The sick man has of late been manifesting an activity and vitality, not heretofore customary. The visit of the Commander of the Faithful to Europe, in 1867, removed, in all probability, many of the superstitions which he had previously entertained. After he had seen the armies of the different Christian nations, he probably came to the conclusion that by the expenditure of some money, he could get up as good an army as any of them. If nothing else, the personal observation of Frankistan removed that fear which vagueness of information and ignorance usually beget. So he is evidently going to fight sooner than yield an inch in the Black Sea or anywhere else—fight whether he has assistance from the western powers or not. The Mussulmans have a superstition that the gate of Constantinople, through which the Red Giaours are to pour in, is already in existence. Believing this, they will struggle to the death, before they concede an inch to those whom they regard as their hereditary enemies."

When Turkey goes to war again, we may expect the "sick man" will die, and come to his end without help. The opening scenes of the coming judgment are drawing near. Are we ready? This inquiry should come home to every heart. The evidence in favor of the speedy coming of Christ is overwhelming; but the giddy throng pay no attention to these things, and boldly scoff at those who are looking for and loving the appearing of the King of kings. Let us sing,

"Come and reign, come and reign,
Jesus, on thy throne;
And, O, it fills my heart with joy
To know we're almost home."

☞ A "CORRESPONDENT" writing of the tendency to fault-finding evinced in some recent contributions, especially in regard to labor in the churches, among other things says:

"The church of Christ *will be fed*; and those who break unto her the 'Bread' of life, *filled* with the abundance of the blessing of the Lord of all, and bearing the seal of his ministry, are to her as the angels of his grace, and receive double honor for their 'works' sake.' The faithful and unflinching laborer, who dares do the right *everywhere*, and works *anywhere*, following the Master's call either to this or yonder side of his vineyard, will gather in *souls* for his hire, and has no time—and no disposition—to ask, 'Where are my wages?' The *church* should best know its own needs; and it surely knows whether its servants have wherewith to meet them."

In another place we find our writer saying:

"This decrying *special* beliefs, or opinions,—which must in the present state of things be nothing more or less than such,—is lamentable, to say the least. What right has the *one* 'believer' to say to another,—each professing to stand upon the divine Word,—'Your belief is pernicious, false, unchristian, and *mine* is the only Bible doctrine'? What have *christians* to do with such a sentiment? Alas! where is the breadth of apostolic teaching emulated in these days of dissension and strife for the mastery?"

CALIFORNIA PEARS.—The fruit grows very large in California. A pear has been on exhibition weighing four pounds and six ounces. It was eight and a half inches high, nineteen inches around it one way, and twenty-three the other. We have eaten here the most delicious apples and grapes we ever tasted.

CALIFORNIA ORANGES.—A gentleman residing in San Francisco, has received a splendid sample of Los Angelos oranges. A single stem bears seventy-five oranges.

CORRECTION.—In "California Items" of last week, under the head of "Our Meetings," for—"Platt's Hall is said to hold fourteen thousand," read fourteen *hundred*.

GRANT VS. LOVELAND.

Last evening Elder Grant and the Rev. Mr. Loveland once more resumed their argument at Dashaway Hall, before a crowded house. The proposition in discussion was that "the Bible and reason teaches that man, as an intelligent moral being, is a composite unity, made of the dust of the earth in the likeness of his Creator, and is mortal, remaining unconscious between his death and the final resurrection." Mr. Grant maintained the affirmative, Mr. Loveland the negative.

ELDER GRANT.

opened the discussion by asserting that the belief in the continued, consecutive existence of the soul was not taught in the Bible, and was therefore unscriptural. He repeated his statement that the idea originated with the ancient Egyptians, and was only sanctioned in the Christian Church for the first time by Pope Clement V. He laid down as

A PROPOSITION TO HIS OPPONENT

(Mr. Loveland) that the mind (or soul, as synonymous) was dependent upon the body with which it was connected, and depended upon it for the exercise of its powers. Hence, when the body was destroyed, the mind or soul would cease to exercise its powers. It was both unreasonable and unscriptural to believe that a dead man could know anything. It was not reasonable to believe that if a blow would make a man unconscious, a series of blows, heavy enough to kill him, would send him into a state of consciousness.

THE GREAT ERROR OF THE WORLD

Had been the belief in the lie told by the tempter in the Garden of Eden—"Ye shall not surely die." With such a belief it was impossible to harmonize the Bible, unless the whole were taken in a spiritual sense, which would throw everything into mysticism. All the doctrines of Christianity were expressed in simple and unmistakable language in the Bible, and it was reasonable to suppose that had the immortality of the soul been a Bible doctrine it would have been expressed in the same way. On the contrary, however, it was not once set down in the Bible.

Mr. Grant then proceeded to notice the numerous passages in the Bible which refer to the "death" of persons, in order to bear out his theory that the Bible meant to infer that the real *personalities* "died" and were "buried."

THE WORD "SPIRIT,"

Mr. Grant stated, was used in four senses in the Bible. First, as a personality or being; second, as an emanation from God; third, as a state of feeling; fourth, as the breath of life. In support of his statement, Mr. Grant adduced a number of texts in which the word "spirit" was clearly used in the sense of *feelings* and in that of *wind* and *air*. He also recapitulated his argument of a previous evening as to the "coming again" of the spirit or, as he construed it, *breath* of the "maid" restored to life by Jesus.

He maintained that angels were personalities, though "spirits," and that they had "tangible feet," which could be washed as Abraham had done. But they were not made of dust as were man. The text—"What man knoweth the things of a man but the spirit that is in a man," the Elder interpreted as meaning that only the mesmeric intuition of one man was able to comprehend the nature of another man.

MR. LOVELAND

Rose in reply. In reference to Mr. Grant's view of the "maid's" restoration to life by Jesus, and the *coming again* of her "spirit," Mr. Loveland once more, as on a previous occasion, perverted Mr. Grant's argument into meaning that the same gasp of air came again, and ridiculed it as usual; but as it seemed to us somewhat unfairly, seeing that he must have well known, as did everybody else, what the Elder meant.

Mr. Grant's argument that the text "the spirit is willing" meant the mind is willing, Mr. Loveland met by contending that such a construction would infer that the spirit—a mere emanation or breath, as the Elder had said—was possessed of a will—another rather uncandid argument. Mr. Loveland here also made good use of his old perversion about "carbonized air" "returning to the God that gave it."

He contended that the Bible should be interpreted in a colloquial sense—the expression "died" in it being taken in no stricter sense than that in which it was used in every-day conversation.

Mr. Loveland denied, very properly, of course, that Herodotus was the oldest historian whose writings are now extant, and therefore questioned his statement that the Egyptians had originated the idea of the immortality of the soul. Though how Elder Grant made a point by quoting the statement of Herodotus, or how Mr. Loveland made a point by impugning it, was not very clear.

QUESTIONS.

He propounded the following questions for his opponent to answer:

Did Jesus exist a personal entity in the days of Noah, and as such preach to the spirits in prison?

Mr. Grant had said that the Holy Spirit was a mesmeric influence. Did he mean to say that the converted were mesmerized?

This was another perversion by Mr. Loveland, and Elder Grant subsequently explained, that he had only meant that the Holy Spirit was an emanation of moral influence from God.

Mr. Loveland further asked, where was the *hades* to which Jesus went after his death on the cross?

What was his soul that was not left in *hades*?

Was Jesus in an unconscious state during the period that elapsed between his crucifixion and resurrection?

Mr. Loveland then brought up again the question of whether when Jesus warned his disciples against the "leaven of the Pharisees," he intended to warn them against that sect's belief in the immortality of the soul, or merely against their hypocrisy. He contended the latter. He then passed to a continuance of his argument of a previous evening, that our aspirations after immortality were a proof of our innate possession. He contended that the belief in an eternal life of the soul was warranted by the Bible, and among other texts quoted in support of his assertion,—"He that believeth in me shall never die." "*If*," said he, "they died, Jesus Christ told a lie—either Elder Grant or Jesus Christ made a mistake, one or the other!" At this point

ELDER GRANT'S TURN

Came again. He met Mr. Loveland's last quotation by directing his attention to other texts in the same connection—the death of Lazarus—such as "Lazarus is dead," and he asked whether Jesus told the truth when he thus said that Lazarus was not alive. "Though he be dead, yet shall he live," etc.

Mr. Grant also met again, in the same manner as formerly, the arguments of Mr. Loveland upon the text, "Fear not them that kill the body," etc., as already reported in the *Chronicle*.

THE QUESTIONS ANSWERED.

Christ did exist at the time of the flood.

Hades, Mr. Grant said, was the place where the dead were, and was synonymous with the Hebrew *sheol*, translated in the Old Testament as "grave." "Bring down my gray hairs with sorrow to the *grave*." "There is no knowledge, nor wisdom, nor device, in the *grave*."

Jesus' soul not being left in *hades*, meant that Jesus himself was not left in *hades*—the grave. The word soul being frequently used in the sense of *himself*—"he poured out his *soul* an offering for sin."

Jesus certainly was unconscious in the grave, as the Bible said, "There is no knowledge, nor wisdom," etc.

THE ASPIRATION THEORY

Of Mr. Loveland, Mr. Grant asserted, was destitute of one particle of proof, and he repeated in substance his arguments of a previous evening, that we often aspired for what we never obtained, while the very fact of our aspiring was a proof that we were not in possession of the object of our aspirations. He also called attention to what he considered the inconsistency of the Bible in commanding men to "strive" for immortality, and to obtain it by "patient continuance in well doing," if, as Mr. Loveland had said, they were innately possessed of it.

MATERIAL AND IMMATERIAL.

Mr. Grant then defined his conception of the meaning of entity, etc. He said that by an entity or personality he meant a real being or existence. An attribute was a principle of a material form which could not exist independent of an organism, such as sweetness, lightness, density, weight, etc. Love, mercy, justice, etc., were attributes, because they could not exist after the personality had been destroyed. Life, he contended, was an attribute, and could not exist after the body had been destroyed. No amount of immaterialities could make an entity. All personalities are entities; all attributes immaterialities; so that if the soul be immaterial, then it is a property of the being, and cannot exist apart from the personality to which it belongs.

MR. LOVELAND AGAIN

Arose in his turn and argued, as we have said, that Jesus' expressions as to the "death" of Lazarus should be taken in a colloquial sense. He contended that *sheol* and *hades* were not synonymous terms, and that the former should not have been translated into Greek by the latter word, which he asserted the Greeks used to express the idea of the place of disembodied spirits, while the Hebrews used *sheol* to express the idea of a grave, or put in the earth.

He argued in very eloquent terms in support of his theory, that the aspiration after immortality is an idea of its innate possession.

MR. GRANT'S ANSWERS

Will explain some of Mr. Loveland's arguments which we may have omitted;

It was true that "flesh and blood" should "not inherit the kingdom of God," but that did not militate against Jesus' presence in his flesh and blood in heaven at the present time, as God's "kingdom" was not to be set up until after the resurrection.

He quoted Kitto, Campbell, and Stewart, in support of his interpretation of *sheol* as *hades*, and still further argued against the aspiration theory.

He argued that the immortality of the soul had been accepted by the spiritualists as one of their fundamental doctrines, and as on every other point they were plainly at variance with the Bible, it was probable, to say the least of it, that they were at variance with it on that point, especially as the Bbile nowhere sanctions the idea.

MR. LOVELAND

Followed on the use of the word "dead"; on the value of Herodotus as an authority for the belief of the ancient Egyptians; on the meaning of the words *sheol* and *hades*; and once more upon the "aspirations." On the expiration of the time allotted to him, the discussion was closed, to be resumed this evening, at seven o'clock, at the same place.—*San Francisco Daily Chronicle.*

MINNA-STREET CHURCH.

(From the Spectator.)

Dear Spectator:—The revival at Minna-street has become a power in this city that is being felt among all classes of the people. It would be safe to say that not less than fifty persons have professed saving faith in Christ, or been reclaimed from their backslidings. Elder Grant is still with us, and will continue until over next Sunday. The church has become too small to hold the evening congregations, and we have removed to Platt's Hall. The afternoon service still continues in the church. Elder Grant is from Boston, and is called a Second Adventist, and holds some views that would not be considered orthodox by many good and learned christians; but his life seems to be consecrated to the one great work of directing sinners to Christ and teaching christians to walk in the light of truth. He believes that Christ will soon come and set up his kingdom on the earth, and that only the pure in heart shall see God. He urges sinners to seek pardon in the name of Jesus, and so live as to be ready to meet their King when he comes. On the subject of experimental and practical religion he is apostolic, and preaches as Methodists used to preach. His spirit is unexceptionable. I have never met a man that I can work with in a revival with less friction than Elder Grant. And after a most intimate acquaintance with him for more than one month in public and in private, I can most heartily recommend our brethren on this coast to receive him as a minister of God, and co-operate with him in doing the work of the Master.

A. M. BAILEY.

San Francisco, Jan., 1871.

THE REV. MILES GRANT is holding forth in Platt's Hall, on the fulfillment of prophecy. This champion, having concluded his debate with Loveland, to the complete satisfaction of his numerous followers, is now delivering his warnings to the people from a more responsible platform. He foretells that the clock of time will wind up in 1875, when the wicked will be burned and the righteous be permitted to reign in the renewed and glorified earth. This dogma was first propounded by Mr. Frere, of London, who fixed upon Napoleon Bonaparte as the Anti-Christ, in league with his Holiness, the Pope, and foretold for both an ignominious death, and for the world a millennial redemption. The banishment of Napoleon and the death of his son made a change in this important programme. Finally, the restoration of the Bourbons, the elevation of Louis Phillippe, and the revolution of '48 demanded changes and postponements, until Louis Napoleon was authoritatively designated as the "Man," his present Holiness the "Beast," and 1863, I think, the period of catastrophe.

We are all familiar with Miller's operations, and the signal failure of his predictions. The great apostle of the second advent view, is Dr. Cumming, of London, a man of great talent and eloquence, who has succeeded Frere and more than doubled the prestige which that man transmitted. Dr. Cumming has been confidently expecting the fall of the Crescent and the overthrow of the Papacy, as the result of the European war. Mr. Grant, pursuing the line of interpretation followed by Frere and Cumming, announces '75 as the finality, and warns us to expect the event which will be to us a glory or an irreparable calamity. I am inclined to the view of Robert Hall. That most extraordinary man, celebrated as much for piety as for genius, affirmed that he could not believe God had permitted the historic reading of prophecies, since in such event, men would strive to achieve their fulfillment, and fanaticism would work the undoing of faith itself.

J. W. R.

San Francisco, Feb. 4th.
—Oakland Daily News.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$144.86
Jewelry	2.50
A Friend	2.00
M. Grover	2.75
W. M. Rowland	2.00
C. & H. Smith	5.00
L. W. Spalding	1.00
Mary A. Dawson	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$37.18

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.88

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 201, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,029.94
Mrs. E. M. Davis	5.00
A. A. Havens	7.50
C. F.	1.00
Mrs. P. T. Wright	1.00
Corea Patode	.50
C. Marsh	5.00
Mrs. A. Andrews	1.75
Mrs. M. E. Rowland	2.00
C. & H. Smith	5.00

THE MISSION WORK.

Our friends will see by the following letter to the Society, as also by Bro. Grant's articles, that the good work is making rapid progress in San Francisco.

In addition to a depot for the sale of our works, the Mission Board propose, if the funds are furnished, to forward a large supply of tracts for *free* distribution, not only in San Francisco, but in the various cities and towns in which Bro. Grant may hold meetings, or arrange for the distribution to advantage.

We now have one of the most favorable opportunities to send out tracts that has ever occurred. We hope our friends will see that we have the means to supply all that are wanted.

G. T. A.

SAN FRANCISCO.

During the past week the cause of Bible truth has received a fresh impetus, from the meetings held in Platt's Music Hall—the most eligibly situated and with a single exception the largest hall in the city. Platt's Hall will seat fourteen hundred persons comfortably, and by crowding and making use of all standing room, a thousand more persons have been counted on the floor and in the galleries.

Returning to the city from a short trip into the interior, last Thursday night, at eight o'clock, I barely had time to reach the hall before the lecture closed. I found all the "regular" seats occupied, and about fifty persons standing near the doors. The janitor informed me that if benches or chairs, extra, had been provided, three hundred persons, at least, who "came and went," would have been added to the audience.

In the audience I noticed many of our leading lawyers, bankers, merchants, and physicians, all of whom paid the closest attention to the lecture, and some of whom remained in the hall during the prayer-meeting. I am enabled to say that men of the highest standing in the professions I have named, in this city, have confessed to me that it "looked very threatening"—the prophecies as interpreted for the near approach of the Second Advent. I speak more particularly of this class of men, because it is generally supposed that they are the hardest to reach with the truth as to prophecy and man's destiny (though I think this is a mistake), and because it is undoubtedly true that the conversion of men of pronounced eminence in the world gives courage to the weak and timid who have less influence and importance in the world.

As for Elder Grant, he seems to grow young every day. I imagine that his only regret at present is, that he cannot find it expedient to obtain an audience every forenoon of the week, as well as every afternoon and evening. Indeed, he does frequently deliver a morning discourse in my office, when I volunteer differing views from those he entertains, on non-essential points; when he rises up and pours down upon me a column of Scripture.

This evening the Elder lectures in Platt's Hall, on the Morals of Spiritualism.

An agency has been established here for the *Crisis*, at A. I. Burke and Co.'s periodical depot, Washington St., near Montgomery. Advent books and tracts will also be placed on sale at the same place, when an invoice is received.

Well: looking over the whole course of events since the Mission was commenced, there is every reason to congratulate and hope. A steadily growing interest; not a sensation of a day or week, and then a general indifference. The error that has emasculated christianity for fifteen centuries has been exposed. Almost every one in this great city—except the Chinese—knows that the declaration that man has an immortal soul is denied with emphasis. The orthodox divines of our city who at first dished up little sneering passages for the Elder's benefit, have found it politic not to say so much as would involve themselves in a lengthy argument. The brightest newspaper in this city, by the pen of a keen and candid editor, declares that the Elder had decidedly the best of the argument with Elder Loveland.

I was rejoiced to see the prompt and generous aid sent up to your treasury for this mission. The givers will not regret their liberality in this instance. If time lasts, I believe that within ten years the Second Advent churches on this coast will equal in membership any of the orthodox denominations. Why not? The truth is with the Adventists; those in the faith who reside east of the Mississippi have built up a noble literature for the faith; within a month, more than one hundred men and women of San Francisco have responded to the Mission preaching by confession of its entire truth. The work here was well inaugurated, and is having due progress.

G.

San Francisco, Feb. 6th, 1871.

WHEN AND WHERE WILL THE KINGDOM OF GOD EXIST?

The kingdom of God must have a beginning and a locality, let its nature be literal or spiritual. It either had its commencement in the past, or it must begin in the future.

All who have carefully perused the Scriptures of truth concede the fact that there are numerous declarations pertaining to a coming kingdom, or predictions concerning the establishment of the kingdom of God on earth. There is no dispute among theologians concerning this fact. But with regard to its *nature*, and the time of establishment, there are diversities of opinion—some maintaining that it is a spiritual kingdom, instead of being literal, and that it was set up 1800 years ago. The *only* ground for this theory is the fact that the component elements of this kingdom—such as the king, territory, and subjects—are sometimes denominated the kingdom, on the principle of putting a *part* for the *whole*, as in the following instances: "For the kingdom of heaven is as a man traveling into a far country." Matt. 25: 11. Here Christ, one component element of the kingdom, is spoken of as the "kingdom." Again: "They shall gather out of his kingdom all things that offend." Matt. 13: 14. Here another element—the territory—is spoken of as the kingdom. Also, we read, "Then shall the kingdom of heaven be likened to ten virgins." Matt. 25: 1. Still another element—the church, or prospective subjects—are spoken of as the kingdom, on the same principle of putting a part for the whole. But these component elements are in an unorganized state at present, and must be organized in order to be a kingdom complete. Without the organization of these elements there can be no setting up of the kingdom. The prospective king is now in a far country, and must return. The territory is now in a dilapidated state, and must be cleansed. The prospective subjects, in part, are dead, and must be raised; and a part are living in a *mortal* state, and must be changed to immortality. And this is requisite to the organization of these component elements of the kingdom, which work involves the advent of Christ, and the resurrection of the dead; hence, the setting up of the kingdom cannot precede the coming of Christ—no matter how often these unfinished *parts* may be called by the name of the *whole*. All of the parts, in their perfected state, are requisite to the formation of the glorious whole. But we inquire:

I. *What is the nature of his kingdom?*

Our negative answer is, *It is not spiritual.*

(1.) We may be met with the declaration that the kingdom of God is "righteousness, peace, and joy in the Holy Ghost." This is the *characteristic* of that kingdom, and, consequently, we must be recipients of this element in order to dwell there, as counter-elements can never enter it; but to insist that this element alone *constitutes the kingdom*, would be to exclude both the king and the subjects, and make man the territory; and instead of allowing it to be true that man is to "*enter into the kingdom*," it would so change the arrangement as to have the kingdom enter into man; besides, if this element constitutes a *kingdom*, its inauguration could not have been *future* when the prophet Daniel said—"In the days of these kings shall the God of heaven set up a kingdom" (Dan. 2: 44); for this element dwelt in the hearts of saints before Daniel's time, because "holy men of old spake as they were moved upon by the Holy Spirit."

(2.) We may be reminded that Christ said, "The kingdom of God is within you." So he did to the Pharisees, but not to his disciples; therefore he could not have meant within the heart, but, as in the margin, "within your midst," or "among you," which was true of one element of the kingdom—the prospective king—a *part* being put for the *whole*, as in other instances. But the subjects still remained in their mortal state, and the territory, also, continued under the curse, and even he soon took his departure "into a far country to *receive* for himself a kingdom" (Luke 19: 12), all of which proves the organization of the kingdom then future.

(3.) We may be told that Jesus affirmed, "The kingdom of heaven suffereth violence, and the violent take it by force." So he did, and while this could never be true of a spiritual kingdom in the heart, it was true of Christ, one element of the future kingdom. Christ suffered violence in this world, and was taken by force. So it has often been with his saints. The theological idea of *holy violence* is simply ridiculous.

To the question, What is the nature of this kingdom? we reply affirmatively, *It is literal.*

(1.) Its component elements are all literal. Jesus, the prospective king, is a literal being. The resurrected saints, who are destined to be the subjects, are literal beings. The territorial "kingdom prepared from the foundation of the world" is, also, literal. With a literal king, literal subjects, and a literal territory, we must have a literal kingdom. Yet it will be unlike literal earthly kingdoms in one essential particular—it will be established on the basis of immortality; the King and subjects will live eternally, devoid of pain or sickness, "and the kingdom shall not be left to other people," and it shall have "no end."

(2.) It is presented as the *fifth* of a series of universal kingdoms on earth, in the second and seventh chapters of Daniel—four of which kingdoms have been literal, leaving the principle upon which the greater part of the prophecy has already been fulfilled as a guarantee of the literal fulfillment of the balance. When God foretells the rise of five universal kingdoms, and we see four of them rise as *literal* kingdoms, can we query whether the fifth will be literal?

II. *Its chronological location.*

Its establishment cannot be in the past. Why?

(1.) Because it was not to exist cotemporary with the kingdoms of earth, but to succeed them; the "stone," representing the kingdom of God, was not to "fill the whole earth" till the image was "broken to pieces," and "carried away" by an irresistible tornado, "that no place was found for them." This is not in the past.

(2.) It is still a matter of "promise" and not of actual possession; and the saints are yet only "heirs" to it, and not possessors: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him?" As long as the saints are "heirs" to it, it cannot be in their possession—cannot be in the past.

It is still future, because,

(1.) After Christ had enumerated a long chain of events to precede his second coming, he adds, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31. These events span the gospel age, reaching nearly to the revelation of the Savior: hence, the establishment of the kingdom is subsequent to this age—agreeing with Christ's statement at his trial, "My kingdom is not from hence"—not from that time onward.

(2.) The seer of Patmos locates it after the sounding of the seventh angel: "And the seventh angel sounded; . . . the kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever." Rev. 11: 15. The resurrection of the dead being connected with the sounding of this trumpet, shows it a future scene, and, consequently, proves the ushering in of the kingdom still future.

(3.) Daniel locates it not only after the ten divisions of the "fourth kingdom," but, also, subsequent to the history of the Papal horn, which was to rise after these divisions, and continue to exist till the coming of the Ancient of days. Dan. 7: 21. These conspicuous facts cannot be obliterated.

III. *Its Geographical location.*

Is it to be in heaven, or on earth? Not in heaven, for there has been order there for ages past, and it does not need to be superceded by a better arrangement; indeed, such a claim would virtually cast reflections on the former government of Jehovah. But this long-foretold kingdom is to be inaugurated in a realm where disorder and evil have long predominated, and where such a change would be a blessing, namely: in the earth, when renovated. The proof is abundant.

(1.) Daniel informs us that it shall be "under the whole heaven." Dan. 7: 27. This is explicit.

(2.) The Revelator informs us that it will be composed of the "kingdoms of this world," minus their unholy inhabitants, whom he will "destroy."

(3.) Christ informs us that it is to include the territorial "kingdom prepared from the foundation of the world." Matt. 25: 34.

(4.) At the "end of this world," Christ "shall send forth his angels, and they shall gather *out of his kingdom* all things that offend." Matt. 13: 40. The wicked are to be disinherited preparatory to giving it to the resurrected saints. Then the "meek shall inherit the earth," and forever "reign on the earth."

IV. *The time of its establishment.*

This is not one of Jehovah's secrets, but a matter of revelation. In the light of the numerous signs which distinctly bespeak our nearness to this event, in connection with the measurements given in the Bible, we cannot evade the conclusion that we are already upon the very threshold of a new era, which shall be introduced by the sound of the trump of God, the resurrection of the dead saints, and the establishment of a kingdom that shall never end—the perpetual home of the redeemed. It is time to sound the alarm. We must make this a special theme. It is Heaven's last dispensational truth to men. It must not be suppressed. It is "meat in due season" to the saint. It is a salutary warning to the sinner. "Watchman, what of the night?" Are we not far past the "midnight" watch? Cry aloud, "The morning cometh."

In waiting for the kingdom of God, we are waiting for no ordinary event, but for an event involving the coming of Christ, the resurrection of the dead, the judgment day, and the destruction of incorrigible sinners. What is being done to arouse the slumberers? The multitudes sleep on, and will only be aroused by the sound of the judgment trump. Let us awaken some before the day of wrath arrives.

W. S.

IS THE THRONE OF DAVID NOW OCCUPIED BY CHRIST?

While it is true that Christ is now occupying the heavenly throne as the guest of his Father, it is not true that he is yet on the throne of David, promised in the oath of Jehovah to David's "seed," which Peter says is Christ; because (1) the throne promised in this oath was firstly to be occupied by David's royal children successively till they should become disobedient; and neither David nor his successors ever occupied the throne that Christ is now seated upon; (2) David's children did succeed him upon the very throne promised to David's great "seed," CHRIST, till they become so disobedient that God decreed, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it him." Ezek. 21: 27. The throne now occupied by Christ has never been thus *overturned*, and has never been "no more," and consequently it is not the throne promised to David's great "seed," Christ, "whose right it is"; and when God said, "I will give it him," no reference was made to a throne in heaven, but to a throne that should cease to exist for a time, and finally be restored to David's great Heir.

Long after that throne had been in ruins, the angel Gabriel renews the promise of its restoration, and specifies Christ as the true heir to it: "The Lord God shall give unto him the throne of his father David"; and this promise will yet be fulfilled, for "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit on the throne of his glory," or "his glorious throne"—the throne of David in its glorious restoration to him "whose right it is." The throne now occupied by Christ, existed long before David's day, and was never occupied by David.

W. S.

"OVERPAST."

God's "indignation" against the wicked will be experienced when he shall "punish" them; but this will ultimately be "overpast," which could never be true if the process of inflicting that punishment were never to close. The prophet thus speaks concerning this matter: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. 26: 19–21.

Here we learn that God will "punish the inhabitants of the earth for their iniquity" when the entombed dead awake, and the Lord shall come "out of his place" in heaven, and the saints enter their chambers; and this infliction of punishment is styled "the indignation"; and we are plainly informed that it shall finally "BE OVERPAST."

The theology of the day repudiates the sentiment here distinctly stated, and insists that the display of divine indignation against sinners will be of eternal duration; but the prophet thought it would finally "be overpast." Was the prophet mistaken? And are theologians wiser than God's prophets? The result of that punishment, only, will be eternal—irreversible; but its *infliction* will "be *overpast*," for earth is "reserved unto fire against the day of judgment and perdition of ungodly men," and then comes the "new earth"—the "curse" having been removed, the tares having been all burned up, death and pain having been obliterated—and then the mission of Christ will be fully realized; he will "destroy the works of the devil" and "him that had the power of death, that is, the devil"; thus exterminating both the cause and effect of sin at one stroke.

W. S.

For the World's Crisis

TO THE BRETHREN.

Bro. William Gordon's buildings were destroyed in No. Dorchester, Dec. 2nd, between twelve and one o'clock at night, they being asleep at the time. They had only time to dress themselves, and save two beds and a very few other things. His barn being on fire at the same time, his stock was all burned, which consisted of two yoke of cattle, three cows, one yearling, one horse, and also two shotes, and his fowls. All of his hay, wheat, rye, corn, pork, and potatoes, were consumed. He is between sixty and seventy years of age, and loves the Lord. His house is a home for all God's saints; as long as he has a home you can have one. He has done much for the cause. He was one of the first that invited God's servants into that place, and the Lord blessed the people. He feels though his property here may be consumed, he has a treasure yet in heaven, where moth or rust can not corrupt, nor thieves break through and steal. His loss is some two thousand dollars. We would say to the brethren having the Lord's money, you would do well to lend a helping hand. Those who feel to send money to help our worthy brother will please send to Daniel Eastman, East Canaan, N. H., and it will be thankfully received and acknowledged.

DANIEL EASTMAN.
JOHN H. EVANS.

Extracts from Letters.

BRO. S. C. GOVE writes:—"Yesterday I visited Sister Turner in Syracuse, and find her quite sick, so that she is confined to her bed most of the time. She stated that she was thankful for what the brethren were doing for her in trying to pay for her place; but, dear brethren, I find that she is in want of means to procure such little necessaries as sick persons generally want. I hope the good people scattered abroad will contribute, so that our sister will not *want* for anything. If any feel as though they could give, it would be thankfully received by our worthy sister. Anything sent to me at Fairport, N. Y., for her, I will see that she receives, and notice the amounts through the *Crisis*."

SR. L. M. BRITTAN writes:—"We returned home last week after a tour of two months in Va., having visited many families, both colored and white, leaving tracts, which were gladly received; and with the assisting grace of God endeavored to point all to Christ as the only way of life and salvation. May some seed sown spring up and bear fruit to the glory of God.

Husband's failing health shortened our stay, being unable to be out. He suffered much, and at one time thought he must soon rest from his labors, and we hastened home. He is now more comfortable. Pray for him. The Lord does not afflict willingly, but for our profit. May we bow submissively to the chastening rod, and say from the heart, 'Thy will be done.'"

BRO. H. MUNGER writes:—"Some men have the peculiar knack of mixing in all kinds of religious meetings, and being at home in all; and have no particular standard, or colors, to present. Such are a detached part of the religious creation. Some light, but no locality; like a comet, not belonging to any atmosphere in particular.

Now I like to meet a man who has an identity somewhere, who has taken root in some kind of religious soil, and can show his colors. If you are a child, you were begotten by some body of christians, and their colors should be carried by you. If we have an important truth for this age, it must be made prominent; and we cannot do it in all these different localities, without encroaching upon others' rights. If we are known by our faith, we have a standard raised, and people will know what we are, and what we believe, and will inquire after our truth, and invite us to preach. When they have an inquiring mind, we can show the light untrammeled."

SR. A. W. WILLIS writes from Cambridgeport, Mass.:—"In this hard season of business depression and embarrassments, we need strong faith to keep from feeling at times discouraged; but let us comfort one another with the promise—'Ye shall reap if ye faint not.' 'In the morning sow thy seed, and in the evening withhold not thy hand.' We must not regard the chilling winds that blow; often they are quickly succeeded by soft zephyrs: so in life's journeyings. Remember to keep pressing onward. The night is far spent, the morning is at hand.

The writer desires through this letter to say that she would gladly receive information in regard to a situation to take charge and personal care of children, or would do any domestic work in a pleasant location north of Boston, where labor, social privileges, and the law of love to God and our neighbor, were associated, to make it a home, sweet home, —where its inmates were thus blessed."

BRO. Z. T. WOOD writes:—"I left my home in Springfield, Vt., with my companion, Dec. 9th. We visited Bradford, Waterloo, and Canaan, N. H.; found some children trying to make their way to Mount Zion; had very good meetings. Came to Pomfret, Vt.; had some good meetings with the few brethren there, who are trying to be ready for the coming kingdom, which we believe is near at hand. Came to East Roxbury, to the watch-meeting. The brethren came in from Bethel, Randolph, Braintree, Warren, and other places, and we had a heavenly sitting together in Christ. Some said it was the best watch-meeting they ever enjoyed. The Spirit of the Lord seemed to rest on the meeting, and those out of Christ felt they ought to be christians. We hope the Spirit will continue to rest on the people until some become acquainted with Christ, and get ready to meet him at his coming. I leave here next week to fill my other appointments. I feel the need of the prayers of my brethren. Pray for me."

BRO. F. SCHOLLINGER writes:—"The blessed Savior said to his disciples, 'If I go away, I will come again.' Are these not comforting words to the child of God? And how cheering is the thought of Jesus' soon coming. Never before have the prospects been so bright in favor of the Lord's soon coming. The signs of the times tell us of great events. We are on the eve of a great crisis. Every nation is preparing for war. Bless God, the signs show that we are almost home. The end is right upon us. My Lord, help thy people to get ready for thy coming kingdom. Now is the time to strive. There is no time for delay. Soon Jesus will be here. Let us awake, and gird on the armor anew, for such only will get into the kingdom when Jesus comes; and, like little children, let us abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him."

THE WORLD'S CRISIS.

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The World's Crisis

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Look over the list, dear friends, and see what you want. Then go out among your neighbors, friends, kindred, acquaintances and strangers, and try what you can do. When you have done all that you can, then order from us *your choice of any one* of the following

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When you have got all the names you can, and want your premium, send us a full list of all the names, addresses, and monies you have sent, so that we may compare them with our books; then we will send you whatever premium you may select from the catalogue—the Sewing Machines and Webster's Dictionaries by express, at the expense of the receiver, and the other books by mail, postpaid.

Monies, if under $5.00, may be sent by letter at our risk. If a larger sum, and under $20, send a Post-Office Money Order, or Registered Letter. If $20 or more, send a Bank Draft, or money Order, payable to the order of GEO. T. ADAMS, Boston, Mass. All sums of $5.00 and over, sent in any other way than above directed, will be at the sender's risk.

All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, *Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

For the World's Crisis.

ARENA, WIS.

BRO. GRANT:—Knowing that the dear brethren, like myself, like to read of revivals, I sit down to give a brief report of the work at Arena. It was a blessed work. "It is the Lord's doing, and it is marvelous in our eyes." There were no very favorable indications in the commencement. A vast amount of prejudice existed in the community, which became sensibly diminished as the meetings progressed. There was no excitement, but a calm, solemn, sweet influence pervaded the meetings, indicating the Holy Spirit's presence. Many were compelled to acknowledge its power, and were led to yield to the demands of the gospel. A number of the most influential members of the community were brought to a knowledge of the truth, and are now happy in the Savior's love.

Quite a number far advanced in years were awakened, and found pardon and peace. One old man about seventy years of age remarked as follows: "This thing has come upon me like a thunder-clap. The first meeting I attended I did so out of mere curiosity, not having any serious feelings whatever. I became interested; *something got hold of me.* I have set up the family altar, and am happy in the Lord."

Others testified also of the suddenness and unexpectedness of the work, brethren of other churches having made repeated, but unsuccessful efforts to promote a revival. A number of dear brethren and sisters of other churches attended towards the last, got a blessing, and co-operated with us. God bless them. We would not forget to mention that much of the success of this meeting is due to the prayers and preparatory labors of a few faithful ones, who purchased tracts and scattered them, paid for and introduced our papers in several families. These dear brethren now feel that they are amply repaid. This is an example worthy of imitation. Bro. Hitchcock was also among the first to sow the good seed in this field. We all rejoice together, and give God the glory.

Some forty in all arose for prayers during the meetings. About twenty-five covenanted together in church fellowship; others will unite. A Bible class and weekly prayer-meeting were appointed. We hold these two things to be absolutely essential to the life and growth of a church. Pray for the little band at Arena. GEO. THOMSON.

Attica, Feb. 7th, 1871.

Married.

CHADSEY—MARSH. By the Rev. P. V. West, on the 15th inst, at the residence of the bride's father, Brome, P. Q., ELD. E. G. CHADSEY and ROXEY E MARSH, only daughter of Eld. L. Marsh.

HAWLEY—LOUKS. By the same, at Sutton, P. Q., Jan. 1st, HENRY C. HAWLEY and EMILY LOUKS.

Obituaries.

TRAFTON. Died, in Minneapolis, Minn., Jan. 24th, 1871, with croup, Oel Ray Trafton, son of Mathew and Carrie Trafton, aged two years and six months.

The parents are in deep sorrow because their little Oel is not; but they "sorrow not, even as others which have no hope." They expect the resurrection of the same intelligent, sprightly, and loving child "from the land of the enemy."

OEL RAY FASSETT.

SNOOK. Died, in Williamsburgh, L. I., Feb. 17th, 1871, Mary S. Snook, widow of James Snook, in her seventy-ninth year.

Mother has been a great sufferer most of the time for the last fifty-seven years, yet in the midst of it all her trust in Jesus and his love and promises never wavered. She was always ready to say, "The Lord is my Shepherd, I shall not want." She sweetly sleeps in Jesus. She expected to awake in his likeness when he comes, and be satisfied. We expect to meet her there and then.

J. M. SNOOK.

DOCKUM. Died, in Bath, Jan. 14th, 1871, after an illness of six days, Bro. B. B. Dockum, aged sixty-two years.

This was a sudden blow to his friends, but they sorrow not as those that have no hope. Bro. D. was reclaimed at Alton Bay campmeeting in 1869, and since that time has been trying to serve the Lord. Funeral services by A. C. Palmer.

H. D. REED.

MASON. Died, at Groton Junction, Mass, Nov. 23d, 1870, Sybil P. Mason, wife of Aaron P. Mason, aged seventy-one years.

A mother in Israel. H.

Summary of News.

FOREIGN.

Cable News.

GERMAN ENTRY.

LONDON, Feb. 15.—The press of Paris alludes to the proposed entry of the German army in excited terms. The *Reforme* opposes the entry as such, and foresees a bloody encounter between them and the citizens. A majority of the journals counsel the citizens to remain indoors and display mourning emblems from their residences during the passage of the German troops.

MAIL COMMUNICATION.

Dissatisfaction prevails in Paris at the meagreness with which provisions are distributed, but the distress and mortality is decreasing. Sealed letters can now be transmitted by mail to Paris.

The radicals are energetically at work, and are resolved not to part with their power without a struggle. They are making earnest appeals and violent speeches among the people. Their unmeaning cries for a prolongation of the war and no surrender have evidently lost their force. The conservatives are quiet and confident. There is a strong undercurrent in favor of the Orleanists, and the election of the Princes is likely to be declared valid.

It is undecided when the Emperor will return to Germany, but expects to leave Versailles the 23d, travelling through Strasbourg, Carlsruhe, Stuttgart and Munich, and visiting on the way the Sovereigns who elected him Emperor, and who will fall into the train to grace his triumphant entry into Berlin. If affairs are unpropitious, he may remain here until the beginning of March, and then proceed direct to Berlin.

M. Thiers and Favre have made earnest appeals to Chanzy, Faidherbe and other commanders to appeal to the patriotism of the army to preserve order in France. If necessary the organization of the armies will be kept for that purpose.

It is believed that a moderate course by the Assembly will secure a modification of the Prussian demands.

BORDEAUX, Feb. 15. [Special to New York *Herald.*] A settled purpose is manifest among the deputies now here to accomplish two things, viz: The overthrow of the violent Republicans and the removal of the future seat of Government from Paris, in order that the country may be no longer at the mercy of the mobs of the capital.

BORDEAUX, Feb. 16. Gen. Chanzy has advised the French Government that, in view of the present weakened condition of the armies of France and the impoverished state of the treasury, it would be madness to attempt to prolong the struggle with Germany.

The General therefore recommends the submission of France to the German nation, as the only means left whereby the country can be saved from the utter desolation and ruin which would follow, as the consequence of a further resistance.

LONDON, Feb. 16. In consequence of certain preparations made in the south of France for calling into service the military of 1872, Bismarck will consent to prolong the armistice only five days.

BERLIN, Feb. 17. A decree has been issued declaring that while it is still impossible to raise the state of siege, the Emperor, desiring that the electoral movements be unfettered, annuls, during the period of elections, the clauses in the proclamation of the state of siege suspending the right of association and public meetings, and he further more directs that political prisoners awaiting trial be released, but without prejudice to their future prosecution.

German troops are concentrating in large numbers on the Loire.

The line of demarcation between the hostile armies runs south of Lous les Saunier in Jura, but the French retain Besancon and Auxonne and a limited circle of the country around each city.

BORDEAUX, Feb. 20. M. Henri Rochefort introduced a resolution, during the recent meeting of the Assembly, declaring the crown forever forfeited by the Bonapartes.

LONDON, Feb. 20. A report was current at the stock exchange to-day that Germany would demand of France as the terms of peace the payment of a sum equal to 260,000,000 of pounds sterling, and the cession of the provinces of Alsace and the greater portion of Lorraine, with the fortified cities of Metz, Thionville, and Belfort.

☞ THE following is Napoleon's "Proclamation" to the French Electors:—"*Wilhelmshohe*, Feb. 8. Betrayed by fortune, I have kept, since my captivity, profound silence, which is misfortune's mourning. As long as the armies confronted each other I abstained from any steps or words capable of causing party dissensions, but I can no longer remain silent before my country's disasters, without appearing insensible of its sufferings. When I was made a prisoner I could not treat for peace because my resolutions would appear to have been dictated by personal considerations. I left the Regent to decide whether it was for the interest of the nation to continue the struggle. Notwithstanding the unparalleled reverses of France she was unsubdued, her strongholds unreduced, few departments invaded, and Paris in a state of defence. The extent of her misfortunes might possibly have been limited, but while attention was directed to her enemies an insurrection arose at Paris, the seats of representatives were violated, and the safety of the Empress threatened, and the Empire, which had been three times acclaimed by the people, overthrown and abandoned. Stilling my presentiment I exclaimed, 'What matters my dynasty if the country is saved?' Instead of protesting against the violation of my right, I hoped for the success of the defence, and admired the patriotic devotion of the children of France. Now, when the struggle is suspended, and all reasonable chance of victory has disappeared, is the time to call to account the usurpers for the bloodshed, ruin and squandered resources. It is impossible to abandon the destinies of France to an unauthorized government, to which was left no authority emanating from universal suffrage. Order, confidence and solid peace is only recoverable when the people are consulted respecting the government most capable of repairing the disasters to the country. It is essential that France should be united in her wishes. For myself, bruised by injustice and bitter deceptions, I do not know or claim my repeatedly confirmed rights. There is no room for personal ambition. But till the people are regularly assembled and express their will it is my duty to say that all acts are illegitimate. There is only one government, in which resides national sovereignty, able to heal the wounds, to bring hope to firesides, to reopen the profaned churches, and to restore industry, concord and peace."

In Brief.

——The London Daily News calls attention to the fact that some gloves are dyed in such a way as to be poisonous to the wearer. The case is given of a lady who, after wearing several pairs, noticed "a vesicular eruption" at the sides and roots of the nails. Investigation showed that the dye in which the gloves had been dipped contained an arsenical salt.——The three famous monster guns in Fort Valerien, named Josephine, Beethoven and Valerie, are to be blown up, as they are too heavy to transport to Germany.——Hartford, Ct., possesses 25,000 people who do not attend any place of worship.——It is a somewhat notable fact, that fifty-six members of the Maine House of Representatives are Free Masons.——The Treasurer of the Michigan University Freshman class is a lady.——Locomotives are now running through the Mont Cenis Tunnel under the Alps.——A Berlin dispatch says that Bismarck's terms of peace are comparatively moderate.——Minister Cremieux has ordered the liberation of Bregowski, a Pole, who was imprisoned for attempting the life of the Emperor of Russia during his visit in Paris in 1867.——Reports from Paris report an alarming spread of infectious diseases.——A wood famine is reported at Mt. Desert, on account of the absence of snow in the woods and the extreme severity of the weather.——A fire company in Auburn, instead of hiring a band of music to attend the funeral when a comrade dies, donate the amount which a turnout would cost to the family of the deceased.——Massachusetts has machines which are said to represent the labor of a hundred millions of men.——Prince Napoleon is in London, and will make that city his permanent residence.——It is reported in diplomatic circles that Germany has refused the request of the British Government to communicate the conditions upon which it is willing to make peace.——A *Times* Berlin dispatch says that if peace is not concluded prior to the assemblage of the German Diet, Emperor William will probably remain at Versailles, and the meeting of Parliament postponed. The Emperor is now suffering from a severe attack of the rheumatism.——M. Francis Paul Jules Grevy, the President of the French Constituent Assembly, is a moderate Republican.——Capt. Bardett, the veteran Sailors' Missionary, reports more religious interest at the present time among seamen in port, than at any previous time for many years. Quite a number have signed the temperance pledge and been converted.——London supports thirty-eight theatres and twenty-six music halls, beside the opera, Cremorne Garden, and one or more circuses. Over seventeen hundred performers gain their living from the music halls alone.——The three elephants in the Jardin des Plantes, Paris, were sold to a butcher for $4,050.——Waves never run "mountain-high." Figuier ("Ocean World," p. 40) tells us that the highest waves occur at the Cape of Good Hope. No exact measurement has been made, but they are supposed not to exceed forty feet. But spray falls in torrents on the roof of Eddystone light-house, one hundred and thirty feet above the sea.——The *Mitrailleuse* is a twenty-five barrelled rifle, carrying balls of fifty grammes (ten to the pound), fired by a sort of needle.——Queen Victoria decrees in the *Court Journal*, that the name of her daughter, the Princess Helena, must be pronounced as Hellena instead of Heleena.——No wine at the reception of the cabinet ladies in Washington has been the practice this winter.

THE COMING MAN.—If the elections in France take the monarchical turn, that is by no means the most improbable theory in the world, the next complication will be in the matter of the selection of the happy monarch. So far the Duc d'Aumale, the Count de Paris and Leopold of Belgium are spoken of in connection with the office—the latter being the choice of M. Thiers. Like the Count de Paris, he is a grandson of Louis Phillippe, and is a nephew of the Duc d'Aumale. The royal wire pullers, therefore, even if they have not quite made up their minds as to the exact man, seem to have selected the family, and to be determined that the royal honors shall be confined to it. The chief objection to Leopold will probably be an objection on the part of Belgium to a scheme that would cause her absorption by France, while on the other hand the proud Parisians are not the most likely people in the world to favor a transfer of the national capital from Paris to Brussels, or to look kindly upon anything that might contain that idea as even a remote contingency.—*Boston Journal.*

MIRAGE AT SACRAMENTO.—In no country, we presume, are mirages more grand or beautiful than on the Pacific coast, and they are of such frequent occurrence, especially in the Sacramento Valley, that many persons have seen and admired them who before knew of such things only from prints. This morning, at an early hour, the entire Bay of Suisun was portrayed with the utmost distinctness against the heavens, and persons who came down by the Valley train from Folsom were regaled with the beautiful sight. The shores of the bay were as visible as the objects at their feet, and a steamer and several sailing craft were depicted with a distinctness almost startling, the color of the soil, and the indentations along the shores of the bay, being quite as distinguishable as though the beholder stood on the hills of Montezuma overlooking the whole scene. Mount Diablo, seemingly more grand than usual, formed a beautiful background for the picture, and towered upward until its summit was lost from sight among the clouds. All who witnessed the mirage speak of it as one of the grandest sights of the kind they ever looked upon.—*Sacramento Bee.*

A NEW KING.—The completion of the French Assembly is such as to make it almost certain that Count de Paris will soon be King of France. The Count is nearly thirty-three, grandson of Louis Philippe, and a man of decided abilities. Many of our soldiers remember him as one of the staff of Gen. McClellan, as was his cousin, the Duke de Chartres. The election of an Orleanist to the throne of France, secures for that country a constitutional monarchy, which is probably the best that France is willing to accept at present.—*News.*

☞ Whatever may be said against the Bonapartes, there is one remarkable fact that should always be remembered in their favor. A Napoleon was never dethroned by the French people, and never enthroned by French bayonets. Bad as the Bonapartes may have been, France took them. Their right to reign was as real, determined as any monarchs in Europe.—*N. Y. Standard.*

Notices.

W. C. Association.

The second quarterly meeting of the "Woman's Christian Association" will be held in Providence, R. I., by invitation of the church worshiping in Lester Hall, to commence March 8th, and continue over the Sabbath. An invitation is extended to all, both saint and sinner, to come up to this feast. The presence of brethren and sisters, both preachers and lay members, from churches in the surrounding vicinity, is solicited, and provision will be made for the entertainment of all who come. Order of the meeting as follows:

Business session in the morning, preaching every afternoon and evening, with prayer and conference meetings preceding. We expect the blessing of God; to this end let fervent prayer be offered.

Directions to strangers coming in on the cars will appear in due time. By authority of the Association, E. S. JENNINGS, *Pres.*

Notice.

Those coming to the quarterly meeting of the Woman's Christian Association, will please take the Cranston horse-car, and stop at Lester Hall. For the Brn., N. PHILLIPS.

Notice.

The Lord willing, a Conference will be held at West Deerfield, N. H., commencing Friday evening, March 3d, and hold over the following Sabbath. Brn. John R. Parsons, James Towle, and John M. Quimby, will be present to labor for the salvation of the perishing. Come, Brn. and Srs., to this meeting. ENOCH MORRILL.

Conference at Melvin Village.

The Lord will, there will be a meeting at Melvin Village, commencing Thursday evening, Feb. 23d, to hold over the Sabbath. Brn. J. G. Smith and D. F. Leavitt are expected to be present to preach the word; and it is hoped that the Lord will send others to help in the good work. A general invitation is extended to all. T. W. PIPER.

Conference.

A conference of three days is desired to be held in Palmyra, Me., Marsh's school-house, about four miles from Corinna Mills, to commence Mar. 9th, at 7 P. M., and continue over Lord's day. We invite all who love our Lord Jesus Christ, and want to see souls converted and wanderers reclaimed, to come and help in the blessed work; and to those who preach the gospel, who feel like coming to help, we heartily say, Come in the name of the Lord. In behalf of the brethren,

I. DAMMAN.

Notice.

The Maine Westerly Quarterly Conference will be holden in the Reed meeting-house, Richmond, commencing Thursday, March 2nd, 1871, at two o'clock P. M., and continue over the next Lord's day. We invite, and hope to see, a general attendance of brethren, sisters, and friends, from the surrounding country, and especially our brethren who preach the word. Brethren can call on Low Curtis, F. Bates, and H. D. Reed.

By request, C. GOUD.

New York Adv. Chris. Conference.

The Lord willing, this conference will hold its next and last quarterly session, for the conference year, with the church in Brockport, N. Y., commencing Thursday evening, March 2nd, and continuing over Sunday. Brockport—seventeen miles west of Rochester, on the N. Y. C. R. R.—is easy of access, and it is hoped a large delegation will be out. Let all churches interested attend immediately to the *quarterly collection* and the *appointment of delegates*, that all may be properly represented, the business done decently and in order, a good meeting be enjoyed, and the blessed cause of our dear Master be advanced. Some who attended the last conference said they hoped never to miss another. Let all the delegates secure certificates, pray earnestly for the success of the meeting, and come in the spirit of Jesus.

B. P. STEVENS, Pres.
WM. E. BROWN, Sec'y.

Notice.

Providence permitting, I shall hold a discussion at West Hoosick, N. Y., Wednesday evening, March 1st (and onward as duty may require,) with Eld. Parker, of Buskirk's Bridge, N. Y., (a Unitarian) upon the following question: "Resolved, that man is wholly mortal, body, mind, and soul." I affirm. He denies. Brethren, pray for us. JACOB WILBUR.

Notice.

As I have considerable money to make out on my Hymn Book between this and April 1st, I hope that those owing me will remember my necessities, and send to me, if possible, between March 1st and 20th, at South Exeter, Me. If at any other time, address me at Machiasport, Me., my home.

If any brethren have sent me letters in the last six or eight weeks containing money, which I have not acknowledged, or calling for books or Admonitions, which they have not received, I wish they would inform me directly, stating all the facts, as I fear that some letters may be lost in this time. I. K. LOMBARD.

Milwaukee, Wis.

Advent Christian meetings are held every Lord's day, at 10½ o'clock, and Thursday evenings at 7 o'clock, in the upper hall, north-east corner of Jefferson and Michigan streets. A call from any of our preachers coming this way will be thankfully received. B. MARTIN.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. DYER.
D. F. SCAMMAN.
R. R. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. P. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. R. Bliss.*
Wakefield, Mass.	*G. R. Tymer.*
Charlton, Mass.	*E. H. Allen, Oxford, Mass.*
Portsmouth, N. H.	*T. S. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Berton, of Seabrook.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick (Great Works) Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Doran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumbry.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Hanson.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Road G. White, New Hartford, Ct.*
Meriden, Ct.	*S. J. Whitehead, West Meriden, Conn., Box 4.*
West Meriden, Ct.	*S. D. Bingham.*
New Britain, Ct.	*Chs. M. Burt.*
Wrightsville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Rapley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggeswell*
Morris, Ct.	*Joseph Curtis.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y.	*Geo. R. Reed, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*Frank E. Davis, 1713 Markham St., or J. N. Wolfong, 150 No. Ninth St.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Geo. W. Brown (of *So. Elliot, Me.*) Sunday, Feb. 26th
Hiram Munger............Friday evening, March 3d
J. A. Cleveland............Sunday, March 5th
T. M. Preble............Sabbath, March 12th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7½ P. M.
John G. Hook............Friday evening, Feb. 24th
S. C. Hancock............Sunday, Feb. 26th
John G. Hook............Sunday, March 5th
(Meeting every evening. Seats free.)

MERCANTILE HALL, 32 SUMMER STREET, BOSTON.
Meetings at 10½ A. M., and 3 and 7 P. M.
Social meeting at 2 P. M.
H. L. Hastings............Sunday, Feb. 26th and following Sundays.

EAST BOSTON, MASS.
(*Second Advent Hall, 154 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
John G. Hook............Thursday evening, Feb. 23d

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUMPHREYS.
J. N. BERRY.
Mrs. Jane Benson (227 East Street, at Bro. Berry's) Friday evening, Feb. 24th.

CHELSEA, MASS.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(*Up two flight of stairs.*)
J. Couch............Sunday, Feb. 26th
M. Batchelor............Sunday, March 5th
Wm. Thurman............Sunday, March 12th
T. M. Preble............Sabbath, March 19th
J. Couch............Sunday, March 26th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
S. S. Brewer............Sunday, Feb. 26th
W. S. Campbell............Sunday, March 5th
S. S. Brewer............Sunday, March 12th

Rye, N. H............Sunday, Feb. 26th
C. GOODRICH.

Seabrook, N. H............Sunday, Feb. 26th
A. F. MOORE.

Stoneham, Mass............Wednesday evening, Feb. 22d
John G. Hook............Sunday, Feb. 26th
JOHN G. HOOK.

Providence, R. I............Sunday, March 19th
J. COUCH.

Holden, Mass............Sabbath, March 5th
T. M. PREBLE.

Warehouse Point, Ct............Sabbath, Feb. 26th
Second Sabbath, March 12th, not engaged. [If there is an opening in the vicinity of Portsmouth for March 12th, please inform me at Chicopee Falls, Mass.]
Great Works, N. H............Tuesday evening, March 7th
Great Falls, N. H............Wednesday evening, March 8th
Dover, N. H............Thursday evening, March 9th
Exeter, N. H............Friday evening, March 10th
Hampton, N. H............Monday evening, March 13th
Lynn, Mass............Tuesday evening, March 14th
Scitico, Ct............Sabbath, March 19th
The rest of March not engaged. H. MUNGER.

Fairhaven, Mass............March 3d
Mattapoisett, Mass............Sunday, March 5th
New Bedford, Mass............March 7th
Plymouth, Mass............Sunday, March 12th
Heiden, Mass............Sunday, April 2d
J. S. WHITE.

Rutland, Vt............Sunday, Feb. 26th
L. BOUTELL.

West Fairlee, Vt............Sunday, Feb. 26th
H. F. CARPENTER.

Lewiston, Me............Sunday, Feb. 26th
J. ALBERT LIBBY.

Great Falls, N. H............Sundays, March 5th and 12th
South Berwick, Me. (Great Works)...Sundays, March 19th and 26th. GEO. W. BROWN, *So. Eliot.*

Webster, Mass............Sabbath, Feb. 26th
Fitchburg, Mass............Sabbath, March 5th
Providence, R. I............Sabbath, March 12th
Putnam, Ct............Sabbath, March 19th
MRS. L. M. STODDARD.

Bath, Me............Sabbath, Feb. 26th
Vianna, Me., or vicinity (as Bro. H. B. Sevey may arrange) Sabbaths, March 5th and 12th.
Richmond, Me. (Reed meeting-house) Sab., March 19th
My appointments for Brunswick, Richmond Village, and Lewiston, are withdrawn. Will try to visit these places before I return home. C. H. SWEET.

Biddeford, Me............Monday evening, Feb. 27th
Great Falls, N. H............Tuesday evening, Feb. 28th
Brookfield, N. H............Wednesday evening, March 1st
New Durham Ridge, N. H............Thurs. eve., March 2d
Dover, N. H............Friday evening, March 3d
A. ROSE.

South Chichester (as Bro. Jonathan Towle may arrange) evening, Feb. 25th, and over the Sabbath.
JOHN PARSONS.

Pittsfield, N. H............Sunday, March 12th
J. H. CLARK.

Haverhill, Mass............Sunday, March 5th
J. DRAKE.

Southington, Ct............Sunday, March 12th
SETH WOODRUFF.

Seabrook, N. H............Sunday, April 2nd
H. FINNEY.

Great Falls, N. H............Sabbath, March 12th
N. C. TWOMBLY.

Northwood Narrows, N. H............Sunday, Feb. 26th
Seabrook, N. H............Sundays, March 5th and 12th
WM. W. SUTHERLAND.

Rye, N. H............Sunday, March 12th
Seabrook, N. H............Sunday, March 19th
Hampton, N. H............Sunday, March 26th
H. M. BRYANT.

Piermont, N. H. (Clay meeting-house) Sab., March 12th
A. H. CLARK.

Scitico, Ct............Sunday, Feb. 26th
A. M. HIGGINS.

Philadelphia, Pa............Sundays, Feb. 19th and 26th
Albany, N. Y............Sunday, March 12th
A. A. PHELPS.

Providence, R. I....Sundays, Feb. 26th and March 5th
WM. STUART.

Northfield, Mass............Sunday, Feb. 26th
Hartford, Ct. (Talcott & Post's Hall) Sun., March 5th
Meriden, Ct............Sunday, March 12th
GEO. W. BROWN.

West Groton, N. H............Sunday, Feb. 26th
East Canaan, N. H............Sunday, March 5th
MARY E. OTIS.

Rochester Plains (Town House)............Sunday, Feb. 26th
EDWIN H. WELLS.

Great Falls, N. H............Sabbath, Feb. 26th
South Berwick, Me. (Great Works)............Sab., March 5th
S. S. MOONEY.

Haverhill, N. H (Brick Church)...Sabbath, Feb. 26th
West Rumney, N. H. (Plain school-house) evening, Feb. 28th.
Campton, N. H. (Bumps school-house) Sab., March 5th
Belmont, N. H. (where Bro. Kidder may appoint) evening, March 9th.
London Ridge, N. H. (at Bro. Batchelder's) evening, March 10th.
Gilmanton, N. H. (school-house at Merrill's Corner) evening, March 11th.
Sabbath, March 12th, where Bro. Maxey may appoint.
O. W. NELSON.

Southington, Ct............Sunday, Feb. 26th
Warehousepoint, Ct............Sunday, March 12th
G. L. WHITE.

Manchester, N. H. (where Bro. Samuel Morse may appoint) Sunday, Feb. 26th.
Lynn, Mass............Sunday, March 5th
WM. BODGE.

Bath, Me............Sundays, March 5th and 19th
C. H. LEVERTON.

Keene, N. H............Sunday, Feb. 26th
L. B. POTTER.

Lynn, Mass............Sunday, March 5th
C. W. SARGENT.

Philadelphia, Pa............Sundays, March 12th and 19th
Lynn, Mass............Sunday, March 26th
M. BATCHELOR.

Goffstown, N. H............Sunday, Feb. 26th
Seabrook, N. H............evenings, March 15th and 16th
Kittery (Spruce Creek)............evenings, March 22d and 23d
Great Works, N. H............evening, March 24th
Rochester, N. H............Sunday, March 26th
E. S. MOULTON.

East Rochester, N. H............Sunday, March 5th
Friendship, Me............Saturday evening, March 11th
Cushing, Me............Sunday, March 12th
I wish to say to the church at Cushing, that on account of the conference at the Reed meeting-house, I shall not be able to be there the first Sunday.
Bath, Me............Sunday, April 30th
W. H. MITCHELL.

Canterbury (No. 1 school-house) evening, March 4th and over Sunday, the 5th.
East Concord, N. H. (Gale school-house) Sunday, March 12th. CHAS. R. PARSONS.

Boscawen, N. H. (Gulf school-house)............Sabbath, Feb. 26th.
Fisherville, N. H. (Sander's Hall) Sab., March 12th
SIMEON RONY.

Knowlesville............Sunday, Feb. 26th
Eagle Harbor............evening, Feb. 28th
A. C. NEWELL.

Lakeville, Ct............Sunday, Feb. 26th
J. L. WOOD.

Dorchester (Town House)............Sunday, March 12th through the week, and over Sunday, the 19th.
WM. H. SHAW.
JOHN H. EVANS.

North Haverhill (Brick Church)............Sunday, Feb. 26th
North Benton............Monday evening, Feb. 27th
WM. H. SHAW.

Allegheny City, Pa., the last and first Sundays in each month until April 1st.
Rouseville, Pa., the third Sunday in Jan., Feb., and March.
Bucklins Corners, Chaut. Co., N. Y., commence meetings evening, Feb. 9th, and over Sunday. On Sunday at two o'clock P. M., and in the evening. Bro. Burdick will be with me. JOHN T. ONGLEY.

Brentwood, N. H. (at Bro. Leavitt's) Sun., Feb. 26th
Seabrook, N. H............Sunday, March 26th
WM. C. STEWART.

Honeoye Flats, N. Y............Feb. 26th
At Conference, March 2d, and over the 5th.
C. F. SWEET.

Pitts Town, N. Y....at 6½ P. M., March 1st, 2d, and 3d
Hoosick, N. Y............Sunday, March 5th
C. PIKE.

Providence, R. I............Sabbath, Feb. 26th
T. M. PREBLE.

North Dana, Mass............Sunday, Feb. 26th
Wakefield, Mass............Sunday, March 5th
GEO. A. STREETER.

Warehousepoint, Ct............Sunday, Feb. 26th
My appointment for New York the same Sabbath is withdrawn for the present.
West Haven, Ct., four evenings, commencing Tuesday, Feb. 28th.
Bridgeport, Ct............Sunday, March 5th
Ansonia, Ct., three evenings, commencing Monday, March 6th.
Lanesville, Ct., Thursday and Friday evenings, March 9th and 10th.
New Milford, Ct............Sunday, March 12th and through the week.
Roxbury, Ct., (as the brethren arrange) one week, commencing Sunday, March 19th, to accommodate those coming from Woodbury and Washington.
Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
H. K. FLAGG.

Collinsville, Ct............Sabbath, Feb. 26th
A. ELLIOT.

Waterbury, Ct............Sabbath, Feb. 26th
G. L. TEEPLE.

North Scituate, R. I. (with Bro. Kellaway) Sunday, Feb. 26th.
Clinton, Mass............Sunday, March 12th
E. COTTON.
Any wishing my labors, write me at Clinton, Mass., up to March 12th. E. C.

Plymouth, Vt. (Five Corners)............Sunday, Feb. 26th
Bridgewater, Vt............Sunday, March 5th
Dinsmore Hill, Vt............Sunday, March 12th
GEO. A. COLE.

Corinna, Me............2 P. M. Feb. 25th and over Lord's day, the 26th.
South Dover, Me (Bran's Mills)............7 P. M. March 1st
South Adkinson, Me............7 P. M. March 2d
Sebec, Me. (Harriman school-house)............March 3d
Milo, Me............Sunday, March 5th
I. DAMMAN.

Augusta, Me. (Ballad school-house) Sunday, Feb. 26th
Sidney, Me. (school-house, Dist. No. 2)............March 5th
Sidney (school-house, Dist. No. 1) Sunday, March 12th
Windsor, Me. (Prebble school-house) Sun., March 19th
THOMAS HINES.

North Benton, N. H............Friday evening, Feb. 24th and over the Sabbath.
Warren Summit, N. H...Tuesday evening, Feb. 28th
East Canaan, N. H............Sabbath, March 4th
F. S. HANSON.

West Abington, Mass............Sunday, Feb. 26th
B. WOODSIDE.

Bowdoinham Village, Me....evenings, Feb. 23d, 24th and 25th, and over Sunday.
North Norway, Me............Sunday, March 5th
Lynn, Mass............Sunday, March 12th
Biddeford, Me............Sunday, March 26th
J. T. JORDAN.

Littleton, Mass. (Central Hall) Friday evening, March 3d, and over Sunday, the 5th.
This is a new field. Brn. in the surrounding towns, come and help us. A. P. MOORE.

Harrison, Me. (where Bro. H. Kimball may appoint) evening, March 7th, and longer if thought best.
Buckfield (Federal Corner)............Sabbath, March 12th
Hartford, Me. (Sixteen school-house)............Tuesday evening, March 14th.
South Livermore, Me. (where Bro. C. Denning may appoint) evening, March 16th, and over Sunday.
O. W. KIMBALL.

South Berwick, Me (Great Works) Sunday, Feb. 26th
Rochester, N. H. (Gonic Chapel)...Sunday, March 5th
T. & A. MARSTON.

Meredith Neck, N. H............Sunday, Feb. 26th
Moultonborough Neck, N. H (Middle school-house) Sunday, March 5th.
Meredith, N. H. (Dolloff school-house), Sun., March 12th
N. GLIDDEN.

Northwood Narrows, N. H............Sunday, Feb. 26th
Nottingham, N. H. (where Bro. G. W. Randell may appoint), Tuesday evening, Feb. 28th.
ENOCH MORRILL.

Chicopee Falls, Mass............Sunday, March 5th
Please meet me at depot. If this conflicts, write me at 31 Anderson Street, Boston, Mass.
JANE BENSON.

Woodstock Valley, Ct............Sabbath, Feb 26th
P. S. BUTLER.

Goffstown, N. H............Sunday, March 5th
A. SIMPSON.

Vernon, Vt............Sabbath, Feb. 26th
Springfield, Mass...evenings, Feb. 28th and March 1st
Worcester, Mass............evenings, March 2d and 3d
Lowell, Mass............evenings, March 7th and 8th
Lawrence, Mass............evenings, March 9th and 10th
Manchester, N. H............Sunday, March 12th
Concord, N. H. (Centre Street Church) evenings, March 14th and 15th.
Portsmouth, N. H......evenings, March 16th and 17th
Dover, N. H............Sunday, March 19th
Savoy, Mass. (New Chapel)............Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass. Z. D. BAIRD.

South Norwalk, Ct., Sabbaths, Feb. 26th and March 5th
H. PRATT.

Morris, Ct............Sunday, Feb. 26th
Wrightsville, Ct............Sunday, March 5th
Waterbury, Ct............Sunday, March 12th
☞ NO NAME.

Haverhill Center, N. H............evening, Feb. 24th
North Benton, N. H......Feb. 25th, and over Sunday
Swift Water, N. H............evening, Feb. 27th
West Groton, Vt. (Ricker school-house) eve., March 1st, and onward as the Lord may direct.
JOHN H. EVANS.

Rochester, N. H. (Gonic Chapel) Sabbath, Feb. 26th
S. VARNEY.

North Easton, Mass. (Ripley Hall)............every Sunday
GEO. WAUGH.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

SPRINGFIELD, MASS.
Wm. N. Pile......Sundays, Feb. 26th and March 5th
S. S. Brewer............Sunday, March 9th

WORCESTER, MASS.
J. S. White............Sunday, Feb. 26th
S. S. Brewer............Sunday, March 5th
J. Couch............Sunday, March 12th

LOWELL, MASS.
W. H. Mitchell............Sunday, Feb. 26th
J. Couch............Sunday, March 5th
C. Cunningham............Sunday, March 12th
W. H. Mitchell............Sundays, March 19th and 26th

LAWRENCE, MASS.
M. Batchelor............Sunday, Feb. 26th
W. H. Mitchell............Sunday, March 5th
A. Ross............Sundays, March 12th and 19th

CONCORD, N. H. (Centre Street.)
C. H. Fletcher............Sabbath, Feb. 26th
A. Ross............Sabbath, March 5th
C. S. Shattuck............Sabbath, April 2d
T. W. Piper............Sabbath, April 9th

CONCORD, N. H., (at the Bethel.)
T. W. Piper............Sunday, March 5th
Wm. Stuart............Sunday, March 12th
E. Owen............Sunday, March 19th
C. S. Shattuck............Sunday, April 9th

MANCHESTER, N. H.
G. W. Kimball............Sunday, Feb. 26th
E. Owen............Sunday, March 5th
T. W. Piper............Sunday, March 12th
F. H. Carpenter............Sunday, March 19th
Wm. Stuart......Sundays, March 26th and April 2d

PORTSMOUTH, N. H.
A. Simpson............Sunday, Feb. 26th
H. Munger............Sunday, March 5th
E. S. Moulton......Sundays, March 12th and 19th
E. Owen......Sundays, March 26th and April 2nd
J. S. White............Sunday, April 9th

LONDON RIDGE, N. H.
Joseph Harvey............Sunday, Feb. 26th

VERNON, VT.
S. Cook............Sunday, Feb. 26th
O. D. Woodruff............Sunday, March 12th

WINSTED, CT.
Mrs. M. L. Durand............Sunday, Feb. 26th

BRISTOL, CT.
Jas. Carter............Sunday, March 5th
Seth Woodruff............Sunday, March 19th
B. Hitchcock............Sunday, April 2nd
W. N. Pile............Sunday, April 16th
Dr. A. M. Higgins............Sunday, April 30th

WATERBURY, CT.
G. L. Teeple............Sunday, Feb. 26th

NEW HAVEN, CT.
B. Hitchcock............Sunday, Feb. 26th

SOUTH ELLIOT, ME.
J. Bickford............Sunday, March 5th
E. Owen............Sunday, March 12th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
R. S. Emery............Sunday, Feb. 26th
R. Dearing............Sunday, March 5th

BIDDEFORD, ME.
J. W. White............Sunday, Feb. 26th
R. S. Emery............Sunday, March 19th
J. T. Jordan............Sunday, March 26th
C. H. Sweet............Sundays, April 2d and 9th
R. S. Emery............Sunday, April 16th

PORTLAND, ME. (Union Hall.)
A. Ross............Sunday, Feb. 26th
O. W. Kimball............Sunday, March 5th
Henry Pratt......Sundays, March 12th and 19th
C. H. Sweet............Sunday, March 26th
S. S. Brewer............Sundays, April 2d and 9th

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AARON VREDER.

Letters Received.

O R Fassett, M E Green, L M Britton, R Martin, A B Swanseburg, Geo. Thomson, T W Ollis, M Buchlin, A F Dixon, J M Snook, O R Fassett, J H Green, F H Chamberlain, T A Cheney, W Hobbs, S Woodruff, F M Drake, J Ridley, I C Welcome, W Kellaway, H D Reed, C. A. S., N Reynolds, J Weston, S O Gove, J F Leighton, W Mitford, J Maxim, D Killam.

Cash Receipts for Books and Tracts.

S. Varney 75c, H. H. Warn $3.50, W. Dunn $3.50, J W Sawyer $3.25, M L Lawrence $1.00, J V Himes $10.00, D F Newton 25c, W Littlejohn 25c, E Kingsnorth $1.50, T Smith $1.00, C W Tozier 50c, J Hassett 25c, M Crannick $1.75, J Rowe 35c, G M Little 75c, W G Poor 25c, A W Taylor 25c, G Jameson $1.00, N Field $14.00, H L Hastings $18.94, A D Flagg $1.50, J Leslie $4.00, D Weaver $3.00, S Roby $1.75, S J Buswell 50c, J S Milne $5.54, D J Prince $1.75, G W Nichols 50c, E Curtis $1.50, Mrs. A M Bancroft $2.00, E A Rowe $3.00, C. Mendenhall 35c, M. M. Gregory $1.00, S Avery 35c, J W Morrow $1.25, J Hamilton $1.00, M Russell $1.50, E S Gilbert $1.00, J H Bean $4.75, P S Hartough 50c, A D Smith $1.00, E Urch 50c, J H Schoonmaker 50c, E A Fullerton 50c, J T Jordan 25c, J E Pearce 50c, J H Baxter $1.00, L H Dowling 25c, T S Day $1.00, W McLellan 25c, J W Sawyer $4.37, A Mallory 50c, W H Peytons 25c, S B Colton $1.50, S Mason $1.50, M E Stone $5.00.

Books and Tracts Sent.

By Mail—G P Persons, C B Colton, P J Smith, W H Simmons, J A Wells, W E Brown (3), H Coggswell, W J Commings, W Coates, E E Shiply, E D White, M Russell, J H Ballard, E S Gilbert, A W Palmer, Mrs. M B Nutter, C Roberts, C Mendenhall (3), S B Ensign, Mrs. P Maybery, W Dunn, H H Warn, S Varney, A Damon, S J Bacon, M N Stevens, C W Tozier, E King-north, W Littlejohn, D F Newton, J V Himes, M L Lawrence, Eld. T Smith, J W Sawyer, A W Taylor, R Geyer, W J Poor, G M Little, J Rowe, O Hampson, W Scholy, J Earle, G W Nichols, L E Saltpaugh, N Holm, E A Rowe, R W Lilley, Mrs. A M Bancroft, E Curtis, J A Kimball, Mrs. A M Bonney, Mrs. E A Douglass, J Merrill, S Avery, T C Decoe, M C Gregory, J Hamilton, J Conrad, J W Marrow, M Grant (40), P S Hartough, J H Bean, F S Day, L H Dowling, L B Commings, B Clement.

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For the World's Crisis.

1870.

The moments fast are fleeting,
And time is rolling on,
This year with all its changes
Alas! will soon be gone;
We all are hurrying swiftly
Down time's fast rolling tide;
Year after year is passing,
And onward thus we glide.

But what eventful moments
This year to some has brought;
Months, weeks, and days and hours
With sorrow have been fraught.
Some hailed with joy its dawning
With prospects bright and fair,
But now in death they're sleeping
Till Christ their Lord appear.

From sickness, pain and sorrow
They have been called away,
But soon they'll hail with pleasure
That bright and glorious day,
When Christ will come to gather
His loved ones from afar,
To dwell with him forever,
Where nought their joys shall mar.

Soon, soon will dawn that morning
Which life and peace will bring,
When all God's ransomed people
Will hail with joy their King.
Loved ones that long have slumbered
Beneath the damp cold earth,
And with the dead are numbered,
Shall at his call come forth;

And o'er death's gloomy portal
They shall the victory gain;
When they are made immortal,
With Christ their Lord to reign,
May I be accounted worthy
With them to enter in,
To dwell with Christ forever,
Who suffered for our sin.

Albe, Minn. M. H. Owens.

THE COMING OF THE LORD.

"He which testifieth these things saith: Surely I come quickly."

Jesus will come to translate the living saints, to clothe them with immortality, and receive the quick and risen dead together, to himself. "We which are alive and remain, shall be *caught up together with them in the clouds to meet the Lord in the air*; and so shall we ever be with the Lord." This is the express testimony of God's truth. The poet beautifully describes it, and says:

"Go up with joy the shining way,
To meet and praise my Lord."

We have known people "caught up" before. One holy one in the first earth walked with God in signifying sacrifice. He was upright in his day and generation, and the favor of the Lord was on him; for, having prophesied of the coming of Jesus with ten thousand of his saints, in the following words, seeing it before him: "Behold, the Lord came, with his holy myriads, to execute judgment upon all, and to convict all the ungodly among them of all their acts of ungodliness which they committed, and of all the hard things which ungodly sinners spoke against him,"—he was not detained or hurt by death, and this one short and expressive sentence was left to describe his blissful end, "And Enoch walked with God, and was not, for God took him."

Oh! blessed, blessed indeed, to be thus caught away as one too precious for earth to hold longer; to be up-borne by angelic hands, and carried into the presence chamber of the "Great King." Does it not make one feel like the poet, who says:

"My heart aspires
With warm desires
To see my God."

Israel had departed from God; the land had grown wanton from the Lord, and the "gross darkness" of idolatry covered the people. There stood out against this flood of iniquity one who feared God. He was the Lord's prophet; not ashamed of his commission, or of his Master. His life was perilous in the extreme; his work was heart-aching; he appeared to be the only oasis in all that wilderness. But the consummation of his career arrived at last. The day came—the memorable day of translation. Elijah and Elisha walked on together. In vain had Elijah endeavored to persuade Elisha from following him. His feeling is aptly described in the answer of Ruth to Naomi—"Whither thou goest I will go." The garment of Elijah smote the Jordan and it divided. And then Elijah tells Elisha that he must leave him, and asks what parting present he should make him. Elisha's choice was that a double portion of Elijah's spirit should rest on him. It was a great boon craved of him; but still, said he, "If thou seest me when I am taken from thee, it shall be so unto thee." They walked on. What is that imposing sight that has flashed in the heavens? Fiery steeds, with a gallop, rush down toward earth. These drag royal chariots after them. Elisha descries them. They draw nearer. "One is taken and the other left." And as they return through the parting clouds, the bereaved Elisha calls out: "My father, my father, the chariots of Isreal, and the horsemen thereof." Thus was Elijah caught away, and thus did he escape the doom of our humanity.

Once more, and the picture is complete. The Son of God had died the death of the cross. Those heart-heavings on our account were past. The sword had made a clean work, and Jesus was dead. Now "he that is dead is freed from sin." Everything had been met, all had been completed, and, therefore, he was emphatically "freed." He was not to see corruption; and so on the third day we find him "free among the dead;" yea, "the living among the dead." He had risen—risen to die no more—risen with the keys of death and hell. He showed himself alive for forty days by many infallible proofs. One day, and the disciples stood on Olivet, and Jesus in their midst. But that was the last they were to spend with him personally during their little life-day; for, suddenly, and ere they are aware, he is separated from them. Anon they look, and as a fugitive he is lost in the great distance. Clouds had embosomed and enpalaced him, and he was ascending the shining road to his Father's house.

But what has all this to do with us? Just this: we are to ascend the same path. The above went singly; but we are to "tarry till I come,"—that I we love to talk about, read about, sing about, talk to, and commune with. But how can we expect translation? Because the text at the head of this paper causes us to hope for translation. Again: it is ours to possess the faith of David who says: "Thou wilt show me the path of life; in Thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore." There is a "path that no fowl knoweth." For "the way of life is above to the wise, that he may depart from hell beneath." The holy aspirations that arise in believers' hearts shall soon be realized. One of David's reads thus: "Oh that I had wings like a dove, then would I fly away and be at rest;" but without wings shall we ascend—the clouds we behold shall swoop and catch us up.

I have often gazed on the star-lit sky in the evening, when all has been calm, and I have felt well-nigh staggered with the thought. It has seemed so immensely grand a way to take us worms to our dear Lord. Truly

"God moves in a mysterious way
His wonders to perform."

And what preparations. In a silver, gauzy cloud to leave the world behind, the crowd of toiling folk, the great St. Paul's, and all that earth considers noble, princely, and great; and higher, higher to ascend, and meet the Lord in the air, and so be forever with him.

We shall arise at a call. Whose call? The call of the Beloved. Let us read about it. "The voice of my Beloved! behold, He cometh leaping upon the mountains, skipping upon the hills. My Beloved is like a roe or a young hart; behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake and said unto me: Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." *Can.* 2: 9, 13.

We shall arise *en masse.* Single travelers do not now ascend that road; but at the coming of Jesus we shall all go together. And how? All immortal. The last traces of the effects of sin shall be expunged. No weakness, no frailty, no liability to sickness or death in risen, Christ-like ones. For, says Paul: "Behold I shew you a mystery; we shall not all sleep, but *we* [talking to believers] *shall all be changed.* In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [the sleeping,] shall be raised incorruptible, and *we* [the living] *shall be changed.* For *this corruptible must put on incorruption, and this mortal must put on immortality.* So when this corruptible shall have *put on incorruption*, and this mortal shall have *put on immortality*, then shall be brought to pass the saying that it is written, Death is swallowed up in victory. O death, *where* is thy sting? O grave, *where* is thy victory? . . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ."

O, then, if all this be in reversion, I would that that day would hasten. Oh! that the slow wheels of time would spin more quickly round, and deliver us, whose "loins are girded, and who stand like men waiting for the return of their Lord," safe, at his coming, into his open arms. Amen.—*Herald of the Kingdom (London.)*

[From the Corresponding Editor.]

SOUTHERN NOTES.—No. 3.

Jan. 30th, I dined with a Methodist lawyer, who is greatly interested in listening to the truths that I am advocating here, which are new to him. He spent four years in the Confederate service, and, in common with others, feels a strong aversion to the "Yankees," but is nevertheless greatly interested in my preaching. At night I preached again to a good congregation, in spite of the rain and cool weather, and was listened to with deep solemnity, except at one stage in my sermon, when the feelings of a negro in the gallery overcame him, and led him to indulge in a queer response, producing a wave of merriment, and almost making me lose my gravity for a moment. I had a free time in preaching, and at the close of the sermon some twenty persons requested prayers, and the congregation was filled with weeping during the season of prayer. One woman said, "That man's preaching has scared me, and I mean to live better, and I don't mean to get over the scare." Though the time has come for me to leave, I felt it duty to leave another appointment, though the weather does not look as though the people could attend. Several are strongly insisting that I must remain longer, while many others are fearful I will yet play them some Yankee trick before leaving. The community is on the pivot between interest and suspicion. All has been right so far, but they suspect something wrong hereafter.

Jan. 31st brought us one of the greatest rain-storms I have witnessed for years, making it impossible to hold a meeting, and flooding the country with water.

One of the amusing features of southern peculiarities is negro preaching, which is a strange mixture of deep ignorance and strong imagination. As a sample, a noted negro minister recently told his hearers—"Peter am got the keys of heaven and hell. And how did he get them? Why, Jesus Christ had them first, and the devil got them away from him; but Peter stole them away from the devil, and Peter has got them now strung on a cord, tied around his neck, and he keeps the keys in his pocket, so the devil can't get them away from him; and if you don't do right, Peter will take the key of hell out of his pocket, and open the big door of hell, and say, Go in dare, you mis'able sinner; and you got to go. When a good man come along, Peter takes the key of heaven out of his pocket, and unlocks the door of heaven, and lets him in." Again, in describing the crucifixion—"Christ had to tote his own cross up the bill, and it was a mighty heavy cross, and he could n't tote it alone, so he hollered to Simon—'*Simon*, come hep me tote dis ere cross up the hill.' So Simon come and took hold of the *leetle eend* of the cross, and made Christ tote the *big eend*. Then they drove a ten-penny nail in his right hand, and a ten-penny nail in his left hand."

There is quite an excitement among the colored people over my preaching on the prophecies. It so stirred them up, that after the close of my meeting the other night, they held a meeting by themselves, and had a boisterous time, and could be heard shouting and singing for over a mile, till past one o'clock. They pay me great respect when they meet me, by taking off their hats and saluting me, "How d' do, Marster?"—a practice laid aside since they were freed, except in cases they regard special exceptions.

There are no hymn books used in this place, except by the minister, who lines the hymn, singing two lines, and then reading two lines more. I am strongly urged to revisit the place, and think I shall do so. The Methodist minister is intensely anxious to have me return; but I fear when the Presiding Elder comes around, he will change his mind; for it is hard to believe that a Yankee can be good. They are even bitter against northern Methodist ministers, and they are watched by the "K. K. K."

Instead of stoves, fire-places are used in this State, from the house to the city depot, reminding me of my boyhood days, when I used to play on the hearth, before a bright fire. I have seen but one stove in the State; that was in the capital.

Feb. 1st, by request, I preached again before leaving. Had the best attention, and at the close of my sermon, several new seekers came forward for prayers, all grown people, with one man nearly seventy years old. It was a time of deep feeling in the congregation, and an hour of solemnity. I am now to leave, for several reasons; (1) to meet an arrangement elsewhere; (2) this meeting-house is to be used for other meetings planned for before I commenced; (3) I must stop and rest a short time before preaching much more, and I may as well use that time in canvassing, or feeling my way into community in another locality; (4) it may be as well to let the people digest what they have already heard before giving them more. I have partly promised to return before leaving for home.

During my stay here I have encountered no *open* opposition, except in this form: once, the meeting-house was locked against me by some unknown person, who had obtained the key in an unjust manner, which act the entire community condemned; and once all the negroes were locked up gallery by some villain, and came near being compelled to stay there all night. There has, however, been a steady undercurrent opposition. One man from Florida, who had become embittered against the preaching of Bro. P. A. Smith, tried to hedge up the work, but refused to come and hear me preach. Aside from this, the spirit of the "K. K. K." pervades the minds of the most of the people, whether they belong to the Klann, or not, and leads them to be suspicious of a northern man; so it is beating against wind and tide to make a permanent opening in this region. But I mean to keep up an agitation by means of reading matter, to some extent, though the majority of the people are illiterate, even among officials. As a sample, the Methodist steward informs me that he holds a note against a man recently elected to the State senate, who could not sign his own name, but had to make his mark. In the cities there is more education, but very limited compared to the north. It needs a man to settle down, and hold all the ground that is gained, and live himself into the confidence of a suspicious people, which will require time and caution.

On the 2nd of Feb., I bade farewell to my friends in Central Georgia, and started for the southern part of the State, after promising to revisit them. At the depot I overheard a part of a conversation between two men about persons who were being watched by the "K. K.'s" "Who are they?" inquired one. The other replied, "They suspect Sheldon, and two other men from the north." I had before heard these two men charged with "tampering with the niggers"; but my being a northern man, though opposed to these northern efforts to stir up the negroes against the whites, subjects me to constant suspicion, which prevents my access to the people in a great measure. If it were not for this, it seems as though I might carry every thing with me. As it was, some claimed to be converted, some to be reclaimed, and many to have received new light on the Bible. I preached more than my usual number of fireside sermons, besides over a dozen sermons in the meeting-house, with unusual freedom. Seed has been sown, I believe, that the devil will not destroy.

I soon traveled about one hundred and forty miles, and on the 3d of Feb. reached Brunswick, a place of about four thousand inhabitants, in the south of Georgia. Improved Feb. 4th in looking about the city, and forming new acquaintances, to decide how and where to begin my work of preaching here.

Sunday, Feb. 5th, by request of the pastor of the Presbyterian church of this city, I filled his pulpit, and was listened to by a candid congregation, and had freedom of speech. The Baptist minister did not feel at liberty to invite me into his desk, as his congregation had once found fault with him for inviting strangers to preach for him. W. S.

For the World's Crisis.

MINISTERIAL SUPPORT.—No. 4.

Large and little means, great and small preachers. It is well to consider that God accepts the means used in his cause in accordance with the state of heart of those who bestow. They who of their abundance give what is of no use to them, and is no sacrifice or inconvenience to them (while it may be turned to much account in spreading the truth, or feeding the hungry, and clothing the naked), get small blessings in return. But they who of their penury give all their living, can have it multiplied like the widow's oil, to do even more in the hand of the Lord, and they reap great blessings themselves.

It is pretty fully decided by the church that great preachers, able speakers, must be supported, whether the lesser ones receive any thing or not. Talent, education, experience, draw pay. We should not condemn this, nor desire it otherwise. But would not Christ say in this case—"These things ought ye to have done, and not to have left the others undone"? Is there not a great fault, a glaring sin in the favoritism and partiality shown in the bestowment of means upon some, and the withholding of them from the working, faithful ministers? We speak of those of equal expenses and responsibilities. If a man has a family requiring much means to sustain them properly, he of course should have more provided for him than a man without family, or who has small expenses. But is this rule followed? Do not the most of men give according to their fancy of a minister's gifts and smartness, or according to his reputation as an able minister?

Eld. A, B, C, or D, is sent for to come and spend a Sabbath, or a week. It is decided that he must be paid $10, $15, or $20, even though he is worth five or ten thousand dollars, or has a lucrative business going on which more than supports him, or has a salary in other business, or has little or no family expenses. But let other ministers equally good, and often much more useful, be sent for, who do even twice the labor, have spent all their earnings in the cause, are worth no property, or very little; have no income; large family expenses; they get not half, or even a quarter, the amount of the reputed "able minister." Can ministers ever become *able* ministers under such management? They may perhaps have twice the native talent of those called *able*, but being obliged to devote much of their time to manual labor, they cannot get books, cannot have practice, while those well sustained are put in circumstances to use all the advantages to make them able workmen, and then often fail to be such.

The idea that we cannot have a protracted meeting, conference, or campmeeting, without securing the labors of some able ministers, is destructive to christian prosperity, disheartens the majority of the ministry, deprives them of their proper work, and leads to placing our trust in men. Let us secure the services of Christ, and then all hands go into the work as we have ability and opportunity.

I. C. Wellcome.

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" Thou christian soul,
Wrapping thee round in thy selfish stole;
Off with the garments of sloth and sin,
Christ thy Lord hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet, within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to reach
The simplest form of christian speech;
There are hearts to lure with loving wile,
From the grimest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Savior said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest faint, we cry, "So much to do!"

The Conversion of St. Paul.—We have received from the publisher, S. R. Wells, New York, "The Conversion of St. Paul," in the form of three "Discourses," by Geo. J. Geer, D. D., Rector of St. Timothy's, N. Y. The subject of each discourse being respectively—(1) "Its relation to unbelief. (2) Its false uses and true. (3) Its relation to the church." A book of eighty odd pages, neatly printed on toned paper, price $1.00. There are many true things in the book, notwithstanding the *tendency* is decidedly towards "The Church"; but we can endorse such passages as these:—

"This man, whose career was so wonderful—whose life has proved a fund of exhaustless interest and instruction to the church and to the world, who was so signally marked as a favorite of heaven—is a type of the men we most need. It is earnest men that we want in this world—not willful men, not men who are earnest in gratifying a caprice, or their own wills, or in accomplishing their own selfish ends—but we want men who are always in earnest respecting the truth which they do possess—who are sincere, in the sense in which St. Paul was sincere through his whole life: simply desiring to apprehend truth, and then laboring for it with the whole soul.

Such men, open to the influences of divine truth, may meet with some wonderful changes of opinion and action. But they are the only men who are entitled to have confidence that they will be led by the hand of God. We want earnest christians, and we want earnest unbelievers also; men who will always be able truly to say that they 'verily think' that they are doing God's service in the lives which they are leading."

"The trouble is, not that men like Saul of Tarsus persecute the church of Christ, but that *indifference to truth prevails*. Men are not longing for it, praying for it; and when they think they have found it, devoting themselves to its service with all their heart, mind, soul and strength. Indifference to truth and her interests broods like the spell of death over the minds of men. God in his providence carries home the truth of his gospel to the heart and conscience; but there is not the remotest idea of going on to the discharge of duty. Men draw it in with every breath they breathe. But as with the air, so with the truth. They learn its value only when God takes it from them.

Amid all the conflict of opinion, whose din and noise fill the earth, men eagerly seizing whatever makes for themselves, bolsters them up in their chosen position, thrusting from them all considerations which make against them, present the spectacle of men fighting for a victory. As if any victory will stand at the day of judgment, but that which truth shall win."

"Men who are thinking most of everything else but the truth of God, are not the men to whom he will, in any special manner, by any special act, make his truth known. Saul was ready, the moment the true light of heaven broke in upon his soul, for any service. He was not the man to ask, 'Lord, what wilt thou have me to do?' with a mental reservation to do that will or not according to his inclination or fancied interests. He would take the consequences of an answer to his prayer. He would aim to be equal to the responsibilities which it imposed. In like manner, only as any one, in full purpose of heart, turns his steps heavenward, to follow where God shall lead, will it be a glorious announcement when, as of Saul, it shall be said of him, 'Behold he prayeth!'"

Gems.

He prayeth best who leaves unguessed
The mystery of another's breast;
Why cheeks grow pale, why eyes o'erflow,
Or heads are white, thou need'st not know;
Enough to note, by many a sign,
That every heart hath needs like thine.
Pray for me!

— Happiness can come of little wealth, and the possession of hearts that are loving and true, is fortune greater than gold can give.

— It is the property of true friends to live and love together; but feigned friends fly from a man in time of trial.

— It is easy to speak and do kindly, and every such act and word becomes a blessing to be returned in later days.

— A subtle wolf will never hunt too near his own den.

— Purify thine own wickedness, then prate of others' sins.

With patient step thy course of duty run,
God nothing does, or suffers to be done,
But thou would'st do thyself if thou could'st see
The end of all events as well as he.

— Christ walks upon and quiets the waves of life's troubles, as in olden days he stilled tempests on Gallilee's lake.

— Like as a physician cureth a man secretly, he not seeing it; so should a good friend help his friend privately, when he knoweth not thereof.

— He who boasts most of his strength, is most likely to fall.

— Beware of judging hastily; it is better to suspend an opinion than to retract an assertion.

— That person is not worthy to live, that taketh not care how to live well.

Little things—ay, little things
Make up the sum of life;
Then let us watch these "little things,"
And so respect each other,
That not a word, or look, or tone,
May wound a friend or brother.

— Poets are born, but orators are made.

— He is our friend who helps us to one new thought, or who inspires us to one noble action.

— Time is so swift of foot, that being once past he can never be overtaken.

— Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

— We may use the world; but if we delight in it, we break the love we should bear to Him that created it.

Art thou faithful? then oppose
Sin and wrong with all thy might;
Care not how the tempest blows,
Only dare to do the right.

— Those who want no counsel, ought to be advised of their folly.

— No designing man can be a true friend.

"WHAT BOOK?"

The advocates of Scripture truth often find it impossible to make men believe the plain teachings of the Bible. Many have a convenient way of disposing of those passages which oppose their favorite theories. They say, "it don't mean so, it means thus and so." They never are at a loss to spiritualise any text to suit their convenience; therefore all argument with such is unavailing. They have chosen their position, and their *wills* are pledged to maintain it. An appeal to the *literal* teachings of "The Book" has no effect upon them. They are like some of their politicians I chanced to hear in conversation on the steamboat Burlington last fall.

For convenience, we will call them, A. and B., whigs, and R. democrat.

A. and B. were joking R. about his party, when he remarked, "There is nothing of the whig party any way."

"O yes," says A., "there is enough of us to elect now and then a representative, and now and then a President."

"Yes," say R., "but your party is so corrupt, if you do elect a President, the Almighty wont let him live."

A. replies, "There is another view which may be taken of that subject: it may be that he sees our Presidents are too good men to live in that sink of iniquity."

"Yes," responded B., "even Moses, though a good man, was not permitted to enter the promised land, but died after seeing it."

"No," says R., "he did't die."

"But," inquired B., "doesn't the Scripture say he died?"

"No, it says he was buried, and his grave was not found, but it don't say he died."

"Well," say A. B., "we think it says he died, but we will see."

They went to the cabin, and B. soon returned smiling, with the big Bible open before him. He says, "Well, friend R., it's a fine thing to always have the documents at hand." He presented him the Bible, with his finger on the following passage: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." Deut. 34: 5.

R. read the passage, but remarked: "He did not die, he only died to the things of this world."

B. exclaimed, "Ha! ha! ha! I don't know what book to go after now." At that moment A. appeared and remarked, "Well, friend R., it is a fine thing to have the documents."

"But," says B., He got the start of me, he *says* he did'nt die; he only died to the things of this world, and I don't know how to meet that."

For the World's Crisis.

WHOSE BUSINESS IS IT?—No. 3.

We find men and women who are not brought up in tobacco smoke, nor accustomed to the fumes of that poison, of necessity, from the present associations of society, must come in contact with tobacco users, obliged to walk, ride, sit, stand, room, or sleep with them. This, in many cases, is a severe infliction. Many persons cannot endure the fumes of tobacco smoke, or the breath of a chewer. Their distress is such that they are obliged to leave the presence of one who smokes or chews the cud, at once. Whose business is it?

Chewers poison the atmosphere which God has prepared for all animal creation to breathe, and then spit the juice of the poison tobacco all about their seats and walks, polluting not only everything it touches, but leaving a stench to poison others. Whose business is it?

Smokers send up continual fumes of their incense, not only from their own altars dedicated to the tobacco god, smoke rooms, smoking cars, smoking sheds, and back grounds, but from almost all other places. The public roads, stage coaches, public stands, rooms, station houses, dining, sitting and sleeping rooms, parks, public gardens, and city streets, are literally, almost constantly, polluted, and the atmosphere filled with tobacco smoke, to sicken, distress and disgust many who have never learned to love it. Whose business is it?

But it does not stop here. Many are so devoted to this tobacco god, they take it to the places dedicated to the worship of "the true and living God." They "chew" in the hour of prayer, singing and preaching, and roll it about their mouths as a "sweet morsel." Smokers wait with more or less impatience and dissatisfaction until the religious services close, then with intrepid movements they frequently kindle a fire in their "censors," and burn a tobacco "offering" in the house of God, filling the temple with the abominable fumes, sickening and disgusting the more cleanly portions of the congregations, who hasten out into purer air. We have frequently seen this disgusting sight. Whose business is it?

This expensive waste, health-destroying, disease-generating, God-dishonoring, heart-sickening, air-poisoning, foul-smelling, unclean, uncomfortable, offensive habit, is fastening itself upon thousands and hundreds of thousands of young men, who might, but for this habit, be gentlemen, and who in other respects, for a time, are gentlemen, until tobacco produces its real effects. Whose business is it?

The effort is constantly made to popularize the use of tobacco, and the effect of it is to make our boys feel that they must use tobacco to become gentlemen. To this effort women, and even christians, give their influence. Whose business is it? I. C. Wellcome.

Deaconesses.—This order of trained women in Germany, take high rank as educators, mission-workers and nurses. The Mother Institution takes girls and educates them for teachers and nurses, cooks and laundresses, and then sends out colonies that are competent to equip fully a first-class female boarding-school or hospital. The order is required to dress in a plain uniform of blue, and are pledged to three years of gratuitous service. They have a most excellent female seminary at Smyrna, to which has been added a department for small boys, and an orphanage. The whole number of pupils sometimes reaches three hundred. The order owns the fine buildings they occupy, and the institution is now more than self-sustaining, as they reach many of the daughters of wealthy Greek and Armenian families. Daily religious services are held, and the essential truths of the Bible are taught, without denominational bias of any kind. A daily prayer-meeting is held by the teachers and employers of the institution. A noble and far-reaching work is thus being done for the women of the East. The order maintain hospitals at Beyrut, Alexandria and Constantinople. We have been very much interested in accounts of the heroic self-denying work of these women. We are debtors for these facts to Mrs. Dr. Van Lennep, a considerable portion of whose life has been spent as a missionary in the East.—*Christian at Work.*

Good Temper.—No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstration: patience and forbearance are the sentinels within.

— Revenge is a momentary triumph, which is always immediately succeeded by remorse; while forgiveness, which is the noblest of all revenges, entails a perpetual pleasure.

Hygiene.

"This is for your Health."

WARM FEET.

But few are aware of the importance of keeping their feet warm. Previous to seven years since, we were much troubled with cold feet. This arose from three causes: (1.) A lack of physical exercise, when compared with the mental. (2.) For a want of proper clothing upon the feet. (3.) From keeping the feet too much at the fire, when in the house. Constant mental exercise, with little physical, causes the vital forces to leave the extremities and centre in the brain. In such cases, additional covering should be placed upon the feet. But if, instead of this, one keeps their feet at the stove, then nature does not make an effort to send extra warmth to the feet, because they are supplied with artificial warmth; when this course is pursued, the feet become cold immediately after leaving the fire.

After trying various remedies recommended for cold feet, we consulted Dr. Dio Lewis, of Boston, as to the best remedy. He replied: (1.) Bathe the feet every day, using soap. (2.) Change the stockings every day. (3.) Keep them away from the fire. (4.) Obtain about half a yard of firm carpeting, one yard wide, and sew into seams, about one inch apart, letting the seams run the shortest way of the cloth; then rub the bare feet, when cold, on this carpet with much earnestness. The first direction we had followed for years. The second we have not yet adopted. But the third and fourth we have followed rigidly, with the most happy results. We have not warmed our feet at the fire for the past six winters; and we have never before had so little trouble with them. Every winter we have less and less. We carry the piece of carpet in the winter; and in case our feet should be a little chilly at the hour of retiring, or any other time, we can soon warm them in a room without a fire, by rubbing them briskly on the seamed carpet. Of course, we could warm them quicker in a room of moderate temperature, than in one quite cold. When the feet are cold, we can warm them quicker on the carpet, than at the stove; and they remain warm much longer.

This mode of warming has another advantage over all other methods; the rubbing on the carpet generates electricity, which is imparted to the system, thus increasing its vital energies, and producing a healthy glow of feeling.

When we first adopted this system, our feet made some bitter complaints, because they could not be at the fire as before; but now it is far otherwise.

It is quite important for health that the feet should be *positively warm.* Many go with less clothing on their feet and legs than any other part of the covered portion of the body. This should not be allowed. We have very warm cloth boots made for winter use, lined with lambskin, and another thickness of buckram-like cloth between the lambskin and the outside cloth. We have the soles of the boots about half an inch thick, made of layers of cloth, or thin leather; and then take a pair of large rubbers, cut them down to within three fourths of an inch of the sole, and fasten them on the boot with rubber cement. With these on, we need no overshoes. We have the boots made large, so that one or two pairs of cork soles may be used. When about to go out in a cold day, or to take a long ride, it is well to warm the boots, and take out the cork soles, and warm them well before starting. Such boots we have found to be a great luxury during the cold winter weather. They do not wet through by traveling in the snow as soon as leather boots. The snow slips off from the cloth, and the feet keep dry and warm. With these on, we can go out of a warm room in a cold day, into the midst of the snow, and hardly be conscious of any change in the feelings about our feet. On account of the porous nature of cloth, the feet do not sweat as when incased in tight leather boots. Water-proof boots, made so by water-proof blacking, are bad for the feet, because they retain the perspiration, and make the feet damp and chilly.

Editor.

SLEEP.

In "Talks to my Patients," Mrs. Gleason says under the head of "Hints to the Sleepless":—

"Those inclined to wakefulness will find a cold drip-sheet rubbing for a minute, or a towel bath before retiring, to prove a most happy and healthful anodyne. Cold foot baths for five minutes in the evening are also useful. If the head is hot and the feet cold, lie down and take a head bath at seventy degrees for five minutes, having the back of the head in the water and the feet in a hot foot bath at the same time. A wet napkin around the head will often suffice. A cool sits bath for fifteen minutes, with a cold cloth to the head and the feet in hot water, equalizes the circulation and quiets the nervous system so as to induce sleep. A full bath at ninety-eight degrees, for twenty minutes or half an hour, has often cured the most obstinate cases of sleeplessness, provided the habits of the day were healthful. A brisk walk in the open air will often quiet the head and tire the body, so that sweet sleep will ensue. Then, too, let all subjects of thought, amusements, and employments for the evening be of a kind least exciting. Finally, 'Somnus lets her poppies fall most plentifully on those having a cool head, an empty stomach, tired muscles, a quiet conscience, and warm feet.'

"Jesus promises to give 'his beloved sleep'—sleep so sweet, that at the awakening there shall be no aching of the head or heart because of the labors, the sorrows, or the sins of our earthly days. Until then, let us each, in our small way, try to give to our beloved sleep, as the best solace for the past, the best source of strength for the future."

Two prominent causes of disease with us are tobacco and alcohol. The demand for these potent substances may be prompted to relieve the excitement and depression which have pervaded all grades of society for several years past. Arctic explorers affirm that tea or coffee will support the bodies of men under great or little fatigue infinitely beyond whisky, wine, or cider, and Dr. Douglison states in his work on *Materia Medica* that less than a dram of tobacco has proved fatal; yet the chewer, smoker, or dipper of snuff will use treble the quantity. If the youth of America need proof of the injurious effects either of tobacco or strong drink, let them turn to the statistics of hospitals for the insane and of incurables, and they will be amply satisfied; and if collegians, they will find from the last report of the Polytechnic School in Paris that the smokers in the various competitive examinations were far inferior to the non-smokers.—*Ex.*

☞ If compelled to face a bitter cold wind, throw a silk handkerchief over the face; its agency is wonderful in modifying the cold.

Shoulder Braces.—Do not wear them. They do not answer the purpose for which they are intended, but are an absolute harm. They perform the work that should be accomplished by the muscles of the breast and back, and by so doing weaken instead of strengthening them. By the use of dumb bells, or the Indian clubs, you can easily overcome any disposition to "stoop shoulders," without the aid of worse than useless braces.—*Ex.*

☞ Never stand still a moment out of doors, especially at street corners, after having walked even a short distance.

The Children's Corner.

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For the "Children's Corner."

FORGETFULNESS IN LITTLE FOLKS.

"Up! then, with speed and work,
Fling ease and self away;
This is no time for thee to sleep,
Up! work, watch, and pray."

Forget, do you, little folks? What? to eat, drink, sleep, gratify your appetite, live and breathe? How often we hear slack, slothful, slipshod, careless ones say, "O, I forgot." Whenever and wherever you hear this eke out, take it for granted some foot is out of joint, a spoke is out of some wheel.

"Look to the garden of your heart,
For weeds are growing there;
With faithful prayer act well your part,
It needs a constant care."

Do we ever hear a lively, sprightly, go-ahead, common sense, obedient, God-fearing boy or girl, dole out this sickly, wicked, "O, I forgot," by way of apology for disobedience?

"Oliver, did you carry that basket to the store?" "Oh, I forgot."

"Why did you not come directly home from school, Oliver, as I requested you?" "Oh, I forgot all about it."

"Why did you not study your Sabbath school lesson, Oliver?" "Oh, I forgot it entirely. Indeed, I forgot to bring my book home."

Thus, on every occasion of neglect and unfaithfulness, the excuse was, "I forgot." Did God forget? No! This forgetfulness showed his wicked heart—his disobedience.

"As a man thinketh, so is he." There is no excuse whatever for boys and girls thinking bad things, speaking bad things, or doing bad things. The Lord gives directions in his blessed word for thinking, speaking, and acting for little folks and great folks. Whenever we hear any of our juvenile friends say, "I forgot," or "I did n't think," we take it for granted that there is a weak spot, a worm at the root. "I did n't think," said a little boy to his mother, as she reproved him for using a bad word, for which she had corrected him before. Hundreds of little boys and girls, perhaps, have said the same thing. "I did n't think." But it is no trifle to do this without thinking; it is evidence of heedlessness, especially when children repeat the acts for which they have been rebuked. Just think of it, young friends; your father and mother forbid you to do a certain act, and yet you do it without thinking! So little regard you have for your parents' counsel, that you even forget their reproofs.

Suppose you grow up and become men and women, with this "I did n't think" habit really formed. What blunders would you make! What errors and sins would mar your character! Awful!

"He that thinketh good may do,
And God will help him thereunto;
For never was good work wrought,
Without beginning of good thought."

Young readers, do things quick; do things well for conscience' sake. Whatever father or mother says "do," haste to do it, quick as possible, cheerfully, up stairs or down stairs, in doors or out, in the kitchen or in the parlor, in the garden, the field, or in the workshop—off, *off!* in a twinkling—quick as a *flash*. Run, hop, skip, fly! in the way of obedience. Haste to do every good thing your little hands find to do, with your might; be sure, also, to do every thing in the best possible manner.

D. F. Newton.

HANDSOME IS THAT HANDSOME DOES.

The spider wears a plain brown dress,
And she is a steady spinner.
To see her, quiet as a mouse,
Going about her silver house,
You would never, never, never guess
The way she gets her dinner.

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still
The way to do some murder.

My child who reads this simple lay,
With eyes down-dropped and tender,
Remember, the old proverb says
That handsome is that handsome does,
And that worth does not go nor stay
For poverty nor splendor.

'Tis not the house and not the dress
That makes the saint or sinner.
To see the spider sit and spin,
Shut with her web of silver in,
You would never, never, never guess
The way she gets her dinner.

—*Alice Cary.*

☞ If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, don't be anxious to avenge it; let it drop. It is wisdom to say little respecting the injuries you have received.

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AND
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth: especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

DAILY WORK.

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be when evening cometh,
Honest sweat upon thy brow;
And the Master shall come, smiling,
When work stops, at set of sun,
Saying, as he pays thy wages,
"Good and faithful man, well done."

For the World's Crisis.

ETERNITY OF EVIL.

This subject suggests a few thoughts towards that religious system which aims to exterminate sin in the present, but carefully collects and preserves it all in the future. It is properly known as a "Theology of Evil." Inspiration reviews the conflict with evil in advance, inspects its battle ground from beginning to end, and confines its field of operations exclusively to this planet. Inspiration and science on this point are agreed; theology alone dares to dissent. Penetrate the boundless expanse of space, calculate the number of the stars, and the distances between them, and of all the countless bright orbs which like gems deck the sky, earth presents the only blot in the vast creation of God.

Can we presume that the great Author of Christianity, who so abhors evil that he has promised a new creation (Isaiah 65: 17) because sin has ruined the old, will appropriate a vast reservoir of space in the new, to eternally preserve that which he so utterly detests, and for which he is to destroy the old? Inspiration must solve its own problem, and we abide the decision. Sinners are the embodiment of sin. If they by nature possess an inherent, undying life principle, sin will triumph. If they are void of any such principle, sin will cease. We judge the fountain by the stream it sends forth; so we determine the nature of the race by their parentage.

Adam lost life through disobedience, and was driven from the tree of life, lest by eating thereof he should live forever. Gen. 3: 22, 23. He is now left like a dying, withered branch in the fatal road to death, and the words (Gen. 2: 17 *margin*)—"Dying thou shalt die," describe his journey back to dust again. Gen. 3: 19. While in this condition, with his existence limited, he begets his posterity. Can he impart to them an inherent, undying nature? If a branch severed from the tree can bud, blossom, put forth leaves, and bear fruit, such a thing might be. Both are utterly impossible; hence, the natural man is as destitute of inherent immortality as a cut-off branch is of life; and except another source of life be provided, must perish as a dead branch. This is easily understood, and, thank God, provision has been made. John 3: 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Jesus makes the application (15: 5, 6)—"I am the Vine, ye are the branches. . . . If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned." As the vine (Jesus) lives forever, so all branches grafted into him will likewise live forever. But as all are cumbered with mortality, this union does not evade the loss of the present life, because mortality and immortality cannot be blended; hence, immortality is laid up for the believer until his resurrection. See Col. 4: 3, 4; 1 Cor. 15: 51–55. To the withered, dying branches the true Vine says (John 6: 53)—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Therefore all who are not joined to Christ the living vine, by faith, are cast off branches; and as such will be burned up root and branch at the harvest, which is the end of the world. See Matt. 13: 30, 39–42; Mal. 4: 1.

It may occur that this logic prevents the reliving of all dead natural branches. This might be, if God's power was confined to logic; but the past proves that natural laws and fixed principles are set aside whenever his decrees so require. The passage of the Red Sea, and the escape from the fiery furnace, are to the point. A case in hand is found (1 Kings 13: 4–6); and the same power that withered the hand of that ungodly monarch, and then revived the dead member, with his *character unchanged*, can revive the wicked dead for executive judgment. For He who can revive the *dead* member of a *wicked* man, can revive the entire man, or any number of such characters. John 5: 28, 29.

As the sinner is by nature a destructible being, the extinction of sin is a logical result. Civilized humanity enters a practical protest against sin and suffering; and, with humanity perfected by christianity, is it not strangely inconsistent that christians should preach and practice against both in the present, and earnestly advocate their eternal preservation in the future? Is it the work of the gospel to implant the heaven-born, God-like attributes of divinity in the human heart; convert the most malignant passions into a nursery of righteousness and holiness; transform hate to love, malice to good will, and then preserve the wicked amid blasphemies, curses and rage intermingled, in torture indescribable, agony unspeakable, roasting and writhing, yet never consumed; shrieking with thirst that can never be quenched; that the redeemed, who once prayed for wickedness to end, relieved the distressed and mourned over sin, may calmly gaze over the battlements of heaven, and with sacred joy lift their glad voices in thanksgiving and praise, that they are accounted worthy to witness this horror of horrors as poor sinners die the death that never dies? Can it be that God holds out as his ultimatum to man, the choice between singing loud hallelujahs to drown the piercing cries of the damned to all eternity, or in excruciating suffering to forever shriek their chorus of despair? Strange Christianity this! To wave its banner of love o'er a lost world, full of mercy and pity for poor heathen and all, and then transform itself into such a hideous, woe-begotten monstrosity in the future!

Tell a heathen who exercises malice and hate without restraint, that Christianity will lead him to love his enemies, do good to those that hate him, pity the distressed and relieve their wants; relate the marvelous change in your own case, and having done this, kindly unfold the future; tell him when he dies he will be transferred beyond the bounds of time and space, and set down in sight of more torment and misery in one hour than this world ever saw;—would it be strange if the privilege of beholding the constantly increasing horrors of evil, magnified to infinitude, proved insufficient to induce him to believe a gospel which, for its finality, makes an eternity of evil indispensable to an eternity of holiness? Is it a wonder that infidelity shoots out here? Can men with a good degree of natural affection consent to its manipulation by theology, till they subscribe to a theory for which every sane person is only thankful they are neither heathenish nor barbarous enough to practice?

Ponder well the conclusion. A scheme of redemption graciously devised to conquer and destroy sin, and as the result an infinite amount of the evil left, exceeding beyond calculation the amount in existence when its work began. The catacombs of theology have been disquieted by this question for long ages. Material has from time to time been collecting for a vast theological pit capable of holding all the evil in the universe, to be finally located beyond the bounds of space, and there (where?) preserved forever. The location is well chosen, but theology has been unable to carry out the programme to its own or any one's else satisfaction. Wise and good men, whom the work of grace has caused to overcome and destroy sin all their lives long, have been vexed and puzzled with their theory, which finally sets in motion all the machinery of evil, backed by infinite power, to turn out new styles of matchless horror to all eternity. Such is the everlasting support of a "theology of evil." We are constrained to cry—"O theology! thou art beside thyself; much learning doth make thee mad."

Theology claims that eternal death, or total loss of being, is too trifling a punishment for sin. It has a "gate" called death, only a passway to "endless joy"; and its experience with that (though a trivial affair) may beget a conclusion; as trifles sometimes lead to grand results. A loud call brings a believer to the gate, when friends of like precious faith exhaust medicine, and pray earnestly and desperately to prevent an entrance.

"'Tis but the voice that Jesus sends,
To call them to his arms";

but the sweet voice and extended arms, shining gate and endless joy, are overmatched by homeopathy, when the candidate for that blissful abode is congratulated on his escape, and to a restoration to a life of pain and sorrow. Inconsistent yet sensible conclusion. Theology slaughtered in the house of its friends. It sings well at a safe distance from the gate, but is sensible only at its threshold. We conclude that if it will sacrifice both endless joy and itself for the first gate, the second (death) will hush its melody, and silence it forever.

Another branch of theology, to avoid its neighbor's awful conclusion, attempts to save all men unconditionally. But Deity has fixed the terms, and made salvation attainable only on strict compliance with the conditions. Faith and repentance are essential, and limited exclusively to this life. There is no change of character after death, therefore all who die in their sins remain sinners. If then they are saved, they must be reckoned as satanic pets who, like ungovernable children, are to be forever cajoled, to prevent a rupture in the divine government; while sin becomes the dictator of God, overrides his authority, and secures all the privileges of obedience. As the theory admits of no stand-still, if those who die in their sins are saved, sin is promoted; and, by the unending law of progression, must ultimately subvert the divine authority itself. Thus, while attempting to shun its neighbor's highway to misery and horror, it falls into a pit of its own theological digging, and buries itself. One employs infinite power to forever torment sinners; the other uses the same means to forever coax them to keep quiet. As neither removes the difficulty, both are patent methods for preserving evil.

Sin had a beginning, and is to have an end, therefore is finite. The devil sinned from the beginning, and the Son of God was manifested to destroy both him and his works (1 John 3: 8; Heb. 2: 14); and sin, when it is finished, bringeth forth death. James 1: 15. Divinity and Christianity both rejoice that it is so; but theology, bewildered and confused, maintains the opposite. It allows the Bible to be standard authority in settling this question, but is so demoralized by the operation, that *it* is compelled to assume authority, and make the Bible its dependent.

Refusing the assumption, we appeal to the record. 1 John 3: 8,—"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Heb. 2: 14,—"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." James 1: 15,—"Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Gal. 6: 8,—"He that soweth to the flesh, shall of the flesh reap corruption"; and (2 Pet. 2: 12), "They shall utterly perish in their own corruption." Psalm 145: 20,—"The Lord preserveth all them that love him, but all the wicked will he destroy." Ps. 37: 20,—"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Rom. 6: 23,—"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Thus the divine arrangement mercifully and justly disposes of the ungodly, according to the words of the Master. John 15: 6.

As in the past mercy and justice have characterized all God's dealings with man, so in the future he changes not. His judgments have always been sudden, effectual, and complete. The antediluvians, Sodomites, Korah and his company, and Pharaoh and his host, are examples. With such precedents, coupled with the final, sudden and utter overthrow of all the ungodly at the day of judgment, predicted in clear and decisive terms, the extermination of evil becomes a fixed fact. The punishment for sin is death, not torment. Theology finds it difficult to believe that eternal death can be an eternal punishment, and objects to the destruction of sinners on the ground that extinction of being is incompatible with everlasting punishment. We know not the value of life till threatened with its loss; then our efforts to save it prove our estimate of its worth. Any loss that man may suffer for crime is a punishment for that crime. Life is a blessing. If man commits a crime which deprives him of that blessing, the loss is his punishment; and human as well as divine government recognizes it as the highest known. And why? Simply because life commands a higher price than anything else. As gold is the standard that regulates the price current, so life is the standard that determines the character of punishment; which by human government is graded to suit the nature of the crime; and is heightened just in proportion as it interferes with the enjoyment of life; its total loss being the extreme limit. The length of punishment is computed from the time the loss is experienced till that loss is gained again; if, however, the loss is never gained, it becomes an eternal loss or punishment. Hence, if endless life is the highest conceivable gift to man, the utter and eternal extinction of being is the greatest possible loss; and the greatest loss is the greatest punishment when inflicted for crime.

Eternal or unquenchable fire is to be the element of destruction. Eternal fire turned Sodom and Gomorrha into ashes, and made them an ensample to those that after should live ungodly. Jude 7, 2 Pet. 2: 6. So when the elements shall melt with fervent heat (2 Pet. 3: 7, 10), sin and sinners, like their predecessors, will be reduced to a smoking pile, and become ashes under the soles of the righteous' feet. Mal. 4: 1–3; Luke 17: 29, 30. The duration of the effect qualifies the duration of the cause; and the fire is called eternal, not because it burns forever, but because the chaff are destroyed forever, as the effect. Matt. 3: 12. The chaff (wicked) are to be burned up with unquenchable fire, which is the strongest possible symbol of utter destruction. To illustrate: A house takes fire. Quench the flames, and a portion of the building is saved. Fail to do this, and the house burns up because the fire is unquenchable.

As man wisely provides against the spread of contagion, so God has fixed the bounds of sin, and confined it to this earth. Evil then will disappear, and the blot of creation become its attractive adorning. To remove the stain and elevate earth to its proper sphere, is the object of Divinity in the redemptive scheme. Though intrenched in its camp on its chosen battle-ground, sin will be finished, and death destroyed. Prov. 11: 31,—"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Joyous anticipation, fully assured! Why mar another with so fearful a blight? See the present (Rom. 8: 22, 23), groaning and sighing, quaking and trembling, 'neath mountain-like billows of sin. See nations o'erwhelmed with distress, as fearful sights and leprous spots in the heavens above baffle the wise in their wisdom, and denote the unrest of a dying creation in her struggles to shake off the coils of sin. Glorious thought! Quickly put off thy sin-stained vesture, tattered and torn, and be robed in spotless adorning, gloriously put on. Thy disease then removed, and death swallowed up and destroyed of itself, listen to thy future (Isa. 65: 17),—"Behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind"; and (Rev. 21: 4),—"There shall be no more death, for the former things are passed away." Blissful expectation!

But, says theology, this will not do. Should death pass away, I must go too. Leave me my death which never, never dies. I'll always be dying, but never will die. No more death—can it be? And must my gate be swept away? How can I pass the bounds of space without my gate? All hope is lost. We assign theology the chief place on the list of articles we are not likely to covet.

The expiring moments of time, laden with sin's direst abominations, like the delayed funeral cortege, drag heavily along; while deception and fraud, envy and strife, hatred and wrath, the satanic pall-bearers to a world's funeral, complete their vile work, when all will be hushed forever.

Their wages to the wicked will then be given, when, in bridal array, creation anew appears without sin. Then (Rev. 5: 13) "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Glorious consummation! ('Tis well that theology conveys its never-dying, wretched throng beyond the bounds of space; otherwise they would be included here.) The morning dawns, whose sun once risen knows no setting; its rays touch no sin-polluted spot, and a cloudless sky echoes no sinful note. It is the new order of things. Mar not its beauty, retain not the blight which for sixty centuries cursed the old. Divinity designed, and humanity desires, that the new forever remain new; and the new responds a universal amen. The blot of the past has now disappeared, and all things new, from sin set free, strike the high anthem melodious and sweet. The angelic host join in the song, till their voices are hushed as the chorus is reached—"Thou art worthy; for thy blood hath redeemed us from all sin." Saved ones alone its power can acclaim; redeemed ones alone the chorus will sing—"Redeemed." Precious word.

Sinner! thou hast need of this. For thee it was provided, and thou mayst chant it when angels are silent. Do you feel a desire such glory to reach? Bring not *thy* choice righteousness—filthy rags at best, but come as you are, without one plea, to Christ your righteousness, Christ your salvation, Christ your eternal redemption. Sin is thy disease. It must be removed, or with it thou must perish eternally lost. No spot in the new where sinners can live; no place in the wide universe where sin can be found. Wilt thou neglect salvation? Death is reserved for thee. It will be thy wages. Thus saith the Word. The end is at hand, and judgment sure o'er thy head impends. To Jesus now flee, and and escape for thy life. O. D. Woodruff.

Southington, Ct., Feb., 1871.

For the World's Crisis.

ENDURANCE OF THE SAINTS.

"But he that endureth unto the end, the same shall be saved."

What a glorious, heart-cheering promise is this, that fell from the lips of our divine Master, to his inquiring disciples who were ever ready to hear and embrace the truth! How applicable is this expression of Christ to the humble child of God in our time. Christ knew what trials, temptations, and persecutions his followers would be called to pass through, in their pilgrimage through this evil world to the celestial city of our God—the new Jerusalem—the promised inheritance to all those who love his appearing. The people of God have ever been a persecuted people in all ages of the world. The doctrine, which was promulgated by Christ, embraced and published to the world by his disciples, was an unwelcome message to a great part of the world in their time, and has ever been from that time to the present, and probably will be to a majority of the world's inhabitants down to the end of time. It is an unpopular doctrine at the present time. The Jews hated Christ in their time, and why should his followers expect to escape the hatred of the world?

The promise of Christ was designed for those who had already embraced his doctrine, or should receive it in the future. Saint Paul says, "They that will live godly in Christ Jesus shall suffer persecution." The truths of the Christian religion are antagonistic to the ways and customs of the world. The wicked are constantly reproved of their ungodly deeds by the example of all true christians, and are therefore in a state of disquietude. They will endeavor to injure the true child of God in every possible way that their imagination can devise, and will leave no means untried to hinder his advancement in the divine life, and allure him into the paths of sin. They are always ready to censure and deride him, and also to heap upon him the most opprobrious language in their power.

But the christian is required to bear the reproaches that are heaped upon him by the ungodly in consequence of his attachment to Christ, in a spirit of love, desiring at the same time their highest good in this life, and their eternal salvation in the world to come; ever remembering the blessed promise: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

In addition to the obstacles thrown in his way by the world, he has an inherent evil nature to contend with, and is, therefore, inclined to do evil, notwithstanding he has received the Holy Spirit, and is a child of God. This appears to have been the experience of the apostle Paul, when he uses the following language: "The good I would, I do not; but the evil which I would not, that do I." So we may infer that there is, and ever will be, in this world of sin, a constant warfare between the renewed man and his depraved nature, as well as between himself and the world. But we are not called upon to engage in this warfare in our own strength; for we have the aid of the divine Spirit, which will enable us to surmount all obstacles, external or internal.

O, despondent christian, take courage! If we go back into the world, eternal death will stare us in the face; but should we continue in the cause of Christ, eternal life with all its glories will be our reward. Let us not give up the struggle while so glorious a promise is before us: "He that endureth unto the end, the same shall be saved." No endurance short of life itself will answer, if we wish to be saved in the everlasting kingdom of God. There shall we receive the crown of life, and enjoy the presence of our immortal King forever. T. W. G.

Haverhill, Mass.

For the World's Crisis.

LOVE TO JESUS.—No. 1.

"We love Him, because he first loved us."

"We love Him!" What *words of assurance* are here breathed by the loving Paul concerning himself and brethren. There is not here the whisper of a fear, the breath of a doubt, or a ripple of uncertainty. How positively the apostle speaks; with what holy confidence. "We love Him"; it is a certainty, a verity, a fact. Nor quivers the lip as though it was speaking a something of which the heart was not fully assured; nor lingered the words on his tongue, as a sign that he was asserting too great things of himself and the children whom he had begotten in Christ through the gospel.

And how many since Paul's time have been able to affirm the same glorious fact. I am thinking of the times of the early Methodists, when hearts were all aglow with love to the infinitely-generous Jesus, and tongues woke music in an instant at the sound of his name; as a spark spreads fire among tinder, so the mention of the saving name of Jesus lit up in the disciples a cheerful and inextinguishable fire. Then eyes gleamed with a beautiful light as the Sun of Righteousness shed his beauty and love into their souls. Many of us may have read the history of these holy men of God. We have become familiarized with their characters and experience as of the faithful in Christ, by the records of those who have long since been gathered into the one great bed of the dead. We have

"Marked the footsteps that they trod,"

and have come to the conclusion that they were men whose whole hearts were stedfastly set to do and suffer the will of God as far as they had learned it. We can look in upon them with the eyes of our minds, and see them gathered closely together in the barn and the kitchen, and with full hearts and eyes streaming tears of joy, singing with all the heartiness of truth, and the gusto of zeal, if not with the curves and flourishes of our degenerate age. Hark! hark! to the refrain of their hymn—

"I love Jesus: alleluia!
I love Jesus: yes, I do; I do;
I love Jesus: he's my Savior:
Jesus smiles, and loves me too."

Their melody vibrates from the same key of attachment which the beloved Paul had touched before them; love to Jesus is the burden of their "spiritual songs." And as the minister, who labored himself to be accepted of Christ, whether present or absent, rose in the desk to speak to his brethren the word of the Lord—as he became all absorbed with the love of Christ—subdued in spirit, by tracing the loving kindness of the Lord, and mollified his hearers, assuaging the hardness that was in them, and breaking them sweetly into tenderness, he could reiterate the saying, "We love Him"—the emphasis rolling deeply out of his soul the while, and making his statement most irresistible and convincing. Thus were their words stamped, graved, chiseled into the hearts of those who heard; for who could doubt the assurance of these men so much in earnest, so absolutely real?

But where can we hear such assurance now? How different this language to that uttered by many professors of this day. How rarely are our ears refreshed with such words of faith. And what preacher of the gospel, even if he felt he could say of himself, "I love the Lord," would take the responsibility on him, seeing such formality and coldness have taken up their residence in the hearts of the professed followers of Jesus,—how many would be justified in their own conscience to say collectively, even to what are called their *christian* hearers, "*We* love Him"? Alas! alas! instead of improvement in the church since the days of the apostles, or even since the days of the reformers, as is so often and falsely asserted, it has been shorn of its locks of faith and assurance, and the Samson of which we speak is to be found at this hour a prisoner in the temple of doubt and fear, mocked by the sins which have been fostered, and which have wrought serious injury to it. What is to-day called "the Church" is like an army which has been continually beaten and driven before the enemy. So it has fallen back. In David's time it held the vantage ground of blessed consciousness of love to God, and that captain of the Lord's host could say with the voice of song, to the strains of his renowned harp, "I love the Lord." In Paul's day it more than held its own; the battle went signally in favor of the church, and that leader of the war-worn army could boldly declare with the men of his division, to heaven, earth, and the deep, "We love Him," the "Him" referring to the Captain of their salvation.

But the love of the church very sensibly assuaged for centuries. Ever and anon it would emerge into the clear horizon from the hiding of the clouds, till we come down to Wesley and Whitefield's time. These men, in the strength of God, preached with the power of grace and truth, and the disordered ranks began to reform. At the time of this re-organization, the warriors of the cross could sing such sentiments as are embodied in the following verse—

"My Jesus, I love thee, I know thou art mine;
For thee all the pleasures of sin I resign;
My gracious Redeemer and Savior art thou,
If ever I loved thee, my Jesus, 'tis now."

But we are now painfully sensible that the "confession" is changing. Men and women of the various religious societies, instead of being able to take such a confident, free, and straightforward stand; instead of being able to testify truly, from the bottom of their souls, without any "a-hem's," "We love Him," are heard uttering the most miserable dolors of uncertainty; and the feeling of the masses of professing Christendom is most aptly expressed in the appended stanza—

"'Tis a point I long to know,
Oft it causes anxious thought—
Do I love the Lord? or no?
Am I his? or am I not?"

And in our public assemblies for the worship of God, we hear such unsatisfactory statements as—"I hope I love Jesus." There is but little certainty, little faith. The witnessing is fitful, killing, and distressing to the disciple taught of God. Is the reader one of the characters my pen has sketched? If so, let him learn to be so much for the Lord, so completely his, so much enamored of him, as to be able to say "I love Him," and not only "I hope so."

Bless God, however, there is yet a little remnant left who have the apostolic and primitive assurance, and can sincerely say, "We love Him." O that their numbers were swollen as the risen tide! Among that "little flock" are we found? O let us answer in simplicity and truth, in the presence of our Savior, "Yes, or No. Yes; praised be God! there are yet a few who can answer to the question of Jesus with respect to worldly possessions, their own desires, and ungodly company, "Lovest thou Me more than these?"—"Yea, Lord, thou knowest all things; thou knowest that I love thee."

The persons spoken of by the apostle as loving the Lord were not some persons of whom he had heard, or who lived in some distant part. He is not talking to his audience of some one else distinct from themselves. His statement is not with reference to a third person or persons. He is not narrating that there was a certain class of men living in a town he had visited who have an affectionate regard to one whose name was Jesus. That is how the world talks. It speaks not of itself, but of others; and it hath been constrained to say, "See how these christians love one another." Not so with the apostle. He talks of himself and his brethren; says something about them. His words are pre-eminently personal and relative. Personal—"*I* love Him." Relative—"*You* love Him." This in a spirit of unity he expresses in one word. He binds himself with them into one bundle of love in that little word "We," and says—"*We* love Him." And how well he must have known the disciples, to have been so positive in his assertion! Paul would not have hazarded a misstatement. His words were a great matter with him. The solemn sight of the Judge was in his mind in the scenery of the future, and there stood Paul at the judgment seat. And in such a position it was his endeavor to keep a conscience void of offense. Doubtless, therefore, his words were well weighed before they were spoken, and when spoken were uttered with the greatest deliberation and care. But says he, "We love Him." Blessed, united love!

Then he must have been fully persuaded in his own mind that he was speaking the truth. Spake he not these words with conscience? Yea, verily, he had a *consciousness of love* to the Lord. Love is a *felt* thing. It is the product or fruit of some thing or being. We feel its motions in our inward parts. It is a vital something inside of us, and full of sensation; it operates throughout the whole body; it enters the blood; it circulates through our veins; it quickens our flesh; it dwells in our hearts; it looks into our eyes; it speaks from our mouths. We can experience the propelling and constraining power of this secret influence. O what is like love—so inclining, so cementing! And Paul was a man with a great heart. This is seen from 1 Thess. 1, where he speaks of the gentleness and largeness of his affections. And if ever man felt a flow of soul to any living being, the apostle did to Christ. His heart beat quick to him. His bosom swelled toward him, his soul was sweetly drawn to him. He was affectionately desirous of Christ. This Jesus had revealed himself directly, and by his grace had captivated his body, soul, and spirit. He was Jesus Christ's attached friend, and as a practical man and an apostle, he could discern the same love to the very same Jesus in his brethren. He could see the outward evidences of the inward grace. Those prayers which he had heard—O how they breathed love when they agonized, "Come, Lord Jesus, come quickly." Those songs uttered in praise of the person, the work, and the words of their Beloved—they were too hearty to be the mere mechanical workings of indifferent minds. They had come from the home of the affections; they looked like love; they felt to the handling of his feeling as love; his enlightened eyes perceived them to be loving words from loving hearts, as out of the abundance of the heart the mouths of the early christians spake words of energy, life, and fire.

Surely, then, with such manifestations, the apostle was justified in saying, "*We* love Him." But where testimony for Jesus has to be pumped out of men; where professed christians have to be exhorted half-a-dozen times in one meeting to take up the time; where they have almost to be begged to speak in the interest of their Master; where they are so tardy in praying, that the congregation have in the intervals of engagement nearly time to get into a sound sleep; where, when men do speak, they appear like pumps with dry, shrunk suckers, and can bring out no living water; where they appear to have as little truth in them as a run-down well has water in a season of drought; where, when they speak they always say the same words, and those in the most labored and insincere way; where all is lethargy in the church, and no groans are heard in prayer; where the shades of death and the coldness of indifference are plainly observable;—how can he who preaches, if alive to his own accountability and amenability to God, stand up and say to his hearers, before the Deity who can see below the surface of our words—"*We* love Him"?

But the apostle could make this statement on the strength of other facts. Jesus had said, "If ye love me, keep my commandments." And here they were all keeping the commandments of the Lord Jesus. They were searching for his footprints, that they might follow him. They had heard his voice saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Time was when they first would go after Jesus. So they believed in him as the Scriptures of truth directed. They were baptized into his name, and admitted into the company of his most holy church, both catholic and apostolic. This separated them from their homes and friends; and now they were suffering for Christ's sake, bearing their cross daily. They moreover were laboring to support the weak and "comfort the feeble-minded." They were doing good like Jesus, because Jesus commanded them, and they loved him. O the sacrifices which love prompted them to make in those days. Truly they might have adopted the words of the Psalmist—"I will *freely* sacrifice unto thee; I will praise thy name, O Lord; for it is good." And all this out of love to Christ. His great sacrifice for them (for "He made his soul an offering for sin") was the root of it all—was the reason why they loved him. They had renounced their old religions; they had formally and openly accepted the cross of Jesus; they had taken upon them the disgrace which association with the name of Jesus entailed; they had left their kindred and become one fraternity with the brethren of Jesus; they had become poor men for Christ's sake and the gospel's; they had become sojourners in the world for a better one; they had courted persecution and death for Christ's sake. And why all this? Let the apostle answer: "We love Him." That was the sum and substance of the whole. So that, looking upon such a self-sacrificing company who "counted not their own lives dear unto them, that they might win Christ and be found in him," he had the persuasion that they loved Christ.

Are there any who love Jesus in this day as these disciples did? But "the days are different," and "we have not the same afflictions as the disciples once had to endure." True; but, believe me, "they who will live godly in Christ Jesus must suffer persecution" still. There are many errors in doctrine to be resisted, and many errors in life to be fought, and many opportunities of doing good to those who seek them out. What marks do you bear to prove that you love Jesus? What sorrows and privations are you wading through because Christ commands and you love him? Where are the poor whose homes you make pleasant with gifts of love in Christ's name? How are you fulfilling His will as God's almoner?

"We love Him"! Paul and his associates loved Him. The real, personal Christ was the object of their love. They might have loved the holy principle by which he had been governed, which, resolved into practice, exhibited to us a righteous being with a stainless character. The ancients loved purity. They practised all kinds of austerities to attain it. They lived in the meanest places, on the poorest food, in the most abject poverty, and away from the common herd of men, that they might escape the vices of the world. But here is Jesus. He did nothing of the kind; but lived among men, and never failed. They might have loved his virtue, and the Holy Spirit the cause of it. They might also have loved his wisdom. The one ambition of many in Christ's day was to find out what was truth. So they might have loved the truth and wisdom which proceeded from him, and many things in him, about him, and belonging to him: but no, no, no. "We love *Him*," says the apostle. A living, personal Christ, first, chiefest. Christ is *all*. As the poet says—

"The bride eyes not her garments,
But her dear bridegroom's face:
I will not gaze on glory,
But on my King of grace:
Not on the crown he giveth,
But on his pierced hand:
Not e'en where glory dwelleth
In Immanuel's land."

The true lover will love his lady for herself alone, not for what belongs to her; and a true follower of Jesus will see intrinsic value in Jesus to love him for. "We love *Him*"—that is our object. He who lived and died for us. He who rose and ascended for us. He who comes again to receive us to himself. He who sits to-day at the right hand of God. It is He whom our souls love. And yet—

"O, thou lovely, lovely Jesus,
Though thou art precious unto me,
Thousands in thy blessed person
Form nor comeliness can see."

And thou, Lord, knowest if the reader be one of the number. If so, apply eye-salve to the dark, benighted eyes of the mind, and let the understanding be opened to see Thee. Make thy word forcible to his conversion, and thine shall be the praise, world without end. Amen.

No. Scituate, R. I. W. Kellaway.

☞ The great Earl of Chatham once went with a pious friend to hear Cecil. The sermon was on the Spirit's agency in the hearts of believers. As they were returning home, the mighty statesman confessed that he could not understand it at all, and asked his friend if he supposed there was any one in the house who could. "Why, yes," said he, "there were many pious, unlettered women, and some children there, who understood every word of it, and heard it with joy."

— Where flatterers bear rule, things come to ruin.

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All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, *Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 1, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

MEETINGS IN CALIFORNIA.

We have only good news to report from San Francisco. Our meetings continue to increase in interest and power. The Lord is doing a great work in this wicked city. Several bold infidels have been converted, and many others are convinced the Bible is true. We commenced meetings in the Minna street church, Jan. 30th, and have continued them till the present time, Feb. 15th: excepting the eight evenings when we were at Dashaway Hall, engaged in the discussion with Mr. Loveland; and seven evenings at the Music Hall. We have had two meetings a day, with some four or five exceptions. The circle of the revival interest is continually widening, and has taken hold of the hearts of many strong men, who hold prominent positions in society. Like Agrippa, they are almost persuaded to be christians. We have much faith to believe that they will yield to the kind invitation of the Savior, and thus secure eternal life.

The Lord is pouring out his Spirit in a wonderful manner. Our meetings are the common topic of conversation in hotels, stores, shops, streets, and dwellings. Of course, all sorts of rumors are afloat,—some good, some bad, and very far from the truth. The enemy is becoming quite aroused, especially in the form of Spiritualism, and cold-hearted sectarianism; but the work goes steadily on in spite of all opposition. We have found Bro. A. M. Bailey, the pastor of the Minna street church, one of the truest christian men we ever knew. His eye is single to the glory of the Lord. If he ever had any sectarianism, it is all gone. His only object is to get men ready for the coming of Christ. Although he does not yet see just as we do in all points of doctrine, he does not oppose us in the least. Our hearts are knit together like those of David and Jonathan. We would like to keep together till Jesus comes. He stands up for a pure religion and no other. He has no sympathy with the worldly-minded religion of these last days. He is on the highway of holiness, where there is no conformity to the world, or its foolish fashions.

The Lord has raised up here a number of very bright converts; some of whom already feel inclined to go forth to the world and proclaim the glad tidings that Jesus is soon coming. One Swede feels anxious to return to his native land, and publish the glad tidings there that the King of kings is about to set up his kingdom. An Englishman, who is a missionary, is having our chart copied for his use in preaching the speedy coming of Christ; a noble Scotch Highlander, a tea planter in India, has been converted, and is much inclined to devote the rest of his life in proclaiming the glad tidings which have filled his heart with great joy and peace. A city tract distributor has opened his heart to take in the whole truth; besides many of the most active members of the various churches. Several Catholics and some Jews are interested in the meetings. One intelligent Catholic lady has been converted, and is ready to be buried with Christ in baptism, in company with her husband, who was an infidel when he first came to the meetings. He is now happy in the Lord; and, with his amiable wife, takes an active part in the meetings.

People who have lived in San Francisco for twenty years are amazed and astonished at what the Lord is doing. They never expected to see what they are now beholding. Ten were baptized last Friday, Feb. 10th. It was one of the most interesting baptismal scenes we ever enjoyed. The Spirit of God rested upon us with power. Saints rejoiced and sinners wept. Six more have handed in their names for baptism, and we expect quite an addition to the number by the time of the next immersion. The prospect now indicates that there will soon be one of the largest and best churches in San Francisco that can be found in the United States looking for the coming of Jesus. Keep on praying for us.

THE FRENCH EMPIRE.

The prospect is now very favorable for the restoration of the French Empire. The Proclamation of Napoleon III. to the electors of France, dated Wilhelmshoe, Feb. 8th, 1871 [see *Crisis* of last week], can hardly fail to arouse the French people, and cause them to rally again around the name that is so hallowed in every Frenchman's heart.

Considering all the circumstances, the Proclamation is a model document, and most admirably adapted to give its author a triumphal march into Paris.

We have this day (Feb. 13th) just read the Proclamation, and shall wait with much interest for the sequel. Great events must be at our doors. Are we ready for the greatest of all—the coming of the Son of man?

THE CATHOLICS.

We learn, on reliable authority, that the Catholics are taking a census throughout the world, to ascertain how many will stand by the Pope. It is said they mean to fight for him if necessary. They appear to be getting ready for a death-struggle. They find they can do but little without temporal power; and they intend to make one grand, united effort for its restoration.

THE THEOLOGICAL DUEL.

End of the Argument between Elder Grant and Rev. Mr. Loveland.

Last evening the long discussion between Elder Miles Grant and the Rev. Mr. Loveland was brought to a close. Dashaway Hall was filled with attentive listeners, as it has been during each evening of the debate. The question in debate was the alleged formation of the human body as a composite unity, out of the dust of the dead, and the unconscious state of the soul during the period elapsing between death and the final resurrection. Mr. Grant maintained the affirmative, Mr. Loveland the negative. Both set forth their arguments and defended their views with considerable ability. Mr. Loveland proved himself the better orator; Mr. Grant the better debater. The former indulged in rhetorical displays which were calculated to catch, and did catch, the less reflective portion of his audience. Mr. Grant never wandered away from the argument proper. Never, for instance, said his opponent's views made a "muddle," never said his opponent was "afraid" to answer him, never, in short, said or did anything to prejudice or embitter the audience against him other than might be done by controverting his arguments. Without entering upon the question of which of the two contestants is right in the main question, it seemed to us that Mr. Grant was undoubtedly victor at the close in so far as the arguments of his opponent in the late discussion were concerned. It is possible that had Mr. Loveland had further time—he wasted a good deal more than did Mr. Grant—he would have effectually overthrown the latter's arguments. But looking at the affair as a mere matter of palpable "hits," Mr. Grant undoubtedly made the most. The audience it is quite possible held an entirely different opinion. Some from not knowing when a hit was made and when it was not made, and the majority from being strongly prejudiced in favor of Mr. Loveland's—the popular—belief. We should think very little of the critical judgment or judicial capacity of that judge who should openly applaud the argument of one counsel before the conclusion of the case and while the arguments of other counsel were to come, and that is why we doubt the impartiality, and consequently the judicial capacity of the audience that listened to Messrs. Grant and Loveland, especially in view of the fact that they were earnestly requested by the chair not to manifest approval or disapproval of either speaker. Then again, there was something more flattering to human nature in Mr. Loveland's idea of man's inherent immortality than in Mr. Grant's, that man does not possess it, and will not till it is given to him by God at the last resurrection. Mr. Loveland made as much capital as possible out of this little weakness in human nature, and dwelt long and eloquently upon the grandeur implied in such inherent immortality, his audience applauding heartily at the close. We may be permitted to doubt whether any six persons could have been found in the audience who on the presentation of the points brought up during the debate could have clearly sketched out the answers returned by the other side; but, nevertheless, we doubt not there were plenty who were perfectly ready to have delivered an opinion upon the question as to which of the debaters had got the best of the argument, had their opinions been asked. With this for its result, the usefulness of the discussion may very well be questioned. As an arenic display it was good; as a medium for rendering shaky faith still more shaky, it was still better; as a means of converting anybody from one side of the question to the other, a failure; as a means of setting men a thinking, probably a success. But how far we may congratulate ourselves upon such a success, is very doubtful, seeing that two intelligent men like Messrs. Grant and Loveland have thought all their lives upon it, and yet hold diametrically opposite opinions. In

THE DISCUSSION LAST EVENING

Elder Grant opened. He argued that thought was the result of an active brain, and could not exist without it. It was not an essential, but a peculiar property of matter. Pain, for instance, was not an essential property of matter, but was a property of organized matter in a certain condition. Man, he defined as a self-acting, intelligent body, motived by moral faculties; the brutes, as self-acting, intelligent bodies, lacking moral faculties: vegetables, as self-acting matter, lacking both intelligence and moral faculties; mineral, as matter lacking self-imparted motion, intelligence and moral faculties. If intelligence were the standard of immortality, the brute would have more than the infant or the idiot. Were animals to be considered immortal because they had the power of thought? When a man in his old age lost his powers of mind, did he lose his powers of mind, did he lose his immortality? When the brain was deranged thought was deranged; when a man was dead, how then could he think? The mind was intimately connected with the body, and depended upon it for the existence of its faculties; therefore, without the body there was no exertion of its faculties. No attribute was equal to the being that exhibited it.

Men cannot exist without flesh and bones. Which lives, the body or the spirit? Whichever does, certainly "dies." At the resurrection "both the just and the unjust" shall rise. Then that which was just is dead—that is the man—the moral intelligent being that dies. In the Bible the words translated soul and spirit occurred 1,644 times, but not in one case was the sense of immortal existence attached to them. The words translated "die"—"death"—"dead"—occurred 1,939 times in the Old Testament; 649 times in the New, yet not in a single case was it implied that any part of man lived on in a conscious state after man died.

Elder Grant then recapitulated his arguments on the meanings of the words "soul" and "spirit," already reported in the *Chronicle.*

MR. LOVELAND.

replied, contending as before that the Bible uses the word "soul" in the same loose manner as it is used in colloquial parlance at the present day. He said; "We say 'soul,' meaning 'person.' I don't think my opponent has shown that the Bible uses it in any different way than we do now. It was used then by people believing in the immortality of the soul." [Mr. Grant, as may be remembered, quoted numerous passages in which "soul" and "dead" were coupled together.] Mr. Loveland said that a part was often substituted in conversation for the whole, especially when that part was very important. Thought and life were attributes, his opponent ('brother' Mr. Loveland called him) had said; attributes were less than that which possesses them. Something, then, possessed the attributes. What? What was personality? What was the me and *I* of which we spoke? Was it the mass of organized matter within our skulls? No thought without a brain. How did spirits think? With regard to

THE SOUL

Mr. Loveland expressed himself thus: "So far as the essence is concerned we know nothing, we can only judge by the attributes and qualities. When any man undertakes to define the essence he shows himself incapable of reasoning. No man lives, or ever will live, who can tell what the essence is. When we come to *spirit*, it is the same. When you come and ask me what the soul is, I point to you, direct your attention to your high attributes and say: there are the qualities of the soul, they indicate its nature, the nature of that which has them for its attributes!"

MR. GRANT.

in reply to several assertions made by Mr. Loveland said he (Grant) simply asked for proof, that was all that was wanting. We are unable for lack of space to follow the speakers through the remainder of their arguments or in their recapitulations. Mr. Grant, as we have said, was very forcible, Mr. Loveland very eloquent; the latter of course made the closing speech and was loudly applauded.—*San Francisco Daily Chronicle, Feb 2nd.*

SOUTHERN NOTES.—No. 5.

While preaching in Central Georgia, and seeing the whites coming forward to be prayed for at the close of my sermons, and knowing that it would be hazardous to invite the blacks to the same altar of prayer (though many of them were deeply affected), from the fact (1) that it is not practised here, and (2) from the fact that the introduction of a new practise, by a northern man, that would be regarded equivalent to placing the negro on a par with the white man, would not be tolerated in this community, besides hedging up my way to reach the whites, I saw no way to discern the extent of feeling among them, till the adoption of a southern practise; namely, after the whites were done coming to the anxious seats, this request was extended: Now if there are any more anxious ones in the congregation who wish our prayers, let them signify it by kneeling down where they are. This not only brought several more white people to their knees, who perhaps were too diffident to come forward, but in addition to this, I heard a rustling in the gallery, and upon looking up, I saw the blacks getting down upon their knees for prayers.

Upon reaching Brunswick, in Southern Georgia, I found I had got out of the strong "K. K." current. Its strong hold appears to be in Central Georgia, so far as this State is concerned. The Presbyterian minister, Rev. Mr. Way, for whom I preached last Lord's day, was a missionary to China for eighteen years, and rendered that people much service in translating the Holy Scriptures into their tongue. He expressed himself highly pleased with my preaching so far as he had heard, and expressed a desire to have me fill his desk again.

A lady who attended the meeting, said she heard me preach in Portland last summer, and circulated the report that I preached the annihilation of all men. Upon being informed that I believed only in the destruction of the wicked, the claim was set up that she obtained one of my books at the time, and had it now, that advocated the doctrine. I suppose it was my work entitled "Futurity, or the hereafter of all men." Probably she had simply read the title page, and concluded that it advocated the same hereafter to all men. Hope she may now be stirred up to read the rest of the book, and believe the truth.

This city, Brunswick, is situated on the salt water, having one of the best harbors on the southern coast, accessible to the largest vessels of the ocean, giving it water communication with the various seaports, besides being the terminus of a R. R. from the city of Macon, and also being on another R. R. running from Savannah to Albany, Ga. There is one striking peculiarity about Brunswick. It is literally a city buried in a forest, and a forest of "live oaks"—a species of evergreen oaks, that never grow over two or three miles back from the salt water coast, and only on the southern coast, and are as green and fresh at one season of the year as at another, casting only a few leaves at a time, and that at all stages of the year, being perpetually green, growing to an immense size, and making a delightful shade tree, impressing the mind with the thought that it is a relic of paradise. The city is building up rapidly of late. The following churches are established here:—Catholics, Presbyterians, Methodists, colored Methodists, Baptists, colored Baptists, and Episcopalians.

The weather here in February is as fine as May weather in New England. At the present time (Feb. 8th), plum trees and peach trees are in blossom, and the leaves begin to put forth. Winter exists here nominally only; snow is a stranger.

There being but two halls in the place, and they being occupied for other purposes, I have not been able to begin regular meetings this week. The Presbyterians have not completed their house of worship, and at present are occupying the City Hall; and that is not under their control except at the time of their regular meetings: if it were not for this, they would willingly permit me to hold a series of meetings with them. Under these circumstances, I have been looking about for a place to hold a meeting in. I find much suspicion that I will tear their churches to pieces if they let me in, several persons having circulated reports to that effect, claiming to have witnessed such results elsewhere; so there is a disposition to exercise caution, and test me before opening the door too widely. By request of the Baptist deacon, I attended the Baptist prayer-meeting, Feb. 8th, and was invited to take part in the meeting, which I was glad to do. They began to get over their fears a little, and appointed another prayer-meeting for the evening of Feb. 10th, to consider at the close of the meeting whether it was the voice of the church that I should be invited to preach in their house. Feb. 9th, I attended the Presbyterian prayer-meeting, and was invited to take part, with which request I gladly complied, and the pastor gave me a cordial request to fill his desk again on Sunday, Feb. 19th. On the evening of the 10th, I again attended prayer-meeting at the Baptist house, and was invited by the pastor to take charge of the prayer-meeting, which I did with great willingness, and gave them as long a lecture as it was proper to give in a prayer-meeting, much to the satisfaction of all, as I learn. At the close of the meeting, a motion was made, and unanimously carried, "That Bro. Sheldon be invited to preach in our church on Sunday morning, Feb. 12th." Thus they venture to try me for half a day at a time. As a half a loaf is better than no bread, and as there was no other opening for me at that time, I accepted the invitation, trusting that I might yet get the house for more meetings, as it is the largest house in the city.

Sunday, Feb. 12th, arrived, and I preached as requested in the forenoon; the pastor, Rev. Mr. Barrett, aided me in the preliminary services, and though I doubtless brought some strange things to their ears, in contrasting the hope of apostate Christendom with the true hope of the gospel, nobody was hurt, and the pastor invited me to preach again in the evening, which I did with the greatest pleasure. I was also requested to preach for the Presbyterian minister at the same hour, but could not be in two places at the same time. After my Sunday evening sermon, there was an anxiety, in spite of their strong suspicions of error, to hear me again; so after the minister had held a private consultation with several of his members, I was requested to give them a sermon on Nebuchadnezzar's image, on Monday night—this being done, perhaps, to keep me from treating on life and death; but knowing that they needed this chain of prophecy, I accepted the invitation. On Monday, by invitation, I took dinner with the Baptist minister, and found him perusing "Ghostology," and Grant on soul and spirit, which some person had put into his hands, and learned that he and the Presbyterian minister had been jointly examining them; so I had a friendly chat on the state of man in death.

Monday evening came, and I had a good congregation out to hear, including the pastors of the Methodist, Baptist and Presbyterian churches, all of whom listened with profound candor to an exposition of the great Image. After the close of my meeting, the Presbyterian minister invited me to take tea with him at his house the next day. Not being invited to preach the next night, I closed without further appointments, till the way should open. The pastor took me one side, and told me privately that his own hearty wish was to have me continue; that so far as he had heard, he was greatly pleased, and the preaching had gone to his heart, and made him feel that he must go to work more vigorously; that the doctrine of a kingdom to come on earth looked glorious to him; that he was satisfied his denomination made too little of the coming of Christ; but there were "a few old fogies" in his church that were opposed to letting any other denomination occupy their pulpit, for which reason he had omitted to give me another invitation to preach till further consultation with them on the point.

In this place the colored people have no place in the white meeting-houses; so they have not been out, except a few who have crept in contrary to the general custom, and a few servants who, after bringing the whites to meeting, have sat in their carriages outside, and listened there; this, in connection with the constant conversation of the whites about the preaching, has awakened a great excitement among them, and they are all talking about the new preacher as "the greatest preacher that ever came to Brunswick"; and they are all determined to "hear Dr. Sheldon preach," as they call me.

To-day (Feb. 14th), I was waited on by a colored deacon of the colored Baptist church, as a delegate from their church, "to invite Dr. Sheldon to preach in their meeting-house." They have a large and beautiful church edifice here. The deacon said they were "all powerful anxious to hear Dr. Sheldon preach." I did not give a decided answer, wishing firstly to feel of the pulse of the white people, to determine whether it would tend to forestall my usefulness among the whites. Before night I was waited on by another colored delegation, pressing the invitation: "The colored people are right fast to hear Dr. Sheldon preach about de comin' of de Lord." I gave them some encouragement, and now all hats are off when they meet "the Doctor"; and every colored child has heard, and is ready to repeat—"Dr. Sheldon is comin' to preach to us." But I must try to get at the whites first.

I learn there are two or three members in the Baptist church who feel opposed to having me occupy their house any more; so a church meeting is appointed for Feb. 15th, to decide the matter; meanwhile there is much feeling awakened, and some of their members say they will go five miles every night to hear me through, if I am not let in to their house, provided I do not preach nearer; and others say a place shall be secured in the city at some rate, if I am not let into the Baptist house.

Feb. 15th, instead of going to the Baptist church meeting, I attended the young men's prayer-meeting in the Methodist meeting-house. Bro. Cook, the Methodist pastor, recognized me in the congregation, and invited me forward, requesting me to take part with them in the meeting, which I did, offering prayer and giving an exhortation. Bro. Cook gave me a cordial invitation to preach in the Methodist church next Sunday, in his place.

The Baptist church meeting unanimously voted me the use of their house, and the pastor, a regular college-bred gentleman, even offers to give up his regular Sunday hours to me. I have now four houses open for my use next Sunday, but I cannot occupy so many places in one day. May the Lord bless.

W. S.

HAS THE NEGRO A SOUL?—While on my southern mission, I came across a work which has been extensively circulated in the South, arguing that the negro is destitute of a soul. With the modern view of a soul (a personality or invisible organism separate from the body), we would not protest against the position, but insist that the white man sustains the same relation; but with the Bible position that the soul *of* man indicates either the life or mind of man, instead of a personality within man, we insist that although the negro may be inferior to the white man, he is in possession of a soul as really as any man. The following is the substance of a conversation with a southern minister who holds the view above referred to:—

"Well, Elder, if you are correct in taking the position that the negro is but a two-legged beast, and destitute of a soul, what disposal do you make of amalgamation, the father being a white man, and the mother being a black woman—the child being half negro, or half beast, according to your position?"

"Well, in such cases, the child follows the condition of its mother, of course."

"But, suppose the mother is a white woman and the father a black man, has that mulatto a soul?"

"Never thought of that before."

"Well, if the negro is really a beast, and not a human being, is not a long established rule invalidated, rendering a propagation of the species impossible after the first cross, as in the case of the mule?"

"Never thought of that before?"

"Although, as a rule, the negro is inferior to the white man, in some cases they possess gigantic intellects, towering above the ordinary intellects of the whites; if such intellect can exist without a soul, what need of having a soul?"

"Well, I must be going." W. S.

TAKING SNUFF.—Before visiting the South, I had often heard the statement that southern ladies took snuff by dipping a little brush into the snuff, and putting the brush into their mouths. I supposed it to be a mere story; but I find it true. If you converse with them concerning the practice, they say, "Your Yankee woman put snuff in their nose, don't they?" Really, one practice is about on a par with the other. I begin to think if the Lord had intended to have people take snuff, he would have put the nose on with the lower end up.

W. S.

— They who will be admitted into the marriage supper of the Lamb must have on clean linen, pure and white, and now is the time to begin to spin the threads.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$360.91
Hattie S. Clark	.25
N. Chase (by J. Couch)	2.50
"R."	1.00
E. S. Gilbert	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$37.15

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,071.69
S. C. Gould	5.00
C. F.	1.00
"Contribution from Greely, Colorado"	2.00
"A Friend"	3.00
"A Friend," W. Meriden, Ct	1.50
J. Cook	1.00
Mrs. M. (gold dollar)	1.12

THE CALIFORNIA MISSION.

TO THE CRISIS:—It was rainy, and altogether the most uncomfortable of San Francisco weather last evening, when Elder Grant held forth in Platt's Hall on the topic, "*The Soul; what is it?*" Yet the floor and galleries were crowded, and the attention throughout was profound. The "sensation" of the Mission has died away; the interest has deepened. There is less excitement; there is a more earnest and solemn inquiry. All the ground of apprehension now is, with the friends of the Bible truth on prophecy, and man's nature and destiny, that the Elder will feel it his duty to return to the east before the summer months.

The Elder goes to San Jose to-morrow, and will remain there one week. His preaching is desired at Sacramento, Marysville, Stockton, Grass Valley, Nevada City, and in Virginia City in the State of Nevada. He ought to give, at least, a series on prophecy in each one of the places named.

I attended the opening section of Mr. Loveland's review of the Elder's lectures on prophecy. He commenced by retailing the old, exploded objections to Daniel and John; objections which it becomes the orthodox to answer as much as the Elder. Then he proceeded to criticize the precise *time* dates, concerning which the Elder has as yet—in this city—said nothing. Loveland is a smart man, and ought to be in better business. I say this in no unkind spirit, but under a firm expectation of one day hearing the person referred to advocating the truth against which he now compiles and assorts and recites the ancient equivocations, hypercriticisms, and fallacies. But, of course, Loveland's lectures are so many advertisements for the imperturbable Elder.

I have thought and said and in some correspondence maintained, for years past, that the Bible truths the Adventists hold and proclaim ought to be shed abroad through the larger volumes placed on sale in the popular bookstores. I was gratified to notice in a little advertisement, received lately from Eld. Blain, that he is of the same opinion, and has uttered that opinion in a form to attract attention. *Tracts* rarely convert. They arrest and arouse attention. Then where there is no preaching, the larger printed page should be accessible for a reasonable sum. I am sure I am within bounds when I say that since the Elder has been here, I have been asked a hundred times, by men of high standing in the community, "Where can I buy any of the standard literature of that [the Advent] sect?" Grant's little volume, Blain's "Life and Death," Hastings', Hudson's, Wellcome's, and Dobney's works, bound in cloth, would sell rapidly today, if put on sale at Roman's or Bancroft's large bookstores in this city. And Archbishop Whateley's work should be here (as it will soon be) in abundant supply.

There is no reason why the men of renown in this world should not be approached in the only way in which it is probable they can be captured by the truth. Why, I have heard men in this city say, since the Elder came: "The Adventists don't believe a man can be saved unless he is very poor and very ignorant—except there is a miracle, as in the case of the conversion of the majority of their preachers." Of course, what the Bible says is the royal thing, no matter what man says by way of comment or interpretation. But if leading men in the Episcopal, Congregational, Baptist, Presbyterian, Lutheran, and other orthodox churches, have seen and confessed and proclaimed the truths the Adventists prominently set forth, let us have their testimonies convenient for the inquiries or disputes of the respective sects; so that they may be judiciously and helpfully referred to their own "fathers," when they dare to mock, or desire to investigate.

Let us improve opportunities to place those in darkness in the position where they must admit the true interpretations or exhibit perverse sectarian blindness. In the latter case, willful denial of the fact will aid others to perceive the right. Sheldon's "Adventism" and Whitmore's "Immortality" should be brought forward on sale in every large bookstore of the land.

The Spiritualists, intensely orthodox hereabouts, are getting *mad*;—a healthy sign. The truth cuts, and many are sore and ashamed. A leading "meedyum" kindly informed me, a few evenings since, that Gen. Jackson informed him that "if he [Jackson] was a 'demon,' as Grant asserted, he'd put a quietus on him [Grant] before morning." All of which goes to show that the aforesaid "meedyum" is in direct spiritual communication with the genuine, uncompounded, indivisible, intangible, illimitable spirit—which is the soul, which is the thinking part—of Andrew Jackson, formerly President of the United States, etc. For if the corresponding spirit was a demon, how then does it happen that for the days past, since the talk alluded to, the Elder has kept on the even tenor of his way; has not had "a quietus put on him," but, on the contrary, seems to be more lively and irrepressible than ever? I pause for a reply.

San Francisco, Feb. 16th, 1871. C.

For the World's Crisis.

CHURCH DIVISIONS—No. 1.

Brother Editor:—As you have often urged me to write for the "Crisis," and as my pen has had a little rest for several months, I now propose to give you a series of short articles on the above practical and painful subject, written expressly for your columns. I shall try to treat the subject specifically and thoroughly, under the following general analysis: The "Causes," the "Calamity," and the "Cure of Church Divisions."

THE CAUSES.

1. *Misunderstanding.* This is a very fruitful cause of mutual alienations. Warm debates, angry disputes and furious wranglings, are often the result of not understanding each other's real position. The exercise of a little care and patience in defining terms, and comprehending the meaning and force of language, would often forestall a deplorable dispute, by showing that the parties occupy essentially the same ground. There is sometimes undue haste in drawing conclusions for another, before the premises are distinctly enunciated by him, or fully understood by us. As a result, he is both misrepresented and grieved. If we give publicity to the false conclusions we have drawn, he loses confidence in our integrity, and the opening crevice widens into a frightful chasm.

Many a miserable muss has been born of *defective ears.* Ministers are sometimes reported to have said what they never spoke, thought, or believed! The same is true of thousands who are *not* ministers. Uncharitable judgments are thus formed, and those who are innocent as angels are often obliged to lie down under some cruel imputation, and groan under a burden which they never deserved to bear. As prejudice is born of ignorance, it is exceedingly difficult to labor among the grossly ignorant class, without being perplexed and grieved with the petty jealousies and sensitive fault-findings which naturally arise from a want of real Christian intelligence. For this reason a minister of God finds it much easier to preach the gospel to those who know how to put a fair construction on his words, than to those who are likely to understand his utterances in every conceivable way but the right one.

There is a constant liability to mistake the *motives* underlying a given act. A brother's intentions may be perfectly pure, while he makes a sad blunder in outward action. If we look only at the outward action, without inquiring into the motive, we may be led to censure with too much severity one who is dear to the heart of Jesus. Sometimes a man is made an "offender for a word," when the circumstances are not taken into consideration. The very *tones of voice* in which a given statement is made, may alter the complexion of the whole case. If parables are not to be interpreted as literal history, neither is an expression of irony, pleasantry, or sarcasm to be handed about from lip to lip, and construed according to the sober sense of the literal words. Let us come close enough together to have a perfect understanding of each other's sentiments, feelings, motives, manners, and lives. This will greatly tend to obliterate our differences, by showing us that many of them were imaginary rather than real.

Rochester, N. Y. A. A. PHELPS.

For the World's Crisis.

THE CHURCH IN SAVOY.

To all whom it may concern:—It has long been known that the two churches comprising the Advent body in Savoy, Mass., have been at variance with each other. And feeling that such a state of things should not exist between two churches believing the same doctrine and cherishing the same glorious hope of a blessed immortality through Jesus Christ; therefore, the church in East Savoy chose a committee of two, to form and send to the church in Savoy (New State) a proposition to settle all past difficulties, which was heartily responded to by the brethren of that church. In consequence, a church meeting was appointed, and a committee of five from Savoy (New State) met the church in East Savoy to consider the matter proposed. Meeting was called to order, Jan. 24th, at two o'clock, P. M., Bro. A. E. Bliss chairman, Elder Z. D. Baird, Sec. The causes of past difficulties were freely discussed, and a union established between the two bodies according to the following

ARTICLE OF AGREEMENT.

True religion unites believers, not only to Christ, but to one another, in a most tender and endearing union; one which is a source of great enjoyment, which will outlive all other unions, and be growing more and more delightful forever. And such a union existing among professed christians is peculiarly pleasing to God. It prepares the way for him to dwell with them, and is the means through which those who are at enmity with God and his church may become converted and saved. "Behold, how good and pleasant it is for brethren to dwell together in unity." Ps. 133. In all the relations of life, harmony and holiness are equally pleasant and promotive of strength and prosperity; and therefore, as we the members of the Advent Christian churches in Savoy, Mass., feeling the desire and necessity of such a union for the special benefit of ourselves, for the welfare of those around us, and for the promotion of the glory of God, we do hereby agree to forgive, and bury all past difficulties; and by the grace of God, in the future live in the full enjoyment of all christian privileges and duties.

Further, we agree to fellowship all persons who exemplify a christian character, and manifest a desire to grow in grace and in the knowledge of the truth as it is in Jesus, by living in obedience to the commands of God, and in harmony with the true principles and precepts of christianity, as instituted by our blessed Savior.

Further, we do agree and promise to deal with all offending brethren and sisters according to the Scripture rule, as recorded in Matt. 18:15.

Z. D. BAIRD, Sec.

For the World's Crisis.

TO VERMONTERS.

A SUGGESTION.

I suppose you are all tired of that *Tent debt.* I propose, if no one else comes forward to do so, to find an efficient co-laborer and visit with the tent such places as may need and desire it the coming season, should my health permit. I suggest that those in every place where a tent meeting is desired the coming season, should at once take up a collection for the tent debt, and write me how much they have sent for that purpose, where they wish the tent pitched, and about *when.*

I will do my best to secure a tent meeting for such as respond to this suggestion. Who wishes for our next conference? Our conference at Warren was a precious and profitable season.

H. F. CARPENTER.

North Springfield, Vt.

— There cannot be a christian whose light does not shine.

THE HYGIENIC INSTITUTE OF NEW YORK.

Or, the Editor's Sickness and Recovery.

The general features of our sickness have been reported in the *Herald of Life*. It is sufficient for us now to say, that a hard, dry cough was its commencement. This was some time in October. For two weeks we continued our work in the office of the *Herald*, taking such medicine as was prescribed by an eminent physician; which however gave us no relief—night and day our cough continued unabated, till we became so exhausted and our appetite for food had so failed that we were obliged to take our bed about the first of November; from that time we were visited daily and sometimes twice a day by a Brooklyn physician, in whom we had great confidence. He did all that human skill could do with homeopathic remedies. He gave us relief from the violence of our cough, but the disease continued unabated. At the end of three weeks we found ourself in "the valley of the shadow of death;" and our physician informed us distinctly enough that our end was near.

At this point an allopathic physician visited us. He pronounced us incurable. The same day, at evening, Dr. Miller, the hygienic physician of New York city, came to our house, being urged thereto by Sister Helen Robertson, who was passing the winter at his Institute; himself also feeling a deep interest in our case from Helen's representation, though he had never seen us, but had read some of our writings on immortality twenty years ago.

The condition in which he found us is described by himself in the following note, which he has since sent us by our special request:

"MR. STORRS: Your disease was acute bronchitis. This is an inflammation of the lining membrane of the bronchial tubes. In your case, both the large and small tubes were involved, and the accompanying fever assumed a typhoid form. When I first saw you, your pulse was about 130 to the minute, and would intermit once in seven or eight beats. Your respiration was forty-six to the minute:* there was great difficulty in breathing, frequent cough, and a profuse expectoration of a thick, light-colored, stringy matter, about half of which would sink in water. The tongue was livid and red; no appetite, bowels constipated, countenance pale and haggard, no strength, spirits depressed, great restlessness, yet indisposed to move, with but little sleep night or day."

The result of Dr. Miller's first visit was an interview with our attendant physician, who cheerfully gave our case into his hands. From that time Dr. Miller visited us daily, though living some five miles from us, and crowded with business at his Institute. From the first treatment he gave us, we felt a sort of removal from "the valley of the shadow of death" where we had so long lain. He usually spent one hour with us, and applied his remedies with an energy that astonished us. We often said to him, "Doctor, you cannot be laboring thus barely for money." He was truly in earnest, and knew well our case was most critical. For four weeks he continued his daily visits and earnest efforts, which proved successful, and after visiting us occasionally for two weeks more, he left us, saying, "You must come and see me now."

We have made the foregoing statement unknown to Dr. Miller, and out of gratitude to him as God's *instrument* in our recovery from the gates of the grave. The hand of God is visible to us all in this. If Sister Robertson had not providentially been spending the winter at his Institute, we should not have known anything of him or his practice. If he had not been providentially brought to my house, weeks since, my friends, we have no doubt, would have laid me in the silent grave.

First of all, then, we thank and praise God and the Lamb for our prolonged life. Next, as God's instrument, we thank Dr. Miller for his faithful and kind services, which have resulted in our restoration, thus far; and as a token of our gratitude, we give the following notice of his Institute, from the *Methodist*, a gratuitous and unsolicited insertion in the *Herald of Life*, a paper that publishes no *paid* advertisements, for it is not an advertising sheet. We wish Dr. Miller success, and he cannot well fail of it. If you are sick, try him; we doubt not, if your case is a curable one, he will give you back health. Let him examine you. If he cannot help you, he will tell you so; he will not deceive you about it.

The following is the notice found in the *Methodist*, of this city, two weeks ago; and we most cordially unite in the commendation at its close:

TURKISH BATHS.

Dr. E. P. Miller, the founder of the first Turkish bath in this city, has just opened a new and elegant establishment at 41 West Twenty-sixth street, New York. He has a house with fifty rooms, for transient and permanent boarders and patients, with excellent facilities for applying the Turkish baths, Electric baths, Water Cure, Movement Cure, and Lifting Cure. His house is kept on strictly temperance principles, free from tobacco smoke, and affords a quiet home for those visiting the city for a longer or shorter time. The Turkish baths are almost a specific for colds, catarrh, sore throat, bronchitis, rheumatism, neuralgia, sciatica, and many other forms of acute and chronic diseases.

We commend this establishment to all our readers who wish to regain lost health, prevent disease, or secure a quiet, pleasant home in the city.

—*Herald of Life.*

* Our natural pulse is seventy-five or eighty per minute, and our respiration about twenty, to which they are now reduced.—EDITOR.

For the World's Crisis.

JOURNEYINGS OFT.

Jan. 1st. Visited the church in Lewiston, and found them in a state of prosperity in the Lord. They are awake and at work. I preached three discourses to full and attentive audiences, and enjoyed two social meetings with them. The young converts are persevering. One converted Catholic lady is meeting much opposition from former connections, but is decided to follow the Lord. At the close of the evening meeting she introduced me to a brother, saying, "This is the man who led me to Christ." This man's wife also has been led to Christ and "the blessed hope," and is rejoicing in it. Truly the Lord is good.

I visited Greene. Found Bro. John Parker and his dear family still loving the Lord, and hoping for his return. They have been deeply afflicted in the death of a brother, killed by the falling of a barn in a tornado. The Lord will soon bring us to a land where evil will not come. Bro. and Sr. Austin are also hoping for the Lord's return.

Visited Lisbon Plains, and preached Sunday, Jan. 8th, to a congregation which has been some time interested to hear the gospel of the kingdom of God, but who have been so occupied and entertained with pleasure-parties, Christmas trees, and musical entertainments, that they seem to have no stability. Bro. J. P., who has been anxiously waiting for the Lord since 1843, is still looking and hoping for his return.

Jan. 15th. Visited West Falmouth and preached to a few who came out in a very rainy day. A few are there who are interested in the hope, and would gladly see it enjoyed by their neighbors, but there is little union of feeling and active mission spirit in the community.

Jan. 22nd. Not being able to get to Windham, where I had intended to go, I was providentially entertained in West Cumberland by the family of Bro. B. F. Copp, whom I had not seen for twenty years. I attended the Methodist meeting, and was invited by the minister to preach. I cast about to think what subject I might present and not be obnoxious. I chose the "kingdom of God," and had a free time in preaching it, and the undivided attention of the people. At the close, the minister arose and thanked God they had not to go after nor wait for the kingdom. Said he had the kingdom in him, and that Christ told his disciples they had the kingdom in their hearts; and promised to preach on the kingdom the next Sabbath. Thus that congregation got two sermons on the kingdom, and can decide which is true.

Not being able to get to my appointment in Friendship for the 29th, because there was no sleighing, I went to Pownal and visited Bro. Stubbs and family; found them faint, but hoping for eternal life at Jesus' coming.

I. C. WELLCOME.

Correspondence.

From Bro. P. A. Smith.

BRO. GRANT:—I started for the Indian river on the first day of Feb., by a steamboat, which is built to run in shallow water; so it can go up the St. John's river seventy-five miles further than other steamboats which run only to Enterprise. She runs to Salt Lake, within eight miles of Sand Point, on Indian river, which is traveled by wagons and carts. Salt Lake is two hundred and seventy-five miles south of Jacksonville up the St. John's river. The climate is the most delightful I ever saw. The frost did reach there this last winter. It is the best orange country in the world. No one can have any idea of the difference in the fruit without eating it. Every new settler puts out an orange grove. The country is new and wild, but people are there from Mississippi, Alabama, Georgia, New York, and Rhode Island.

I held meetings two Sabbaths and ten evenings; had a good turn-out, and the best attention; baptized three, and would have more, but sickness prevented. Quite a number received the truth and are rejoicing in the hope of eternal life. It was the first revival they ever had. The Lord did bless, and hearts were moved by the truth and the Holy Spirit. It was one of the most pleasant trips I ever made. Thus the gospel of the kingdom is being spread through the world, "and *then* the end shall come." I scattered tracts at the different places where the boat stopped, and had invitations to come and hold meetings at different places; but having to work to support myself and family, I shall have to postpone it at present. If time continues another winter, I hope to be able to penetrate further into the wilds of this wonderful country. The weather is so mild and delightful that people build their houses so open that you can see out doors in every direction; this makes it rather bad for me nights when it is a little cool, as I am subject to the asthma. I never saw invalids improve faster than they do up on Indian river. But I hope and pray that we may all be ready, and the time soon come, when the kingdom will appear, and then the inhabitants will not be sick. Yours in hope,

P. A. SMITH.

Jacksonville, Fla., Feb. 20th.

BRO. C. H. HURD writes from Porter, Me.:—"We still live, and are holding fast the profession of our faith; and never mean to quit the field until our work is done, and the Father calls, Come home. Our enemies are doing what they can to put us down, but we believe that all their efforts will now, as they have in the past, work together for our good. We are having some very good prayer and conference meetings, and have been highly favored in having the pure word of life promulgated in our midst, to large and attentive congregations of people, and to good effect. There is quite a revival interest existing at the Mill school-house, some two miles north of the village. Several have started for the kingdom, and many more are almost persuaded so to do. The Lord has greatly blessed the labors of Bro. Mark Stevens in this place and vicinity."

BRO. WM. WHITFORD writes:—"I am now in my ninetieth year, and have taken the *Crisis* from nearly its first start. I feel, however, that this (most likely) will be my last year. But should the Lord see fit to continue my unprofitable life, I shall try to sustain the *Crisis* while I remain on the shores of time."

Obituaries.

ROBIE. Died, in Clarksville, Jan. 25th, 1871, of consumption, my brother, Lorenzo Robie, aged thirty-one years, two months, and twenty-three days.

He had been a great sufferer several years. About three months before he died he embraced the Savior anew. He was wholly given up to the will of God. I asked him a few days before he died if he was prepared to wear the crown of glory in the kingdom when Jesus comes. He said, "My faith in God is strong. He is my all. I long to fall asleep in Christ, and be laid in my grave to sleep a little while. Be ready to meet me in the kingdom. I shall be there."

He leaves a wife, a little daughter four years old, three sisters, one brother, and a sick mother very low with consumption. Our dear mother saw him about two weeks before he died, when they bade each other farewell in this world. He calmly fell asleep in Christ, prepared to have a part in the first resurrection. Bro. L. F. Cole preached at the funeral from 1 Cor. 15: 49.

MAHALA J. COOLEDGE.

THOMPSON. Died, at Dexter, Me., Feb. 13th, of quick consumption, Georgianna, wife of Wm. P. Thompson, aged twenty-seven years and eleven months.

Sister T. formerly belonged in Hillsburgh, Nova Scotia. Her last sickness was of two months' duration, which she bore with much patience, and died in full hope of a glorious resurrection through Jesus at the last day. May God comfort the husband and children with the riches of his grace. The 21st chapter of Revelations was read, and words of comfort spoken, by the Methodist minister, Rev. E. C. Spinger. WM. P. WATERMAN.

WAGNER. Died, in Conhocton, Steuben Co., N. Y., Jan. 9th, 1871, Sr. Clarcy Ann Wagner, aged nineteen years.

She fell asleep with the hope of soon awaking in the likeness of her Redeemer. She leaves a husband, one child, and a large circle of friends to mourn her loss. May the time soon come when "there shall be no more death." Words of comfort were spoken by the writer, from Isa. 61: 1, 2.

J. W. TAYLOR.

CROCKER. In Genoa, De Kalb Co., Ill., Feb. 7th, 1871, Eld. Allen Crocker, aged seventy-seven years, nine months, and twenty-three days.

He leaves a companion, one son (Eld. A. A. Crocker), and three daughters to mourn his loss.

Father Crocker was born in Shutesbury, Mass., April 14th, 1793. Entered the ministry at the age of twenty-two years. Thus for a period of over one-half a century, he continued a faithful minister of the New Testament, in the Christian and Baptist denominations, the greater portion of the time with the former. Was very vigorous until about seven years since, when his bodily health was impaired by a stroke of paralysis. Since this he has labored but little in the ministry, but has occupied a prominent position with those who are looking for the Savior's return.

Thus a father in Israel has fallen, one with whom I have taken sweet and profitable counsel, in this, the early part of my ministerial labors. But, thank God, we shall meet in the morn of the resurrection, as we endeavored to show to a large circle of mourning and sympathizing friends, from the text—"If a man die shall he live again?" (Job 14: 14), Eld. Underwood, of the M. E. Church, assisting.—H. MCCULLOCH.—*Times.*

FIELD. In Yankton, D. T., Jan. 30th, 1871, Emily M., wife of Levi Field, and daughter of Moses and Sarah Atkinson, aged forty-three years and six days.

She was born in Stanstead, C. E. Married twenty-one years ago. Converted about five years ago at Mindora, Wis., under the labors of Eld. P. W. Hough. Came last fall to Yankton, in hopes of improving her health; but having been a sweet singer, and having overtaxed her vocal powers, together with exposure to atmospheric changes, bronchitis in its most malignant form hurried her away. She had put her house in order; had done what she could; was ready for her change. Preferred for several days extreme bodily suffering to stupefying medicines, that her mind might be clear and her thoughts deliberate. Said it had seemed hard to part with her family, but felt reconciled with assurance that the Lord would provide and take care of them. Was very happy; said she loved Jesus, and Jesus loved her; and she *knew* she would come up at the first resurrection. Selected John 11: 25 for a text for her funeral sermon, dictating the manner of its treatment, alluding especially to the resurrection. Her remains were sent to Newport, Vt., to rest beside those of her little son. Highly esteemed, she has passed away, among strangers, as the christian dies. Being dead, she yet speaketh. May the Lord abundantly bless her husband and remaining children, her aged parents, with other kindred and friends.—C. W. BATCHELLER.—*Times.*

CLAPP. Fell asleep in Christ, in Hartford, Ct., Jan. 30th, Samuel F. Clapp, aged fifty years.

Bro. Clapp was converted and became a member of the Baptist church in 1838. In 1841 he embraced the doctrine of the speedy advent of Christ, and for thirty years has been waiting for the Son of God from heaven. About ten years ago he embraced the doctrine of future life only in Christ, of which he was a sincere and ardent advocate. He died as he lived, a devoted follower of Jesus, and awaits the coming of Him who is the resurrection and the life. He leaves a wife, two sons, and the church to mourn the loss of an affectionate husband, a tender father, and a faithful member. Sr. Clapp is upheld in her bereavement by the blessed hope of a speedy reunion, where death shall not exist. The gospel hope was presented at the funeral by the writer.

WM. N. PILE.—*Herald of Life.*

RAND. In South Boston, Feb. 15th, 1871, Bro. Ferdinand W. Rand, a native of Prussia, aged thirty-seven years and six months.

He fell asleep in the valley of the shadow of death, after three months' suffering with consumption and dropsy, to rest till the fair Star of the morning shall beam on the hills of the brightness of life, when the voice of his Redeemer, clearly ringing o'er the music of glory, shall bid him awake from his slumber, and come with the ransomed host to the fair land of Eden.

J. N. BERRY.

CANFIELD. Fell asleep in Jesus, Jan. 15th, 1871, after a severe and painful sickness, Mrs. P. P. Canfield, wife of T. S. Canfield, of Morris, Ct., aged thirty-eight years.

Although her suffering was severe, and, as she often remarked, sleep looked sweet, yet her mind was perfectly clear until she died, and she sent for many of her unconverted neighbors and acquaintances, to warn them of the approaching doom of the ungodly, and exhort them to flee to Jesus for a refuge, and left a request that the speaker at her funeral should warn all who attended to prepare to meet their God. In her death the Advent cause has lost an able advocate, and the church a zealous christian. Beloved by all who knew her, she leaves a large circle of friends to mourn her loss, but "not as those that have no hope." She is sweetly sleeping, but, as she firmly believed, it will be only a "little while," and she will hear it said,

"Child, thy Father calls, Come home."

C. A. F.

JOHNSON. Died, in Haverhill, Mass., Nov. 1870, of typhoid fever, Charlie F., son of Wm. and Sarah Johnson, aged twenty-one years.

While his many friends may miss his loving voice and manly form, so early borne away, the sweet assurance that he felt that all was well with him, the parting "good by" which he gave with thoughts of future meeting, give joy to mingle with the cup of sorrow. Funeral services were held at Haverhill, his mother's home, by H. L. H., and by the writer at West Poland, Me., his native place, where he was buried. J. ALBERT LIBBY.

STEVENS. Died, in Windham, Me., Sept. 27th, 1870, Frankie, eldest son of Bro. John and Sister A. M. Stevens, aged fourteen years.

He was a noble boy, dearly loved, and now so greatly missed the parents still must mourn. But Jesus died and rose again, and them that sleep in Jesus God will bring with him. These words come as a solace to their wounded hearts. Funeral attended by the writer. J. ALBERT LIBBY.

FLETCHER. Died, Jan. 6th, in Providence, R. I., Mrs. C. Fletcher, aged sixty-seven years.

Married.

WATROUS—WHITMORE. In South Windsor, Conn., Feb. 17th, by Eld. Oliver Loomis, Mr. HENRY WATROUS and Miss DORA C. WHITMORE, both of Hartford, Conn.

WHITE—CARRIER. In Canisteo, Steuben Co., N. Y., Feb. 10th, 1871, by Eld. J. W. Taylor, Mr. ASA WHITE and Miss OLIVE CARRIER, both of Canisteo.

Summary of News.

FOREIGN.

Cable News.

LONDON, Feb. 23. [Special to the New York *World*.] Parliament was startled to-night by the declaration of Lord Hartington that disaffection in Ireland existed to such an alarming extent that it would be necessary to appoint a secret committee to ascertain the causes. The Tories are exultant at this evidence of the failure in the Irish policy of the Government.

Feb. 24. The treaty of peace was signed at Versailles to-day by Thiers and Bismarck. Some details are yet unarranged, but all will be finally settled to-morrow.

France pays to Germany three hundred and twenty millions of thalers. Alsace and Lorraine, including the cities of Metz and Nancy, are ceded to the Germans.

The railroads are getting in good condition again, and the theatres are reopening. The American Minister went on Wednesday from the city for a few days' relaxation, and is now in Brussels.

The German army will not enter Paris. Emperor William leaves on Monday for Berlin.

BREMEN, Feb. 24. A telegraphic order received from Versailles directs the immediate liberation of all French hostages.

The journals here say that the demands made by the Germans on France have produced a painful impression in the Cabinets of London, Vienna and St. Petersburg.

The Versailles *Moniteur* prints a series of extracts from German newspapers demonstrating that whatever amount of the indemnity may be imposed it is impossible to exceed the good right of Germany or the resources of France.

BORDEAUX, Feb. 24. The Court of Rome has recognized the new Government of France.

PARIS, Feb. 27. The preliminaries of peace were signed yesterday at 5: 30 P. M. France cedes Alsace and Metz. Belfort is retained. The war indemnity is fixed at five milliards of francs, for the payment of which three years' time is granted. The Germans are to hold the fortresses until it is paid. The armistice is prolonged a week. The Germans enter Paris immediately. From information received here it is considered probable that the sum demanded by Germany as indemnity from France will be paid in bonds to be issued by the French Government. M. Thiers proposed the purchase of Luxembourg by France, and to transfer it to France. Thiers offered another million of thalers to keep Metz, but the offer was refused.

BERLIN, Feb. 27. The news of the conclusion of peace has occasioned immense enthusiasm in this city. The streets are crowded, the houses decorated with flags and festoons, thousands of people are in front of the palace, and there will be a general illumination to-night. The triumphal entry of the Germans into Berlin has been delayed two months, as the whole of Germany will observe six weeks of mourning for the victims of the war.

DOMESTIC.

Religious Intelligence.

—— Spurgeon, the famous London preacher, began life as an usher in a school at Newmarket, England, and he delivered sermons at the age of 17, being known as the "boy preacher." For several months he drew large congregations in a barn at Waterbeach.——Edith O'Gorman, the escaped nun, is in New England, sapping the very foundations of the Church of Rome.——Some members of an organization in England, known as the "Church Reform Union," including Dean Stanley and Mr. Hughes, M. P., recently held a conference to consider the means by which ministers of other religious bodies might be admitted to the Church of England pulpits. They wished to be able to admit not only Dissenters, but men like Archbishop Lycurgus and Father Hyacinthe. Dean Stanley felt that the coveted breadth of the Church might possibly become too "broad," and remarked that "some regulations would be necessary to prevent such a scandal as that of a Mormon preaching in St. Paul's Cathedral, for example," but he was ready to admit Nonconformists and Romanists.——In Russia the circulation of the Bible is rapidly increasing.——Not long ago a handsomely bound copy of the New Testament, quarto size, was presented to one of the Emperor's children as a birthday gift. The Empress complained of its size, and asked: "Why is not a smaller edition printed?" "If it is to your Imperial Majesty's pleasure, it can soon be done," was the answer. Her Majesty at once gave orders for 15,000 copies, and the number was soon increased to 50,000. Since 1863 over 85,000 copies of the New Testament have been circulated in the Russian language.——The first Protestant service in Madrid was attended by not more than fifteen persons. There are now two congregations that number 1000 each.——A "native" Wesleyan chapel was recently dedicated near Beaufort, Southeastern Africa. A pleasing part of the proceedings noted was the singing of the natives, of which are especially remarked: "The richness of the voice tones, the fulness and body of the harmony, the rhythmical precision," and the taste with which the music was made to respond to the sentiment of the words.——Father Hyacinthe has recently addressed a fervid appeal to the Catholic bishops, "in presence of the woes of his country and the woes of his Church." Referring to the Œcumenical Council, he says: "Bishops, respectable by reason of their number, and by their eminence in learning and in character, openly and repeatedly complained of all manner of restrictions put upon their liberty, and finally refused to take part in the vote."——The Chicago Bible Society has 100 agents at work in the different school districts of the city. Last year 20,000 books were distributed. Some ten thousand families were visited, of whom nearly a fourth were without the sacred volume.——A convention has assembled at Toronto, composed of committees of the various Methodist bodies of the Dominion, to take steps toward a union into one denomination.——The examination of Yam Sing, a Chinese, before the First Baptist Church of San Francisco, was very interesting. In response to the question how he found Jesus, he answered: "I no find Jesus at all; he find me." He was baptized on the Sabbath.——The churches of Great Britain, Rev. Newman Hall estimates, have lost 30,000 persons by intemperance in the period of three years.——A Chicago journal states that eighteen per cent. of the population of that city are connected with Protestant churches, fifteen with Catholic, and (sorrowful to contemplate,) sixty-six per cent have no religious connection at all.——The Metropolitan Tabernacle, (Mr. Spurgeon's) was opened in March, 1861. The cost of the building—which includes spacious lecture, school, and class rooms—was about $125,000. The congregations usually number about six thousand persons, the ordinary sitting accommodation being sufficient for five thousand.

"THE WANDERING JEW."—A rumor comes from a village near Antwerp that the historic "Wandering Jew" has been seen in that neighborhood. He is reported as having passed rapidly through the market place, and as having, on the outskirts of the village, addressed a few words to some children, who, bolder than their companions, had followed in his path. He was dressed in worn and dingy antique garments, carried a long staff, and with his profuse beard streaming in the wind presented such an awe-inspiring appearance that the terrified villagers fled from him in fright. When he paused and spoke to the children he told them to go back and inform the people that a new ruler had arisen in Europe, who would bring Belgium, Holland, and other countries under his sway, that many strange vicissitudes would be witnessed, and that many proud heads would be brought low. On being questioned as to his name he replied, "Seek not to know. I have been here before in the past. I shall be here again in the future. Until the end of time shall I walk the earth unceasingly." The apparition then waving its hand turned from the children and resumed its plodding walk, and disappeared in the distance.

☞ SINCE her humiliation the Empress Eugenie has displayed a dignity and force of character which she was never before supposed to possess. Her trials have been great, but she has borne them with fortitude. She has been approached by those who desired to restore the Empire, and play France into the hands of the Imperialists, but the patriotic woman has invariably refused to become a party to any such scheme, or to cast her vote in favor of a peace which was not honorable to her adopted country. The baptism of suffering has developed a great soul in her who was once supposed to be only fit to reign as one of fashion's queens.—*Woman's Journal.*

THE FIRST PRINTED GREEK TESTAMENT.—Erasmus was the first to publish the Greek Testament (1616,) but to Cardinal Ximenes belongs the credit of having it first printed. In 1614 he had it set up in Greek type, with thick black Latin type by its side, and it was stored away until the old Testament, in Hebrew, Greek and Latin, should be completed, that they might come out together. He is said to have expressed more pleasure at the printing of the New Testament than on any act of his administration.

☞ THE cleanest city in the world is Broch, in Holland, where no horse or carriage has ever been permitted to enter, and where everything is kept with most scrupulous neatness. Before entering many of the houses you are required to remove your shoes. It is said that even the Emperor of Russia was compelled to comply with this custom on his recent visit to that place.

In Brief.

—— The new hammer in the Bessemer Steel Works at Harrisburg, Pa., weighs 35,000 pounds and cost $92,000.——The conjoined capital of all the banking houses of the Rothschilds in London, Paris, Frankfort and Vienna is said to be, in our money, not less than $500,000,000.——The winter has been so severe in England that birds are dying of hunger. Among blackbirds the mortality is great.——The London *Standard* is informed that the health of the Emperor of Germany leads to grave anticipation.——The radicals have again invited Garibaldi to take his seat in the National Assembly.——Louis Blanc, Victor Hugo and Henri Rochfort, members of the radical Left of the Assembly, will present to that body a motion demanding the impeachment of Napoleon.——There are over 250,000 Free Masons in the United States. Chicago contains 6000 of the fraternity, and thirty-three lodges.——Communication by all railways leading to Paris has been re-established.——Sojourner Truth spoke in Springfield Wednesday night—her last speech in New England. She goes to Kansas next week to end her days.——Of the French prisoners in Belgium more than seven hundred, who were without any instruction, have been taught to read, write and cipher since their residence in that country.——It is rumored that negotiations are pending between the Court of Rome and the Catholic party at Brussels, for the transfer of the Holy See to Belgium.——Among the "strange revenges" which the whirligig of time is bringing upon the Pope, it is reported in the *Jewish Messenger* that a rich Jew, Mr. Alatri, is the most prominent candidate for Mayor of Rome under the Italian regime.

☞ THE New Testament revisionists, now in session in London, have voted that the literal translation of the phrase "deliver us from evil" should be, "deliver us from the the evil one;" and they have decided to expunge the doxology at the end of the prayer, as absent from all the earlier manuscripts.

—— Connecticut paid $32,000,000 in revenue taxes last year, about 57 per cent of it going for rum and tobacco.—The child Mortara, whose kidnapping by Catholics in Rome made such a stir in the religious world some years ago, has reappeared in the guise of a Romish priest.—In Japan a person can live comfortably on two cents a day.

—— Choose ye whom ye will obey. Satan prompts only to lead astray, heals but to destroy.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger........Friday evening, March 3d
J. A. Cleveland........Sunday, March 5th
T. M. Preble........Sabbath, March 12th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7½ P. M.
John G. Hook........Sunday, March 5th
Communion, in primitive order, at the close of the evening service.
Theodore N. Sherman........Sunday, March 12th
(Meeting every evening. Seats free.)

MERCANTILE HALL, 32 SUMMER STREET, BOSTON.
Meetings at 10½ A. M., and 3 and 7 P. M.
Social meeting at 2 P. M.
H. L. Hastings........Sunday, March 5th and following Sundays.

EAST BOSTON, MASS.
(*Second Advent Hall, 154 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
S. C. Hancock........Sabbath, March 5th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

CHELSEA, MASS.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(*Up two flight of stairs.*)
M. Batchelor........Sunday, March 5th
Wm. Thurman........Sunday, March 12th
T. M. Preble........Sabbath, March 19th
J. Couch........Sunday, March 26th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
W. S. Campbell........Sunday, March 5th
S. S. Brewer........Sunday, March 12th

Providence, R. I........Sunday, March 19th
J. COUCH.

Exeter, N. H........Sunday, March 5th
C. GOODRICH.

Littleton, Mass. (Central Hall) Friday evening, March 3d, and over Sunday, the 5th.
This is a new field. Brn. in the surrounding towns, come and help us. A. P. MOORE.

Gloucester, Mass........Wednesday, Thursday and Friday evenings, March 1st, 2d, and 3d.
North Searsport, Me. (Conference)...Friday evening, March 10th, and continue six days.
JOHN G. HOOK.

Rutland, Vt........Sunday, March 5th
Claremont, N. H........Saturday evening, March 11th and over the following Sunday.
H. F. CARPENTER.

Rutland, Vt......Sundays, March 12th, 19th, and 26th
L. BOUTELL.

Holden, Mass........Sabbath, March 5th
Providence, R. I........Sabbath, March 26th
T. M. PREBLE.

Great Works, N. H........Tuesday evening, March 7th
Great Falls, N. H........Wednesday evening, March 8th
Dover, N. H........Thursday evening, March 9th
Exeter, N. H........Friday evening, March 10th
Hampton, N. H........Monday evening, March 13th
Lynn, Mass........Tuesday evening, March 14th
Seitico, Ct........Sabbath, March 19th
The rest of March not engaged. H. MUNGER.

Fairhaven, Mass........March 3d
Mattapoisett, Mass........Sunday, March 5th
New Bedford, Mass........March 7th
Plymouth, Mass........Sunday, March 12th
Holden, Mass........Sunday, April 2d
J. S. WHITE.

North Springfield, Vt........Sunday, March 5th
I. B. PORTER.

Lewiston, Me........Sunday, March 5th
I. C. WELLCOME.

Fitchburg, Mass........Sabbath, March 12th
C. W. SARGENT.

Bear River, N. S........Sunday, March 5th
J. M. TOZIER.

East Acworth, N. H........Sunday, March 5th
C. H. FLETCHER.

Wakefield, Mass........Sunday, March 5th
Portsmouth, N. H......evenings, March 13th and 14th
Elliot, Me........evenings, March 15th and 16th
Kennebunk Depot, Me........evening, March 17th
GEO. A. STREETER.

Hartford, Ct. (Talcott & Post's Hall) Sun., March 5th
Meriden, Ct........Sunday, March 12th
New Britain, Conn........Sunday, March 19th
Meriden, Conn........Sunday, March 26th
GEO. W. BROWN.

Hampton, N. H........Sunday, March 12th
Haverhill, Mass........Sunday, March 19th
Great Falls, N. H........Sunday, March 26th
J. BICKFORD.

Wolcottville, Conn........Sunday, March 12th
Meriden, Conn........Sunday, April 9th
WM. N. PILE.

Natick, Mass........Sunday, March 5th
L. T. CUNNINGHAM.

Great Falls, N. H.......Sundays, March 5th and 12th
South Berwick, Me. (Great Works)...Sundays, March 19th and 26th. GEO. W. BROWN, *Sq. Elliot.*

Fitchburg, Mass........Sabbath, March 5th
Providence, R. I........Sabbath, March 12th
MRS. L. M. STODDARD.

Vienna, Me., or vicinity (as Bro. H. B. Sevey may arrange) Sabbaths, March 5th and 12th.
Richmond, Me. (Reed meeting-house) Sab., March 19th
My appointments for Brunswick, Richmond Village, and Lewiston, are withdrawn. Will try to visit these places before I return home. C. H. SWEET.

Brookfield, N. H......Wednesday evening, March 1st
New Durham Ridge, N. H......Thurs. eve., March 2d
Dover, N. H........Friday evening, March 3d
A. ROSS.

Pittsfield, N. H........Sunday, March 12th
J. H. CLARK.

Haverhill, Mass........Sunday, March 5th
F. DRAKE.

Southington, Ct........Sunday, March 12th
SETH WOODRUFF.

Seabrook, N. H........Sunday, April 2nd
B. FINNEY.

Great Falls, N. H........Sabbath, March 12th
N. C. TWOMBLY.

Seabrook, N. H........Sundays, March 5th and 12th
WM. W. SUTHERLAND.

Rye, N. H........Sunday, March 12th
Seabrook, N. H........Sunday, March 19th
Hampton, N. H........Sunday, March 26th
H. M. BRYANT.

Piermont, N. H. (Clay meeting-house) Sab., March 12th
A. H. CLARK.

Albany, N. Y........Sunday, March 12th
A. A. PHELPS.

Providence, R. I........Sunday, March 5th
WM. STUART.

South Berwick, Me. (Great Works)...Sab., March 5th
S. S. MOONEY.

Campton, N. H. (Bump school-house) Sab., March 5th
Belmont, N. H. (where Bro. Kidder may appoint) evening, March 8th.
London Ridge, N. H. (at Bro. Batchelder's) evening, March 10th.
Gilmanton, N. H. (school-house at Marrill's Corner) evening, March 11th.
Sabbath, March 12th, where Bro. Massy may appoint.
C. W. NELSON.

Warehousepoint, Ct........Sunday, March 12th
G. L. WHITE.

Lynn, Mass........Sunday, March 5th
WM. BODGE.

Bath, Me........Sundays, March 5th and 12th
C. H. LEVERTON.

Lynn, Mass........Sunday, March 5th
C. W. SARGENT.

Philadelphia, Pa.......Sundays, March 12th and 19th
Lynn, Mass........Sunday, March 26th
M. BATCHELOR.

Seabrook, N. H........evenings, March 15th and 16th
Kittery (Spruce Creek)...evenings, March 22d and 23d
Great Works, N. H........evening, March 24th
Rochester, N. H........Sunday, March 26th
E. S. MOULTON.

East Rochester, N. H........Sunday, March 5th
Friendship, Me........Saturday evening, March 11th
Cushing, Me........Sunday, March 12th
I wish to say to the church at Cushing, that on account of the conference at the Reed meeting-house, I shall not be able to be there the first Sunday.
Bath, Me........Sunday, April 30th
W. H. MITCHELL.

Canterbury (No. 1 school-house) evening, March 4th and over Sunday, the 5th.
East Concord, N. H. (Gale school-house) Sunday, March 12th. CHAS. R. PARSONS.

Fisherville, N. H. (Sander's Hall) Sab., March 12th
SIMEON BORY.

Dorchester (Town House)........Sunday, March 12th through the week, and over Sunday, the 19th,
WM. H. SHAW.
JOHN H. EVANS.

Danielsonville, Ct........Friday evening, March 3d
Quarterly meeting of W. C. Association at Providence, R. I., March 8th to 11th.
New Haven, Ct........Sunday, March 12th
Waterbury, Ct........Sunday, March 19th
MRS. M. L. DURAND.

West Parsonsfield, Me........Sabbath, March 5th
Porter, Me........Sabbath, March 12th
and on the second Sabbath of each month.
Conference at one o'clock P. M., the second Saturday of each month. MARK STEVENS.

Allegheny City, Pa., the last and first Sundays in each month until April 1st.
Bouseville, Pa., the third Sunday in March.
JOHN T. OWSLEY.

Seabrook, N. H........Sunday, March 26th
WM. C. STEWART.

Hoosick, N. Y........Sunday, March 5th
C. PIKE.

Bridgeport, Ct........Sunday, March 5th
Ansonia, Ct., three evenings, commencing Monday, March 6th.
Lanesville, Ct., Thursday and Friday evenings, March 9th and 10th.
New Milford, Ct........Sunday, March 12th and through the week.
Roxbury, Ct., (as the brethren arrange) one week, commencing Sunday, March 19th, to accommodate those coming from Woodbury and Washington.
Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
H. K. FLAGG.

Bridgewater, Vt........Sunday, March 5th
Dinsmore Hill, Vt........Sunday, March 12th
GEO. A. COLE.

Sebec, Me. (Harriman school-house)........March 3d
Milo, Me........Sunday, March 5th
I. DAMMAN.

West Abington, Ct........Sunday, March 12th
W. S. CAMPBELL.

Brimfield, Mass., Sabbath, March 5th, and if the weather is favorable, Monday, Tuesday, and Wednesday evenings following. DAMON NICHOLS.

Oxford, Me. (Craig's Mills)........Sunday, March 5th
Lewiston, Me........Sunday, March 12th
J. WHITMAN.

Torringford, Ct. (where Bro. Ackerman may appoint) Saturday evening, March 4th.
Wolcottville, Ct........Sunday, March 5th
Montgomery, Mass........Sunday, March 12th
B. HITCHCOCK.

Nashua, N. H. (76 Hollis street) Monday evening, March 6th. L. E. SAULPAUGH.

North Somers, Ct........Sunday, March 5th
Woodstock Valley, Ct........Sunday, March 12th
A. MOSES.

North Scituate, R. I........Sunday, March 5th
Clinton, Mass........Sunday, March 12th
Charlton, Mass........Sunday, March 19th
Some one meet me at the Oxford depot, forenoon train from Worcester, March 17th. E. COTTON.

Alton, Me. (Rand school-house)...Sunday, March 5th
Orneville, Me. (Hoxie school-house) Friday, March 10th, and over the following Sunday.
THOMAS SMITH.

Starks, Me........Sunday, March 12th
E. M. HAGGETT.

Lovely Street, Ct........Sunday, March 5th
S. WOODRUFF.

South Livermore, Me........Friday, March 3d
Dixfield Centre, Me......Saturday evening, March 4th and over the Lord's day.
South Livermore, Me......evenings, March 10th and 11th, and over the following Lord's day.
JESSE GAY.

Providence, R. I. (Lester Hall)...Sunday, March 5th
M. R. PRETTEPLACE.

Stowe, Mass........Sunday, March 5th
North Abington, Mass........Sunday, March 12th
Wakefield, Mass........Sunday, March 19th
T. T. FARRELL.

Newport, Vt. (Wilcox neighborhood) evenings, March 9th, 10th, 11th, and Sunday, the 12th.
MARY E. OTIS.

Square Pond, Ct........Sabbath, March 5th
Webster, Mass........Sabbath, March 19th
Woodstock Valley, Ct........Sabbath, March 26th
P. S. BUTLER.

Sidney, Me. (school-house, Dist. No. 2)....March 5th
Sidney (school-house, Dist. No. 1) Sunday, March 12th
Windsor, Me. (Preble school-house) Sun., March 19th
THOMAS RINES.

East Canaan, N. H........Sabbath, March 5th
F. S. HANSOM.

North Norway, Me........Sunday, March 5th
Lynn, Mass........Sunday, March 12th
Biddeford, Me........Sunday, March 26th
J. T. JORDAN.

Harrison, Me. (where Bro. H. Kimball may appoint) evening, March 7th, and longer if thought best.
Buckfield (Federal Corner)........Sabbath, March 12th
Hartford, Me. (Stetson school-house)........Tuesday evening, March 14th.
South Livermore, Me. (where Bro. C. Denning may appoint) evening, March 18th, and over Sunday.
O. W. KIMBALL.

Rochester, N. H. (Gonic Chapel)...Sunday, March 5th
T. & A. MARSTON.

Moultonborough Neck, N. H. (Middle school-house) Sunday, March 5th.
Meredith, N. H. (Dolloff school-house), Sun., March 12th
N. GLIDDEN.

Chicopee Falls, Mass........Sunday, March 5th
Please meet me at depot. If this conflicts, write me at 31 Anderson Street, Boston, Mass.
JANE BENSON.

Goffstown, N. H........Sunday, March 5th
A. SIMPSON.

Worcester, Mass........evenings, March 2d and 3d
Lowell, Mass........evenings, March 7th and 8th
Lawrence, Mass........evenings, March 9th and 10th
Manchester, N. H........Sunday, March 12th
Concord, N. H. (Centre Street Church) evenings, March 14th and 15th.
Portsmouth, N. H......evenings, March 16th and 17th
Dover, N. H........Sunday, March 19th
Savoy, Mass. (New Chapel)........Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass. Z. D. BAIRD.

South Norwalk, Ct., Sabbaths, Feb. 26th and March 5th
H. PRATT.

Wrightville, Ct........Sunday, March 5th
Waterbury, Ct........Sunday, March 12th
☞ NO NAME.

North Easton, Mass. (Ripley Hall)......every Sunday
GEO. WATON.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMES.

SPRINGFIELD, MASS.
Wm. N. Pile........Sunday, March 5th
S. S. Brewer........Sunday, March 19th
Wm. N. Pile......Sundays, March 26th and April 2d

WORCESTER, MASS.
S. S. Brewer........Sunday, March 5th
J. Couch........Sunday, March 12th
Wm. N. Pile........Sunday, March 19th
H. F. Carpenter...Sundays, March 26th and April 2d
S. S. Brewer........Sunday, May 7th
A. Simpson........Sunday, May 14th
W. H. Mitchell........Sundays, May 21st and 28th

LOWELL, MASS.
J. Couch........Sunday, March 5th
C. Cunningham........Sunday, March 12th
W. H. Mitchell........Sundays, March 19th and 26th

LAWRENCE, MASS.
W. H. Mitchell........Sunday, March 5th
A. Ross........Sundays, March 12th and 19th

CONCORD, N. H. (Centre Street.)
A. Ross........Sabbath, March 5th
C. H. Fletcher........Sabbath, March 12th
J. A. Cleveland........Sabbath, March 19th
and Thursday, Friday, and Saturday evenings, if the brethren wish me to do so.
C. S. Shattuck........Sabbath, April 2d
T. W. Piper........Sabbath, April 9th

CONCORD, N. H., (at the Bethel.)
T. W. Piper........Sunday, March 5th
Wm. Stuart........Sunday, March 12th
E. Owen........Sunday, March 19th
C. S. Shattuck........Sunday, April 9th

MANCHESTER, N. H.
E. Owen........Sunday, March 5th
T. W. Piper........Sunday, March 12th
F. H. Carpenter........Sunday, March 19th
C. H. Fletcher......Sundays, March 26th and April 2d

PORTSMOUTH, N. H.
H. Munger........Sunday, March 5th
E. S. Moulton........Sundays, March 12th and 19th
E. Owen........Sundays, March 26th and April 2nd
J. S. White........Sunday, April 9th

LOUDON RIDGE, N. H.
N. B. McMurphy........Sunday, March 5th
Wm. C. Stewart........Sunday, March 12th

VERNON, VT.
O. D. Woodruff........Sunday, March 12th

BRISTOL, CT.
Jas. Carter........Sunday, March 5th
Seth Woodruff........Sunday, March 19th
B. Hitchcock........Sunday, April 2nd
W. N. Pile........Sunday, April 16th
Dr. A. M. Higgins........Sunday, April 30th

NEW BRITAIN, CT.
O. C. Barker........Sunday, March 5th
A. M. Higgins........Sunday, March 12th

PUTNAM, CT.
Mrs. M. L. Durand........Sunday, March 5th
P. S. Butler........Sunday, March 12th
Mrs. L. M. Stoddard........Sunday, March 19th

WATERBURY, CT.
James A. Somerville........Sunday, March 5th
Wm. J. Ripley........Sunday, March 12th
B. Hitchcock........Sunday, March 19th
A. Elliott........Sunday, March 26th

VIENNA, ME. (Brick Chapel).
C. H. Sweet........Sunday, March 5th
—— Jackson........Sunday, March 12th
W. H. Doughty........Sunday, March 19th

SOUTH ELLIOT, ME.
J. Bickford........Sunday, March 5th
E. Owen........Sunday, March 12th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
B. Deering........Sunday, March 5th

BIDDEFORD, ME.
Geo. A. Streeter......Sundays, March 19th and 26th
C. H. Sweet........Sundays, April 2d and 9th
B. S. Emery........Sunday, April 16th

PORTLAND, ME. (Union Hall.)
C. W. Kimball........Sunday, March 5th
Henry Pratt........Sundays, March 12th and 19th
C. H. Sweet........Sunday, March 26th
S. S. Brewer........Sundays, April 2d and 9th

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ MRS. UNDERWOOD—You say 71 College Street, but do not say what place. Please let us know.

☞ D. S. CLARK—Money received.

☞ P. A. SMITH—Money received.

☞ J. E. HOWARD—Money received and Crisis sent.

☞ T. WHEELER—We are unable to do so.

Letters Received.

S Woodruff, M E Graham, T E Lang, B Matheson, M A Davis, L T Cunningham, S S Brewer, H Pratt, C H Sweet, C Mendenhall, F H Chamberlain, J Perrin, C A French, W C Bartlett, J A Libby, H B Tilley, W C Clark, H F Carpenter, J Maxim, T L Harriman, I C Wellcome, N L Willard, C H Hurd, W M Bennett, T Wheeler, G E Merrill, I Slocum, W P Waterman, J W Taylor, O Loomis, M D Avery, P S W Deyo, P A Smith, S Goodhue, H J Munson, A A Phelps, P G Bowman, O D Woodruff, M J Cooledge, J M Pratt, J N Berry, B Hitchcock, N B McMurphy.

Notices.

W. C. Association.

The second quarterly meeting of the "Woman's Christian Association" will be held in Providence, R. I., by invitation of the church worshiping in Lester Hall, to commence March 8th, and continue over the Sabbath. An invitation is extended to all, both saint and sinner, to come up to this feast. The presence of brethren and sisters, both preachers and lay members, from churches in the surrounding vicinity, is solicited, and provision will be made for the entertainment of all who come. Order of the meeting as follows:

Business session in the morning, preaching every afternoon and evening, with prayer and conference meetings preceding. We expect the blessing of God; to this end let fervent prayer be offered.

Directions to strangers coming in on the cars will appear in due time. By authority of the Association, E. S. JENNINGS, *Pres.*

Notice.

Those coming to the quarterly meeting of the Woman's Christian Association, will please take the Cranston horse-car, and stop at Lester Hall.

For the Brn., N. PHILLIPS.

Notice.

The Lord willing, a Conference will be held at West Deerfield, N. H., commencing Friday evening, March 3d, and hold over the following Sabbath. Brn. John R. Parsons, James Towle, and John M. Quimby, will be present to labor for the salvation of the perishing. Come, Bro. and Srs., to this meeting. ENOCH MORRILL.

Conference.

A conference of three days is desired to be held in Palmyra, Me., Marsh's school-house, about four miles from Corinna Mills, to commence Mar. 9th, at 7 P. M., and continue over Lord's day. We invite all who love our Lord Jesus Christ, and want to see souls converted and wanderers reclaimed, to come and help in the blessed work; and to those who preach the gospel, who feel like coming to help, we heartily say, Come in the name of the Lord. In behalf of the brethren,

I. DAMMAN.

Notice.

The Maine Westerly Quarterly Conference will be holden in the Reed meeting-house, Richmond, commencing Thursday, March 2nd, 1871, at two o'clock P. M., and continue over the next Lord's day. We invite, and hope to see, a general attendance of brethren, sisters, and friends, from the surrounding country, and especially our brethren who preach the word. Brethren can call on Low Curtis, F. Bates, and H. D. Reed.

By request, C. GOUD.

New York Adv. Chris. Conference.

The Lord willing, this conference will hold its next and last quarterly session, for the conference year, with the church in Brockport, N. Y., commencing Thursday evening, March 2nd, and continuing over Sunday. Brockport—seventeen miles west of Rochester, on the N. Y. C. R. R.—is easy of access, and it is hoped a large delegation will be out. Let all churches interested attend immediately to the *quarterly collection* and the *appointment of delegates*, that all may be properly represented, the business done decently and in order, a good meeting be enjoyed, and the blessed cause of our dear Master be advanced. Some who attended the last conference said they hoped never to miss another. Let all the delegates secure certificates, pray earnestly for the success of the meeting, and come in the spirit of Jesus.

B. P. STEVENS, Pres.
WM. E. BROWN, Sec'y.

Notice.

As I have considerable money to make out on my Hymn Book between this and April 1st, I hope that those owing me will remember my necessities, and send to me, if possible, between March 1st and 20th, at South Exeter, Me. If at any other time, address me at Machiasport, Me., my home.

If any brethren have sent me letters in the last six or eight weeks containing money, which I have not acknowledged, or calling for books or Admonitions, which they have not received, I wish they would inform me directly, stating all the facts, as I fear that some letters may be lost in this time. I. K. LOMBARD.

RECEIPTS FOR SR. C. B. TURNER.—Previous acknowledgments, $30.25. J. C., Chicago, Ill., $2. T. J. Williamson, Hartford, Ct., $5. Mrs. Sunderland, Hyde Park, Mass., $4. A stranger, Worcester, Mass., $5. C. Pettibone, Granby, Mass., $1. S. S. Oaks, $1, Charlie Oaks, 50 cts., Katie, 50 cts., of Rose Valley, N. Y. A sister, Clyde, N. Y., $1. Mary A. Dawson, New Market, N. H., $1. P. S. H., $2. M. C. Wardwell, Savannah, N. Y., $2. A friend, West Meriden, Ct., $1 50. Society at W. Barre and E. Shelby, N. Y., $20. M. C. Philbrick $5, Miss S. A. Philbrick $1, Rye, N. H. "B.," 50 cts. G. T. A.

Notice.

The church in Nashua, N. H., having recently had their place of worship burned out, would give notice that they have no regular place of meeting, but hope to have a place soon, of which due notice will be given. NATHANIEL EATON.

Notice.

As Bro. C. W. Rathburn, of Washington Village, R. I., formerly of the Methodist E. church, has received the light of the gospel of Christ's soon coming kingdom, and kindred truths, and feels called of God to preach the gospel, I cheerfully commend him to all the churches of God.

JOHN G. HOOK.

Notice.

Bro. Geo. L. White, of Bristol, Conn., was duly ordained to the work of the ministry, by the laying on of hands and prayer, at the Conn. A. C. Conference, held in Yalesville, Conn., Jan. 4th, 1871.

B. HITCHCOCK, Secretary.

Milwaukee, Wis.

Advent Christian meetings are held every Lord's day, at 10½ o'clock, and Thursday evenings at 7 o'clock, in the upper hall, north-east corner of Jefferson and Michigan streets. A call from any of our preachers coming this way will be thankfully received. R. MARTIN.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

A WORD TO FRIENDS.—Some of you are aware I have been sick with typhoid fever. I am now recovering very rapidly. Expect to be able to fill my appointment at Vienna. Continue to pray for me. C. H. SWEET.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

R. K. DYER.
D. F. SCAMMAN.
R. R. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. [illegible] evening, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference meeting), seven o'clock P. M.
Come one, come all. A. E. [illegible], Principal.

For the World's Crisis.

THE LILY AMONG THORNS.

Fair daughter of the light,
Amid the sons of night,
Thy many foes;
And do they wound thee now,
As once they pierced His brow,
Fair Sharon's Rose?

Thy loveliness confest,
Who 'mong the flowers so blest,
Beneath the sun?
Robed in thy garments rare,
Who with thee can compare?
Not Solomon!

Chaste emblem of the bride,
Who waits at eventide
Her Lord's return;
Then they who here oppose
The Lily and the Rose—
The thorns, he'll burn.

San Francisco, Cal. A. Hall.

For the World's Crisis.

MATCHLESS COUNSEL.

One of the most profound sayings of the profoundest of all teachers is this counsel: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6: 33.

This is invaluable instruction. It cannot be fully estimated in this life. Eternity alone will disclose to us the real importance of this wise counsel. When the judgment is revealed, and the books shall be opened, and the Judge shall pronounce the sentence: "Come, ye blessed," and "Depart, ye cursed," then shall we awake to the real import and value of these words.

This instruction cannot be ignored, gainsayed, reasoned away, or trifled with, with any reason whatever, by finite folly or infidelity. "Seek first" of all; not last of all, middle of all, or with equal consideration with other things. But, before all things good, true, valuable, or advantageous and needful, "seek the kingdom of God and his righteousness."

The Kingdom of God

is that kingdom for which Jesus taught his church to pray: "Thy kingdom come." A kingdom to be established on the demolition of all worldly empires, and their removal as "the chaff of the summer threshing floor" (Dan. 2); and at the revelation of "the Son of man," when he "comes in the clouds of heaven, as there shall be then "given him a dominion, glory and kingdom." Daniel 7. It is the kingdom to be given to the saints when he shall winnow "the chaff from the wheat," separate "the good from the bad," "the sheep and the goats." Matt. 13 and 25. And at the return of "the Nobleman" shall be received by him. Luke 19. The chronology of which is "at the sound of the last trump." 1 Cor. 15. And when "the kingdoms of this world" will be announced by angelic voices as having "become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever"; while "is come" God's "wrath" in the "destruction" of "the wicked" and of "angry nations," "and the time of the dead, that they should be judged, and "reward be given" to God's "prophets, and to the saints, and them that fear his name, small and great." Rev. 11 And "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13. The evident meaning of our Lord's counsel is to secure first, and above all things, a right, title, citizenship, and inheritance, in "the everlasting kingdom" which is to be "given to the saints of the Most High," in the eternal and glorified state on earth.

God's Righteousness.

There are three kinds of righteousness spoken of in the Scriptures: "Our righteousness," "the righteousness of the law," and "God's righteousness." "*Our righteousness*" is like "our religion," all *self* and *sectarian*. Paul says of himself, "After the most straitest sect of *our religion* I lived a Pharisee"; and sure he was zealous above others in his proselytism and sectarianism. And there is much of this kind of religion in these days. Our righteousness is the moral good some see in us, and which the advocates and defenders of an "Independant Morality" declare to be the inherent good in us, and constitute it the ground of hope; and by which we are to be saved without the Savior, and redeemed without the Redeemer, and justified without "the blood of the covenant," and "the Lord our righteousness."

But this is "denying the Lord that bought them." The Bible says of this righteousness, "All our righteousnesses are as filthy rags." How contemptuously do the Scriptures speak of such garments! They are worse in the sight of God than "the fig leaves" with which our first parents endeavored to hide their nakedness before God. "The righteousness which is of the law," is that endeavored to be obtained through obedience to the law. The law says—"Do, and live." "The man that doeth these things shall live by them"; yet at the same time says, "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things written, in the book of the law to do them." "If a man commit iniquity, all his righteousness shall not be remembered; for the iniquity that he hath committed he shall die for it," and "he that offends in one point is guilty of all"; or has broken the law, and is subject to the penalty of the law, for he has broken it. In a word, this "law" is "so holy, just, and good," in order to give "knowledge of sin," that it condemns every man who cometh into the world who has in the least sinned; hence "every mouth is stopped, and all the world is guilty before God." And "therefore by the deeds of the law there shall be no flesh justified in his sight; for by the law is the knowledge of sin." "Israel after the flesh" endeavored to be justified in this way; but they failed effectually; "their table" becoming a snare and a trap to them, which God designed as their "schoolmaster to bring them unto Christ." Paul bemoans this in bitter sorrow: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10: 1-3.

"The righteousness of God," or "God's righteousness," is "the righteousness by faith." "For Christ is the end of the law for righteousness to every one that believeth." "The righteousness which is by faith speaketh on this wise: . . . the word is nigh thee, even in thy mouth, and in thy heart: that if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10.

Inasmuch as God has "made Christ to be sin for us, who knew no sin"; "and laid upon him the iniquity of us all"; and he "has borne our sins in his own body on the tree," becoming "a curse for us," and a sin offering. He has "made the righteousness of God in him" a garment for us, and clothes each believer in it, his "faith being counted unto him for righteousness." This is the "wedding garment" in which all the guests at "the marriage of the Lamb" must be vested after the oriental custom, in order to be admitted to the marriage when the King shall be "married to the land," and the city which is the mother of us all. Those "without the wedding garment" will be asked, "How camest thou in hither without the wedding garment?" And the self-justified moralist and self-justified Jew will be found "speechless." The church too, often called "the wife" of Christ, taken out of his wounded side, and redeemed by his blood, and to be given to him subsequent to his sleep in death, and after his awaking," is thus to be arrayed. "To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is" (not the white robes which slander has attributed Adventists to have manufactured in which to meet the Lord, but) "the righteousness of saints." Rev. 19 6-9.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

This spotless robe the same appears
When ruined nature sinks in years;
No age can change its glorious hue;
The robe of Christ is ever new."

The Lord in mercy array us in it, and "present us spotless before the presence of his glory, with exceeding joy."

"Unerring Wisdom thus instructs us to secure the infinitely greater good before the lesser. "The reverse is folly's creed": "Get and secure the lesser, or the things of the present, and let the things of the future take care of themselves." Alas! what folly. The kingdom of God lost, all is lost, and lost forever! What are the vanities, the pomp and the show, the gilded toys and treasures, and all earthly kingdoms and their glory, with the future substantial joys and treasures of the everlasting kingdom of our God?

"How solid all where change shall come no more."

"O ye blessed scenes of permanent delight,
Full above measure! lasting beyond bound."

O. R. Fassett.

LOOKING FOR PEARLS.

AN ORIENTAL LEGEND.

The Master came one evening to the gate
Of a fair city; it was growing late,
And sending his disciples to buy food,
He wandered forth intent on doing good,
As was his wont. And in the market-place
He saw a crowd, close gathered in one space,
Gazing with eager eyes upon the ground.
Jesus drew nearer, and thereon he found
A noisome creature, a bedraggled wreck—
A dead dog with a halter round his neck.
And those who stood by mocked the object there,
And one said, scoffing, "It pollutes the air!"
Another, jeering, asked, "How long to-night
Shall such a miscreant cur offend our sight?"
"Look at his torn hide," sneered a Jewish wit,
"You could not cut even a shoe from it,"
And turned away. "Behold his ears that bleed."
A fourth chimed in, "an unclean wretch indeed!"
"He hath been hanged for thieving," they all cried,
And spurned the loathsome beast from side to side.
Then Jesus, standing by them in the street,
Looked on the poor spent creature at his feet,
And, bending o'er him, spake unto the men,
"*Pearls are not whiter than his teeth.*" And then
The people at each other gazed, asking,
"Who is this stranger pitying the vile thing?"
Then one exclaimed, with awe-abated breath,
"This surely is the Man of Nazareth;
This must be Jesus, for none else but he
Something to praise in a dead dog could see!"
And, being ashamed, each scoffer bowed his head,
And from the sight of Jesus turned and fled.

—*Atlantic Monthly for March.*

THE EARNEST OF OUR INHERITANCE.

One may be contented without being satisfied,—grateful for what God has given, and yet anxious to press forward to better things, nobler attainment, a higher position. How much there is in daily experience to teach the necessity of this earnest pressing forward! Every one who knows anything of himself must say, "I have not yet attained, neither am already perfect." Trials and difficulties within, trials and difficulties without, remind us constantly that we are yet in the wilderness, yet in the land of storms, and trouble, and sorrow, and unrest. Sometimes our sun shines brightly for a brief period; our communion with God is a conscious reality; every difficulty in religion vanishes before the supernatural light, and every burden of life is lifted as if by an invisible hand. We fondly think we have conquered the world, the flesh, and the devil. Our mountain stands strong; we are on the hill of transfiguration; have visions of the glory that fadeth not away; wonder at our past miserable unbeliefs; and feel *quite sure* that henceforth, happen what may, we shall walk with God as Enoch did! Nothing shall in future make us doubt the Father's faithfulness, or the Son's love, or the Spirit's gracious presence. We *will* be "strong in faith, giving glory to God." We will keep our garments clean, our heads up in the serene atmosphere of "heaven upon earth," and our hearts full of the peace that passeth understanding. No more shall we be tossed on a tempestuous ocean, or driven to and fro by the dark blasts of the adversary; but we will illustrate the joy of salvation by our constant happiness, and recommend the gospel by our holy consistency. We shall be, even now, more than conquerors through Him that loves us, and we shall prove to all with whom we are surrounded, that we are "the epistles of Christ written, not with ink, but by the Spirit of the living God," so that they beholding the evidence of our sonship, may glorify our Father and long for the sacred privilege we so manifestly enjoy.

Alas! how brief these periods of refreshing are! How soon we find ourselves at the foot of the mountain, groveling in the dust, groping in the dark, and tempted by a demon! We have lost those things that we had gained; the shekinah has departed; a blast from the wilderness has extinguished the torch with which we went joyously forth to meet the Bridegroom; all is over with us now; it was only a beautiful illusion, a delicious dream, which makes the bitter reality of disappointment and sorrow almost unendurable!

"Unendurable," said you? Then something *has* been "gained" after all! Everything is not lost. You have, at least this salvage from the wreck to remind you how precious that argosy was,—a memory of the holy wealth which seems to have been engulfed in the dark sea. Look at it! unendurable? It is well. You cannot now rest where you are. Up again! That scene was too beautiful to be shut out of sight for ever, that enjoyment too sweet to be henceforth denied the man that loves it. Our God is too fatherly to give only foretastes of the milk and honey. He means these foretastes to create the desire for the goodly land itself. *The education of the moral taste is one of the chief objects of Christian discipline.* To admire what he esteems, to value what he calls "of great price," and to strive for the rewards that he holds out to the victor, are among the lessons which the disciple has to learn in the school of his Master, Christ. Let us up again, then! True, we are vexed with ourselves, and disappointed in our dearest friends, our families, and our Christian fellowship; in short, in everything about us—all is vanity and vexation of spirit! Well, if God says "Go forward," let us obey, though there be frowning mountains on either hand, the sea in front, and Pharaoh and his host close behind. It seems madness; there is neither bridge nor boats, and the furious adversary is in hot pursuit. *Well, we must just find out God's meaning by doing what he commands. Obedience is, in fact, only another word for victory.* Let us therefore press on, —trying, painful as it is; for, beyond controversy, the "prize" is worth it all.

Has He not given his children an earnest of that prize? And will he refuse the inheritance to those upon whom the earnest has been bestowed? The first sheaf heralds the harvest; the earnest implies the full reward; the foretaste is a pledge of the bliss ineffable. Let us not misunderstand our God on this important matter. He certainly means what he says; and if he has said that believers are sealed by the Holy Spirit as the earnest of their inheritance, the words must be accepted as the declaration of a truth not to be disputed, and a purpose not to be set aside. The authorized version gives this sublime revelation with substantial accuracy thus:—"In whom Christ ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 13. 14. Elsewhere, also, the fidelity of God to his purpose and promise is thus declared:—"But as God is true, our word towards you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1: 18-22. The word "earnest," which had its origin in mercantile transactions, clearly means the pledge or deposit guaranteeing the rest. The Spirit is the divine pledge to the child of God, that all the promises shall be fulfilled at the proper time. The inheritance is kept back, reserved, until the day of Christ, the glorious heir; but the believer is sure to enter on possession then, seeing that he has the earnest now. The counsel to practical holiness, therefore, founded upon this fact, is full of significance: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

The day of redemption, or resurrection (Rom. 13: 23), is the time of the inheritance. The Lamb alone can open and read the sealed title deeds (Rev. 5) of that glorious inheritance, and it will be given to the sealed people. How sublimely simple and coherent all this! Compared with the mysterious, far-off "sky-kingdom" to which common theology sends souls of believers at death, it is mid-day sunlight! The Bible knows nothing of glorification at death; *that* takes place only when the Lord of glory comes; and the Bible knows nothing of "going to heaven," but a great deal about Christ *coming* to give his people "glory, honor, and immortality" with himself. His reward is with him. Infallibly he will recognize, and right royally he will reward, his friends who dared all for his truth, and remained faithful to Him amidst trial, desertion, and persecution. Let us be sure that we have the "earnest," the enlightening, guiding, and sanctifying Spirit, and all will be well when the beloved Master returns. Nay, all is well now. If "led by the Spirit" we can well afford cold looks and hard speeches. Is he not the *Comforter?* and does he not prove his right to that beautiful name, by filling our hearts with peace, and joy, and hope? Yes, it is all well, even now! O for more of that constraining love to Jesus which makes service pleasant, and burdens light, and turns sorrow into songs of gladness, as we bear witness for and journey on to meet *Him*—our Redeemer, our example, our Lord, our life, all!—*Rainbow.*

Gems.

— Correct and exalted conceptions of God are the spring of all virtue. Seek, then, to find and nourish in your mind great conceptions of Him with whom you have to do. Expand and exalt your notions of him by every means in your power.

— Our Creator does not mock and baffle us by implanting strong instincts in our nature; and great yearnings after happiness, which have nothing corresponding to them.

Ye who toil with a purpose high,
And fondly the proud result await,
Murmur not, as the hours go by,
That the season is long, the harvest late.

— Come to God for what no one else can give you or do for you; plead his promise, and expect his aid; so you honor him.

— It is impossible that an ill-natured man can have a public spirit; for how should he love ten thousand men who never loved one?

— Peace at the expense of principle, and union, at the sacrifice of individual freedom, are never worth having.

Be it thine life's cares to smother;
And to brighten eyes grown dim;
Kind deeds done to one another
God accepts as done, my brother,
Unto him.

— A profession of religion without purity, is like a fair glove drawn over a foul hand.

— Every promise in the Bible is a pearl of great price. Faith makes a chain of pearls out of the promises, by which she graces her neck, and secures her armor. Activity is a thread of silver running through the chain of pearls.

Bury thy sorrow,
The world has its share;
Bury it deeply,
Hide it with care.
Think of it calmly,
When curtained by night;
Go and tell Jesus,
And all will be right.

— A true christian lives by dying to the world daily, and grows by the cuttings of sore temptations and persecutions.

— Faith quickens, and love sweetens, every duty, but joy like sunshine brightens every thing.

— Prayer is a "distinct, unique, elemental power in the spiritual universe, as persuasive and as constant as the great occult powers of nature."

He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

For the World's Crisis.

LINES.

Jesus, precious Savior, may I trust in thee,
Cast my cares and burdens, all of them on thee;
And though in affliction, weary, worn, and sad,
Wilt thou, blessed Jesus, make my lone heart glad!

My grace is sufficient, still I hear thee say,
I will never leave thee, in affliction's day;
Come to me, thou weary, heavy-laden, sad,
Find sweet rest and comfort for thy weary head.

Yes, I'll come, my Savior, and I'll trust in thee,
And though sad and weary, thou wilt comfort me;
Be thou ever near me, guide me day by day
By thy Holy Spirit, in thine own good way.

O, my blessed Jesus, may I do thy will;
Help me to be faithful, trusting in thee still;
That I may be numbered with the good and blest,
When thou com'st to gather thy weary ones to rest.

East Randolph, Mass. Jennie M. Pratt.

THE EARTH IN TROUBLE.

An occasional correspondent of the Boston *Journal* gives the following facts about the earthquakes of the past two years in the columns of that paper:—

Philosophers divide earthquakes into three classes viz: (1) The disastrous and destructive, comprehending all those capable of overturning buildings, destroying ships and convulsing the earth; (2) The severe, those capable of forming rents in houses and fissures in in the ground, and (3) the harmless, which cause a shock, but are too feeble to destroy life or buildings, or rend the ground. Of the one hundred and forty-nine earthquakes experienced in New England between the years 1638 and 1850 inclusive, nearly all were of this last-named class, this kind being far the most numerous. A writer in one of our popular monthlies supposes that thirty thousand shocks of earthquake, comprising all classes and all degrees of severity, have been felt over the whole earth during the past hundred years, which, if true, would realize the conception of Humboldt, who imagined some part of the earth to be perpetually trembling under these remarkable visitations. The writer of this has himself enumerated over four thousand shocks which occurred in the two years 1867 and 1868.

Of great and terrible destructive earthquakes, only one each year are registered by Mallet, Ponton and other historians of these phenomena, as happening between the years 1800 and 1865. In 1867-68 the number of this first class of earthquakes increased alarmingly, no less than eleven occurring in the following places and countries, and in the order here named, viz: Algiers, in Northern Africa, the island of Mitylene, St. Thomas, in the West Indies, the island of Formosa, the Sandwich Islands, Northern Ecuador, Peru, Chili, Ecuador, California, and Jalisco in Mexico, while others of a frightful character have taken place under the floor of the ocean, this number of the kind destructive of cities, villages and human life, by which over one hundred thousand human beings were estimated to have perished, being far in advance of any previous two years in this century. So remarkably was the earth convulsed during this period as that it attracted the universal attention of scientific men, and occasioned no small amount of conjecture, as well as some degree of alarm, though no generally accepted and satisfactory solution of this extraordinary unrest of the earth has yet appeared.

So far as reported, the following is a list of the earthquakes of the first and second class that have occurred within the period of two years just past. We notice them in order:

Santander, a State of half a million souls, in Bolivia, South America, was visited by an earthquake that lasted two days. Churches and dwellings were prostrated and life destroyed, while La Robada, a rocky hill overlooking the town, was broken up by the force of the convulsion. This occurred in the early part of 1869, few details reaching us.

On the 10th and 11th of January of the same year the District of Cachar, in Bengal, which alone is half as large as Vermont, together with all Lower Bengal, was terribly convulsed. The earth rose in a wave twenty feet high and opened in hundreds of places, engulfing men, cattle and houses, and in some cases swallowing them entirely up. Trees and buildings were tossed about, and the hills reeled to and fro. The course of the river Barak was changed and turned up stream for a whole hour, while the force of the shock dashed its waters into the air to a hight of fifty feet. The loss of life was very great, and the visitation in some of its features was one of the most remarkable of modern times.

On the 21st of August the town of Shemacha, in the Caucasus, and the village of Sundi, eighteen versts away, were both totally destroyed, nearly all the houses in the first named place being thrown down by the great shaking. The earth-waves met and crossed each other, and the vertical motion of the ground was regarded as very extraordinary and singular. The shock was preceded by the loss of the power of the magnet, and by subterranean thunder; also by great clouds of dust moving from east to west.

Peru and Ecuador, in South America, were shaken from the 15th to the 24th of August, two great shocks occurring on the 20th and 24th that were very destructive, the inhabitants pronouncing them fully equal to those of August, 1868. A country of 300 miles in extent, embracing Chala, Iquique, Puno, Pisaqua, Tarapaca, Cuzco, Tacna, Arica and Arequipa came in for its share of the great ruin wrought by these convulsions. At sea on the 24th, the steamship Payta, fifty miles south of Arica and three miles from the coast, encountered a fearful earthquake, and from her deck the distant mountains were seen to totter and rock. At Lima and all other places affected by it the houses were thrown down, while at Pisaqua, Iquique and Arica, on the coast, the sea rose and fell in tidal waves to a hight of twelve feet. On the 19th, at Arica, there were forty strong shocks.

September 1, the town of Chacos, in the department of Ariquipa, was entirely destroyed by a shock, pronounced much stronger than those of 1868, and which lasted a minute and a half. The earthquakes in Peru this year were followed by yellow fever, of which no less than 12,000 persons died.

At Manilla, a place of 15,000 population, in the Phillipene Islands, October 1, three severe shocks prostrated houses, knocked over the city walls, leaving not a whole roof in all the town. Eight persons lost their lives. In the interior there was a wholesale destruction of churches and houses; the shocks were also felt one hundred miles out at sea.

Only three days later, October 4, violent irruption of the volcano Parse, situated fifteen or twenty miles from Popayan, in New Grenada, took place, with great trembling of the earth. Immense quantities of brimstone and ashes were ejected, and several villages near the base of the burning mountain were completely destroyed, together with most of their inhabitants.

After a lapse of a quarter of a century, violent earthquake shocks were experienced in Germany, and the old extinct volcanoes on the Rhine began to show signs of life. The throbs began Oct. 2, and had not ceased at the close of the year, but continued at intervals until the following March (1870.) At Gross Gerau the scaffolding of a church fell, tiles on the roof rattled like straw, chimneys were toppled over, walls were rent, houses fell down, and a chasm 400 feet in depth was formed in a mountain. A general consternation ensued among men and animals.

On the 11th of October, Sevastopol, Livadia, Feodosia, and Sendak, in the Crimea, were severely shaken, the shocks being sufficient to cause great rents in the walls of houses and churches, occasioning immense destruction of property.

In December, the earthquakes in Southern Italy totally destroyed several towns on the Calabrian coast. Many lives were lost and great suffering ensued amongst the afflicted people.

In the same month also a frightful convulsion visited the district of Mentesche, in the dependency of Adin, in Asia Minor, and by three successive shocks the town of Oula was entirely swallowed up and disappeared in the earth, with a loss of some lives.

On the 26th of December the severest earthquake ever known in that region was experienced in Eastern California and Nevada. Walls were thrown down, chimneys destroyed, rocks rolled from the mountains, a railway train was thrown from the track, jets of water were thrown up from springs to a hight of twenty feet, and a general terror was felt.

December 29, the town of Santa Maura, in the island of Leucadia, on the shore of Greece, was split in twain and totally destroyed by a great earthquake. Not a house was left standing, and the loss of life was reported to have been very great, among a population of 20,000.

We notice also the fact that an earthquake occurred at Curacoa, in the West Indies, on the 17th of September, where no earthquake was ever before experienced since the settlement of that island in the sixteenth century, and which, of course, produced great terror among the inhabitants; and that one month later, in October, a long dormant volcano was re-opened on the west coast of Africa; one of the Cameroon mountains having commenced amidst great convulsions to eject burning lava. The volcano is 13,000 feet high, and has not been active for centuries, perhaps not since the Christian Era.

Passing into the year 1870, we register severe shocks experienced in California on the 17th of February, as also on the 2d of April, of sufficient force to crack the walls of buildings and occasion much fright.

Early in March an earthquake or volcanic movement of a singular character, lasting four or five days, took place on the coast of Guayaquil, in South America. The earth for the space of two leagues slowly undulated, rose up in hills and opened in immense chasms, the whole region being strangely tossed and torn asunder by the internal throes.

On April 11, an earthquake of terrible violence occurred on the confines of Thibet, China and Burmah, affecting a country nearly two hundred miles in extent. Whole villages were torn in pieces. The town of Batang was leveled to the earth, and more than 3000 persons lost their lives.

One month later, on the 11th of May, the city of Oaxica, in Mexico, was by one of these fearful visitations leveled to the earth and left in ruins, with 103 persons killed, and hundreds more injured. All the country around was shaken, and very many buildings tumbled to pieces, and many persons perished. It was the severest shock within the memory of the oldest inhabitant.

May 13, Japan was fated to experience the severest earthquake known on the island for a period of fifteen years. Houses rocked, walls were cracked, several volcanoes became fiercely active, the convulsion extended far into the sea, and whole villages were reported as having been destroyed on Vries Island, not far from Yokohama. In three days there were counted 123 shocks.

In June, an earthquake near Iquique, South America, demolished houses and destroyed life.

July 1, Greece was again convulsed, the town of Sartoria reduced to a heap of ruins, and an island in the neighborhood suddenly disappeared, sinking into the sea.

On the 6th day of July a great volcanic convulsion was experienced in the Pacific ocean, in the vicinity of Sunday Island, turning the water of the sea to inky blackness, throwing up steam and smoke 3000 feet into the air, and obscuring the heavens with cloud for fifty miles around, the shocks severely affecting ships sailing in the region of the submarine volcano.

July 26 an earthquake in Nicaragua did some damage, of which few details were given.

August 1, the shores of the Gulf of Corinth, in Greece, were frightfully convulsed, destroying the towns of Amphiraa and Galazida, together with several villages, killing many persons, wounding others, and causing great destitution and suffering.

On the 7th October a dreadful earthquake ravaged Calabria, in Southern Italy, destroying two or three villages and many lives.

On the 20th October the severest earthquake known in this latitude since 1755 occurred, rocking the entire country from New Brunswick to the west shore of Lake Michigan, embracing a region some twelve or thirteen hundred miles in length and five or six hundred in breadth. On the St. Lawrence, below Quebec, where it was the severest, chimneys were demolished; churches ruined, three lives were destroyed, and the shaking continued from the middle of the forenoon till ten at night. This great throb, which left its mark on all our large cities and towns, does not appear to have been connected with any notable earthquake in other parts of the globe, neither has it been traced to any volcanic eruption elsewhere. With thousands it is an event long to be remembered.

The year 1870 was also remarkable for earthquakes in Middle Italy. During the last months of the year the Romagna was visited by severe shocks, causing twelve houses to fall at Cesena, and creating a panic in that place and at Bologna.

In December word came that a large and fertile island, one of the group of the New Hebrides, had at some time during the year utterly disappeared. This island, named Aurora, was thirty-six miles in length and five miles in width, and was situated in latitude 15° 2 min. south, longitude 168° 25 min. east. It appears to have sunk into the ocean, probably by the action of earthquake force, and no trace of it is by navigators to be seen. So striking a circumstance in physical geography as the sinking of an island eight times the size of Manhattan Island, on which lies the great city of New York, very naturally creates some anxiety and alarm in the civilized world, and we wait to have the tidings confirmed.

On reviewing the foregoing list we find here registered some twenty-five disastrous earthquakes, all occurring within the two years ending December 31, 1870, and the list may be, and probably is, yet incomplete, owing to our imperfect information of what is transpiring in distant countries. These terrible convulsions, though not on so grand a scale as those of the two preceding years, 1867 and 1868, nor so terribly destructive of human life, are nevertheless most extraordinary as respects their number and severity, and overwhelmingly demonstrate the truthfulness of the views of those savans who hold that the earthquake forces are by no means becoming more and more quiet and dying out, but, on the contrary, from some unknown cause, are increasing in activity. At any rate, there is enough in the earthquake record of the past four years to justify the remark of the scientific writer in a late number of *Blackwood's Magazine*, who says: "We have been passing through a remarkable period of terrestrial phenomena—more remarkable, certainly, than any which has been witnessed by the present generation." And we may add it is by no means certain that we have reached the end of the earthquake term.

And here we may also be permitted to state that in the absence of any and all established theories of the earth's internal structure, by which to account for the terrible convulsions of which we are writing, there is increasing evidence for regarding very favorably the generally accepted belief of the earth's interior being a molten, fiery mass, considered as the only one that fairly accounts for all the varied and well-known phenomena of earthquakes felt and witnessed on the surface crust. In harmony with this opinion, there is plausibility in the conclusion of Professor T. M. Thorpe, who imagines the great shocks of 1867-8 to have been caused by the breaking off of immense masses of solid earth from the inner crust, which, falling into the lava cauldron below, agitated it into gigantic, throbbing and rolling waves, that heaved the outer crust with great throbs and throes. Indeed, the theory of this scientist, who has made seismic action a special study, together with his wide-spread and sagacious conjectures of a series of great earthquakes the whole world over, made on the occurrence of the destructive shock at St. Thomas in October, 1867, and subsequently published in all the papers, was amply supported and borne out to a sad reality in the experience of the three or four years that have followed the utterance of his prediction, during which time the earth, the emblem of all that is stable, has agonized in deep and mysterious troubles for which the Lord of Nature affords at present no remedy. Assuredly, this generation of men are the witnesses of events of the most startling character and marvelous significance. O for a prophet's glance to read the future aright!

☞ The speech which ministers grace to the hearers is never forced, but flows naturally from the exuberance of a heart full charged with its subjects; it is water from a fountain, not water forced up by machinery.

Hygiene.

"This is for your Health."

COLD FEET AND HEADACHE.

We take the following from "Health by Good Living," by Dr. Hall:—

Cold feet and headache are more often complained of in a family of growing up and grown daughters than any other two maladies in the whole catalogue of human ailments.

No child can be well who is troubled with cold feet; and if the symptom is not removed permanently, such a daughter is pretty certain to die of consumption before she reaches the age of thirty years. Hence, a wise parent will spare no pains to remedy the trouble, for it is a very common beginning of consumption, and it will be difficult enough to remove the symptom in its very earliest stages; but if delayed, it is a herculean task, and is seldom accomplished, trifling as the symptom may appear. Cold feet many times ushers in croup, inflammation of the lungs, diphtheria, scarlet fever, and putrid sore throat, any of which may kill within forty-eight hours; hence the moment a child complains of cold feet, day or night, winter or summer, a wise parent will be alarmed, will take immediate measures to have the condition rectified, and ought not to rest satisfied until the work is done, and the danger removed. No one can be well whose feet are not comfortably warm all the time.

Headache in children under ten forebodes brain-fever, which means an early death; in children over fifteen, there is a more immediate connection with a costive condition of the bowels brought on by improper eating; hence parents will not commence too early if at five years of age they should begin to impress on the child's mind the close connection between this and almost all the diseases to which they are liable, and it will be one of the most important lessons in its connection with human health and happiness which can be impressed on the minds of the young of both sexes.

One of the most effective plans of burning this important fact into the memories of the young, is to point out to them, as it occurs in all their sicknesses, that any actual present disease is preceded or accompanied by the failure of the bowels to act every day, and that in addition, when they have been ailing, a change for the better is always accompanied or followed by a freer action of the bowels; and that grown persons may feel that they have grounds to teach such a sentiment, and find the strongest confirmation of it, they should remember that all patent medicines, except those used for throat and lung diseases, have the effect to move the bowels; and the fact is, none of the common diseases of mankind begin to disappear until the bowels commence acting daily, and this is the reason why such a vast amount of money is spent yearly by the masses for patent medicines: they feel in themselves, and see in others, that diseases are abated by a free condition of the bowels, and that the use of patent medicines brings about this free condition, at least temporarily. If better educated minds could see the same thing, and would take pains to inform themselves of the fact that a safer, and surer, and more permanent change to a regular daily action of the bowels can often be brought about by the use of our natural food rather than by physic, much of the sickness and suffering of the world would be prevented.

Parents should consider it an imperative duty to impress upon the minds of their children as early as their fifth year the importance of a regular daily action of the bowels, because it is literally a subject of life and death, a practical attention to which would have a very material bearing on the enjoyment and success of after life.

CINDERS IN THE EYE.

Dr. Henry W. Williams, the eminent occulist of this city, is contributing to the *Atlantic Monthly* a valuable series of articles about "Our Eyes, and how to take care of them." In the March issue he offers the following practical suggestions:

"Travelers, especially by railroad, are liable to the lodgment of small particles of dust or cinders inside the lid or upon the front of the eyeball, causing great suffering. These should be removed as soon as possible, before the eye becomes excessively sensitive, and before they give rise to inflammation. Sometimes these foreign bodies are to be seen, on close inspection, lodged in the front of the cornea, where they are not felt when the eye is open, though every movement of the lid over them causes much pain. If not firmly imbedded they may be removed by means of a bit of wood, say a toothpick, sharpened to a flat point, or even by a camel's hair brush; but when forcibly implanted they are sometimes so firmly held in place that their extraction requires a skillful hand. When fixed in the centre of the cornea, with the dark pupil as background, they are frequently overlooked at a first inspection. If the foreign body is not found in this situation, it will be discovered, in nine cases out of ten, inside the upper eyelid, and generally at about the centre of the lid near its border. Thus placed, it scratches the cornea at each motion of the lid or eyeball and causes great irritation. Such particles once slightly imbedded in the membrane lining the lid may remain there a long time before being expelled by natural efforts.

If the eyelids are closed for a few minutes, soon after the entrance of the foreign body, so as to allow the tears to accumulate, and the skin at the centre of the upper lid is then taken hold of with the thumb and finger and drawn forward so as to lift the lid from the eyeball, the intruding particle is often washed away with the outflow of tears.

If relief is not obtained after two or three trials of this plan, and no physician is at hand, it will be best to ask a traveling companion to turn the lid and remove the offending substance. But if this should be a grain of light colored dust or sand, good eyes or eye glasses will be needed to detect it.

The upper lid may be easily turned by taking hold of the eyelashes and edge of the lid with the thumb and finger of the left hand, and drawing the lid outwards and upwards, while at the same time a small pencil, a knitting needle, or some similar thing held in the right hand is placed against the centre of the lid, pressing it backwards and downwards towards the eyeball. The person should look down, as this greatly facilitates the eversion of the lid, which may be easily accomplished if these directions are followed. The cinder or dust may then be wiped off with a handkerchief or the finger."

☞ To prevent dandruff and falling hair, keep the hair quite short, wet the scalp with cold water every morning, and shampoo the hair occasionally.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

DO AS YOU WOULD BE DONE BY.

A little boy, in a holiday-time, set off to walk to his home. It was some distance off, but the day was bright and clear, and as he walked on in the shade the birds were singing in the branches, and he felt pleased and happy. When he came out into the open fields he saw young lambs sporting by the side of their mothers, and here and there cows were standing knee-deep in the cool streams. After walking about a mile he began to feel somewhat tired, when he reached a shady bank, where a mossy seat had been made near a spring. He threw himself at his length upon this seat, and was enjoying the rest it afforded, when another boy came along, seemingly much more wearied than himself, and asked him to make room that he might sit down and rest beside him in the shade.

"Oh no! said our little boy; "do not ask me to move, I am so comfortable; I have found this resting place, and if you go on farther, I dare say you can find another spot as pleasant, where you can also stretch yourself and rest."

The little traveler thought him, no doubt, very selfish, but he said nothing, and passed on. When our little boy was rested enough he arose and resumed his walk. The sun was now pretty high, and the heat was great, and it was only here and there that shady places were to be found. He felt more and more tired, and longed to reach a large tree which he saw at a distance, that he might rest himself in its shade. As he drew near he found that the ground all about it was wet and miry, but a rude bench had been formed beneath the tree, and on it was stretched the very same boy that had passed him an hour before. He felt, as he drew near, that he had no right to ask the boy to allow him room upon that bench to rest himself—weary and heated as he was—for had he not refused to render the same kindness a short time before to that very boy? He stood still a while, and looked wistfully at the seat, and the boy who occupied it, sprang up, and making room for him, said:

"Come, you look as tired as I was an hour ago; I know you will be glad to rest yourself in this shady place. Here is plenty of room for both of us. Come and sit down a while."

Which of these two little boys felt happiest?—the one who thought only of his own comfort, or he that did as he would be done by, and returned good for evil?

Childhood is the holiday-time of life, and you, dear little ones, are setting off for your home, the house of your Father in heaven. While your thoughts are full of cheerfulness and your hearts of innocence and good affections, one of the first evils you must learn to strive against is selfishness. To give way to this evil may seem to be pleasant, but have you ever tried how much pleasanter it is to strive to do to others as we would have them do to us? Now, the first chance you have, try this.—*Children's Hour.*

BIRD'S NESTS FOR DINNER.

BY THEO.

Oh, dear!" some one says, "what nonsense that is! Bird's nest's for dinner? As if they could be eaten, no matter how much they might be cooked!" It does seem odd enough, but you must remember, young friend, that all bird's nests are not made of the same material. You have seen them built out of sticks, grass, hairs, old rags and bits of thread; but those the Chinese are so fond of eating, are made of something like glue, which oozes out of the birds' mouths and which they work into shape with their bills. This material grows hard very soon in the air, and to be made soft again, must be boiled; and then it makes a delicious dinner for the rich people of China who can afford it.

The birds who build such nests, are a kind of swallow; they live by the sea and get all their food out of its waters. Along the shores of the lands where they live, there are steep cliffs which have been worn by the tides until they are full of deep caves. In these dark caves the swallows glue their nests, and when the tide is high no man can reach them. But as soon as the water is at its lowest, the nest gatherers come, and let down rattan ropes for ladders, which they fasten to the sharp points of the cliff. Then they build a sort of suspension bridge of ropes, under the nests, and walk along on this bridge, while they gather the strange food.

They have to be very careful not to work too long, or the tide will come up and drown them; and the work is thought to be so dangerous, that before the nest-gatherers go to their task, they offer up solemn prayers to their goddess (for they are heathens, and worship images,) and they lay gifts upon the grave of the man who first found the bird-caves. If a storm should come up suddenly while they are under the cliffs, there would be little or no help for them, and, for that day at least, the rich would have to eat something less delicate than bird's nests, unless they had not eaten all their store the day before.

But the swallows are never drowned; the one who taught them how and where to build their homes and rear their young, takes kind care of them. If you ever visit the islands of the Indian Archipelago, you will see great flocks of these birds, flying over the sea, and plunging into the foamy waves after their food; and as you stand on the edge of the cliffs, within whose caves their homes are, you will see a thousand rainbows glistening in the spray, through which they are ever darting in and out. But I doubt if you will ask at dinner, for a dish of bird's nests! dainty as it is said to be.—*Bright Side.*

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AND
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

REJOICE IN THE LORD ALWAYS.

Their brows should wear a holy light
Who front the heavens serenely bright,
And gladness should their steps attend,
Who walk with Christ, their chosen Friend.

For every footfall of their way
But brings them nearer to the day
That knows no night, and to the joy
No grief can mar nor sin alloy.

Fixed in the path that He hath trod,
Their lives are hid with Christ in God,
And dwell secure from every harm,
Encircled by the Father's arm.

Behind the clouds, above the storm,
His sunlight lingers soft and warm;
And e'en through midnight's gloomiest pall,
Some beams of mercy gently fall.

However dark the frown of fate,
God will his promise vindicate,
And in his own good time and way,
Bring in the full and perfect day.

In whose glad light shall disappear
All that perplexed and troubled here,
And show the weary path they trod
As the one path whose end is—God!

—*Sel.*

For the World's Crisis.

LITERAL INTERPRETATION OF SCRIPTURE.

A PARTIAL REVIEW OF "THE END OF ALL THINGS."

In reading a work bearing the above title, by Jas. Grant, London, Eng., I have been peculiarly struck by his singular manner of reasoning upon the Holy Scriptures. His work is written to combat the Millenarian view of the second coming of Christ, and his personal reign upon the earth. These views are very precious to Advent believers, who hold that the Scriptures contain overwhelming evidences that they are right, and who are at all times ready to appeal to the sacred word as their only authority. Therefore when an earnest attempt is made to controvert or overthrow these plainly revealed statements, and kindred subjects, it is our duty to take the sword of the Spirit, and give battle. We hasten, therefore, to defend our views, and rely solely upon the word of God, as given to us, for the correctness of our position. We feel this to be necessary, especially when a man of acknowledged piety and learning attempts to honestly show us to be in error, and whose whole life and character attest the sincerity of his belief. His opinions have great weight among those who differ from us, and his works are largely circulated both in England and this country, so that they exert no mean influence in misapprehending the word of God.

That the author is honestly mistaken I fully believe, for he says, "If God does really say in his word a particular thing, then every saint of his is not only bound to believe what he says, but to act in accordance with that belief, however incomprehensible to his mind the statement or doctrine may be." I therefore claim that he simply misconceives the word, and thus interprets it; or, in other words, he interprets it when it needs no interpretation.

As a rule, the word of God is very plain, and most of its declarations are clear, positive, and to the point. Any attempt to improve, symbolize, or alter them, only weakens and destroys them. And while we frankly admit that there are numerous figures, symbols, and parables used, it is a fact that these are in a large majority of cases so stated and fully explained, either in their immediate connection, or in other portions of holy writ. As a rule, therefore, we hold that all plain, positive declarations mean just what they say, and should so be taken, constituting as it were the framework of the religious edifice; while all symbolical or figurative language should be made to harmonize with, or conform to, the building, as "scaffolding."

The popular idea and mode of procedure is the very reverse. The scaffolding is first put up, and then they attempt to force the building to it, regardless of beauty, utility, or design. Poor, fallen man knows better than to do this in human affairs; and shall we charge God with less wisdom? God forbid. Now God's word contains the whole plan of salvation, which plan is very distinctly laid down. No mistake need be made in it. Accompanying it are numerous details and specifications, often put in figurative language, by means of which our ideas are enlarged, and our perceptions quickened. But when we substitute a few details for the whole plan, or attempt to prove that because the brackets of the house are graceful curves and lines, the corner posts must also be like them, we not only destroy the whole plan, but make it a ridiculous farce. Great truths are often best illustrated by allegorical representations, and for this very reason we frequently find them in the Bible. Men may mistake them if they wish to; may call the figurative literal, and the literal figurative. But I hold most tenaciously that no man need make this mistake unwillingly. True, there may be, and doubtless are, many passages, the true meaning of which is not clear; but I maintain that enough is made clear to keep us busy until we have time to find out that which may be doubtful.

In this connection I cannot refrain from transcribing the words of a distinguished author (Prof. C. E. Stowe, in his great work—"History of the Books of the Bible"), for they so fully convey the true idea, that I can not improve them. He says—

"The Bible is not given to us in any celestial or superhuman language. If it had been, it would have been of no use to us, for every book intended for men, must be given to them in the language of men. Every human language is from the very nature of the case, and from necessity, an imperfect language. No human language has exactly one word, and only one, for each distinct idea. In every known language, the same word is used to indicate different things, and different words are used to indicate the same thing. In every human language each word has more than one meaning, and each thing has generally more than one name. The boy is learning his *letters*—the merchant is writing his *letters*—Dr. Johnson was a man of *letters*. In these three sentences the same word, *letters*, is used to designate three perfectly distinct, and most widely divergent things; yet nobody mistakes, or nobody need mistake, for the connection in each case shows the meaning. In the first stanza of Grey's Ode on Spring, there are no less than six words used in their figurative instead of their literal sense. Yet who mistakes?

'Lo, where the *rosy-bosomed* hours,
Fair Venus' train appear;
Disclose the *long-expecting* flowers,
And *wake* the *purple year!*' etc.

In all these cases men can mistake if they choose. All this is as true of the Bible as of any other book, and no more so."

With these prefatory remarks, I now come to the examination of such passages as Mr. G. has selected, and which he adduces with figurative renderings to show that we are in serious error in looking for Jesus the second time, or that he will personally reign upon the earth. I take them as he gives them, without reference to the subject in dispute; but simply to show that nearly all passages which he cites, and interprets figuratively, are the very ones (among hundreds of others which he omits) upon which we base our faith. He says—"Take the promise made to Abraham that his descendants should inherit the land of Canaan forever. It is a great historical fact, and a fact no less proved by the existing state of things, that the promised land has ceased for more than two thousand years to be inhabited by the children of Abraham. The same remark may be made in relation to the promise made by God to Abraham that his seed should be as numerous as the sand on the sea-shore. That could not be literally true; the seed of Abraham, however numerous they may hereafter become, will not exceed the powers of arithmetic to compute; but the sand on the sea-shore far exceeds all the capabilities of arithmetic to calculate. The expression is therefore figurative. Again, the expression occurs under circumstances which place in a still more striking light the impossibility of its being literally true. In Rev. 8: 20, we read—'And Satan shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea.' This is a physical impossibility. The whole earth would not provide the requisite space to contain these innumerable hosts. Therefore I maintain that the thousand years and the first resurrection cannot be understood literally, but must be regarded in a figurative sense."

Now to us who believe these blessed Scriptures as they are written, and who have no doctrine to bolster up which demands a change of their reading, this sounds very strange. Indeed, a feeling of sadness at such lamentable ignorance takes possession of us, for it seems to us to dishonor our heavenly Father by refusing to believe his word. With the passages in question there is no trouble, when we take the whole connection, as in every instance we are bound to do. Therefore it is only because our author misconceives the subject upon which he writes, that he can honestly make such astounding deductions.

The promise made by the Almighty to Abraham was a *positive* one. But the one made to his seed was a *conditional* one, so far as this life was concerned. In Abraham's case, it has never been fulfilled; but that is no sign that it never will be fulfilled. The promise was a literal one, because it referred entirely to literal things. The land was literal, Abraham was literal, his seed literal, the oath literally performed or taken, and the great name by which the Almighty sware that his promise should be fulfilled as he said, was most undeniably literal. Where, then, is there anything figurative? All that God asked of Abraham was that he (Abraham) *should believe it was a literal promise*, and the land was his. Had Abraham said, as he had every reason under heaven to say (except for his unbounded *faith*), when on his death-bed he found himself without an acre of the land except what he bought of the sons of Heth to be buried in—"God don't mean this, because he has not fulfilled his promise; therefore it is only a symbolical promise, and means something else"—would he ever have got the land? Never. But, no. "Abraham BELIEVED God, and it was accounted to him for righteousness." The land is Abraham's! Concerning Abraham's seed, that it should inherit the land forever, there are two views, both of which are equally correct.

As I before remarked, the promise was *conditional*. Again, it was *absolute*. Hear what God saith—"And if thou [Solomon] wilt walk before me as David thy father walked, in integrity of heart and in uprightness, and do all that I have commanded thee, and wilt keep my statutes and my judgments; then will I establish the throne of thy kingdom upon Israel forever. . . . . *But if ye shall at all turn from following me*, ye or your children, and will not keep my commandments and my statutes, which I have set before you, . . . then will I cut off Israel out of the land which I have given them." Here, then, is the conditional promise, the fulfillment of which depended entirely upon the good behavior of Abraham's natural seed.

Now, I ask, did not God fully and literally perform his part, as long as the children of Israel did theirs? Both sacred and profane history declare that he did. Why, then, has the land of Canaan been "for more than two thousand years uninhabited by the children of Abraham"? Hear again the words of the Almighty—"Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods and have worshiped and served them, therefore hath the Lord brought upon them all this evil." 1 Kings 9: 9. Everything fulfilled to the very letter. The promise will be *absolutely* fulfilled when Abraham and his seed (both natural and adopted) come into final possession of the land. That this will take place in due time, is just as true as it is that the Almighty lives.

Concerning the *number* of Abraham's seed, I fully believe God's statement of it. The statement is—"I will make thy seed as the stars of heaven and the sand on the sea-shore for multitude." Not that for every star, or for every grain of sand, there must be a saint to correspond; but that, as the sand cannot be numbered (by man), so shall not the saints be numbered. But, says Mr. G., "Arithmetic can compute the number of Abraham's seed, *however numerous they may become*, but *cannot* calculate the grains of sand of the sea." All right. But suppose that the saints *should* become, *as God says they will*, as numerous as the sand; how about the arithmetic then? Could n't compute them, could it? Thought not! But will the saints be so numerous? Hear God—"And I will make thy seed as the dust of the earth [finer even than sand], so that if a man can number the dust of the earth, *then* shall thy seed be numbered."—Gen. 13: 16. That this means what it says, hear what St. John says—"I beheld, and lo, a great multitude, *which no man could number* [where is your arithmetic?] of all nations, and kindreds, and tongues, and peoples, stood before the throne, and before the Lamb." That this is true, I believe, because John says he saw only "such things as *must . . . . come to pass*." So if arithmetic fails with the sand, it is worth nothing with the saints. How are the sands upon the sea-shore? Innumerable! How are the saints of God, or Abrahamic seed? Also innumerable! Well, then, are not the saints of God like the sand of the sea for number?

The same remarks hold good about the wicked. The idea that the earth would be too small to contain such a host, is too absurd to notice. For, take every wicked man who ever lived, and all those now alive, and add to these all the righteous, both living and dead, and they could all stand in the State of Indiana, and have one square yard each, and then the State would have several thousand yards left. "Arithmetic" says this, and figures don't lie.

Objection 2. Says Mr. G., "It was said of David that he should be a 'prince forever.' We all know that this promise was not literally fulfilled, neither was that other promise, that his descendants should sit forever on the throne which he occupied as king in Jerusalem. In less than four hundred years, the house of David ceased to exist, and it has never since been re-established. Neither could the words, when speaking prophetically of the Lord Jesus Christ, receive a literal rendering, when he said that his name should endure as long *as* the sun. The sun, like the world it warms and vivifies, will cease to run his course. [When?] A period is appointed by God,—and millenarians, above all others, believe it is not far distant,—when the light of the sun shall be no more needed, and consequently when there shall be no sun, for God appoints nothing that is not necessary."

Like the passages already noticed, there is not the slightest trouble in taking these quotations literally. Indeed, the trouble seems to be on the other side; for if they do not mean what they say, what do they mean? The difficulty with our writer is, that because these promises and predictions have not *been* fulfilled, they must necessarily be figurative. I am lost in amazement at such singular reasoning, for he forgets that there was a time when some of the events which he admits have transpired were predicted and not fulfilled, and which might with equal consistency have been considered as symbolical, or figurative, by those who lived previous to their fulfillment. As for instance the birth, life, death and resurrection of our Savior. Man's life is rather too short and uncertain for him to solemnly decide for or against the truth of God's statements, simply because certain predictions may or may not have taken place during his puny existence.

But let us look at the objection of David's being a "prince forever." Prince, and King, are simply titles indicative of rank; either may become the other. Now David was a prince before he became a king. He remained a king until dethroned by death. But David's throne is to be occupied by a king who shall never be dethroned, and whose kingdom shall have no end; and as David will be under that government by virtue of a resurrection from the dead, he once more assumes his former title of "prince." And as David can never ascend the throne again as a ruler, and as he is immortal, and cannot die, will he not *remain* a "prince forever"?

That "other promise" is equally clear. Had our author read his Bible carefully, I think he could not have failed to see the reason why David's descendants did not sit on his throne forever, or until the end of time. This promise, too, was a *conditional* one. Hear the word of the Lord—"If thy children take heed to their way, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee a man on the throne of Israel." Did they do it? History, and "facts, which are no less proved by the existing state of things," say they did not. What was the result? David's throne was overturned and destroyed, precisely as God said it would be if he was not obeyed. The children of Israel thought it about the most literal thing they ever saw, and I can only account for their astonishing temerity in disobeying God, by believing that they previously thought that God's promises and threats were "figurative." The safe side is the best side, especially when we are dealing with the Almighty.

But this promise is also *unconditional*, when we take it in its most extended, literal rendering. The descendants of David (or rather a descendant) *will* sit upon his throne forever. How do we know? Hear the angel of God—"And behold, thou shalt conceive in thy womb, and shalt bring forth a son; and shalt call his name Jesus. And he shall be great, and shall be called the son of the Highest: and the Lord God *shall give unto him the throne of his father* David." Also Isaiah—"Of the increase of his government and peace there shall be *no end*, upon the *throne of David*, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever! The zeal of the Lord of hosts will perform this." The prophecy was literally fulfilled, so far as the conception, birth, name, and mission of Jesus were concerned; and why should we not look for the fulfillment of the rest? The very fact that the first part was literally performed, is the best kind of evidence that the latter will also be literally accomplished.

That the name of Jesus will endure as long as the sun, we have no doubt; for we believe the sun will endure as long as Jesus' name. The same is true of the earth. The Scriptures are very full and explicit in making this earth the future home of the saints, while they are profoundly silent on the subject of a home in heaven. The earth, we are repeatedly told, shall be restored, made new, brought back to its Edenic state. Not a word is said about destroying the earth or the sun. It is only the things that are in it (the earth) that are to be burned up. This will have to agree with what John says—"And I saw a new heaven and a new earth;" not a heaven and earth made out of new material, but the old material restored and made new; for, says Jesus—"Behold I make all things new"—not all new things; and when this is done it (the earth) is to last forever; for "the throne of God and of the Lamb shall be in it." The sun will continue to shine, also the moon, and the stars. Hear what Isaiah saith—"Moreover, the light of the moon shall be as the light of the sun [this does away with night, 'for there shall be no night there'], and the light of the sun shall be seven-fold, as the light of seven days." Isa. 30: 26. As now, both luminaries will light the *earth*, but in the "*city*" their light will not be *needed*. Why? Because the glory of God and the Lamb is the light of it. They will doubtless shine on the city, but not for the purpose of giving light, for their light compared to the "glory of God" is as a candle to a Drummond light.

Thus we see that everything pertaining to the saints and their future home is located on this earth restored; therefore it shall endure forever; because "they [the saints] shall reign forever and ever."

Dr. N. L. Willard.

For the World's Crisis.

SOUND THE ALARM.

To the Ministers and Brethren in Christ scattered abroad, *Greeting:* It is our most solemn conviction that we as a people are not speaking and acting according to the light that now shines from God's great book of prophecy. God is completing the last items in the great chain of prophetic events; and they are being accomplished in harmony with his great chronological measurements of time given in his word. We believe God is distinctly and manifestly calling us to advance to our original position, viz., that a knowledge of the time for the coming of Christ is necessary to the household of faith, to make them complete in his counsel. In a most remarkable manner by his providence he is upsetting many objectionable and foolish theories, based on the literal time position; i. e., such as the development of a future antichrist, either by Napoleonism or Spiritualism, or a future Syrian king. The adopting of the above named theories, in our humble opinion, is advancing backward, and will result in disaster and shipwreck of faith to those thus entrapped by Satan, and is abasing and dishonoring to the revelation that God has given to man by the sure word of prophecy.

This sudden back track to papal interpretation of prophecy, by some of those that were once giants in the cause of our soon coming King, is truly lamentable. A late editor of one of our Advent papers published a statement, that unless the 2300 days (years) of Dan. 8: 14, and the 1335 days of Dan. 12: 12, ended in A. D. 1843–4, then those periods of time are *literal*, and to be fulfilled in the future. One might as well say unless the 70 weeks of Dan. 9: 24 ended A. D. 33, then those weeks are literal time, and remain yet to be fulfilled. Such confusion and uncertainty as this hardly comport with the position of the "just," whose pathway is compared to "the shining light, that shineth more and more unto the perfect day." The express language of the prophecy in the case of the 70 weeks, the 1335 days, or the 2300 days, forbids the application of those periods to events that would end the shorter period in A. D. 33, and the longer periods in 1843–4.

By giving strict attention to the language of the angel to Daniel, it will be seen that the 70 weeks relate to events that have been fulfilled. Through this period of 490 years the transgression was restrained from desolating the Jews, and their probationary trial continued for life and blessing. In it Christ came and made reconciliation for iniquity. By rejecting and crucifying him the Jews sealed their doom, and the execution was only delayed till those 70 weeks were ended, A. D. 33, then the stroke of vengeance fell, and the word of God was verified. 1810 years from A. D. 65 complete the vision of the 2300 days (years) of Dan. 8: 14; then will be accomplished the justification of the "sanctuary." 1335 years from A. D. 538, will end in 1873.

The statement of the prophecy in Dan. 12: 11, requires the commencement of the 1335 years from the setting up of the abomination that maketh desolate. This was dated by the late Wm. Miller, and a host of the early writers in the Advent movement, in A. D. 538. The mistake of Bro. Miller resulted in dating the 1335 years from the taking away of the "daily," or paganism, in A. D. 508, instead of from the establishment of popery in 538; thus dating the 1335 years thirty years too early; consequently ending them in 1843, instead of 1873, where they legitimately do end. This is the epoch when that servant of God, with Daniel, and all the holy dead, will stand up for their lot in the *first* resurrection.

Having passed through the period (1260 years) of the supremacy of the little horn (or the great papal antichrist), which ended in A. D. 1798, we have seventy-five years more—the period of waiting to the church of Christ, while the dominion of the papal antichrist is being taken away; as the prophecy reads—"They shall take away his dominion, to consume and destroy it unto the end." Here we stand almost seventy-three years from the time that the work of taking away the dominion of that persecuting power commenced, and we now see it in the condition described by the prophet Daniel just before going to the burning flame. Observe what comes next in the order of the prophecy. Dan. 7: 27—"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The events of the last few months in the history of popery prove conclusively that the *Mene, Mene, Tekel*, of its usurpation has been or is being written with unmistakable certainty; and in a *very brief* period will be utterly and eternally destroyed at the coming of Christ to judgment. The events of the next two years will be watched with intense interest by all true lovers of Christ's appearing; especially those events connected with the Turko-Russian powers, as those powers are to fill an important place in the closing scenes of this world's history. The downfall of the Turkish Empire in the *immediate* future is of general expectation by the civilized world. Writers and historians have been uttering such expectations for a long period, and remarkably so for the last few years.

Said Count de Gurowski in 1854—"The empire of the Ottomans, at least in Europe, is rapidly approaching its end; no human aid can preserve it; and the real question is—What banner shall finally be planted on the wall of Constantinople? It is Russia, and Russia alone, which for more than a hundred years has uninterruptedly drawn nearer and nearer, with a bold, aggressive, and steady pace. . . . The expulsion of the Turks, and the future possession of Constantinople, have been considered for years as the highest problem for European politics. . . . Prophecies are at hand that the oscillating waves of the shock which is to engulph the empire of the Ottomans will be deeply felt throughout the whole globe. Seven and a half centuries ago a Greek writer records a prophecy, old in his time, relating to the North, to the effect that in the last days the Russians should be masters of Constantinople. When it was uttered no one knows; but he tells us it was written on an equestrian statue, in his day one of the special monuments of the imperial city, which had at some time been brought thither from Antioch. It is now a thousand years since this famous prophecy has been illustrated by the actual incursions of Russian hordes. The wonder is that its fulfillment has been so long delayed."

Gibbon, writing at the end of the last century, records his own expectation of the event. "Perhaps," he says, "the present generation may yet behold the accomplishment of a prediction, of which the style is unambiguous and unquestionable." The Turks themselves have long been under the shadow of its influence, even as early as the middle of the seventeenth century, and they feel that Asia is the true footing of their faith; and so strong is the popular feeling on this subject, they have their favorite cemetery at Scutari, on the Asiatic coast. "The Czar, Peter, made no secret of his views of the duties imposed on him and his successors, as he piously believed by Divine Providence to dismember the Turkish Empire and make Constantinople the metropolis of Russia, the great emporium of the commerce of the east."

All well informed writers at the present time regard the immediate downfall of the Turkish Empire as a matter of destiny, and a foregone conclusion. The history of the Turkish Empire from the period of its invasion and overthrow of the Greek Empire, is a subject of prophecy in Dan. 11: 40, and onward, and is so regarded by eminent prophetical writers in the past and at the present time; and the immediate future must witness the last event of that prophecy in the sudden and final overthrow of the empire of the Turks. This is a remarkably clear and distinct prophecy, pointing the church of Christ to the last event on the great chart of prophecy on the stream of time, and her proximity to the kingdom of God—her eternal home.

We believe, then, the last event will be the overthrow of the Turkish Empire in the holy land (or Palestine), before the coming of Christ; and it will be in harmony with the above arrangement of the prophetic periods. *If* these things are so (and who can dispute it?) is it not high time to awake out of sleep, ye ministers of Christ, and get the trumpet to your lips, and give it the certain sound? Amen.

L. T. Cunningham.

Adv. Chris. Times, please copy.

— Take good heed at the beginning to what thou grantest, for after one inconvenience another will follow.

For the World's Crisis.

THE MAN OF SORROWS.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."—Isa. 53: 3.

Is it possible that this Scripture refers to Jesus, the holy and harmless Son of God? It most certainly does, and it is well for us sometimes to "consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds." Never was there a person whose grief was so intense or sorrow so poignant as the Man of Calvary. Who can refrain a tear as they gaze upon him, the loveliest among the children of men, and the fairest among the sons of God, and yet suffering inexpressible grief? Behold him as he sleeps upon his mother's bosom in Bethlehem's manger, a helpless babe. What indigence surrounds him. He was not born in a palace, but in a stable. His mother was not a princess, but a poor obscure woman.

In the morning of life he was persecuted. The envy and bloody rage of Herod compelled the flight to Egypt to escape that ferocious tyrant in whose nature no trace of compassion was found. Then see him after his return to Nazareth, a poor carpenter, partaking of the common sorrows of mankind; and in addition to these what dark shadows must have crossed his pathway as he thought of what was yet before him. When the proper time had arrived he commenced his public career as a poor traveling preacher, without money, or home, or friends. On one occasion when some desired to follow him he replied, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He lodged in another man's house, fed at another man's table; he preached in another man's ship; he prayed in another man's garden; he rode to Jerusalem on another man's colt, and he was buried in another man's grave.

Often in his journeyings he suffered fatigue. Weary and sad he sat down at Jacob's well. Sometimes alone in the mountains, the dews of midnight fell on his gentle brow. Then how he suffered in his treatment from men. He came to his own, and his own received him not. He was despised and rejected; called a "wine-bibber," a "friend of publicans and sinners," an impostor, a deceiver; yet how he loved his enemies. See him as he beholds the city and weeps over it; and hear from his lips those pathetic words—"O Jerusalem! Jerusalem!"

Follow him to Gethsemane. See depicted in his countenance all the sad emotions of his heart. Behold the sweat like great drops of blood. Hear the agonizing prayer—"If possible, let the cup pass." Follow him to the judgment hall. There he is begirt with a gorgeous robe of mockery, and his placid brow entwined with a crown of thorns. They mocked and scourged him. They smote him with a reed, and did spit upon him; and the blood and spittle together clotted his flowing locks; and in that condition Pilate introduced him to the people, saying, "Behold the man."

Follow him to Golgotha and behold his death by crucifixion, which was painful, degrading, and accursed. O what anguish and sorrow! No countenance ever bore more distinguished marks of grief, and no man was ever exposed to more painful suffering and agony by the murderous treatment of his enemies by his shameful death.

Behold him in these tragic scenes! Whatever was the dignity of thy person, O Redeemer, the elegance of thy form, and the beauty of thy countenance, all is marred now. Thy saddened face, O Man of sorrows, thy bleeding brow, thy clotted locks, thy fainting spirit, should rend all human hearts. The tears of sorrow rushing down thy cheeks, the poignant crown, the knotted scourges, the rugged nails, the dislocating shock, have effaced the bloom of thy countenance, and dimmed the lustre of thine eyes. I see thee there on that cross, pale, bleeding, dead and ghastly, and this was all for *me*. O what love! How can I forget my Lord? Dear Lord! remember me when thou comest into thy kingdom.

J. W. Thomas.

VOICE OF THE CONTRIBUTION BOX.

"My good friends, give me a chance to speak. I have long had something to say, and wish to free my mind. The truth is, I am much abused, am often slighted, and pass by you *seemingly* unnoticed, and then tucked out of sight, where I get only dust and cobwebs. Worse still are my grievances when I am allowed to come around from pew to pew in aid of your devotions. I always come with a heart full of *good will*, ready to confer on you all the great blessings of giving. Yet, oh, what treatment! I don't mean now the tricks of purloining boys, who give me old buttons for money. I can put up with their mischief, especially as I never get so full but that I can carry a few buttons extra.

But I do mean you, for one, Mr. Blind. Why do you never see me when I come? Your face is turned in an opposite direction, or you are hunting for something in the hymn book, or your head is down as though you had *just then* an extra touch of devotion. You are rightly named Blind; for none are so blind as those who wont see.

And what were *you* doing last night, Mr. Keeptight, after your clerks left the store? Why did you look over the money drawer for that counterfeit bill, in anticipation of the collection day? You thought nobody would know it. But I saw you, and I am bound not to keep your secret. I wonder if you think God does not know counterfeit money, and counterfeit charity, too? I can keep this bill as a witness when God shall put you on trial for passing counterfeit money. (Mr. Keeptight turned very pale when the box spoke of a trial.)

Closefist, you put in this torn bill; you know it would be at a discount at the bank. Don't tell me it was accidental. You have done the same thing before. You had better go home and read what the prophet Malachi says about the man who brought what was 'torn' as an offering to the Lord.

Have you lost your large pocket-book, Bro. Prudence? (Prudence clasps his hand suddenly on his pocket.) Don't be alarmed, you left it at home, for fear, as you said, that your feelings would get the better of your judgment. You need n't be so prudent. Your benevolent feelings are the last things to get beyond your control."

"Whose turn next?" whispered the excited crowd.

"Loveself, why did you instinctively feel for your cigar-case first when I came? Confess the truth, now, that you have spent more for cigars the last three months than you have contributed during the whole year.

Where's Demas, Jr.? Oh! he is not here to-day. He is generally missing when a collection is expected. His father, I remember, forsook Paul for love of the world.

Drop that rich veil over your face, Mrs. Display; you will need it to hide your blushes when I tell the congregation that you have not given me so much this year as you have paid out for those ear-rings and that point-lace handkerchief; and here to-day you have been thinking about buying a $500 diamond ring. And you profess to love the Savior, and the heathen who are perishing for want of his gospel.

What shall I say to you, the richest man in the whole society, a member of the church, a teacher in the Sunday School, a regular attendant at the prayer-meeting? I see I don't need to name you. (Dr. Penurious is hitching nervously in his pew in the broad aisle.) You speak and pray well; you have much to say of sound doctrine and liberality and consecration to Christ. But whenever you are asked to give, you always say, I have too many calls. Too many calls? Yes, but they get no answers. You gave me one dollar today, when you ought to have given fifty. You have a 'call' to study that book which says 'covetousness is idolatry,' and soon you will have another 'call' which you must answer—to *leave* those money bags, and go and settle accounts with Him who owns them all. (The doctor became very much affected at all this talk, but he had nothing to say.)

Now I have something for you all to hear.

When at the end of last year you footed up the contributions of the church, and said was quite a fair sum, I *ached* to tell you that your pastor, and a ministerial secretary in the church, from their slender incomes, had given full one-third of the whole. It would have been still more but for Bro. Whole-Souled and Bro. Generous, who are always liberal. And Sister Humble, too—dear, good woman, let me not forget her—the five-dollar bill she put in was fragrant with prayer and love and self-denial, and shed a sweet perfume through the whole. 'She hath done what she could.' There was a quarter, too, that dropped most lovingly from little fingers that had made themselves weary in earning it.

I have one secret more to tell. I am something more than I seem to be. You think me only a *wooden box*—a convenience for gathering up your donations. Know, then, that a messenger from your Savior is here. Yes, I represent his pierced hand outstretched toward you, and your returns to me are registered as the index of your love for him. As I pass from pew to pew, I gather something more than money. These tales of your *secret* history, and a thousand others, are all put on record, and read in that great day."

The whole congregation trembled. And the pastor said, "Let us all pray for pardon."
—*Selected by J. E. Clark.*

For the World's Crisis.

HIS COMMAND.

"And as ye go, preach, saying the kingdom of heaven is at hand."—Matt. 10: 7.

The command of our Savior to his disciples as uttered in this text, is not local in its character, either in regard to persons or localities. It is not confined to any one person or one place. The command, "As ye go, preach," is as broad as the world, and as long as probation continues to its inhabitants. Neither is it confined to one people or nation, but is extended to all alike. It is not confined to the pulpit, or public places where people congregate, but it reaches every fireside. It is not confined to the minister of the gospel in proclaiming the joyful news of salvation to the multitudes, but has a claim on every follower of Jesus. It is not altogether confined to vocal labor, but in scattering tracts and papers containing the truths of God's holy word.

All cannot preach the gospel as ministers, but all can do something in spreading light and truth in the world. Jesus left us a worthy example. He did not confine his labors to the synagogues, but he preached to individuals as he met them by the sea-shore, on the mountain, and at the well of Samaria.

Much can be done by missionary labor; preaching from house to house; out in the highways; in the field; in the work-shop; in the mill; or wherever man or woman may be found; and in this way many can be brought within the sound of the gospel who will not attend upon the more public and customary means of grace.

What is done must be done quickly. Let us be up and doing, and obey the command of our Lord, and his promise will be verified unto us—"Lo, I am with you alway, even unto the end."

N. B. McMurphy.

Gilmanton, N. H.

— When mountains are in the way of God's people, he does not permit them to ascend and pass over their summits, but he bids the mountains give way. He will not suffer his saints to walk too high; therefore he reduces the hills to vales, which are pleasant and safe to humble pilgrims.

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And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
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The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, March 8, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SAN FRANCISCO.

At this date (Feb. 21st) there is still a deep interest in our meetings. New ones start in the service of the Lord in about every meeting. Several decided last evening to become the disciples of Jesus. Those who come in from the various churches say they never witnessed such love and harmony before. There is a bitter war spirit manifested by some professors against our meetings, because we preach that sin and misery will come to an end, that man is mortal, and must seek for immortality by patient continuance in well doing. A large proportion of those who take an active part in our meetings are now believers in the sleep of the dead, the destruction of the wicked, and the immediate coming of Christ. It is a wonder to them how they could have overlooked these great and simple truths so long, when they are so clearly taught in the Scriptures. While we have strong opposition from popular ministers and their supporters; also from infidels, Mormons, and Spiritualists, we have the blest assurance that the Lord is our great helper. This has been most wonderfully manifested during the progress of the meetings, to the astonishment of friends and enemies. Notwithstanding the tremendous tide of opposition, the Lord has given his truth wonderful success, and a triumphant victory over error, which now lies bleeding at the foot of the cross, a conquered foe, slain by the sword of the Spirit.

Those who have been many years in the service of the Lord now feel and talk like young converts, on account of the great light which has recently burst forth from the sacred Scriptures. What was darkness and confusion to them, when they held to the doctrine of man's natural immortality, and the eternal misery of the lost, is now full of light and harmony. Their Bible has become more precious to them than ever. They now read with delight what was before of but little interest. Instead of library books, novels, and other trash, the sacred Scriptures have the first place in all their readings. In short, they feel like "new creatures."

Sceptics say they have seen nothing before that looked consistent. The popular preaching had almost entirely lost its influence upon the minds of the worldly people, who did their own thinking. They saw its want of harmony, and also the lack of consistency in the lives of most of those who professed to lead others to Christ. One thing was certain: the present popular preaching had lost its power, if it ever had any, to turn the people away from their sins, and cause them to embrace Christ as their Savior. The careful observer can see that the standard of religion is being continually lowered to please the unconverted, especially the fashionable and rich, in order to keep their sympathies, and influence them to help sustain the worldly churches. These sharp men can see through the thin gauze made to cover up the religious deformities of those who are trying in all ways to get their money and influence, and they turn away disquieted at such a bungling counterfeit of christianity, feeling about as safe in their unconverted state, as they would with such a religious cloak to cover their filthy rags. This sad state of things is not confined to California, but is becoming more common in all parts of the civilized world. These facts admonish us that we are amid the perils of the last days.

We still find Bro. Bailey manifesting a kindred spirit in this blessed work. He has heard us preach the whole truth, as we understand the Bible to teach; but he is just as kind, sympathetic, and brotherly as before. He does not yet see all things just as we do; but he stands ready to receive the light as fast as he comprehends it. He is satisfied that Jesus is soon coming, which causes him to lift up his head and rejoice. He appears to be emptied of sectarianism, and is ready to do or believe everything that he thinks is pleasing to the Lord. We feel very thankful that such a true man has been raised up to watch over these dear lambs of Christ, after our departure. Grievous wolves are prowling around to catch them; but Bro. Bailey is a faithful watchman, who will not flee when he sees the enemy approaching, nor be frightened from his position by the cry of "heresy," or through fear of losing his reputation. He counted the cost, and committed all to the care of Jesus.

Next Friday, Feb. 24th, we purpose to meet again for baptism. Some fourteen have expressed a wish to be baptized at that time. Others will probably unite with them. The converts are bright specimens of christianity. So far as we know, they have embraced the whole truth. Some of them were turned from their infidelity on account of hearing the very things, for the belief of which we are shut out of popular churches, and ranked with infidels.

Our meetings in the Music Hall are discontinued this week because the hall is engaged for other purposes. We had it full every night, and great interest was manifested. Many questions were asked, which helped to develope the truth. Infidels, Spiritualists, Orthodox ministers, laymen, Catholics and Mormons, improved the opportunity, and presented their best questions orally and in writing. Those scenes of thrilling interest will be long remembered by those present. We are most heartily delighted with the results. We are fully satisfied that seed has been sown that will germinate, spring up, and bear fruit to the glory of God. The neglected Book is now being read and examined with an interest and pleasure never before realized on this coast.

Again, we wish to thank our friends who furnished money to pay for the use of the hall. We trust they will never have cause to repent on account of the gift. It came just the right time. This week our meetings are being held in the Minna street church, of which Bro. Bailey is pastor. It is a blessed place to those who love Jesus and his coming. Our friends at Rutland, Vt., will understand our meaning. The meetings here are like those there last spring. We feel, talk, sing, pray, and love after the same pattern. We have meetings every day at two P. M., prayer meeting again at forty-five minutes past six, preaching at half-past seven, followed by a conference meeting till about twenty minutes past nine; and then we have a general talk for some twenty minutes after the close of the meeting. It is hard to leave the consecrated spot.

Bro. G. P. Dykes, a preacher among the "Disciples," came about one hundred miles to seek after the light which he heard was shining in San Francisco. We found him an honest-hearted man, who was anxious to know the whole truth. He feels a lack of something in his present situation, and is quite well satisfied that he found in our meetings a people enjoying and believing just what he most needed to fill up the vacuum. He has had a very interesting experience, and gave us some valuable light in relation to the Mormons, some of whom reside in this city, and attempted to take his life in 1864. He gave us startling facts in relation to the character of Mormonism. Continue to pray for us.

THE VOICE OF MANY.

An intelligent lady in San Francisco, who had attended our meetings for some time, and been blest by so doing, being brought from the dark abyss of Spiritualism and infidelity to the comforts of the christian religion, sent us a private note, containing a double gold eagle, as a token of gratitude for the light she had received while listening to the discussion, and lectures on the mortal nature of man. In the note she says:—

> "I see what mighty weapons they [these truths] are with which to fight error. . . . I believe it was the doctrine of eternal torment of the wicked more than any thing else, that led me, in early life, into *utter disbelief* of the Bible, as a revelation from God. For many years I honestly and earnestly labored with all my power to remove all faith in it from the mind of every one with whom I came in contact. Several have told me that I was the means of destroying their faith in the Bible, as a revelation from God. I would to heaven I could say as much in regard to my being the means of establishing the truths of that book in the minds of others. . . .
>
> This same doctrine of eternal torment, which I never had a doubt but what the Bible taught, has made me often take refuge in that '*refuge of lies*,' Spiritualism."

Now, this lady's voice may be heard in the prayer and conference meetings, confessing Jesus. She now sees that the Bible does not teach the doctrine of "eternal torment."

SCOFFERS.

The last-day scoffers are multiplying around us, and are becoming bold in their mockings against the word of the Lord. After the close of our discussion with Mr. J. S. Loveland, in San Francisco, it was thought best, by him and some of his friends, to issue the following

NOTICE.

> "The advent of the great Adventist, ELDER MILES GRANT, in San Francisco, has created a profound sensation in the public mind. The great discussion on immortality, which filled Dashaway Hall to overflowing, followed by the Elder's lectures on prophecy, and the speedy coming of the Lord Jesus Christ, in the clouds of heaven; and the utter destruction of nearly the whole human race, has called forth the demand for "more light" on this subject.
>
> To meet this demand, the Rev. J. S. Loveland has consented to give a series of lectures in review of Grant's scarecrow perversions of John and Daniel. The great image, the four beasts, the dragon, the horns, heads, tail, antichrist, Louis Napoleon, the pope, and all other points, will be fully met and explained."

According to the foregoing notice, Mr. Loveland gave a lecture to about fifty persons the first night. The second evening some eight or nine came to hear, but the lectures were indefinitely postponed, and have not been heard from since. We loaned to Mr. L. our chart, representing the visions of Daniel and John; but it would not contradict what we had said on other occasions; and it came back to us to tell its truthful story to others who love the truth, and are willing to take heed to the "sure word of prophecy."

CALIFORNIA ITEMS.

CHINESE NAMES.—The following is a sample of the Chinese names, as we see them on their signs in San Francisco: Wing Yek; Sing Wa; Quong Wo; Kong Wan; Tang Gee; Thoon Lee; Log Sing; Ung Lee; Tung King, Vaun Sing, Lun Hop, Woo Yek, Wing Lee.

GREEN PEAS have been in the San Francisco market for some weeks, at this date (Feb. 21st.)

WATERING TROUGHS.—The best arrangements we have seen in any city for watering horses is to be found in San Francisco. At the corner of the streets, and frequently midway between, are watering troughs, from ten to twenty-five feet in length, which are filled by means of hose attached to the hydrants.

GREEN MOSS grows on the roofs of buildings in San Francisco. This is occasioned by the deposit of dust, vegetable matter, and the warm weather. This moss holds more or less moisture, which serves to rot the roofs much sooner than they would decay in New England.

"TO LET." In no other city have we seen so many rooms and buildings marked "to let" as in San Francisco. A large number of families hire rooms, and take their meals at eating saloons; while those who have spare rooms, let them as a means of support. At the present time, business is quite dull in San Francisco, which accounts for the many rooms "to let."

"THE RESURRECTION OF THE DEAD."

As usual a very large concourse of people assembled in Platt's Hall to hear Elder Grant last evening, his theme being "The Resurrection of the Dead." The texts taken by the Elder were from Job 14: 14—"If a man die, shall he live again?" and Isa. 26: 19—"Thy dead men shall live." The Elder stated that the doctrine of the resurrection was held of more importance by the early christians than those of the present time, many not believing in a literal resurrection of the dead. Some believe that possibly "a new body may be made out of new material." This, however, would not be resurrection but a creation. If any one could convince him that there was no resurrection, then he would acknowledge that he was a lost man. The Elder believed in the actual and literal resurrection of the

IDENTICAL BODY

that is buried. If this were not so, he said, the Bible was not true, for in the Bible the resurrection was always spoken of in a literal sense. For instance, the Bible stated that if "a man dies he will live again." Any one, therefore, that should say that there was no resurrection would call the Apostles liars, for they distinctly said that there is a resurrection. "Did not Christ come from the dead? Was that no resurrection?" The Elder stated that cunning and acute as man might be he could not raise a man from death; he had no power so to do. Christ said that "He that liveth and believeth in me shall never die." That was, that those who believed in Christ and were alive when he should come would not die. The Elder said he did not believe in a man dying and being in torture for some thousand years, or perhaps more, and then being judged to see if he had been in the right place all the time, or if he were qualified to get into a better one. Was it any more difficult for God to find a man and put him together than it was to make one in the first place?

In short, the Elder believes in the resurrection of the body—not a body made for the occasion, for that, he contends, would not be resurrection. He believes that our bodies as we have them now will rise, only in a glorified and purified state. That, he contends, is taught all through the Bible, not in an allegorical, but in a literal sense.

As usual, at the conclusion of the lecture, a collection was taken up. The Elder announced that on the last five lectures he was $40 75 out of pocket. After the collection the usual discussion was carried on, the Elder maintaining his position against all comers.—*Daily (Cal.) Chronicle, Feb. 8th*, 1871.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. AG'T.

THE MORMON BIBLE.

Having often heard the Mormons deny that they recognize the Book of Mormon as a Bible, I clip this item from a sermon recently preached by Orson Pratt in the Salt Lake Tabernacle, reported in the *Desert News* of Dec. 3d, 1870—a Mormon paper:

> "Let us now inquire, for a few moments, in what manner this gospel was restored by an angel. Did it come to us verbally, from His mouth, or was there a revelation communicated and written containing this everlasting gospel? We testify that by the ministration of this angel, sent from heaven, in fulfillment of John, an ancient Bible, kept by ancient prophets, was brought to light,—the Bible of ancient America. Of course it has a little different name—we call it the Book of Mormon. This Bible contains the everlasting gospel."

This is owning the coin—they *do* make that book a new Bible,—or rather a newly found Bible,—found by a ghost of an American prophet, called Maroni, and dug up by Joseph Smith. This departed Maroni, who is said to have pointed out to Joseph the hiding-place of the new "Bible," is also called an *angel*; from which we learn that death transforms prophets into angels, according to Mormon theology. The same sermon affirms:

> "That book also informs us that Jesus, after he was crucified in Jerusalem, appeared on this American continent, and commanded the people to do away with the law of Moses which their fathers were in possession of and kept; and he introduced the everlasting gospel in their midst; and he commanded them to write it on the plates, from which this book was translated. Thus you see that this is a record of the everlasting gospel, as Jesus, himself, administered it to the people of this continent eighteen hundred years ago, that is, after his resurrection from the dead, and after he had finished his ministry in Jerusalem.
>
> On what part of this continent did Jesus appear? He appeared in what is now termed the northern part of South America, where they had a temple built, at which place the people gathered together, some twenty-five hundred in number, marvelling and wondering at the great earthquake that had taken place on this land, which had destroyed so many cities, etc., and the great darkness that had overshadowed the land, which was a sign given them by prophecy concerning the crucifixion of Christ. They were marvelling and wondering about it, and while they were talking over it, *nearly a year after the resurrection of Jesus*, they heard a voice in the heavens, and casting their eyes heavenward they saw a man descend out of heaven, clothed in a white robe; and he came down and stood in the midst of them, and told them he was Christ, about whom their prophets had written; and that he had been crucified for the sins of the world. He then chose twelve disciples from amongst them, and administered his gospel unto them."

This locates the *second* coming of Christ in the past, "nearly a year after the resurrection of Jesus"; so if he ever comes again, according to the Mormon Bible, it cannot be the "*second* time," as Paul affirmed. Was Paul mistaken? W. S.

"HAUNTED GROUNDS."

In former years, superstition in the north, and elsewhere, has pictured to fruitful imaginations a great many haunted houses; but of late years they have greatly diminished in number. While on my mission to the South, I learn that the negroes are famous for having "*haunted grounds*," in every town, and often in every neighborhood—often a piece of ground by the road-side, or a certain field, where ghosts are seen frequently, especially on very dark nights; and many of the whites partake of the same superstition, and sometimes see ghosts on these haunted grounds. Why these ghosts have such a relish for houses in a cold country, and for *grounds* in a warm climate, we will not attempt to determine. But that they are often seen, either by literal eyes, or by the eyes of the imagination, is certain. The following is a remarkable case: Recently, in Central Georgia, a white man and two negroes were passing over a haunted ground, doubtless expecting to see some strange sight; and when near its centre, the white man saw a person approaching on foot; at the same time one negro saw a person riding on a small white mule, and the other negro saw a person riding on a large black horse. Three witnesses thus report the same sight. Did they see with literal eyes, or eyes of imagination? And have mules and horses been turned into beastly ghosts by death, for human ghosts to ride on? Is "the spirit of the beast" an immaterial beast? "They have all one *ruah*"—spirit. W. S.

SOUTHERN QUERIES ANSWERED.—"Do you believe in the immortality of the soul?"

Yes, at the resurrection, but not before; and then the righteous only will be made immortal, soul and body.

"Do you believe that the soul of man leaves the body at death?"

Certainly, when the term is used as a synonym of life; but do not believe that a personality leaves.

"What becomes of the spirit of man at the death of the body?"

It returns to God who gave it; and as God gave it as an element, and not as a personality, it returns as an element, and not as a personality. The spirit of life sustains a relation to man similar to that which the mainspring sustains to the watch. The watch cannot keep time without the mainspring, nor can the mainspring keep time separate from the watch. So the human machinery is kept in motion by the spirit of life, the result being thought, and various passions of the mind, according to the perfection or imperfection of the machinery; but this spirit is no more a man, than the mainspring of the watch is a watch.

"Do you not believe in reward after death?"

Certainly, after the dead are raised; but the theory of a judgment for the spirit, and a reward for the spirit, separate from the body, is nowhere taught in the Bible; indeed, there is but one judgment scene described in the word of God, and then those who are found deposited in the "sea," or enveloped in "death" elsewhere, are to be "judged" (Rev. 20: 13); so, as the *corporeal* man is to be judged, that must be the accountable man, as God will not judge unaccountable men; hence, the spirit is not judged or rewarded alone, not being the accountable part, as that reposes in the arms of death till the resurrection. W. S.

STATE OF THINGS AT THE SOUTH.

I find many things different from what I expected before coming South. Take the following as samples:

1. After getting well down South, the bills at the eating houses on the R. R. lines that I have traveled on, are $1 00 per meal, and in some places even $1 50 per meal; nor is it possible to get any thing to eat either on the train, or at the stations, without getting a meal.

2. The cheapest hotels charge $4.00 per day, and others still higher prices.

3. It is rarely possible to obtain board at the boarding houses for less than $8 00 per week. Edibles are high, being mostly imported, Georgia being chiefly engaged in raising cotton, instead of produce to feed the people.

4. But few white women know how to do their own cooking, having had servants to do it for them formerly; so even though now reduced to poverty, they manage to hire a colored servant to cook for them, and wait upon them; and the same is largely true of the men—work is the last resort.

5. Southern hospitality, so much spoken of in former years, though not all dead yet, is fast expiring. A southern lady of high culture, who had spent two summers at the North, told me that southern generosity, hitherto so much praised, would soon fall far below the hospitality of the northerners.

6. Since their freedom, the negroes generally go armed with revolvers or knives. The probabilities of a war of the races are much talked about. Southerners can neither live *with* the blacks, nor *without* them; they are needed, yet dreaded. W. S.

☞ THE LITTLE CHRISTIAN comes to us in a new, attractive dress. What it lacks in illustrations, it fully redeems in its original and selected reading matter. 25 cts. a year. Can be had of H. L. Hastings, 19 Lindall Street, this city.

For the World's Crisis.

FREE MASONRY.

Mr. C. A. Blanchard, "Lecturer and agent of the National Association of Christians opposed to Secret Societies," gave a course of four lectures at Washburn Hall a few weeks ago, on the history, principles, obligations or oaths, and anti-christian character of Freemasonry. There was a good attendance, the hall being well filled each evening. He was listened to with profound attention, while he showed up the ridiculous ceremonies and evil tendencies of the horrid oaths of this claimed-for Christian institution.

I am thankful that the people of Worcester have heard on this subject. I know that some have had their eyes opened to the truth, and were convinced that Mr. Blanchard told the truth in regard to the institution, and will not join it; whereas if they had not heard, they might have been induced to join. In fact, I have heard them say so. Well, may the Lord bless Mr. Blanchard in his work of love, to save the young men from joining themselves to this oath-bound and anti-christian society.

There are quite a number out lecturing against Masonry; but there are not enough; every minister ought to speak more or less against the institution. Where are our Advent preachers? It seems to me they ought to be awake on this subject; they speak against every other evil, but do not touch this. Why? Are you afraid? If so, throw your fears to the winds, and come out against every evil that is in the land, and the Lord will bless you. I wish our papers—the *Crisis* and *Times*—would have something to say about secret societies. Shall we not have the opinion of the editors through their columns? Yours for the cause of Christ,

Worcester, Mass. G. E. MERRILL.

— Ministers are stars, and Christ knows best in what part of the firmament of the church to fix them.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 25th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRICK, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$265 66
H. B.	5 00
F. L. Smith	5 00
Loring Morse	2 00
Mary Morse	.50
F. Sherman	.75
"E. G."	.50
H. E. Whipple	.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$37.15

YOUNG PILGRIM FUND.

Previous acknowledgments	$17 38

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,086 31
F. L. Smith	5 00
"A Sister"	10 00
B. R. Fellows	5 00
A Friend	3 00
C. F.	1 00
John Sadler	10 00
"Contributions from Colorado"	2 00

THE CALIFORNIA MISSION.

TO THE CRISIS:—Although it is only a day or so since I wrote you what I fear must be regarded as an uncomfortably long letter, I feel impelled to write again to-night. But now I will be brief, and I am sure what I have to say will be interesting.

Since the date of my last communication, I have heard and seen evidences of a great advance in the cause of truth in this city. Platt's Hall was filled last Thursday evening, when Eld. Grant lectured on the punishment of the wicked. Not less than eighteen hundred persons were present. In that audience were many men whom I know right well—men of the best intelligence, of large means and influence. I remarked that of this number the majority exhibited an intense interest in the discourse. I have taken advantage of a few hours' interval in my business since the meeting referred to, to visit these men at their stores and offices. In one roundabout form or another, I have brought out the topics and the preacher of the Advent Mission. Generally the matter has been so approached that my friends have first named the Elder and his prominent themes. I was even amazed at the expressions of earnest desire to "hear more on the questions that fellow discussed." They are all going again. They all want to know where *books* on the prophecies, etc., can be had. On one or two occasions I was advised to "go and hear that man Grant" myself; assured that he "seemed to make the Bible read as plain as a primer"; informed that "preaching eternal torment in hell-fire" was "played out in this city, since Grant opened on the orthodox creed." These expressions have a decidedly worldly twang, I am well aware; but their literal reporting will give you a better idea of the sentiments of the people whose views I have canvassed, than if I had presented their substance in nicer language.

The discourse of "that fellow," Thursday evening last, was particularly excellent. In the opening there was a comprehensive yet compact statement of the meaning of "soul." Then the "jury" was empaneled, and Paul placed upon the stand. Does Paul teach the eternal torment of the finally impenitent in hell-fire? or elsewhere? And Paul's statements are rehearsed and critically examined. At the close only five voted in favor of the declaration that Paul taught the doctrine of eternal torment, while full five hundred responded with uplifted hand to the call for votes on the negative of the topic inquiry.

Now, don't be trying to pull the Elder home before June. And if time lasts he must return here next December. Let some of the younger soldiers attend to the winter services in the frosty East. It may be inquired, Where are the younger missionaries? Sure enough. The Elder is not apparently any older than when I first knew him—sixteen or seventeen years ago. The only difference that I can notably remark in regard to him, between his appearance then and now, is this,—then the Elder wore a wondrous fashioned coon-skin coat, all buttoned down before!

The Elder is now in San Jose, where his engagement runs for a week. Then he returns to this city, and re-opens Platt's Hall for Mission services. I expect the tidings for you will be better and better as the services here continue. There are hundreds of little yet very significant indications. For instance: The Young Men's Christian Association of this city, or those of authority in its management, announce a daily noon prayer-meeting at the Hall of the Association, to which "all who love His appearing" (sic) are cordially invited. How did the prayer meeting leaders come by that term? Every one in this city who takes a real interest in religious matters (and many others) are talking of this new proclamation—"Behold, the Bridegroom cometh!" From common conversation it slipped into the advertisement. C.

San Francisco, Feb. 18th, 1871.

For the World's Crisis.

ENOUGH FOR ALL.

"Yes, there's work to do for Jesus,
And the harvest is in view,
There's a great work everywhere to do.
There is work to do for Jesus,
And the harvesters are few.
There's enough work for all to do."

When we lift our eyes and behold the fields white already to harvest, and remember that he that reapeth receiveth wages and gathereth fruit unto life eternal, how can we fold our hands in inglorious ease, while souls on our right hand and on our left are hastening down to death? How can we close our eyes and stop our ears when all around us sinners are preparing for a plunge into everlasting perdition, and it is in our power to warn them of their peril? Hard-hearted indeed we should be were it but a temporal loss which threatened those about us, if we could idly sit and watch the indications of approaching danger, without giving sign or word of admonition. Society would not tolerate us. We should be scouted and scourged from the community of civilized beings, as unworthy the name of common humanity, did we manifest but half the indifference which is too oft apparent when eternal interests are at stake.

Surely we who mark the tokens of approaching doom, and discern the signs of earth's speedy dissolution, will not prove so recreant to our high profession. The harvest is to be gathered. The field is wide. There is room for all to work. God has appointed a place for every one. Varied as the wants and woes of burdened humanity, are the opportunities for usefulness presented to christian workers. O let us give ourselves anew to labor. With the love of Christ shedding its sweet and holy influence over all our lives, let us bear in mind that

"There is work to do for Jesus,
Yes, a glorious work to do;
For a harvest fully ripened,
Rich and golden, lies in view.
With a prayer to God our Father,
Let us all the work pursue,
For our risen Lord is calling,
And the harvesters are few."

Thoughts and feelings similar to the above, have led some of our sisters to heed the call of the Spirit, and go forth into the gospel field, content to labor, Ruth-like, among the *gleaners*, that so they might be permitted to share in the glad rejoicing of the blessed "Harvest-home." That the blessing of the Lord has attended them, is evident to those who have witnessed their success, and especially to those who have attended the stated meetings of the "Woman's Christian Association," formed for mutual assistance and strength and comprising laborers in the different departments of gospel work.

Others have become acquainted with their success, as well as with the variety of labor performed, through the organ of the Association—"Woman and her Work"—a monthly paper of sixteen pages; established, as the prospectus informs us, for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, namely, Christian Charity. Published at Concord, N. H. Edited by Mrs. T. F. Sargent, the wife of Elder C. W. Sargent, well known to many as a woman of large intellectual endowments and generous culture. Of the corresponding editors, four in number, we notice the names of Mrs. E. S. Jennings and Mrs. L. M. Stoddard, and many familiar names among the regular contributors, whose ability to render the paper both interesting and profitable needs no endorsement. We bespeak for both the paper and the Association the sympathy and support of all those who love our Lord's appearing, and who desire to "help those women" who labor in the gospel.

CARRIE W. BIXBY.

For the World's Crisis.

CHURCH DIVISIONS.

THE CAUSES.

2. *Jealousy* may be named as a faithful cause of disaffection and distraction. It is akin to "evil-surmising." While gospel "charity thinketh no evil," and puts the best construction on everything, *jealousy* looks with distrustful eyes, and surmises that there may be evil where none appears. Not satisfied with such evidences of wrong as lie upon the surface of things, it travels down the pathway of secret-judging into the hidden motives of the heart, and *thinks* it discovers what might possibly develop itself in improper action. It is also akin to *envy*. It is that unsanctified sensitiveness that feels uncomfortable over the prosperity of others, and would often mar the happiness of another for the sake of enhancing its own. It is easily affronted. A word of pleasantry is translated into a base insult, and an accidental inattention into a personal slight. Generally reticent and unsocial itself, it expects others to make all the advances. It is full of suspicions. Its eyes and ears and nose are constantly distended, to *see* or *hear* or *smell* something that may detract from the reputed goodness of others. All its senses seem acutely developed. It revels in darkness, and gluts itself on moral carrion. It knows far more of other people's failures than of its own. Its constant murmurings are greatly damaging to the spirit of brotherly love. It is not a drawing but a dividing spirit. It magnifies mole-hills into mountains, and causes painful chasms to yawn between those who ought to be one in Christ Jesus. No wonder Inspiration has affirmed that "jealousy is cruel as the grave." Many a man has forfeited his grace and spoiled his usefulness by giving place to this little "blue devil" that is always so ready to enter the human heart.

3. *Censoriousness.* If jealousy is secret-judging, censoriousness is open-judging. It is jealousy developed—emboldened—clothing its bitter thoughts in words of condemnation. It is neither frankness nor boldness—neither earnestness nor fidelity. All these are commendable. Christians should have clear convictions and possess an uncompromising spirit. They are to "reprove, rebuke, exhort," yet they are to do it "with all long-suffering." Censoriousness consists in harsh judging and bitter denunciation. It proceeds from a sourness of spirit, or a mistaken notion of duty. Some people take altogether too much responsibility in pronouncing verdicts upon their fellows. I have known persons to be repulsed, discouraged, and perhaps driven beyond the reach of christian effort, by a spirit of senseless brow-beating. Censoriousness makes but little allowance for honest differences of opinion, and grants no liberty of conscience in the practical workings of christianity.

The cause of God is often sadly retarded by the exhibition of a "you think-as-I-do-or-be-damned" spirit! Such a spirit of intolerance will naturally beget its like. When one man cruelly denounces another, the second will either feel grieved and discouraged, or be aroused to resent the baseless charge, by hurling back the same kind of "shot and shell." In either case there is a loss of love, confidence, and unity. How much we need to learn the lesson of mutual forbearance! While we shoot sharp arrows, let them not be poisoned with jealousy and hate. The "sword of the Spirit" is better than the meat-axe of malice. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

Rochester, N. Y. A. A. PHELPS.

For the World's Crisis.

"TO DIE IS GAIN."—It is generally supposed that this "gain" is *Paul's*, but I would suggest that it is *Christ's*. The previous verse suggests this. . . . "Christ shall be magnified in my body, whether it be by life, or by death." He then goes on to say—"*For to me to live is Christ, and to die is gain.*"

TIMOTHY WHEELER.
Waterbury Center, Vt.

For the World's Crisis.

DISCUSSION IN MAINE.

BRO. GRANT:—The discussion on the immortality of man, between Bro. M. W. Corliss, and Eld. E. B. Fletcher of the Methodist Episcopal church, came off as appointed, being held in Milltown, Me., and closing up Dec. 1st. The discussion was one of much interest, and was listened to by a large audience, who assembled in the Methodist chapel for three days to hear this important subject discussed. Eld. Fletcher opened the debate, affirming that man is now immortal. This position he tried hard to sustain, and laid down several propositions from which he argued to prove man's immortality. Eld. Corliss manfully met the arguments of his opponent, and showed that after all reasoning and inference had been exhausted, the question remained as far from being decided as before. Without the Bible all was uncertainty on this subject. With it the question could be satisfactorily settled. So to the Scriptures he appealed, and soon showed that Mr. Fletcher's position was opposed to the word of truth.

For three sessions Bro. Corliss followed Mr. Fletcher in all the windings of his serpentine theory, after which Eld. C. took the affirmative of the proposition—"Man is not immortal," and presented a powerful Bible argument to sustain his position.

His argument on this point Eld. F. scarcely touched or tried to meet, and rarely spoke much over one half of the time to which he was entitled. Finally, finding himself falling so far in the rear, and evidently realizing his inability to answer Bro. C.'s Scripture argument, he resorted to misrepresentation and ridicule, to throw what impediments he could in his way. Eld. C. paid no attention to them, and maintained throughout the spirit of a christian.

Many expressed themselves as satisfied with the result of the discussion; and some who had never decided upon the question of man's nature and destiny came out decided to believe and obey the truth. The congregation, made up of all denominations and shades of opinion in the place, were reckoned by good judges, at the close of the discussion, to be fully three to one favorable to the position maintained by Bro. Corliss.

So truth has suffered nothing in this case in being compared with the fables and traditions of men. And instead of Mr. Fletcher overturning the "Advent, Millerite, Materialistic Annihilationists," as he terms them, he has left them stronger than before the discussion.

J. M. TOZIER.

For the World's Crisis.

IOWA CHRISTIAN CONFERENCE. Q. M.—Met Jan. 28th, at Boylan's Grove, Butler Co., Iowa. Bro. Durand chosen Chairman, and J. J. Towsley, Secretary *pro tem.* Bro. C. L. Jones chosen delegate for the Boylan's Grove church. Visiting brethren are invited to take part with us. Bro. N. T. Eggleston was received to membership.

Voted, to hold the next quarterly meeting at Clear Lake, March 10th. The meeting was well attended, and we trust some good was done in reclaiming backsliders, and turning sinners to God. Preaching by Bros. A. H. Eggleston, N. F. Eggleston, L. Lyons, and P. S. W. Deyo.

J. J. TOWSLEY, Sec'y *pro tem.*

☞ "I am highly instructed concerning Health, by the work of Dr. Hall's, which I have read with almost entire satisfaction."

S. S. BREWER.

Extracts from Letters.

BRO. P. S. W. DEYO writes:—"With the year 1871 I resumed the mission work, by appointment of the special conference held at New Hartford, Iowa, which closed on the first day of January. Jan. 2nd I left for Boylan's Grove. Bro. Alonzo Raymond was with me. From there I went to my home at Charles City, Iowa. Jan. 8th, went with Bro. A. Wilbur and filled his appointment on the Little Cedar. Jan. 14–16, spoke four times to the Clear Lake brethren. Two backsliders were reclaimed. I was sent for to go to New Hartford to help Bro. Ramsay. Found the work going on well when I arrived there. Jan. 27th, went to the quarterly meeting at Boylan's Grove, Iowa. Preaching attended with good results. Four backsliders were reclaimed, one who has formerly been a public speaker. Jan. 31st, Bro. Ramsay arrived at Charles City, to help me in the meeting, which we held till Feb. 6th. Feb 7th commenced at Floyd. We had the promise of the Presbyterian house, but when we got there the preacher objected, so they let us into the basement. Went to Clear Lake Feb. 11–12. Four united with the church. Bro. Ramsay remained at Floyd till Feb. 16th, then had to leave; so I continued the meeting. Two united with the church, and we raised $1500 in one night to build a meeting-house. The brethren expect to build one that will cost from two to three thousand dollars. Bro. Ramsay and myself worked together as one to advance the cause of Christ."

BRO. H. B. SEVEY writes:—"Since my last letter, I have been doing what I could to give meat in due season. Find the truth gaining ground. Have held meetings in my own neighborhood. Some good meetings. Some have started anew for the kingdom. Our Dedication and Conference was one of interest. Our house is all we could wish for. Bro. I. C. Wellcome, Nason, Doughty, Jackson, Rhodes, Darwin and Beau, were present to preach the word. The house is nearly paid for, only twenty dollars due me,—thanks to those who have helped. May it prove to be for the glory of God."

SR. S. E. ELLIOTT writes:—"He that giveth to the poor lends to the Lord. Bro. and Sister A. J. Elliott, are the Lord's poor, and need help. Any assistance for them, sent to Sarah E. Elliott, West Rumney, N. H., will be thankfully received."

DR. L. WATSON and C. C. TUCK write from Bangor, Me.:—"Sister Lucretia Tuttle, of Bangor, who is a widow, is in destitute circumstances. She has been sick for over five years, and utterly unable to provide for herself. She is one of Christ's 'little flock.' Any wishing to send money for Sister Tuttle, can enclose and direct to either of us, Bangor, Me., and it will be thankfully received, and acknowledged through the *Crisis*."

BRO. C. H. SWEET writes:—"My health is so much improved, I shall (D. V.) go on to Vienna to-day, and try to preach to the people of that vicinity the glorious truths with which God has blessed us. I feel satisfied that our heavenly Father is answering the petitions of those who have been so earnestly praying for my speedy restoration to health. Join with me in thanking him for the loving kindness he is thus manifesting towards me."

☞ ONE kernel is felt in a hogshead—one drop of water helps to swell the ocean—a spark of fire helps to give light to the world. You are a small man, passing amid the crowd, you are hardly noticed; but you have a drop, a spark within you that may be felt through eternity. Do you believe it? Set that drop in motion, give wings to that spark, and behold the results! It may renovate the world. None are too small—too feeble—too poor to be of service. Think of this, and act. Life is no trifle.

THINGS PREACHERS MIGHT AVOID.—1. They might avoid apologies, unnecessary personal explanations, hawking, clearing up their throats or adjusting their dress when they arise to preach. It is always gratifying to the congregation for a preacher to proceed at once to the discussion of his subject, or text, which should be distinctly stated in the first sentences that fall from his lips. Nothing is more appropriate in a preacher than respectful attention to his hearers, and total indifference to himself.

2. Preachers ought to avoid intimating, by word or manner, that they are going to close the sermon and not do it. We have known some to give notice three or four times that they were going to quit,—but breaking out afresh would go on at wearying length, disappointing the expectations which their unwise and repeated intimations had created. Two popular qualifications of a preacher are to know how to begin and how to end a sermon, and the gift of knowing, exactly, when to quit, we should infer, is of the highest order from its rare attainment.—*Western Recorder.*

SAVE YOUR PAPERS.—The value of a good religious paper but few appreciate. It is taken up and read in the same way as the daily, and when read, cast one side without a thought, and it finally reaches the waste basket. Now, it seems to me that a religious paper has not accomplished the good for which it was intended by any such brief existence. It should be read and re-read after the family have all thoroughly read it. Lend it to your neighbor, marking the paper,—"After reading, pass it along to your neighbor," and in this manner it will be in use until it is worn out. Another good use that these papers can be put to, is to send them also to some poor minister, who cannot afford to take one, and thus gladden his heart. A paper containing so many good thoughts and advice applicable to every station in life, should be used to its fullest extent. The word of the Master will not accomplish its whole mission, my fellow-reader, if you appropriate your paper wholly to your own use. Circulate it, circulate it.—*Ex.*

TOO MUCH DRESS.—It is sometimes found difficult to induce pupils to go to Sunday school because of a fancied lack of suitable clothing. A young teacher makes a valuable suggestion in the *Independent.* It is to the effect that wealthy parents should send their children to Sunday-school dressed in every-day clothes, and teachers should go plainly dressed. We may add, that fine clothes, rustling silks, flounces and furbelows are out of place in church or Sunday school. Extravagant dress in church is a vulgarism peculiar to Americans. Wise teachers, if they discover that their dress absorbs the attention of their pupils, very soon learn to leave their superfluous finery for full-dress occasions.—*Christian at Work.*

THE CHURCH needs business men as well as preachers—workers, indeed, rather more than talkers. The gospel has no controversy with the rich man whose conscience enlarges with his expanding purse. It censures only the covetous, the selfish—the man whose eye would spoil a neighbor's home to fill out some unrounded corner of his own possession; the man who starts up and half swears in his sleep at the possible unbottoming of iron safes; the man of wealth who seems hardly to possess anything but suspicion of his fellow-men; the man whose gains only serve as swallows of salt-water to his thirsty throat; the miser.—*Ex.*

Married.

CARR—DUTTON. In Vienna, Me., Feb. 2nd, by H. B. Sevey, Mr. E. P. CARR and Miss W. E. DUTTON, both of Mt. Vernon, Me.

BRITTAN—MILLER. In Westboro, Feb. 27th, by Rev. G. H. Child, Mr. J. W. BRITTAN, JR., and Miss MARIA L. MILLER, both of W.

BARNUM—YOUNG. In Manchester, N. H., March 1st, by Eld. C. H. Fletcher, Mr. GEORGE D. BARNUM, of Worcester, Mass., and Miss SOPHIA E. YOUNG, of Manchester.

Obituaries.

LANG. Died, in Meredith, N. H., Feb 16th, 1871, of consumption, Susan B., wife of Elder T. E. Lang, aged thirty-nine years.

We have to bid her farewell for a little season, until the morning comes which shall usher in the glad day, in which the dead shall live again. If it were not for the bright prospect ahead, of one day realizing the blessed promise of God, to bring the loved and dead ones forth from their graves to life and immortality, we never could endure it.

My companion was converted in 1863, and soon after embraced the doctrine of the coming of Christ, since which time she has lived a consistent christian. Words of consolation were spoken at the funeral by Bro. T. W. Piper.

T. E. LANG, JR.

HOWARD. Died, in Mt. Vernon, Lawrence Co., Mo., Feb. 15th, of lockjaw, Martin L. Howard, formerly of Danielsonville, Ct., aged twenty-two years.

Martin sought and found the Savior about nine years ago, and was baptized by Bro. Grant. After years of wandering in deserts wild, and in a vain search for pleasure in the ways of the world, he once more set his face Zionward, and at last died in the faith, and his mourning friends have the blest assurance that he sleeps in Jesus. He leaves a wife and child, and a large circle of relatives to lament his early death. He was in the army several years, part of the time on the western frontier. He finally settled in Missouri, where, far from the home and friends of his youth,

He sleeps "in Jesus, blessed sleep,
From which none ever wake to weep."

F. H. CHAMBERLAIN.

BATCHELDOR. Died, in New Market, N. H., Feb. 22nd, 1871, D. Jennie Batcheldor, aged twenty-three years and four months.

Her disease was putrid erysipelas, from which she suffered intensely for nearly eight weeks. She retained her reason till near the last, and had a good hope. For her death had no terrors, the grave no gloom. She leaves an afflicted father, two brothers, three sisters, and many friends to mourn her early departure from life.

M. A. DAVIS.

PREBLE. Died, in Richmond, Me., Feb. 14th, 1871, at the home of my brother, Elder N. Preble, my honored mother, in the eighty-fifth year of her age.

My mother had been a christian for more than fifty years. She rests in hope. I expect to meet her again at the resurrection of the just.

T. M. PREBLE.

BROWN. Died, at Wayne, Feb. 19th, Samuel S. Brown, in the fifty-sixth year of his age.

Bro. Brown made a profession of religion some four years since, under the labors of Eld. E. Burnham. He sleeps. He leaves a widow and son to mourn his loss. May the grace of God sustain them. The funeral discourse was preached by the writer.

H. B. SEVEY.

WOODRUFF. Died, at Avon, Feb. 8th, our father, Ozem Woodruff, aged eighty-two years.

We have laid him in his resting place, to wait for life till Jesus comes. Words of comfort spoken by B. Hitchcock, from Job 14: 14.

S. WOODRUFF.

BROWN. Died, in North Scituate, R. I., Feb. 12th, Mary Elizabeth, daughter of Samuel J. and Adeline Brown, aged one year, two months, and twenty days.

N. A. ANGELL.

OSMON. Died, in Tunbridge, Ct., Feb. 27th, 1871, in hope of a glorious resurrection, Mrs. Mary L. Osmon, wife of A. Osmon, aged sixty-two yrs.

A. MERRILL.

☞ India has proved one of the most hopeful of missionary fields. There are 260,000 Protestant Christians and 2,000 native preachers and catechists in that country. A hundred thousand boys and thirty thousand girls attend school where the Bible is specially taught. Twenty-five missionary societies converge their labors upon this point, and tracts, newspapers, magazines and Bibles are disseminated in vast quantities.—*Christian Union.*

Summary of News.

FOREIGN.

Cable News.

THE TREATY RATIFIED.

BORDEAUX, March 1. In the Assembly to-day the Committee of Consultation, which accompanied Thiers to Versailles, made a report, unanimously recommending the ratification by the Assembly of the preliminaries of peace agreed to and submitted by the President.

Bamberger, a deputy from the Department of Moselle, adjured the Assembly to reject any terms involving the cession of French territory, and strongly denounced Napoleon III. Violent agitation arose in the Chamber on an attempt by Conti, formerly a private secretary of the Emperor, to speak in justification of the Emperor.

The Assembly enthusiastically and unanimously voted by acclamation the resolution offered by Targe, decreeing the fall of the Empire and stigmatizing Napoleon as the author of the misfortunes of France.

The Assembly voted the ratification of the preliminary conditions of peace—546 to 107.

RUSSIA AND PRUSSIA CONGRATULATE EACH OTHER.

LONDON, March 1. Emperor William has written to the Czar Alexander a letter announcing the terms of peace, and concluding as follows:

"We have arrived at the end of a glorious and bloody war, which was precipitated by the frivolity of the French. Prussia remembers that you prevented the spread of the war. God bless you!"

The Czar replied that he shared the joy felt by his illustrious brother, and hoped for a durable peace. He had proved a devoted friend. The happiness and glory of Russia was now insured.

VERSAILLES, March 2. The Emperor's staff are quartered at the Palace of Elysees. General Kanecke commands the army of occupation.

A Prussian Military Commission has been established to receive complaints of the inhabitants who have deserted the occupied quarters of the city. The public buildings also have been deserted, and are closed. The Emperor declares he will not enter the city. The Crown Prince will, therefore, review the German army.

Favre to-day notified Bismarck of the vote of the National Assembly ratifying the preliminaries of peace. Bismarck at once replied that he was ready to exchange the formal ratifications, and that the Emperor had already signed the treaty.

The French indemnity is payable in three instalments, viz.: One milliard thalers in 1871, two milliards in 1872, and two milliards in 1873. Interest is only payable on the last instalment, from which the proportion of the debt appertaining to Alsace and Lorraine, estimated at one and a half millards of thalers, and the cost of railways in Eastern France, is to be deducted.

PARIS, March 1. The Germans occupy all the quarters assigned to them, and perfect tranquility prevails.

LONDON, March 3. The German troops have all left Paris.

The Mobiles and National Guards at Havre have been disbanded and the trenches around the town are being filled up.

LONDON, March 6. Negotiations for a definitive treaty of peace will commence shortly at Brussels. Favre will be the French plenipotentiary. It is probable that Von Arnim, acting on the part of Germany, and Baron Bunde, as representative of France, have already settled the main points, but the details will occupy several months.

INTRIGUES FOR THE RESTORATION OF NAPOLEON.

The reports that intrigues are actively prosecuted for the restoration of Bonaparte continue. The friends of Napoleon say that he patiently and confidently awaits the popular decision, and abstains from all efforts to influence it.

From the preparations making at Chiselhurst it is believed that Napoleon will rejoin the Empress there and remain some time in England.

PARIS, March 5. The Germans are evacuating the prescribed districts of France, in excellent order. Fort Valerien will be evacuated on the 7th. The generals of the French and German armies are arranging for the retirement of the Prussians before the advance of the French troops, so that collision between the two may be avoided. Other accounts state that parts of Paris are disaffected, and that the revolutionary element have entrenched themselves at Montmartre where they have a battery of twenty-seven guns, and that all the approaches are guarded. It has been decided to remove the general depot of ammunition from Paris, and locate it at some point better situated for public defence. The aspect of Paris is somewhat threatening. Last night the national guard made a serious demonstration against the authorities. They threatened the prison of St Pelagie, but the troops of the line remained firm and the national guard fell back.

DOMESTIC.

Religious Intelligence.

—— The Episcopal Bishop of Florida has ordained Mr. J. Robert Love, the first colored man ever episcopally ordained in the South. Mr. Love was complimented for his sound scholarship and manly sense, and is coming to New York, by invitation of Dr. Haight, to obtain funds for building a church and school in Florida.——There is a wonderful revival among the thirteen convicts in the Pittsburg, Pa., penitentiary.——During the gale, Feb. 17, the spire of the Oakland Church, Chicago, was blown down, and a few minutes later the roof fell in.——The Methodist church in Westfield employs a young woman in missionary work.——At Clyde, N. Y., a great revival of religion is taking place, chiefly in the Methodist church, where "over two hundred have been forward for prayers, and all who faithfully and earnestly sought have found." Workshops have been deserted to attend the meetings, which have been continued daily for some weeks.——The fruit of a revival in Guilford, Minn., is about forty conversions, including all but one of the Sabbath school scholars over ten years of age.——A revival of great interest is in progress in the village of New Alstead, N. H., where, out of a population of 300, there have already been about thirty conversions.——Dr. Osgood made his first public appearance in his new relations with the Episcopal Church at a large meeting in Brooklyn, where Bishop Littlejohn presided. The sermon was very literary—delivered without notes.——Rev. Phoebe A. Hanaford is at present doing a very successful work in reforming the fallen women of New Haven, Connecticut.——The *Tablet* looks hopefully forward to the day when Roman Catholicism shall be supreme in this country. Should such an event ever occur, it tells us that the clergy would at once be removed wholly out of the pale of the civil law, and be answerable for every offense whatsoever only to an ecclesiastical court!——The *Baptist Magazine* says it would not be surprised if the present generation should see Dr. Norman Macleod, or Mr. Newman Hall, or Mr. Spurgeon, in the pulpit of St. Paul's and Westminster Abbey.——"Why don't you give us a little Greek and Latin occasionally?" asked a country deacon of a new minister. "Why, do you understand those languages?" was asked. "No, but we pay for the best and we ought to have it."—Archbishop Purcell, of Cincinnati, having accepted the Dogma of infallibility and made his peace with Rome, has received an autograph letter from Pius IX, couched in admirable ecclesiastical Latin and closing with the Apostolic benediction.——The *Central Baptist*, of St. Louis, a journal of genuine liberal tendencies, has been proscribed by the Antioch (Mo.) Baptist convention as not an exponent of the principles of the denomination. The crime of the St Louis paper appears to have been the insertion of certain letters in which Christian Union and greater freedom of the Communion table were the subject of favorable comment.——The First African Baptist Church of Richmond, Va., has now thirty deacons, and more than four thousand members.——Thirty-nine millions of tracts were circulated by the Tract Society of the Methodist Episcopal Church last year.——The Presbyterian confession of faith and shorter catechism are being translated into the Siamese language.

In Brief.

—— Marshal Bazaine's wife is a rich and beautiful Mexican woman, whom he married during Maximilian's time. She has just borne him a son at Cassel. The child was literally baptized on French soil, as the Marshal had enough earth brought expressly from France to cover the floor of the room in which the baptism took place.——In view of the republicanism of Paris it has long been said that "France is a monarchy with a republic for its capital."——New York has inaugurated a most righteous war against lottery dealers.——A Prussian is rarely met who is not able to read and write.——The *Tribune* approves the course of the Prussians in marching through Paris, affirming that the city was theirs by right of conquest and by treaty.——It is stated that on January 10th a pigeon arrived at Paris with dispatches which, when printed, filled four columns of the newspapers, together with fifteen thousand dispatches for private individuals. This extraordinary compression of mail matter was due to microscopic photography.——A lady reporter goes to church and writes the "Style in the Sanctuary" for one of the Chicago papers.——Brigham Young's fortune is estimated to be not far from $8,000,000 or $9,000,000, and to be rapidly increasing. He is evidently desirous of leaving, when he dies, $9000 or $8000 apiece to his numerous widows.——Of 90,000,000 railway travelers in France last year, only two passengers and four railway servants were killed, and 112 passengers and 61 servants injured.——The New York *Herald* has paid out, since the European war began, $150,000 for cable news alone; a fact unparalleled in the history of newspapers.

DR. HILL AND THE GREEK PRIESTS.—The Churchmen of this country are greatly interested in the work of Dr. Hill at Athens. A half a century of labor has produced, apparently, but little fruit. Communications have been received in this city from Dr. Hill of an exceedingly interesting character. He announces an extraordinary revival of religion within the Greek Church itself. Extraordinary meetings are held and largely attended, presided over by the Priests of the Church. The Bible is read and expounded by the Ecclesiastics, and the entire population seem alive to the subject of personal religion. In spirit and temper the meetings resemble those held in Berea in the Apostle's time, when the people "heard the word with all the readiness of mind, and searched the Scriptures daily, whether those things were so." Considering the former apathy of the priesthood, not to say their opposition, to the Evangelical faith, the movement is a very extraordinary as well as a hopeful one.—*Cor. Boston Journal.*

☞ FATHER HYACINTHE, in a letter to the *Independent*, appeals to the Bishops of Christendom for a Catholic reformation. The decrees of the Vatican Council must be annulled. The pretensions of infallibility and temporal sovereignty must be overthrown, priestly celibacy abolished, the Bible put into everybody's hand. Until this reformation is effected he pays no allegiance to Rome, and exercises no ministry. Meanwhile he sees in the present condition of the Church a new embarrassment and peril for France. In the reconstruction which is to follow the war, religious problems must bear an important part. France cannot do without religion as it is interpreted at Rome. What shall she do?

Notices.

Annual Meeting.

The annual meeting of the Mass. Advent Conference, will hold their annual session the first week in April (so as to have the advantage of Fast day) for the choice of officers for the coming year. We desire a large gathering of preachers and delegates, with the brethren. The times demand it. Let all make preparation to attend. Call hereafter.

L. BOUTELL.

R. I. and East. Ct.

The R. I. and East. Ct. Conference will hold its next quarterly session with the church at North Scituate, R. I., commencing Wednesday, April 5th, at two o'clock P. M. We hope that all who can, especially our preachers, will attend this meeting, and labor for the advancement of the cause of truth.

C. H. SWEET, *Secretary.*

W. C. Association.

The second quarterly meeting of the "Woman's Christian Association" will be held in Providence, R. I., by invitation of the church worshiping in Lester Hall, to commence March 8th, and continue over the Sabbath. An invitation is extended to all, both saint and sinner, to come up to this feast. The presence of brethren and sisters, both preachers and lay members, from churches in the surrounding vicinity, is solicited, and provision will be made for the entertainment of all who come. Order of the meeting as follows:

Business session in the morning, preaching every afternoon and evening, with prayer and conference meetings preceding. We expect the blessing of God; to this end let fervent prayer be offered.

Directions to strangers coming in on the cars will appear in due time. By authority of the Association,

E. S. JENNINGS, *Pres.*

Reduction of Fare.

Delegates attending the Woman's Christian Association, in Providence, R. I., commencing March 8th, paying full fare to the meeting, will be supplied with *free return tickets.*

M. R. PRETTYPLACE.

Notice.

Those coming to the quarterly meeting of the Woman's Christian Association, will please take the Cranston horse-car, and stop at Lester Hall.

For the Brn., N. PHILLIPS.

Conference.

A conference of three days is desired to be held in Palmyra, Me., Marsh's school-house, about four miles from Corinna Mills, to commence Mar. 9th, at 7 P. M., and continue over Lord's day. We invite all who love our Lord Jesus Christ, and want to see souls converted and wanderers reclaimed, to come and help in the blessed work; and to those who preach the gospel, who feel like coming to help, we heartily say, Come in the name of the Lord. In behalf of the brethren,

I. DAMMAN.

Notice.

As I have considerable money to make out on my Hymn Book between this and April 1st, I hope that those owing me will remember my necessities, and send to me, if possible, between March 1st and 20th, at South Exeter, Me. If at any other time, address me at Machiasport, Me., my home.

If any brethren have sent me letters in the last six or eight weeks containing money, which I have not acknowledged, or calling for books or Admonitions, which they have not received, I wish they would inform me directly, stating all the facts, as I fear that some letters may be lost in this time.

I. K. LOMBARD.

Notice.

As Bro. C. W. Rathburn, of Washington Village, R. I., formerly of the Methodist E. church has received the light of the gospel of Christ's soon coming kingdom, and kindred truths, and feels called of God to preach the gospel, I cheerfully commend him to all the churches of God.

JOHN G. HOOK.

Notice.

The church of God, formerly worshiping in the Quincy Hall, 127 Lacock Street, Alleghany City, Pa., having hired the Duquesne Hall, corner of Third and Market Streets, Pittsburgh, Pa., will commence meetings in the same, Sunday, March 26th, and services will be held (Lord willing) every Sunday, at 10½ A. M., 3 and 7 P. M., and on Thursday evening for prayer and conference. The writer has engaged to preach the word for them every other Sunday. Bro. Jonas Wendell is requested by the church to be with us at the opening of the new hall.

JOHN T. ONGLEY.

☞ BRN. going to Gloucester, Mass., to preach, will call on G. H. Smith, Washington St., near old Cemetery.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Charlton, Mass.	*E. H. Allen, Oxford, Mass.*
Haverhill, Mass.	*T. F. Pinkham or J. P. Yeats.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eyles, Box 1078.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, N. H.	*Wm. Clark.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. P. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*G. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick (Great Works) Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Vernon, Vt.	*J. O. Allen.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Henson.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Raoul O. White, New Hartford, Ct.*
West Meriden, Ct.	*S. D. Bingham.*
New Britain, Ct.	*Chs. M. Bert.*
Wrightville, Ct.	*D. A. Grant, Terrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Reed.*
South Butler, N. Y.	*R. G. Brown.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y.	*Geo. B. Keith, J. B. White, or Christopher Lanton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*Frank R. Davis, 1715 Markham St., or I. N. Wilfong, 135 No. 22nd St.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

T. M. Preble....................Sabbath, March 12th
J. H. F. Varney....................Sunday, March 19th
H. Pratt....................Sunday, March 26th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Theodore N. Sherman ....Sunday, March 12th
Nathan Whiting....Wednesday evening, March 15th
(Meeting every evening. Seats free.)

MERCANTILE HALL, 32 SUMMER STREET, BOSTON.

Meetings at 10½ A. M., and 3 and 7 P. M.
Social meeting at 2 P. M.

H. L. Hastings....................Sunday, March 12th and following Sundays.

EAST BOSTON, MASS.

(*Second Advent Hall, 154 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

CHELSEA, MASS.

Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(*Up two flight of stairs.*)

Wm. Thurman....................Sunday, March 12th
T. M. Preble....................Sabbath, March 19th
J. Couch....................Sunday, March 26th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

S. S. Brewer....................Sunday, March 12th

Providence, R. I....................Sunday, March 19th
J. COUCH.

North Searsport, Me. (Conference)...Friday evening, March 10th, and continue six days.
JOHN G. HOOK.

Cambridgeport, Mass....................Sunday, March 12th
Rye, N. H....................Sunday, March 26th
C. GOODRICH.

South Boston (Mattapan Hall, 361 Broadway, near E. Street) Sunday, March 12th. S. C. HANCOCK.

Salem, Mass....................Sunday, March 19th
JOSEPH W. WHITE.

Stowe, Mass....................Sunday, March 19th
B. FINNEY.

Needham, Mass. (Hurde's Corner)..Sun., March 12th
J. W. HORN.

Plymouth, Mass....................Sunday, March 12th
Holden, Mass....................Sunday, April 2d
J. S. WHITE.

Fitchburg, Mass....................Sabbath, March 12th
C. W. SARGENT.

Philadelphia, Pa.......Sundays, March 12th and 19th
Lynn, Mass....................Sunday, March 26th
M. BATCHELOR.

Lynn, Mass..............Sundays, March 12th and 19th
Biddeford, Me....................Sunday, March 26th
J. T. JORDAN.

Montgomery, Mass....................Sunday, March 12th
B. HITCHCOCK.

Pittsfield, N. H. (at the Bethel)..Sunday, March 12th
Northwood Narrows, N. H.......Sunday, March 19th
Northville (in Newport) at conference, from April 5th to the 9th. J. H. CLARK.

West Canaan, N. H. (at the new school-house) Sabbath, March 12th. D. EASTMAN.

Northville, Newport, N. H ......Sabbath, March 10th
Fisherville, N. H....................Sabbath, March 26th
FRANK NELSON.
D. W. DAVIS.

Bradford, N. H. (Bush meeting-house) Sun., March 12th
Barnstead, N. H. (Clark's Corner)...Sun., March 19th
Allenstown (where Bro. David Haynes may appoint) Sunday, March 26th. A. S. WILLIAMS.

Hampton, N. H....................Sunday, March 19th
J. G. SMITH.

Lyndeboro, N. H. (school-house near Page Spalding's) Sunday, March 12th. JOHN H. DADMUN.

Melvin Village, N. H....................Sunday, March 26th
T. W. PIPER.

Alton Corner, N. H....................Sunday, March 12th
Strafford, N. H. (Roberts' school-house) Sun., Mar. 19th
☞ NO NAME.

East Rochester, N. H.....Sundays, March 12th, 19th, and 26th.
South Berwick, Me. (Great Works)..Sun., April 2nd
J. PINKHAM.

Barnstead, N. H. (Tuttle school-house) Sun., March 12th
J. H. F. VARNEY.

Claremont, N. H.......Saturday evening, March 11th and over the following Sunday.
H. F. CARPENTER.

Rutland, Vt....Sundays, March 12th, 19th, and 26th
L. BOUTELL.

Providence, R. I....................Sabbath, March 26th
T. M. PREBLE.

Great Falls, N. H....Wednesday evening, March 8th
Dover, N. H..............Thursday evening, March 9th
Exeter, N. H..............Friday evening, March 10th
Dover, N. H....................Sunday, March 12th
Hampton, N. H..........Monday evening, March 13th
Lynn, Mass..............Tuesday evening, March 14th
Seitico, Ct....................Sabbath, March 19th
Webster, Mass....................Sunday, March 26th
April not engaged. H. MUNROE.

Gloucester, Mass.........Friday evening, March 10th and over Sunday, the 12th.
Portsmouth, N. H.....evenings, March 13th and 14th
Elliot, Me..............evenings, March 15th and 16th
Kennebunk Depot, Me..............evening, March 17th
GEO. A. STREETER.

Meriden, Ct....................Sunday, March 12th
New Britain, Conn....................Sunday, March 19th
Meriden, Conn....................Sunday, March 26th
GEO. W. BROWN.

Hampton, N. H....................Sunday, March 12th
Haverhill, Mass....................Sunday, March 19th
Great Falls, N. H....................Sunday, March 26th
J. BICKFORD.

Wolcottville, Conn. (Town Hall)..Sunday, March 12th
Meriden, Conn....................Sunday, April 9th
WM. N. PILE.

Great Falls, N. H....................Sunday, March 12th
South Berwick, Me. (Great Works)..Sundays, March 19th and 26th. GEO. W. BROWN, *So. Elliot.*

Providence, R. I....................Sabbath, March 12th
MRS. L. M. STODDARD.

Vienna, Me., or vicinity (as Bro H. B. Sevey may arrange) Sabbath, March 12th.
Richmond, Me. (Reed meeting-house) Sab., March 19th
Hollis Centre, Me. .....evenings, March 28th and 29th
Kennebunkport, Me.....Sabbaths, April 16th and 23d
Lewiston, Me (Baptism)..........Sabbath, April 30th
C. H. SWEET.

Southington, Ct....................Sunday, March 12th
SETH WOODRUFF.

Seabrook, N. H....................Sunday, April 2nd
B. FINNEY.

Great Falls, N. H....................Sabbath, March 12th
N. C. TWOMBLY.

Seabrook, N. H....................Sundays, March 12th
WM. W. SUTHERLAND.

Bear River, N. S....................Sunday, March 19th
J. M. TOZIER.

Rye, N. H....................Sunday, March 12th
Seabrook, N. H....................Sunday, March 19th
Hampton, N. H....................Sunday, March 26th
H. M. BRYANT.

Piermont, N. H. (Clay meeting-house) Sab., March 12th
A. H. CLARK.

Warehousepoint, Ct....................Sunday, March 12th
G. L. WHITE.

Bath, Me....................Sundays, March 5th and 19th
C. H. LEVERTON.

Seabrook, N. H.......evenings, March 15th and 16th
Kittery (Spruce Creek)..evenings, March 22d and 23d
Great Works, N. H....................evening, March 24th
Rochester, N. H....................Sunday, March 26th
E. S. MOULTON.

Friendship, Me.........Saturday evening, March 11th
Cushing, Me....................Sunday, March 12th
I wish to say to the church at Cushing, that on account of the conference at the Reed meeting-house, I shall not be able to be there the first Sunday.
Bath, Me....................Sunday, April 30th
W. H. MITCHELL.

East Concord, N. H. (Gale school-house) Sunday, March 12th. CHAS. R. PARSONS.

Fisherville, N. H. (Sander's Hall) Sab., March 12th
SIMEON ROBY.

Dorchester (Town House)........Sunday, March 12th through the week, and over Sunday, the 19th.
WM. H. SHAW.
JOHN H. EVANS.

Quarterly meeting of W. C. Association at Providence, R. I., March 8th to 11th.
New Haven, Ct....................Sunday, March 12th
Waterbury, Ct....................Sunday, March 19th
MRS. M. L. DURANT.

Porter, Me....................Sabbath, March 12th and on the second Sabbath of each month.
Conference at one o'clock P. M., the second Saturday of each month. MARK STEVENS.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

Albany, N. Y....................Sunday, March 12th
Springwater, N. Y....................Sunday, March 19th
Dansville, N. Y....................Sunday, March 26th
A. A. PHELPS.

New Preston, Ct....................Sunday, March 19th
J. L. WOOD.

Guilford, Conn....................Sabbath, March 12th
Salem, N. Y. (where Bro. Bailey may appoint), Sabbath, March 19th. G. L. TEEPLE.

Southington, Ct....................Sunday, April 9th
Huntington, Mass....................Sunday, April 16th
Vernon, Vt....................Sunday, April 23d
E. OWEN.

Hazardville, Ct....................evening, March 11th
Seitico, Ct....................Sunday, March 12th
Bristol, Ct....................Sunday, March 19th
Chicopee Falls, Mass....................Sunday, March 26th
Exeter, N. H....................Sunday, April 1st
A. M. HIGGINS.

Exeter, N. H....................Sunday, March 12th
J. A. CLEAVELAND.

Central Falls, R. I........Friday evening, March 17th
West Greenwich (at Dea. Matteson's) eve., March 18th
G. W. HATHEWAY.

Alleghany City, Pa., the last and first Sundays in each month until April 1st.
Rouseville, Pa., the third Sunday in March.
JOHN T. ONGLEY.

Seabrook, N. H....................Sunday, March 26th
WM. C. STEWART.

Lanesville, Ct., Thursday and Friday evenings, March 9th and 10th.
New Milford, Ct....................Sunday, March 12th and through the week.
Roxbury, Ct., (as the brethren arrange) one week, commencing Sunday, March 19th, to accommodate those coming from Woodbury and Washington.
Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
H. K. FLAGG.

Dinsmore Hill, Vt....................Sunday, March 12th
GEO. A. COLE.

West Abington, Ct....................Sunday, March 12th
W. S. CAMPBELL.

Lewiston, Me....................Sunday, March 19th
J. WHITMAN.

Woodstock Valley, Ct....................Sunday, March 12th
A. MORSE.

Clinton, Mass....................Sunday, March 12th
Charlton, Mass....................Sunday, March 19th
Some one meet me at the Oxford depot, forenoon train from Worcester, March 17th.
Brimfield, Mass....................Sunday, March 26th
E. COTTON.

Orneville, Me. (Hoxie school-house) Friday, March 10th, and over the following Sunday.
THOMAS SMITH.

Starks, Me....................Sunday, March 12th
E. M. HAGGETT.

South Livermore, Me.......evenings, March 10th and 11th, and over the following Lord's day.
JESSE GAY.

North Abington, Mass....................Sunday, March 12th
Wakefield, Mass....................Sunday, March 19th
T. T. FARRELL.

Newport, Vt. (Wilcox neighborhood) evenings, March 9th, 10th, 11th, and Sunday, the 12th.
MARY E. OTIS.

Webster, Mass....................Sabbath, March 19th
Woodstock Valley, Ct....................Sabbath, March 26th
P. S. BUTLER.

Sidney (school-house, Dist. No. 1) Sunday, March 12th
Windsor, Me. (Preble school-house) Sun., March 19th
THOMAS RIMES.

Buckfield (Federal Corner)........Sabbath, March 12th
Hartford, Me. (Stetson school-house)........Tuesday evening, March 14th.
South Livermore, Me. (where Bro. C. Dunning may appoint) evening, March 18th, and over Sunday.
O. W. KIMBALL.

Meredith, N. H. (Dolloff school-house), Sun., March 12th
N. GLIDDEN.

Lawrence, Mass........evenings, March 9th and 10th
Manchester, N. H....................Sunday, March 12th
Concord, N. H. (Centre Street Church) evenings, March 14th and 15th.
Portsmouth, N. H.....evenings, March 16th and 17th
Dover, N. H....................Sunday, March 19th
Savoy, Mass. (New Chapel).......Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass. Z. D. BAIRD.

Waterbury, Ct....................Sunday, March 12th
☞ NO NAME.

North Easton, Mass. (Ripley Hall)......every Sunday
GEO. WATON.

LAWRENCE, MASS.

A. Ross..............Sundays, March 12th and 19th
J. Couch....................Sunday, April 2nd
C. Goodrich....................Sunday, April 9th
M. Batchelor....................Sunday, April 16th

HAVERHILL, MASS.

A. P. Moore....................Sunday, March 12th
J. G. Smith (baptism)....................Sunday, March 26th

SPRINGFIELD, MASS.

S. S. Brewer....................Sunday, March 19th
Wm. N. Pile......Sundays, March 26th and April 2d

WORCESTER, MASS.

J. Couch....................Sunday, March 12th
Wm. N. Pile....................Sunday, March 19th
H. F. Carpenter...Sundays, March 26th and April 2d
S. S. Brewer....................Sunday, May 7th
A. Simpson....................Sunday, May 14th
W. H. Mitchell..........Sundays, May 21st and 28th

LOWELL, MASS.

C. Cunningham....................Sunday, March 12th
W. H. Mitchell........Sundays, March 19th and 26th

CONCORD, N. H. (Centre Street.)

C. H. Fletcher....................Sabbath, March 12th
J. A. Cleveland....................Sabbath, March 19th
and Thursday, Friday, and Saturday evenings, if the brethren wish me to do so.
C. S. Shattuck....................Sabbath, April 2d
T. W. Piper....................Sabbath, April 9th

CONCORD, N. H., (at the Bethel.)

Wm. Stuart....................Sunday, March 12th
E. Owen....................Sunday, March 19th
C. S. Shattuck....................Sunday, April 9th

MANCHESTER, N. H.

T. W. Piper....................Sunday, March 12th
F. H. Carpenter....................Sunday, March 19th
C. H. Fletcher.....Sundays, March 26th and April 2d

PORTSMOUTH, N. H.

E. S. Moulton.........Sundays, March 12th and 19th
E. Owen.........Sundays, March 26th and April 2nd
J. S. White....................Sunday, April 9th

LONDON RIDGE, N. H.

Wm. C. Stewart....................Sunday, March 12th
T. W. Piper....................Sunday, March 19th
O. W. Kimball....................Sunday, March 26th

VERNON, VT.

O. D. Woodruff....................Sunday, March 12th

BRISTOL, CT.

Seth Woodruff....................Sunday, March 19th
B. Hitchcock....................Sunday, April 2nd
W. N. Pile....................Sunday, April 16th
Dr. A. M. Higgins....................Sunday, April 30th

COLLINSVILLE, CT.

A. Elliott....................Sabbath, March 12th
S. Woodruff (communion).......Sabbath, March 26th
B. Hitchcock....................Sabbath, April 9th

NEW BRITAIN, CT.

A. M. Higgins....................Sunday, March 12th

PUTNAM, CT.

P. S. Butler....................Sunday, March 12th
Mrs. L. M. Stoddard....................Sunday, March 19th

WATERBURY, CT.

Wm. J. Ripley....................Sunday, March 12th
B. Hitchcock....................Sunday, March 19th
A. Elliott....................Sunday, March 26th

PORTLAND, ME. (Union Hall.)

Henry Pratt...........Sundays, March 12th and 19th
C. H. Sweet....................Sunday, March 26th
S. S. Brewer..............Sundays, April 2d and 9th

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 353½ Congress St.

B. S. Emery....................Sunday, March 12th
Peter Libby....................Sunday, March 19th
Caleb Richardson....................Sunday, March 26th
B. S. Emery....................Sunday, April 2nd

VIENNA, ME. (Brick Chapel).

—— Jackson....................Sunday, March 12th
W. H. Doughty....................Sunday, March 19th

SOUTH ELLIOT, ME.

E. Owen....................Sunday, March 12th

BIDDEFORD, ME.

Geo. A. Streeter.......Sundays, March 19th and 26th
C. H. Sweet..............Sundays, April 2d and 9th
B. S. Emery....................Sunday, April 16th

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
B. K. DYER.
D. F. SCAMMAN.
R. R. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 406 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. B. SMITH, Principal.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ WM. M. BENNETT—It dates back to A. D. 98. It can be had of Harper & Bros., New York. Do not know the price of the last addition.

☞ E. OWEN—Probably next week.

☞ SARAH CONDELL—Received.

☞ H. F. SHEPARD—Received.

Letters Received.

W F Collier, D Clow, C W Bixby, H B Sevey, T Flint, P S W Deyo, J M Tozier, G E Lee, H J Munson, D N Chadsey, H Munger, J T Ongley, C H Sweet, E Cotton, N L Willard, G A Chappell, N A Angell, H M Rose, E Evans, E L Stoughton, F H Chamberlain, T J Whitecar, Geo Thomson, L C Morgan, S Reed, H Knowlton, A A Phelps, J Roberts, T Glidden, T M Preble, W Kellaway, A Merrill.

Cash Receipts for Books and Tracts.

J Earle 75c, F Petton $2.50, B P Stevens $1.75, Mrs M Coons 50c, W C Nettleton $1.50, J Earle 75c, N S Ainsworth 35c, S Tenney $1.00, E C Andrus 25c, M Grover $1.50, C Green 25c, S Roby $4.00, W C Brock 25c, W T Doremus 50c, J L Roberts $1.15, A A Haven $2.30, S R Breed $2.00, J A Packard $10.25, W H Fay 35c, R C Carr 35c, N Wheeler 25c, T F Pinkham $5.00, P G Bowman $5.00, E Clark 90c, G Thompson 90c, S M Haynes $1.00, J F Huber $2.51, N Welner 50c, D W Spear Jr. $2.50, E D White 25c, S J Rockwood 50c, J R Potter $1.50, B F Thorp 50c, M Quimby $1.50, C. Hosmer 40c, H. Harris $10.00, S. Mitchell $2.50, H. H. Dickinson $1.75, W E Brown $3.25, J Burch $2.63, M A Houston $1.50, F Webb $1.50, P S Butler $2.03, A A Stiles $1.40, A C Taylor $2.37, R Harrison $10.00, C Bennett 75c, N Brown 50, D F Buxton 50c, O T Wyeth $1.30, S Gilbert $1.00, J Maxim 50c, J W Roberts $6.00, A A Hoyt 60c.

Books and Tracts Sent.

By Mail.—J Hemenway (2), W H Payton, M Gunther, C Buswell, A Mallory, J W Sawyer, W McLellan, Mrs G W Cadwell, S. Mason (2), M D Stone (2), A Vandusen, A. D. Smith, J B Baxter, J E Pearce, J T Jordan, E A Fullerton, E Urch, J S Schomaker, A E Garrett, P C Child, J. M. Steele (2), N S Ainsworth, J Earle, Mrs E Coons (2), W C Nettleton, J I Setler, E. C. Andrus, S Tenney, N H Brown, H H Wells, F Petton, J Tryon, C Green (2), C W Bixby, D K Zumvalt, T Lindsey, E Grover, E. H. Morrell, J Maxim, J T Doremus, W S Brock, S R Breed, A A Havens, N. Wheeler, J A Peterson, R C Carr, E D White (2), W H Fay, J M Wyman, J Earle, S T Felton, J D Merriam, G Hampson, E Clark, P G Brown, N Werner, D W Spear Jr (2), A B McMurphy, P S W Deyo, J F Huber, A Veeder, S J Rockwood, S A Kidder, L Green, B F Thorp, P H Bartlett, F Webb, J Clark, L L Twitchell.

By Express.—Dr. N Field, Judson & Flagg, M. R. Miles, J Leslie, S Roby, T F Pinkham.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AG'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. DEATH AND THE DEAD, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

Just the thing to scatter everywhere.

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For the World's Crisis.

CHRIST UPON THE CROSS.

Beneath the starlight of an orient sky,
In the fair land of olive and of vine,
He knelt, fore-doomed, upon the cross to die,
To cleanse a sinning world in blood divine.

Upon his ear fell earth's despairing cry,
Of conscious guilt and conscious misery;
While scene-like passed before his humane eye
The world as 't was, and is, and still shall be.

Stretched on the cross the Savior's blessed form,
And pierced with nails the tender feet and hands;
While on his brow the desecrating thorn
Left, in deep wounds, the scoffer's crimson brands.

"Father, forgive them!" Meek and lowly one,
How oft thy bleeding wounds our sins attest!
O, basely crucified! blest "only Son!"
The crimson sweat-stain shadows still thy breast.

Stretched on the cross! the heart of nature quaked,
With mighty throes the temple's vail was riven;
And quiet sleepers from their graves were waked,
To marvel at the darkened earth and heaven.

The sun with shrouded glory hid his face;
O, dread Golgotha! light could not shine for thee;
Thou seem'st, indeed, a deadly dying-place,
For one like Him who suffered on the tree!

Mystery of mysteries! and yet how sweet
Is the sad story of a Savior's love;
Oh, how majestic was that spirit meek,
Which thus a love so limitless could prove.

O dear, dear Christ! to see thy lifeless form
Suspended, yet half-drooping, toward the earth;
While crimson drops, forced by the deadly thorn,
Traced on the anguished brow its kingly birth.

Look on this scene, O unbelieving one!
And ere the wrath of heaven be on thee hurled,
Believe, believe God's "own begotten Son,"
Suffered and died, to save a sinful world.

Valley of Tears, N. Y. G. H. CHAPPELL.

For the World's Crisis.

THE END.

The first discourse I ever heard on the destruction of the wicked, was in the large tent, in the city of Cincinnati, by Bro. Charles Fitch, in 1843. He stated that at the coming of Christ, the wicked would be "punished with everlasting destruction," and remain as ashes under the feet of the righteous for one thousand years, and *then* be resurrected. I took occasion to inquire of this devoted man of God whether I understood him correctly; that *destruction* in the sense he stated meant extinction, or extirpation. He answered in the affirmative. I was searching for light, for truth. My inquiry was, how, after final extirpation, they could possibly be susceptible of a resurrection. He, then, in his calm, benign manner, stated that he would investigate the matter. He did so, and, on board of the steamer, on our way to Pittsburg, he came to me and stated, that the judgment of God upon the wicked at Christ's second appearing was *final*. This originated an investigation in my mind with regard to the work that is to be accomplished at the second appearing of our Lord. Whether it is to be final—one burning day or two; or whether there are to be one thousand years between the resurrection of the two classes.

I must say that having been a firm believer in the above period, between the resurrections, I clung with great tenacity to what had been to me as a settled fact, and defended as such with all the ability I was capable of bringing to bear in that direction.

There were, however, some plain declarations that I had passed over previous to that time; not intentionally, but now, I perceived, they were insuperable obstacles to my favorite theory. Permit me to state some of them. I found in Dan. 1: 2, that both classes were awakened at the same time from the dust of the earth. This is harmonious with John 28: 29—"THE HOUR is coming *in the which* ALL that are in the graves shall hear his voice and come forth." Both classes are included, and Christ corroborates the testimony of the prophet.

The testimony of the apostle (Acts 17: 37) "He hath appointed *a day* in the which he will judge *the world*." This deeply interested me; for I did, and do now, understand the expression—"The world," in the same sense as in John 3: 16—"so loved the world." It certainly is expressive of all the universal brotherhood of mankind; and just as certain in the one case as in the other.

To this day all are destined for their rewards. "To reserve the unjust unto the day of judgment to be punished," is an inspired declaration. This day of judgment is at Christ's appearing. "Who shall judge the *quick* [living] and the *dead* at his *appearing*, and his kingdom." This expression—"The quick and the dead," I accept in precisely the same sense as in the phrase—"all that are in the graves," and as that in Dan. 12, all are included.

The language of the Revelation (chap 10: 18) seems expressive of the same fact. "Thy *wrath is come* and the *time of the dead* that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear his name, small and great; and shouldest destroy them which destroy [or corrupt] the earth." Thus we see that God's wrath comes upon the wicked at "the *time of the dead*," and the time of the dead is at the sounding of the seventh trumpet, which occurs next in the symbolic arrangement. His wrath terminates in their destruction.

Concerning this appointed day, Peter declares that "the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. 2 Peter 3. I once thought that, probably, this day might be in extent a thousand years, from the expression in verse 8. But the plain, positive language of our Lord, as recorded by Luke 17: 29, precludes the possibility of any such idea in the mind of the apostle. Please notice. "But *the same day* that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them *all*. *Even thus shall it be in the day* when the Son of man is revealed." Doubtless the mercy of God will interpose in the extirpation of those unfortunate creatures. It now appears to my mind that the words of Zephaniah 1: 18, are explicit upon this point. After the prophet describes the terror of that day, he then declares the Lord "shall make even a speedy riddance of all that dwell in the land," and doubtless such is the purpose of uncreated love and mercy.

The prophet Malachi declares that in the day that shall burn "as an oven," "*all* the proud, yea, and *all* that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall *leave them neither root nor branch*." In reading and re-reading this fearful malediction, I was forced to the conclusion, that "all the proud," and "all that do wickedly," are expressive of *all*; and so I now believe. And their being burned up, and left neither *root* nor *branch*, is, to my mind, conclusive that the day that cometh will witness the execution of the prophet's inspired declaration, and not a root or branch be left to germinate. In the language of the Psalmist,—"The transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 37: 38. In the language of Prof. Murdock's translation of the Syriac (Matt. 3: 12)—"He will *make clean* his threshing-floor. The wheat he will gather into his storehouse; and the chaff he will burn with fire not extinguished" (*margin*—"fire suffered to burn on and consume what is in it.") Truly, when *all* the proud and *all* the wicked are consumed, left neither root nor branch, the threshing-floor—the earth—will be clean; nor will Satan, Gog or Magog ever defile it.

EVERY MAN REWARDED AT CHRIST'S SECOND COMING.

"The Son of man shall come in the glory of his Father with his angels; and *then* he shall reward *every man* according to his works" Matt. 16: 27. We read (Heb. 2: 9) that Jesus tasted death "for *every man*." I consider the one phrase as universal as the other. The entire human family is included; and thus the reward will be universal. I can draw no other conclusion. The same plain fact is set forth in the parable of the tares and the wheat. "The harvest is the end of the world," and, without doubt, it will be the end of all the proud, all the wicked, all the tares. At the smiting of the great symbolic image it is declared—"*Then* was the iron, the clay, the brass, the silver, and the gold, *broken to pieces together*, and became like the chaff of the summer threshing-floor; and the wind carried them away, that *no place* was found for them." It does seem to me that universal extirpation cannot be made plainer than these words of the prophet express.

With all the above conclusive testimony I have arrived at this conclusion: It is safe, entirely so, to believe the *plain* teaching of God's word in preference to any interpretation of the allegorical, especially of the 20th of Revelation. For me to believe that one thousand years shall intervene between the resurrection of the two classes is to disbelieve what is plainly taught in so many instances, as above cited. Whatever is designed to be revealed in Rev. 20, it is not intended to ignore the simple truths as above expressed.

Permit me to state, that the Revelator, after the thousand years had transpired, declared:—"And I saw the dead small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and *the dead* were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged *every man according to their works*."

I will now invite you to notice this judgment scene, *after* the thousand years have been fulfilled, in connection with these plain declarations such as, "who shall judge the quick and the dead *at* his appearing, and his kingdom." Now it is certain from the apostle's testimony that the judgment positively takes place at Christ's second appearing. Therefore it is not one thousand years afterwards. Again, please notice the words of Jesus: "For the Son of man shall come in the glory of the Father, with his angels; *and then* he shall reward *every man* according to his works."

Dear friends, I have not written for controversy, but to set forth in as plain and brief a manner as my ability will allow me, my reason for renouncing what I now consider an error: I once believed the thousand year period, without doubt, to be yet future. Plain testimony now compels me after years of careful investigation, to place it, without doubt, in the past. My belief is that when the prediction of Matt. 25: 37 and onward is fulfilled, and Christ shall sit upon the throne of his glory, "and pass judgment upon *all nations*, it will be final, and as he declares (v 46), "these shall go away into everlasting punishment; but the righteous into life eternal."

I can see but *one* burning day, that will renovate the earth, when the words of Isa. 62: 4 will be fulfilled—"And thy land shall be married." Never again will Satan, Gog, or Magog, be allowed by the infinitely pure and holy One to tread the bosom of the pure and holy sanctuary under their foul, polluting feet. "Thy land shall be married." When I consider the purity of the new heavens, the new earth, the new Jerusalem; the purity of the inhabitants, the bond of union as set forth in the marriage vow, I feel certain of earth's perpetual purity after the Lord is "revealed from heaven in flaming fire."

The Scriptures, in my humble opinion, teach but one burning day, and that at Christ's appearing. Then the prayer of David will be answered—"Let the sinners be consumed *out of the earth*, and let the wicked *be no more*." "Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104: 35. Then shall be fulfilled the prediction (Dan. 7: 14), "Then shall the sanctuary *be cleansed*;" then the wicked will be destroyed,—left "neither root nor branch;" no heterogeneous masses to appear on the new earth; no fiery deluge cast in furious indignation upon the placid bosom of Edenic purity. No, no!

Then will be consummated the vision of the seer of Patmos—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb *for ever and ever*." Amen and amen. "Even so, come, Lord Jesus," and "let the wickedness of the wicked COME TO AN END!" S. S. BREWER.

THE INNER SIGHT.

The *Christian Union* in a leader on the above topic says:—

"Christ's religion seems to rejoice in showing its power by bringing the brightest light out of the profoundest darkness. Its teaching is, to hope when all seems hopeless. In the words and in the life of Christ, sorrow is made the messenger and forerunner of joy. 'Blessed are ye that mourn, for ye shall be comforted!' The coming of the Son of Man, that grand consummation of good on earth, is to be heralded by dire calamity. Never has the imagery of the natural world been so grouped with the alarms and troubles of the soul, as in Christ's picture of those latter days. 'Signs in the sun, and in the moon, and in the stars;' 'distress of nations, with perplexity;' 'the sea and the waves roaring;' 'men's hearts failing them for fear.' And the voice of these signals is to be: 'Look up, and lift up your heads, for your redemption draweth nigh!' Horror itself is to be but the minister of triumphing, exultant hope!

So ever are trouble and sorrow made the harbingers of joy. Nowhere else in Scripture is the one universal grief of earth so pictured as in the mourning of Martha and Mary for their brother Lazarus. And it is followed by a joy so rare and deep as no other human experience ever revealed. So was it at the crowning of Christ's own work. To find the darkest moment in the world's history, the time when to human eyes hope seemed blotted out, we must look to the hours following the crucifixion. As the desire of the Messiah's coming had been long, as the joy of it had been great, as the newly risen light had been glorious,—so mocked and blighted did hope seem, when Christ died. And from that darkness dawned a splendor transcending the creation's morning and Bethlehem's star. From the grave of the crucified, rose the divine Savior of mankind. The heart-broken disciples of the slain Nazarene went forth the joyful apostles of a faith in which the world took refuge."

LETTER FROM SAN FRANCISCO.

The Spread of Prophetic Truth—Lectures on Prophecy by Bishop Coxe—Significant Remarks by the Editor of the Gospel Messenger—Elder Grant recognized as one of the "Institutions" of San Francisco.

A friend speaking to me a few weeks since in regard to the "interview" with Miles Grant, remarked that he thought the Elder was very venturesome when he expressed belief in the somewhat general recognition of prophetic truth among all sects, or among the real christians in all denominations, as the Day approached. I replied that the church in which we two had been educated was in England somewhat noted for its preachers who held to such views as the Elder advanced. Of course I referred to the Episcopal church. I also referred to Dr. Tyng, and the Bishops of Virginia and Ohio. I did not then know that Bishop Coxe, of Western New York (under whose fervid preaching in Hartford, Conn., I have often sat, when a collegiate), had given expression to Second Advent views even more pronounced and decided than those of Dr. Tyng.

Yesterday my brother handed me a copy of the *Gospel Messenger*, of Feb. 9th—a very excellent Episcopal weekly, published at Utica, N. Y. Glancing at the third page, my attention was arrested by the heading—"Prophecy and our own Times"; and I read and re-read with great pleasure the subjoined significant book notice. As the paper is kept on file, I must write out the extract for you. Invoking the spirit of patience on the part of your compositors, I quote:

"PROPHECY AND OUR OWN TIMES; Two Lectures, by A. Cleveland Coxe, Bishop of Western New York. Buffalo: Breed, Lent & Co.

We are greatly obliged to the publishers for this pamphlet, which we have read with great refreshment and impulse of devout gratitude. We say of all books what we think, at the risk of giving offence. And we think Bishop Coxe is entirely right in drawing the attention of the clergymen to the study of prophecy in these portentous times. One feels in reading this most appetizing *brochure*, a sort of hungering for a still more full and extended treatment of the subject; but he has condensed a great deal into a popular form in these two lectures. It is a bold, sketchy, and wonderfully suggestive outline of the whole period of 2500 years covered by the Image of Nebuchadnezzar, which he deems to have just expired during the last year. The period of 1260 years he believes to have begun about the year 610, the era of the rise of the Mahometan Imposture and the Usurpation of the Papacy, against which Gregory I. uttered his warning voice as the forerunner of Anti-Christ. It is remarkable how many writers of past generations have with one consent looked forward to about this time as the probable completion of one of the grand mystic periods of prophecy. Many years ago we derived almost this identical line of thought from Canon Townsend, the learned Harmonist of the Scriptures.

But what most writers have thrown out in fragmentary interpretations, Bishop Coxe has brought together in one view, and made exceedingly impressive and worthy of much reflection. For he has purposely kept out any influence of mere enthusiasm and imagination, as well as the technical discussions of learned criticism: seeking only to present the facts of history in such striking connection with the great outlines of prophecy, as will incite to a more general and correct study of the subject. The very style of these lectures, as of all his writings, shows Bishop Coxe to have always been a close and constant student of the Bible. It shows itself in every way, of subtle allusion, and delicate remembrance of coincidences, which one recognizes more easily than he can describe. No one has understood better in the midst of great wealth of literary acquisition, how to fulfill that charge of the Ordinal, to 'apply yourselves wholly to this one thing, and *draw* all your cares and studies *this way*.' The Bishop, in his application of prophecy to the present and the future, is quite *reserved*; he wisely says *less* than will occur to the mind of the reader. [The italics are in the original copy.] Breed & Lent publish the above, at $15 per 100. Also the Bishop's Lectures on the Signs of the Times, delivered at Rochester last year; $7.50 per 100."

Turning to the second page of same paper, I found something remarkable that "occurred" to the mind of the editor of the *Messenger*. For he editorially gives what is undoubtedly original suggestion with him and for him,—unless he chanced any time within these twenty-five years past to overhear the conclusion of a Second Advent discourse as he walked past the school-house or tent where an enthusiastic Elder was preaching so-called visionary things. But the subjoined *Messenger* editorial shows that light is breaking, and that the editor is "hungering" for more light, and is ready to fully appreciate the infidelity-destroying power of literal prophecy interpretation. The editor says:

"In connection with our notice of Bishop Coxe's Lectures on Prophecy, a thought has occurred to us of the real nature and value of the evidence of fulfilled prophecy for the truth of Christianity, and its paramount claim to the homage of mankind. In these days, what is called 'science' has taken us into a region of knowledge and thought very far from, not to say as alien as possible to, all the traditional ideas of historic religion. But this science gives us no satisfactory account of the moral and political condition of mankind to this day. What, then, if the current events of this age should show the finger of Providence writing out before men's eyes the fulfillment of the predictions of old in regard to the 'Times of the Gentiles,' so plainly that 'he may run that readeth it'? How all the fine spun theories of scientific and philosophic infidelity would be suddenly dissipated before such manifest working of God's providence in history,—such manifest completion of an ancient and far-reaching plan, as, for instance, that hid in the wonderful vision of Nebuchadnezzar's image! It more than half solves the problem of man's free agency within the limits of Divine Sovereignty. *It is a very observable thing, to a close student of the Bible, how much stress is laid on prophecy in apostolic preaching.* Whenever apostles preached Christ, especially to the Jews, *their chief appeal seemed to be to the prophets of the old Scriptures.* To us Gentiles, it seems almost like inverting the order of proof; so that, as some one has said, we rather believe the prophets through Christ, than Christ through the prophets. But in one sense, after all, the old Jews were right. They knew that God spake unto Moses, and their ears had heard the noble works which God did in their father's time of old; and what claimed to be a new dispensation, must show itself to *fit* in with God's plan from the beginning; and this is, after all, the main burden of the arguments of St. Paul and St. Peter. *The evidence of prophecy is the highest kind of evidence; and maugre all our refined 'scientific' processes, we are, perhaps, coming on the age which will compel us Gentiles to admit it, too.* What an impulse such thoughts as these give to all devout and waiting hearts to redouble their supplications to the throne of grace, that the Lord of heaven and earth would make *bare* his arm,—make manifest to an unbelieving world his foretold power and glory!"

Can you realize that this is extracted from a leading Episcopal paper? Don't you think the editor *did* hear Elder Grant in Rochester, but attending from motives of curiosity, gave no immediate heed to what was argued, but had the gist of the discourse lodged in his brain, to be developed at a sudden mental "occurring," when some one having authority loosened the bands on the iron bedstead? But how refreshing the indications of the heart-readiness of many good men in all sects today to thoroughly comprehend and embrace the truth, if a hole can in any way be forced through their denominational wall.

Of course I have not yet seen Bishop Coxe's lectures, and they may not be in all respects such as I expect to find them, judging from the notice and editorial quoted. But we are assured they will incite the clergy of the Episcopal church, who read them, to "a more general and earnest study of the prophecies." It seems to me there is great encouragement in this publication for the extension of the prophecy-faith.

Elder Grant being in San Jose, it is a common remark that "we have lost one of our institutions." There is a decided vacancy in the church notices of the day; and I should not be surprised if his short absence proved of benefit in making some of us more determined to prevent his final departure before the summer opened. C.

San Francisco, Feb. 20th, 1871.

For the World's Crisis.

JOURNEYINGS OFT.

January 30. Started for Cushing conference with sleigh, on a little snow, traveled near sixty miles, over much bare ground; then the Lord furnished a wagon, after sleigh shoes were worn out. Thirty miles over frozen hubbles brought me to Cushing, Feb. 2nd. Here we met Brn. J. R. Hall and H. S. Mitchell, preachers of the word. Conference commenced. Although very severe weather, the people came out in large numbers, and listened with great attention. The brethren were active; the Spirit of God was present, and a blessed conference was enjoyed. Five came out for prayers, and we hope they will follow Christ. We found some new acquaintances among the Lord's children, and enjoyed pleasant associations.

February 6th, preached in Friendship Chapel to an interested audience, and found some living believers.

February 7th. Visited Alna, and put up with Brn. Harley families; found them in the faith and yet hoping for the Lord.

February 8th, filled my appointment in Windsor, preached to a few, and visited the old and tried ones of a former society. Found old Sister Hall, now a lone widow, infirm, but trusting in God and waiting with much interest the return of Christ. She did not forget the needs of the Lord's servant, but in her poverty gave the "widow's mite."

February 10th. Visited Bro. S. K. Partridge, No. Whitefield. Found him unable to preach, because of a bad cold, and consented to fill his appointment Sunday.

Febuary 11th. Visited China, Branch, and attended their monthly conference, which was well attended and a precious season. Sunday preached to a good congregation, who seemed to feast eagerly upon the word.

February 14. Visited Bro. Bates and family, Winthrop, and found them following the Lord. In the evening attended the Methodist prayer meeting. Found them very zealously engaged in a protracted effort. We helped them what we could, and were invited to remain and help them longer. Here we heard more scriptural prayers and testimonies than in any Methodist meeting for many years. Nearly all alluded to the coming kingdom, coming of Christ, or the judgment. The Congregationalist minister made a special appeal to the people in reference to the coming judgment and final separation. We felt to thank God for leading us there with the "Mission Tent" two years ago, to proclaim the judgment message. Its good results have been constantly seen in that community. I. C. WELLCOME.

Gems.

Watch not the cloud above thee—
Let the whirlwind 'round thee sweep;
God may the seed-time give thee,
But another hand may reap.

— When the evil man would seem to be good, then is he worst of all.

— Faith, if genuine, will as certainly produce good works, as a tree, if alive, will certainly produce fruit.

— Content and patience are the two virtues which conquer and overthrow all anger, malice, wrath, and back-biting.

— Essentials of a good officer—ability, clean hands, despatch, patience and impartiality.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briers from the way.

— To be content kills adversity if it assaults, dries tears if they flow, stays wrath if it urge, wins heaven if it continue.

— It is good to forbear to talk of things needless to be spoken; but it is much better to conceal things dangerous to be told.

— He who has begun, has advanced halfway toward the end.

— A little pack becomes a small pedlar, and a mean choice an humble conceit.

— Remember that self-interest is likely to warp your judgment more than all other circumstances combined; therefore, look well to your duty when your interest is concerned.

'Tis folly to inquire what the future may be,
Or picture the evils before us;
Take each as it comes, for we ever can see
Young Hope, like a star, beaming o'er us.

— Content makes men angels, but pride makes them devils.

— Good actions avail nothing, if the soul be unrenewed. You may stick figs or hang clusters of grapes upon a thorn-bush; but they cannot grow upon it.

— The beginning of things is in our own power; but the end thereof resteth at God's disposing.

— The worst thing in the world is not want of education, but a bad education.

— The common sort do take revenge for their credit; but noble minds forgive for their virtue.

Father, when the soul is struggling
'Mid the surging seas of life,
And the heart lies crushed and bleeding,
Weary of this fearful strife—
Then, oh give each struggling spirit
Strength to breast the fearful tide,
Strength to mount the surging billows
That arise on every side.

LET THEM ALONE.

Do not waste all your time in fighting bad men, or in seeking to undo what they have done. If, while you have slept, Satan has sowed tares in the field, his highest ambition would be to have you gather them up; for while pulling up the tares, you would root up the wheat also. Let both grow together till the harvest. You can break up new ground to raise a fresh crop, in less time than you can pick out the tares that Satan has scattered in huddled abundance among the wheat. Let both grow together. Wheat will ripen even in the midst of tares, but in seeking to separate them before the time, the wheat will be ruined and the labor lost.

The lesson that Christ would teach us is, to abstain from mere negations and contradictions, from disputings and vain janglings; to go our way, and do our own business, and trust in God to crown it with a blessing.

Suppose you are slandered and abused; suppose your friends turn away from you; what then? You can make ten new friends by minding your own business and serving God, where you can regain five old ones by quarreling with your enemies for their confidence. Let them alone; keep about your Master's work; and by-and-by they will come back, with tears in their eyes, confessing how they have been misled and have wronged you. The world is wide enough for earnest souls; if men elbow and crowd you from your rightful place, go out and find another and a better one. If they persecute you in one city, flee into another; if they lie about you, do not stop to bandy epithets, or waste time over it; every live man who serves God must encounter Satan's lies; but if you keep on the track you will out-travel the slanderer's falsehoods; and if you hurry you will distance the devil and his dust.

Some one once told a little girl that if she did not conform to his wishes in something, he would tell everybody he knew about it.

"Well," said she, "that doesn't trouble me any."

"Why not?"

"Because there are a great many people that you *don't* know, who won't know anything about it."

The man who can stand up in the strength and fear of God, and run the race set before him, looking unto Jesus, may be assured that God will open his way, and care for him, and direct his path. If enemies assail, and friends forsake, let them alone; go forward, and trust in God. You will find new friends for the old ones that you forsake; and fresher fields, and greener pastures, and purer streams will spread themselves before your feet if you hear the voice of the Good Shepherd, and follow on to know the Lord.—*Christian.*

For the World's Crisis.

CIRCULATE THE "CRISIS."

But few have any correct idea of the amount of good that can be accomplished by increasing the circulation of the *Crisis*, and other periodicals devoted to the advance of the truths we love. I have residing at L——, an aunt who is a member of one of our orthodox churches. She, like most of my relatives, was very much prejudiced against Adventism. She shunned our meetings, and rejected our tracts. Some time ago I paid her a short visit, and succeeded before leaving, in inducing her to subscribe for the *Crisis* for six months. When the time expired she renewed her subscription, saying she could not well do without it. In a letter which I received from her a short time since, she writes as follows:—

"I wish I lived near an Advent meeting. I would certainly attend it if I did. Since I subscribed for the *Crisis*, I have had a desire to go among them. There is altogether too much pride among the churches. They think more of dress than they do of Christ. It certainly does look as though Jesus would come soon. My faith in this blessed doctrine grows stronger every day."

No amount of talk could have removed her deep seated prejudices, and caused her to look upon our faith as she now does, but the regular reading of the *Crisis* has accomplished it. Probably all our preachers could report many similar cases. Let us then work with a will to get new subscribers for our paper.

C. H. SWEET.

THE TONGUE.

The only edge tool that becomes sharper by constant use, is the tongue. It is often a sting full of deadly poison. It is both an offensive weapon—a shield and a spear. Some carry dirks in their pockets, others in their mouths. The tongue of the malignant is like a masked battery, which makes us feel fire when we can't see smoke. There's never a spur for the tongue in all the Bible, but many a bit. As a condition of longevity physicians say: "Keep the head cool and the feet warm." This is Peter's recipe for a long and happy life: "He that will love life and see good days, let him refrain his tongue from evil, and his lips from speaking guile." Physicians are accustomed to judge of the state of the body by the condition of the tongue, assuming as a settled principle that there is an intimate connection between the state of the tongue and the tone of the system. The apostle James adopts a similar course. To judge of soul-health, he looks at the tongue. If any man offend not in word, his moral health is perfect. On the other hand, if any one seem to be religious while the tongue it unbridled, that man's soul is sick. Read the third chapter of James. What a delineation of the soul-sickness of the race!—*Ex.*

JUST A HINT NOW.—Some preachers are very successful in the pulpit, or in meetings in producing excitements, but very unfortunate everywhere else. They neither study, nor visit from house to house between meetings, but lounge away their time in the bed, parlor, and kitchen, of some wealthy brother near at hand. They exercise so little, are so irregular in their sleep and intemperate in their diet, that their health is soon impaired; they become nervous, peevish, fault-finding, and will soon wear out the patience of any family, in attending to their numerous whims and calls.

No preacher, young or old, unless he is sick, very sick, should keep his room twenty-four hours, unless he wishes to leave his name as a stench in the nostrils of those who may have the unpleasant task of looking after him, especially in his sleeping room. Your own health and respectability, the comfort and benefit of the families on whom you call, and the cause of God, demand that you should make as little trouble as possible; that you should be an example of early rising, of cleanliness, sobriety, patience, prudence, and industry in all things compatible with your calling. Think of these things, and some more which I have not named.

PROOF READING.—If the readers of newspapers understood one-half the difficulties in procuring accuracy, instead of wondering and scolding at mistakes, they would be surprised that there are not more. How few readers appreciate the services of the individual who examines the "proofs" of a paper before it is printed. He is one of the most important agents to the production of a correct literature, and one of whom no reader seems to think. His is the most thankless of all the employments among men. Let him bring out a paper without a fault for weeks and weeks in succession, and nobody thinks of him. But let him allow an error to go uncorrected,—as we happened to do in a five-line church item a few weeks since—and immediately he is known to be censured and his paper subjected to ill-natured criticisms. He has no thanks for his labored patience, but blame if he is not faultless. He is certain of one or two things—forgetfulness or censure.

BE COURTEOUS.—There is one duty which is very often neglected, or, when the attempt is made to perform it, is so badly performed that its proper effect is almost entirely lost. We refer to the duty of commanding the religion of our Lord Jesus Christ to every man's conscience. It is not sufficient that a christian be honest, kind at heart, spotless in speech and behavior; for he may be all this and yet be very far from winning others to christian principles. He may be so narrow in his judgments, so thoughtless of the differing circumstances of his neighbors, so neglectful of courtesies, so impatient at imaginable provocation, that all who behold shall say that they have no need of a religion that would make them no better than other men.—*Christian at Work.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

INTEMPERANCE.

The following piece of poetry was recently spoken by a small lad in one of our S. S. concerts with good effect. As it was concluded, another lad approaching the first, asked the question contained in the first verse of the next piece following, whereupon the first repeated what follows.

Castleton, Vt. B. MATHEWSON.

WHO KILLED TOM ROPER?

Who killed Tom Roper?
Not *I*, said new Cider,
I couldn't kill a spider;
I didn't kill Tom Roper.
Not *I*, said strong Ale,
I make men tough and hale;
I didn't kill Tom Roper.
Not *I*, said *Lager Beer!*
I don't intoxicate. D'ye hear? (cross.)
I didn't kill Tom Roper.
Not *I*, said Bourbon Whisky,
I make sick folks spry and frisky;
The doctors say so; don't *they* know
What quickens blood that runs too slow!
I didn't kill Tom Roper.
Not *I*, said sparkling old Champagne,
No *poor* man e'er by *me* was slain.
I cheer the rich in lordly halls,
And *scorn* the place where the drunkard falls;
I didn't kill Tom Roper.
Not *we*, said various other wines;
What! juice of grapes, product of *vines*,
Kill a man! The Bible tells
That wine all other drinks excels;
I didn't kill Tom Roper.
Nor *I*, said Holland Gin;
To *charge such a crime to me is a sin*,
I didn't kill Tom Roper.
Nor *I*, spoke up the Brandy strong.
He grew too poor to buy me long;
I didn't kill Tom Roper.
Not *I*, said Medford Rum;
He was almost gone before I come;
I didn't kill Tom Roper.
Ha, ha! laughed old Prince Alcohol,
Each struck the blow that made him fall;
And all that helped to make him toper,
My agents were to kill Tom Roper.

KING ALCOHOL.

O Alcohol, come answer me
The question I shall put to thee;
What is thy age? what is thy aim?
What is thy trade? what is thy name?

HE ANSWERS:

My age is o'er a thousand years;
My aim, to fill the earth with tears;
My trade, to kill and make expense;
My name, it is Intemperance.

Long have I ruled upon the earth,
To many crimes I've given birth;
I'm father to all grief and woe,
And spread distress where'er I go.

My dwelling place is at the bar,
My customers are near and far;
I fill their heads and drain their purse,
And turn their blessing to a curse.

My face is covered with a mask,
My hiding place is in a cask;
My business is to gender strife,
And put asunder man and wife.

I visit grog-shops all around;
Where Satan is I'm always found;
I am his waiter day and night,
His service is my chief delight.

He is my captain and my guide,
I always stand close by his side;
Have killed more men, upon my word,
Than famine, pestilence or sword.

With my deceitful, flat'ring tongue,
I draw to me both old and young;
And when I get them in my snare,
I hold them fast and keep them there.

JOHNNIE AND HIS THUMB.

When Johnnie was a bit of a baby his thumb would often find its way to his mouth. It was always the same one, so his Mamma used to call it his *sweet thumb*. When mamma, or his nurse, laid him for his nap in his little crib, that thumb would walk straight to his mouth, and the other tiny hand would hold it up for him. He used to look very cunning, and quite comfortable, as he lay there awake. He seemed to say, though he could not talk, "Mamma may go, nurse may go, thumb will take care of Johnnie." Night after night, and year after year Johnnie never forgot to put his sweet thumb in his mouth. After he learned to talk he used to call it his "'ittle tumfort."

When Johnnie was three years of age his mother thought he was too old to suck his thumb any more. She showed him how much smaller that one was than the other, and told him if he did not stop eating it, that thumb would grow smaller and smaller, while the rest of his hand and body would grow large. Then, when he was a man, and wore pants like his papa, he would have one nice, large thumb, large as papa's and one bit of a baby thumb. But Johnnie did not like to give up his "'ittle tumfort" when alone in his crib.

One morning his mother said to Johnnie, "Johnnie does not stop eating his thumb, and to-night mamma must tie mustard around it, and then it will not taste good."

After a long, bright sunny day, night came. Mamma was fastening Johnnie's little white nightgown, when papa came into the nursery. He had finished his day's work down town, and was ready for a frolic with his little boy. Papa said, "How is it about that thumb, Johnnie? Are you going to let mamma tie mustard around it, just because Johnnie is not brave enough to give it up himself? I would not put my thumb in my mouth any more, not once more; I would stop now. Then Johnnie will conquer himself, and be papa's brave boy."

Johnnie was still a few minutes. He was deciding a hard question for such a little boy. His thumb was better to him than anything else. He could have it whenever he chose. How could he give up his "'ittle tumfort?"

At last Johnnie looked up in his papa's face and said, "Nonnie will stop. Nonnie won't eat his dear little tum any more, ever."

When Johnnie knelt soon after and said his evening prayer, he added, "Please, Jesus, help Nonnie not to eat his tum again."

You see Johnnie made up his mind to do right. He knew he ought to give up his "'ittle tumfort" because papa and mamma wished it. He made up his mind *strong* to do it, and then asked Jesus to help him.

Jesus loves to have little children ask his help, and he loves to help them too. He helped Johnnie to conquer himself, for brave Johnnie gave up his "'ittle tumfort," and never lived on his thumb any more.

Don't you think Johnnie's papa and mamma had reason to be proud of their boy who made such a noble effort to conquer himself? Don't you think he set a good example for some older boys to follow in breaking off their bad habits? *Christian Union.*

SPEAK KINDLY.

A man once saved a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears rushing from his eyes. "I ain't got a mother like some of them."

A kind word! Think of it. This man had it in his power to give that boy money, clothes, playthings, but the little fellow craved nothing so much as a kind word now and then. If the man had ever so little heart the boy must certainly have had the wish granted. A kind word! You have many such spoken to you daily, and you don't think much of their value; but that poor boy in the village, at whom everybody laughs, would think that he had found a treasure if some one spoke a kind word to him.—*Selected.*

A MURDEROUS SEA FLOWER.—One of the wonders of the sea is called the opelet, and is about as large as the German aster, looking, indeed, very much like one. Imagine a very large double aster, with ever so many long petals of a light green, glossy as satin, and each one tipped with rose color. These lovely petals do not lie quietly in their places like those of the aster in your garden, but wave about in the water, while the opelet generally clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it could eat anything grosser than dew or sunshine? But those beautiful waving arms, as you call them, have another use besides looking pretty. They have to provide food for a large, open mouth, which is hidden deep down among them, so well hidden that one can scarcely find it. Well do they perform their duty, for the instant that a foolish little fish touches one of the rosy lips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other beautiful arms wrap themselves around him, and he is drawn into the huge, greedy mouth, and is seen no more. Then the lovely arms unclose and wave again in the water, looking as innocent and harmless as though they had never touched a fish.—*Bright Side.*

THE USEFUL LITTLE ROCKING-CHAIR.—"Well," said a straight-backed, straight-legged chair to a cozy little rocking-chair by whose side it chanced to be placed, "before I would be such a drudge as you are, I would be a stool, or, if possible, something still more insignificant. People are not content with making you nurse every person, be they big or little; but you must also be continually rocking them to and fro."

"To be sure," answered the little rocking-chair pleasantly, "I am always busy, and on the go, for the gratification of others; but thereby have I won for myself many friends, and appear to be a great favorite with all. This well repays me for my trouble."

And so it is with persons: those who cheerfully and willingly do for others are the ones who gain for themselves many friends.—*The Guiding Star.*

"I WISH I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks *so pleased* to mind, and I don't."

Hygiene.

"This is for your Health."

IMPORTANCE OF SLEEP.

1. Those who think most, who do most brain work, require most sleep. 2. Time saved from necessary sleep is infallibly destructive to mind body, and estate. 3. Give yourself, your children, your servants—give all that are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; great Nature will never fail to write it out to the observer under the regulations just given.—*Dr. Spicer.*

CURE OF DYSPEPSIA.

Voltaire's recipe for dyspepsia consisted in taking no other nourishment than the yolk of eggs beaten up with flour of potatoes and water.

Sir John Sinclair's recipe for dyspepsia: Beat up an egg in a bowl; then add six table spoonfuls of cold water, mixing the whole well together; then add two table spoonfuls of the farina of potatoes; to be mixed thoroughly with the liquor in the bowl; then pour in as much boiling water as will convert the whole into a jelly, and mix well. It may be taken alone or with the addition of a little milk, and moist, or best sugar, not only for breakfast, but in case of great stomachic debility, or in consumptive disorders at the other meals. The dish is light, easily digested, extremely wholesome and nourishing. Bread or biscuit can be taken with it as the stomach gets stronger.

HEALTHFUL FOOD.—Nature's bill of fare embraces all that is good, necessary or useful, in great simplicity, in the vegetables, grains and fruits of the earth as the most healthful diet for the human race. Such are the opinions of many eminent anatomists, physiologists, naturalists, philosophers of ancient and modern times, as may be seen by reading the works of Cuvier, Home, Lamb, Graham, Alcott, Trall, Jackson, etc. Animal diet corrupts the blood, making it inflammable, susceptible to fevers and other diseases. A calf kept in a field of good grass and water, with no other food, will grow and thrive, accumulate flesh, fat, bone, horn, hoof, muscle, etc., till it becomes a full grown animal in health, strength and beauty, proving the power of nature to supply all the component parts and structures of the animal from grass alone. Verily, "all flesh is grass." A child may be as fully developed in health, strength and beauty, from grains, fruits, vegetables and water, with their accompaniments, pure air, sunshine, exercise, rest, recreation, sleep, etc., all in due proportions according to physiological law.—*Laws of Life.*

How can I expand my chest?" an extortionate man asked of a physician. "By carrying a larger heart in it," replied the doctor.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth: especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE SEASIDE WELL.

"*Waters flowed over mine head: then I said, I am cut off.*"—LAM. 3: 54.

One day I wandered where the salt sea-tide
Backward had drawn its wave,
And found a spring as sweet as e'er hill-side
To wild flowers gave.
Freshly it sparkled in the sun's bright look,
And 'mid its pebbles stray'd,
As if it thought to join a happy brook
In some green glade.

But soon the heavy sea's resistless swell
Came rolling in once more,
Spreading its bitter o'er the clear sweet well
And pebbled shore.
Like a fair star thick buried in a cloud,
Or life in the grave's gloom,
The well, enwrapped in a deep watery shroud,
Sank to its tomb.

As one who by the beach roams far and wide,
Remnant of wreck to save,
Again I wandered when the salt sea-tide
Withdrew its wave.
And there, unchanged, no taint in all its sweet,
No anger in its tone,
Still, as it thought some happy brook to meet,
The spring flowed on.

While waves of bitterness rolled o'er its head,
Its heart had folded deep
Within itself, and quiet fancies led,
As in a sleep.
Till when the ocean loosed his heavy chain,
And gave it back to-day,
Calmly it turned to its own life again,
And gentle way.

Happy, I thought, that which can draw its life
Deep from the nether springs,
Safe 'neath the pressure, tranquil 'mid the strife
Of surface things.
Safe—for the sources of the nether springs
Up in the far hills lie;
Calm—for the life its power and freshness brings
Down from the sky.

—*Sunday Magazine.*

THE '73 TIME ARGUMENT.

It is with due regard for the feelings of those with whom I may differ, that I present a few thoughts, intended to show the weakness of the above mentioned argument. If what I may oppose, does not seem to those interested to weaken the argument, I shall only be pleased if they will explain, so as to make the matter clear and harmonious.

Objection first. I think the position which affirms that the three horns must be "plucked up by the roots" *prior* to the setting up of the abomination of desolation, is assumed. The prophecy simply states the fact, that three of the ten horns shall be plucked up by the little horn; but does not inform us whether this work shall be accomplished before or after the setting up of the abomination. In the explanation by the angel, we read "And he shall subdue three kings." Dan. 7: 24. Hence if the Gothic kingdom had been plucked up in A. D. 538, it would be no positive proof that the abomination was set up at that point of time. But suppose the above position to be correct, we will inquire; was the Gothic kingdom plucked up *by the roots* in 538? and I answer, I hardly understand how such a position could have been taken, when all history agrees that they were only compelled to raise the siege of Rome in that year. Let it be understood that Rome was not the capital of the Gothic kingdom, but rather Ravenna; and the Gothic army only fell back in the direction of their capital, where they maintained their position until the very last days of A. D. 539, when Belisarius and his army, through intrigue, were permitted to enter the Gothic capital. A few days after, in the beginning of the following year, 540, Belisarius was recalled by the Emperor, to Constantinople, when he took with him the keys of the capital, together with their king, as trophies of the war. See *Gibbon.*

Can we fairly take the position that a kingdom is subdued, simply by the loss of a battle? Is a kingdom

PLUCKED UP BY THE ROOTS,

when its king and its capital remain unharmed, and its army makes head against its enemies for fifteen long years? For all history agrees that the Goths chose a new king, and their army thrice again laid seige to Rome, entered and sacked the city; and were not finally subdued until A. D. 553.

But again. The argument claims that some extraordinary power was conferred upon the Pope of Rome by Justinian in the year 538, and by that act the following symbolic prophecy, then and there, received its fulfillment—"And the dragon gave him his power, and seat, and great authority." Rev. 13: 2. First, let me ask, what government is to receive this "power and seat, and great authority" at the hands of the dragon? If we refer to the context, we learn it is that symbolized by the beast which rose up out of the sea, having seven heads and ten horns, and which had the appearance of a leopard. Now is it not almost universally admitted that this leopard beast symbolizes the government which had its rise in the eastern division of the Roman Empire, the Greek nation being the first head? And is it not as universally admitted, not only by Adventists, but by nearly if not all commentators, that the dragon symbolizes the Imperial government of pagan Rome? Then what has the above transaction to do with the pope in any sense? I answer, nothing whatever. It was a voluntary act of presentation on the part of the civil government of pagan or western Rome, and the gift was accepted by the civil government of eastern Rome, its centre and seat being at Constantinople. And in my judgment there is no prophecy in the book of God, whose fulfillment is more clearly marked in history than is the above. And although I have quoted it in a former article, yet I will now bring it forward again, as it seems necessary to make the point clear. "The unfortunate Augustus was made the instrument of his own disgrace; he signified his resignation to the Senate, and that assembly, in their last act of obedience to the Roman prince, still affected the spirit of freedom, and the forms of the constitution. An epistle was addressed by their unanimous decree, to the Emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaimed the necessity, or even the wish to continue any longer

THE IMPERIAL SUCCESSION

in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time, both the east and the west. In their own name, and in the name of the people, they consent that the *seat of universal empire* shall be *transferred* from Rome to Constantinople. *Gibbon, Vol.* 3, *p.* 512. The date given in history for the accomplishment of this important transaction, is A. D. 476; more than sixty years earlier than 538, where the '73 time argument claims the prophecy to have been fulfilled. And now I ask the candid reader to judge—Does not the above quotation show a complete fulfillment of the prophecy under consideration? Please notice: The imperial title, power and authority, together with the seat of universal empire, were transferred, or given by the government of pagan Rome, to the government of New Rome, or Constantinople. That transaction, to my mind, looks something like the dragon giving his power, his seat, and great authority to the leopard beast.

But the argument claims that the pope of Rome was vested with some additional power, and that he was exalted by Justinian to occupy the seat of the dragon in that year, 538. But let us examine and see if the pope did actually receive imperial power, and a regal seat, and great authority in the year 538. For the dragon's seat was royal, and his power was imperial; and when the above prophecy is fulfilled, the transfer must consist of what the dragon has to give. History says, during the period of the conquest of Rome and Italy, from A. D. 536 to 553, two popes occupied the papal chair, namely, Silverius and Vigilius. The first suffered degradation at the hands of Belisarius and his wife Antonia, at the request of the Empress in A. D. 537, by being driven from his See, and left to perish upon a desolate island. The other, Vigilius, the most doubtful character who had at that time occupied the chair of St. Peter, received his appointment through the arts of the infamous Theodora, the wife of the emperor Justinian, and suffered the judicial punishment of his weaknesses and crimes—"persecution, shame, remorse."

Again, the historian sums up the history of the papal power during this eventful period as follows: "During the conquest of Italy by the eastern emperors, and for some time after, the pope was not confronted indeed in Rome by a resident emperor, but was summoned at the will of the emperor to Constantinople, or in Rome rebuked by a victorious general, or an exarch, who, though he held his court at Ravenna, executed the commands of a sovereign accustomed to dictate, rather than submit to ecclesiastical power. At scarcely any period did the papal authority suffer greater degradation, or were the persons of the popes reduced to more humiliating subserviency." *Milman's Lat. Chris., Vol.* I, *p.* 471. Bower also gives the same in substance.

Thus it will be seen that neither the papal hierarchy, or the popes, received any additional power or authority; neither were they exalted to a royal seat, during the period from 536 and onward for many years. But they were rather degraded from the exalted position they had occupied under the rule of the Goths. It is true the Emperor showed much respect for the popes when they agreed with him in ecclesiastical matters; but the emperor commanded, and compelled the popes to accept his definition of the articles of the Catholic councils. And although the Goths had been driven out of Rome, the civil power was not left in the hands of the pope (as is claimed), but was exercised by the generals of the eastern armies, in the name of the emperor Justinian, until the final subjugation of the Goths, when the eastern emperor appointed a provincial ruler, called the Exarch of Ravenna, who exercised the civil government of Rome and Italy in his imperial name.

But again, the '73 time argument claims that the 1260 years of papal supremacy ended in 1798, because the pope was taken prisoner in that year, which was just 1260 years this side of 538, where, it is claimed, the period began. Now the popes have been imprisoned and exiled so many times during the period of papal history, that the fact of the imprisonment of a pope in that particular year, seems to lessen its force as a point in the argument. Pope Silverius, mentioned above, died in exile, and Vigilius, the next pope, after suffering great indignities at the command of the emperor, was finally imprisoned and driven into exile for five months. And although he recanted and was permitted by the emperor to start on his return to Rome, he died before reaching the end of his journey. I will mention one other pope whose imprisonment and exile comes nearer the supposed point of the ending of the 1260 days. I refer to Pope Pius VII., who, after the death of the imprisoned Pope Pius VI., was elected to occupy the papal chair, March 13, 1800. Pius VII. continued to exercise the functions of the papal office, until A. D. 1808, when (April 2) Rome and the States of the Church were again seized by the French. The following year, 1809, the pope having ventured to disobey the mandates, and defy the menaces of Napoleon, was forcibly seized in his palace, dethroned, imprisoned, and Rome proclaimed the second city of the empire. This last captivity seems to be a more complete overthrow of the pope, and the whole papal system, than the imprisonment and exile of Pius VI. in A. D. 1798. But it is too late to fit in the argument. And now I repeat what I have said above. I see no force in the argument which ends the 1260 days at the captivity and exile of a pope of Rome, no matter at what point in its history such an event might transpire. It was not the pope, neither the papal hierarchy, that was to make war on the saints 1260 days; but rather the government symbolized by the *leopard beast* with seven heads and ten horns. The papal government is the "mouth" which was given to this leopard beast, which spake great things and blasphemies. And this mouth no doubt counseled the leopard-beast government to make war on the saints. And the prophecy affirms that the leopard-beast government did make war on the saints 1260 days. Hence in relation to the time when the 1260 days ended, the question is not, when was the pope taken prisoner, but rather, when did the seventh head of the leopard beast cease to make war on the saints? For the six heads of that beast were to make war during their entire history; but the seventh must continue (margin,—*make war*) only a short space.

For an answer to the above question, I refer you to an article recently published in the *A. C. Times*, giving a history of the rise and fall of the seven heads of the leopard beast, each in their order.

But it is said, you make the seventh head cease to make war on the saints prior to the darkening of the sun in 1780. Certainly; and did not Jesus say—"Immediately *after* the tribulation of *those days* the sun shall be darkened"? Matt. 24. And yet it is affirmed it was only the tribulation that ended prior to the dark day, and that the 1260 days continued on many years after. But let us briefly examine the affirmation. Does not the Revelator say the leopard beast should make war on the saints 1260 days? and would there not be tribulation as long as the war lasted? If so, then if the tribulation ended prior to the dark day of 1780, so must also the 1260 days' war on the saints. Jesus also says: "Except those days should be shortened no flesh should be saved." This language indicates that the tribulation would continue the full term of the shortened days. But this position may be looked upon with distrust, from the fact that of necessity the 1260 days' war must have commenced some years before the 1335 and 1290 days. Yet who that has read the history of these times will not admit that the leopard beast government did commence to make war on the different sects, in the interest of the Catholic religion, immediately after Justinian was proclaimed emperor in A. D. 518? In some instances he commanded they should be put to death wherever they should be found. In 524 he issued an edict, commanding the Arians to deliver up their church to the Catholics, and their bishops to consecrate them anew.

Finally, Justinian issued an edict commanding all, whether Jews, Gentiles or Christians, to accept the Catholic faith on pain of death or exile. And history records the fact, that one hundred thousand of his subjects perished under the enforcement of that terrible edict, in the year 532. But notwithstanding all this, I cannot believe the abomination was at that time set up in the sense of the prophecy. In short, it was necessary the beast should make war in the interest of the Catholic religion many long years before he could set up, or establish, that abominable system of worship as the universal law or creed of his vast empire. But, to be brief, I will suggest I do not understand there is an intimation in the prophecy of Daniel that there would be just 1260 days' tribulation; yet Jesus clearly refers us to the tribulation of those days spoken of by Daniel the prophet.

I admit we read in Dan. 12: 7 about a "time, times, and a half," but the margin says "a part," which I think is the correct rendering, from the fact that in the answer to the same question reiterated in v. 11, he makes the plain statement that there shall be 1290 days. And as the 1290 days and 1335 days begin together, at the time when the abomination is set up, or established, I conclude that inasmuch as Jesus said the days spoken of by Daniel should be shortened (see Matt. 24), the 1290 were shortened so as to end exactly where the 1260 days' war on the saints ended, which was just prior to the darkening of the sun in 1780. I know it has been our position that the 1260 days of the book of Revelations, and the 1335 days of the prophecy of Daniel, commence at the same point of time; and it seems hard to look at the matter in any other light; but when we remember that some eminent commentators commenced the 1260 days in A. D. 606–7, and also that we once held that the seventy weeks, sixty-nine weeks, and sixty-two weeks, all had one common commencement; ought we to be too firm in holding to our old position that the 1260 and 1335 days commenced together, especially inasmuch as time has continued so long, that to hold the old position throws the 1260 day period out of harmony with plain statements in the word of God, as shown above?

Again. If the 1260 days did not end until 1798, how can we harmonize that arrangement with the fact that the two witnesses were slain, if slain at all, prior to that time? For we all agree that the period of 1260 years, during which time the two witnesses prophesied in sackcloth, and the period of 1260 years' war on the saints, run parallel; and we read that when they shall have finished their testimony clothed in sackcloth (and the original will not allow of any other rendering), the beast that ascendeth out of the bottomless pit shall make war against them, overcome them, and kill them. Now if they were slain, and lay dead, as I think there is no doubt, during the years from 1791 to 1795 (for every feature of the events presented in the prophecy was fulfilled by the French government during those years), then the 1260 years' war on the saints must have ended prior to that time.

The foregoing are some of the reasons why I cannot accept the position that the 1260 days measure the period from 538 to 1798, and if our tolerant editor permits what I have written to appear for your consideration, in my next I will give you my views in relation to the abomination—what it is, when, and where it was set up in fulfillment of the prophecy. I do not write to oppose any one. I have great respect for the honest, intelligent views of all. My only object is to excite a spirit of kind investigation, that, if possible, a clear light may shine out from the prophetic page to guide us on our journey to the everlasting kingdom.

WM. F. COLLIER, *in A. C. Times.*
Worcester, Mass.

For the World's Crisis.

LITERAL INTERPRETATION OF SCRIPTURE.

A PARTIAL REVIEW OF "THE END OF ALL THINGS."

(*Continued.*)

In our last we found that all the passages selected by Mr. G. would not only bear a literal interpretation, but that any attempt to give them a figurative interpretation, or reading, greatly weakened them, if not entirely destroyed them. We feel therefore equally sure that there will be no difficulty in finding an easy, natural, and scriptural solution of all that may follow. The next instance given is as follows:—

"Our Lord said to his disciples, just before he was about to leave them, 'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.' Interpret these words literally, and the result would be that there are material houses in heaven, and that every redeemed saint of God shall have a mansion to himself in the realms of glory. I may be met here with the remark that no one could ever understand this in a literal sense. To that observation my reply is, that it has been so understood, and is at this hour so understood by thousands of christians. The Swedenborgians—and as a body they are very intelligent—one and all so understand it."

And they are not alone in this belief. We, too, most faithfully believe that there are mansions in heaven (for Jesus says if it were *not so*, he would have told us) prepared for the saints, which will in due time be given to them—not in heaven, but—on this earth when it is restored. We are told of a "city which hath foundations" now in heaven, which shall descend by and by to this earth, and which shall be the glorious capital of the new world. Proof: "I, John, saw the holy city, new Jerusalem, *coming down* from God *out of* heaven, prepared as a bride adorned for her husband." "Behold the tabernacle [or house] of God *is with men.*" Rev. 21: 2, 3. Jesus went to "prepare" a place for the saints, and here it comes "prepared." The minute description of the golden city which follows this glorious announcement, forces us to take it as a *literal* city. Indeed, it can not be taken otherwise, for it is impossible for a city to exist without houses, or mansions. Therefore if the city is figurative, the mansions are figurative, the inhabitants are figurative; and if they are figurative, the throne of God and of the Lamb, which is in the city, is figurative; and if the throne of God is figurative, *He who sitteth upon the throne is also figurative!* Will those who differ with us accept this wholesale destruction "of the words of the prophecy of this book"? Either these passages are all literal, or else they are all figurative, for they are all equally plain and positive. As for me, I think I shall follow old Abraham's example, and take God at his word.

Again we quote—"In the eleventh chapter of John, we have three striking examples of the employment of figurative language on the part of our Lord, which in every instance were erroneously understood by his disciples in the literal sense, so earnestly contended for by modern millenarians. When Jesus, we are told, was informed that Lazarus, the brother of Mary and Martha, was sick, he said, 'This sickness is not unto death.' This our Lord meant in a figurative sense. If he had spoken in accordance with a literal interpretation of the words which he used, the event would have shown that he was mistaken as to the fact, for the sickness of Lazarus was unto death. This is one instance of Christ speaking in a figurative instead of a literal sense."

The peculiar selection of only a part of the sentence containing the words quoted, reminds me of that eccentric preacher, Lorenzo Dow. Being at one time greatly tried by the prevailing fashion among the women of his day, of wearing the hair in a huge ball, or top-knot, he announced one Sabbath that he would on the following Lord's day preach to the ladies, and prove to them from the Scriptures that Jesus condemned this method of wearing the hair. Accordingly at the time appointed, the church was full, all eager to know where the passage was that would convict them. With a solemn, stern countenance, Dow arose, and turning to Matt. 24: 17, he read in their astonished hearing, in tones of thunder—"*Top-knot, come down*"! From this he preached a powerful sermon, which had all the greater effect from the fact that, although his hearers were solemnly assured that those identical words were in the Bible, he knowingly omitted to give them the chapter and verse, by telling them if they read their Bibles as they ought to, they would find them.

So with our author. He takes only the first part of the sentence, and ignores the rest, and from this first part proceeds to make his deductions. Now is this the true way to read and interpret God's holy word? I honestly think it is not. Jesus, in this instance, said no more than was necessary to convey his meaning intelligibly to his disciples. Why, then, take only half of what he said, particularly as there is no break in his sentence? Let us read—"When Jesus heard that [viz., that Lazarus was sick], he said, This sickness is not unto death, but [or except] *for the glory of God* [why, Jesus?]; *that the Son of God might be glorified thereby*" (i. e., by Lazarus' death). But how could the Son of God be glorified by the death of a man whom "Jesus loved"? Because if Jesus had gone at once to see Lazarus before he died, his human nature might have been so overcome by the love he bore "Martha, her sister, and Lazarus" (for Jesus was "a man of like passions with us, yet without sin"), that he would not have suffered Lazarus to die. Therefore "he abode two days still in the place where he was," during which time Lazarus died.

But, Lord, we are like Martha; it is not fully clear to us yet how thou shalt be glorified by our brother's death. "Said I not unto thee, that if thou wouldst *believe* thou shouldst see the glory of God?" "I am glad for your sakes that I was not there, to the intent that ye [also] may *believe.*" "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said—Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; *but because of the people which stand by, I said it, that they may believe that thou hast sent me.* And when he had thus spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth." What was the result? "Many of the Jews which came to Mary, and had seen the things which Jesus did, *believed* on him." Ah! here, then, is the grand secret of Jesus doing as he did. It took a resurrection from the dead to convince some of the Jews, and to confirm those who already believed; and Jesus suffered Lazarus to die, and lay four days dead, in order to prove to them that he was the Christ, the Son of God. Thus was he glorified, and thus did he show the glory of God. How plain, and how touchingly beautiful is this simple narration of the doings of the Lord Jesus. Nothing figurative about it.

The second instance cited is the eleventh verse of the same chapter, where Jesus said to his disciples—"Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "The literal meaning of these words of our Lord," says Mr. G., "was, that Lazarus was simply asleep. But he did not use them in a literal sense, nor did he mean that they should be so understood by his disciples, for in the fourteenth verse of the same chapter, Jesus spake of the death of Lazarus, when he represented him as being only asleep, for he says in so many words—'Lazarus is dead.' This is another instance of error in a literal interpretation of Scripture."

There is no more reason for saying that this expression of Jesus is figurative, than there is for saying that Lazarus' sickness was figurative. Jesus knew the meaning of the words he used full well, and he used them in their broadest and most literal sense. He used the word "sleep" in its *absolutely true* meaning. Death is but perfect sleep. It is a sleep so profound, so absolute, so complete, that nothing short of Almighty power can break its spell. That rest which we enjoy during life, and which we call sleep, is but a counterfeit of the real sleep. Perfect sleep means absolute rest. However soundly a man may sleep in life, there are organs within him which know no rest until they rest forever. But in death's sleep the weary are indeed at rest. Therefore we hold that Jesus spoke the literal truth, and nothing but the truth, when he said, "Our friend Lazarus sleepeth." The disciples took his words figuratively, i. e., that Lazarus was taking healthful rest; whereas Jesus spoke only of that sleep which, but for the great resurrection, would be an eternal sleep.

We come now to the third instance given by Mr. G., preceding which he remarks, "The third instance will be found in the conversation which Jesus had with Martha respecting the death of Lazarus. The conversation commences with the twenty-first verse, and ends with the twenty-seventh. But the verse which bears on the point of a literal interpretation of Scripture is in the twenty-sixth, where Christ said to Martha, 'Whosoever liveth and believeth in me shall never die.' If these words of our Lord were received in their literal sense, they would justify the conclusion that no believer in Christ could ever die, but would live on forever and ever. But we know our Lord never meant them to be so understood. He spoke in a figurative sense. He spoke of spiritual, not natural death."

I do not wonder, when I see such mutilations of God's sacred word, that sceptics and infidels say that "the Bible is like an old fiddle; you can play any tune upon it you choose"; for instances like these make the remark a true one. Indeed, it is just this wholesale spiritualizing of the blessed book which gives a semblance of truth to their words. Take it as it reads, or as one would read any other book, and their shafts fall harmlessly. As this passage is frequently quoted on any and all occasions, whether pertinent or not, I propose to notice it carefully, and see whether it is nothing but a figurative expression. I contend that it (the story) is a beautiful narration of a most touching incident, given in explicit and truthful language, which language is most positive and literal. Let us therefore look it over, and see under what circumstances these blessed words were spoken, and what occasion gave rise to their utterance.

Jesus was then on his way to Bethany, to wake Lazarus out of sleep; and when Martha heard he was coming, she went to meet him, leaving Mary sitting in the house. "Then said Martha unto Jesus—Lord, if thou hadst been here, my brother had not died. But [note this most delicate and tender petition] I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again! Martha saith unto him, I know that he shall rise again in the resurrection, *at the last day.* [Observe, the subject now is the *resurrection*, and the time mentioned is the "last day.] Jesus saith unto her—I am the resurrection, and the life [now by faith, but at the resurrection at the last day by sight]; he that believeth on me [as Lazarus did], though he were dead [as he now is], yet shall he live [at the resurrection at the last day]. *And whosoever liveth and believeth in me* [at the resurrection of the last day] SHALL NEVER DIE," (as Lazarus died.) Why, Lord? Because he "shall be changed in a moment, in the twinkling of an eye, at the last trump," and be caught up in the clouds, together with the resurrected saints "to meet the Lord in the air."

The idea of saying that Jesus spoke of spiritual and not physical death, is so utterly at variance with the whole account, that I cannot for the life of me see where the point is made. Jesus and Martha were not talking of spiritual death at all, for this would have been entirely foreign to the subject; besides, it would have cast a most unkind and unjust reflection upon Lazarus. But we know that Lazarus was a true disciple of Jesus, hence such remarks could not apply to him. Yet he was, nevertheless, the cause of this interview between Jesus and Martha, and the sole subject of their conversation from beginning to end. He was literally and physically dead, and Jesus recognized the fact by saying so. He came to Bethany for the express purpose of waking Lazarus from literal death, and not from spiritual death, for he had not died spiritually. Therefore taking these undeniable *facts*, and discarding fanciful theories, we hold most tenaciously that spiritual death was not spoken of, consequently has nothing whatever to do with the question, but is repugnant to it.

There is, however, another signification to our Lord's words which is equally literal and equally true; but it occurs in this instance in a secondary sense. We will take the language of Jesus as Mr. G. has quoted it, without any reference to its connection, and we find a most beautiful and comforting truth illustrated. "Whosoever liveth and believeth in me [in this life, even though he die as Lazarus did], shall never die" the second or eternal death; for his "life is hid with Christ in God," who will give it to him at the resurrection of the just forever. How simple this is. How plain and how in perfect keeping it is with the rest of God's word. Not one conflicting sentence, phrase, or word. Nothing figurative in either reading. All is literal. All is true. Thank God, that it is true.

It is this blessed and glorious hope of being redeemed from actual death, to enjoy actual life with Him who is the resurrection and the life, that acts as an anchor to the soul sure and steadfast. It is this hope that enables us to lay hold of the rich promises of God, remaining faithful to which we shall be permitted to sit down together with Abraham, Isaac and Jacob, and all the redeemed ones, in the kingdom of God, to go no more out forever.

Titusville, Pa. DR. N. L. WILLARD.

For the World's Crisis.

LOVE TO JESUS.—No. 2.

"We love Him, because he first loved us."—JOHN.

How many things there are to call love into existence: how many to give it birth. Beauty, with all its fascinations, is not the last or least prolific in this direction. The flashing eye, the rosy cheek, the dimpled chin, the spotless skin, the pearly teeth, the comely figure, have more than a thousand times accomplished the task. Accomplishments, too, have succeeded in the work. The flit in the dance-room, the tremulous public reading, the sweet strains that issued from a fair singer's throat, the music aroused from bone, wood, and wires, have captivated many a bystander's heart. Acquirements both useful and ornamental have issued their fiat to the susceptible individual, and love has been awakened. And we should not omit to mention what graces and charms of the person have done in this direction. The blush of untainted modesty, as it turned away from the rude gaze of human kind, have but led the being after it. The benevolence of a god-like soul has been more charming to many a heart than aught else. And hosts of other virtues have riveted the eye and heart on an object as desirable and worthy to be obtained. But how much greater is the number of those who have esteemed the belongings, or the *property*, of a person as worthy to secure love for the possessor. O this greedy love! How many men have loved women for their money and estates, and *vice versa.* And the last that may be mentioned here is *position.* The rich but low-bred have coveted a lordly ancestry; they have coveted the peerage of the noble, and for the sake of rising in the social circle, and having their names titled, they have wedded the poor daughters of reduced baronets.

So there are hosts of things which incline people to love others—beauty, accomplishments, graces of the person, property, and high position in the social circle.

But there remains yet one other more potent force than any I have mentioned. It is love. Love begets love. Do I feel within me that a heart burns with pure affection for me? Can I recognize in the tones of the voice, in delicate attentions, in the contemplative glance of a soul, that it moves to me—that I am the object of its special regard; then how can I help responding, if there is any response in my nature? How can I help reciprocating the feeling, if I will give way to the sentiments which reply to those evoked? He loves me. He visited me in my poverty, took my hand in his, filled my pantry with plenty, and seemed to yearn over me; how can I resist the secret magnetizing influence of this affection?

It is well to love from real motive and downright persuasion. Alas! love in its exercise is too often guided by whim. It is ruled by caprice. Begotten of fickleness, it lives a short life, dies in misery, and its decayed carcass appears in the Divorce Court. How much of this fickle love there is in these United States! But the Apostle loved from real motive. He had groundwork for his affection. He had built his love on a reasonable basis. The whole thing of Christianity with him was reasonable. His dedication to God was his "reasonable service." He was ready to give a reason of the hope which was in him. He loved, too, because he felt there was reason for it. Says he—"We love Him because he first loved us." John loved Jesus, not because of a floating whim that passed just under his scalp, and could be blown away by the next person or system he encountered; not because of some appearance of worth or merit, but "because He first loved us." His love was not born of nothing. John knew the origin of his love; it was the love of God in Christ Jesus his Lord.

Let us notice John's reason for loving God, and see if it is not provocative of love in us. O that it may reach the reader! O that it may stir us out of our indifference! O God! prepare our hearts, and open our eyes widely, that we may look at the fact of thy love as it really is.

"He first loved us." Who is it that loves? Who is the "He" of our article? Here let us stop for a moment; let us linger; and slowly and meditatively let us utter his name, which is unutterable. It is the Deity who loves. The Jew, as he utters the name of the Deity, bends his head in reverence. For the Deity is great. He is mighty. He is "a jealous God and a Savior"; and does not delight in those who take his name in vain. Angels will not dare do it; but man is vile, and he utters the sacred name of the Infinite as carelessly and commonly as he would the name of his companion. "He"—the Deity—who made us, O Christian, "first loved us"! "He" to whom heaven pays homage—"He" who counts it condescension to look upon the angels—"He" who provides for the whole world—"He" who is our Creator, Preserver, and Redeemer—loves us. If it were some poor, ignorant outcast, one of ourselves, who loved us, who could neither do us good or harm, then the world could afford to pass on without being particularly interested in the fact; but when we find that not the master of the factory, not the king on his throne, nor the angels, nor the archangels; but that the Head of all—even God himself, loves us, how shall we stand astonished, and rejoice with trembling. Here, my brother, my sister, let us devoutly acknowledge His kindness who deigns to love us.

And whom does He love? "*Us.*" Who are we that God should love us? What the race to which we belong, that God notices it, and is attached to it? We are from the dust—that is what we once were before God made us men. We were a portion of the atoms which went to make up this body we call the earth. "Dust and ashes," as Abraham truly pleads. David, too, said God "remembereth that we are dust." And so it is, for "the Lord God formed man of the dust of the ground." How with astonishment we cry to God, "What is man that thou art mindful of him?" And with still greater, "that thou dost *love* him?" Our origin is the dust. And our state is an alien one. We by nature and practice were outlaws in God's world; were sinners in his sight; and yet he loved us—us sinners.

"He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His loving-kindness, O how great!"

O how wonderful the fact. The pure Deity, and so lofty, loved me when I was impure and so despicable. I cannot help saying—who can?—"I *love* Him."

"He first loved us." The Bible opens with these four words—"In the beginning God"; and God has been first in all that is good and generous, and ever will be so. It is not—"We loved God, and then he loved us"; but, "He *first* loved us." It was in the past he loved us. "God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us." "He first loved us."

This, then, is the source of our love to God—God's love to us. Ours is the consequence of his, and flows out of his. O for gratitude! God has loved us so as to provide us a Savior. O for grateful affection! Dormant powers, awake! Lethargy, begone!

"Dear Lord, and shall we ever live
At this poor dying rate,
Our love so faint, so cold to thee,
And thine to us so great?"

It must not be, ye godly souls. There must be an alteration. Lord, look thou into the mirror of our imaginations. Reflect thy likeness there. Show thyself the ideal and model of love. Show us thy love in the wounds of thy feet and side and hands. We love thee. "Thou knowest all things; thou knowest that I love thee." O quicken the flame. Let thy words of love be feel cast on the changing and dying embers of our affection; that we may always prove our love to thee by keeping thy commandments. "And let all the people say Amen." W. KELLAWAY.

— Every day that passeth, is not to be

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE SEASIDE WELL.

"*Waters flowed over mine head; then I said, I am cut off.*"—LAM. 3: 54.

One day I wandered where the salt sea-tide
Backward had drawn its wave,
And found a spring as sweet as e'er hill-side
To wild flowers gave.
Freshly it sparkled in the sun's bright look,
And 'mid its pebbles stray'd,
As if it thought to join a happy brook
In some green glade.

But soon the heavy sea's resistless swell
Came rolling in once more,
Spreading its bitter o'er the clear sweet well
And pebbled shore.
Like a fair star thick buried in a cloud,
Or life in the grave's gloom,
The well, enwrapped in a deep watery shroud,
Sunk to its tomb.

As one who by the beach roams far and wide,
Remnant of wreck to save,
Again I wandered when the salt sea-tide
Withdrew its wave.
And there, unchanged, no taint in all its sweet,
No anger in its tone,
Still, as it thought some happy brook to meet,
The spring flowed on.

While waves of bitterness rolled o'er its head,
Its heart had folded deep
Within itself, and quiet fancies led,
As in a sleep.
Till when the ocean loosed his heavy chain,
And gave it back to-day,
Calmly it turned to its own life again,
And gentle way.

Happy, I thought, that which can draw its life
Deep from the nether springs,
Safe 'neath the pressure, tranquil 'mid the strife
Of surface things.
Safe—for the sources of the nether springs
Up in the far hills lie;
Calm—for the life its power and freshness brings
Down from the sky.
—*Sunday Magazine.*

THE '73 TIME ARGUMENT.

It is with due regard for the feelings of those with whom I may differ, that I present a few thoughts, intended to show the weakness of the above mentioned argument. If what I may oppose, does not seem to those interested to weaken the argument, I shall only be pleased if they will explain, so as to make the matter clear and harmonious.

Objection first. I think the position which affirms that the three horns must be "plucked up by the roots" *prior* to the setting up of the abomination of desolation, is assumed. The prophecy simply states the fact, that three of the ten horns shall be plucked up by the little horn; but does not inform us whether this work shall be accomplished before or after the setting up of the abomination. In the explanation by the angel, we read "And he shall subdue three kings." Dan. 7: 24. Hence if the Gothic kingdom had been plucked up in A. D. 538, it would be no positive proof that the abomination was set up at that point of time. But suppose the above position to be correct, we will inquire; was the Gothic kingdom plucked up *by the roots* in 538? and I answer, I hardly understand how such a position could have been taken, when all history agrees that they were only compelled to raise the siege of Rome in that year. Let it be understood that Rome was not the capital of the Gothic kingdom, but rather Ravenna; and the Gothic army only fell back in the direction of their capital, where they maintained their position until the very last days of A. D. 539, when Belisarius and his army, through intrigue, were permitted to enter the Gothic capital. A few days after, in the beginning of the following year, 540, Belisarius was recalled by the Emperor, to Constantinople, when he took with him the keys of the capital, together with their king, as trophies of the war. See *Gibbon.*

Can we fairly take the position that a kingdom is subdued, simply by the loss of a battle? Is a kingdom PLUCKED UP BY THE ROOTS, when its king and its capital remain unharmed, and its army makes head against its enemies for fifteen long years? For all history agrees that the Goths chose a new king, and their army thrice again laid seige to Rome, entered and sacked the city; and were not finally subdued until A. D. 553.

But again. The argument claims that some extraordinary power was conferred upon the Pope of Rome by Justinian in the year 538, and by that act the following symbolic prophecy, then and there, received its fulfillment—"And the dragon gave him his power, and seat, and great authority." Rev. 13: 2. First, let me ask, what government is to receive this "power and seat, and great authority" at the hands of the dragon? If we refer to the context, we learn it is that symbolized by the beast which rose up out of the sea, having seven heads and ten horns, and which had the appearance of a leopard. Now is it not almost universally admitted that this leopard beast symbolizes the government which had its rise in the eastern division of the Roman Empire, the Greek nation being the first head? And is it not as universally admitted, not only by Adventists, but by nearly if not all commentators, that the dragon symbolizes the Imperial government of pagan Rome? Then what has the above transaction to do with the pope in any sense? I answer, nothing whatever. It was a voluntary act of presentation on the part of the civil government of pagan or western Rome, and the gift was accepted by the civil government of eastern Rome, its centre and seat being at Constantinople. And in my judgment there is no prophecy in the book of God, whose fulfillment is more clearly marked in history than is the above. And although I have quoted it in a former article, yet I will now bring it forward again, as it seems necessary to make the point clear. "The unfortunate Augustus was made the instrument of his own disgrace; he signified his resignation to the Senate, and that assembly, in their last act of obedience to the Roman prince, still affected the spirit of freedom, and the forms of the constitution. An epistle was addressed by their unanimous decree, to the Emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaimed the necessity, or even the wish to continue any longer THE IMPERIAL SUCCESSION in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time, both the east and the west. In their own name, and in the name of the people, they consent that the *seat of universal empire* shall be *transferred* from Rome to Constantinople. *Gibbon, Vol. 3, p. 512.* The date given in history for the accomplishment of this important transaction, is A. D. 476; more than sixty years earlier than 538, where the '73 time argument claims the prophecy to have been fulfilled. And now I ask the candid reader to judge—Does not the above quotation show a complete fulfillment of the prophecy under consideration? Please notice: The imperial title, power and authority, together with the seat of universal empire, were transferred, or given by the government of pagan Rome, to the government of New Rome, or Constantinople. That transaction, to my mind, looks something like the dragon giving his power, his seat, and great authority to the leopard beast.

But the argument claims that the pope of Rome was vested with some additional power, and that he was exalted by Justinian to occupy the seat of the dragon in that year, 538. But let us examine and see if the pope did actually receive imperial power, and a regal seat, and great authority in the year 538. For the dragon's seat was royal, and his power was imperial; and when the above prophecy is fulfilled, the transfer must consist of what the dragon has to give. History says, during the period of the conquest of Rome and Italy, from A. D. 536 to 553, two popes occupied the papal chair, namely, Silverius and Vigilius. The first suffered degradation at the hands of Belisarius and his wife Antonia, at the request of the Empress in A. D. 537, by being driven from his See, and left to perish upon a desolate island. The other, Vigilius, the most doubtful character who had at that time occupied the chair of St. Peter, received his appointment through the arts of the infamous Theodora, the wife of the emperor Justinian, and suffered the judicial punishment of his weaknesses and crimes—"persecution, shame, remorse."

Again, the historian sums up the history of the papal power during this eventful period as follows: "During the conquest of Italy by the eastern emperors, and for some time after, the pope was not confronted indeed in Rome by a resident emperor, but was summoned at the will of the emperor to Constantinople, or in Rome rebuked by a victorious general, or an exarch, who, though he held his court at Ravenna, executed the commands of a sovereign accustomed to dictate, rather than submit to ecclesiastical power. At scarcely any period did the papal authority suffer greater degradation, or were the persons of the popes reduced to more humiliating subserviency." *Milman's Lat. Chris., Vol. I, p. 471.* Bower also gives the same in substance.

Thus it will be seen that neither the papal hierarchy, or the popes, received any additional power or authority; neither were they exalted to a royal seat, during the period from 536 and onward for many years. But they were rather degraded from the exalted position they had occupied under the rule of the Goths. It is true the Emperor showed much respect for the popes when they agreed with him in ecclesiastical matters; but the emperor commanded, and compelled the popes to accept his definition of the articles of the Catholic councils. And although the Goths had been driven out of Rome, the civil power was not left in the hands of the pope (as is claimed), but was exercised by the generals of the eastern armies, in the name of the emperor Justinian, until the final subjugation of the Goths, when the eastern emperor appointed a provincial ruler, called the Exarch of Ravenna, who exercised the civil government of Rome and Italy in his imperial name.

But again, the '73 time argument claims that the 1260 years of papal supremacy ended in 1798, because the pope was taken prisoner in that year, which was just 1260 years this side of 538, where, it is claimed, the period began. Now the popes have been imprisoned and exiled so many times during the period of papal history, that the fact of the imprisonment of a pope in that particular year, seems to lessen its force as a point in the argument. Pope Silverius, mentioned above, died in exile, and Vigilius, the next pope, after suffering great indignities at the command of the emperor, was finally imprisoned and driven into exile for five months. And although he recanted and was permitted by the emperor to start on his return to Rome, he died before reaching the end of his journey. I will mention one other pope whose imprisonment and exile comes nearer the supposed point of the ending of the 1260 days. I refer to Pope Pius VII., who, after the death of the imprisoned Pope Pius VI., was elected to occupy the papal chair, March 13, 1800. Pius VII. continued to exercise the functions of the papal office, until A. D. 1808, when (April 2) Rome and the States of the Church were again seized by the French. The following year, 1809, the pope having ventured to disobey the mandates, and defy the menaces of Napoleon, was forcibly seized in his palace, dethroned, imprisoned, and Rome proclaimed the second city of the empire. This last captivity seems to be a more complete overthrow of the pope, and the whole papal system, than the imprisonment and exile of Pius VI. in A. D. 1798. But it is too late to fit in the argument. And now I repeat what I have said above. I see no force in the argument which ends the 1260 days at the captivity and exile of a pope of Rome, no matter at what point in its history such an event might transpire. It was not the pope, neither the papal hierarchy, that was to make war on the saints 1260 days; but rather the government symbolized by the *leopard beast* with seven heads and ten horns. The papal government is the "mouth" which was given to this leopard beast, which spake great things and blasphemies. And this mouth no doubt counseled the leopard-beast government to make war on the saints. And the prophecy affirms that the leopard-beast government did make war on the saints 1260 days. Hence in relation to the time when the 1260 days ended, the question is not, when was the pope taken prisoner, but rather, when did the seventh head of the leopard beast cease to make war on the saints? For the six heads of that beast were to make war during their entire history; but the seventh must continue (margin,—*make war*) only a short space.

For an answer to the above question, I refer you to an article recently published in the *A. C. Times*, giving a history of the rise and fall of the seven heads of the leopard beast, each in their order.

But it is said, you make the seventh head cease to make war on the saints prior to the darkening of the sun in 1780. Certainly; and did not Jesus say—"Immediately *after* the tribulation of *those days* the sun shall be darkened"? Matt. 24. And yet it is affirmed it was only the tribulation that ended prior to the dark day, and that the 1260 days continued on many years after. But let us briefly examine the affirmation. Does not the Revelator say the leopard beast should make war on the saints 1260 days? and would there not be tribulation as long as the war lasted? If so, then if the tribulation ended prior to the dark day of 1780, so must also the 1260 days' war on the saints. Jesus also says: "Except those days should be shortened no flesh should be saved." This language indicates that the tribulation would continue the full term of the shortened days. But this position may be looked upon with distrust, from the fact that of necessity the 1260 days' war must have commenced some years before the 1335 and 1290 days. Yet who that has read the history of these times will not admit that the leopard beast government did commence to make war on the different sects, in the interest of the Catholic religion, immediately after Justinian was proclaimed emperor in A. D. 518? In some instances he commanded they should be put to death wherever they should be found. In 524 he issued an edict, commanding the Arians to deliver up their church to the Catholics, and their bishops to consecrate them anew.

Finally, Justinian issued an edict commanding all, whether Jews, Gentiles or Christians, to accept the Catholic faith on pain of death or exile. And history records the fact, that one hundred thousand of his subjects perished under the enforcement of that terrible edict, in the year 532. But notwithstanding all this, I cannot believe the abomination was at that time set up in the sense of the prophecy. In short, it was necessary the beast should make war in the interest of the Catholic religion many long years before he could set up, or establish, that abominable system of worship as the universal law or creed of his vast empire. But, to be brief, I will suggest I do not understand there is an intimation in the prophecy of Daniel that there would be just 1260 days' tribulation; yet Jesus clearly refers us to the tribulation of those days spoken of by Daniel the prophet.

I admit we read in Dan. 12: 7 about a "time, times, and a half," but the margin says "a part," which I think is the correct rendering, from the fact that in the answer to the same question reiterated in v. 11, he makes the plain statement that there shall be 1290 days. And as the 1290 days and 1335 days begin together, at the time when the abomination is set up, or established, I conclude that inasmuch as Jesus said the days spoken of by Daniel should be shortened (see Matt. 24), the 1290 were shortened so as to end exactly where the 1260 days' war on the saints ended, which was just prior to the darkening of the sun in 1780. I know it has been our position that the 1260 days of the book of Revelations, and the 1335 days of the prophecy of Daniel, commence at the same point of time; and it seems hard to look at the matter in any other light; but when we remember that some eminent commentators commenced the 1260 days in A. D. 606-7, and also that we once held that the seventy weeks, sixty-nine weeks, and sixty-two weeks, all had one common commencement; ought we to be too firm in holding to our old position that the 1260 and 1335 days commenced together, especially inasmuch as time has continued so long, that to hold the old position throws the 1260 day period out of harmony with plain statements in the word of God, as shown above?

Again. If the 1260 days did not end until 1798, how can we harmonize that arrangement with the fact that the two witnesses were slain, if slain at all, prior to that time? For we all agree that the period of 1260 years, during which time the two witnesses prophesied in sackcloth, and the period of 1260 years' war on the saints, run parallel; and we read that when they shall have finished their testimony clothed in sackcloth (and the original will not allow of any other rendering), the beast that ascendeth out of the bottomless pit shall make war against them, overcome them, and kill them. Now if they were slain, and lay dead, as I think there is no doubt, during the years from 1791 to 1795 (for every feature of the events presented in the prophecy was fulfilled by the French government during those years), then the 1260 years' war on the saints must have ended prior to that time.

The foregoing are some of the reasons why I cannot accept the position that the 1260 days measure the period from 538 to 1798, and if our tolerant editor permits what I have written to appear for your consideration, in my next I will give you my views in relation to the abomination—what it is, when, and where it was set up in fulfillment of the prophecy. I do not write to oppose any one. I have great respect for the honest, intelligent views of all. My only object is to excite a spirit of kind investigation, that, if possible, a clear light may shine out from the prophetic page to guide us on our journey to the everlasting kingdom.

WM. F. COLLIER, *in A. C. Times.*
Worcester, Mass.

For the World's Crisis.

LITERAL INTERPRETATION OF SCRIPTURE.

A PARTIAL REVIEW OF "THE END OF ALL THINGS."

(*Continued.*)

In our last we found that all the passages selected by Mr. G. would not only bear a literal interpretation, but that any attempt to give them a figurative interpretation, or reading, greatly weakened them, if not entirely destroyed them. We feel therefore equally sure that there will be no difficulty in finding an easy, natural, and scriptural solution of all that may follow. The next instance given is as follows:—

"Our Lord said to his disciples, just before he was about to leave them, 'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.' Interpret these words literally, and the result would be that there are material houses in heaven, and that every redeemed saint of God shall have a mansion to himself in the realms of glory. I may be met here with the remark that no one could ever understand this in a literal sense. To that observation my reply is, that it has been so understood, and is at this hour so understood by thousands of christians. The Swedenborgians—and as a body they are very intelligent—one and all so understand it."

And they are not alone in this belief. We, too, most faithfully believe that there are mansions in heaven (for Jesus says if it were *not* so, he would have told us) prepared for the saints, which will in due time be given to them—not in heaven, but—on this earth when it is restored. We are told of a "city which hath foundations" now in heaven, which shall descend by and by to this earth, and which shall be the glorious capital of the new world. Proof: "I, John, saw the holy city, new Jerusalem, *coming down* from God *out of* heaven, prepared as a bride adorned for her husband." "Behold the tabernacle [or house] of God *is with men.*" Rev. 21: 2, 3. Jesus went to "prepare" a place for the saints, and here it comes "prepared." The minute description of the golden city which follows this glorious announcement, forces us to take it as a *literal* city. Indeed, it can not be taken otherwise, for it is impossible for a city to exist without houses, or mansions. Therefore if the city is figurative, the mansions are figurative, the inhabitants are figurative; and if they are figurative, the throne of God and of the Lamb, which is in the city, is figurative; and if the throne of God is figurative, *He who sitteth upon the throne is also figurative!* Will those who differ with us accept this wholesale destruction "of the words of the prophecy of this book"? Either these passages are all literal, or else they are all figurative, for they are all equally plain and positive. As for me, I think I shall follow old Abraham's example, and take God at his word.

Again we quote—"In the eleventh chapter of John, we have three striking examples of the employment of figurative language on the part of our Lord, which in every instance were erroneously understood by his disciples in the literal sense, so earnestly contended for by modern millenarians. When Jesus, we are told, was informed that Lazarus, the brother of Mary and Martha, was sick, he said, 'This sickness is not unto death.' This our Lord meant in a figurative sense. If he had spoken in accordance with a literal interpretation of the words which he used, the event would have shown that he was mistaken as to the fact, for the sickness of Lazarus was unto death. This is one instance of Christ speaking in a figurative instead of a literal sense."

The peculiar selection of only a part of the sentence containing the words quoted, reminds me of that eccentric preacher, Lorenzo Dow. Being at one time greatly tried by the prevailing fashion among the women of his day, of wearing the hair in a huge ball, or top-knot, he announced one Sabbath that he would on the following Lord's day preach to the ladies, and prove to them from the Scriptures that Jesus condemned this method of wearing the hair. Accordingly at the time appointed, the church was full, all eager to know where the passage was that would convict them. With a solemn, stern countenance, Dow arose, and turning to Matt. 24: 17, he read in their astonished hearing, in tones of thunder—"*Top-knot, come down*"! From this he preached a powerful sermon, which had all the greater effect from the fact that, although his hearers were solemnly assured that those identical words were in the Bible, he ingeniously omitted to give them the chapter and verse, by telling them if they read their Bibles as they ought to, they would find them.

So with our author. He takes only the first part of the sentence, and ignores the rest, and from this first part proceeds to make his deductions. Now is this the true way to read and interpret God's holy word? I honestly think it is not. Jesus, in this instance, said no more than was necessary to convey his meaning intelligibly to his disciples. Why, then, take only half of what he said, particularly as there is no break in his sentence? Let us read—"When Jesus heard that [viz., that Lazarus was sick], he said, This sickness is not unto death, but [or except] *for the glory of God* [why, Jesus?]; *that the Son of God might be glorified thereby*" (i. e., by Lazarus' death). But how could the Son of God be glorified by the death of a man whom "Jesus loved"? Because if Jesus had gone at once to see Lazarus before he died, his human nature might have been so overcome by the love he bore "Martha, her sister, and Lazarus" (for Jesus was "a man of like passions with us, yet without sin"), that he would not have suffered Lazarus to die. Therefore "he abode two days still in the place where he was," during which time Lazarus died.

But, Lord, we are like Martha; it is not fully clear to us yet how thou shalt be glorified by our brother's death. "Said I not unto thee, that if thou wouldst *believe* thou shouldst see the glory of God?" "I am glad for your sakes that I was not there, to the intent that ye [also] may *believe.*" "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said—Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; *but because of the people which stand by, I said it, that they may believe that thou hast sent me.* And when he had thus spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth." What was the result? "Many of the Jews which came to Mary, and had seen the things which Jesus did, *believed* on him." Ah! here, then, is the grand secret of Jesus doing as he did. It took a resurrection from the dead to convince some of the Jews, and to confirm those who already believed; and Jesus suffered Lazarus to die, and lay four days dead, in order to prove to them that he was the Christ, the Son of God. Thus was he glorified, and thus did he show the glory of God. How plain, and how touchingly beautiful is this simple narration of the doings of the Lord Jesus. Nothing figurative about it.

The second instance cited is the eleventh verse of the same chapter, where Jesus said to his disciples—"Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "The literal meaning of these words of our Lord," says Mr. G., "was, that Lazarus was simply asleep. But he did not use them in a literal sense, nor did he mean that they should be so understood by his disciples, for in the fourteenth verse of the same chapter, Jesus spake of the death of Lazarus, when he represented him as being only asleep, for he says in so many words—'Lazarus is dead.' This is another instance of error in a literal interpretation of Scripture."

There is no more reason for saying that this expression of Jesus is figurative, than there is for saying that Lazarus' sickness was figurative. Jesus knew the meaning of the words he used full well, and he used them in their broadest and most literal sense. He used the word "sleep" in its *absolutely true* meaning. Death is but perfect sleep. It is a sleep so profound, so absolute, so complete, that nothing short of Almighty power can break its spell. That rest which we enjoy during life, and which we call sleep, is but a counterfeit of the real sleep. Perfect sleep means absolute rest. However soundly a man may sleep in life, there are organs within him which know no rest until they rest forever. But in death's sleep the weary are indeed at rest. Therefore we hold that Jesus spoke the literal truth, and nothing but the truth, when he said, "Our friend Lazarus sleepeth." The disciples took his words figuratively, i. e., that Lazarus was taking healthful rest; whereas Jesus spoke only of that sleep which, but for the great resurrection, would be an eternal sleep.

We come now to the third instance given by Mr. G., preceding which he remarks, "The third instance will be found in the conversation which Jesus had with Martha respecting the death of Lazarus. The conversation commences with the twenty-first verse, and ends with the twenty-seventh. But the verse which bears on the point of a literal interpretation of Scripture is in the twenty-sixth, where Christ said to Martha, 'Whosoever liveth and believeth in me shall never die.' If these words of our Lord were received in their literal sense, they would justify the conclusion that no believer in Christ could ever die, but would live on forever and ever. But we know our Lord never meant them to be so understood. He spoke in a figurative sense.' He spoke of spiritual, not natural death."

I do not wonder, when I see such mutilations of God's sacred word, that sceptics and infidels say that "the Bible is like an old fiddle; you can play any tune upon it you choose"; for instances like these make the remark a true one. Indeed, it is just this wholesale spiritualizing of the blessed book which gives a semblance of truth to their words. Take it as it reads, or as one would read any other book, and their shafts fall harmlessly. As this passage is frequently quoted on any and all occasions, whether pertinent or not, I propose to notice it carefully, and see whether it is nothing but a figurative expression. I contend that it (the story) is a beautiful narration of a most touching incident, given in explicit and truthful language, which language is most positive and literal. Let us therefore look it over, and see under what circumstances these blessed words were spoken, and what occasion gave rise to their utterance.

Jesus was then on his way to Bethany, to wake Lazarus out of sleep; and when Martha heard he was coming, she went to meet him, leaving Mary sitting in the house. "Then said Martha unto Jesus—Lord, if thou hadst been here, my brother had not died. But [note this most delicate and tender petition] I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again! Martha saith unto him, I know that he shall rise again in the resurrection, *at the last day.* [Observe, the subject now is the *resurrection*, and the time mentioned is the "last day.] Jesus saith unto her—I am the resurrection, and the life [now by faith, but at the resurrection at the last day by sight]; he that believeth on me [as Lazarus did], though he were dead [as he now is], yet shall he live [at the resurrection at the last day]. *And whosoever liveth and believeth in me* [at the resurrection of the last day] SHALL NEVER DIE," (as Lazarus died.) Why, Lord? Because he "shall be changed in a moment, in the twinkling of an eye, at the last trump," and be caught up in the clouds, together with the resurrected saints "to meet the Lord in the air."

The idea of saying that Jesus spoke of spiritual and not physical death, is so utterly at variance with the whole account, that I cannot for the life of me see where the point is made. Jesus and Martha were not talking of spiritual death at all, for this would have been entirely foreign to the subject; besides, it would have cast a most unkind and unjust reflection upon Lazarus. But we know that Lazarus was a true disciple of Jesus, hence such remarks could not apply to him. Yet he was, nevertheless, the cause of this interview between Jesus and Martha, and the sole subject of their conversation from beginning to end. He was literally and physically dead, and Jesus recognized the fact by saying so. He came to Bethany for the express purpose of waking Lazarus from literal death, and not from spiritual death, for he had not died spiritually. Therefore taking these undeniable *facts*, and discarding fanciful theories, we hold most tenaciously that spiritual death was not spoken of, consequently has nothing whatever to do with the question, but is repugnant to it.

There is, however, another signification to our Lord's words which is equally literal and equally true; but it occurs in this instance in a secondary sense. We will take the language of Jesus as Mr. G. has quoted it, without any reference to its connection, and we find a most beautiful and comforting truth illustrated. "Whosoever liveth and believeth in me [in this life, even though he die as Lazarus did], shall never die" the second or eternal death; for his "life is hid with Christ in God," who will give it to him at the resurrection of the just forever. How simple this is. How plain and how in perfect keeping it is with the rest of God's word. Not one conflicting sentence, phrase, or word. Nothing figurative in either reading. All is literal. All is true. Thank God, that it is true.

It is this blessed and glorious hope of being redeemed from actual death, to enjoy actual life with Him who is the resurrection and the life, that acts as an anchor to the soul sure and steadfast. It is this hope that enables us to lay hold of the rich promises of God, remaining faithful to which we shall be permitted to sit down together with Abraham, Isaac and Jacob, and all the redeemed ones, in the kingdom of God, to go no more out forever.

Titusville, Pa. DR. N. L. WILLARD.

For the World's Crisis.

LOVE TO JESUS.—No. 2.

"We love Him, because he first loved us."—JOHN.

How many things there are to call love into existence: how many to give it birth. Beauty, with all its fascinations, is not the last or least prolific in this direction. The flashing eye, the rosy cheek, the dimpled chin, the spotless skin, the pearly teeth, the comely figure, have more than a thousand times accomplished the task. Accomplishments, too, have succeeded in the work. The flit in the dance-room, the tremulous public reading, the sweet strains that issued from a fair singer's throat, the music aroused from bone, wood, and wires, have captivated many a bystander's heart. Acquirements both useful and ornamental have issued their fiat to the susceptible individual, and love has been awakened. And we should not omit to mention what graces and charms of the person have done in this direction. The blush of untainted modesty, as it turned away from the rude gaze of human kind, have but led the being after it. The benevolence of a god-like soul has been more charming to many a heart than aught else. And hosts of other virtues have riveted the eye and heart on an object as desirable and worthy to be obtained. But how much greater is the number of those who have esteemed the belongings, or the *property*, of a person as worthy to secure love for the possessor. O this greedy love! How many men have loved women for their money and estates, and *vice versa.* And the last that may be mentioned here is *position.* The rich but low-bred have coveted a lordly ancestry; they have coveted the peerage of the noble, and for the sake of rising in the social circle, and having their names titled, they have wedded the poor daughters of reduced baronets.

So there are hosts of things which incline people to love others—beauty, accomplishments, graces of the person, property, and high position in the social circle.

But there remains yet one other more potent force than any I have mentioned. It is love. Love begets love. Do I feel within me that a heart burns with pure affection for me? Can I recognize in the tone of the voice, in delicate attentions, in the contemplative glance of a soul, that it moves to me—that I am the object of its special regard; then how can I help responding, if there is any response in my nature? How can I help reciprocating the feeling, if I will give way to the sentiments which reply to those evoked? He loves me. He visited me in my poverty, took my hand in his, filled my pantry with plenty, and seemed to yearn over me; how can I resist the secret magnetizing influence of this affection?

It is well to love from real motive and downright persuasion. Alas! love in its exercise is too often guided by whim. It is ruled by caprice. Begotten of fickleness, it lives a short life, dies in misery, and its decayed carcass appears in the Divorce Court. How much of this fickle love there is in these United States! But the Apostle loved from real motive. He had groundwork for his affection. He had built his love on a reasonable basis. The whole thing of Christianity with him was reasonable. His dedication to God was his "reasonable service." He was ready to give a reason of the hope which was in him. He loved, too, because he felt there was reason for it. Says he—"We love Him because he first loved us." John loved Jesus, not because of a floating whim that passed just under his scalp, and could be blown away by the next person or system he encountered; not because of some appearance of worth or merit, but "because He first loved us." His love was not born of nothing. John knew the origin of his love; it was the love of God in Christ Jesus his Lord.

Let us notice John's reason for loving God, and see if it is not provocative of love in us. O that it may reach the reader! O that it may stir us out of our indifference! O God! prepare our hearts, and open our eyes widely, that we may look at the fact of thy love as it really is.

"He first loved us." Who is it that loves? Who is the "He" of our article? Here let us stop for a moment; let us linger; and slowly and meditatively let us utter his name, which is unutterable. It is the Deity who loves. The Jew, as he utters the name of the Deity, bends his head in reverence. For the Deity is great. He is mighty. He is "a jealous God and a Savior"; and does not delight in those who take his name in vain. Angels will not dare do it; but man is vile, and he utters the sacred name of the Infinite as carelessly and commonly as he would the name of his companion. "He"—the Deity—who made us, O Christian, "first loved us"! "He" to whom heaven pays homage—"He" who counts it condescension to look upon the angels—"He" who provides for the whole world—"He" who is our Creator, Preserver, and Redeemer—loves us. If it were some poor, ignorant outcast, one of ourselves, who loved us, who could neither do us good or harm, then the world could afford to pass on without being particularly interested in the fact; but when we find that not the master of the factory, not the king on his throne, nor the angels, nor the archangels; but that the Head of all—even God himself, loves us, how shall we stand astonished, and rejoice with trembling. Here, my brother, my sister, let us devoutly acknowledge His kindness who deigns to love *us.*

And whom does He love? "*Us.*" Who are we that God should love us? What the race to which we belong, that God notices it, and is attached to it? We are from the dust—that is what we once were before God made us men. We were a portion of the atoms which went to make up this body we call the earth. "Dust and ashes," as Abraham truly pleads. David, too, said God "remembereth that we are dust." And so it is, for "the Lord God formed man of the dust of the ground." How with astonishment we cry to God, "What is man that thou art mindful of him?" And with still greater, "that thou dost *love* him?" Our origin is the dust. And our state is an alien one. We by nature and practice were outlaws in God's world; were sinners in his sight; and yet he loved us—us sinners.

"He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His loving-kindness, O how great!"

O how wonderful the fact. The pure Deity, and so lofty, loved me when I was impure and so despicable. I cannot help saying—who can?—"I *love* Him."

"He first loved us." The Bible opens with these four words—"In the beginning God"; and God has been first in all that is good and generous, and ever will be so. It is not—"We loved God, and then he loved us"; but, "He *first* loved us." It was in the past he loved us. "God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us." "He first loved us."

This, then, is the source of our love to God—God's love to us. Ours is the consequence of his, and flows out of his. O for gratitude! God has loved us so as to provide us a Savior. O for grateful affection! Dormant powers, awake! Lethargy, begone!

"Dear Lord, and shall we ever live
At this poor dying rate,
Our love so faint, so cold to thee,
And thine to us so great!"

It must not be, ye godly souls. There must be an alteration. Lord, look thou into the mirror of our imaginations. Reflect thy likeness there. Show thyself the ideal and model of love. Show us thy love in the wounds of thy feet and side and hands. We love thee. "Thou knowest all things; thou knowest that I love thee." O quicken the flame. Let thy words of love be fuel cast on the changing and dying embers of our affection; that we may always prove our love to thee by keeping thy commandments. "And let all the people say Amen." W. KELLAWAY.

— Every day that passeth, is not to be

THE WORLD'S CRISIS.

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Monies, if under $5.00, may be sent by letter at our risk. If a larger sum, and under $25, send a Post-Office Money Order, or Registered Letter. If $25 or more, send a Bank Draft, or money Order, payable to the order of GEO. T. ADAMS, Boston, Mass. All sums of $5.00 and over, sent in any other way than above directed, will be at the sender's risk.

All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, *Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 15, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SAN FRANCISCO.

Our meetings in San Francisco have increased in interest during the past week. Twenty-one were baptized last Friday (Feb. 24th), and others are now waiting for the next opportunity. Those who witnessed the baptism say it was the most interesting they ever beheld. There were but few whose eyes were not moistened with tears; especially when one dear little girl seven years of age, noted for her piety, was taken in our arms and laid down in the watery grave and raised again in the likeness of Christ's burial and resurrection. Her happy, sweet expressions of love for Jesus, as she was raised out of the water, made every heart melt. The scene will not be forgotten by those who were present. She is the daughter of Bro. and Sr. Place, from Portsmouth, N. H.

The meetings are exerting a powerful influence in the city. Infidelity, cold formalism, and all other things opposed to vital godliness are compelled to stand back from the onward march of this glorious work. Several new ones present themselves for prayers in almost every meeting. It is estimated that not less than one hundred have been converted or reclaimed from a backslidden state. Strong men from other churches are uniting with us in the work; and several such have expressed a desire to continue with us, making their home with this company of believers looking for the coming of Jesus. Notwithstanding the strong opposition from popular ministers and their admirers, the influence of the meetings is spreading like a rising tide in all directions.

A few days since, we met on the side-walk, in one of the principal streets of the city, a prominent business man, well-known in financial circles, who remarked that his associates, who had been to the meetings, had come to the conclusion that, if the Bible is true, we are right; and said these men are anxious to hear more on the subject. This gentleman has made no profession of religion, but said he would head a paper with —— dollars, and go among his business friends to raise money to hire the Music Hall for another course of lectures. To this we consented, and have arranged to commence next Monday evening, March 6th.

Our last meetings have surpassed all others in power and interest. The common remark from christians of the most extensive experience is, that these meetings are the best they ever enjoyed. Last Sabbath evening, Feb. 26th, four *prominent*, leading infidels in the city, spoke in the conference meeting. One said he had been an infidel twenty-five years, but was tired of infidelity, and now desired to be a christian. The melting power of Jesus' love is being felt by stout hearts, which, till now, have resisted all offers of salvation. We expect to see yet greater things. This week—from Feb. 27th to March 5th—we are holding meetings in the city of Vallejo [pronounced Vallaho], in the Presbyterian church, where Mr. N. B. Klink is pastor. This is said to be the most wicked place in the state. The prospect is very encouraging. The Methodist minister, Bro. Rich, has given up his regular meetings for the week, and invited his church and congregation to attend our meetings with him. Truly the California field is white for the harvest. Dear Brn. and Srs., God is answering your prayers in a wonderful manner. Continue to "pray without ceasing."

The weather here is delightful. Imagine yourself sitting in a room with no fire, door open, and then feeling too warm, and you will have some idea of our position while writing at the present time, Feb. 28th. People work here in their gardens during the entire winter, raising vegetables for the markets. We have had no idea of winter since we arrived on this coast; only by imagination, while thinking of the state of things in our New England home. We find most of the people here have no desire to return east. They have a strong preference for this coast; yet we would not advise those to come to this country who can get a comfortable living in other places.

WHAT THEY SAY.

The following, from "The Spectator," is part of a letter from Bro. J. C. Simmons, the State Sunday School Agent. He appears to be a true christian.

"On my return to San Francisco I had the pleasure of attending a special service held in Minna-street church. It was indeed a feast to my soul. Though at two o'clock P. M., yet there was quite a large congregation, more than sometimes assemble there on Sunday at eleven o'clock. Elder Grant struck the right key-note at the opening of the meeting—entire consecration to God and loving him with all the heart. The holy fire burned with a steady flame all through the meeting. This is evidently a deep work, and is of God. 'By their fruits ye shall know them.' Men who were not only sinners, but infidels, have been soundly converted and stand up firmly for Jesus. Eld. Grant does not look like a fanatic to me, and whatever heterodox opinions he may hold, he is sound on the great doctrines of justification by faith, repentance, and sanctification. He has a holy horror of sin, and is not afraid to tell people if they do not give it up they never can be saved. It is true I saw but little, but what I did see pleased me. Yours,

February 14th, 1871. J. C. SIMMONS."

The following are from the editorials of the San Francisco Daily *Examiner*, of Feb. 15th and 16th. This paper is conducted with much ability:—

WHAT IS THE SOUL?

Elder Grant will deliver a lecture to-night at Platt's Hall upon a subject which should be of absorbing interest to every one, to wit: 'What is the soul?—What does the Bible teach concerning it?' The Elder promises to make his remarks so plain and his views so clear that a child can understand them. Admission to the lecture will be free, but after its delivery a collection will be taken up to pay for the Hall and gas, and those who are able will be expected to contribute a trifling sum for that purpose. Those who attend will not fail to be edified.

MISERY NOT ETERNAL.

Elder Grant will deliver a lecture at Platt's Hall this evening, commencing at half-past seven o'clock. He will take the position, that the doctrine of eternal misery is not taught in Holy Scriptures. Elder Grant's familiarity with the Bible is remarkable, and only equalled by his reverence for the sacred book. His remarks upon this and kindred themes are those of a thoughtful, clear-headed man, given neither to bigotry nor superstition, and are calculated to impress the mind favorably and awaken earnest inquiry upon the most important subject that can engage the attention of men.

Seats will be free to-night, as usual, and those who desire to put questions to the Elder after the lecture is concluded, can do so.

CALIFORNIA THUNDER-STORM.

It is rare that a thunder storm visits California, but during the night of Feb. 20th, we had a good specimen of a genuine New England thunder storm, said to be the most severe known on this coast by the oldest inhabitants. We heard of several who were very much frightened, and thought "Mr. Grant's doctrine," as they call it, about the end of the world, had actually become true. One man who had opposed us most persistently and bitterly, said he was very much alarmed during the storm. He has not ventured to oppose the doctrine since, and seems quite changed in his spirit.

The following notice of the storm is from the San Francisco *Bulletin*:—

THUNDER AND LIGHTNING VS. EARTHQUAKES.

"The storm of last night afforded a new sensation for Californians. Hitherto we have occasionally had a dim flash or two of lightning, after the style of the "heat lightning" of the summer evenings in the eastern and western States, accompanied by low rumblings of thunder, hardly reconcilable as the genuine article, at intervals of years, as the only substitutes for the thunder and lightning of the Atlantic and western States. Last night we had something faintly approaching a genuine eastern thunder storm. It is safe to say that it created nearly as much consternation as is usually produced among our inhabitants by a first-class earthquake, the agony being prolonged through hours instead of minutes or seconds, and caused more loss of life in the city than has ever resulted from any earthquake which has ever shaken up San Francisco. These thunder storms are of frequent occurrence throughout the eastern States and the Valley of the Mississippi, and are frequently accompanied by considerable loss of life and destruction of property. Notwithstanding all this, our eastern neighbors sympathize deeply with us on account of our 'dreadful earthquakes.' Our people have now had a chance to judge of the comparative merits and demerits of the peculiar climatic institutions of the East and the Pacific coast, and the popular verdict appears to be decidedly in favor of earthquakes, contrasted with thunder storms. We are satisfied with our own institutions, and do not crave any more borrowed luxuries."

THE CHINESE NEW YEAR.

Saturday, Feb. 18th, was New Year's day among the Chinese. They celebrate the beginning of the year very much as the American people do the 4th of July. A large amount of fire-crackers are burnt; business is suspended, and a general visitation is enjoyed. They appear in their best attire—some of their dresses are very rich,—and their tables are loaded with their choicest teas, wines, cakes, candies, fruits, and other luxuries, for the entertainment of those who come to make their new year calls; quite like the custom in Montreal and New York. They continue their new year festivities for several days. Some of them drink wine and tea, smoke opium and cigars, till they lie down unconscious of joy or sorrow.

We were much interested during our visit to their temples of worship, where we had an opportunity of examining their various gods, and of witnessing their mode of doing reverence to them. The six Chinese companies in California, who control the Chinamen, called "Coolies," have just fitted up a new temple for the worship of their gods. It is located on Dupont street, between Washington and Jackson streets. We find the following at hand, from the *Alta California*, which we give instead of our own description of the same things:

MODE OF WORSHIP.

Among the Chinese it is the custom whenever any male or female has done noble deeds during life, that after death that person shall be worshiped as a saint in recognition of the services rendered either for the Empire or for humanity. These idols are placed in the Temple, are made of clay and highly decorated with paintings and gildings. The temple is open day and night for worship, which consists of kneeling before the particular idol of whom the worshipper desires blessing, the repetition of prayers and the offering of sacrifices in the way of tea, fruits and meats. They also burn gold and silver paper as a spiritual offering. The principal days of worship, however, are on the first and fifteenth of every month. On the first they ask that they may be blessed for the month and success attend them. On the fifteenth they return thanks for the privileges granted them for the first half of the month, and ask that they may be continued. Tuk Wang Ti Tie is the Supreme Being of the Universe. They have priests who are robed in red gowns, and wear black silk skull caps; these officiate wherever their services are required. The temple is supported by the worshipers who pay from twenty-five cents to two dollars and fifty cents on every occasion, and according to the quantity of offerings made by them.

THIS TEMPLE

Occupies the whole story, which is divided up into different worshiping rooms or chapels. The centre hall is the largest, and on the right of the room as one enters, on a pedestal is Tay Ting King, a white bearded man, who is worshiped as the doorkeeper and controller of the forests. In one cabinet, richly carved and gilded, are three saints.

One is called Quan Tie, who is red faced. He was a celebrated General in his day, wielding large armies always with success.

Pak Tie is in the centre of the cabinet, and in olden time is said to have descended from Heaven to instruct the people in agriculture.

Hung Sing, the third in the case, was known as a brave Emperor.

To the right of this cabinet is Choy Pah, who is known as the controller of the fortunes of his race. The Chinese believe that as the Supreme Being has written down in a book the days allotted to each man when born, so this Controller also has written in a book the respective amount of fortune each man is to have in life, whether rich or poor.

To the left of the cabinet is the idol of Tun Gos, a funeral of war, who won many decisive battles.

In another room to the left of the main Temple, is a cabinet containing two female idols—one is known as Kum, for the saint of flowers. The other is Tin How, a Queen, who was a sister of a mariner. She is worshiped on account of having on one occasion saved a number of lives from a wrecked vessel.

In a room to the right of the main Temple is the altar, at which is worshiped particularly by sailors Quen Yum, a woman whom our informant says is compared to Cinderella, as having been cruelly treated by haughty women, for which she in turn did acts of charity.

In addition to these, there are the idols of Wah Tor, a divine person who cured the sick. On a floor in one of the rooms is the idol of Chay San, the controller of the precious treasures in heaven and earth. There are also several other idols of lesser note. All the rooms have decorations on the walls, and the idols and cabinets are fitted up gorgeously. In all, there are eight rooms, five of which are devoted to places of worship, the others comprising a salesroom for candles and other offerings, a conversation room for friends, and a visitors' room. The whole affair has been fitted up at an expense of several thousand dollars.

Before throwing the temple open to worship, a wooden figure of a horse supposed to belong to the gate-keeper of Hell, was burned up, and last evening the effigy of the gate-keeper himself was set in flames, in order to keep the evil spirit away from the new temple.

When the Chinese appear before their gods, they put their hands together, and bow three times. A light is kept burning perpetually before their gods. We could not help noticing the similarity between the Chinese and Catholic worship. The latter is but a modified form of the Chinese, and is as truly as theirs, a worship of idols. Their idolatrous worship is the result of a belief in the immortality of the soul. If these idolaters could be made to believe the Bible, which teaches that "the dead know not any thing," their whole system would fall to the ground like the baseless fabric of a vision. We are more and more convinced that the doctrine of the immortality of the soul is Satan's pet doctrine. On this foundation rest all the false systems of religion in the world, including Spiritualism, which is but a rehash of the old heathen systems, presented in a new dress. The lie of Satan is the corner-stone on which they all rest; and we do not feel at all careful about disturbing this key-stone in the temple of error. We are rejoiced to know that thousands of devoted christians are assisting to expose this prince of lies, uttered to our first parents by the arch deceiver, in the garden of Eden. Let every christian, with Bible in hand, and the Holy Spirit in his heart, stand up with a bold meekness against the leading lie of *Diabolos.*

THE ENGLISH CHURCH.

The people in London are making earnest demonstrations against the established church in England. They desire to separate the church and state. They rightly consider that the church and state are two distinct powers, that should never be married together; and that the time has come for their perpetual divorcement. Crowded meetings are being held in London to consider this subject.

Whenever the church leans upon the state for support instead of upon Christ, we may expect that cold formalism will be the result. The spirit of the world and of Christ are entirely different in their effects. When we are filled with the one, we are not with the other. The Spirit of Jesus never leads one to seek for worldly honor; hence, when a church does this, we may be sure it has departed from her divine Master. We are exhorted to come out from the world and be separate. The more fully this is done, the sweeter our peace.

We think it will be a benefit to the church of England to be divorced from the state, and be thrown entirely upon Christ for protection.

THE CATHOLICS are doing all in their power to save their sinking ship. They are making a desperate death-struggle to re-establish the political power of the Pope. They are leaving no stone unturned that they can move. A telegram from Florence, dated Feb. 10th, says:—

"The newspapers announce that a Catholic league has been formed in Belgium to prepare an expedition against Italy, with branches established in Austria and Spain, and some provinces of France, and a meeting place in some island in the Mediterranean. The Italian Government has received information of the conspiracy."

OUR READERS will please excuse the extracts from California papers that refer to your editor. Knowing that our friends, who are daily praying for us, are anxious to know how we are received on the Pacific coast, we send a few samples of what appears in the papers.

☞ WE are compelled to abridge many of our articles, especially the correspondence, our columns being so crowded. Our friends will please make a note of this.

A NEW HEALTH JOURNAL.—*Health and Home* is the title of a new Health Magazine, of 44 pages royal octavo, just issued in very neat form by W. R. De Puy & Brother, 805 Broadway, New York. In their prospectus the publishers promise a high-toned, practical health journal, edited not in the interest of any medical party or clique, but one which shall "glean from all fields, hold under contribution *all schools of medicine*, and seek aid from all intelligent accessible teachers." The first number now before us has a varied and inviting table of contents, which needs only to be seen in order to awaken attention.

THE UNIVERSAL REPUBLIC.—A new political movement is on foot among the civilized nations of the world, having for its object the establishment of a "Universal Republic." The headquarters of the European division is at London, and it is said "there are branches in all the capitals of the old world." It has presidents of its own in every country. Thousands in the United States are reported as members. We mistrust that Napoleon is the corner-stone of this political structure. In one of his speeches he said: "I represent a *principle*, and that principle is universal suffrage."

SOUTHERN NOTES.—No. 6.

In addition to preaching, I am trying to scatter a few publications on the most judicious principle—putting them into the hands of those only who *can* read, and who will be apt to exert an influence over others who cannot. My supply is not large enough to scatter in a wasteful manner. Readers are not as numerous in this country as in the north. Even in this city, as well as in the villages, ministers line their hymns, that is, read two lines and sing them, then read two lines more, and sing them, etc. On the night of Feb. 16th, I attended prayer-meeting at the Methodist church, and the pastor invited me to open the meeting. I had a free time in exhortation. Some of the people in the city are grumbling because I teach contrary to their early views of the kingdom; and others contend with them, saying, "He proves his views by the Bible, any way."

Feb. 17th, I re-commenced my meetings in the Baptist meeting-house. The Baptist minister gave out my hymns. The congregation listened with remarkable candor to a sermon on Prophecy, and all seemed impressed with the great truth that earth's history is near its close; and after meeting the minister told me he believed I had preached the truth; and the deacon said he was bound to give me a candid hearing all through. Before closing, I invited all who were willing to make a covenant to pray and labor with me for the salvation of men during my meetings, to manifest it by rising. Members of different churches thus made the pledge. Feb. 18th, I preached again at the Baptist church to a candid congregation, and was followed by some warm exhortations, including one from the Baptist minister.

Feb. 19th, Sunday forenoon, I preached in the Methodist meeting house, to a full congregation of attentive listeners, the pastor aiding me in the preliminary services. Though I brought out some new thoughts for their consideration, the minister expressed himself gratified with the sermon. At the close of the meeting, I was invited to preach for the colored Methodist church. They have no meeting-house like the colored Baptist church who have been urging me to preach to them, but hold their meetings in a large school-house, built for their use by the U. S. government. All the religious bodies in this city have now invited me to preach for them except the Episcopalians and Catholics; and I have already spoken for the Presbyterians, Methodists, and Baptists.

Sunday evening I preached again in the Baptist church to a large congregation, and the Lord helped me to give the judgment alarm to this people. Every body, so far as I can hear, seems to acquiesce in the preaching for the time being, ministers and people alike; and doubtless some reporters of meetings would represent the whole city in sympathy; but I prefer to speak modestly, and await the final result, instead of relying on present appearances, feeling confident that though the seed is extensively scattered, much of it will not fall on good ground. The old Quaker said, "It is not the much money thee *gets*, but the much money thee *keeps* that makes thee a rich man"; so it is not the many that are pleased to hear the truth preached for the time being, partly owing to its novelty, and partly because they fancy the address of the preacher, but the few who receive and obey the truth, who are to be benefitted by it. Some here, out of many listeners and admirers, believe and love the whole truth, so far as they have learned it.

Monday night, Feb. 20th, I preached at the Baptist house again, being aided in the services both by the Presbyterian and Baptist ministers. At the close of my sermon, two convicted persons took the anxious seat for prayers. Though some thought that my sermon had cut the theology of those ministers "into shoe-strings," they, in common with the rest of the people, listened with great candor; and, greatly to my surprise, the Baptist minister complimented me on having preached a "very convincing sermon." The elements of opposition are being stirred up, but the opposition is undercurrent in its operations, repudiating "Yankee theology."

Feb. 21st, I enjoyed a free time in preaching the judgment near, and after sermon some requested prayers. Several took part in the prayer-meeting, which preceded the sermon, ministers and members of different churches included. Feb. 22nd, took dinner with the Baptist minister, and enjoyed a profitable time in conversing with him on various chains of prophecy, in which he seemed interested. In the evening, the Baptist minister, and a Methodist minister from an adjoining township, took part in the meeting. This Methodist Bro. thought he should so shape his affairs that he could come and give me a hearing, expressing much anxiety to inform himself concerning our faith and hope. He was worth seventy-five thousand dollars when the war broke out, but is now reduced to poverty. Feb. 23d, owing to the cold, wet weather, our congregation was very small—not over seventy persons out—but at the close of my sermon two arose for prayers, and deep solemnity pervaded the place. One minister who was present and took part in the prayer-meeting, who had long advocated the conversion of the world prior to the advent of Christ, said he was obliged to surrender that doctrine, as it was useless to stand out against such arguments as I had adduced—twelve strong proof texts having been adduced in refutation of the temporal millennium doctrine.

The south is a very hard place to conduct a revival meeting, owing to the cold state of ministers and church members, disqualifying them for labor, throwing all the work at the altar upon me. I have had as many as twenty take the anxious seat in a night, at some of my meetings in this State, and have tried to have several prayers offered, but have never been able to get a single prayer from minister or member, except when personally invited to pray, and then there is a great lack of zeal. It is hard to get the stream to rise higher than the fountain. Religion is very low. Many southern deacons and officials never pray in public, if any where else. Of course they have poor prayer-meetings, the minister doing nearly all that is done, no other one to speak, and seldom over one prayer offered, as a general rule. It is a far greater task to get professors into working order, than it is to get sinners to move.

Feb. 24th, preached on the time of reward, and had great freedom, and good attention. At the close of my sermon, two new seekers rose for prayers. My claim to the meeting-house is now about out, and it is doubtful whether it will be extended. There is a strong undercurrent opposition now developing itself, and every string is being pulled to hedge up my way, such as the following: (1) The circulation of reports about our breaking up churches, stories about ascension robes, no-soul doctrine, and similar things. (2) My being a northern man is made a great scare, as so many preachers of their own denomination have proved treacherous, and after getting the confidence of the people, have turned out to be "carpet-baggers"; and they secretly insist that a man of my talent will yet work them some injury. (3) After long and strong invitations to preach to the colored people, and after submitting the matter to the decision of several of my friends, including the Baptist minister, I have promised to preach *one* sermon in the colored church, and that is deemed a sufficient pretext for a hue and cry against me; but after having made the promise, I will not betray cowardice in recalling the appointment, if they cut off my head; for to recant now would be worse than to bear the reproach of being called a "nigger preacher." The Baptist minister promises to accompany me, and aid in the services. But if I were to try to hold a series of meetings among them, my friends would all bolt, and I should shortly be waited upon by a committee requesting me to leave town, which I would have to do, or place myself under the protection of the colored people and their sympathizers. (4) The opposers to my occupying the church have been determined in their opposition, and it may yet result in their opposition to their minister, who says he "will stand by Bro. Sheldon, if they pitch him out of the church heels over head, till my time expires, as I was invited by vote." He further says that he believes much that I have preached, and is not yet prepared to reject any part of my preaching, but claims time to carefully examine every point before either receiving or rejecting. I shall furnish him suitable reading matter.

Sunday forenoon, Feb. 26th, I enjoyed a free time in preaching on the coming of Christ and its attendant events, in the Baptist house, the pastor being present and assisting in the preliminary services. He is making himself unpopular with a portion of his church for taking a strong stand in my favor. He says he has been more deeply interested in my preaching than any preaching he ever listened to in his life. A part of the members refuse to hear a single sermon, which much grieves the minister. Some already prophesy he will yet preach our faith fully. Sunday afternoon, accompanied by the Baptist minister, I went to fill my appointment in the colored Baptist church, where I was heartily welcomed by the pastor. As the people came flocking in, I concluded that the statement of a colored friend was not far from correct, "A heap of us wants to hear you preach powerful bad." For some nights past, a goodly number of them had ventured to creep into the Baptist church, occupying a back seat, and the result was, the colored people were already much excited by my preaching, by mere hearsay. As they took their seats by the hundreds, I gazed upon their countenances, and recognized all grades of colors—white, whitish, blackish, black, very black, blacker, blackest; and their extravagance in dress was really amusing—ribbons, flowers, silks, etc. They will deprive themselves of a thousand comforts to get some showy article of dress; and if they can get but one article, they will wear that with their rags, thus making a laughable contrast.

When the people got in, the Baptist minister, at my request, opened the meeting, and I preached to them on the judgment and its nearness. I knew they were an emotional people, but sometimes I was both startled and bothered by their responses; and such a swinging of themselves on their seats, swaying to and fro, and nodding of heads, as I witnessed, mingled with symptoms of grief and signs of joy, were proofs that I had the attention of all. At the close of my sermon, I inquired how many sinners and backsliders desired prayers, and, to my surprise, over one hundred and fifty arose. I had been told that such sermons as I had been preaching would move the blacks by the hundreds, but did not believe it. But I presume the larger share of them had once been professors; for they are famous for backsliding, and being often reclaimed again. We had a season of prayer, and closed. I was at once surrounded by colored friends, giving me a large job of hand-shaking to do, importuning me to preach more for them. I agreed to speak at the white Baptist church in the evening, which was to terminate my claim to the house, the opposition not having abated, and it not being thought best to pursue an arbitrary course. But two hours before meeting time arrived, a heavy rain set in, and lasted till midnight, so there was no meeting held in any church in the city. For my own sake I was glad, being thoroughly fatigued, and needed a little rest before doing more. W. S.

SUGGESTIVE.—In some parts of the South, the people are strongly averse to allowing a colored person to enter their houses of worship. Recently one who had formerly been a slave, now employed as a servant girl in a Presbyterian family, being about sixteen years of age, was sent to lead the children to the Sabbath School, and though she was fully as white as the children, she well knew the customs of the country would not allow her to enter the house; so she seated herself on the steps at the door, which act was noticed by the minister, and not suspecting she was of African origin, thinking it was the result of bashfulness, he went out and invited her in, and seated her in a white Sabbath School class. Being treated with such unexpected kindness by the minister, she was emboldened to take her seat in the class on the next Sunday; but lo, there was an uproar in the camp—the discovery had been made that she was a negro!

The minister told them that he was to blame for her being there, having invited her himself, thinking she was a white girl, though he had been a slave-holder for long years. The decision was, she must leave the school, and also that, as he had invited her in, he must be the one to turn her out. Good for the minister.* Scholars are left in school much darker than she was, but they are the children of a white mother. Comments are superfluous. W. S.

☞ "KING ALCOHOL," in the "Children's Corner" last week, was written by Bro. John Maxim, thirty years ago.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund

Previous acknowledgments	$379.91
NANCY T. PEASE	5.00
S. S. OSBURN	.50
M. HUTCHINS	1.00
JOHN CLOTHY	1.00
M. C. ALLEN	1.00
BREWER, ME	.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	[illegible]

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.15

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable the Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,125.31
NANCY T. PEASE	5.00
"A. W."	2.00
C. F.	1.00
M. C. ALLEN	1.00
A FRIEND	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Previous acknowledgments	$16.00
P. W. HIGGINS (balance of pledge)	5.00
ETHAN ALLEN (pledge paid)	10.00

THE CALIFORNIA MISSION.

TO THE CRISIS:—"When is Miles Grant coming back?" What do I know about the Elder's whereabouts or intentions, that people should run after me with this question? Now the Dist. Att'y of the county tells me that he must hear the Elder before he "leaves for good," and those accustomed to his preaching mourn his temporary absence. This is not hero-worship or fanaticism. O, no. The newly revived truths are so clearing and satisfactory, that more and more of the inexhaustible treasury of Scripture parallelisms in their illustration is anxiously desired. And yet the Elder has been absent only five days. O, how glad I am that he has proclaimed the nature and destiny truths here. Never before in California have I seen such a clear sky as we have had during the past winter. But my joy is feeble compared with that of the converts who never before heard these grand Bible doctrines. Hence this regard for the preacher.

Large package of *Crisis* came to hand to-day. Their judicious distribution by sale and gift—as the Elder may direct—cannot fail to return great acknowledgments.

The quotation from Joseph Priestly, in the *Crisis* of Feb. 15th, was most opportune. You should publish the compact but brilliant eulogy of this man to be found in Appleton's Encyclopedia of Biography; that another of the "ignorant and obscure" men who have re-discovered the Bible truth just referred to, may be brought prominently forward.

In connection with some direct review of our Dr. Scott's sermon,* as, the doctrine of the destruction of the wicked, it occurred to me that when the venerable clergyman was preaching the creed and the bigotry of his church, and saying that "this fossil heresy" occasionally cropped up as a "new discovery" by some "fiery champion," and that it had been held aforetime by some good but "ignorant and obscure men," he forgot, or did not know, that this and kindred doctrines were held and promulgated—

1. By the greatest religious reformer of the Christian era—Martin Luther.
2. By the first translator of the Bible into English—Wm. Tyndall.
3. By the greatest religious poet and most powerful essay-advocate of political freedom of the Christian era—John Milton.
4. By the most renowned pioneer discoverer in the realms of chemistry—Joseph Priestly.
5. By the greatest English church theologian of the present century—Abp. Whately.

It is true that if the Scriptures say thus and so, it matters little though all the professed church backslide from the truth; but when we can, or think we can, induce men to *listen* to the truth by showing that it *has* been entertained, in late and early years, by persons who are very far from being either "ignorant or obscure," can we not make the showing in all charity? It seems "Yea" to me on this question. C.

San Francisco, March 4th, 1871.

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* See next *Crisis*.—ED.

ELD. MILES GRANT IN VALLEJO.—Yesterday (Feb. 19th), the Rev. Miles Grant, whose preaching and lectures have occasioned so much excitement in San Francisco, officiated at the morning and evening services in the Presbyterian church. In the morning this church was crowded, all available places being occupied. . . . . The Rev. Mr. Grant is an eloquent and forcible preacher. His great power consisting of his simplicity. His discourse was not marked by any lofty flights of rhetorical splendor, nor vivid imaginations, but it was full of home truths, such as touch and pierce to the very marrow, the faults of our every day life. His appearance is not specially commanding, but his whole manner in the pulpit is indicative of his estimate of the importance and responsible duties attaching to the sacred office of a preacher.—*Vallejo Daily Chronicle.*

CHRIST AND SOCRATES.

ROUSSEAU'S CELEBRATED CONTRAST.

I acknowledge to you that the majesty of the Scriptures astonishes me, and the sanctity of the gospel fills me with rapture. Look into the writings of the philosophers, with all their pomp and parade, how trivial they appear when compared to this volume! Is it possible that

A BOOK SO SIMPLE

and yet so sublime, should be the work of man? Is the style that of an enthusiast or a sectary inflated with ambition? What sweetness, what purity in his morals! What force, what persuasion in his instructions! His maxims, how sublime! His discourses, how wise and profound! Such presence of mind, such beauty and precision in his answers! Such empire over his passions!

Where is the man or the philosopher that knows how to act, to suffer, and to die, without weakness or ostentation? Plato, in his picture of the imaginary just man, covered with all the opprobriousness of guilt, and worthy of all the reward of virtue, gives us an exact representation of Christ; so striking is the resemblance that all the fathers saw and is-deed there is no possibility of mistaking it. What prejudice, what blindness, to compare the offspring of Sophronica to the son of Mary!

HOW IMMENSE THE DIFFERENCE

between the two! Socrates dying without pain and without ignominy, found it easy to support his character to the very last, and if his life had not been honored by so gentle a death, we might have doubted whether Socrates, with all his understanding, was anything more than a sophist. You will say he invented a system of moral philosophy. Others had practiced it before his time; he only related what they had performed, and drew lectures from their example. Aristides had been just, before Socrates told us what justice was; Leonidas had sacrificed his life for his country, before Socrates had made the love of our country a duty; Sparta was sober before Socrates commended sobriety; before he had given a definition of virtue, Greece abounded in virtuous men. But of whom did Christ borrow that

SUBLIME AND PURE MORALITY

which he, and he only, taught both by work and example? From the center of the most extravagant fanaticism the highest wisdom made itself heard, and the vilest of nations was honored with the simplicity of the most heroic virtues. The death of Socrates, philosophizing coolly with his friends, is the easiest that can be desired; that of Christ expiring in the midst of torments, abused, scorned, detested by a whole people, is the most dreadful that can be apprehended. Socrates taking the poisonous draught, returns thanks to the person who with tears in his eyes presents it to him. Christ, in his exquisite torture, prays for the bloody executioner. Yes, if Socrates lived and died like a philosopher, Christ lived and died like a God. Shall we say that the

EVANGELICAL HISTORY

was invented at pleasure? My friends, inventions are not made after that manner, and Socrates' history, of which nobody entertains any doubt, is not so well attested as that of Christ. Upon the whole, it is removing the difficulty further back, without solving it; for it would be much harder to conceive that a number of men should have joined together to fabricate this book, than a single person should furnish the subject to its authors. Jewish writers would never have fallen into that style or system of morality; and the gospel has such strong and inimitable marks of truth, that the inventor would be more surprising than the hero.

For the World's Crisis.

SISTER C. B. TURNER.

BRN. AND SRS.:—You see by the *Crisis* that our business agent, Bro. Adams, has acknowledged the receipt of $83 for Sr. Turner, which is nearly one half the amount called for through the *Crisis*, viz., $200. Just as soon as this sum is made up, I shall be ready to fulfill my pledge to add to it $100, pledged to me by responsible parties on condition that I raise the $200 through the *Crisis*. I have just received a letter from her niece, who is taking care of her in her sickness, expressing many thanks for what the friends have already done. Now it is for you to say whether or not the remainder shall be made up. Awaiting your response, I remain your Bro. in Christ, A. H. BROWN.

Rahway, N. J., March 8th, 1871.

Correspondence.

From Bro. C. N. Crawford.

DEAR BRN:—You have a large number of preaching brethren in the eastern States, while we are almost entirely destitute. I am trying to do what I can to publish the glad tidings of the coming King, but we need help. Who will come? Some of the preaching brethren know the condition of this country. for they went from here in the early part of the Advent movement. If there is any single man who will come, who is competent to preach the gospel, and is in sympathy with the *Crisis*, I will bear his expenses here, and give him a home with me one year free. You will please correspond with C. N. Crawford, South Bombay, Franklin Co., N. Y.

Extracts from Letters.

BRO. D. C. ABBOTT writes:—"I have been permitted to live one year in the glorious sunlight of truth. In the winter of '59 and '60, I trust I was converted to God, through the labors of a Congregational minister, from that time on have felt the love of God and the salvation of souls uppermost in my mind. After about eighteen months I saw the truth concerning the mode of baptism, left the church together with my wife, asked and received the ordinance at the hands of a Baptist minister, and we were greatly blessed in the truth as then revealed to us. We then united with that church, and I believe enjoyed gospel privileges equal to almost any one of the orthodox faith. But I am obliged to admit there was always an aching void; a lack of the true manna. I could only pray daily for years for more light, that I might *know* that we were on the right road, and see the way clearer before us. Finally, when it seemed that the heavens were brass, and God's ear heavy, and men waxed worse and worse, and the love of many waxed cold, I began to doubt and despair, and fear that after all my experience had been a delusion. Thank the Lord, just in the time of need Eld. D. D. Reed and wife came to our wicked town, and scattered tracts. Our preacher was pleased to denominate them 'fire-brands,' and warned the congregation not to read them, for 'they taught damnable heresies.' Notwithstanding, I ventured to read a portion of one on the state of the dead, just to see what the foolish Adventists would teach about that which no man could know. In reading I went for assistance to the pastor. But he could not help me out; then I asked God for assistance as never before, and took the Bible and Cruden's Concordance, and sat down for ten days and examined the highest authority for quotations to assist me in the strange and humiliating dilemma in which I found myself. After a thorough investigation, notwithstanding the inveterate hatred and contempt in which I held the abominable doctrine of the sleep of the dead, I could only lift up my hands and exclaim, Glory be to God, I have found the *truth!* I then truly felt that the scales had fallen from my eyes. Now I believe the Bible as never before; the knots are loosed, and an illiterate man may understand it. O what blessed comfort in every word of Divine inspiration! What a blessed hope to buoy the weary pilgrim up! How precious the shed blood of the only Son of God, the blood that saves from eternal death. How animating to know that all who will may eat and live forever, and Jesus will raise him up at the last day.

The truth has made us free. Now I see the wisdom of God in the doctrine of the resurrection, the saints' inheritance, and the second advent of the Savior. Jesus is soon coming to raise the dead and give immortality to the believers. I will thank God while I live for sending Bro. and Sr. Reed to this coast, for I have enjoyed more in partaking of the unadulterated word in just one year, than I had with the mixtures of heathen philosophers and theological immortal-soul dogmas for the previous ten.

The *Crisis* supplies the place of my former eight papers. *It* is meat and drink, indeed, for the hungry soul. God bless the *Crisis*."

BRO. J. T. ONGLEY writes:—"We are still on the march for the kingdom. The truth is gaining ground slowly in the different places where we labor. Some even in the city of Pittsburgh have said that they have reason to thank God that their eyes have been opened to see the truth through our weak instrumentality, and some others I trust will soon go forward in obedience to the commands of our blessed Lord; also at McClintockville, near Rouseville, Pa., some are getting interested in the blessed hope that we cherish. We also found quite a company of believers in the city of Titusville, Pa., who a few days ago did not know of there being over two families in the city of like precious faith. I found five families, besides two other names that take the *Crisis* that we did not find. Hope to hunt them up. We prevailed on them to get together once a week, and we have agreed to meet with them on Wednesday evenings for awhile, until the way opens for them to get established.

We also found a few at Bucklin's Corners, Chaut. Co., N. Y., who are still striving for the kingdom. The good work is going on here. Bro. Buzzell and Newell Wood are holding forth the word, and the prayer and conference meetings are well attended. Four have lately put on Christ by baptism, and hope to see others soon. Father and mother Ongley are holding on to the faith, and believe they will live to see Jesus come.

We are living in momentous times. Pray for us, that we may be found among the faithful laborers in the vineyard."

BRO. JAMES LESSLIE writes from Toronto:—"I enclose you a small tract on *Life Everlasting*, by Dr. Leask of London, Eng., editor of the *Rainbow*, which I have just republished with some remarks on the glorious theme on the cover. Until I issued this small publication, and began to put it into circulation, I had no idea of the stereotyped ignorance and alarming opposition which prevail upon this subject, not only among professed believers in divine revelation generally, but among the more educated—the elders and scribes of our day. Conscientious men often differ in judgment with respect to religious doctrine, but it is sadly at variance with Protestant intelligence and freedom to find them not only oppose the truth, alleged to be founded on the revelation of God, but to resist its investigation. The editors of denominational journals, while exposing what they affirm to be an old heresy revived—a doctrine whose tendency is 'evil and only evil,' with strange inconsistency refuse to publish a scriptural exposition of their error; while booksellers—professedly christian men—will not allow Dr. Leask's tract to be seen in their shops; while light, frivolous, and sensational or profane literature everywhere abounds. The disciple need not be dismayed by these things, when the orthodox in the days of the Savior said of him—'He hath a devil and is mad; why hear ye him?' The counsel of the apostle is calculated to encourage under all difficulties—'Be patient . . . stablish your hearts; for the coming of the Lord draweth nigh.'"

BRO. G. A. STREETER writes:—"Yesterday, the 12th, was a good day to me. I came here (Gloucester, Mass.) the tenth, and held meetings over Sunday. This is a new field. They have had but little preaching. About two months ago Sister J. Boswell came here. Bro. Hook and Hastings have labored some, Sr. B. mostly. The people are poor; the class that come out to hear are mostly fishermen. The attendance yesterday was large, interest good. After meeting last evening quite a number tarried, and we proposed that they begin to work aright. Accordingly a committee of five were chosen, two brethren and three sisters, to solicit subscriptions for hall and meetings. Bro. Ephraim Brown was chosen clerk and treasurer, to whom any can write if they desire. Direct to Gloucester, Mass., Box 877.

A great work is begun. May God help. How many such places can be found, even in Mass., where our faith is not truly known. Brn., let us work while the day lasts. The gathering time is now. My heart is in the work. O God! lead where we can be the means of doing some good."

BRO. E. COTTON writes:—"Since Oct. I have labored in Wyoming, West Greenwich, Nuse Neck, North Scituate, R. I.; Williamsville, Danielsonville, Putnam, Ct.; Webster, Charlton, Clinton, Westboro, Mass; Newport, and Claremont, N. H. Some of the time I have labored with preaching brethren. Thirty-three have been persuaded to seek the Lord. 'Many of the children of God have been comforted and strengthened. I am exceeding joyful in the Lord. My spirit leaps with inward joy, whilst I feel the sacred fire burning in my heart. It has been over five years since I have been hard tempted by the devil. Sometimes temptations are presented to my mind by the wicked one, but I have grace to resist, and he flees from me. We have an armor that is complete, and the shield of faith quenches all the fiery darts of the wicked. And 'he that is begotten of God keepeth himself, and that wicked one toucheth him not.' Bro., I hope to meet you soon in the kingdom of God."

BRO. GEO. THOMSON writes:—"We have just closed a very interesting meeting at Prairie du Sac. The few believers here have been greatly cheered. Backsliders have been reclaimed, a number of new ones have made a start for the kingdom, among the number a Spanish Mexican brother, who was formerly a Roman Catholic. He is a very intelligent brother. He saw the truth in the downfall of 'Mystic Babylon,' came out from her, and is now happy in the Savior's love. We have organized a church of seventeen members, including one by letter, a preacher from the 'Christian' church, and who bids fair, we think, to become useful as a preacher of present truth. Pray for us.

BRO. B. A. WARREN writes:—"The people in Islesboro, Me., have been greatly blessed. When the meetings first started, we were a feeble few, but our number has been increased, and I do not see anything to discourage us. I feel that the best of the land is ahead. Old and young are now seen in our ranks. Bless the Lord. Jesus has a people here who will praise him in that great day."

BRO. R. B. YORK writes:—"It being reported that I have joined the 'Free Masons,' I hereby wish to inform all interested, that such is not the case; neither have I ever had such an intention. Let me belong to *Christ*, and be united to his people, and it is enough. Amen."

Obituaries.

WILLIAMS. In Hartford, Feb. 22d, 1871, Bro. Edward Williams, aged forty-nine years.

In the death of Bro. Williams, the community has experienced a great loss. He was one of the old stand-bys of the Advent cause, having been associated with us for many years. Possessed of a kind and generous heart and a loving disposition, he was ever moved at the call of suffering humanity, and had greatly endeared himself to a large circle of friends and the community generally. He rests in hope. His disease was erysipelas, and the inflammation affecting the brain, he was deprived of his reason; but we believe he stood ready, and will share a part in the resurrection of the just. H. H. D.

COOLEY. In Hartford, Feb. 23d, 1871, Bro. Almon Cooley, aged forty-eight years.

Bro. C. was converted a few years since, under the labors of Bro. Grant, and although he seldom took an active part in meeting because of his temperament, yet he delighted in the association of the children of God, and his life evidenced the change in his affections. His disease was long and painful, yet he continued to labor until about three months before his death. A few days before his death, at his request, it was the privilege of the writer to converse and pray with him, and although hardly able to express himself, he seemed to have the rejoicing of the hope. H. H. D.

SCRUTON. Died, in [illegible], N. H., Feb. 1st, 1871, Mrs. Mary Scruton, widow of Mr. William Scruton, aged seventy-[illegible] years and nine months.

The subject of this notice was converted and united with the Freewill Baptist church in early life. In 1842 she became a believer in the immediate coming of Christ. She has ever lived a humble and devoted life, beloved and respected by all who knew her. For many of the last years of her life she suffered much from weakness and infirmities, all of which she bore with christian fortitude and patience. Her last hours were peaceful and happy. She fell asleep in hope of a resurrection at the last day. Words of comfort were spoken at her funeral by Eld. John Parsons, from Matt. 13: 28. JOSHUA ROBERTS.

BAXTER. Died, in Lake Village, N. H., Feb. 15th, 1871 (after much suffering), Sr. Miriam G., wife of Bro. John C. Baxter, aged forty years.

Although our sister suffered much, she bore it with much patience. She was baptized in 1854, and in her sickness had the support of Him who bore our sicknesses, and carried our sorrows. She leaves a husband, brothers and sisters, with other friends, to mourn their loss, but not as those who have no hope. Words of comfort and instruction were spoken at the funeral by the writer, from 1 Cor. 15: 22. J. G. SMITH.

PHINNEY. Fell asleep, Feb. 19th, Carrie, daughter of Sr. Sarah Phinney, of Olena, O., aged eighteen years.

Her illness had been protracted over a year, yet her death was unexpected to herself and widowed mother, who mourns not as those who sorrow "without hope," from which words of the apostle, the writer offered consolation to the bereaved, and admonition to the hearers gathered at her funeral. G. W. STETSON.

MARTIN. Died, in Portsmouth, N. H., March 6th, Lucy A. Martin, aged nineteen years.

She was converted some six years since, in Jackson, N. H., under the labors of Brn. Buzzell and Wheeler, and has been a consistent, devoted christian, though for the past five years a constant sufferer. She expressed herself as ready and waiting to go. E. OWEN.

PERKINS. Died, in Gilford, Sept. 15th, 1870, of consumption, Mary E., also Feb. 20th, 1871, Emma J., aged fifteen years, twin daughters of Bro. and Sr. A. H. Perkins.

Although young, they were ripe for the harvest. They sleep in Jesus, awaiting the resurrection morn. Consoling words were spoken by Elder N. Glidden. N. H. F.

RIDLEY. Died, in Wayne, Me., Feb. 27th, 1871, Mrs. Rebecca Ridley, aged seventy years.

Sr. Ridley enjoyed the blessed hope of seeing Jesus, and being made like him. Words of comfort were spoken from Rev. 14: 13. E. M. HAGGETT.

PAGE. Died, in Knowlesville, N. Y., Jan. 21st, 1871, of consumption, Katie Page, wife of S. H. Page, aged thirty-eight years.

The subject of the above notice was a true-hearted christian woman. WM. A. FENN.

NEWELL. Died, in Granby, Mass., Feb. 9th, Mr. Luther Newell, aged seventy-two years.

Words of comfort were spoken by Bro. S. Ayers. C. NEWELL.

MOODY. Died, in Albion, Me., Jan. 25th, 1871, of canker rash, James Fred., son of Jonathan and Harriet Moody, aged seven years, five months, and twenty-eight days. M. J. WING.

Married.

WELLS—BOND. In Concord, March 4th, at the house of the bride's father, by Eld. A. Ross, JOHN G. WELLS and LIZZIE H. BOND, both of Concord.

BELL—PATTEE. In Portsmouth, N. H., 7th ult., by Elder E. Owen, CHARLES W. BELL and EMMA F. PATTEE.

TRIMMER—POTTER. At Honeoye Falls, Feb. 25th, by Eld. W. J. Hobbs, Mr. WM. H. TRIMMER, of Livonia, N. Y., and Miss LINIE V. POTTER, of Lima, N. Y.

Summary of News.

FOREIGN.

Cable News.

BERLIN, March 8. It is officially proclaimed that the day of the Emperor's return to Berlin shall be observed as a day of thanksgiving throughout the fatherland. No period of mourning will be appointed. The Emperor in person will open the Reichstag on the 21st inst.

A transport fleet is going to the Elbe to convey 90,000 released prisoners home to France.

There is much typhoid and plague among the cattle and horses in Paris; the animals, nevertheless, are said to be fit for food.

LONDON, 9th. Napoleon has addressed a communication to the President of the French Assembly, protesting against the vote by which that body declared his dynasty has forfeited the throne, as unjust and illegal. The Assembly, he says, was created only to make peace and it has exceeded its powers. The foundation of all public right is the plebiscite. To that he is ready to bow and to that alone.

LONDON, March 11. The *Tablet* states on authority that the French Government has offered the island of Corsica to the Pope in the event of his desiring to avail himself of it as a resort.

PARIS, March 11. Gen. Von Moltke has demanded the immediate departure from Paris of the regiments of Gardes Mobile now in the city, in conformity with the convention previously agreed upon. The departure of the troops is therefore expected.

A great deal of interest and discussion is elicited in this city with reference to the Assembly, and the early dissolution of that body is generally expected and considered a foregone conclusion.

PARIS, March 11. All is quiet to-day at Montmartre. The National Guard return the cannon in their possession to the Government on conditions that their organization is not to be dissolved, and the continuance of the allowance to each member of one franc and a half per day until work is resumed. In accordance with this arrangement the National Guard have already commenced to pack their cannon in the Garden of Luxembourg.

LONDON, March 14. A dispatch from Weimar says that preparations have been made to receive Emperor William and Gen. Von Moltke, who will pass through the city Thursday on their way to Berlin.

PARIS, March 13. The announcement of the death of Henri Rochefort was premature. He is still alive, but his death is expected daily. The city is gradually getting quiet and free from assaults on law and order by the irrepressible "Reds." The rioters of the 10th of December, who were condemned to death, will have their sentence commuted to imprisonment for life. The punishment of death for political offences is on all hands condemned, and the government has yielded to the effect of public opinion.

BERLIN, March 13. The Pope refuses to sanction the transfer of the Arch Episcopal Sees of Alsace and Lorraine from France to Germany.

A request has been transmitted by the Prussian government to the Holy Father desiring him not to select Prussia as his residence.

LOUIS NAPOLEON BONAPARTE, the third son of Louis Bonaparte, ex-king of Holland, by Hortense, the daughter of the Empress Josephine by her first marriage with General Beauharnais, was born at the Tuileries, April 20th, 1808. His birth was announced through the whole Empire, from the Rhenish Provinces to the shores of Holland; from the Invalides to the castle of St. Angelo, by the exulting roar of the cannon. The rejoicing was the greater because the Emperor was not yet divorced, and, having no children, had adopted, by a plebiscite of the year 1812, the children of his brother Louis. The late Emperor's name was the first to be inscribed on the family register, and that proved to be an omen.

In Brief.

—— Since Charlemagne there have lived fifty-one German Emperors, till the Empire was dissolved by Napoleon in 1806. Their portraits have been all hung in niches in the Kaisersaal or Emperor's hall of the Roemer Palace in Frankfort. All niches but one are full, so that there is room for but one more portrait, that of William I. of Prussia, an evil omen which seems to signify that the new line of German Emperors will not be very extensive.——The organ in the Royal Albert Hall, London, will be the largest and most powerful in the world, having 9,000 pipes and 120 stops, inflated by two steam engines, built by Messrs. Penn.——A Turin letter says Kossuth is so very feeble in health that he can hardly live until spring. It is stated that he is extremely poor, and occupies very humble apartments in the city, steadily refusing to receive pecuniary aid from those who would be only too happy to help him.

Minna-Street Church.

(From the Spectator.)

DEAR SPECTATOR:—The work of God at Minna street is still increasing in power. We have held meetings, with a few exceptions, every day and night since before new year. We need rest, soul and body, and will suspend the meetings from this (Monday) afternoon until Friday, and shall then commence again, to continue as God may direct.

We have not kept account of the number of conversions, but I presume it would be safe to say that not less than one hundred persons have been either reclaimed from their backslidings, or brought into communion with God for the first time. But the great work has been in the hearts of those who have professed to know the Lord in other days, but at these meetings have seen new beauties in Christ, and have given themselves wholly to God in a perpetual covenant, and intend to be shining lights in the dark world.

But, you inquire, what will become of this when Elder Grant leaves? I answer, some will go into other churches with a power to do good for the Master, which they never had before. But a great many will stay with us at *blessed Minna*.

Some of my brethren expressed sympathy for me at conference, and expected me to have a hard time. Dear brethren, I thank you for your kindness and prayers, but up to this time it has been the happiest year of my life, and I can trust God for the future. A. M. BAILEY.

San Francisco, Feb. 22, 1871.

PROPOSITION.

I propose to publish an edition of *The Doctrine of Immortality*, by Whitmore, designed for distribution to inquirers, and those willing to investigate the subject, as soon as subscriptions for one thousand copies can be obtained, on the following terms: FIVE COPIES for $1. THIRTY COPIES for $5. ONE HUNDRED COPIES for $16. Postage to be added if sent by mail. No money to be paid until books are ready for delivery.

This book is one of the very best works upon the subject indicated, and should be circulated by thousands. Send in your subscriptions (no money now); or for further information, address ELD. JOSHUA V. HIMES, Buchanan, Mich.

Notices.

Mass. Conference.

The Advent Mass. Conference will hold their annual meeting for the choice of officers at Worcester, Mass., at the Advent Chapel, commencing Tuesday evening, April 4th, and continuing through the week, and over the following Sunday. There will be preaching afternoons and evenings, upon the subjects of our faith and the prophecies relative to our Lord's coming, as we hope to have a general gathering of the defenders of Bible truth. The business will be held Thursday morning, at nine o'clock A. M. We hope to be represented from every part of the State. Come, brethren, make up your minds to be at this meeting. Send delegates. Let them be chosen immediately. Come in the name of the Lord to this feast, ready for the Master's work.

GEO. A. STREETER, *Secretary.*

Conference.

The Lord will, the third quarterly session of the N. H. State Conference will be held at Farmington, commencing Thursday, April 20th, at 7 o'clock P. M., to continue over the following Sabbath. A general invitation is extended to all to come to the feast. It is hoped that the Lord will send such of his servants to administer the word as shall most glorify him, and benefit the church.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

R. I. and East. Ct.

The R. I. and East. Ct. Conference will hold its next quarterly session with the church at North Scituate, R. I., commencing Wednesday, April 5th, at two o'clock P. M. We hope that all who can, especially our preachers, will attend this meeting, and labor for the advancement of the cause of truth. C. H. SWEET, *Secretary.*

Notice.

Having closed my labors for the present in West Thornton, N. H., I would say I am at liberty to go and labor where the door may be open and God in his providence shall call. My P. O. address, for a few weeks, will be Castleton, Vt., care of Eld. S. G. Matthewson. A. W. SIBLEY.

Notice.

The church in Brewer Village, Me., having opened a place for a Sabbath School and preaching purposes, would say to the preaching brethren, Come over and help us. God is with us and moves in a mysterious way.

Per order of the Brn., L. P. FOWLES.

Notice.

As I have considerable money to make out on my Hymn Book between this and April 1st, I hope that those owing me will remember my necessities, and send to me, if possible, between March 1st and 20th, at South Exeter, Me. If at any other time, address me at Machiasport, Me., my home.

If any brethren have sent me letters in the last six or eight weeks containing money, which I have not acknowledged, or calling for books or Admonitions, which they have not received, I wish they would inform me directly, stating all the facts, as I fear that some letters may be lost in this time. I. K. LOMBARD.

Notice.

As Bro. C. W. Rathburn, of Washington Village, R. I., formerly of the Methodist E. church, has received the light of the gospel of Christ's soon coming kingdom, and kindred truths, and feels called of God to preach the gospel, I cheerfully commend him to all the churches of God.

JOHN G. HOOK.

Notice.

The church of God, formerly worshiping in the Quincy Hall, 127 Lacock Street, Alleghany City, Pa., having hired the Duquesne Hall, corner of Third and Market Streets, Pittsburgh, Pa., will commence meetings in the same, Sunday, March 26th, and services will be held (Lord willing) every Sunday, at 10½ A. M., 3 and 7 P. M., and on Thursday evening for prayer and conference. The writer has engaged to preach the word for them every other Sunday. Bro. Jonas Wendell is requested by the church to be with us at the opening of the new hall. JOHN T. ONGLEY.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ To Preaching Brethren.

Those wishing to preach in Westfield, Mass......Correspond with C. A. Phelps.
Lawrence, Mass......*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass......*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass......*Daniel Miller, or A. B. Bliss.*
Wakefield, Mass......*G. R. Tysser.*
Charlton, Mass......*E. H. Allen*, Oxford, Mass.
Haverhill, Mass......*T. F. Pinkham or J. P. Yeats.*
Portsmouth, N. H......*T. B. Wood, Box 1445.*
Hampton, N. H......*Joseph A. Philbrook.*
Manchester, N. H......*J. W. C. Pickering.*
Dover, N. H......*Adam Eglin, Box 1078.*
London Ridge, N. H......*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, N. H......*Wm. Clark.*
Seabrook, N. H......*R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Chichester, N. H......*F. L. Knowles.*
Goshen, N. H......*O. F. Cain.*
Rye, N. H......*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)......*O. S. Emerson.*
Stowe, Vt......*H. W. Sargent*, or *S. Whitney.*
Portland, Me......*R. B. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me......*Albert Burgess.*
South Berwick (Great Works) Me......*Harrison Dow.*
Kennebunk Depot, Me......*Rufus Doran.*
Hollis Centre, Me......*W. S. Moulton, or S. G. Rumery.*
Vernon, Vt......*J. C. Allen.*
Bristol, Ct......*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I......*Geo. A. Hawkins*, Putnam, Ct.
New Milford, Ct......*Richard Hencon.*
New Haven, Ct......*W. F. Carpenter*, 78 State St.
Pleasant Valley, Ct......*Rowel O. White*, New Hartford, Ct.
West Meriden, Ct......*S. D. Bingham.*
New Britain, Ct......*Chs. M. Burt.*
Wrightville, Ct......*D. A. Grant*, Torrington, Ct.
Newfield, Ct......*Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct......*J. Coggswell.*
Morris, Ct......*Joseph Curtis.*
Putnam, Ct......*H. N. Read.*
South Bethel, N. Y......*R. O. Brown.*
Rochester, N. Y......*J. E. Cooper*, 4 Hickory St.
Hoosick, N. Y......*Geo. B. Kinch, J. B. White*, or *Christopher Lawton*, Hoosick Falls, N. Y.
Philadelphia, Pa......*Frank E. Davis*, 1716 Markham St., or *I. N. Wilfong*, 138 No. 22nd St.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. H. F. Varney......Sunday, March 19th
H. Pratt......Sunday, March 26th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7½ P. M.
Nathan Whiting....Wednesday evening, March 15th
(Meeting every evening. Seats free.)

MERCANTILE HALL, 32 SUMMER STREET, BOSTON.
Meetings at 10½ A. M., and 3 and 7 P. M.
Social meeting at 2 P. M.
H. L. Hastings......Sunday, March 19th and following Sundays.

EAST BOSTON, MASS.
(*Second Advent Hall, 154 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
E. Cotton, Sunday, April 2nd, and every evening through the week, and over the following Sunday.
Any one wishing to write me, can direct to East Boston up to April 16th. E. COTTON.

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

CHELSEA, MASS.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(*Up two flight of stairs.*)
T. M. Preble......Sabbath, March 19th
J. Couch......Sunday, March 26th
E. Cotton......Sunday, April 16th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street.*)
W. S. Campbell......Sunday, March 19th
A. Simpson......Sunday, March 26th
Geo. W. Brown......Sundays, April 23d and 30th

Providence, R. I......Sunday, March 19th
J. COUCH.

Rye, N. H......Sunday, March 26th
Lowell, Mass......Sunday, April 2d
C. GOODRICH.

Salem, Mass......Sunday, March 19th
Great Falls, N. H......Sunday, March 26th
JOSEPH W. WHITE.

Stowe, Mass......Sunday, March 19th
B. FINNEY.

Cambridgeport, Mass......Sunday, March 19th
North Abington, Mass......Sunday, March 26th
Holden, Mass......Sunday, April 2d
J. S. WHITE.

Philadelphia, Pa......Sunday, March 19th
Lynn, Mass......Sunday, March 26th
M. HATCHELOR.

Lynn, Mass......Sunday, March 19th
Biddeford, Me......Sunday, March 26th
J. T. JORDAN.

Northwood Narrows, N. H......Sunday, March 19th
Northville (in Newport) at conference, from April 5th to the 9th. J. H. CLARK.

Northville, Newport, N. H......Sabbath, March 19th
Fisherville, N. H......Sabbath, March 26th
FRANK NELSON.
D. W. DAVIS.

Barnstead, N. H. (Clark's Corner)...Sun., March 19th
Allenstown (where Bro. David Haynes may appoint) Sunday, March 26th. A. S. WILLIAMS.

Hampton, N. H......Sunday, March 19th
J. G. SMITH.

Melvin Village, N. H......Sunday, March 26th
Water Village (or No. 4 Ossipee, as the Brn. may appoint) Sunday, April 2d. T. W. PIPER.

Richmond, Me. (Reed meeting-house) Sab., March 19th
Hollis Centre, Me......evenings, March 28th and 29th
Kennebunkport, Me......Sabbaths, April 16th and 23d
Lewiston, Me. (Baptism)......Sabbath, April 30th
C. H. SWEET.

Strafford, N. H. (Roberts' school-house) Sun., Mar. 19th
☞ NO NAME.

New Britain, Conn......Sunday, March 19th
Meriden, Conn......Sunday, March 26th
Hartford, Ct. (Talcott & Post's Hall)....Sun., April 2d
Providence, R. I......Sundays, April 9th and 16th
GEO. W. BROWN.

Hartford, Me. (Stetson school-house) Sab., March 19th
E. M. HAGGETT.

Holden, Mass......Sabbath, March 19th
DAMON NICHOLS.

Rutland, Vt......Sundays, April 2d, 9th, and 16th
Southington, Ct......Sunday, April 23d
New Britain, Ct......Sundays, April 30th and May 7th
A. SIMPSON.

Nashua, N. H......Sunday, March 19th
Stoneham, Mass......Sunday, April 9th
C. RICHARDSON.

East Canaan, N. H......Sunday, March 26th
North Hyde Park, Vt. (monthly meeting), Saturday, April 1st, at one o'clock, and over the following Sabbath. We want every Bro. and Sr. at the meeting Saturday. J. A. CLEAVELAND.

Fisherville, N. H......Sunday, April 2d
South Berwick, Me. (Great Works) Sundays, April 16th and 23d. S. S. MOONEY.

Castleton, Vt......Sundays, March 19th and 26th
Sandy Hill, N. Y......Sundays, April 2d and 9th
A. W. SIBLEY.

McClintockville, Venango Co., Pa., once in four weeks, commencing Sunday, March 19th.
Also, Thursday evening, March 23d.
Titusville, Pa......every Wednesday evening.
Pittsburgh, Pa., every other Sunday, commencing the 26th.
Bucklins' Corners, Chaut. Co., N. Y., once in four weeks, commencing April 2d. JOHN T. ONGLEY.

Pembrook, N. H. (Brick school-house, Fowler district) Sunday, March 19th.
Bow, N. H. (Brown Mill's school-house) evening, March 25th, and over Sunday, the 26th.
Chichester, N. H. (Pine Ground)......Sunday, April 2d
Epsom, N. H. (Mountain school-house) Sun., April 9th
CHAS. R. PARSONS.

Boscawen, N. H. (Gulf school-house) Sab., March 19th
Fisherville, N. H. (Sander's Hall) Sabbath, April 2d
Bradford, N. H. (Pond meeting-house) Sab., April 16th
SIMEON ROBY.

Elliot, Me......evenings, March 15th and 16th
Kennebunk Depot, Me......evening, March 17th
Dover, N. H......March 28th
Exeter, N. H......March 29th
Wakefield, Mass......March 30th
Clinton, Mass......Sunday, April 2d
GEO. A. STREETER.

Morris, Ct......Sunday, March 26th
Wrightville, Ct......Sunday, April 2d
WM. J. RIPLEY.

Camnton, N. H. (Bump school-house) Sab., March 19th
Holderness, N. H. (True school-house) Sab., March 26th
West Plymouth, N. H. (where Bro. Nelson may appoint), Sabbath, April 2d. JOHN H. EVANS.

Gloucester, Mass......Saturday evening, March 18th and over Sunday, the 19th. C. E. BARNES.

Natick, Mass......Sunday, March 19th
L. T. CUNNINGHAM.

North Haverhill, N. H. (Brick Church) Sun., March 19th.
East Landaff, N. H......Sunday, March 26th
A. A. HOYT.

Shrewsbury, Mass......Sunday, March 26th
J. G. T. CRUSE.

East Rochester, N. H...Sundays, March 19th and 26th
South Berwick, Me. (Great Works)...Sun., April 2d
J. PINKHAM.

Rutland, Vt......Sundays, March 19th and 26th
L. BOUTELL.

Providence, R. I......Sabbath, March 26th
T. M. PREBLE.

Scitico, Ct......Sabbath, March 19th
Webster, Mass......Sunday, March 26th
April not engaged. H. MUNGER.

Bridgewater, Vt......Sunday, March 19th
Bethel, Vt......Sunday, March 26th
Bridgewater, Vt......Sunday, April 2d
Dinsmore Hill......Sunday, April 9th
Bridgewater, Vt......Sunday, April 16th
GEO. A. COLE.

Haverhill, Mass......Sunday, March 19th
Great Falls, N. H......Sunday, March 26th
J. BICKFORD.

Meriden, Conn......Sunday, April 9th
WM. N. PILE.

South Berwick, Me. (Great Works)...Sundays, March 19th and 26th. GEO. W. BROWN, *So. Elliot.*

Seabrook, N. H......Sunday, April 2nd
B. FINNEY.

Bear River, N. S......Sunday, March 19th
J. M. TOZIER.

Seabrook, N. H......Sunday, March 19th
Hampton, N. H......Sunday, March 26th
H. M. BRYANT.

Bath, Me......Sunday, March 19th
C. H. LEVERTON.

Kittery (Spruce Creek)...evenings, March 22d and 23d
Great Works, N. H......evening, March 24th
Rochester, N. H......Sunday, March 26th
Rochester, N. H......Sunday, April 2d
Great Works......Sundays, April 16th and 23d
E. S. MOULTON.

Bath, Me......Sunday, April 30th
W. H. MITCHELL.

Dorchester (Town House)......Sunday, March 19th
WM. H. SHAW.
JOHN H. EVANS.

Waterbury, Ct......Sunday, March 19th
MRS. M. L. DURAND.

Springwater, N. Y......Sunday, March 19th
Dansville, N. Y......Sunday, March 26th
A. A. PHELPS.

New Preston, Ct......Sunday, March 19th
J. L. WOOD.

Salem, N. Y. (where Bro. Bailey may appoint), Sabbath, March 19th. G. L. TEEPLE.

Southington, Ct......Sunday, April 9th
Huntington, Mass......Sunday, April 16th
Vernon, Vt......Sunday, April 23d
Lynn, Mass......Sunday, April 30th
E. OWEN.

Bristol, Ct......Sunday, March 19th
Chicopee Falls, Mass......Sunday, March 26th
Exeter, N. H......Sunday, April 1st
A. M. HIGGINS.

Central Falls, R. I......Friday evening, March 17th
West Greenwich (at Dea. Mattson's) eve., March 18th
G. W. RATHBUN.

Exeter, N. H......Sunday, March 19th
Seabrook, N. H......Sunday, March 26th
Haverhill, Mass......Sunday, April 2d
WM. C. STEWART.

Roxbury, Ct., (as the brethren arrange) one week, commencing Sunday, March 19th, to accommodate those coming from Woodbury and Washington.
Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
Wakefield, Mass......Sunday, April 2d and onward through the week. H. K. FLAGG.

Lewiston, Me......Sunday, March 19th
J. WHITMAN.

Lyndeboro, N. H. (school-house, near Page Spaldings) Sunday, March 26th. J. H. DARMUN.

Barnstead, N. H. (Clark's Corner) Sunday, March 26th
Strafford, N. H. (Roberts' school-house)......April 5th
JOHN PARSONS.

Bolton Hill, Augusta, Me......Sunday, March 19th
Sidney, Me. (Dist. No. 1)......Sunday, March 26th
Chelsea, Me. (Winter school-house, with Bro. Weeks) Sunday, April 2d.
Sidney (District No. 2)......Sunday, April 9th
THOMAS RINES.

Middletown, Ct......Sunday, March 19th
Warehouse Point, Ct......Sunday, March 26th
S. C. HANCOCK.

Alton, N. H......Sunday, March 26th
E. B. WELLS.

Charlton, Mass......Sunday, March 19th
Some one meet me at the Oxford depot, forenoon train from Worcester, March 17th.
Brimfield, Mass......Sunday, March 26th
E. COTTON.

Wakefield, Mass......Sunday, March 19th
T. T. FARRELL.

Webster, Mass......Sabbath, March 19th
Woodstock Valley, Ct......Sabbath, March 26th
P. S. BUTLER.

South Livermore, Me. (where Bro. C. Denning may appoint) evening, March 18th, and over Sunday.
O. W. KIMBALL.

Portsmouth, N. H......evenings, March 16th and 17th
Dover, N. H......Sunday, March 19th
Savoy, Mass. (New Chapel)......Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass. Z. D. BAIRD.

North Easton, Mass. (Ripley Hall)......every Sunday
GEO. WACON.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

LAWRENCE, MASS.
A. Ross......Sunday, March 19th
J. Couch......Sunday, April 2nd
C. Goodrich......Sunday, April 9th
M. Batchelor......Sunday, April 16th

HAVERHILL, MASS.
J. G. Smith (baptism)......Sunday, March 26th
C. Richardson......Sunday, April 2d

SPRINGFIELD, MASS.
S. S. Brewer......Sunday, March 19th
Wm. N. Pile......Sundays, March 26th and April 2d

WORCESTER, MASS.
Wm. N. Pile......Sunday, March 19th
H. F. Carpenter...Sundays, March 26th and April 2d
Bro. Batchelor will also be with the church evening, March 26th.
J. G. Smith......Sunday, April 9th
L. Boutell......Sunday, April 16th
A. Ross......Sunday, April 23d
M. Batchelor......Sunday, April 30th
S. S. Brewer......Sunday, May 7th
A. Simpson......Sunday, May 14th
W. H. Mitchell......Sundays, May 21st and 28th

LOWELL, MASS.
W. H. Mitchell......Sundays, March 19th and 26th

CONCORD, N. H. (Centre Street.)
J. A. Cleveland......Sabbath, March 19th and Thursday, Friday, and Saturday evenings, if the brethren wish me to do so.
C. S. Shattuck......Sabbath, April 2d
T. W. Piper......Sabbath, April 9th

CONCORD, N. H., (at the Bethel.)
E. Owen......Sunday, March 19th
C. S. Shattuck......Sunday, April 9th
Joseph Pinkham......Sunday, April 16th

MANCHESTER, N. H.
F. H. Carpenter......Sunday, March 19th
C. H. Fletcher......Sundays, March 26th and April 2d
J. H. F. Varney......Sunday, April 9th
C. Goodrich......Sunday, April 16th
C. S. Shattuck......Sunday, April 23d

PORTSMOUTH, N. H.
E. S. Moulton......Sunday, March 19th
E. Owen......Sundays, March 26th and April 2nd
J. S. White......Sunday, April 9th
J. G. Smith......Sunday, April 16th

LONDON RIDGE, N. H.
T. W. Piper......Sunday, March 19th
O. W. Kimball......Sunday, March 26th

BRISTOL, CT.
Seth Woodruff......Sunday, March 19th
H. Hitchcock......Sunday, April 2nd
W. N. Pile......Sunday, April 16th
Dr. A. M. Higgins......Sunday, April 30th

COLLINSVILLE, CT.
S. Woodruff (communion)......Sabbath, March 26th
B. Hitchcock......Sabbath, April 9th

PLEASANT VALLEY, CT.
R. K. Starks......Sunday, March 19th
M. L. Durand......Sunday, April 2d
R. K. Starks......Sunday, April 16th

PUTNAM, CT.
Mrs. L. M. Stoddard......Sunday, March 19th

WATERBURY, CT.
B. Hitchcock......Sunday, March 19th
A. Elliott......Sunday, March 26th

PORTLAND, ME. (Union Hall.)
Henry Pratt......Sunday, March 19th
C. H. Sweet......Sunday, March 26th
S. S. Brewer......Sundays, April 2d and 9th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
Peter Libby......Sunday, March 19th
Caleb Richardson......Sunday, March 26th
B. S. Emery......Sunday, April 2nd

VIENNA, ME. (Brick Chapel).
W. H. Doughty......Sunday, March 19th

BIDDEFORD, ME.
Geo. A. Streeter......Sundays, March 19th and 26th
C. H. Sweet......Sundays, April 2d and 9th
B. S. Emery......Sunday, April 16th

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

MEETINGS IN PORTLAND, ME. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
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NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

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☞ H. F. SHEPARD—Received.
☞ A. A. HOYT'S address is Lisbon, N. H.

Letters Received.

W J Hobbs, A W Sibley, M J Wing, E Owen, W C Clark, J E Whipple, E M Baggett, J G Smith, C N Crawford, O R Fassett, S A Cummings, C Mendenhall, H M Rose, G Thomson, J Bickford, G W Stetson, L P Ware, I Leslie, J B Wadsworth, D C Abbott, M C Allen, M Duncan, F H Chamberlain, W A Fenno, L H Rowe, H P Chase, B A Warren, F Schollinger, J T Ongley, A Dewey, A E Bennett, L P Fowles, J Parsons, J Maxim, C Newell, A A Hoyt, R H York, N. H. F., A A Phelps, H A Dustan, D A Bean.

Cash Receipts for Books and Tracts.

J. Earle $1.70, E S Gage $2.00, Mrs. S G Edgerly 25c, H E Whipple $4.55, E M Leonard $1.00, N W Moore $1.00, J F Linville 25c, T R W Chapman 60c, J M Jennings 30c, T B Sillen $1.65, G H Child 25c, J. M. Harris 50c, G W Tozier 50c, N W Chapman $1.50, A C Taylor $1.16, A Chambers $2.00, J Ball 60c, G W Stetson $1.90, T B Andrews $1.50, J T Clark 35c, L Dale 35c, H Beardslee $1.00, G F Haines 25c, O Place 25c, I Chapman $1.00, C Tyrrell 35c, G F Myers $1.50, J Reed 35c, M R Corson $1.50, J Earle $7.53, J Tracey 35c, N Shemway $6.63, W E Brown $13.70, J W C Pickering $6.00, J Earle $3.45, J V Himes $7.58, S K Partridge $4.17.

Books and Tracts Sent.

By Mail—J Cook, A A Stiles, P S Butler, J Hamilton, A C Taylor (2 pack.), A. A. Dow, G H Wallace, N N Ketchum, N Reed, C Bonnell, J Maxim, D F Baxton, O T Wyeth, S Gilbert, S Mitchell, C Hosmer, Eld. T. Smith, J Budlington, Jr., E Brundage, J M Jenness, F B W Chapman, F Lonville, N W Moore, E M Leonard, J Earle, J Ball, A Chambers, N W Chapman, C W Tozier, J M Harris, G H Choice, Dr. T B Sellen, I H Stannard, E S Gage, Mrs. S G Edgerly, L C McKinstry, J T Clark, M Grant (7 pack.), E Beardsley, G H Haines, L Dale, J Tracey, Dr. M R Carson, J Reed, M. Hotchison, C Tyrrill, I Chapman, Olive Place, G D Town, H Winchell, D D Lathrop, R Williams, A Monroe, H Pratt, C A Sumner (2 pack.), M Grant (25 pack.), J V Himes.

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WHO ARE SADDUCEES? or, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

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These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AG'T.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.
Nonpareil, [illegible]
Nonpareil, [illegible]
Pearl, [illegible]

For the World's Crisis.

THE FASTIDIOUS HEARER'S MIND.

"Who preaches here next Sunday?
I'd like to know right well;
I hope the clerk has some one
Who'll do his work up well.

"I'm sick of these small teachers,
Who stammer and feel bad;
The fact is, we want preachers
Who can preach—good or bad.

"I hate to hear the speaker
Say, 'Brethren, pray for me!'
I go to church a seeker,
The present truth to see.

"I want to hear on doctrine,
The coming of the Lord,
The glorious restitution,
And nature of reward.

"I do enjoy to listen
On the unconscious state,
If preachers would but hasten,
Nor keep us quite so late.

"The Abrahamic promise
Is very dear to me,
Unless handled by a novice,
Who would a preacher be.

"The doom of the ungodly
I love to hear explained;
But some preachers dress oddly,
And shout till I'm ashamed.

"I'm glad to have the difference
Between the faith we hold,
And that of other christians,
Set forth in language bold.

"I want a man decided
In his religious views,
Nor fellowship confided
In Orthodox or Jews.

"We're a peculiar people,
Have a specific work,
Outside a church with steeple,
Give us the straight out-talk.

"It does not so much matter
About the man at home;
This light some one must scatter,
The kingdom soon will come.

"We heard of good salvation
When we were in the church;
Truth for this dispensation
Leaves that far in the lurch.

"The gospel of the kingdom
Is all we care to know;
Give us a man of wisdom
This glorious seed to sow.

"We'll pay him for his labor,
Wish him to do the work,
Nor brother, friend, or neighbor,
Intrude his after talk."

Oh! fearful declination
From apostolic way;
List, church and congregation—
What doth the Spirit say?

"*Preach thou the word*, in season
And out, preach still the same;
Reprove, exhort, and reason,
Warn men in Jesus' name.

"I've set thee as a watchman,
And *blood* will be required;
To show mankind their danger,
Needs men of God inspired.

"Cry thou aloud and spare not;
My people show their sin,
The blessed work that Christ wrought,
Makes men all pure within."

But oh! the wondrous "itching ear,"
Men somehow do possess;
Great God, give thou the ear to hear,
Thine own word deign to bless.

Oh! give us moral likeness,
Dear blessed Lord, to thee;
Thy Spirit's light and guidance,
So we may reign with thee.

Westfield, Mass. E. OWEN.

LETTER FROM SAN FRANCISCO.

TO THE CRISIS:—This afternoon Eld. Grant baptized some twenty persons, at Dr. Sawtelle's church. The house was crowded with interested spectators, and those gathered from mere motives of curiosity. The ceremony was preceded by some pertinent words from the Elder, and the administration of the rite seemed to create a deep impression on those who were lookers on, as well as those who were buried in the water.

When the Elder first came to this city, the *Evangel*, the Baptist weekly published in this city, said some unkind words of him, warning those in authority in the Baptist churches of the city against admitting the Elder to their pulpits; but the editor of that little paper is probably sorry for his banishing paragraph by this time. At all events, the leading Baptist clergyman of this city has not been guided by the shut-the-door advice of the denominational organ. For *here* is the Elder, in his baptizing gown!

Last evening, at Minna street church (a church the locality of which is now as well known as the site of the great Catholic Cathedral, though comparatively few knew of its existence three months ago), the Elder delivered a discourse designed to show how it is that there are so many creeds in the world. Of course the argument was against the spiritualizing interpretation of the word of God, and the illustrations were on the nature of man, state of the dead, the second coming, and the earthly inheritance. The Elder now seems to have absolutely free course in the pretty little chapel. And certainly the welcoming and associate minister is one of the best co-operators that could have been provided. Of him, more anon.

And now that the Elder is away from his sanctum, and in no wise responsible, or only in a remote degree, for the tenor of the correspondence—always providing it is serious and sensible—I hope his local representative will tolerate a few of the personalities I deem it just to write. The praise of men is not the Elder's object of ambition, nor is it my disposition or habit to sound eulogies in behalf of my fellow men. I can find fault more readily. And I know it is of no advantage to the paper to have this or that preacher extolled for his work, the actual and expected reward for which comes from the highest source.

But I want to say that the Elder's style of preaching is peculiarly adapted for this latitude. It's lack of all flourish, the fact that it is often or usually devoid of rythm or oratorical cadence, that he never indulges in fancy antitheses, that he marches straight forward in his statements and reasonings, and does not present in any one discourse more advertisements of other topics than truths in regard to the announced subject,—these and similar characteristics have contributed to retain and convert audiences of men and women, while many an eloquent divine in the same time, and with great comparative advantages, as we would naturally count them, has seen no good or large results. I have heard many say that at the first they thought the Elder's manner of delivery rather hard, but on rehearing they are delighted with its simplicity and precision. I have experienced this myself.

Now the point justifying this paragraph—if it is justifiable—is this: should it not be the special aim of the ministers of truth to acquire (if they have it not as a natural endowment) an eminently direct and perspicuous manner and style of speech?

I do believe that if the Elder had been what is termed an "elegant orator," he would have met with comparative failure in his mission here. As it is, I am not extravagant in announcing that he has shaken *the city*. The number of candidates for baptism gives no indication of the breadth of the influence he has exerted. A large number of Episcopalians, including several church vestrymen, have said to me that they were convinced of the truth of the prophetical interpretations the Elder has given, and have spoken of the frequency with which they met men of like views adopted from the same preaching. And the discussion and the Platt's Hall discourses have manifestly checked the progress of Spiritualism in this city. This may be said to be a point that is almost universally conceded in San Francisco. *Straight talk has accomplished this.* There has been no hurrah about it, but unadorned proclamations of thorough conversational work. Some are beginning to express their dread of the time when the Elder must go. He will leave a large congregation of believers.

Praise where it rightfully belongs; gratitude from hence to the liberal men and women in the East who have enabled the Elder to open and continue his popular Hall meetings. I have written more especially that the generous-hearted persons referred to might have the satisfaction of knowing that their gifts have been of great service for the dissemination of the truth.

At the prayer meeting last evening, preceding the sermon, a middle-aged gentleman, who said that he had been a christian for thirty years, gave utterance to his surprise at the simplicity and clearness of the Bible statement of the nature and destiny of man, as the Elder has taught. He wondered how he had lived so long and read the Bible so much without finding out the truth of man's origin, composition and future, as he now beheld it. Well, the force of education and the ties of sectarian creed are tremendous.

I well remember when I first learned the truth in regard to the great topics mentioned. I was a lad, not yet fourteen years of age. I happened accidentally to hear that on a certain evening there was to be preaching (subject not stated) in the Academy Hall in our village. I think I was the only boy in the audience. I have reason to think that the speaker was Elder Jacob Blain. At all events, the man who preached stated in the course of his sermon that he had been a Baptist minister, and still retained his "good standing." The discourse was plain, and to me immediately convincing. In fact, I became aware during the preaching that I had never really believed that the wicked were eternally tormented. I fairly ran home when the meeting closed, ran up into my bed room, and knelt down and thanked God that I had been permitted to hear the glorious truth that had just been made known in my presence. And I have never doubted the "doctrines" from that hour to this. Let all the children of our generation hear the "sound doctrine," and I am satisfied the proportion of literal to spiritual interpreters of the Bible would be reversed from the present array. But time may not last for that.

At the close of the sermon last evening, Rev. Mr. Bailey declared that he had seen one of the most important epochs in his life since the series of protracted meetings had commenced. What this imports may be more specifically made known by the Elder by and by, and in his editorial columns. I accepted it as meaning that Rev. Mr. Bailey had become convinced of the correctness of the Elder's preaching in all doctrinal respects. If this is so, there is now a church in San Francisco where the whole counsel of God will be set forth without hindrance from this time until the King comes in his glory.

Minister Bailey is a "character" worth studying, because he is a friend worth having. From his own occasional, public remarks, I learn that he was born in the mountainous portion of Kentucky—which does not locate his place of nativity too closely—and that his educational advantages when young were not very great. He is a very large-framed man, over six feet high, with a thick shock of iron-gray hair, which grows straight out and is cut close, so that each particular hair maintains its perpendicular responsibility (in this respect having somewhat the appearance of Rev. Dr. Todd of Pittsfield, Mass., when he was in his vigorous half-century), and blessed with a comely and genial countenance, which when he becomes excited in speech fairly *radiates* good fellowship and love. When he takes up the great Bible from his desk, or from the infidels' Lyceum, and holds it up with a muscular ease that is astounding to a spectator of not more than medium strength, emphasizing by this style of gesture his expressions of attachment to the word of God and his reliance upon its promises, there is a powerful earnestness exhibited which is magnetizing to a delightful degree. He is physically and spiritually a giant; and yet as gentle in his social manners as a little child. Such is Barnabas, in San Francisco.

When the Elder has closed his evening discourse, Mr. Bailey will advance to the desk and utter an appendix so apt, harmonious, *sealing* in its character and force, that all the people listening feel sad when he thinks it best to say, "We will close with the Doxology and the Benediction." C.

San Francisco, Feb. 24th, 1871.

For the World's Crisis.

QUARTERLY SESSION.

The Mass. Conference, according to appointment, commenced meeting Tuesday, Feb. 7th, at the Advent Chapel in Westboro, Mass. The meeting continued afternoons and evenings through the week, and over the following Sunday.

The preaching brethren present to proclaim the words of this life were Elders Munger, Boutell, Barnes, Cotton, Cunningham, and Goodrich. The preaching was well adapted to comfort the faithful early Advent believers, for by the signs they could see almost the golden City, the New Jerusalem, coming down from God out of heaven. The meeting was a good one; all seemed interested. The snow storm deterred some from attending a day or two, but the interest increased to the last.

As there was no business very important to come before the conference, we concluded to put all over to the annual meeting to be held in April, and devote all our time and energy to building up the cause of Christ, by converting men to the love of truth and the coming of Jesus. The Lord was with us, and while I staid the spirit of love prevailed. It was evident that the spirit of early Adventism was gaining among us, and growing more blessed from day to day.

I left Bro. Goodrich and others to stay over the Sunday, and I learn with pleasure that the interest increased, and many were refreshed, and concluded the Second Advent doctrine with the signs of the Lord's soon coming is as good as ever; that it is wholesome to preach, and more blessed still to believe.

The communion of the Lord's Supper was observed Sunday, a precious season. The church in Westboro received us gladly, and did their best to make us comfortable. They have a good chapel, and we wish them prosperity in the work of God and the truth, so they may have love, joy and peace, and be able to have the word of life through Christ, and a resurrection of the dead at Jesus' coming to give life, preached in their house till the Savior comes.

We as a conference feel very grateful for the favors bestowed. Their hearts and houses were thrown open to us, and I can but hope it may revive and strengthen them in the doctrine we hold so dear. God bless the people of Westboro with everlasting life. Amen.

L. BOUTELL.

HIS OWN LOGIC.

Mr. J. S. Loveland, who travels about the country, delivering lectures against the Bible and the christian religion, recently addressed the good people of Dixon. His theme of discourse was: "The contradictions of the Bible." He called attention to certain verbal differences of statement in the Gospels. He then remarked that superficial apologists for the word were ready to believe that *all* was inspired, and that these apparently different statements only served to strengthen the testimony given, inasmuch as they demonstrated that there was no collusion on the part of the writers of the Gospels. Then, to gain his point, he employed that form of argument which has been styled the *reductio ad absurdum*. He supposed a case: A lawyer appears in court to defend a client; he brings forward his witnesses. They severally testify; but fail to agree. In several particulars there are differences of statement. The lawyer makes his argument. He recapitulates the statements of witnesses, admits contradictions, but argues: "Gentlemen of the jury, these contradictions only serve to strengthen the testimony; they show that the witnesses are honest; there has been no collusion: therefore, gentlemen of the jury, because of these contradictions, I demand that you render a verdict for my client!

As his lecture closed he gave the audience permission to ask him questions, and sat down. A gentleman in the congregation rose up and catechised the speaker substantially as follows. He assumed that he had a case to try in court, and put Mr. Loveland on the stand as a witness.

Gent.—"Mr. Loveland, is it true that you were once a minister of the Methodist church?"

L.—"Yes, sir; I was."

G.—"Did you profess conversion, claiming that you had passed from death unto life?"

L.—"I did so profess."

G.—"And is it true that you declared before the church and conference that you were called by the Holy Spirit to preach the gospel?"

L.—"I did so affirm."

G.—"How long did you preach under such vows?"

L.—"Fourteen years."

G.—Is it true that you renounced your church and your religion, declaring it all to be a delusion, embracing spiritualism?"

L.—"I did renounce it, and taught spiritualism."

G.—"How long did you teach spiritualism?"

L.—"About six years."

G.—"You were earnest and positive in affirming it to be true?"

L.—"I was."

G.—"Is it true that you have also renounced spiritualism, declaring *it* to be false and corrupt?"

L.—"I have renounced it, believing it to be false."

The gentleman then addressed the court, remarking that he was done with the witness. Turning to the audience, he said: "Gentlemen of the jury, you have heard the testimony of the witness; you see it is full of contradictions, because of these conflicting statements, you must be convinced of its truth! I, therefore, demand a verdict for my client."

The audience saw the point, and poor Loveland felt himself vanquished. He made an effort to defend his position, but the people were not in the humor to listen to his sophistries.—*California Christian Advocate.*

For the World's Crisis.

REJOICE.

This is a duty which is enjoined upon every one who puts his trust in the Lord of hosts; yet we seem at times to forget that we are bidden by the inspired writer to "rejoice evermore." 1 Thess. 5: 16. Surely we, his chosen ones, have much cause for exceeding joy, being saved as we are by faith in Christ, and living in hope of his soon coming to restore all things; for we know "in that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isa. 28: 5.

In Egypt it is said the large caravans, by which they transport their goods and make their pilgrimages, are beguiled of the tediousness of the way, and cheered onward, by having camels with bells upon their necks or about their legs, the sound of which could be heard a great distance. The servants who have the care of the camels, trudging along on foot, sing all the night, making with the music of the bells quite a joyful sound. Should we not, then, learn a lesson from this ancient people? We are traveling on our way Zionward. Let us not give up to despondency, making life a drag, but rather look aloft, keeping our eyes heavenward; then we will not see the unpleasant things of the earth, nor feel its gloomy darkness, for "blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." Ps. 89: 15. Nowhere in God's word are the unrighteous told to rejoice; the impenitent sinner has reason to sorrow, because in that great day "terrors shall make him afraid on every side"; he is in danger of eternal *death*, but the ransomed are heirs of glory and eternal life. The Psalmist says of the ungodly, "So let the wicked perish in the presence of God, but let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice." Ps. 98: 2, 3.

Yet the objector may inquire, Does not the "Preacher" say (11: 9), "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes"? Very true; but why not quote the text in full—"But know thou, that for all these things God will *bring thee into judgment*"; hence, we see the former part of this oft-abused verse is a sort of irony; as for instance, "He that is filthy, let him be filthy still." There can be no true joy out of Christ, consequently there can be no true source of rejoicing to any but the pure in heart.

We are under the curse, 'tis true, and we are tempted daily and hourly by sin; yet the Spirit helpeth our infirmities; we have mental sorrows and anxieties, worldly troubles and cares; nevertheless our brother Paul says (Rom. 8: 18), "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Not many of us are called upon to endure what he did, and perhaps we murmur more than is meet. David says (Ps. 73: 26), "My flesh and my heart faileth; but *God is the strength of my heart*, and my portion forever." What a comforting assurance this is. Again we read—"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." Isa. 49: 13.

If we go about continually wearing "sackcloth and ashes," as though the world was a vast grave-yard and our friends were all dead, we do violence to the truth, and prevent men from becoming christians; no one wishing to adopt such a sombre religion; we should go on our way cheerfully, allowing the light of God's reconciled countenance to shine through us, causing us to speak kindly and to make all who come in contact with us feel cheered by our freshness, and then we shall show by our actions that "the Lord hath done great things for us, whereof we *are glad*." Ps. 126: 3. We will prove these words of Hudson—

"How happy is the christian's state;
His sins are all forgiven;
A cheering ray confirms the grace,
And lifts his hopes to heaven."

And now, dear brethren, amidst earth's thickening darkness of sin and false doctrines, amidst all its delusions, cares, afflictions, and persecutions, we can and do rejoice, knowing that in the shadow of His wings we are safe. All the things which are now upon us, and are yet to come, though causing men's hearts to fail them, are to us harbingers of rest and peace, being the signs of the soon coming of our great Comforter. O what a cheering hope is ours, enabling us to delight in the Almighty, and to look up to God.

Let us serve the Lord with fear, and rejoice with trembling, so that, when He shall appear, we may "come before his presence with singing." In the New Earth we shall rejoice all the day, and in his righteousness we shall be exalted. No matter what we have to endure for a short time here; even if we sit in darkness of sorrow, "the Lord shall be a light unto us," and with Habakkuk of old we will say—"Yet I will rejoice in the Lord, I will joy in the God of my salvation." 3: 18.

Finally, my brethren, "rejoice in the Lord always, and *again I say, Rejoice*." "Behold, I come quickly." "Hold fast that thou hast, that no man take thy crown." To him that overcometh is the reward to be given. Then, brethren, glory ye in his name!

Wilmington, Del. CYRUS MENDENHALL.

Gems.

Art thou sorrowing? Art thou sad?
No ray of hope to make thee glad?
Wouldst thou assuage thine inward grief?
And dost thou seek a sweet relief?
Only believe.

— God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not answer the prayer of Paul to remove the thorn in the flesh, but he gave him a sufficiency of grace to sustain him.

— By repentance we are drawn to mercy, without whose wings we cannot fly from vengeance.

— Perfect virtue terrifieth an accuser; indifferent virtue whets him on.

— He is unworthy to be a master over others, that cannot master himself.

Think not God can forget;
Trust in his righteousness—be still and wait.
What if he linger yet?
Thou know'st not what with him is soon or late.

— It is better to bow than to break.

— Seeing the event of things does not answer to our wills, we ought to apply our wills to the events of them.

— Fine gold fears not the fire, nor solid stone the water.

— Danger always attendeth at the heels of pride and ambition.

— Sun, sea, air, earth, mountain and plain, all proclaim, in whispers or in thunder tones, the upholding and guiding presence and power of him who, in the beginning, brought them out of nothing, and who hangeth them upon nothing.

— An adder keeps his venom in his tail, but the poison of a scoffer is in his tongue.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

— Articulation in prayer is a wholesome check to wanderings of thought.

— God must surely find that prayer most acceptable in which he sees the greatest trial of principle.

— There is no sufficient recompense for an unjust slander.

— Live up to your prayers, and you shall have what you pray for.

— Jesus is the soul's best counsellor.

— Write injuries in dust, but courtesies in marble.

— Would you be strong, conquer yourself.

The soil may be sterile, but why should we fear?
If sown be the grain low, in meekness,
The blade will spring up, and its fruits will appear—
The Lord gives his strength in our weakness.

— Continually to upbraid men with their misdoing, is the next way to make them become desperate.

— Folly is the beginning of pride, and shame will be the end of it.

— He getteth no profit that denieth the truth in hope of reward.

— The temple of God is in the heart of the lowly.

— He is not worthy the name of a man that spendeth a whole day in pleasure.

— As the sweetest rose groweth upon the sharpest prickles, so the hardest labors bring forth the sweetest profits.

FAITH VS. PRACTICE.—A practical philanthropist, who picks drunkards out of the mire, gets them washed and clothed, and restored to their right minds, once visited a poor widow on a cold winter day. "Have faith in Christ," said one, "he will help you." Quoth the practical man, "It is not faith in Christ she lacks; she has as much of that as you or I: it is *wood* she stands in need of. Her faith will not save her with the thermometer at zero. Do you think the Savior will come and tip up two feet of wood at her door? No such thing. She has got faith, but wants firewood." The missionary went his way; there was no more that he could do. The practical man had the wood there in an hour.

TRUE PEACE OF MIND.—True peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enmities. It has no necessary dependence upon society or seclusion—upon dwelling in cities or in the desert—upon the possession of temporal power, or a condition of temporal insignificance and weakness. Let the heart be right—let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself, gains the victory over all his enemies.—*Upham.*

SELF-DENIAL.—Without the real spirit of self-denial, high excellence of character cannot be attained; and hence Jesus declared that those who would come after him, must deny themselves as well as bear the cross.

SANCTIFIED LOGICALLY.

During the early days of December, 1870, Mrs. G., and myself spent some days in revival work with Rev. C. D. Battelle, the beloved pastor of the church in London, O. Among the seekers of full salvation there, was a Mrs. C., who for a while could not find the way of faith. At the close of one of the meetings, she was about to leave the church with her hope still deferred, when several friends gathered around her, seeking to aid her in her search for the path. Presently one of these friends turned to me, as I stood near, saying, "Bro. G., can't you help our friend?" I replied, "I presume not, if she is not helped by the friends now standing round her;" still I approached her to utter any word that might be given me. My thought at once recurred to the precise steps by which I found full salvation myself many years ago, and it struck me as possible that Mrs. C. might be induced to take similar steps, so I said to her,

"Sister C. do you want full salvation enough to be ready to abandon all you have and are for it, into the hand of God for time and eternity?"

She answered with emphasis, "Yes."

"Do you do it now?"

"Yes."

Answer me then these questions: "Who has required you thus to come out from the world and be separate?"

"Jesus."

"And you say you know your consecration is complete?"

"Yes, I know it is."

"Who gave you the gracious desire to make this consecration?"

"Jesus."

"And who gave you the light to make it?"

"Jesus."

"And who gave you the power to make it?"

"Jesus."

"So then, Jesus utters the command, "Come out from among them and be ye separate, and touch not the unclean thing, and *I will receive you*;" and you have done just what the command enjoins, and done it by the help of Jesus at every step. God has wrought in you to will and to do in this whole matter, so that every step of your consecration is his work in your soul. Would he then command you to make the consecration, promising to receive you, and then assist you in making it, and after all refuse to fulfill his promise? How could he do this and be a God of truth? Would you dare to say that he rejects you?"

"No."

"But he either rejects you or receives you."

"Yes, but I don't feel as I expected to."

"It is not a question of feeling but of faith. Do you believe that Jesus Christ is true?"

"Yes," she cried, "I do believe it."

"*Dare to say it then*, 'Thou dost receive me.'"

She looked up and tremblingly uttered the words. New strength came at once from God, and she still repeated, many times over, "Thou dost receive me," for the very words in which her halting faith had found a vehicle seemed precious to her lips.

We tarried several days after the occurrence and met this happy christian many times, but never took her hand that she did not look devoutly up and say, "Thou dost receive me."

Salvation in all its degrees is by faith. Whatever else a seeker does or fails to do, he will still fall short of the prize, till he hangs his soul on the veracity of God. True, there is no promise for any man either of justification or of sanctifying grace, till his soul be completely surrendered to God, according to the light upon the conscience at the present moment; but when the sacrifice of all is laid upon the altar, with such willingness, that the offerer would gladly find something more to give, then the offering is accepted, as sure as the word of God is true. To doubt the fact is to doubt God's word, and to doubt God's word is to make him a liar.

The Israelites at Kadish Barnea entered not in because of unbelief, but were turned back to perish, even that whole generation in the wilderness. So it is with many. They reach a point where a single act of faith would bring them into the land of corn and wine and oil, and then, through fear of presumption in believing the plain word of God, are betrayed into the presumption of disbelieving. He that believeth shall be saved. He that believeth not shall be damned. Believe in God, my brother. Don't say, "I can't." It is an insult to say of any man, "I can't believe him." Believe. You can believe, and the power to believe in Jesus is the power to be saved. "This is the victory that overcometh the world, even our faith."

Let me help you a little if I can. Are you now in a state of complete surrender, so that your will is entirely supple in the hand of God? Then you have met the conditions, and the promises are yours. They are checks on the bank of heaven every one. Come boldly to the throne of grace then, and in the name of your great endorser demand the face of the promise. If you indulge in unbelief, you treat God's paper with contempt, and by throwing away the promise, rob your soul of the blessing it conveys. Don't cast away any *one* of the exceeding great and precious promises, for they are given unto us, that *by these* ye might be partakers of the divine nature.—*Guide to Holiness.*

A TITLE TO WHICH THERE IS NO TITLE.—Why should we prefix "Reverend" to certain persons' names? If a man is truly reverend, it is not from his title but from his character. We know of clergymen who inspire very little reverence; we know of laymen who inspire a great deal. Why attribute to one what he does not possess, and deny to another what he does? There might, for instance, be a propriety in saying the Rev. William Cullen Bryant, even though this good man is not a minister; but the fitness of things is violated by affixing an artificial reverence to some clergyman who has no other claim to it than from the office which he holds. And as to the conventional sanctity attaching to the clerical function—the "divinity that doth hedge" a minister—we cannot see what there is more sacred in one man's standing in a pulpit than in another's sitting in a pew. Why should a priest, any more than a parishioner, be called "reverend?" Certainly it is a rare fact in the history of any church when the minister proves himself to be the best man in the congregation. He does not derive his flattering title from any real or supposed moral superiority over his brethren, many of whom are more than his peers; and he ought therefore to refuse a designation which makes him apparently say to his fellow-man, "I am holier than thou."—*Golden Age.*

☞ THE following rules for the government of children, which were first presented in one of Mr. Jacob Abbott's books, have been of great service to many teachers:

1. When you consent, consent cordially.
2. When you refuse, refuse finally.
3. When you punish, do it good-naturedly.
4. Command often.
5. Never scold.

If parents and teachers would bear these simple directions in mind, children would be better and happier.

☞ SAYS the Psalmist: "He maketh my feet like hinds' feet." A negro preacher read it "hen's feet," and proceeded to say, "dat a hen in de hen-roost, when it falls asleep, tightens its grip so's not to fall off. And dar's how true faith, my bredren, holds on to de rock."

☞ GOD can do business on a very small capital. He can take your one talent and make it ten. He can take a man small in his own estimation, small in the estimation of others, and small in all natural endowments, and make him a Samson in spiritual might. Do not, then, despise the one talent. God makes the weak things of the world to confound the mighty.

☞ REV. DR. TYNG met an emigrant family going west. On one of the wagons there hung a jug with the bottom knocked out. "What is that?" asked the doctor. "Why, it's my Taylor jug," said the man. "What is a Taylor jug?" asked the doctor again. "I had a son in General Taylor's army in Mexico, and the General always told him to carry his whisky jug with a hole in the bottom, and that's it. It is the best invention I ever met with for hard drinkers."

☞ No one thing occasions so much trouble to printers as the blind manner in which proper names are written. It is often impossible to tell *w* from *m*, *n* from *u*, *e* from *i*, and so on, etc. *Hall* and *Hale* are rarely written so distinctly that a stranger can decide which is correct.

The Children's Corner.

PLEDGE OF THE TEY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

AS THE STARS.—Dan. 12: 3.

See how calmly star on star
Through the heavens are wheeling;
Far from wrath, from tumult far,
Far from cannons pealing.

Thus in night like sons of day,
Knowing no declining,
Should the saints pursue their way,
Ever brightly shining;

Turning many to the light,
And to God its giver,
Till they shine in glory bright,
Like the stars forever.

—*Little Christian.*

LUTHER'S SNOW SONG.

On a cold, dark night, when the wind was blowing hard and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside—

"Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said—

"Charity, good sir, for Christ's sake!"

"Come in, my little one," said he. "You shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain with them.

They sent him to school, and afterward he went into a monastery. There, one day, he found a Bible, which he read, and learned the way of life. The sweet voice of the little singer became the strong echo of the good news—"Justified by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther! "Be not forgetful to entertain strangers."

The following is the whole of the song which Luther sang on that memorable night:

Lord of heaven! lone and sad,
I would lift my heart to thee;
Pilgrim in a foreign land,
Gracious Father, look on me.
I shall neither faint nor die,
While I walk beneath thine eye.

I will stay my faith on thee,
And will never fear to tread
Where the Savior-Master leads:
He will give me daily bread.
Christ was hungry, Christ was poor—
He will feed me from his store.

Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest.
Yet I neither faint nor fear,
For the Savior Christ is here.

If I live, he'll be with me;
If I die, to him I go.
He'll not leave me, I will trust him,
And my heart no fear shall know.
Sin and sorrow I defy,
For on Jesus I rely.

—*Home Words.*

HOW A WHOLE FAMILY BECAME BLIND.—There lives a family in Dorchester county, every dark-eyed male member of which, for the past fifty years, has gone blind at the age of twenty to twenty-five years. Those with blue eyes escape the terrible circumstance, which we lay before our readers as we heard it: Some sixty years since—so goes the story—a beautiful black-eyed girl of twenty, for some cause or other, lost her eyesight. Her misfortune brought penury and want with it. Being reduced to beggary, she was won't to go abroad asking alms. During one of her journeys she visited the neighborhood in which resided the ancestors of those who are now sightless. Instead of her helpless condition exciting as it should have done, a feeling of sympathy, she was treated with ridicule by some of the younger members of the house her evil star had led her into. Two of the boys, as a matter of mere deviltry, took her out, promising to conduct her to a place where plenty awaited. Instead of giving her a safe conduct, they carried her into a swamp and left her. It is said that she cried out beseeching them to put her on the public road, but they heeded not her lamentations. Finding herself about to be deserted among the tangled brushwood, she turned her prayer to a curse, asking her Maker, in her revengeful anger, to punish her betrayers by making their offsprings for several generations as helpless as she was. It is said that she was found dead in the swamp, having perished from hunger and cold. This may appear somewhat romantic, but whether the traditionary part of it be false or true, it is assuredly a fact that the male offspring of the family referred to lose their sight as indicated. Hundreds of persons in Dorchester county will verify it.—*Cambridge (Mass.) Herald.*

AN INCIDENT.—The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor, he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder-shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off, *just where the colt broke it when it was a sapling.* Probably the storm would not have broken it at all, if it had not been broken when it was small.

"I-CAN'T give lots of money, and I can't sew cloaks and gowns for poor children, because I'm not rich enough or big enough, mamma. But I'll tell you what I can do; I can 'highway and hedge 'em'" said a bright little girl,

Hygiene.

"This is for your Health."

For the Hygiene Column.

CANCERS CURED.

As there are some of our brethren suffering from this worst of diseases, and are doomed to die by the inch, it is duty to tell such where they can get cured. Three years ago last fall, Bro. Myers, of Pownal, Vt., had a cancer under his eye; and as his brother had just died with one, I recommended him to Bro. Moses E. Davis, of Concord, N. H.; and one week made him sound (so he told me); and I have seen him since. Bro. Levi Allen, of Chicopee Falls, Mass., last month had a cancer come on the upper lip. I recommended him to go to Dr. Davis, and in ten days he had it out, and is now rejoicing. Others I know have been cured by him, and some that other cancer doctors had given up. These brethren who have escaped a terrible death, think their cures ought to be made public through the *Crisis*. Interest for the suffering is all I have in this matter.

There are different kinds of cancers. One kind the wood sorrel will kill, and if not far advanced, the common sorrel, mixed with cranberries, equal parts, made into a salve, by stewing them. Others, by other plasters used for the same purpose. But more malignant cases have seemed incurable except by Dr. Davis' plaster; this I know, and so do others. Unless the cancer is out of sight, inside, Dr. Davis has killed and can kill it every time. The discovery was accidental, or unsought. He does not advertise as others do, and refuses to make a great show for the sake of making money out of the afflicted.

Such as see fit to communicate with him, will know what he will do in regard to furnishing the knowledge to cure one of the worst diseases human nature is heir to. Direct to Dr. Moses E. Davis, Concord, N. H. I believe this notice will save the life of others, as many have been saved in the past.

HIRAM MUNGER.

HEMORRHAGE FROM THE THROAT AND LUNGS.—We have frequently met with ministers whose labors and exposure had induced hemorrhage. So unpleasant and dangerous a physical disturbance as this may warrant us in quoting a brief paragraph upon its cause and cure:

"Hemorrhage, except as it occurs as the result of accident, excitement, sudden congestion, etc., is owing to an impure and depraved condition of the blood, or a flabby and relaxed state of the tissues and the coats of the blood-vessels, or to both combined. Hemorrhage is always to be feared when it occurs as a result of the last mentioned conditions. In these cases the blood must be purified, and the tissues of the body strengthened and invigorated. To this end the patient should lead an out-of-door life, with plenty of active exercise, take a daily towel-bath with thorough friction of the skin, and, when practicable, a sun-bath, and take absolutely nothing into the stomach except the plainest and purest food, and pure, soft water. Well-ripened fruits and graham bread, and other simple preparations of the different grains, should constitute the diet, or at least the main part of it. To relieve an attack of hemorrhage of the throat or lungs, keep the patient perfectly quiet, give him pieces of ice to swallow, put ice-cold cloths upon the throat or over the lungs, as the case may be, and put the hands and feet in water as hot as can be borne."

With ministers of the gospel, a remote cause of this dangerous bleeding is often found in the overstraining and careless exposure of the lungs and vocal organs. A proper management and care of the voice is therefore the duty of this class of public speakers. Nine-tenths of the throat difficulties among ministers are the result either of exposure or over exertion—either of ignorance of one's own physical organization, or of criminal exposure to conditions of weather against which frail humanity is not proof.—*Ex.*

INFLUENCE OF SUNSHINE.—Light and sunshine are indispensable to our highest physical well-being. Most persons in our larger cities and towns are very much shut out from the sun's rays, and the effect of this confinement is visibly depicted on the colorless cheek and faded countenance. Human beings, like plants, cannot thrive if constantly excluded from the sunshine. Farmers know something about this, as their ruddy faces and usually stalwart frames attest. Their common sense in regard to air and sunshine is commendable, and goes far to mitigate the numerous pernicious habits to which many are addicted.

The *Herald of Health* says of the characteristics of wholesome water:—1. It should be transparent. 2. Nothing should settle to the bottom after it stands a few hours. 3. It should be devoid of smell or taste. 4. It should be well aerated, and of such temperature as to render it neither flat, nor so cold but it can be drank in moderate quantity without injury.

SICK HEADACHE.—Sick headache is caused by overloading the stomach—by indigestion. It may be relieved by drinking very freely of warm water, whether it produces vomiting or not. If the feet are cold, warm them. To prevent it, let plainness, simplicity and temperance preside at the table.

— A Mormon has discovered a cure for a cancer. It is a lemon poultice, applied twice a day.

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AND
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE SAVIOR'S PROMISE.

Children of the kingdom,
Hear your Savior's voice,—
"Lo! I am with you alway,"
Then let your hearts rejoice.

"Lo! I am with you alway,"—
What cheering words for thee;
It is the Savior's promise,
To cheer both you and me.

"Lo! I am with you alway";
In each dark day and hour;
Not earth or hell can harm thee,
I shield thee by my power.

"Lo! I am with you alway,"
To make thy burdens light;
I fill all earth and heaven;
Lean on my arm of might.

"Lo! I am with you alway";
Though evil tongues assail,
I bring their schemes to nothing,
'Gainst thee they can't prevail.

"Lo! I am withyou alway,"
Though dearest ones have left;
O, let my presence cheer thee
When of thy loved bereft.

"Lo! I am with you alway,"
Let nothing thee dismay;
I'll strengthen thee and shield thee,
Through all thy devious way.

"Lo! I am with you alway,"
In sorrow, pain, and death;
When vigor crowns thy pathway,
When I remand thy breath.

"Lo! I am with you alway,"
Until this world shall end;
Then thou shalt share my glory,
Where life and bliss will blend.

M. C. ALLEN.

For the World's Crisis.

THE BIBLE AND SCIENTISTS.

There are many things revealed in the Scriptures which appear to the learned men of this world exceedingly foolish, especially to the pretended and boastful wise in human knowledge; and there are also many things which this class deem even beyond the power of the Almighty God to accomplish, which are the subject of divine prediction. The most intelligent and distinguished for their worldly wisdom often seem the least to comprehend God's wisdom and power, as declares the apostle—"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1 . 25, 26.

These, with comparatively few noble exceptions, in all ages and generations have been arrayed against the truth. The Bible also predicts the same to be the case to the end. What has been is to be. "History repeats itself" in this particular, and the intellectualism and power of this world will be found on the side of error, and against God and his truth.

We must make up our minds to this consideration; and if there is anything which demonstrates the natural infidelity, depravity, and pride of the human heart and understanding, it is this ever-repeated fact; and it establishes the truth of the Scriptures which these men seek to destroy beyond all equivocation and gainsaying, with the thoughtful and reverent. But Paul adds—"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Cor. 1: 27-29.

How true to the picture of the history of this world are these words! The prophets were dis-esteemed in their day, and the patriarchs before them. The disciples, with Jesus himself, and his chosen apostles, were "despised and rejected of men." The martyrs, "of whom the world was not worthy," were regarded unfit to live, and were put to death by their contemporaries with the most cruel tortures, they thinking at the time they were doing God service! The Reformers were hated, maligned and persecuted, and given no rest. It is in view of this undisputed history of the successive ages, to be repeated to the very end of this world by human pride and human power, ever boastful in itself, so abhorrent to God, and distasteful to every humble, reflective, and benevolent soul, which led Jesus to utter the following remarkable sentence as recorded by Luke—"Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."—Luke 10: 21.

In view of the above history, may it not be that the despised, the ridiculed and slandered Adventists, opposed and condemned by all the great leading, professed orthodox and evangelical denominations, as well as those sects not regarded so evangelical,—as the Roman Catholics, the Unitarians, the Universalists, the Swedenborgians, the Spiritualists, etc.; for like Herod and Pilate they make common cause against the Adventists, as they are on one platform as to man's nature, making man immortal and undying without Christ the Lord, whom the Scriptures set forth as the Life-giver of the world;—may it not be, as I said, that these despised ones are the chosen vessels in whom God has put the treasure of his word, and through whom to communicate it to the world? Without boasting, or glorying, save in the Lord, God forbid! One thing we know, God and the Bible are with us. And we stand or fall with the Bible; when that fails, then we fail: but of that we have no fears, so we feel that we stand upon that which is immutable and abiding. Said Robertson—"I appeal to the recollection of any man who has passed through the hour of agony, and stood upon the rock at last, the surges stilled below him, and the last cloud drifted from the sky above, with faith and hope and trust no longer traditional, but of his own; a trust which neither earth nor hell shall shake thenceforth forever." This is our feeling at this hour. "If God be for us, who can be against us?" Thanks be to his ever-blessed name, who hath wrought in us his grace, and given us his gospel to shine into our hearts. And do not those who have despised and looked down upon us with a degree of contempt, in the churches and the world, begin to fear that we have the truth on the near advent of our Lord and the great future of our race? Are they not confounded that a people despised and counted as lacking almost in common intelligence, schooled in adversity and disappointment, yet come forth with Bible in hand, having uncommon faith in God and the Scriptures, and are prepared to defend the word of God against the learned infidelity and skepticism and tradition of the age, whether in the church or out of it?

The eye never alights upon an era in this world's eventful history of greater intelligence than this. It is an age of "increase of knowledge," of intellectualism unsurpassed; but it is full of "heresies"—the "lo! here's" and "lo! there's." The "perilous times" have indeed "come," and the "last days" are here! Is it anything strange, with the thousand faiths, and while the multitudinous voices like "the seven thunders" pealing in the air are proclaiming so many antagonistic and conflicting opinions and theories, that we hear the despairing multitude crying out, "What shall we believe?" "We don't know what to believe!" While thousands more have already abandoned all faith, believe in nothing, and heedlessly rush on to the great unknown future before them.

Let every one adhere to the Bible, and those who have departed from it return to it and study it as the word of God, and obey the injunction, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 1: 22. When the learned men of this time endeavor, as in the past, to "make void the word of God" by their "profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6: 20), heed them not, but "search the Scriptures" the more, and cling to them the stronger, as you learn their preciousness. Don't un-anchor from Christ and the Bible until you find better anchorage-ground for your vessel tossed on life's tempestuous billows; for then you venture out upon the great sea of uncertainty, to be stranded or dashed upon the rocks of a dark and hopeless infidelity.

When learned men in this world's boasted wisdom summon archæology, geology, zoology, astronomy, philosophy, chemistry, psychology, or any science whatever, all the facts of which sciences are far from being known as yet, even to their professors—to refute the Mosaic cosmogony, or any part of the Biblical record, or to destroy faith in the promises of God—do not receive their theories without deep and long-continued study and research for all the facts which may be gathered; and be always suspicious of those doctrines and theories of men founded on pretended facts, which would un-anchor your hopes from Jesus, the "Rock of Ages," and the Bible, the only reliable and written revelation within the sphere of man's comprehension.

Remember, too, that "the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth" (Isa. 23: 9); while "the meek will he guide in judgment, and the meek will he teach his way." "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25: 7, 14.

There are no true and well-established facts in science that can, or ever have, contradicted the written word of divine revelation as given us in the Bible, when both have been understood. Apparent discrepancies, and contradictions, and clashings, which have made unblushing infidelity to rejoice for a season, have given way to a beautiful harmony, to the everlasting shame and discomfiture of these men. And so it will be to the end.

O. R. FASSETT.

For the World's Crisis.

VICTORY.

How refreshing and comforting it is to repose in the calm of victory. What a thrill of joy and delight does the soldier experience after the fierce contest is passed, and he knows that victory has turned on the side in which he is engaged. What shouts arise and songs of triumph swell when the enemy is routed and his stronghold destroyed. But if men who fight with carnal weapons can rejoice when they have conquered their fellows, how much more and with what greater ecstasy should they rejoice whose "weapons are not carnal, but mighty through God," when they have obtained victory over their foes, and can rest in the calm assurance of peace.

The christian's life is compared to a soldier's and he is commanded to war a good warfare," to fight the good fight of faith." Thank God, it is a good warfare. He is not engaged in killing his fellows, in desolating homes, and filling the land with widows and orphans; but in overcoming evil; in subduing evil passions, dispositions and appetites; in ruling his own spirit; in bringing evil thoughts into subjection; in overcoming temptation, the lust of the flesh, the lust of the eye, the pride of life, and the love of the world; in resisting the devil; conquering his enemies with kindness; bearing his cross, and rising above the fear of man. He who achieves victory in these things is the greatest victor. Around such a brow will be entwined a crown of amaranthine glory; in such a hand will wave the palm of everlasting victory, and from such lips will swell the song of Moses and the Lamb. It is the christian's privilege to rejoice in victory every day. He has a good Captain, who never lost a battle; and he furnishes all his soldiers with a good armor. It is very beautifully described in the sixth of Ephesians. They who put on this armor and obey the orders of the Captain, may be sure of victory every time. I apprehend the reason why there are so many faint-hearted, crippled soldiers, is, because they have neglected to put on the *whole* armor, and to obey *strictly* the orders of the Commander. How many prisoners the devil has taken. He has his officers out—Pride, Selfishness, Covetousness, Conformity to the world, Pleasure-seeker, and many other petty officers; and what multitudes they are capturing! The Lord's army is only a "little flock," but, thank God, their motto is, "Victory, or death!" and they will have victory though they *die*, for the Captain whom they serve has "all power in heaven and on earth, and the time is hastening when death, which is the "last enemy," will be destroyed.

Here the christian has trials and conflicts, "fightings without and fears within," and diseases on account of his mortal nature prey upon him; but the hour of final victory is at hand. Thus it is written—

"We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." J. W. THOMAS.

For the World's Crisis.

"COME, LORD JESUS!"

Ere the seeds of mortality could ripen for the harvest that sin had sown, hard by the bowers of Eden, earth once so placid and pure becomes the area of the first fratricide engendered by envy in the heart of Cain. "And the Lord said, The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

Murder this moment is doubtless equally offensive in the eye of Him with whom we have to do. And had infinite purity under this dispensation prescribed the papal monsters that made the soils, especially of Spain, France and Italy, to swim with the blood of saints and the martyrs of Jesus, it is almost certain that the lands of these murderers would have been like Sahara's desert. The dust of this martyr that was bidden away in the earth ere the first man that ever lived fell beneath that awful fiat—"Dust thou art, and unto dust shalt thou return"—cries, Come! How frequently we read in Holy Writ—"The land mourneth"; "the earth also is defiled under the inhabitants"; "by swearing, and lying, and killing, and stealing, and committing adultery, they break out; and blood toucheth blood. Therefore shall the land mourn."

It is not surprising that in these days earth does not yield her increase. Earth is teeming with iniquity, and its rapid deterioration from bad to worse cries, Come! The effect of sin hath permeated every thing, and that which hath life is represented in a suffering condition. Hear Inspiration testify—"For we know that the whole creation groaneth and travaileth in pain together until now." Truly creation utters the invocation—"Come, Lord Jesus."

The millions of martyrs that sleep in the vales of Piedmont, the dreary Appenines, and all through the plains of Languedoc, cry—"Come, Lord Jesus." Wicked spirits in high places, perverting the simple truths of the gospel, and strewing the paths of their simple faithful with flowers and perils, cry—Come!

Apostasy, apostasy, apostasy, that is emblazoned on the gaudy devotees of pleasure and fashion, that flaunt their rich Babylonish garments on their Sunday gala day, cries—Come, and make an utter end of mockery. Apostasy, apostasy, is now an established institution, and the man that hath distinguished titles appended to his proper name, and can "split a hair twixt south and south-west side," and never disturb the easy consciences of his truly popular and fashionable hearers, is the successful man to preach the progressive gospel of the nineteenth century, although neither himself nor his devotees may feel to say—Come. Yet for all this, perverted truth cries, Come!

Injured innocence, crushed and weeping under accumulated wrongs of tyrannical oppressors, without a ray of hope to brighten the thick and perpetual gloom that hangs over their bowed heads and aching hearts, cries—Come!

The comparatively few that are in reality converted to a saving knowledge of the truth, compared to the hundreds of millions that are constantly crossing the line of accountability, cry, Come quickly!

The immense and unparalleled improvements of our day, that are in a vast majority of instances perverted to unhallowed purposes, cry—Come! Crimes of blackest dye stalk abroad in open day with impunity, and in multitudes of instances defy masked justice, permitting wealthy criminals to riot in luxury, and punishing petty offences of the poor to the uttermost extent of partial law, cry—Come! The alarming increase of murdered innocence to cover infamous guilt in unparalleled instances, and in myriads of instances the fulfillment of 2 Tim. 3: 3, cries—Come! Multitudes are without natural affection. Truly iniquity abounds, and love is cold.

"Meanwhile, the earth increased in wickedness,
And hasted daily to fill her cup.
Satan raged loose, sin had her will, and death
Enough. Blood trod upon the heels of blood;
Revenge, in desperate mood, at midnight met
Revenge; war brayed to war; deceit deceived
Deceit; lie cheated lie, and treachery
Mined under treachery, and perjury
Swore back on perjury, and blasphemy
Arose with hideous blasphemy, and curse
Loud answered curse; and drunkard, stumbling, fell
O'er drunkard fallen, and husband husband met
Returning each from others' bed defiled;
Thief stole from thief, and robber on the way
Knocked robber down; violence and hate.
Oh, earth! thy hour was come; the last elect
Was born; complete the number of the good;
And the last sand fell from the glass of time.
The cup of guilt was full up to the brim;
And mercy, weary with beseeching, had
Retired behind the sword of justice, red
With ultimate and unrepenting wrath.
But man knew not: he o'er his bowl laughed loud."
—*Pollock's Course of Time.*

Could that highly gifted bard have lived in this day, he could not have more graphically portrayed earth's closing hours than the above presents it. Dark as it is, it is true. Such overflowing iniquity cries—Come!

"Meanwhile, now thy saints unite their cries,
And pray and wait the general doom;
Come, Thou, the soul of all our joys,
Thou, the Desire of nations, come."

S. S. BREWER.

ROMAN CATHOLICISM COMPARED WITH THE BIBLE.

It has been affirmed, and proved again and again, times without number, by *Protestants*, and published generally by the pulpit and the press, in the United Kingdom of Great Britain and Ireland, that the following articles of the Romish Creed are *novelties* in religion, unknown to the first early Fathers of the Church—the apostles of old—and not found in the Holy Bible, namely:—

INVOCATION OF SAINTS.

Introduced in the fourth century. God forbids it. "See thou do it not!" Rev. 19: 10.

WORSHIP OF IMAGES.

Introduced in the year 787. The Popes, Gregory II., Gregory III. and Zachary, opposed this sin. Pope Constantine I. deposed the Greek Emperor Philip, in the year 713, and put out his eyes for setting up images in churches. Gregory III. excommunicated the Emperor Leo IV. for this crime. The present pope, Pio Nono, unlike some of his predecessors, approves of idolatry, and has issued a rescript to the bishop and clergy of Rimini, authorizing them to ornament, with a crown of gold, a manufactured winking image of the Virgin Mary, and to honor and venerate, with much piety and devotion, the said image, on the 15th of August, the day of her supposed assumption. God forbids this sin, saying: "Neither shalt thou set up any image which the Lord thy God hateth." Deut. 16: 22.

INFALLIBILITY OF THE CHURCH.

Introduced in the year 1076, by the second Council of Nice. Popes and Councils contradict each other, and Romanists cannot agree about the seat of this infallibility. Some place it in the Pope, others in a general council, and some in the Pope and a general council. The doctrine is not revealed in Scripture. God says—"Believe not every spirit, but try the spirits whether they be of God." 1 John 4: 1. See also 1 Thess. 5: 21; Rom. 11: 20-22. After Stephen V. there was so much contention in the election of the Pope of Rome, that, in the short space of nine years, there were nine popes. Each succeeded to the popedom by poisoning his predecessor.

THE CELIBACY OF THE CLERGY.

Introduced in the year 1190. God forbids it. "A bishop must be blameless, the husband of one wife." 1 Tim. 3: 2. "Marriage is honorable in all." Heb. 13: 4. See also 1 Cor. 7: 2; 1 Cor. 9: 5; Matt. 8: 14; 1 Tim. 4: 3.

TRANSUBSTANTIATION.

Introduced in 1215, by the fourth Council of Lateran. It contradicts our sight, our taste, our smell, and the Scriptures. The Holy Spirit says "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. See also Luke 22: 19; Matt. 26: 29.

AURICULAR CONFESSION.

Introduced in 1215. God says, "Confess your faults one to another (James 5: 16); but he does not say anywhere, confess to a *priest*. See also Ezra 10: 11; Dan. 9: 4, 20; Luke 15: 18, 19; 1 John 1: 8, 9.

SUPREMACY OF THE POPE.

Introduced in 1215, by the Council of Lateran. Phocas murdered his master, the Emperor, and Pope Boniface supported him in his treason; for which Phocas, in return, conferred the title of *Universal Bishop* on the pope. Hence the origin of papal supremacy. God forbids it. "But be not ye called Rabbi; for one is your master, even Christ, and all ye are brethren." Matt. 23: 1. See also Acts 8: 14; 11: 2; 2 Cor. 11: 5; 12: 2; Gal. 2: 11; Acts 15: 18, 19.

SALE OF INDULGENCES.

Introduced in the twelfth century. The traffic was excessively scandalous in the sixteenth century. In the pardons sold by Tetzel the following words are used: "I absolve thee from all thy sins and transgressions, how enormous soever they may be." God forbids it. "Who can forgive sins but God only?" Mark 2: 7. See also Jer. 1: 20; Isa. 43: 25; Luke 5: 21.

SERVICE IN LATIN.

Introduced in the year 1215. Strange! there never was a decree of Council in favor of this practice; but the fourth of Lateran decreed, that divine services should be in the *vulgar tongue of every nation*. The apostle Paul says, "If I pray in an unknown tongue my understanding is unfruitful." 1 Cor. 14: 16-28.

WITHHOLDING THE CUP FROM THE LAITY.

Introduced in the year 1418, by the Council of Constance. God forbids it. "Jesus took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. 26: 27. In the church of Rome the cup is not even given to priests unless they officiate.

PURGATORY.

Introduced in 1438. This doctrine is not even mentioned in the Bible; but God says, "The blood of Jesus Christ cleanseth from *all* sin." 1 John 1: 7. See also Rev. 14: 13; Eccl. 9: 5, 6.

MARIOLATRY OR, THE WORSHIP OF THE VIRGIN MARY.

In the year 1558. Saint Bonaventure, in 1215, substituted the name of the Virgin for that of God throughout the Psalms. In the Scripture no mention is made of worship to her: but she, on the contrary, worshiped Christ, saying, "My spirit hath rejoiced in God my Savior." Luke 1: 47.

SEVEN SACRAMENTS.

Introduced as an article of faith, in the year 1547, by the Council of Trent. Peter Lombard, a schoolman of the twelfth century, first mentioned seven sacraments. Our Lord instituted only two: Baptism and the Lord's Supper. See Matt. 28: 19; Luke 22: 14-20.

APOCRYPHAL BOOKS.

The Church of Rome, only in the year 1546, admitted these books into the *sacred canon*, at the Council of Trent. They are rejected by the Greek Church, and by the Jews, whose *canon* is the same as ours.

PRIESTLY INTENTION.

This new error was only established in the year 1547, at Trent. It is grossly absurd. For instance: If the priest does not *intend* to baptise, the infant remains a heathen; or, if the intention fails in the celebration of matrimony, the parties, according to the Church of Rome, who fancy themselves married, are living in fornication.

VENIAL AND MORTAL SINS.

Introduced in 1563, by the Council of Trent. The Bible draws no such distinction. God says: "The soul that sinneth it shall die." Ezek. 18: 4. See also Rom. 6: 23; Gal. 3: 10; James 3: 2; James 2: 10; 1 John 3: 4.

SACRIFICE OF THE MASS FOR THE DEAD.

Introduced in the 8th century, and determined as an article of faith by the Council of Trent. It is contrary to Scripture; for "Christ was *once* offered to bear the sins of many." See Heb. 9: 22-28; 7: 26, 27; 10: 14.

MONASTIC INSTITUTIONS.

Convents and monasteries have no authority in Scripture; for God says: "Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14, 16. See also John 17: 15.

INSUFFICIENCY OF THE SCRIPTURES AS A RULE OF FAITH.

Romanists add tradition to the Bible as a rule of faith; but God forbids this addition, saying: "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 7: 7. See also Isa. 8: 20; 2 Tim. 3: 16, 17.

PROHIBITION OF THE READING OF THE BIBLE TO THE LAITY.

The Council of Trent prohibits the general reading of the Bible, and, strictly speaking, no Romanist can read the Bible without the permission of his priest. But God commands us to "search the Scriptures." John 5: 39. See also Acts 17: 11.

THE INTERPRETATION OF THE SCRIPTURES ACCORDING TO THE SENSE OF THE CHURCH.

Romanists say, the Church is the interpreter of Scripture; but their Church has given no authorized interpretation of the Bible; therefore, the error is a most glaring absurdity. To ascribe the authority of the Scriptures to the Church, is as absurd as to contend that the light of the candle is produced by the candlestick on which it rests. God says: "The law of the Lord is *perfect*, converting the soul; the commandment of the Lord is pure, enlightening the eyes." Psa. 19: 7, 8.

EXTREME UNCTION.

As used in the Church of Rome, it has no authority in Holy Writ, nor is it necessary to salvation; for God declares—"*The blood of Jesus Christ, his Son, cleanseth us from all sin.*" 1 John 1: 7.

WORKS OF SUPEREROGATION.

The pope is said to be the treasurer of this bank; but our Lord says it is a forgery, in the following words—"When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17: 10. See also Gal. 6: 4, 5; James 3: 2.

NEW CREED OF POPE PIUS IV.

Confirmed by the Council of Trent, 1564. The Nicene Creed was composed in the year 325, to which Pius added twelve new doctrines, embodying all the corrupt and persecuting tenets of the Church of Rome.

THE HOLY INQUISITION.

This inquisition was conceived by Innocent III. in the year 1198. Total punishment by this office, in Spain alone, 340,921, in the three hundred and thirty-nine years.

The Church of Rome is the counterpart of John 16: 2; and the opposite in spirit to Matt. 5: 10, 11.

These are collated proofs of the modern and deadly errors of Roman Catholicism. We call on the dupes of the system to renounce it, and to return to the "good old paths"—the religion of the Bible, of antiquity, and of common sense. Should any Protestant be asked, "Where was your religion before Luther or Henry VIII.?" tell the interrogator—"Where it always was, and where it always will be—*in the Bible!*"—*Christian Herald—London.*

For the World's Crisis.

"COUPLE HEAVEN WITH IT."

As John Ashworth, a home missionary in England, was traveling one day, he met an aged christian who was called "old James." He was very poor, and although more than seventy years of age, he was obliged to work very hard to supply his daily wants, and was then carrying a heavy burden. But he was always contented and happy, for he was a child of God and rich in faith. The missionary stopped to speak to the aged pilgrim; and as they were talking, the carriage of a rich man rolled by.

Mr. Ashworth thought he would try the old man's faith; so he said,

"How is this, James? There goes the Squire; he is a rich man; he has no fear of God, no love for him; yet he rolls in wealth; his eyes stand out with fatness; he has all of this world that heart can wish,—while you are praying to God daily, and trying to do his will and keep his commandments; yet you are left to suffer poverty, and in your old age are compelled to labor beyond your strength for your daily bread."

The old man looked up earnestly—"Are you trying me, John? If you are, couple Heaven with it, *couple Heaven with it.*"

In a little while "old Jamie" fell asleep. The rich man also died, and when Mr. Ashworth again passed that way, he visited the grave-yard where they slumbered; and, as he stood by their graves and thought of the contrast between the lives of those two men, and of old Jamie's poverty, he seemed to hear his voice again repeating—"*Couple Heaven with it.*"

Why is it there is so much repining even among christians? Why do they fret when disappointment comes or misfortune overtakes them? And when trials beset their pathway round, and trouble breaks in upon them like a flood, why do they sink down in gloom, and murmur, saying, The Lord has forgotten to be gracious? It is because they have not learned the secret of old Jamie's contentment; they do not "couple Heaven with it."

Child of God! does your lot in life seem hard? Are toilsome days and weary nights appointed you? Does poverty's griping hand oppress you? Think of the kingdom—the home that God has promised to his people. Think of the rich inheritance to which you are joint-heir with Christ. Think of the glory, the peace and joy in reserve for you. In short, couple your present lot with your future prospect; and then say if you would exchange places with any of the rich men around you, who have no hope in Christ and no share in his great salvation. Have friends turned coldly from you, and do you feel lonely and forsaken? You have the friendship of Jesus, who is able to comfort you in all your sorrows, and can deliver you from all your trials, if he sees it is for your good to be delivered. Couple his friendship with your seeming loneliness, and say whether you would give up his love and watchful care for all the friendship of earth.

You may be sick and suffering. Death may seem to be staring you in the face; or your friends may have been snatched away by the grim destroyer, and you are sighing over the ravages which he has made, and is still making, in your circle of loved ones. Well, think of the time when "death itself shall die"—of the resurrection morn, when God's children shall come from the land of the enemy, to die no more. Then shall they receive "glory, honor, immortality, eternal life," and a home in the kingdom of God, where there will be fulness of joy, and pleasure forevermore. In all your trials, learn to couple with them the glory that is to be revealed, and go on your way rejoicing, trusting all to Him who "doeth all things well."

B. P. F.

For the World's Crisis.

CHURCH DIVISIONS.

THE CAUSES.

4. *Evil-speaking.* The uncharitable, censorious spirit, that vents itself in passionate outbursts of bitter accusation to a person's face, though productive of much alienation and trouble, is far less disgraceful in its nature and damaging in its results than the practice of evil-speaking. It requires neither grace, courage, nor intelligence to make a tattler. A thimble-full of brains will suffice to catch up a floating rumor and spin "street-yarn" enough to entangle a whole church in the meshes of mischief. And sneakish cowardice is indispensable to the trade.

Many seem to suppose that they are at liberty to tell whatever is true, irrespective of time, place, party, or circumstances. But the principle is at war with sound ethics, and the practice is detrimental to the best interests of society. Have I any moral right to gather up the failings of another and herald them on every breeze? Is this the way that you, or I, or anybody likes to be treated? Surely the "golden rule" puts an everlasting veto on this nefarious business. There are instances where hypocrisy is to be unmasked and base villainy exposed, for the sake of shielding the innocent from threatening ruin. In all other cases, if we cannot speak favorably of the absent, it is better to maintain a watchful silence. There is a sense in which public men are public property; and as such they must expect to be pretty fully canvassed and freely criticised; but even here we are in greater danger of saying too much than too little. Actions, rather than actors—crimes, rather than characters—come legitimately under the province of the public dissecting knife. "Speak evil of no man."

If people would comprehend their own mission and mind their own business, they would have neither time nor inclination to peddle the faults of others. Tale-bearing is commonly born of *idleness*. We read of certain persons who "learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not." A few such church-members will do more to tear down the cause of God than the most devoted minister can do to build it up. I have known societies to be kept in a state of constant fermentation by the sour leaven of evil-speaking which had been unfortunately infused. Churches, once vigorous and flourishing, have been swayed by this terrible power until, at length, they have been divided and scattered and destroyed. How often is it true that "one sinner destroyeth much good;" especially when that "sinner," though ensconced within the sacred precincts of the church of God, has a tongue that is "set on fire of hell." Commend me rather to the ferocity of an untamed tiger, than to the cruel mercies of him who has the "poison of asps" under his tongue.

Who is benefited by evil-speaking? The retailer of slander is neither physically, mentally, morally, nor financially improved by his unlawful traffic. Nor is the person profited who consents to act as a reservoir to receive all the filth and trash which the gossip-gatherer can scrape up in a whole neighborhood. And, surely, no one will claim that the party dissected is especially profited by having his reputation gnawed to pieces by the rugged teeth of slander. At least it is not his interest that the vile traducer seeks to promote.

"A whisperer separateth chief friends." A "whisperer" is one who has some conscience in the way of indiscriminate evil-speaking, but who throws out various prejudicial hints and half truths, spoiling each favorable admission with a fatal "but," and slyly enjoining secrecy upon every one who is allowed to receive the strange revelation of facts or falsehoods. Some persons succeed in getting nearly every one in the church or community to help "keep" a given secret. The reader can judge of the practical tendency of such a course in promoting christian unity and "brotherly love." When nearly every member of a given church has been so "posted up" as to lose confidence in every other member, there is an end of both unity and usefulness. The "glory" of such a church has "departed," and the mechanical "union" might as well be "dissolved." A church organization is of no account when its members sustain the same relation to each other as the opposite poles of a magnet. Let it go down! A. A. PHELPS.

Rochester, N. Y.

For the World's Crisis.

PASSING EVENTS.

Within the space of a year, who can tell all that has taken place in the world? Some of the leading events are noted, such as the fall of the infallible (?) Pope, and the Italian occupation of Rome; the fall of Napoleon, and the conquest of France by the Germans; the apparent readiness of Rrussia to fall with overwhelming force upon Turkey; these and a few other prominent features of general interest have occupied the minds of the people; while the drift of the tide of affairs, the developement of character, the activity of the arch enemy, who knoweth that his time is short, and the corresponding progress of evil among men, seem to receive but slight notice.

Yet the tide of iniquity has risen to such a fearful height, that "evil men and seducers wax worse and worse, deceiving and being deceived." Daily and hourly, deeds of darkness, blood and crimes of every name, are committed both openly and in secret; and these things are apparently increasing continually, and criminals are growing bolder and more desperately wicked.

As soon as Lot went out of Sodom, that place was destroyed. And as soon the "salt of the earth" is taken away, the world that is now "reserved" for that purpose will be visited with swift destruction, "fiery indignation, which shall devour the adversaries." Some are looking for these things that are coming on the earth, and are striving to be ready, watching, praying, waiting and longing for the glorious appearing of the King, whose kingdom is yet to be set up, and occupy the whole heaven and his kingdom is an everlasting kingdom, and of his dominion there is no end. F. H. CHAMBERLAIN.

"THY DEAD MEN SHALL LIVE."

All things are possible with God, except to lie; but there is no lie here, no deception. He tells us literally that it will be so. If a chemist living in the present day can take any substance, submit it to his tests, resolve that substance into its pristine elements; and if he be in pursuit of any particular element, be it arsenic, or prussic acid, or other deadly poison, he can hunt it out of all its retreats and combinations, even after it has entered into the animal tissues, and can bring the element out in all its integrity just as it was before, shall we think it impossible that the great Maker, the Architect, the Chemist, if I may use the expression reverently, of the whole universe, will be able to trace out the constituent elements of my body, and bring those elements, dust to dust, atom to atom, bone to bone, till the whole earth is covered with an army of resurrection, living, and responsible men?

He will speak to the distant streams of the earth, and each stream will send forth its dead. His voice will be heard in the silent caverns of the pyramids of Egypt, and the Pharaohs that are sleeping there will come forth. His word will sound in the remotest deserts of Africa and Asia, and they that have the sands for their winding sheet, and solitude as their only companion, shall come forth. He will call to those that are beneath the green sod, and that sod will lift itself aside and let God's prisoners of hope come forth.

The very dust on which we now tread will become instinct with vitality; and the awful fact will then be seen, as we now admit, that on the very ground on which we now tread—every inch of this great metropolis—the numbers that are below it far outnumber those that are above it; and the mighty population that shall come forth from these spots on which we now are, will prove at that day alike the truth of the resurrection from the dead, and the faithfulness and power of Him whose voice they shall hear, and come forth.—*Dr. Cumming.*

OVERCOMING EVIL WITH GOOD.—It is said of Mr. Dodd, one of the Puritan divines, that a person being enraged at his close and awakening doctrine, raised a quarrel with him, smote him in the face, and dashed out two of his teeth. This meek and lowly servant of Christ, without taking the least offense, held the teeth out in his hand, and said, "See here; you have knocked out two of my teeth without any just provocation; but, if I could do your soul good, I would give you leave to dash out all the rest!"—*British Workman.*

— It was some consolation to Naomi that, wanting a son herself, she brought up Ruth's child in her bosom. If my soul be too old to be a mother of goodness, Lord, make me but a dry nurse. Let me feed, and foster, and nourish the graces in others, honoring their persons, praising their parts, and glorifying thy name, who hath given such gifts unto them.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 22, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

MEETINGS IN VALLEJO.

We commenced meetings in the Presbyterian meeting-house, in Vallejo, Monday evening, Feb. 27th, and continued them every evening through the week, and over the following Sabbath. The city of Vallejo is pleasantly located in the San Pablo bay, some twenty-five miles north from San Francisco. It was once the capital of the State. The only United States Navy Yard, on the Pacific coast, is on Mare island at this place. The ship Vanderbilt is here, which was given to the government by M. Vanderbilt. It is a very large steamer. The Kearsage is also anchored here. Vallejo is said to be the most wicked place in the State. This may be an exaggeration. It is certainly bad enough.

The meetings were a glorious success. The house was crowded every night. The aisles, gallery, and frequently the standing-room at the door were all full of very attentive listeners. It is said there has never before been so much religious interest in the place. Bro. Rich, the Methodist minister, and Bro. N. B. Klink, the pastor of the Presbyterian church, united heartily with us in the work. Several were converted, and many more have requested prayers. We have rarely seen so good a prospect for a great work. Prominent men of the city are deeply interested, and confess that the time has come when they should be ready for the coming of the Son of man. Bro. Klink is well satisfied that Jesus is coming soon; and several members of the churches are also convinced of the same, and talk it freely. The people were very anxious to hear on the prophecies. Those who have not been to meeting for years now come every night. They see the simplicity of the Bible truth as never before. It was an interesting sight to see strong men bowing meekly at the feet of Jesus, and asking pardon, and then hear their following joyful testimony.

We had meetings on Friday and Saturday at two o'clock, in the Methodist meeting-house. They were seasons of heavenly refreshing. This week, commencing March 6th, meetings are to be held by Bro. Klink and Rich every afternoon and evening, while we continue our meetings in San Francisco with Bro. Bailey. Our meeting last evening (March 6th) in the Music Hall was the best we have had in that place. Quite a number requested prayers. The work is still onward. We are invited to the city of Sacramento, which is the next in size to San Francisco, and is the capital of the State. May the Lord direct.

OCEAN SIGHTS.

When standing on the Pacific beach, witnessing its majestic waves, dashing upon the rock-bound shore with untiring perseverance, roaring in their angry foam, retreating and advancing, night and day, for thousands of years, we felt our own weakness, and had a faint idea of the power of Him who controls earth and sea, sun, moon and stars, and the entire universe; while at the same time he knows all our thoughts, all our wants; hears all our words, and sees all our deeds. In addition to this, how blessed it is to be assured that He is our best friend, who loves us more than all other friends we ever knew; and delights in guiding us in the ways of heavenly wisdom. It is well to be placed where we can feel our own weakness, for then we see the value of protection from the Almighty arm. Thus we felt while gazing upon the vast Pacific expanse of waters.

Among the objects of special interest were the flocks of seals, which crawl upon the island rocks, a few rods from the "Cliff Rock House." No one is allowed to molest these seals, some of which weigh several hundred pounds. It is often a difficut task for them to get out of the ocean upon the rocks. When just about to succeed in their undertaking, they are often washed away by the dashing waves. After repeated struggling efforts, they may finally succeed, by the aid of a lifting wave to rise beyond the reach of the surging deep, almost exhausted by their many vain attempts to secure a sunny spot upon the rocks among their companions. Sometimes a huge one appears in the crowd, causing the weaker ones to crawl one side as he approaches. These animals make awkward and slow progress on land, with their paddle feet, some like those of a large ground mole. After they get upon the rocks, they make a noise quite like barking dogs. One who is more noisy than the rest—a sort of king among them, who gets on the top-most position,—is known by the name of "Ben Butler." Mr. Barnum, of New York, is anxious to get him for his museum. It would be no very desirable job to make him a captive. We watched the movements of these animals with special interest. By means of a spy-glass at the "Cliff House," they may be quite closely inspected. The "Cliff House" is a hotel built on a bluff, rising up from the depths of the ocean waves dashing at its base. It is the resort of multitudes who wish to see the ocean foaming in its grandeur; or witness the gambols of the seals upon the "seal rocks." This position is near the "Golden Gate," through which all vessels pass into the San Francisco bay. We ran several races with the waves, which retreat and advance from forty to one hundred feet upon the beach, bringing up beautiful shells, sea weed, and sea moss; also lemons, oranges, apples, melons, and various vegetables, that have been thrown into the sea, besides a variety of other things, causing many strange thoughts and reflections.

We thought of the time when the sea shall give up "the *dead*" which are in it; and when they shall be "judged, every man according to their works." Rev. 20: 13. As the one to be "judged" is in the sea, and is called "man," it is certain that he is the moral, intellectual personality, who obeyed or disobeyed the Lord, and is to be rewarded or punished; and, unless it can be shown that man has *two* moral and intellectual natures, it follows that there is no conscious, moral part of man alive between death and the resurrection; for it is certain that the Lord is to judge the men now lying dead in the sea. It is absurd to suppose he will judge what was never a moral, intelligent agent. If there is to be no resurrection of the dead, we see no occasion for any day of judgment, or time for rewards and punishments. Paul says: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." 1 Cor. 15: 32. It appears certain that Paul placed all his hopes of a future life in the resurrection of the dead.

CALIFORNIA ENTERPRISE.

Excepting Chicago, we do not think another city can be found, where so large a proportion of the people are noted for their enterprising spirit, as in San Francisco. The early settlers here were nearly all men of great force of character, who loved to brave danger, and perform daring deeds. Only such seemed adapted for the hazardous deeds demanded on the Pacific coast twenty-one years ago. It is marvelous to see what has been done here during the last twenty years. The spirit of enterprise still abounds. The Californians are almost a nation by themselves, who feel fully competent to manage all their political and financial affairs. We think there is not another spot upon earth where a people can live as easily without foreign aid as in California. This fact gives the Californians a strong feeling of independence, and boldness in whatever they undertake. They feel quite like a boy who has bought his time of his father, and can do as he pleases, asking no questions of privilege of any one. He says, "I am my own man now, and can go and come, buy and sell, as I think best." Thus Californians feel in relation to the United States and other nations.

As a sample of the enterprising spirit in public works, we give the following statement from the San Francisco *Bulletin*, relative to the new city hall, about to be erected:—

"The new Hall will be the largest and most handsome architectural pile on this coast. It will have a frontage toward Market street on Park avenue of five hundred and seventy-five feet, and will extend four hundred feet on Larkin street and 465 on McAllister. The semi-circular portico of the grand entrance with the Corinthian columns, will face an avenue 200 feet wide, leading from Market street to Park avenue, and on either side of it broad wings, adapted to the angular nature of the site, will open, presenting a picturesque variety of outline, and accessible to the broadest influences of sunlight. The cornices and towers will give the upper portion of the structure a graceful character, yet the whole pile, built of stone, will be solid and substantial.

The Commissioners are confident that the cost can be kept within the appropriation of $1,500,000. The money is to be derived from the sale of lots facing on Market street, and the projected avenues. Yerba Buena Park, originally comprising seventeen acres, has been devoted to the purposes of the new hall. The site reserved for the building measures 1,102 feet on Park avenue, 650 feet on Larkin street, and 894 feet on McAllister street. . . . A city like this, already very wealthy and metropolitan, ought to consult taste and elegance in its public buildings. Carried out in the right spirit the design for the City Hall will meet this requirement, and be an ornament and a source of pride."

WAR CLOUDS.

Although a great war has just closed in Europe, other war clouds begin to arise which threaten greater storm. Political matters throughout the world are in a very disturbed condition, and are continually becoming more and more unsettled. It is quite apparent that Turkey will soon be involved in her death-struggle with the nations of Europe. Prince Charles, of Roumania, has expressed his intention to resign. In case he does, it is thought that the Sultan will immediately take possession of his dominion. This would be a reason for war with Austria; and would probably involve all Europe. We may expect stirring events during the passing year.

SPIRITUALISM IN MEXICO.

That the anti-scriptural doctrines of Spiritualism are rapidly spreading over the world, is a fact that must be admitted when the truth is known. It is spreading its blighting influence every where. It has a very strong hold in Cal., and wears a bold front.

The following from a special correspondent of the San Francisco Daily *Chronicle*, shows what progress Spiritualism is making in Mexico:—

"It may be interesting to some of your readers to state that Spiritualism, as an offshoot of Protestantism, is making more rapid progress than any other sectarian creed in Mexico. A weekly journal advocating Spiritualism is published at Guadalajara, and among its prophetic utterances it has asserted that the Spiritualists in Mexico are as numerous as they are in the United States, population considered. There is something congenial in this new ism for the Mexicans, since they have a deep love and reverence for the memory of the dead, and through this means, as they believe, can converse with the friends gone over the mystic river. From Catholicism to Spiritualism is a terrible jump. Is not the jumping-off place alike to all of us?"

Notwithstanding Spiritualism is wholly unchristian, and the most deadly foe with which Christianity has now to contend, we find the popular churches manifesting more opposition against the very truths with which we meet Spiritualism, than against that great enemy of Christ. Would that their eyes might be opened to see their dangerous position, before it is too late to escape from the gilded fables of the deceiver.

☞ A FEW days since, we were conversing with a Jew in San Francisco, in relation to the "Wandering Jew," and the coming of Christ. This Jew informed us, that he believed the "Wandering Jew" was the "Elijah" who was foretold by the prophet Malachi, as the forerunner of Christ. He said his brethren, who have not departed from the original Jewish faith, believe that Christ may be born at any time now. They are expecting him immediately to appear the first time, and become their king. The Jews have two elegant synagogues in San Francisco, where they meet on Saturday for worship.

"ALARMINGLY LOW."

It appears that the preachers in Rochester, N. Y., are becoming alarmed at the low state of religious interest at the present time, as will be seen by the following, from the Rochester *Democrat*, of Feb. 7th, 1871:—

"A TESTIMONY."—On Sunday a circular with the above title was distributed to the congregations of fifteen churches in this city. It is signed by the following clergymen: James B. Shaw, Pastor Brick Presbyterian church: S. M. Campbell, pastor Central Presbyterian church; J. P. Sankey, pastor United Presbyterian church; R. D. Sproull, pastor Reformed Presbyterian church; H. W. Morris, pastor Calvary Presbyterian church; H. M. Morey, pastor Westminster Presbyterian church; J. L. Robertson pastor First Presbyterian church; G. L. Hamilton, pastor Memorial Presbyterian church; Henry S. Robins, pastor First Baptist church; D. W. C. Huntington, pastor Alexander street M. E. C. John Dennis, pastor Frank Street M. E. C; J. N. Brown, pastor North street M. E. C; F. G. Hibbard, pastor Asbury M. E. C; William Loyd, pastor First M. E. C; R. O. Wilson, pastor Corn Hill M. E. C.

The "Testimony" sets out by stating that the foregoing pastors are constrained to bear witness to what they "conceive to be a fact of our time, viz: That the prevailing standard of piety among the professed people of God is alarmingly low; that a tide of worldliness is setting in upon us, indicating the rapid approach of an era, such as is foretold by Paul in his second letter to Timothy, in the words, "In the last days perilous times shall come."

These conclusions are reached not by comparisons with former times, but by applying the tests found in the Scriptures. They instance as proof, "the spirit of lawlessness which prevails." The circular then explains how this lawlessness (religious) is shown. Men have the name of religion, but they obey none of its injunctions. There is also a growing disposition to practice in religious circles what is agreeable to the natural inclinations rather than the duties prescribed by the word of God. The tendency to adopt worldly amusements by professed christians is further stated in evidence.

In conclusion the pastors whose names are affixed to the "Testimony" pledge themselves to resist this mystery of lawlessness which now effects the church. At the same time, they do not deny that many are found who live pure and piously, and these are the light of the world and the salt of the earth.

The circular will excite great interest in the churches, and it is hoped have an influence for good.

This is a movement in the right direction. Thank the Lord that the eyes of ministers begin to be opened to the perils of these last days. What these ministers have expressed in their "testimony" is of general application to the whole Protestant world; and is specially applicable to the leading churches in the great cities. Fairs, festivals, carnivals, concerts, excursions, picnics, bazars, tea-meetings, surprise parties, etc., etc., occupy the chief attention of ministers and their supporters. The religion they manifest is mainly artificial,—is no more the genuine Christian religion, than the cloak is the man. It is merely an outside covering, to hide the moral nakedness, deformity and barrenness within. It is like a leper in a beautiful dress: he is a leper still; as "unclean" as before he covered his filth with "costly apparel."

Whatever can be done to arouse the people to a sense of the perils that surround us, should be done at once. There is no time for delay. Our only safety consists in *entire consecration to Christ.*

OMISSION.—In the report of our discussion with Mr. Loveland, published in the Crisis of Feb. 22nd, it is said, "Each disputant made twenty-four minute speeches." It should read,—twenty-four twenty-minute speeches.

☞ "Literal Interpretation" continued next week.

ELDER MILES GRANT AND THE SECOND ADVENT.

The Rev. Miles Grant preached on Sunday, in Vallejo, in the morning and evening, at the Presbyterian church. The morning discourse did not touch on his peculiar views, but the evening sermon was devoted to the establishment of the doctrine of the Second Advent by the prophecies in the Revelation. The church was crowded to overflowing, a number being compelled to stand outside the doorway. The prophecy on which the sermon was founded is found in the seventeenth chapter of Revelations, where John "saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand." The Elder stated that the language of symbols was frequently used in the Bible, and might be as easily understood as literal language. There were four hundred and fifteen symbols in the Bible, one hundred and forty-eight of which were explained, and from them, we could obtain the key to those unexplained.

A woman was used in the Bible as a symbol for a church. The woman in the text represented the Romish church. The purple and scarlet in which she was arrayed were the favorite colors worn by the Pope and Cardinals. She was represented as richly dressed, and decked with precious stones, etc. That signified that she represented a wealthy church. The Romish church was the wealthiest in existence; in proof of which St. Peter's Cathedral, the finest church in the world, costing $225,000,000, was instanced. Upon the woman's forehead was written "Mystery." It was well known that this word was written on the Pope's tiara at the time of the Reformation, until the pointing of the Reformers to the prophecy, caused it to be removed. She was represented as drunken with the blood of the martyrs of Jesus. The Romish Church had drank the blood of fifty to seventy-five million, some say eighty, and some a hundred million, martyrs. She had committed fornication with the kings of the earth, said the text. Christ was the bridegroom of the church; and when the church was married to the state, it was unfaithful to the bridegroom. The Romish church had been allied with the state, and with kings; it had sought worldly alliances for protection and gain, hence was unfaithful. The angel explained to John that the seven heads of the beast were seven mountains, on which the woman sitteth. This clearly designated Rome the "Seven-Hilled City;" which was the only city of the world, resting upon seven hills or mountains. They also represented "seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space." The speaker said if he had time, he could explain satisfactorily that Napoleon III., of France, was the seventh king. "The ten horns," says the text, "are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These were "to make war with the Lamb," and be overcome by him; and they should hate the harlot, and "make her desolate and naked, and shall eat her flesh, and burn her with fire."

These ten kings were explained to mean the ten kingdoms into which Italy, which was St. Peter's patrimony, given to the church by Charlemagne, was divided. He quoted from a Catholic writer to show that these meant Illyria, Venetia, Lombard, Sardinia, Tuscany, Parma, San Marino, States of the Church, Modena, Naples, including Sicily. (This is the Elder's classification—not ours.) They "have received no kingdom as yet," applied to the fact that the ten kingdoms were not completed till the creation of the kingdom of Venetia, after the Austro-Italian war of 1859. That they should turn against the harlot had been fulfilled in the late overthrow of the power of the Pope at Rome, by these ten kingdoms. With the fulfillment of this prophecy comes the second Advent, which consequently is close at hand. The Elder stated a great many minor points, tending to support his interpretation of the prophecy; but we have been unable for want of room, to give more than a synopsis of the principal points of the sermon. The speaker's style was unpretending, but yet interesting; in some passages even eloquent. In his closing remarks, he asked his hearers if they were ready for the coming of Christ. If true Christians, they would rejoice at the coming of the Bridegroom. He might never meet them again until that day. He trusted to meet them all then, and would make an appointment to meet them at the marriage supper of the Lamb.—*Daily Vallejo Recorder.*

SPIRITUALISM.

Elder Miles Grant lectured last night in Platt's Hall upon "Spiritualism," and the hall was completely filled with a very attentive audience. The text which the Elder took as the foundation of his discourse was 1 Tim. 4: 1 2:—"Now the Spirit expressly saith that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy."

The view which the Elder takes of spiritualism is that its phenomena are the work of the fallen angels, who are the seducing spirits or demons spoken of in the text; that they act upon men by mesmeric power in the same way as the man-mesmerist acts upon his fellow man, and that they cause the persons upon whom they exercise their power to see such imaginary forms or scenes as they (the demons) may desire, just as the mesmerizer is able to affect the mind of his subject. The Elder believes that these are "the latter times," and form, therefore, the era in which such spirits are, according to Scripture, to manifest themselves. According to

THE DOCTRINES OF THE SPIRITUALISTS THEMSELVES,

As set forth by Dr. T. L. Nichols, one of their leading men, "Spiritualism meets, neutralizes, and destroys Christianity." Mr. Grant believes this to be true, and thinks that the world is to be divided on Christianity and Spiritualism—that "the most terrible conflict will come up right on that question." He believes that Spiritualism will be the popular side—in other words, that the Christians will be in the minority when the struggle shall commence. He was, he said, prepared to join issue on the point, and hold public debate with anybody upon it; that in no single case do the spiritual manifestations proceed from departed human spirits. The reason

WHY THE DEMONS ACT

In this manner upon human beings and represent themselves to be the spirits of departed relatives, etc., is, the Elder believes, in order to bear out the lie spoken by the leader Satan, in the Garden of Eden, "Thou shalt not surely die."

IN THE DARK IN A NUDE STATE.

In the course of his address Mr. Grant said that he knew a man in this city who had dark spiritualistic "circles" in his house, the persons taking part in them being in a nude state. The man had already two wives both of whom he had abused so badly that they had not been able to live with him. He had heard that man speaking on the platform in Dashaway Hall not long since; he thought he was in the hall then (at the time Mr. Grant was saying the above,) and if he would step upon the platform he (Mr. Grant) would repeat what he had said. [Cheers.] It is hardly necessary to say that Mr. Grant remained alone upon the platform as before.

QUERIES.

At the conclusion of the lecture, which was able and interesting, Mr. Grant announced himself ready to answer any questions that might be put to him by persons in the audience. A number of questions were put, and they and the answers to them created a great deal of amusement. It was very comical to see a self-confident querist rise up with a fiercely confident expression of countenance, propound what he evidently thought was "a crusher," have it easily answered by the Elder, or have it pointed out to him that he had misquoted his text; to see him struggle to maintain one position after another, each more untenable than the one preceding, and finally sit down protesting, but minus an argument.

One individual, who made an ass of himself, to the delight of everybody else, struggled fearfully to give his ideas expression, but failed most lamentably. "For the life of me," said he in conclusion, "For the life of me, I can't understand how a man can be dead and yet be alive!" "Neither can I," replied the Elder; and the questioner subsided, amid roars of laughter.

These little passages of arms seemed on the whole to be enjoyed, and the Elder seemed by the audience to be accorded the victory. To-night, at the same place, he will lecture on "The Resurrection of the Dead."—*Daily (Cal.) Chronicle, Feb. 17th,* 1871.

PUTTING IMMORTALITY TO SLEEP.

If the physical man can not think, and if an internal personality does all the thinking, how can a little chloroform, administered to a wide-awake man, produce utter unconsciousness? Does it really put immortality to sleep?

Not long ago, Dr. Bowman of South Carolina, wishing an operation on an eye, in order to escape the pain that he would otherwise be obliged to endure, concluded to take chloroform. The last he remembered was a sensation of sleepiness, and the next thing he knew he was waking up, inquiring, "Haven't they got ready yet?" Upon being told that it was "all over," the question at once flashed upon his mind, "What was the condition of my immortal soul during this operation, if I have such a personal thinker that lives in the body, and thinks independent of the material man?"

Can chloroform stop immortality from thinking? It certainly stops the real thinker from thinking, whether that is the man, or a personality within man. If the soul can think independent of the body, then no condition of the body can affect its thinking power. Immortality cannot be dependent upon mortality for its being; then why should immortality stop thinking when mortality sleeps? We again ask, Can immortality be put to sleep by chloroform? W. S.

SOUTHERN NOTES.—No. 7.

As I stated in my last, the night of Sunday, Feb. 26th, was so rainy that no meetings were held in the city; but I learn that the time was well spent in one part of the city, at a private house. A goodly number of friends residing in the country had come some distance to hear me on the prophecies, and put up with one of the deacons who had been listening to my discourses. The deacon sent for my chart, hung it up in his parlor, and occupied the time till past nine o'clock in explaining the symbols to his friends, and a few of his neighbors that came in. One of the deacon's daughters, an intelligent lady, has been soundly converted to God during my meetings, and is rejoicing in the truth, insisting she believes I have preached the truth of the Bible. So with others.

This (Feb. 27th) morning one of the leading colored men came into the shop of one of the brethren who is now rejoicing in the truth, and was inquired of how he liked my preaching over at the colored church. He said he generally went to church to *sleep*, but it was impossible for any one to sleep under that man's preaching; and said, "If any man can't stand that kind of preaching, he can't stand the word of God."

The old adage is, "Eaves-droppers hear no good of themselves"; but I have found that untrue; for since preaching here, the negroes to some extent have erected family altars, and I have stood out doors at night to hear them pray, and they don't forget to pray for me, and give me a higher recommendation to the Lord than I deserve. They warm up quick, and cool off quick generally.

Feb. 28, visited the Presbyterian minister, talked with him some on prophecy, and have engaged him to read some works on the topic that I am to furnish him. He appears open to conviction. I was much interested in his description of his eighteen years missionary life in China, and also in seeing a sample of the gods or idols of the Chinese, and other peculiarities from that country. I also had a visit with the Baptist minister. He thinks after he has studied the prophecies more fully he shall want a chart like mine. I am to furnish him with reading matter on every feature of our faith.

March 1. Seeing I am through preaching in this place for the present, I am scattering publications preparatory to my departure to another point. Some have promised to subscribe for the paper before I leave, but it is a task to get the warmest friends to subscribe in this land of extreme poverty. There are but few papers of any kind taken in this part of the south. Seed has been sown that will produce fruit. Truth will find some good soil.

I had arranged to return to Central Georgia, where I first preached in the State; but just a few hours before I was about to start, I received the following note from the *Crisis* office, written by a Methodist minister living in South Carolina, which induced me to change my programme: "If you have sent one of your preachers to the South this winter to proclaim the acceptable year of the Lord, do write to him, and tell him not to return till he shall give me a call. I wish to take him around on my circuit." So instead of returning to Central Georgia, I at once started for Darlington, South Carolina, in compliance with the above request from Bro. Bowman, who has been a minister in the South Methodist Conference for nearly forty years, and a believer in our faith for several years past, having twice been arraigned before the conference for preaching it. He is a man who will not wear any theological hand-cuffs, and will preach what he believes, and has done it fearlessly in South Carolina, and is listened to with deep interest, being a man of talent. I reached the place last night (Mar. 3d), and preached my first sermon to-day to a candid congregation. Bro. Bowman is destined to open a wide door for the truth in this State. He cannot be either driven or coaxed to another the truth; and if they turn him out, he has multitudes of friends who will stand by him. I am to preach for him several days longer. W. S.

For the World's Crisis.

THE MEETING IN CHARLESTOWN.

The brethren who have heretofore worshiped at Evening Star Hall, having hired the hall No. 70 Main St., removed the service to the latter place on last Sunday, 19th. The new hall is a much larger and more commodious place than the other, besides being much more convenient of access. It is a beautiful and well-furnished room, and was yesterday, afternoon and evening, well filled with people. Never, we presume, did a meeting in a new hall commence more favorably, or promise better results. In the morning we had a prayer-meeting, which was fully attended by the brethren and sisters, and improved by praying, singing, experience testimonies, and earnest exhortations, in a very interesting and profitable manner. How free and hearty were the exercises. Perfect harmony prevailed, and the divine presence seemed to pervade the whole to the close. There was not only pardon, but power.

In the afternoon we delivered a dedication discourse, dwelling on the position of the Advent people from the first until now. It was well received, especially by visitors, who heard upon our appreciation and improvement of the prophetic Word. Bro. Thurman assisted by prayer.

They have a Sabbath School here, and a church that will labor. It is hoped that the spirit of liberty and union, with the power of God, may still prevail with them. In the evening we spoke on the "Fall of Babylon."

W. S. CAMPBELL.
Charlestown, Mass., Mar. 20th, 1871.

BRO. H. S. MITCHELL writes:—"God is blessing the people in Bowdoin, Me. Elder H. D. Reed and myself commenced a protracted meeting, and the result is, twenty or more have resolved to live better and to be christians. The little society have been laboring for some years to keep up meetings, and sometimes it has looked discouraging to them; but now they can thank God that they ever held on by faith. To God be all of the praise."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting at Springfield Camp-ground, August 31st, 1870, voted to raise Two Thousand Dollars for the *free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$588 91
JOSEPH KIMBALL	2.00
E. S. T. HALL	.63
G. W. BETHEN	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$37.15

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.15

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,135.31
JOSEPH KIMBALL	3.00
M. JONES	2.00
ISAAC SMALL	1.00
C. F.	1.00
A FRIEND IN OHIO	3.00
J. D. WOODRUFF	5.00

For the World's Crisis.

ATTENTION. HO!—Bro. Brown in the last *Crisis* calls aloud—too loudly to be disregarded—for Sr. Turner, in her illness and need. Dear brethren in and about Albany, Ft. Edward, Sandy Hill, Castleton, Rutland, Poultney, and Low Hampton, DO YOU HEAR? Then, at least, with your *little finger*,—$1—relieve this burden. Others, of course, may put out the whole hand to help. Come, please, do it at once, and see how easy it is.

J. B. COOK.

For the World's Crisis.

ACKNOWLEDGMENTS.—I have received for Sr. Turner the following amounts: Mrs. M. Strong, Darien, N. Y., $2; Mrs. M. M. Post, Vt., $1; a sister from Lowell, Mass., $1; which I have forwarded to her. Would be happy to receive any amount the dear brethren and sisters deem proper to send, as our sister is worthy, and should be cared for in her sickness.

S. C. GOVE.

FOR SISTER C. B. TURNER.—Previous acknowledgments—$83.25. Mrs. J. Jackson, $5; Church at Lapeer, Mich., $5; A friend in Lawrence, $5; A friend in Ohio, $2; Mrs. S. L. Reed, $1; A friend in Brooklyn, N. Y., $3. AG'T.

Extracts from Letters.

SR. E. F. NETTLETON writes from Minn.: "Our eyes were opened about two years ago. We now see what we believe to be the true and tangible hope. I had held an imaginary hope, expecting to go to a sky kingdom, for fourteen years, and thought that death was the gate to endless joy; but I see now that death is an enemy. I love the appearing of my Lord better than I ever did before, for I expect immortality and eternal life when he comes. I have a desire to be one of that number that shall never die. There is a little band here looking and waiting for the return of their Master. Pray for us, that we may be wise as serpents and harmless as doves, while we may stand up for the truth, and meet the opposition from the professed church of God."

BRO. W. T. PILCHER writes:—"The *Crisis* is a weekly visitor which gladdens the hearts of many of its readers in Iowa. Our souls are fed from its columns. We read with believing hearts. We scarcely hear an Advent sermon in the far west, and when we do we feed upon it as of manna in the wilderness. I have heard Elder C. C. Ramsey preach three times, by going eighteen miles. He is truly a man of the gospel. I have heard Eld. P. S. W. Deyo give two sermons this winter, which were good to a thirsty soul. We went home rejoicing. We hand the *Crisis* to our friends to read, and they like it."

SR. S. THAYER writes from Seneca Falls: "It is with much gratitude that I read of Bro. Grant's labors and successes in Cal. My heart rejoices that God is still adding to the church some that will be saved in the day of the Lord Jesus. Praise his name. And I hope Bro. Sheldon will not withhold the bread of life from the poor of the Lord, on account of the prejudice of those who have oppressed them; for we must all give account of our stewardship; and I trust that some of those down-trodden ones may be Bro. S.'s crown of rejoicing in the day of the Lord."

BRO. J. G. HOOK writes from North Searsport, Me.:—"We are having a glorious work of grace in this place. Sinners are being converted, backsliders coming home to the fold of Christ, and the saints are being revived and filled with the good Spirit. Thank God."

For the World's Crisis.

CONFERENCE REPORT.

The second quarterly meeting of the Iowa Christian Conference convened at Clear Lake, Iowa, Mar. 11th, 1871. Dr. Stanley chosen President, and A. J. Cottrell, Secretary *pro tem.* Bro. P. S. W. Deyo presented a letter from the church at Iowa City, numbering thirty-six members, asking admission to the conference, and recommending as preacher, Elder J. B. Talmage, and Bro. M. A. Newcomb and T. F. Marshall as licensed preachers; who were received into the conference. Bro. Deyo also presented a letter from Bro. A. E. Marsh, who was also received into the conference. Adjourned.

Preaching by Bro. P. S. W. Deyo. At the close of Sunday evening, a goodly number sat down to the Lord's table. It was a time of general interest.

A. J. COTTRELL, Sec. *pro tem.*

Obituaries.

LANE. Died, in Frankfort, Maine, Feb. 24th, 1871, after a severe and painful sickness, Abbie C. Lane, aged seventeen years, four months, and two days.

PINKHAM. Died, in Dover, N. H., March 8th, 1871, Bertie L., only child of Hiram S. and Lizzie A. Pinkham, aged two years, nine months, and seventeen days.

COBURN. Died, in Rumford, Me., Jan. 21st, 1871, David H. Coburn, aged twenty-five years, ten months, and eight days.

He leaves a wife and son to mourn his loss. Bro. David sleeps in Jesus.

ABBOT. Died, in Mexico, Me., Feb. 2nd, Lora S. Abbot, daughter of Victor M. and Elizabeth A. Abbot, aged ten months and twenty-three days.

VIRGIN. Died, in Mexico, Me., Feb. 17th, 1871, Arthur E. Virgin, son of Charles K. and Sarah J. Virgin, aged five years and two months.

A. A. C. ABBOTT.

Summary of News.

FOREIGN.

Cable News.

LONDON, March 16. The *Journal des Debats*, commenting on the result of the conference on the Eastern question, makes a bitter attack on England, and declares that she has lost every advantage gained by Crimean war. France is now helpless, her sword broken, but when it is unsheathed again its aim will not be so distant as Turkey. The other Paris journals speak of England in a similar spirit.

FRANKFORT, March 15. The Emperor of Germany, accompanied by the Grand Duke of Hesse, reached this city to-night. The entire city is illuminated, flags are flying, and triumphal arches span the principal streets. The excitement and joy of the people is unbounded. The Burgomaster presented an address of welcome and congratulation to the Emperor. At Saarbruck a laurel wreath was presented to the Emperor in the name of the Rhine Provinces.

PARIS, March 17. The Prussians have sent to the French authorities twelve thousand Chassepot guns for use in case of need here. Disorders continue, but are not of an alarming nature.

LONDON, March 17. The Empress Eugenie and the Prince Imperial are at Dover to-day to meet Napoleon, who is expected there this afternoon.

ST. PETERSBURG, March 16. The *Austelatt* today has the following decision of the Black Sea Conference in London:

"Notwithstanding the newspaper invectives, the Powers have interpreted the letter of Prince Gortschakoff as reasonable and upright, and is not a challenge and not treachery. The result of the Conference in inviting no unjust sacrifice of stores and disturbing no rights, removes distrust and pledges peace."

PARIS, March 16. [Special to the *World.*] Many of the officers who served under Garibaldi have arrived and assumed command among the insurgents. A meeting of the chiefs was held yesterday, and it was determined to retain the cannon at all costs. The insurgents continue to fortify their position and mount new guns. Last night they constructed another intrenchment, and established large powder magazines.

INSURRECTION IN PARIS.

LONDON, March 19. Events of the most unfortunate character have taken place in Paris, and the situation is hourly becoming graver. The Government is following up the proclamation of M. Thiers.

PARIS, March 19. The journals this morning confirm the report of the execution of Generals Lecomte and Clement Thomas. After their capture they were taken to the Garden Reubes Rosiers, Montmartre, where the central revolutionary committee hold their sittings. After a brief trial they were condemned to death and taken and shot. All accounts say that they died bravely.

The *Journal des Debats* says that "yesterday will be considered one of the gloomiest hours in the history of France. A revolution under the banner of pillage is mistress of Paris. France will condemn these horrible assassinations and this odious insurrection which is without a pretext or purpose. Will the provinces come to our aid, or must the Germans re-enter the capital? This terrible day has wrought more damage to the Republic than all the Bonapartes."

PARIS, March 20. Gen. Chanzy, after being made prisoner, was conducted to the guards of the Rue de Rosiers, Montmartre, where the Central Revolutionary Committee were sitting, and after a short trial was shot. The regular troops now fraternize with the mob, and all the army discipline is gone. The city is in imminent danger of being given up to pillage.

Immense numbers of insurgents have left for Versailles intending to organize the Assembly which sits there to-morrow.

News has just been received that the Assembly at Versailles is in dismay and apprehension.

The Central Revolutionary Committee has issued a proclamation, convoking the people at Paris at a public assembly, for the purpose of holding a communal election. This decided step on the part of the revolutionists, has caused profound agitation in government circles.

Revolutionists have sent a communication to the Paris government, which demands guarantees for the establishment of the French Republic, and stating that no other form of government will be tolerated or recognized.

DOMESTIC

The *Tribune's* Washington correspondent this morning says that the report that the new Spanish Government is to sell Cuba and Porto Rico to the United States for $100,000,000 is true. Both the President and Secretary Fish say that Gen. Prim offered the colonies some time ago to the United States for $200,000,000.

Jackson, Miss., March 16. [*Tribune* special.] John F. Lacey, Mayor of Aberdeen, Miss., was abducted from his office last night by the Ku-Klux. Officers were sent in pursuit, but they failed to rescue Mr. Lacey. Much excitement prevails, and a perfect reign of terror exists in the eastern part of the State. Mayor Lacey was an ex-Federal officer.

Memphis, Tenn., March 16. Considerable excitement prevails on the northeastern border of Mississippi about Ku-Klux.

Col. Stout, Assistant Collector of Internal Revenue, has been ordered to leave Oskaloosa in ten days. The superintendent of Education in Saunders county has been similarly warned, and attempts have been made to kidnap him.

TROUBLOUS TIMES IN SOUTH CAROLINA.—A correspondent writing from South Carolina under date of March 13th, says:

"Affairs in this State are at present in a very unsettled condition. In the upper portions of the State, persons, property and the public peace are wholly unprotected, owing to the outrages of the Ku-Klux-Klan. Such is the condition of affairs that members of the Legislature, which has just adjourned, dare not return to their homes should they be unfortunate enough to live in the upper portions of the State. Persons are taken from the county jails, in numbers from two to twelve, and murdered because of their political opinions. Innocent and inoffensive men, women and children are whipped because of their adherence to the principles of Republicanism. The extent of the outrages of this organized band of demons in human shape is only equaled by the atrociousness of their deeds. Murder and arson are their watchwords, and unless stopped in their operations, naught but desolation must follow. None but those resident of the State have any idea of the operations of this band of disguised men.

A REIGN OF TERROR IN THE SOUTH.—The Supervisors of Revenue in the Carolinas, Mississippi and Georgia report that in many districts a perfect reign of terror exists, the enforcement of the revenue laws being totally impossible, and the officers in some cases have been compelled to flee for their lives.

Religious Intelligence.

—— Mr. Frothingham preached a sermon during the recent session of the National Unitarian Convention in New York. He said: "A refined age rejects the coarseness of the Bible. A knowing age rejects the ignorance of it. A moral age discards its immoralities. A spiritual age turns away from them altogether."——As the result of a revival at Olanthe, Kansas, the receipts of the dram-shops have fallen from sixty dollars to five per day.——The churches neglecting singing and music are the poorest and less frequented. Music is one of the first essentials of ecclesiastical prosperity.——Prayer meetings are held in an engine house in Brighton, one evening each week.——The *Christian Union* is credited with having said of denominational fences, that true christians "find means to shake hands over the pick-a-pales, and to kiss through the knot-holes."——"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected." A preacher in Holland called the Sabbath God's dyke shutting out an ocean of evils.——Boston has appropriated $32,000 for music in her public schools.

In Brief.

—— It is a curious fact that the name of Napoleon was never known until borne by the first Emperor. It does not appear in any written history, neither has it been found in the baptismal records of the Catholic Church. It is not known from whence Carlo and Lettie Bonaparte obtained it.——The Count of Paris renounces any intention on his part to compete with the other Princes of the royal house of France for the throne.——The Roman Catholic schools of Cincinnati contain over 26,000 children.——The late Prince Imperial is said to be in very delicate health at Chiselhurst, and his mother, Eugenie, is much troubled about him.

A CLERGYMAN observing a poor man by the road breaking stones, and kneeling to get at his work better, made the remark, "Ah! John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, master, you do not work on your knees," was the reply.

Appointmen

We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, corner of CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. Pratt..........Sundays, March 26 and April 2nd
T. M. Preble..........Sabbath, April 9th
E. Cotton..........Sunday, April 16th
J. Couch..........Sunday, April 23d

BOSTON, (Branch Chapel), 1724 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7 P. M.
John G. Hook..........Sunday, March 26th
☞ (Meeting every evening. Seats free.)

MERCANTILE HALL, 32 SUMMER STREET, BOSTON.
Meetings at 10½ A. M., and 3 and 7 P. M.
Social meeting at 1 P. M.
H. L. Hastings..........Sunday, March 26th and following Sundays.

EAST BOSTON, MASS.
(*Second Advent Hall, 154 Meridian St.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
W. C. Tharman..........Sunday, March 26th
E. Cotton, Sunday, April 2nd, and evenings through the week, and over the following Sunday.
Any one wishing to write me, can direct East Boston up to April 16th. E. Cox.

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View helpers pass by. Come and welcome. C. W. Hunt. J. N. Berry.

CHELSEA, MASS.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street. (Up two flight of stairs.)
J. Couch..........Sunday, March
T. Dixon..........Sunday, April
E. Cotton..........Sunday, April

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings at 7½ o'clock.
A. Simpson..........Sunday, March
H. M. Bryant..........Sundays, April 2nd and
T. M. Preble..........Sabbath, April
Geo. W. Brown..........Sundays, April 23d and 30

Rye, N. H..........Sunday, March 26
C. GOODRICH.

Rochester, N. Y..........Sunday, April 2nd
A. P. MOORE.

Great Falls, N. H..........Sunday, March 26th
JOSEPH W. WHITE.

North Abington, Mass..........Sunday, March 26th
Holden, Mass..........Sunday, April 2d
Wakefield, Mass..........Sunday, April 30th
J. S. WHITE.

Lynn, Mass..........Sunday, March 26th
M. BATCHELOR.

Rutland, Vt..........Sunday, March 26th
L. BOUTELL.

Providence, R. I..........Sabbath, March 26th
T. M. PREBLE.

Webster, Mass..........Sunday, March 26th
April not engaged. H. MUNGER.

Cambridgeport, Mass..........Sunday, March 26th
J. T. JORDAN.

Northville (in Newport) at conference, from April 5th to the 9th. J. H. CLARK.

Fisherville, N. H..........Sabbath, March 26th
FRANK NELSON.
R. W. DAVIS.

Allenstown (where Bro. David Haynes may appoint) Sunday, March 26th. A. S. WILLIAMS.

Melvin Village, N. H..........Sunday, March 26th
Water Village (or No. 4 Ossipee, as the Bro. may appoint) Sunday, April 2d. T. W. PIPER.

Meriden, Conn..........Sunday, March 26th
Hartford, Ct. (Talcott & Post's Hall)....Sun., April 2d
Providence, R. I..........Sundays, April 9th and 16th
GEO. W. BROWN.

Rutland, Vt..........Sundays, April 2d, 9th, and 16th
Southington, Ct..........Sunday, April 23d
New Britain, Ct.....Sundays, April 30th and May 7th
A. SIMPSON.

Stoneham, Mass..........Sunday, April 9th
C. RICHARDSON.

East Canaan, N. H..........Sunday, March 26th
North Hyde Park, Vt. (monthly meeting), Saturday, April 1st, at one o'clock, and over the following Sabbath. We want every Bro. and Sr. at the meeting Saturday. J. A. CLEAVELAND.

Fisherville, N. H..........Sunday, April 2d
South Berwick, Me. (Great Works) Sundays, April 16th and 23d. S. S. MOONEY.

Castleton, Vt..........Sunday, March 26th
Sandy Hill, N. Y..........Sundays, April 2d and 9th
A. W. SIBLEY.

Titusville, Pa..........every Wednesday evening.
Pittsburgh, Pa., every other Sunday, commencing the 26th.
Bocklins' Corners, Chaut. Co., N. Y., once in four weeks, commencing April 2d. JOHN T. ONGLEY.

N. H. (Brown Mill's school-house) evening, March 25th, and over Sunday, the 26th.
Rochester, N. H. (Pine Ground)....Sunday, April 2d
son, N. H. (Mountain school-house) Sun., April 9th
CHAS. R. PARSONS.

Fisherville, N. H. (Sander's Hall) Sabbath, April 9th
Bradford, N. H. (Pond meeting-house) Sab., April 16th
SIMEON ROBY.

Dover, N. H..........March 28th
Exeter, N. H..........March 29th
Wakefield, Mass..........March 30th
Clinton, Mass..........Sunday, April 2d
GEO. A. STREETER.

Morris, Ct..........Sunday, March 26th
Wrightville, Ct..........Sunday, April 2d
WM. J. RIPLEY.

Holderness, N. H. (True school-house) Sab., March 26th
West Plymouth, N. H. (where Bro. Nelson may appoint), Sabbath, April 2d. JOHN H. EVANS.

East Landaff, N. H..........Sunday, March 26th
A. A. HOYT.

Shrewsbury, Mass..........Sunday, March 26th
J. G. T. CRUSE.

Bethel, Vt..........Sunday, March 26th
Bridgewater, Vt..........Sunday, April 2d
Dinsmore Hill..........Sunday, April 9th
Bridgewater, Vt..........Sunday, April 16th
GEO. A. COLE.

Great Falls, N. H..........Sunday, March 26th
J. BICKFORD.

Meriden, Conn..........Sunday, April 9th
WM. N. PILE.

Seabrook, N. H..........Sunday, April 2nd
B. FENNEY.

Hampton, N. H..........Sunday, March 26th
H. M. BRYANT.

Rochester, N. H..........Sunday, March 26th
Rochester, N. H..........Sunday, April 2d
Great Works..........Sundays, April 16th and 23d
E. S. MOULTON.

Bath, Me..........Sunday, April 30th
W. H. MITCHELL.

East Rochester, N. H..Sundays, March 19th and 26th
South Berwick, Me. (Great Works)..Sun., April 2nd
Lowell, Mass..........Sunday, April 9th
Seabrook, N. H..........Sunday, April 23d
North Barrington (Felker S. H.)..Sunday, April 30th
Lisbon, N. H..........Sabbaths, May 7th, 14th and 21st
J. PINKHAM.

North Adams, Mass..........Sunday, April 2d
town (7 P. M.)..........April 4th, 5th, 6th and 7th
Hoosick, N. Y..........Sunday, April 9th
Hebron, N. Y..........Sunday, April 16th
New Hampton, N. Y..........Sunday, April 23d
Hebron, N. Y..........Sunday, April 30th
E.° NO NAME.

Lynn, Mass..........Sunday, April 9th
Salem, Mass..........Monday, April 10th
Seabrook, N. H..........Tuesday, April 11th
N. H..........Wednesday, April 12th
Portsmouth, N. H..........Thursday, April 13th
N. H. (Bethel)..........Friday, April 14th
Fairlee, Vt..........Sundays, April 16th and 22d
Lawrence, Mass..........Monday, April 24th
GEO. A. BROWN.

Worcester, Mass..........Sundays, April 2nd and 9th
S. J. BUSWELL.

South Berwick, Me. (Great Works)...Sunday, March
wick, Me. (Tairshirt school-house) Sun., April 2d
Falls, N. H..........Sundays, April 9th and 16th
GEO. W. BROWN, Sr. Elliot.

Centre, Me......evenings, March 28th and 29th
Eagle, Me......evenings, March 30th and 31st
bank Depot, Me..........evening, April 1st
bunkport, Me..........Sabbaths, April 16th and 23d
ton, Me. (Baptism)..........Sabbath, April 23d
N. H..........Sabbath, May 14th
Point, R. I..........Sabbath, May 21st
C. H. SWEET.

ington, Ct..........Sunday, March 26th
JANE A. BENSON.

stead, N. H. (Tuttle school-house) Sun., March 26th
Elliot, Me..........Sunday, April 2d
chester, N. H..........Sunday, April 9th
hill, Mass..........Sunday, April 16th
J. H. F. VARNEY.

Poland, Me..........Sunday, March 26th
Me. (Craig's Mills)..........Sunday, April 2nd
JAMES WHITMAN.

Canterbury, N. H..........evening, March 26th
over Sunday, the 26th.
No. 1..........Monday evening, March 27th
ENOCH MORRILL.

(school-house) Sun., A. M., March 26th
E. F. MOORE.

Dansville, N. Y..........Sunday, March 26th
A. A. PHELPS.

Southington, Ct..........Sunday, April 9th
Huntington, Mass..........Sunday, April 16th
Vernon, Vt..........Sunday, April 23d
Lynn, Mass..........Sunday, April 30th
E. OWEN.

Chicopee Falls, Mass..........Sunday, March 26th
Exeter, N. H..........Sunday, April 1st.
A. M. HIGGINS.

Seabrook, N. H..........Sunday, March 26th
Haverhill, Mass..........Sunday, April 2d
WM. C. STEWART.

Lakeville, Ct., one week, commencing Sun., March 26th. Hope to find all ready to work for salvation.
Wakefield, Mass..........Sunday, April 2d
and onward through the week. H. K. FLAGG.

Lyndeboro, N. H. (school-house, near Page Spaldings) Sunday, March 26th. J. H. DADMUN.

Barnstead, N. H. (Clark's Corner) Sunday, March 26th
Strafford, N. H. (Roberts' school-house)..........April 5th
JOHN PARSONS.

Sidney, Me. (Dist. No. 1)..........Sunday, March 26th
Chelsea, Me. (Winter school-house, — Bro. Weeks) Sunday, April 2d.
Sidney (District No. 2)..........Sunday, April 9th
THOMAS RINES.

Newport Centre, Vt..........Sunday, March 26th
Wheelock, Vt..........evening, March 29th
M. E. OTIS.

Farmington, N. H..........Sunday, April 2nd
J. G. SMITH.

Dover, N. H..........Sundays, April 9th and 16th
H. PRATT.

East Rochester, N. H..........April 30th
C. S. SHATTUCK.

Warehouse Point, Ct..........Sunday, March 26th
S. C. HANCOCK.

West Scarboro, Me..........Sunday, March 26th
Rochester, N. H. (Chapel)..........Sunday, April 2nd
J. L. CHUTE.

Sutton (at Bro. Elliot's)....Saturday eve., March 25th
Waterloo (school-house)..........Sabbath, March 26th
Danbury (at my residence)..........Sunday, April 16th
F. H. RANSOM.

East Gloucester, R. I., March 20th, through the week, and over the following Sabbath, March 26th.
West Warren, Mass..........evening, March 31st
Chicopee Falls, Mass..........Sunday, April 2nd
MRS. L. M. STODDARD.

Exeter, N. H..........Sunday, March 26th
D. F. LEAVITT.

Lewiston, Me..........Sundays, April 2nd and 16th
I. C. WELLCOME.

Hartford, Ct. (Talcott & Post's Hall) Sun., March 26th
W. S. CAMPBELL.

South Sutton, N. H. (at Bro. Ephraim Bean's) Saturday evening, April 1st.
At Bro. Dexter Brown's..........Sunday, April 2nd
Bradford, N. H. (Bog meeting-house) Sun., April 19th
A. S. WILLIAMS.

Graysville..........Sunday, March 26th
J. T. DIXON.

Meredith, N. H. (Dolloff school-house)....March 26th
Meredith Neck..........Sabbath, April 2nd
Moultonboro, Long Island (school-house)....April 9th
N. GLIDDEN.

Pomfret, Vt..........Sunday, March 26th
East Canaan, N. H..........Sunday, April 2nd
Harding, Vt. (where Bro. Merrill may appoint) evenings, April 7th and 8th, and over Sunday, the 9th.
Brownsville, Vt..........Sunday, April 16th
Z. T. WOOD.

Wakefield, N. H. (Fellows' school-house)....Sunday, March 26th.
West Village, N. H..........Sunday, April 9th
New Durham, N. H., 2d Division..Sunday, April 16th
CHARLES COLMAN.

Love Street, Ct..........Sunday, April 2nd
Hartford (Town Hall)..........Sunday, April 9th
East Hartland..........evenings, April 11th and 12th
S. WOODRUFF.

Warehouse Point, Ct..........Sunday, March 26th
S. C. HANCOCK.

Alton, N. H..........Sunday, March 26th
E. B. WELLS.

Brimfield, Mass..........Sunday, March 26th
E. COTTON.

Woodstock Valley, Ct..........Sabbath, March 26th
P. S. BUTLER.

Savoy, Mass. (New Chapel)..........Sunday, March 26th
If any of these appointments conflict with others, please notify me at Savoy, Mass. Z. D. BAIRD.

North Easton, Mass. (Ripley Hall)..........every Sunday
GEO. WAUGH.

☞ Meetings will be held in the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DASON.

LAWRENCE, MASS.
J. Couch..........Sunday, April 2nd
C. Goodrich..........Sunday, April 9th
M. Batchelor..........Sunday, April 16th

HAVERHILL, MASS.
J. G. Smith (baptism)..........Sunday, March 26th
C. Richardson..........Sunday, April 2d

SPRINGFIELD, MASS.
Wm. N. Pile..........Sundays, March 26th and April 2d

WORCESTER, MASS.
H. F. Carpenter...Sundays, March 26th and April 2d
Bro. Batchelor will also be in the church evening, March 26th.
J. G. Smith..........Sunday, April 9th
L. Boutell..........Sunday, April 16th
A. Ross..........Sunday, April 23d
M. Batchelor..........Sunday, April 30th
S. S. Brewer..........Sunday, May 7th
A. Simpson..........Sunday, May 14th
W. H. Mitchell..........Sundays, May 21st and 28th

LOWELL, MASS.
W. H. Mitchell..........Sunday, March 26th
C. Goodrich..........Sunday, April 2d
J. Pinkham..........Sunday, April 9th
A. Ross..........Sunday, April 30th
W. H. Mitchell..........Sundays, May 7th and 14th

CONCORD, N. H. (Court Street.)
A. Ross..........Sabbath, March 26th
C. S. Shattuck..........Sabbath, April 2d
T. W. Piper..........Sabbath, April 9th
O. W. Kimball..........Sabbath, April 16th
Geo. W. Brown (of So. Elliot, Me.) Sabbaths, April 23d and 30th.

CONCORD, N. H., (at the Bethel,)
C. S. Shattuck..........Sunday, April 9th
Joseph Pinkham..........Sunday, April 16th

MANCHESTER, N. H.
C. H. Fletcher.....Sundays, March 26th and April 2d
J. H. F. Varney..........Sunday, April 9th
C. Goodrich..........Sunday, April 16th
C. S. Shattuck..........Sunday, April 23d

PORTSMOUTH, N. H.
E. Owen..........Sundays, March 26th and April 2nd
J. S. White..........Sunday, April 9th
J. G. Smith..........Sunday, April 16th

LOUDON RIDGE, N. H.
O. W. Kimball..........Sunday, March 26th

BRISTOL, CT.
B. Hitchcock..........Sunday, April 2nd
W. N. Pile..........Sunday, April 16th
Dr. A. M. Higgins..........Sunday, April 30th

COLLINSVILLE, CT.
S. Woodruff (communion)..........Sabbath, March 26th
B. Hitchcock..........Sabbath, March 26th

PLEASANT VALLEY, CT.
M. L. Durand..........Sunday, April 2d
R. K. Starks..........Sunday, April 16th

WATERBURY, CT.
A. Elliott..........Sunday, March 26th

NEW BRITAIN, CT.
C. C. Barker..........Sunday, April 2nd

PORTLAND, ME. (Union Hall.)
C. H. Sweet..........Sunday, March 26th
S. S. Brewer..........Sundays, April 2d and 9th
C. Goud..........Sunday, April 16th
S. K. Taylor..........Sunday, April 23d
J. S. White..........Sunday, April 30th
J. A. Libbey..........Sundays, May 7th and 14th
J. H. F. Varney..........Sunday, May 21st

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 283½ Congress St.
Caleb Richardson..........Sunday, March 26th
B. S. Emery..........Sunday, April 2d

SOUTH ELLIOT, ME.
Wm. M. Harmon..........Sunday, March 26th
J. H. F. Varney..........Sunday, April 2d
C. W. Stewart..........Sunday, April 9th
J. G. Smith..........Sunday, April 16th

BIDDEFORD, ME.
Geo. A. Streeter..........Sundays, March 19th and 26th
C. H. Sweet..........Sundays, April 2d and 9th
B. S. Emery..........Sunday, April 16th
Wm. H. Mitchell..........April 23d and 30th

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem, Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

MEETINGS IN PORTLAND, ME. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. DEER, D. F. SEAMMAN, R. R. YORK.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

Married.

MOULTON—PAGE. In Thornton, N. H., March 16th, 1871, by Elder A. W. Sibley, Mr. WARREN N. MOULTON, and Miss EMMA PAGE, both of Thornton.

MANSFIELD—NICHOLS. In ——, N. H., March 5th, 1871, by Eld. N. Glidden, Mr. CHARLES MANSFIELD, of Lynn, Mass., and Mrs. MYRA NICHOLS, of Moultonboro, N. H.

STARBIRD—BARS. In Richmond, Me., March 19th, by Eld. H. S. Mitchell, Mr. ISAAC S. STARBIRD, of Richmond, and Mrs. GEORGIANNA BARS, of Webster, Me.

LITTLE—HESELTON. In Springfield, Vt., by Eld. Z. T. Wood, Mr. JAMES E. LITTLE, of Springfield, and Miss SARAH J. HESELTON, of Rockingham, Vt.

BROWNELL—McMILLAN. In Rochester, N. Y., March 8th, by Wm. A. Fenn, Mr. FAY E. BROWNELL, of Brockport, N. Y., and Miss ANNA D. McMILLAN, of Rochester, N. Y.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ D. S. CLARK—Received.

Letters Received.

S Thayer, E F Nettleton, W T Pilcher, B H Couch, H Munger, J Pinkham, M Whitman, G W Blethen, J H Ballard, A A C Abbott, B P French, C M Case, J M Pratt, I C Wellcome, W E Brown, H Pratt, E C Lyon, T W Gile, L A Brown, C H Williams, N J Lane, W S Campbell, H S Mitchell, P S W Deyo, J W Tenny, A A Phelps, B P Manning, H A P Gilbert, F M Shisper, L M Proctor, J H Harding, H Winchell, J B Cook, J K Clark.

Notices.

Mass. Conference.

The Advent Mass. Conference will hold their annual meeting for the choice of officers at Worcester, Mass., at the Advent Chapel, commencing Tuesday evening, April 4th, and continuing through the week, and over the following Sunday. There will be preaching afternoons and evenings, upon the subjects of our faith and the prophecies relative to our Lord's coming, as we hope to have a general gathering of the defenders of Bible truth. The business will be held Thursday morning, at nine o'clock A. M. We hope to be represented from every part of the State. Come, brethren, make up your minds to be at this meeting. Send delegates. Let them be chosen immediately. Come in the name of the Lord to this feast, ready for the Master's work.

GEO. A. STREETER, *Secretary.*

Conference.

The Lord will, the third quarterly session of the N. H. State Conference will be held at Farmington, commencing Thursday, April 20th, at 7 o'clock P. M., to continue over the following Sabbath. A general invitation is extended to all to come to the feast. It is hoped that the Lord will send such of his servants to administer the word as shall most glorify him, and benefit the church.

T. W. PIPER,)
A. W. SIBLEY, } Committee.
C. H. FLETCHER,)

R. I. and East. Ct.

The R. I. and East. Ct. Conference will hold its next quarterly session with the church at North Scituate, R. I., commencing Wednesday, April 5th, at two o'clock P. M. We hope that all who can, especially our preachers, will attend this meeting, and labor for the advancement of the cause of truth. C. H. SWEET, *Secretary.*

Notice.

I have a variety of old Diaglott pamphlets, so that I could make out one volume, all except the last number. Any of our Bible students wanting, can have them very cheap; or if any one has the last number on Rev., and appendix, I will purchase of them. B. H. COUCH, Concord, N. H., Box 902.

Notice.

Having closed my labors for the present in West Thornton, N. H., I would say I am at liberty to go and labor where the door may be open and God in his providence shall call. My P. O. address, for a few weeks, will be Castleton, Vt., care of Eld. S. G. Matthewson. A. W. SIBLEY.

Notice.

As I have considerable money to make out on my Hymn Book between this and April 1st, I hope that those owing me will remember my necessities, and send to me, if possible, between March 1st and 20th, at South Exeter, Me. If at any other time, address me at Machiasport, Me., my home.

If any brethren have sent me letters in the last six or eight weeks containing money, which I have not acknowledged, or calling for books or Admonitions, which they have not received, I wish they would inform me directly, stating all the facts, as I fear that some letters may be lost in this time. I. K. LOMBARD.

Notice.

As Bro. C. W. Rathbun, of Washington Village, R. I., formerly of the Methodist E. church, has received the light of the gospel of Christ's soon coming kingdom, and kindred truths, and feels called of God to preach the gospel, I cheerfully commend him to all the churches of God.

JOHN G. HOOK.

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"WHILE THE DAYS ARE GOING BY."

There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by.
If a smile we can renew,
As our journey we pursue,
Oh! the good we all may do
While the days are going by!

There's no time for idle scorning
While the days are going by;
Let our face be like the morning
While the days are going by.
Oh! the world is full of sighs—
Full of sad and weeping eyes.
Help your fallen brother rise
While the days are going by.

All the loving links that bind us
While the days are going by,
One by one we leave behind us,
While the days are going by;
But the seeds of good we sow,
Both in shade and shine will grow,
And will keep our hearts aglow
While the days are going by.

—*New York Methodist.*

LETTER FROM SAN FRANCISCO.

TO THE CRISIS:—Last evening Rev. Dr. Scott, the leading Presbyterian clergyman of this city, delivered a discourse on the destiny of the ungodly, or as the advertisement had it, "The Modern Revival of the Doctrine of the Annihilation of the Wicked."

The Elder departed this evening for Vallejo, where he is to preach during the week; and I promised to send you the *Examiner's* report of Dr. Scott's sermon—the paper not having been issued at the time the Vallejo boat left. I am glad it so happened that I am to see the report; for I attended Dr. Scott's church last evening, and can make some corrections of the record given by the *Examiner's* reporter. I see nothing in the rapid glance I have given it—in the report, which credits the Rev. Dr. with saying what he did not say, except this: the Dr. never uttered the words "Second Adventist" once. But the Dr. said, of course, much which is not reported; though all his "points" perhaps are given. Indeed, his discourse was a river of words for a few drops of argument. It begged the question from beginning to end. The Dr. spent at least half an hour in telling what the ancient Greek philosophers thought on the question of immortal-soulism, and at one time I was in hopes he would confess the revelation according to Herodotus concerning the origin of the dogma. He then expatiated on Lord Bacon's declarations and reasoning concerning the indestructibility of matter, and put an *a fortiori* argument, thus: If matter is indestructible, how much more indestructible is the spirit, or soul, that animates matter, and without which matter is dead? All the while jumping the contest respecting the question, What is the soul? and, of course, seeming to utter great things before an audience unenlightened on the controversy that begins on Gen. 1.

But he made some strong assertions, which have slipped the memory or jottings of the *Examiner* reporter. I remember some of the missing beauties. But before I mention any of them, let the *Examiner's* report—pretty faithful so far as it goes—be copied. It reads as follows:

(*From the San Francisco Evening Examiner, Feb. 27th.*)

The Destiny of the Ungodly.

DISCOURSE BY REV. DR. SCOTT.

Rev. Dr. Scott preached a powerful sermon last night at his church St. John's, (Presbyterian), on the theme upon which Elder Grant's discourses of late have created considerable religious speculation and excitement in this city.

Dr. Scott announced his text as being—

"And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—MATT. 10: 33.

Dr. Scott said he believed the first of these verses is very confidently relied upon by the Second Adventists as supporting their views. He had concluded to offer the results of his investigation into the doctrine held by this sect. As to the propriety of doing this he at first had some doubts. Whether it would do his hearers any good, or if it was necessary to discuss the matter, were questions which he had to settle in his own mind. Besides such a discussion was very unpleasant to him; and he had concluded to address his congregation upon this subject, because it was his duty to declare unto them "the full counsel of God."

IMPORTANT QUESTIONS.

The subject involves most important questions: Is there life beyond the grave? If yes, is the soul happy or miserable in the future state? Is there life for all, or only for the godly? Will those who die in infancy live hereafter? Will the wicked cease to exist, or will their transgressions be followed by eternal torment? These and other questions involved are of such magnitude that they cannot be properly treated in one discourse. The reverend speaker announced his intention of continuing his consideration of the subject next Sunday.

THE DEAD.

When we think of the dead we are often filled with fear and trembling. We cannot suppress a feeling of great interest in the departed, for all of us have friends and loved ones in the land beyond the grave. Moreover, we ourselves, we know, are hastening to follow them out of earthly existence. Whatever theories may obtain as to the future of the soul, we know that our bodies will soon be crumbling to dust. It is, therefore, of absorbing interest to us to know whether the ungodly who have preceded us who transgress the law, will be annihilated, or punished with eternal torments.

The speaker said that in this and subsequent discourses he would show, he thought, to the satisfaction of his hearers, that the doctrine of the destruction of the wicked, now being revived, could not be true. Such destruction is a philosophical impossibility. The doctrine is worm-eaten, and revived in a new dress. It is inconsistent with reason and common sense. There is no text in the Bible which, when correctly read, favors such a belief. I believe in free thought, free speech, free schools, free trade, free religion, and that no man should be persecuted for his opinions. God is the author of the mind, and no man has the right to enslave it. But some men are bad logicians, poor reasoners, and do not see the consequences of their declarations. The doctrine now being considered has oftentimes, in past ages, been proclaimed, but until its modern revival, its defenders, I think, never claimed that it was a Bible doctrine. Now they plant themselves upon the Scriptures. What *does* God say? That must settle the matter.

EVERY AGE HAS ITS REVIVAL

of peculiar doctrines; or, as Carlyle says, every age has its distempers. It is hard to discover a new heresy, or a new theological idea; all the objections to the Christian religion have been fully met and answered a thousand times; yet, every now and then some fiery champion arises and boldly proclaims a doctrine the unsoundness of which has been repeatedly demonstrated. We are now told the Bible is to be made simple—its mysteries unraveled. The result of all this unraveling is, that we have no souls. Who says this? If the Bible teaches this, it teaches, to my mind, immense. The existence of God and spirits, that there is a connection between spirits and men, and that there is an eternal existence for all, are Bible truths, and are recognized by heathens as well as Christians.

This doctrine of destruction was held by philosophers 3,000 years ago, who based their opinion upon the theory that existence is abnormal, and that living things are struggling to get back to nothing. The great mass of people, however, have always believed in a future state. The doctrine of the Second Adventists was unknown to Moses and the patriarchs, or the early Christian writers. Bacon said nothing in nature is destroyed.

Dr. Scott then dwelt on the difference in meaning between the words

"ANNIHILATED" AND "DESTROYED."

The forest is destroyed, as forest, when it is cut down, but the matter is not annihilated. A log of wood is destroyed when it is burned, but the matter is not annihilated; the component parts still exist. The Second Empire of France is destroyed, but the Emperor, Empress, and Prince Imperial exist. Destruction of a thing is the breaking up of its parts—a cessation of the thing's existence in its original form or condition; annihilation—the utter destruction of things, and the matter or component parts of things—cannot be. Science teaches us there is no such thing as the annihilation of matter. Then, if it be true that *matter* is so *safely* secured from destruction, how reasonable it is to believe that the *soul* is "secured in its existence."

DEATH.

is a general term, but in no single sense does it signify destruction of elemental parts. Our friend is dead in the casket. We see his form. It lies motionless, and is going back to dust. Why? Because something has gone out of it. Because that something has left the body, is it to be presumed that that something has ceased to exist? The very matter composing that form once instinct with life cannot be annihilated, then why should we not believe that the something which has gone out of it cannot be annihilated? This matter of death is not more mysterious than life. How do you *know* you live? What is it that *knows*? But for that intelligent *something* you would not care whether you lived or not!

THREE KINDS OF DEATH.

Civil death is the separation of one from society, its rights and privileges. *Spiritual* death is the separation of the soul from God its Creator. Physical, or temporal, death is the separation of the soul from the body. There is nothing in the Bible justifying the belief that this physical death is the reducing of the soul to non-existence. The wicked of this world are already dead in trespasses and sin, and the second, or eternal death, or torment, or perdition, is the intensifying of the previous death. The agony goes on forever, and lives upon what it feeds upon.

The speaker then dwelt at length upon the Greek words for "body," "kill" and "destroy," and an examination of their meaning and application in the Scriptures, and concluded that it was impossible to make the word "kill," as used in the text, apply to the soul in the sense of ceasing to exist. He referred to the expressions concerning the "lost sheep," "prodigal son," etc. Where the word "lost" was forbidden by the context from meaning non-existence. He compared the soul to a bird in the cage—as the bird is entirely disconnected from, though imprisoned by the cage, so is the soul with reference to the body, when the door is opened the prisoner flies to its native air.

He concluded by asking his hearers if they did not feel that they had souls which death would liberate or separate from the body, but not destroy, or annihilate. The soul, when thus released from earthly shackles, will continue to exist with all the feelings and passions with which it grows up here. It will be rewarded with eternal life or punished with eternal misery. He earnestly appealed to them to be mindful of the future of their souls, and to embrace the offer of eternal life so freely extended to all.

The Reverend speaker announced that on next Sunday night he would continue the consideration of this subject, by a discourse upon the future of those who die in infancy, paying particular attention to the question as to whether the infants of the ungodly received eternal life or not.

It will be observed that while volunteering a plea for religious liberty—of which the Dr. has always been a sincere and ardent advocate—the Rev. preacher does not fail to throw into his discourse several sneers at the men who prominently champion the apostolic doctrines of life and death. "Bad logicians," "*fiery* champions"; and, according to my notes, he spoke of the leading advocates of "destruction" views as "ignorant" and "obscure," (hence) "misguided" men. The Dr. said at the outset that one reason why he hesitated to preach on the themes he now proposes for a series—getting a swell-tide from the crowd of listeners who attend at Platt's Hall, and are there "waked up" to the great issue—was because "such awful themes themselves are not pleasing to me." It will be observed that it was quietly intimated that those who preached the destruction of the wicked in "modern times," taught the destruction of the children of ungodly parents. Of course the Elder has taught no such thing here. And then the long hurrah about annihilation, "impossible," etc., had no legitimate replying reference to the Elder's discourses; for he has not raised any such issue as the Dr. indicates.

He contended that the first verse of his text proved the separate entity-existence of soul and body. Whether the soul was material or immaterial he would not discuss at present. He did n't think it was material whether it was material or immaterial. This was his language. The doctrine of the destruction, extinction, annihilation, of the wicked, had been asserted by ignorant and obscure men at different periods—was strenuously asserted and argued at one time, and then laid away among other old fossil theories—to be revived at this day by some who thought they proclaimed a new discovery when they heralded this ancient and oft-exploded heresy. He said (as reported) that this doctrine was unknown to Moses; that it "never entered the mind of the patriarchs"; never was entertained in the ancient church; and never was known as a doctrine among any respectable body of christians in the early times. (I am giving nearly his exact words.) He said that the first hint of it was in Justin Martin's dialogue with Trypho. It was not found among the writings of the christian Fathers of the first century.

The doctrine was founded on a misunderstanding of terms and words and facts; was utterly unphilosophical, utterly impossible—utterly opposed to right reason, common sense, and the highest and holiest traditions of mankind. Then Lord Bacon again, on the indestructibility of matter. Then the illustration about the forest and the log of wood. "Death" was a dissolution of parts; not a ceasing to exist; not an extinction of elemental parts. Again and again, thus: Matter cannot be annihilated (Lord Bacon); much more is it impossible to annihilate soul.

He would show that "there is not a single text of Scripture from the beginning to the end of the Bible which supports this doctrine" of the destruction of the wicked. He had only time to examine the texts quoted. More at future lectures. Then a rambling, confused, and to nine-tenths of his audience utterly incomprehensible (and to one-tenth, utterly illogical!) statement of definitions of original words for "to kill," etc. "These passages teach that the soul and body are distinct entities, after the body is killed." "Whatever the soul may be, it is independent of the body." These are verbatim, from among the last repetitions of dogmatic statement. Then came the cage and bird comparison; which was original. From death the sinner is continued in wretched existence; his wretchedness aggravated—his agony living on what it feeds upon.

From all this I think you will get a pretty full idea of the best the best Presbyterian minister in this city can do, by way of brushing aside the fossil heresy, the worm-eaten doctrine, with which the fiery champion of the east has disturbed the complacency of the respectable body of elect, who read the Bible through the Westminster Catechism. The Elder will reply to the Dr., or, rather, give some additional evidence for the truth on the life and death question next week, at Platt's Hall.

Infidels are attending the Minna St. church meetings in large numbers. Two of the officers of the Infidel Lyceum in this city rose last night for prayers, and the scenes throughout at the conference meeting after the sermon last night, were deeply impressive and thrilling.

The tracts and books were joyfully received. A good and helpful disposition can be made of all similar favors. There should be an abundance of Grant's smaller tracts—"What is the Soul," etc., for distribution. *The city is alive on the main questions.* The interest is rising. Judges, lawyers, physicians, as well as the "common people," come, and apparently hear the truth gladly. People come out of the church with a choking utterance of joy for one another: "O, it's so plain. I always thought the Bible was such a puzzle."

I overheard the speech of two rough lads, as I was walking up Montgomery street last Sunday week: "Let's go and hear Scudder, if he preaches to-night; it's as good as the theatre. He get's off a heap of fun." "No," responded the other, "I'm going down to Minna St. church, to get a square meal."

San Francisco, Cal., Feb. 27th. C.

(*From the San Francisco Spectator.*)

REMARKABLE WORK OF GOD IN MINNA-STREET CHURCH.

DEAR SPECTATOR:—The kingdom of God cometh not with observation. How true it is, that God's ways are not as our ways! The great work of God in the Minna-street Church is a remarkable illustration of this truth. An apparently accidental meeting of Bro. Bailey with Elder Grant led to a protracted meeting under their joint leadership. The thing was curious, was it not?—the union of these two men in such a work in such a place. It was a remarkable beginning. The work began, and as it progressed other extraordinary features were developed, such as the absence of all formality; the commingling of believers of different churches; the melting away of prejudices; the surrender of non essentials, and the exaltation of the truth as it is in Jesus. Freedom, power, and a tender, loving spirit, pervaded the congregations.

But the one great feature of these meetings was the exaltation of Jesus. This was the rallying word all the time. Jesus the Savior; Jesus the King; Jesus the Almighty; Jesus the slain Sacrifice; Jesus the risen and interceding Redeemer; Jesus coming to set up his everlasting kingdom; Jesus our victorious Captain, now leading his followers to glorious victory;—Jesus was preached as I scarcely ever heard him preached before. Why, sir, it was sometimes like the proclamation of a new gospel, such was the vividness and power with which Jesus was presented to those crowded congregations in Minna-street. How often did a stanza from the "Coronation" hymn burst spontaneously from the joyful hearts of the people! "All hail the power of Jesus name!" was the key-note of the whole revival.

And, Mr. Editor, it was a genuine revival, a work of God. Jesus, preached and exalted a Prince and Savior, was present to save. Sinners were converted, backsliders reclaimed, infidels confounded and convinced, and hundreds impressed with the power of God. The preaching was remarkable for its simplicity, its directness, and Bro. Bailey's snatches of song in the experience meetings seemed to present the very evangelical essence of our excellent Hymn Book. I never realised so fully what a powerful adjunct is the singing to the preaching.

There was less of *speculative theology* in the preaching than is usual on such occasions. Elder Grant, while in Minna-street, seemed only anxious to present Jesus to dying men as their Savior, and to exhort them to be "ready" for his coming. There was no hobby-riding, nothing that made the most distant approach to fanaticism in his teaching or manner. He preached Jesus with earnestness, simplicity, and evangelical power. He never touched on experimental religion without warming my heart. Is there any better test of a preacher than this? The work in Minna-street is a gracious work of God, and it still goes on. By its fruits shall it be known. No man can do the works of God except God be with him. Let all Christian readers of the *Spectator* pray for the work in the Minna-street congregation, and let the name of Jesus be exalted above every name. GRATITUDE.

San Francisco, Feb. 28th, 1871.

For the World's Crisis.

WHOSE BUSINESS IS IT?—No. 5.

AFFLICTIONS OF THE TOBACCO-USER'S WIFE.

Men may become so accustomed to hardships, calamities, inclement weather, change of climates, handling of goods and chemicals of bad odor, working in bogs, swamps, drains, sewers, and vaults, that the olfactory nerves and the stomachs of the more hardy become enabled to endure the stench of the most offensive odor, even of an atmosphere poisoned with the effluvia of tobacco. But very many men are not strong enough to endure such, and sicken and die in the attempt. What, then, must be the difficulties of women, with less physical strength, greater nervous sensitiveness, and unaccustomed to the associations above mentioned, when doomed to be companions of men who use tobacco, especially those who smoke it?

We now touch a point which calls up the experiences of thousands of wives who have suffered indescribable afflictions by living in an atmosphere literally poisoned with tobacco. We cannot describe these sufferings. Loving and faithful wives, who have taken their choice of husbands "for better or for worse," will seldom attempt to do it, but, true to woman's nature, suffer it in silent sorrow. Yet some do not have physical ability to endure it; they break down, sicken, and pine away. Some resort to the use of tobacco themselves, to be able the sooner to conquer their sensitiveness to poison. Some cannot do this, and are obliged to occupy rooms by themselves, away from the stench of tobacco, or be constantly sick. They have good husbands in all respects, except in the use of tobacco; they respect their husbands, but God has given them noses and stomachs which will not and cannot become reconciled to tobacco. These wives live in hope that their husbands will yet reform; they do all they can to please them; many do without the luxuries of life, the associations and pleasures of life; others suffer for the necessities of life, together with a family of suffering children, while husbands are spending their earnings for the luxury of tobacco. Whose business is it?

We have arrived at a stage of "progression" where many of the girls of this generation are trained up in a "tobacco atmosphere," and those whose physical constitutions are strong enough to overcome the poison and "become acclimated," must endure life with a tobacco husband with much less difficulty than those not accustomed to it in youth. The smoking young men of former times have lost many a fair bride, who could not decide to marry a "tobacco man," however good in every other respect.

Will not tobacco-using christians carefully consider in their secret prayers the calamities tobacco brings to their wives?

I. C. WELLCOME.

For the World's Crisis.

WHOM WILL YE CHOOSE?

"Release to us Barabbas,
Away with Christ the Lord;
We care not for his mandate,
We will not hear his word."

These fatal words were spoken
In ages long ago;
They killed the Lord of glory,
As all the world doth know.

And all the world doth wonder
That such a thing could be;
So perfect in their blindness,
The light they could not see.

"The world is more enlightened,"
I heard a sweet voice say,
"I'm sure it would not happen,
If he were here to-day."

Then listen, I will tell you
He's here in word and deed,
As when he made the promise
To Abraham and his seed.

And does the world receive him,
The holy One and just,
The Lord of life and glory,
The loveliest and the best?

It is the self-same story,
Repeated as of old;
They sell the Lord for pleasure,
They barter him for gold.

They see no beauty in him,
The slain of Calvary;
They cannot share his glory
When they that glory see.

Every eye shall soon behold him
Seated on his jasper throne,
Every knee shall bow before him
While he reigns from zone to zone.

"Fall on us, O rocks and mountains,"
Now is heard the mournful cry;
"We have slain the Lord of glory,
Hide us from his searching eye."

The heavenly alleluias
Rise joyfully and long,
While earth's rejoicing millions
Join the redemption song.

S. L. REED.

For the World's Crisis.

REPORT.

NEW YORK ADVENT CHRISTIAN CONFERENCE.

Brockport, Mar. 2nd to 5th, 1871. Thursday evening. The first meeting of the third and last quarterly session of this conference, for the current year, was called to order by the president at seven o'clock this evening, in Brockport, and some time well spent in prayer and social intercourse; after which, in the opening address, Bro. J. H. Whitmore paid a beautiful tribute to the christian religion as a *system*, founded upon that grandest of all laws—love, or, in Scripture phrase, Charity; and as being incomparably superior in nature, results, and all respects, to every other system, *human*, of ethics, philosophy, or government, ever yet devised. There were present at this first meeting, Brn. Stevens, Vreeland, Miles, Sweet, and Whitmore, of the ministers, together with an encouraging number of delegates and brethren and sisters of the laity, all with pleasant faces, warm hearts and earnest voices for the truth, which, a stranger reporting this religious market, would not be unlikely to "quote" as considerably above par, *with a firm upward tendency.*

Friday, A. M. Met again for prayer and conference, and rejoiced greatly together in "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." P. M. Services were introduced by singing—"Come, let us anew our journey pursue." Prayer by Bro. D. Cogswell, when Bro. B. P. Stevens gave an excellent sermon from Rev. 21: 7—"He that overcometh shall inherit all *these* things." After this meeting the first business session was held, the president in the chair. Secretary's report read and approved.

Committees appointed: On business—C. F. Sweet, J. H. Whitmore, M. R. Miles, R. C. Brown, and B. C. Simonds. On devotional exercises—D. Cogswell, A. Riggs, and B. F. Brownell. Delegates and conference funds.—Henry Hey, W. Barre, $5. G. Strong, Darien, (pledges not yet received). Paul Grinnell, E. Shelby (pledges for tent, $16). R. C. Brown, South Butler, $3.50. I. Davis, Brockport, $3.75. A. Burghduff, Wolcott. E. D. Hanson, Honeoye (pledges for tent, $60) $2.75. W. M. Steele, Alton. A. Riggs, Lockport, $5. J. E. Wells, N. McCullock, Rochester, $5. D. Cogswell, Dansville, $11.50. Total cash receipts, $35.50.

TREASURER'S REPORT.—Paid W. A. Fenn to procure baptismal pants for use of tent, $16.00. Paid E. A. Bowe for tracts for free distribution, $10. On hand for summer campaign, $65.16.—B. C. SIMONDS. Report accepted. The remaining time was occupied with hearing preachers' reports. Listened to Brn. D. Cogswell, J. Blain, C. F. Sweet, W. J. Hobbs, C. P. Greenman, and M. R. Miles. Bro. Miles' report related mostly to his labors as one of the "Visiting Committee." He had traveled three hundred miles, preached eighteen sermons, seen ten conversions, and found nearly all in favor of the proposed system of circuit preaching. Adjourned farther business to Saturday A. M. At half past six o'clock convened again for prayer and social meeting; had a spirited and encouraging season, followed by the song—

"Forever with the Lord";

prayer by B. P. Stevens, and an interesting discourse from Bro. D. Cogswell, on the ministration of angels, to an intelligent and attentive audience.

Saturday A. M. President called the meeting to order at half past nine for business. Prayer by Bro. C. F. Sweet. Reports were then resumed from ministers and delegates. Listened to Brn. A. C. Newell, J. E. Wells, E. F. Sergisson, W. Vreeland, ministers; E. A. Bowe, colporteur; A. Riggs, P. Grinnell, B. C. Simonds, I. Davis, R. C. Brown, N. McCullock, Wm. M. Steele, delegates.

Here the reports were suspended for other business. The tent matter was disposed of by the following resolution by Bro. J. H. Whitmore:

Resolved, That Brn. E. P. Stevens, M. R. Miles, and D. Cogswell, constitute an executive committee to act for this conference in the purchase of a new State tent; being instructed to take into consideration the most suitable size, form, and fabric, and order and purchase the same before the first of May next.

Bro. Cogswell asked for a rising vote expressive of the mind of the meeting as regards supporting *heartily* the tent enterprise, and received an encouraging response. A subscription was now raised (the *names* to which are here suppressed, as it is supposed most, if not all of them, are recorded by the angel-secretary in the *life book*, to which you are referred), the amount to complete the tent fund, all the pledges of which were to be sent to the treasurer, B. C. Simonds, Darien, N. Y., *by the first of May.* $221 were pledged, and it is hoped *all will be prompt* in the payment, as the committee are arranging to have the tent *on hand betimes.* $158.39 cash were paid down, besides $40 taken in a subsequent collection to pay in part the expenses of the preachers. Total for new tent, $379.39. This was most noble action on the part of those assembled in conference. The Lord willing and blessing, the State Tent will still be an institution to his praise, and we trust to the salvation of many. (It ought to be said here, in parenthesis, that several of our poor ministers paid or pledged $5 each, in raising the above fund, *which ought not so to be!* Will not some of the brethren or sisters, who were not at conference, and whose duty or privilege it may be, correspond with the treasurer or secretary immediately, stating what sums they will pledge towards relieving the ministry of this unjust burden?)

2 o'clock P. M. At this hour Dr. N. H. Barbour, late of New York, gave a very interesting discourse on the parable of the ten virgins, showing a beautiful harmony between it and the movements of the Advent people since 1843, and looking to 1873 for the return of the Bridegroom. After this meeting, met again for business. The following preamble and resolutions, offered by Bro. Whitmore, passed quite unanimously, viz:—

Whereas, the experience of other State conferences has shown the great advantages of holding a State campmeeting in connection with the annual conferences; and whereas it is desirable that every part of our State should be represented in our annual meetings; therefore,

Resolved (1), That a committee of seven be appointed, whose business it shall be to consider and decide upon the advisability of holding such a meeting, in connection with the annual conference; to locate, and make such other arrangements for the same, as they may deem necessary.

(2), That said committee be as follows: Wm. E. Brown, South Butler; A. C. Bishop, Honeoye; N. McCullock, Rochester; Lawrence Grinnell, East Shelby; A. Riggs, Lockport; N. Withington, Springwater; and Wm. Morrell, New London.

The other members of the committee on circuit preaching were now called upon to report. Bro. Whitmore had visited several places, but sickness had prevented him from fully discharging his duties in this capacity. He read letters from Abraham Hennekey, Clymer, N. Y.; Orman Spicer, Kendall, N. Y.; John Thorp, Northeast, Pa.; A. H. Briggs, Spring Mills, N. Y., and others; which calls he had been unable to attend to. Bro. Fenn next reported. His late sickness had also almost wholly prevented his taking any steps in the direction indicated in the instructions given the visiting committee.

A letter was here received and read from Bro. A. P. Moore, of Boston, Mass., recommending the proposed campmeeting, etc. Bro. Cogswell moved that Brn. J. F. Wells of Rochester, and S. Gove of Fairport, receive from this conference certificates of license and recommendation to the confidence of the various churches and communities where they may be called to labor in the gospel. Adjourned to the call of the chair. Saturday evening.—A large audience assembled at an early hour, and after a spirited prayer and social season, the more public services were introduced by singing—

"I love thee, I love thee," etc.

Prayer by Bro. C. P. Greenman. Bro. C. F. Sweet then discoursed on the resurrection, from Phil. 3: 10, 11.

Sunday, A. M. Another large audience assembled at nine o'clock, and we enjoyed a very rich season; truly it was a heavenly place, where one might well desire to build three or more tabernacles. Besides the many prayers and rich songs of praise, over fifty testimonies were given of love for Jesus and his appearing, and avowing a fixed purpose to serve him until death should paralyze their powers, or that blessed hope obtain, bring the welcome words, "Well done!" and crown their labors with the long-sought rest. After which one rose in the congregation in *first* confession of the Savior. The regular morning services were then introduced by the whole congregation (as usual) singing—

"We speak of the realms of the blest,"

to the tune, "Sweet by and by," and prayer by Bro. J. E. Wells, when Bro. W. A. Fenn spoke, giving a characteristic discourse from Prov. 23: 23. At the close of this meeting, it was found necessary to have a short business session—although it was the Lord's-day, it was thought not an inappropriate time to transact the Lord's business—and the delegates therefore tarried. The visiting committee desired to be discharged, which was accordingly done. But as the subject which had been father to the committee could not be so easily disposed of, a little discussion resulted in passing a new resolution, as follows:—Resolved, That Wm. E. Brown be, and is hereby constituted a committee to visit isolated brethren and churches within the limits of this conference, to advise with them relative to the propriety of organizing a system of circuit preaching. (2) That the expenses thus incurred, and not met by the churches visited, voluntarily, shall be borne by this conference. A quorum of the campmeeting committee also met and appointed to meet in body in Rochester, at Bro. W. McCulloch's, on the first day of May next (D. V.).

Sunday, P. M. The services were introduced with the old-time song—

"How long, O Lord, our Savior!"

Prayer by Bro. Warren Vreeland. Sermon by Bro. W. J. Hobbs, in which he made the six points, viz.: the *literal* birth, death, resurrection, ascension, future coming, and eternal reign, of "this same Jesus." Text, Luke 1: 32, 33. The audience was large, more than half of which tarried after the general dismissal, through the communion service. It was a solemn and impressive scene, and there was a rich thought connected with it: that we should not long be called upon thus to "show forth the death of the Lord"—looking sadly upon his vacant seat—"till he come."

Evening.—At six o'clock, another large company came together for prayer and conference, and we listened to a perfect flood of testimonies and songs of praise, all breathing the one central and all-absorbing thought—loving Jesus and his coming. Then after prayer by Bro. E. F. Sergisson, a very large audience united in singing—

"I'm a pilgrim, and I'm a stranger,"

and we think there were many who felt the spirit of the song; and others, we trust, were aroused to it by the sermon that followed, by Bro. C. H. Williams, who resumed, in a different line of thought, the consideration of the morning's text, Prov. 23: 23.

The Brockport *Republic* says: "We heard this last sermon, and can say that from the Adventists' standpoint it was excellent. He argued that, as the world was nigh to an end, the people should be prepared to meet their God, and should give their attention to that work. They should not occupy their minds with chignons, braids, curls, jewelry, ribbons, flounces, and other furbelows; these things should be discarded; and christians should dress plainly, neatly, and with a simplicity becoming the christian character. The sermon evidently had a powerful effect, for one clergyman explained how he came to wear a glittering watch-chain, and a lady said that she would dispose of her chains for the sake of Jesus. The clergyman directed the special attention of his hearers to the third chapter of Isaiah."

Seventeen ministers were present at this conference, and there was the most perfect harmony throughout the meeting. A vote of thanks was tendered the kind friends of Brockport for generous entertainment.

WM. E. BROWN, Sec'y.

Gems.

— I see there is no such way to have large harvest as to have a large heart. The free giving of the branches of our present estate to God, is the readiest means to have the roots increased for the future.

— Affections are harder to suppress, than enemies to subdue.

Ye who think the truth [illegible],
Lost beneath the winter snow,
Doubt not—time's unerring law
Yet shall bring the genial thaw.

— To fly from peace, which we should earnestly pursue, is to follow discord and our own destruction.

— Truth is a virtue that scaleth the heavens, illuminateth the earth, maintaineth justice, governeth common weals, killeth hate, nourisheth love, and discovereth secrets.

— Faith joined with prayer maketh it more forcible, but humility coupled with it maketh it beneficial and effectual.

— Learn to have not one life for God and another for the world; but let your life be divinely devoted and divinely quickened. Let every footstep be a walk with God.

Hold the light up higher, higher,
Thousands need our aid;
Throw its flashes farther, nigher,
Urge, constrain, persuade;
Borrow torches from the altar,
Blazing like the sun,
Hold them up, nor flag, nor falter
Till thy work is done.

— In the bank of England is a curious machine, into which sovereigns are poured, like grain into a mill. As they pass on one by one, all that are of light weight are thrown to one side, those of full weight to another; so that the distinction is made with unerring certainty. So will it be at the last day.

— The answer which truth gives a man depend very much upon the questions which he puts to truth; the manner in which he puts his questions depends very much upon the principles which rule his life.

— No prayer can [illegible] the will of God unto us, except first of all we renounce and conquer our own wills.

Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown and holy,
When each gem is set with care.

— True love is never idle, but worketh to serve him whom he loveth.

— There is not a star of all the heavenly hosts that responds to the feelings of the skeptic and the deist, not one insect, not the petal of one flower, that does not contradict their feelings and rebuke the spirit with which they look on the works of God.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

OPEN YOUR EYES.

How many of our little readers know how the birds sleep? They are shy of taking their naps in public and are not often caught nodding by daylight, but any one whose eyes are sharp enough to peer under the shadows of leaves and in the quietest nooks of the great sheltering trees, may sometimes see one there in the summer evening, or very, very early of a summer morning, his feathers shaken out, and his feet curled up out of sight, and his head tucked away under his wings, until the lithe little creature looks like nothing but a bunch of fluffy feathers. Hold your breath as you watch him, for with the smallest sound the head starts out, the round eyes are wide open and alert, the wings quiver, and with a sudden flutter the bird is gone. Or you may sometimes see the mother bird in brooding-time, watching you warily over the edge of her nest, the head so drawn down into the feathers that the beak seems to spring directly from between the wings—perhaps she sleeps, but her vigilance seems unremitting. Or if you live in the city where you know little of the bird-time and blossom-time of the country, you may still have watched your pet in his gilded cage, make himself into a funny little ball of yellow feathers, and settle down to sleep in his swinging cradle. Yes, I am sure you all know about this, and so I should like to have heard the shout that would have gone up, if some scores of the black eyes and blue could have looked over my shoulder at a picture I saw lately—a picture by an artist too, and in some of its features very charming. But there were two sleeping birdies, and how do you think they took their naps? Why, the mother hung her head over the edge of the nest in a position no bird ever assumed, unless it was a chicken, after its neck had been wrung by the cook, while her mate stood up on a neighboring twig at the utmost hight of his very long legs, and leaned against the tree sidewise, like a drunken loafer against a lamp-post. It was so funny THE CORPORAL laughed until the tears came into his eyes, and wondered what the birds that sleep in the oak trees of summer nights would say to the picture; and I thought I would advise the boys and girls to keep their eyes open, and find out just how all these little creatures live and move and have their being—it may be worth while sometime to know just how a bird sleeps. —*Little Corporal.*

HAPPY WITHOUT IT.

A little boy had broken his handsome arrow and came to mamma to have it mended. His lip quivered a little and tears came into his eyes, as he saw his toy so damaged.

"I will try to fix it, darling," said his mamma, "but I am afraid I cannot do it."

He watched her anxiously for a few minutes, and then said cheerfully.

"Never mind, mamma; if you can't fix it, I will be just as happy without it."

This is the great secret of being happy in this world. If we can be happy without things, we are sure to be happy with them. The 'happy' must be inside. It does not depend upon what we have, or what we can do. If we knew this truth we shall not envy others as we do. Would we be what many a rich man is, to have what he has?—*Ex.*

NEATNESS, NOT FINE THINGS.

Little boys and girls,—Are you neat and tidy in your person, dress, furniture and household duties everywhere and at all times? No matter about fine, butterfly things, artificials and gew-gaws.—Study neatness, modesty, virtue, purity, love—what things soever are true, honest, just, and of good report.

Some silly little ignorant children delight
In wearing fine ribbons and caps;
But it's a very ridiculous sight,
Though they do not know it, perhaps.

Clean hands and clean faces, and neatly combed hair,
And garments made decent and plain,
Are better than all the fine things they can wear,
Which make them look vulgar and vain.

The girl who will keep herself tidy and clean,
(As every child easily may),
Need not be afraid or ashamed to be seen,
Whoever may come in her way.

Then, children, attend to the words you repeat,
And always remember this line,—
'Tis credit to any good child to be *neat*,
But quite a disgrace to be *fine*.

THERE is no worse robber than a bad book. Other robbers may spoil us of our money, but a bad book robs us of our faith, our truth, our purity of heart—of all we value most. Young reader, beware of bad books.

Hygiene.

"This is for your Health."

PHYSICAL CAPITAL FOR CHILDREN.—Every hour that a child sleeps is just so much investment of physical capital for years to come. Every hour after dark that a child is awake is so much capital withdrawn. Every hour that a child lives a quiet, tranquil, joyous life of such sort as kittens live on hearths, squirrels in sunshine, is just so much investment in strength and steadiness and growth of the nervous system. Every hour that a child lives a life of excited brain-working, either in a school-room or in a ball-room, is just so much taken away from the reserved force which enables nerves to triumph through the sorrows, through the labors, through the diseases of later life. Every mouthful of wholesome food that a child eats, at reasonable hours, may be said to tell on every moment of his whole life, no matter how long it may be. Victor Hugo, the benevolent exile, has found out that to be well fed once in seven days for one meal has been enough to transform the apparent health of all the poor children in Guernsey. Who shall say that to take once in seven days, or even once in thirty days, an unwholesome supper of chicken salad and champagne may not leave as lasting effects on the constitution of a child?—*Independent.*

WEAK LUNGS.—POSITION DURING SLEEP.—"When quite young I had a severe attack of bilious fever, which affected one of my lungs. Since then I have enjoyed perfect health, yet the least over-exertion or excitement causes me to puff like a steam-engine, and partially lose self-control. Does this indicate any unsoundness of the lungs? Is it more healthy to sleep on the side than on the back? Is it not injurious to the ear to have the side of the head pressed down on a pillow?"

Your lungs may not be diseased, but they are weak. They need strengthening and expanding. Take all the out-door exercise you are able to, but avoid over-exertion and excitement. A course of gymnastic training would be a most excellent thing for you. If that is not practicable, practice rowing, exercise with Indian clubs or upon a "Home Gymnasium."

For healthy persons the position for sleep is upon the back, for the reason that it allows freer motion of the lungs. It is not so good if one takes late suppers. There are certain diseased conditions of the body in which lying upon the side is the best position. It may or may not be injurious to the ear to have the side of the head pressed down upon a pillow. If the pillow is a feather one it is most assuredly injurious, but if made of some good heat-conducting material, the injury, if any, is very slight indeed.—*Ex.*

ACTIVITY AND HEALTH.—All observation attests that the healthiest persons in the world are those most actively employed. The fact is true with regard to women as well as men and in respect of mental as well as physical labor. The adage, "It is better to wear out than to rust out," is true in the ordinary sense in which it is quoted, but it should also be remembered that *rusting out* is a more rapid process than *wearing out*. The ghastly goddess of ill health and disease delights in sluggish blood and indolent muscles.—*Health and Home.*

EATING.—Great eaters never live long. A voracious appetite, so far from being the sign of good health, is a certain indication of disease. Some dyspeptics are always hungry, and feel best when eating; but as soon as they have finished eating they endure torments so distressing in their nature as to make the poor victim wish for death.—*Ibid.*

— VENTILATE well, according to the season, every apartment of your dwelling, from the garret to the cellar, keeping your premises clear of all noxious or infectious substances, thus securing a pure atmosphere to be breathed by all the members of your family.

— THERE is no better remedy for cold feet than to slap the leg briskly, just above the knee, after raising the foot. The increased circulation induces immediate relief.

— LEAVE utterly untouched tobacco, opium, and all alcoholic liquors.

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AND
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ETERNITY.

Days come and go
In joy or woe;
Days go and come
In endless sum.
Only the eternal day
Shall come but never go;
Only the eternal tide
Shall never ebb, but flow.
O long eternity,
My soul goes forth to thee!

Suns set and rise
In these dull skies;
Suns rise and set,
Till men forget
The day is at the door,
When they shall rise no more.
O everlasting Sun,
Whose race is never run,
Be Thou my endless light!
Then I shall fear no night!
—*Bonar.*

For the World's Crisis.

THIEF ON THE CROSS.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day shalt thou be with me in paradise."—Luke 23: 42, 43.

As this passage is generally understood, it is supposed to teach that our Savior and the dying thief went to Heaven, or Paradise, when they died; thus, of course, a precedent, teaching that all who die forgiven immediately enter into glory. Now it is stoutly maintained by many that the invariable teachings of the Scriptures are to the effect that the righteous shall be recompensed at the resurrection; that every man shall be rewarded when Christ comes again; that the final judgment is a pre-requisite to an introduction into the kingdom of God.

Both of these positions cannot be correct, from the fact that they positively clash. One must yield. Which? All will answer—The one that is incorrect. How shall it be determined which is correct? By the consistency of all parts, and the general harmony of the Scriptures related to that point. It might be asked, then, if we admit in any degree a contradiction in the word of God? We answer emphatically, No. It is only *apparent*, and a proper investigation and interpretation will bring all into perfect harmony.

As the above text is a stumbling-block in the way of many who are seeking the truth, we propose by the divine aid to analyze the subject, and present it in its true features.

There is a natural division of the subject.

(1.) The prayer of the thief.

(2.) The reply of the Lord.

What was the prayer of the thief? "Lord, remember me, when thou comest into thy kingdom." When did he ask to be remembered? "When thou *comest into thy kingdom.*" Did the thief pray understandingly? We think he did. Then he believed that Christ was destined to be a king, and possess a kingdom; otherwise, there was no consistency or propriety in his petition. Then follows the legitimate and important question: When and where did the thief learn anything concerning Christ as the destined king of a coming kingdom? As he was a convicted criminal, he either learned it before or after his apprehension. (For the apostle says "faith cometh by hearing, and hearing by the word of God.") We think it highly improbable that he heard Christ preach prior to his apprehension, from the fact that he was not led sooner to repentance and reformation, as he gave evidence of being honest when convinced.

But even supposing that he sat under the teaching of Jesus during his ministry, did he ever hear any sentence fall from the lips of the Savior, indicating that his kingdom was to be enjoyed at death? Certainly not. He might have heard him say—"When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory.*" Matt. 25: 31. He might have heard him in the same discourse and connection declare (ver. 34)—"*Then* shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If he ever heard any conflicting declaration from the lips of the Master, it has certainly never been placed upon the sacred record. By far the most probable theory is, that all the thief learned concerning our Lord, he learned at his (the Lord's) examination before the chief priests and Pilate, and at the Cross. And when we compare what transpired there with the thief's petition, we discover a wonderful harmony. "And the whole multitude of them arose, and led him unto Pilate; and they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, *a king*. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it." Luke 23: 1-3. See also Matt. 27: 11.

A spectator of the above scene would have learned therefrom two things. First, that Christ was accused by his enemies of calling himself a king. Second, that he denied it not when questioned directly on that point. "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the king of the Jews? . . . Jesus answered, My kingdom is not of this world [or age]; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. *To this end was I born;* and for this cause came I into the world; that I should bear witness unto the [this] truth." John 18: 33, 36, 37.

From the above the spectator would learn two important facts. First, that Christ was born to be a king. Second, that his kingdom was not yet inaugurated. "My kingdom is not from hence,"—does not begin at this point,—"is not of this world"; is neither cotemporaneous with nor partaker of the character of this world's kingdoms; else he would have maintained his right by force of arms.

But again, in Matt. 26: 63, 64, we find the same truth abundantly corroborated: "And the high priest answered and said unto him [Jesus], I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you, *Hereafter* shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Let us now recapitulate what the Savior affirmed concerning his kingdom during his examination before Pilate and the high priest.

1. I was born to be a King.

2. My kingdom is not of this world (or age,—is not cotemporary with earthly kingdoms), "is not from hence"; that is, not yet commenced.

3. My kingdom is to come *hereafter*, when I appear in the clouds of heaven.

Nor is there an intimation during the whole examination, of *going into the kingdom at death*. Hence, supposing the thief to be present, he could never have conceived such an idea. Taking these facts in connection with the inscription on the cross of Jesus,—"Jesus of Nazareth, King of the Jews,"—we can very readily conclude that the thief prayed understandingly when he said—"Lord, remember me when thou COMEST INTO THY KINGDOM."

We shall now examine the Savior's reply to this petition; and just here let me inquire, Would it be unreasonable to expect a correspondence or harmony existing between the petition and [illegible] his son ask bread, will he [illegible] 9. I am awar[illegible] that the thief requested [illegible] the Savior granted *another*. But this is mere assumption, as our exposition will show. The first word our Savior utters in reply to the thief's petition, is "Amen," rendered "verily" in the common translation. In about seventy-five places in the New Testament it is thus translated, while in about fifty places it is merely transferred; as for instance (Rev. 22: 20)—"He which testifieth these things saith, Surely I come quickly. [John responds] *Amen*, even so, come, Lord Jesus." Also (1 Cor. 14: 16)—"Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say *amen* at thy giving of thanks, seeing he understandeth not what thou sayest?" The obvious and admitted meaning of the word is—"So let it be." There is, therefore, a harmony between the petition and the answer—"Lord, remember me when thou comest into thy kingdom." "Amen [or, so be it] I say to thee to-day, thou shalt be with me in the paradise."

But it is objected that we have no right to change the punctuation mark; the changing of which, it is admitted, alters the sense of the passage under consideration. To which we reply that those points were no part of Inspiration, not having been introduced until several hundred years after the New Testament was written and compiled, and that there are other instances in our common version of the Scriptures, where the changing of the comma, in different editions, entirely alters the sense of the passage. The following are samples: Heb. 10: 12 is pointed as follows in some editions—"But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God." Now this conveys the idea that Christ sat down at the right hand of God to remain there *forever;* when it is known that this idea positively clashes with the whole tenor of Scripture teaching on this point; that the heavens are to retain him only "until the restitution of all things." Now place the comma after the word "ever," as it is in most editions, and all is harmonious.

Another instance (Matt. 19: 28)—"And Jesus said unto them [the twelve apostles], Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It will be observed in the above that the comma is placed after the word "regeneration," as it is thus found in some editions of the common version. Now this pointing confines the work of "regeneration" (whatever it may be) exclusively to the days of our Savior's ministry. None would be willing to take this position. Let the comma be placed after the word "me," and all is plain and consistent. The "regeneration" is to take place when He sits upon his throne. To generate, is to create; to regenerate, is to re-create. When the Savior comes he will regenerate the race, by making the obedient immortal; and will regenerate the earth, by making it new. "Behold, I make all things new." Rev. 21: 5. And so when we change the punctuation mark in the passage under consideration, it makes all the parts in the transaction harmonize, and exonerates the word of God from the charge of being contradictory in its teachings.

But it is objected again, that the form of expression—"I say unto thee to-day"—is both unusual and improper. That it is neither, we are prepared to show by scriptural and other examples. In Deut. 8: 19 we read—"And it shall be if thou do at all forget the Lord thy God, and walk after other gods, and serve them and worship them, *I testify against you this day*, that ye shall surely perish." Again (Deut. 30; 16)—"*I denounce unto you this day*, that ye shall surely perish." Again (Prov. 22: 19)—"*I have made known unto thee this day.*" The great statesman, Webster, in one of his orations says—"I speak *to-day* for the preservation of the Union."

In all the instances cited above, the adverb to-day, or this day, qualifies the time of uttering the sentences. And in the case of the dying thief, there was a powerful significance in the use of the word "to-day" by the Savior. He had publicly avowed himself as king of the Jews; had discoursed at large concerning his kingdom; but now he was placed in the position of a common malefactor; all his former claims were regarded now as mere pretensions. This was *the day* of his humiliation. Even his own disciples had forsaken him; yea, more, even his Father had forsaken him,—all alone, and "numbered with the transgressors." Yet he could assure the penitent thief that his petition *should be granted*. "I say unto thee today—notwithstanding it is a day of darkness, discouragement and gloom; notwithstanding I am apparently subdued and powerless—yet, "I say unto thee to-day, *thou shall be with me in paradise.*"

In the further investigation of this subject, the question naturally arises—Where is Paradise? By the great majority of professing Christians it is located in heaven above, the abode of the Father. If this is correct, Christ did not go to paradise the day he died; for three days subsequently, when Mary was about to embrace her resurrected Lord, he said—"Touch me not, for I am *not yet* ascended to my Father." But there is another theory concerning paradise, namely, that it is located in *hades*, which *hades*, according to (not the Bible) Grecian mythology and Josephus, is located *somewhere* in the bowels of the earth; that it is divided into two compartments, one for the [illegible] spirits of the good, the other for the wicked. It is contended that Christ and the thief went to this [illegible] when they died; but the Bible *hades* [illegible] lation of the [illegible] edge, nor wisdom [illegible] quently if there is no *knowledge* there, it is a place of unconsciousness. Furthermore, the invariable testimony of the inspired writers is to the effect, that Christ arose three days after (not from paradise, but) *from the dead*. Then we must seek further for the location of the Bible paradise.

The word "paradise" is said to be of Persian origin, and signifies a garden. The Septuagint renders Gen. 2: 8 as follows—"God planted a *paradise* in Eden." The word only occurs in two other places in the Scriptures. An examination will doubtless aid us in discovering the true location. In 2 Cor. 12: 1-4, Paul is speaking about visions and revelations which he had fourteen years previously, and states that he was "caught up to the third heaven," and "caught up into *paradise*." Of course, the inference is clearly deducible here, that paradise is located in the "third heaven"; but this passage needs analyzing, in order to get the truth. The words here rendered "caught up," in other passages are rendered "caught away," as follows (Matt. 13: 19)—"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and *catcheth away* that which was sown in his heart." Also Acts 8: 39, when Philip baptized the eunuch—"And when they were come up out of the water, the Spirit of the Lord *caught away* Philip." Thus we see that Paul was not necessarily caught up, but was *caught away* in vision.

But what about the "third heaven"? It seems very clear that paradise is located there. Let us continue our investigation. We can find but one other place in the Scriptures where any reference is made to a third heaven, either directly or indirectly; and that is 2 Pet. 3: 5-713. Referring to the antediluvian world, Peter says—"The heavens were of old, and the earth, standing out of the water and in the water . . . . being overflowed with water, perished." Here we find heaven number one. "But the heavens and the earth which are now, ... reserved unto fire against the day of judgment and perdition of ungodly men." Here is heaven number two. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Here is heaven number three; of which you will find a description in Rev. 21. Now we can see how Paul was *caught away* in vision to the New Earth state, as John was subsequently on the isle of Patmos.

The other passage where the word paradise occurs, is in Rev. 2: 7—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise of God.*" If we do not learn from the above passage the location of paradise, we do learn one of its features, namely, "the tree of life" is there. Now if we can find the "tree of life," we shall be able to locate paradise. The first place we find is in the garden of Eden, at the beginning, Gen. 2: 9; 3: 22-24. When Adam sinned God expelled him from the garden, and placed a cherubim with flaming sword to guard the way to the tree of life, lest Adam should take of the fruit, and eat, and *live forever*. Again we find it beyond the resurrection and the judgment, in the New Earth state, as recorded in Rev. 22: 2, 14. As we have found the "tree of life" located in the new earth, and as the "tree of life" is to be "in the midst of the paradise of God," therefore, paradise is to be located in the new earth. "Thou shalt be *with me* in paradise."

It must be borne in mind that the Savior promised the thief that he should be *with* him in paradise. "Father, I will that they also whom thou hast given me be *with me where I am.*" John 17: 24: But a little while previous he had comforted his disciples with the following cheering promise (John 14: 1-3)—"Let not your heart be troubled. . . . . I go to prepare a place for you; and if I go and prepare a place for you, *I will come again, and receive you unto myself, that where I am, there ye may be also.*"

From the above we learn three things:

1. The Savior prayed that his disciples might be with him.

2. The manner in which this association is formed—"I will receive you."

3. The time when this association is formed—when he comes again.

The question now arises, Would the Savior make an exception in favor of this thief, to the exclusion of his own immediate disciples? We think he had no such design. Then the thief must await the appointed time; and when the King himself comes into his kingdom, then will the penitent thief be remembered. But has not Christ come into his kingdom yet? Let the inspired word answer. Subsequent to the resurrection and ascension of our Savior, he speaks as follows: "To him that overcometh will I grant to sit with me in my throne, as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom." Dan. 7: 13, 14. "And the seventh angel sounded [the judgment trump], and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever." Rev. 11: 15.

From these quotations, which might be multiplied, it is abundantly evident that the kingdom of Christ is still future; that it is [illegible] his Sec[illegible] he shall sit [illegible] rate me [illegible] sleeping saints; at which time [illegible] *forget* the penitent thief, but will fulfill his promise, in strict harmony with the dying thief's request—"Lord, remember me WHEN THOU COMEST INTO THY KINGDOM."

Dear reader, may you and I, by a life of obedience and faith in the Son of God, secure a home in that blessed kingdom. The signs of the times indicate that the saints of God will soon have fulfilled to them their oft-repeated petition, "Thy kingdom come!" Repent ye, believe the gospel, and with the saints of all ages, the penitent thief included, you shall have a home in the Paradise of God. Amen. Geo. Thomson.

☞ The above will be issued by the A. C. P. Society in tract form.—Ed.

For the World's Crisis.

"I WILL COME AGAIN."

So said Jesus to his disciples, more than eighteen hundred years ago. The promise is sure, "I will come again." John 14: 3. Jesus will come "in like manner as" he ascended. We read—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. Blessed thought! For then the "dead bodies" of the saints will be raised, and the living righteous will "be changed in a moment, in the twinkling of an eye," and both "caught up together in the clouds to meet the Lord in the air; so shall we ever be with the Lord." Seeing we look for such things, let us be diligent, that we may be found of him in peace, without spot, and blameless, unto the appearing of our Lord and Savior Jesus Christ.

He is coming speedily to take vengeance on them that know not God, and that call not upon his name.

"Behold he cometh with clouds! and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him" (Rev. 1: 7; "when they shall see the Son of man coming in the clouds of heaven with power and great glory" (Isa. 24: 30); "for the day will come that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts." Mal 4: 1, 2, 3.

He is coming to set up his kingdom on the earth. Christ says—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31. Again we read—"The Lord God shall give unto him the throne of his father David, and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Luke 1: 32; Isa. 9: 6, 7.

The time of his coming is near, for all the signs given by our Savior in Matt. 24 (in answer to the question—"What shall be the sign of thy coming, and the end of the world?") are in the past, except "the sign of the Son of man in heaven." This, then, is what we are waiting for; and the fact that we do not know the exact time when Jesus will come, renders it very needful that we should "watch," lest, coming suddenly, he find us sleeping. If we are his children, watching and praying, we shall be found of him in peace when he comes. Let us, therefore, "watch" and pray, the battle never give over till Christ appears to take us home. G. E. Merrill.

Worcester, Mass.

MORE LIKE JESUS.

Let my Savior dwell in me,
Fill my soul with peace and love,
Make me gentle as a dove;
More like Jesus while I go
Pilgrim in this world below,
Poor in spirit would I be,
Let my Savior dwell in me.

If he hears the ravens cry,
If his ever watchful eye
Marks the sparrows when they fall,
Surely he will hear my call.
He will teach me how to live;
All my sinful thoughts forgive;
Pure in heart I still would be,
Let my Savior dwell in me.

More like Jesus when I pray;
More like Jesus day by day;
May I rest me by his side,
Where the tranquil waters glide.
Born of him, through grace redeemed,
By his love my will subdued,
Rich in faith I still would be,
Let my Savior dwell in me.
—*Selected by J. E. Clark.*

For the World's Crisis.

"LITERAL INTERPRETATION OF SCRIPTURE."

A PARTIAL REVIEW OF "THE END OF ALL THINGS."

No. 3.

"Let us now allude," says the author of the above work, "to a few instances, out of which many might be given, in which the language used by the apostles in the Epistles and the Revelation cannot, without an evident opposition to fact, be construed in a literal sense, in accordance with the millenarian view of the subject. Paul in the fourteenth and fifteenth verses of the fifth chapter of his second Epistle to the Corinthians, makes use of these expressions: 'For the love of Christ constraineth us, because we judge, that if one died for all, then were all dead, and that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.' Here we have it twice stated that Christ died for *all*. If the phrase be rendered literally, it then follows that all must be saved; for no one for whom our Lord died in a literal sense, can now by any possibility perish. But millenarians, without a single exception—at least I know of none—repudiate this doctrine of ultimate universal salvation, which [illegible] rendered, certainly [illegible] Scripture [illegible]

Now while we differ from [illegible] in many respects, we certainly agree with them in taking this passage just as St. Paul gave it; and we find no possible objection to thus taking it. Indeed, we should be very much at a loss to know what it does mean, if it does not mean just what it says. We know that Christ did die literally, and that all men die the same. In fact, our blessed Lord *had* to die the same kind of death that men die, or else he could not have saved them. He could not die spiritually, for spiritual death is sin; nor could he die eternally, for that would have precluded any resurrection from the dead. Therefore he died physically, and was for three days literally dead. He died for *all* men, else all were not dead; i. e., subject to death. If he did not die for all men—knowing as we do that all men were subject to death—then those for whom he did not die, could not by any possible means obtain eternal life, however much they might desire and strive to attain it. Says St. Paul: "The wages of sin is death, but the gift of God is eternal life." This gift is free to every son and daughter of Adam. They can all have it if they choose. If they do not choose to take it, God does not force it on them.

The elective franchise is free to every man in the United States who is a citizen, and not otherwise disqualified; but every man is free to use that privilege or not, just as he chooses. The government does not force him to vote. If it did, that very moment he would cease to be a free man. Just so precisely with our heavenly Father. He says, "Choose ye this day whom ye will serve." Life and death are set before you; decide for yourselves. If you accede to the terms which by the death of my only begotten Son you are entitled to accept, well and good. Eternal life is your reward. But if you do not want to accept these generous conditions, it is still well and good. You will only have to give place to those who will, and to accept the consequences of your rejection, which is eternal death. Could anything be fairer? Could anything be more just? Could anything be more simple?

If men used one half the ingenuity to find out what God's plan really was, and used one half of the faith to believe his word as he has given it, that they do to find out what his plan is not, and to believe what he has not said, the number of christians would be instantly doubled. But they wriggle and twist, and squirm and rack their brains, and crawl out of the most miserably small holes, to find some other way than the plain wide open door which the Bible reveals to them; and then because half of them cannot get out, they obstinately and blindly declare that there is no door at all, and that the whole thing is a myth.

These remarks do not at all apply to our author, for I believe him to be an honest, though mistaken, christian; but they do apply to a very large majority of those who prefer—at least they seem to—tradition to truth.

We come now to the next example given by Mr. G. He says:—"The same apostle Paul, in the fifteenth, sixteenth and seventeenth verses of the fourth chapter of his first Epistle to the Thessalonians, expresses himself in these words:—

'For this we say unto you by the word of the Lord [very good authority, Paul, we accept it], that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'

"This passage (continues Mr. G.) is one of the principal foundations on which the millenarian edifice rests. But how do they reconcile with their system the affirmation of Paul, that when Christ shall descend visibly from heaven to this world to establish his personal reign on it, he and those Thessalonians who constituted the church at Thessalonica, would be 'alive at the coming of the Lord'? If the apostle meant his words to be understood literally, and believed them himself in that sense, we are driven to the conclusion, that when he penned this passage, he was not inspired by the Spirit of God; for subsequent events proved that the fact did not accord with his words. Instead of Paul and those Thessalonians of whom he here speaks continuing in existence until the coming of the Lord a second time to this earth, he and they went the way of all flesh, nearly eighteen hundred years ago. They all died, just like other men."

Upon first reading the comments made on this passage in Mr. G.'s book, I was sorely tempted to pass them by as too absurd for serious notice, but, upon reflection, I concluded that they were no more so than the thousand and one other absurdities which are daily presented to us for belief. But the boldness of this attack, and the exceedingly slender grounds for maintaining it, so stupefy me with astonishment, that my charity, for the moment, is chilled. If this christian brother is honest in thus (as it appears to us) trifling with God's word, I pray God to speedily open his eyes to see the truth.

But to return to the closing remark, viz., "that they all died just like other men." Of course they did, as *individuals*. But did the church, or all the believers, die? Are they all dead now? i. e., all the "*we*" who believe the same as Paul did? Are all the christians to be dead when Jesus comes? And if not, will not those who are "alive and remain," form a very decided part of the "*we*"? That first personal pronoun "we," does not refer *at all* to Paul and the few individuals assembled with him, or to whom he was writing, *as individuals*. Neither does it at all apply to them as a body; for there were thousands of other christians to whom Paul was not then speaking.

I may be met here with the question, "Why did not Paul say, "*you* who are alive, or *those* who are alive," instead of *we?* I answer, [illegible] "you" would have been no [illegible] would have [illegible] included [illegible] he was speaking of a particular class of persons, who, if "alive," would receive certain benefits, and from which another class, the rest of the living, would be excluded. Therefore he said "*we*"! Why? Because that "we" stood for or represented that favored class, to wit: the *saints;* not only Paul and the Thessalonians, but *all* of God's elect, from righteous Abel down to the last saint who escapes from death before Jesus comes. Not that all of the "we" shall be alive previously to the resurrection, but that that portion of the "we," who shall be living at that time, shall be changed and not see death.

This latter was the point Paul was trying to make. The Thessalonians did not know but that all of the saints might have to *die*, in order to be changed, or that the living saints might interfere with the dead saints in some way. Therefore Paul briefly and concisely tells them that "we shall *not* all die, and that those who are alive shall *not* interfere with, or "prevent them which are asleep." Then he gives the reason why, and tells them how it is to be accomplished. We conclude, therefore, that Paul *did* mean his words to be taken just as he spoke them, and that he believed them himself. And we also conclude that he was *inspired* by the Spirit of God when he uttered them.

We come now to the next Scripture given by the author, with antecedent and subsequent remarks, as follows:—

"Paul says, in the second verse of the sixth chapter of his first Epistle to the Corinthians, 'Do you not know that the saints shall judge the world?'" And in the succeeding verse he says, 'Do you not know that we—that is, the saints—[there occurs that little word "*we*" in a case parallel with the directions last noticed, followed, it will be observed, by Mr. G.'s own definition. Why could he not have given it in the other case as honestly and fairly as in this?] shall judge angels?' "Now," continues he, "if these two verses were to have a literal construction put upon them, both God and Christ would be excluded from the judgment seat on that day when all mankind are to be tried in relation to matters which will involve their eternal destiny. It would, indeed, be a gloomy anticipation for any of God's people, if they had to look forward to the judgment which a fellow man, equally erring with themselves, should pronounce upon them on the day of the great and final audit."

So indeed it would. And one of our greatest comforts is, that we know such will not be the case. But saints will judge the world nevertheless. The only question is *when* they will judge it. We think it more in accordance with christian regard for the Bible to find out, if possible, whether or not there is some time *when* they will "judge the world," rather than to deny that they will judge it at all, simply because we think they cannot and will not judge at a certain time. Do the Scriptures say that they will judge at the day of judgment? They do not. Very good. Then *we* will not say that the saints will. Let us hear what the Scriptures do say, and let them decide. Daniel, what do you say?

"I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and *judgment was given unto the saints of the Most High*, and the time came that the saints possessed the kingdom." Dan. 9: 22."

Matthew tells us the words of Jesus himself—"And Jesus said unto them, 'Verily I say unto you [his disciples], that ye which have followed me in the regeneration, *when* the Son of man shall *sit in the throne of his glory* [*not before* he sits in the throne of his glory, for that would be during the great judgment, for he does not sit down until all things are subdued unto himself], ye also shall sit upon twelve thrones [one each] *judging* [not having judged] the twelve tribes of Israel." Matt. 18: 29. Very good. Now, Luke, you tell us about it: "And I [Jesus] appoint unto you [disciples] a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit upon thrones, *judging* the twelve tribes of Israel." Luke 22: 29, 30.

In the mouth of two or three witnesses shall every word be established; and here we find Paul has *two*, one of whom is the *Lord Jesus himself*, whose words are made sure also by the testimony of Matthew and Luke. Is not this enough? But some one may object that it is only the "twelve tribes of [illegible] that will be judged. Very good. [illegible] But this objection loses its for[illegible] know that Abraham's seed ([illegible] tribes of Israel) embraces not [illegible] lineal descendants, but also [illegible] every other nation, who by [illegible] Christ become "joint heirs w[illegible] adopted into the great family of th[illegible]

We know very well that saints [illegible] judge at the day of judgment, for they [illegible] *themselves* among those who are to be judged, and how could they occupy both positions at the same time? It might as well be said that because the Bible says there shall be "kings and priests," therefore those who are kings would exclude both God and Christ from the throne of heaven! Therefore this must be figurative also. But when we know that it has pleased the great Ruler of the universe to appoint "judges," "priests," "kings," "rulers," "principalities," and "powers" to do His will, and take part in his government, there is no trouble. The Bible is full of instances where His mighty representatives have visited our world, and we know that there are beings now before the throne whose exalted rank and titles are second only to the Son of God himself.

So far as the saints judging angels is concerned, if *Paul says they will*, I believe it! That is all the evidence I want, every man to the contrary notwithstanding. There is one thing greatly in Paul's favor, at least. There [illegible] a good many angels who need judging [illegible] are "reserved" for that [illegible] will be also a good [illegible] select [illegible] ment will be [illegible] *will*, and I believe it. W[illegible]

Titusville, Pa.

For the World's Crisis.

SOWING AMONG THORNS.

There is a work to be done in preparing the heart for receiving the truth. As the ground must be plowed and prepared for the sowing of the seed, so there is also needed a "preparation of the heart," a breaking up of the fallow ground," a putting away of evil practices, a "clearing of yourselves," as the apostle calls it, that the truth may be received into good and honest hearts.

The man who is loaded with "the ca[illegible] of this life, and the deceitfulness of riches [illegible] the lusts of other things," if he chance[illegible] the word of truth, he straightwa[illegible] attend to secular affairs, and the[illegible] chance to bring forth fruit amo[illegible] which surround it. "For thus [illegible] . . . Break up your fallow [illegible] not among thorns." Jer. [illegible] yourselves in righteousnes[illegible] . . . for it is time to seek [illegible] come and rain righteousness [illegible] 10: 12.

Oil and water will not unite; [illegible] truth and salvation abide and flourish [illegible] heart filled with covetousness, deceit, passion, evil thoughts, unholy ambition, lust of power and place, pride, hatred, and all the works of the flesh. But these evil things do show themselves to be in the hearts of some who have heard the word of truth; and is it strange that these things "choke the word," so that it becometh unfruitful?

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. And have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 8, 10. F. H. Chamberlain.

Webster, Mass.

Argument in Preaching.—Argument forms the basis of interest with the popular mind and it is the staple method of dealing with and influencing mind. Appeals to the feelings and all kinds of "sensational preaching" soon wear out; but plain, sensible comprehensive reasoning, without the pedantry or the hardness of the metaphysician, always has power with the great mass of common-sense, intelligent hearers. A sermon which has nothing of this element of thoughtful argumentation in it, rarely makes an enduring impression, because it does not reach the depths of the subject or the depths of the mind. It ruffles the top waves; it does not go down into the springs of thought or motive. No amount of fine writing, dazzling declamation, or even pathetic appeal, can atone for the absence of sound reasoning, in a sermon. It need not, and should not, be technically theological, nor be continued wearisomely; but there can be little true eloquence without it. Truth, which is the converting agency, is not honored if it is not carefully developed, and if this thoughtful, orderly setting forth of truth do not form the basis of the sermon. This forms the positive element in preaching.—*Hoppin.*

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And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Christian Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 29, 1871.

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SAN FRANCISCO.

We are glad to be able to say to our readers that the interest in our San Francisco meetings continues to increase. Since our last communication from this coast, we have had better and more powerful meetings than any of the preceding. The Spirit of the Lord is doing great things in this city. It is a very rich treat to a friend of Jesus to hear those speak in our meetings who have lately embraced the glorious truths of the Bible in relation to the second coming of Christ, the sleep of the dead, the destruction of the wicked, the saints' inheritance, holiness of heart, the atonement, and other things intimately connected with the plan of salvation. For the first time in their lives, they now see the harmony of the sacred Scriptures. They are as joyful over this discovery as any covetous man when he inherits a fortune. They now see they have been believing a theology composed largely of human traditions and fables, instead of the simple truth of the Bible. They have been like one sailing past beautiful scenery, which was entirely eclipsed by a dense fog; but now the sunlight of God's pure testimony has dispelled the fog of fables; and for the first time they behold, by the eye of faith, the land of promise; Jesus a *personal* King in the presence of a *personal* heavenly Father, who is soon coming in glory to our planet to establish an everlasting "kingdom under the whole heaven." There are six who think of going out to spread the glad tidings far and near.

Dr. Scott an eminent Presbyterian minister, learning that many were believing what we are preaching, and that scores of church members were included in the company, thought best to give a series of sermons in review of what we have said. He preached his first sermon on the subject, Sabbath evening, Feb. 26th, and has now (March 15th) given two more, on the succeeding Sabbath evenings, and intends to continue the review next Sabbath evening. Last Monday evening, in the Music Hall, we commenced a review of the Reviewer. A very large audience was present, and listened with great attention. The Lord gave us special help in the defence of his truth. We reviewed his first two discourses. During the progress of the meeting, we asked those to raise their hands who believed we were preaching the truth of the Bible, when we declared that the wicked will be *destroyed*. When this question was proposed, hundreds of hands went up with much earnestness, to the astonishment of those who still hold on to the doctrine of eternal torment. There was a large representation present from the various churches. We heard an intelligent gentleman remark, who does not sympathize with us on the doctrine, that he thought there must have been five hundred hands raised. He confessed his astonishment at the sight.

A member of one of the churches, where the minister is opposing what we preach, was heard to say, "If Elder Grant remains here six months, he will have the largest church in the city." A minister was heard to say, "It will take us two years to undo what Eld. Grant has done." Of course this last remark caused us no sorrow. We think two years will hardly be sufficient to accomplish what the minister proposed. The truth has taken deep root in many hearts, and produced most happy results. It has led wicked men to confess and forsake their sins, quit their intoxicating drinks, the use of tobacco and other bad habits; and they are now new creatures in Christ, with a blessed hope of eternal life established in their hearts. Truly the Lord is doing a great work on this coast. Five were baptized in San Francisco Bay last Sabbath, and several others are ready to improve the next opportunity.

Bro. Bailey is faithful and true as ever. He says this year, thus far, has been the best of his life. His whole heart is in the work, and we feel just like pressing the battle to the very gates of the enemy. Last Sabbath evening we gave the right hand of fellowship to between thirty and forty who wished to unite with us in church fellowship. Many more purpose to make "Minna street church" their place of worship. Already some have been turned out from their church connection for believing what we preach, and others have requested to have their names dropped, in order that they may be free in Christ, and be allowed to mingle with those who love the "blessed hope." This, of course, causes the ministers to rise up against us, in all their dignity. But none of these things move us. The work goes on with increased power. Praise the Lord. Brethren and Srs., keep on praying for us. Love to you all.

☞ A BROTHER asks for the insertion of OUR COVENANT.

We, whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a Church of Christ; faithfully maintaining its ordinances, taking the BIBLE as our *only* rule of faith and practice, church order and discipline; making *Christian character* the *only test* of fellowship and communion.

We further agree, with Christian fidelity and meekness, to exercise mutual watch-care, to counsel, admonish or reprove, as duty may require, and to receive the same from each other as becometh the household of faith.

☞ YOUR attention is called to Bro. Phelps' series of articles on "Church Divisions."

THE POWER OF FASHION.—It is evident that many, who profess to be the followers of the meek and lowly Savior, are governed more fully by the law of fashion than the law of Christ. They are more anxious to be in the favor of fashion than in the favor of God. The laws of health, comfort, convenience, economy, and christianity, are all trampled under foot by obedience to the law of fashion; thus showing that Satan, and not the Lord, leads the fashions, in order to secure men and women as his victims for eternal perdition. Says the Providence *Journal*:

"It is no use, we long ago discovered, to utter any warnings or to preach any sermons on a subject like this. Fashion has done away with economy, and has subjugated morality and even Christianity to itself."

When secular papers take up the subject, is it not time for professors of religion to look about themselves, and inquire, Where are we? are we traveling the broad road, or the narrow path?

SPIRIT INDIVIDUALITY.—It has been claimed that man has a spirit which at death passes away as a spirit *personality*, and that it can return and make communications. We can find no proof in the Bible of such a theory, neither in nature. In the "Banner of Light," Feb. 4th, 1871, we find some questions put to the spirits, and their answers. Among others are the following:—

"Q.—Can spirit at any time be independent of matter?
A.—Yes, but it can have no distinctive individuality apart from matter. It can be spirit, but it is without form, an individualized essence or power."

Here we find it admitted that the spirit "is without form," simply an "essence or power"; therefore it is not a "distinctive individuality," and cannot return as such.

☞ WE have received the following "earnest request" from one who subscribes himself a "miserable backslider":—

"Dear Christians:—A man who has once preached and followed Jesus, but now has sunk down into sin and unbelief, asks your most earnest prayer in his behalf. Will every minister who reads this, make it a special subject for prayer? May I meet you all as a saved sinner in eternity."

IN our report of "meetings in California," as published March 1st, instead of saying, "We commenced meetings in the Minna St. church, Jan. 30th," it should read Dec. 30th.

☞ A correspondent asks the meaning of "D. V.," so often used by the brethren. It is an abbreviation of the Latin words—*Deo volente*, which means, "God willing."

RECEIVED.—For April, *Good Health, Laws of Life, Herald of Health, Christian World, Health and Home, Phrenological Journal, Health Reformer, Home Magazine, Children's Hour, Little Corporal, Young Folks,* etc., etc.

BIBLE NECROLOGY.

Let us spend a little time in examining the Scripture records relating to the death of men mentioned in the Bible, and see if they afford any evidence to support the doctrine that man is naturally immortal.

We will begin with Abel, the first who died of the human race. The account of his death is found in Gen. 4: 8–10. The name "Abel" represents the intelligent person with whom Cain conversed, and the one whom he killed. Were there two intelligent Abels, one of whom he did not kill? When the Lord talked with Cain he did not say, Thy Bro. Abel came to me in heaven with the alarming news that you had murdered him, but says, "The voice of thy brother's *blood crieth* unto me from the ground." When his blood was shed, his life was gone. In Lev. 17: 11, 14, we read: "The life of the flesh is in the blood. . . . It is the life of all flesh; the blood of it is for the life thereof; therefore, I said unto the children of Israel, Ye shall eat the blood of no manner of flesh, for the life of all flesh is the blood thereof."

The Hebrew word rendered "life in this Scripture, is *nephesh*, the word translated "soul." It would be proper to read this text: "The soul of all flesh is the blood thereof." Hence when the blood is taken from a man, or animal, his life or soul is destroyed. When referring to the faith, sacrifice, and death of Abel, Paul says:—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, *being dead*, yet speaketh." Here the word Abel represents the one who exercised faith, offered the sacrifice, obtained the witness that he was righteous, was murdered by Cain, and while he is now dead, his recorded faith is yet speaking; or, as in the margin, "is yet spoken of." If the apostle had believed that Abel was alive, we think he would have so expressed himself; but instead of that, he says he was then "dead."

The next recorded death is that of Adam. "And all the days that Adam lived were nine hundred and thirty years, and he died." Gen. 5: 5. The Adam that was created in the image of God, that was placed in the garden of Eden, as an intelligent, moral being, who received commandments from his Creator, disobeyed them, and thus became a sinner, was Adam that died. There is not the least hint that any part of him continued to live as a conscious personality.

The record of the next death reads as follows: "And all the days of Seth were nine hundred and twelve years, and he died." Gen. 5: 8. The death of Enos (Gen. 5: 11), Cainan (Gen. 5: 14), Mahalaleel (Gen. 5: 17), and Jared (Gen. 5: 20), which follow next, are recorded in the same manner. There is not the slightest intimation that any portion of those men remained alive. Neither can we find a single record of the death of any one in the whole Bible, where it is said that the soul, spirit, or any other portion of the man was alive and conscious, when the body was dead. The simple fact is, the physical organism, or the body, is the *real man*, who thinks, wills, and reasons; who is the one to be saved or lost; and all the Bible records of death are in harmony with this position.

After the deaths already noticed, we come next to Enoch, of whom Paul says: "By faith Enoch was translated that he should not see death." Heb. 11: 5. The record in Gen. 5: 23, 24 reads: "And all the days of Enoch were three hundred sixty and five years; and Enoch walked with God; and he was not, for God took him." The name Enoch, like that of Adam, Abel, Cain, or the name of any other man, includes the entire man, without the least exception. When it is said: "Enoch was translated," no one would understand the statement to imply that the soul or spirit of Enoch was taken out of him, and carried to heaven, while his body remained dead upon the earth. Without the body, or material organism, there could be no Enoch to die, nor to be translated, and "not see death." The continued existence of Enoch, as a conscious, intelligent man, in this world, or in any other, depended upon preserving the life of the physical constitution made of the "dust of the ground." Consequently, when the Lord would keep Enoch and Elijah *alive*, he took them away *bodily*; because without their bodies they would be nobody. The Scriptures inform us that in the same way the living saints will be taken up at the second coming of Christ, in connection with those who will at the same time be raised from the dead as literally as was Jesus from the tomb of Joseph. Inasmuch as the name included the *whole man*, when it is said, "Enoch was translated that he should not see death;" so, if it read, Enoch "died and was buried," it would include the same that was translated in the other case. If this be not true, we see no other way to understand the Scriptures, and must confess we do not know what they mean.

CALIFORNIA FRUITS AND VEGETABLES grow very large. For example, a single cauliflower measured fifteen inches in diameter, which would make it forty-five inches in circumference, or nearly four feet. It weighed, with its accompanying leaves, about twenty pounds. This variety is known as the "Boarding House."

The following extract from a lecture of Hon. Marshall P. Wilder, the noted New England agriculturist, will give the reader some idea of California productions:

California is a wonder; wonderful alike for the wildness and grandeur of her scenery, for the number and richness of her mines, for the fertility of her soil and the salubrity of her climate. Why the resources of such a magnificent country were not earlier developed seems to us a mystery, but the marvelous workings of God's providence are clearly seen now. When the balance of trade against our country became large, and we periodically suffered thereby, then the gold began to glisten in the mines of the Pacific slope; when the forests became denuded of wood, then came the discovery of her mines; when the oil of the whale began to lessen in quantity, then wonderful wells of oil began to appear; and when the Western wheat fields became impoverished, then California came to our aid.

THE GRAIN OF CALIFORNIA.

Wheat is the great crop of California; barley and oats are to be found in great abundance there, but the Indian corn is rarely seen. The yield of grain is about 25 bushels to the acre, the greater portion of it being, as I have already stated, devoted to wheat. As there is no rain in the summer months, the grain crops are left standing in the fields for weeks after they are ripe. Most of the crops are cut by a machine called the "Header," which cuts them at a tremendous rate; they are threshed in the field by a steam machine, and we were told that this machine threshed 800 to 1,000 bushels of wheat per day, and put it into bags, the latter being allowed to remain in the field. We saw acres of these bags piled up five high in the fields, waiting for shipment. Machinery is brought into general use there. The plowing is done by gang plows, to which are attached feeders, so that large portions of ground can be cut up and sown in a short time. Have you ever thought of these labor-saving machines as applied to the arts of industry? Without these modern inventions the crops could not be harvested and a partial famine must ensue. Nothing surprises the traveller more than the immense fields of wheat everywhere seen on the sides of the railroad. Think of riding for hours through fields of wheat, whose breadth extends miles beyond your vision, and you will have some idea of the harvest of these ocean-like plateaus of wheat that abound in California, and which already equal in value the product of her mines. The supply of vegetables, as seen in the markets of her principal cities, is very abundant and of excellent quality. With irrigation, crop after crop can be obtained in rapid succession, so that you can get anything you desire at almost any season of the year. Asparagus can be obtained from February to June; the size to which it attains is almost incredible. So, also, is the size of other vegetables. Pumpkins weigh 150 pounds; squashes, 150; beets, 50; carrots, 30. It is easy to understand how these results are attained, when we remember that growth there never ceases. Although our attention was mainly given to the vineyard and the garden, yet we were everywhere impressed with the immense size of the farms. We were told of one in Sacramento that contained 13,000 acres, of another, in another county, that contained 3,500 acres and 800 milch cows, and others in proportion.

THE LUSCIOUS GRAPE.

Next to the cereals of California, no other production of her soil is so important as the grape. In the State there are about thirty million vines, two thirds at least of which are in full bearing. California seems to be the home of the vine. I do not intend here to discuss the expediency of crushing the purple cluster for the purpose of producing the sweet, poisoned wine, but I do say that it is certain that no other region has such advantages as that State for grape growing and the manufacture of wine. In my opinion she is destined to be one of the greatest grape growing and wine-producing territories on the face of the earth. With regard to the culture of this and other fruit, I remark that in the several sections we visited fruit that could be produced at much less cost than with us. It is very large and handsome, and nearly exempt from disease and insect. The atmosphere there is so dry that it may remain long on the vines after it is ripe, thus enhancing the opportunities for gathering. And then labor there is quite as cheap as with us. In the Alhambra Gardens, situated in the Alhambra valley, we saw bunches of grapes that measured eighteen inches in length, though they were only half grown.

OTHER FRUITS.

We saw cherries that measured three and three-quarter inches in circumference; we also saw almonds of great size, and one tree was pointed out to us that had yielded three bushels in one year; we saw pears measuring 21½ inches by 18½. In 1853, peaches were first sent to the market, and sold for $5 per dozen; last year they were selling from fifty cents to $1 per bushel. Until last year the fruit was confined to home use, and much of it was lost for want of a market. Now, however, the railroads are brought into requisition, and last fall the orders from the East could not be filled. As a general rule the fruits are superior to ours in size and beauty, far sweeter than ours, but not of such excellent flavor. The large Autumn pears are more fibrous and mealy than ours. With the exception of the currant, none of the small fruits are as good as ours. The grapes, two hundred varieties of which are now on trial, are all foreign. With regard to flowers, allow me to say that I know not what flowers bloomed in Eden, but I did not think, whatever they were, that they could have exceeded in stately height, gorgeous hues, or fragrance, those that we saw on Angel Island.

SOUTHERN NOTES.—No. 8.

In my last I spoke of having come to South Carolina by the invitation of Bro. Bowman, who, by the way, is a Methodist divine, a minister of talent ranging high above the ordinary, either north or south, having been connected with the South Carolina Methodist Conference some thirty-eight years, during which time he has been elevated to posts of honor, and is everywhere known in the State, and extensively known out of the State. The name of "Dr. Bowman" is familiar to all South Carolina Methodists, and his character as a bold advocate of what he believes to be truth, even though it may be unpopular, is well understood. His personal appearance is both impressive and commanding, being a man of an intellectual countenance, six feet high, and weighing two hundred pounds; and at first sight one is naturally impressed with the thought that he must be a governor, a general, or a bishop; and indeed I wonder why they have not made him a bishop before now.

Dr. Bowman is a man sixty-two years old, though he looks scarcely over forty-five, and is an impressive speaker. This year he has nine churches under his supervision, in all of which he has faithfully preached all our views, including the state of the dead, and the destiny of the wicked; and the most intellectual part of his membership, including the officials, embrace the faith, and are wondering what they must do when the Dr.'s time expires, insisting they "can no longer drink down that old immortal-soul and endless torment doctrine, after hearing such preaching."

Sunday, March 5th, Bro. Bowman took me to the Snow-hill meeting-house, where I preached in the forenoon, throwing to the breeze the flag of unpopular truth, my positions being all heartily and publicly endorsed by the Dr. at the close of the sermon. After meeting, one of the stewards told me—"The Dr. has preached these same truths to us, but some call them Dr. Bowman's doctrines, and think he is the only man in the world who preaches such views; but now, after hearing your sermon, I reckon they will think there is more than one Dr. Bowman in the world."

Some efforts have been made to prevent Dr. B.'s success in disseminating these truths, such as denouncing them as infidelity, predicting the ruin of the churches under his supervision, and twice arraigning him before the Conference for preaching our views; where he boldly avowed his full faith in these unpopular doctrines, expecting to be excommunicated for heresy; but he has rode over every thing of this kind in triumph, [illegible] three of the bishops [illegible] him, though not claiming to believe his sentiments; though many of the clergy strongly suspect one of these bishops of secretly entertaining the same views. A large number of southern ministers already agree with the Dr., either wholly or in part, who do not yet take a public stand; but he lets his light shine in its clearness everywhere, constantly pressing it upon the attention of the ministry, as well as membership.

Sunday afternoon, March 5th, Bro. B. took me to the Damascus meeting-house, where I preached on the kingdom, cutting off all claim to a sky kingdom; and the Dr. followed me, strongly endorsing the sermon, and repudiating the popular view in the strongest terms. He is not one of the fresh-water Adventists, but has launched out into the briny deep of truth, having spent several years of closest study on these topics, knowing *what* he believes, and *why* he believes, and will yet turn out to be a southern Luther in the promulgation of these great truths.

Bro. B. was formerly a man of wealth, but lost one hundred thousand dollars, more or less, in the late war, and is now, in common with many once wealthy southerners, in greatly reduced circumstances. But his influence among the people is as good as ever, and his disposition to spread the truth is strong and sincere.

On my way from Georgia to this place, I came through the cities of Savannah, Ga., and Charleston, S. C., and feel that it is our positive duty as a people to make an opening in these places, and also in Atlanta, the capital of Georgia, a city of thirty-five thousand population. But we should not think of spending less than six week's time in each place, and this would involve a [illegible] of over $300 for rent, board, and advertising, for each city, unless we wait till providence opens the church doors for us, as I have hitherto done, to obviate expense; for I have not yet been to one cent's expense, except for traveling fees and publications; and though I have already preached in eight different churches, there are eight more doors standing open for me to enter. But it may not be wisdom to wait till these great cities open their church doors for us, but rather hire a hall and proceed at once; but this will require money—shall it be furnished? Shall we put several able and cautious missionaries into the southern field early the ensuing autumn?

When I came south it was with the express understanding that I should remain but a few weeks at this time; and as the time draws near when I must leave the south, I feel a great reluctance in doing so, especially since discovering that God has raised up Bro. Bowman in the wilderness of John the Baptist to help introduce these great truths into this State. If it were not for my family, I should be strongly tempted to settle in some part of the South, and make a permanent stand. Some one ought to do it; and in order to success, it must be the right kind of a man.

My judgment after having felt of the pulse of the South is, that in spite of the fact that a northerner is watched with suspicion, a great and important missionary field can be opened for the spread of the gospel of the kingdom here. People are eager to hear. I have no doubt that more than a hundred meeting-houses would be opened to me faster than I could occupy them, if I were to remain long enough. A meeting cannot be finished in one locality before an invitation will come from another quarter—"*Bring the light here.*" Bro. Bowman is receiving calls to preach these truths in other regions, and has just got a letter from a Presbyterian theological school asking for light on these topics. In meddling with Bro. Bowman, the fire has been scattered by the conference. Some have been roused up to preach against him, but it is such a sickly effort that it falls powerless.

Bro. Bowman pronounces the "Crisis" the most *spiritual* paper he knows of, besides being an advocate of truth, and has the promise of some subscribers for it among his members so soon as the money can be obtained. Some time ago, when in Boston, he called at the "Crisis" office, in the absence of the Editor, since which time the *Crisis* has been sent to him, greatly to his encouragement, this being his only acquaintance with our people previous to my arrival.

One of two things is true: either the Methodists must turn Bro. Bowman out of their conference, or half of their preachers will take a stand with him soon; and if they do turn him out, many will cling to him, having already got tinctured with the truth. While he loves his brethren much, he loves God and the truth *more*, and he will not smother truth to please those who do not know its value.

Monday night, Mar. 6th, I preached again at the Snow-Hill church, on prophecy, to an increased congregation, having profound attention to the close; and was followed by Bro. Bowman, who heartily endorsed the truth of the immediate close of earth's mortal history, and the introduction of Messiah's kingdom on earth. The people listen to these truths with eagerness.

In this part of South Carolina, the Ku Klux are not operating, the entire community being as yet in quietude, except the excitement produced now and then by negro depredations; but I learn that in other parts of the State the K. K.'s are beginning operations, recently appearing at one point from five hundred to seven hundred strong. Here, as elsewhere, they succeed to a great extent in making the negroes believe that they are the ghosts of wicked men just out of hell. In various localities they repeat the practice of ordering the negroes to bring them water to drink, which, by the aid of some india-rubber apparatus worn under their clothes, they succeed in storing away by the pail full, greatly to the astonishment of the negroes, and then tell them the cause of their being so thirsty is because they have been so long in hell where they could get no water to drink.

Tuesday night, Mar. 7th, I again preached on prophecy at the Snow-Hill church, the congregation being larger than on the previous night, and listening with almost breathless attention. Dr. Bowman followed, endorsing the positions taken in the discourse, and telling the people that he could sit all night long under such preaching. On the previous evening two or three negroes were out to hear me discourse on the metallic image, from the chart, and carried the news among the colored people that I was exhibiting the devil; that he was an awful looking fellow, having a gold head, silver arms, brass belly, and iron legs, and looked like a great man—it was the devil sure. So to-night twenty or thirty negroes came out, but some feared the devil might get away from me and catch them on their way home, and feared to come. I told Dr. Bowman that the negroes were not so far wrong about the matter after all, for although that metallic man was not the devil in person, he had been full of the devil all his life, having already lived nearly three thousand years, and having always been devilish. But though he has lived so long, he will not live always, for by and by God will throw a big stone at him that will *kill him*, crushing him from foot to head, and plunging him into dark oblivion.

I am more and more satisfied that we ought to make a permanent stand in the south on the right principle. Cautious men, free from politics, though liable to suspicion for a time, will be listened to with candor, and the truth will be gladly received by many. W. S.

GOSPEL SPECULATIONS.—An eagerness to be the originator and primary advocate of some new feature of theology, has prompted many inexperienced men, with defective judgment, to launch upon the public a sentiment that cannot pass an ordinary examination, before submitting it to competent brethren for a critical examination; and thus one after another present their undigested speculations for truth, to the detriment of the general cause. While we claim liberty of thought, that principle should not be perverted to signify a right to flood the church with undigested sentiments, soon to burst like bubbles under the touch of truth; for our time should not be all spent either in making or bursting new theological bubbles; nor should we be so unwise as to conclude because we have no "masters" in theology, that we have no *helpers* in that department. Paul's advice, "That ye all speak the same thing" (1 Cor. 1: 10), involves the maturing of our sentiments, by investigation, before giving them to the public. Luther was so tried with some restless spirits that aided him in the Reformation, who finally claimed the right, each man to act on "his own book," to the great injury of the cause, that he said, "They are deviled, bedeviled, per-deviled, super-deviled." Again he said:

"All men now presume to criticise the gospel. Almost every old doting fool or prating sophist must, forsooth, be a Doctor in Divinity. All other arts and sciences have masters, of whom people must learn, and rules and regulations which must be observed and obeyed; the Holy Scriptures only, God's word, must be subject to each man's pride and presumption; hence so many sects, seducers, and offences."

Luther's zeal for the cause, which was being distracted by gospel speculators, led him to indulge in unjustifiable severity; but they doubtless attributed it to his thirst for leadership. Let none be in too much haste to get new ideas before the public—take time to reexamine, and submit them to competent critics, and thus avoid speculations. W. S.

FOR SR. C. B. TURNER.—Previous acknowledgments, $104.25. Sr. M. B. B., $5.00. H. Dickis, $1.00. N. W. Wait, $5.00. James Douglass, $3.00.

☞ AN English paper says, pertinently to the ritualistic controversy: "Try to fancy St. Paul spending his whole energies in proving before Felix that he might wear a hat on his head in a synagogue, or that if not he might carry it in his hand, and then measure the distance between him and his successors."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$391.51
SR. H.	1.00
SR. E.	1.00
A FRIEND	2.00
H. DICKIS	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$37.15

YOUNG PILGRIM FUND.

Previous acknowledgments	$17.58
M. C. ALLEN	.50

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,152.91
N. W. WAIT	5.00
H. DICKIS	5.00
G. L. STANWOOD	2.00
MRS. L. BEDELL	1.00
G. E. MERRILL	1.00
C. F.	1.00

A PROCLAMATION.

An intelligent lover of truth in San Francisco, has prepared the following, and given it a wide circulation in the city:—

A Great Mistake Respectfully Corrected.

OR,

A REMARKABLE ROLL-CALL OF "IGNORANT AND OBSCURE MEN."

[TWENTY-FOUR MEN PUT IN THE BOX.]

Whereas, It has been recently asserted, in a public discourse, by a prominent Orthodox clergyman of San Francisco, that the doctrines that "the dead are unconscious," and "the wicked are destroyed at the day of judgment" (instead of being preserved eternally in torment), are "fossil heresies," occasionally revived by "some fiery champion" [fanatic], but held by no "respectable church," and never promulgated by any *good* men," except such as may be properly described by the terms "*ignorant* and *obscure*," and

Whereas, Some good [sincere] men are undoubtedly restrained from examining, in a free and candid spirit, the Bible authorities bearing on the doctrines named, because of such sweeping assertions as we have quoted—setting up a condemnation as proceeding from all "good men" who have obtained and enjoyed any reputation for intelligence; now, therefore, it is hereby made known by this PROCLAMATION, to all unto whom it may come, greeting:

Among those who have emphatically announced their belief in the Bible doctrines of man's unconsciousness in death, and rejected "eternal misery," the following named may be summoned on the record:

The greatest religious reformer of the Christian era—MARTIN LUTHER. [Says Martin Luther in his "Defence" (Prop. 27): "I permit the pope to make articles of faith for himself and his faithful, such as that he is emperor of the world, king of heaven, and God upon earth—that *the soul is immortal*,—with all those monstrous opinions to be found in the Roman dunghill of decretals." Again, he says: "All souls lie and sleep until doomsday." Duke George, in writing to Duke John, Oct. 15, 1521, says: "Some deny the immortality of the soul. All this comes of Luther's teachings." The reformers were also charged with stating: "All which had been said about the immortality of the soul was invented by anti-christ for the purpose of making the pope's pot boil." In the celebrated *Historical Review*, published in London in 1772 (p. 3416), it is recorded that Luther taught that souls "lay in a profound sleep, in which opinion he followed many Fathers of the ancient church." It adds: "The doctrine was held by the first reformers."]

2d. The greatest religious poet of the Christian era, and the ablest essay-advocate of religious and political freedom—JOHN MILTON. [Says John Milton, author of Paradise Lost, in advocating the unconscious state of the dead: "It is evident that the saints and believers of old, the patriarchs, prophets and apostles, without exception, held this doctrine."]

3d. The most renowned natural philosopher—SIR ISAAC NEWTON.

4th. The first translator of the Scriptures into the English language—WM. TYNDAL. He wrote: "If the souls be in heaven, tell me why they be not in as good case as the angels be?" "And ye, in putting them in *heaven*, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection." "The *heathen philosophers* did put that the souls did *ever live*."]

5th. The greatest mental philosopher since the days of Lord Bacon—JOHN LOCKE.

6th. Dr. Wm. Paley, author of the celebrated work entitled "Paley's Natural Theology."

7th. THOMAS DICK, author of the "Christian Philosopher."

8th. JOS. PRIESTLY, one of the most able and profound of theological writers, and the greatest discoverer in the realms of chemistry. [Priestly said in one of his lectures—dedicated to his friend John Adams—speaking of the doctrine of a conscious intermediate state: "The doctrine of an intermediate state between death and the resurrection, has been the foundation of the worship of dead men and women, the doctrine of purgatory, and other popish doctrines. These and almost every other corruption of genuine Christianity came from the same heathen source."]

9th. ARCHBISHOP WHATELY, one of the ablest scholars and most acute theologians and popular religious authors of the English church. [Says Whately, in his "Revelations of a Future State:" "To the christian, indeed, all this doubt would be instantly removed, if he found that the *immortality of the soul as a disembodied spirit*, were revealed in the word of God. In fact, however, *no such doctrine is revealed to us*; the christians' hope, as founded on the promises contained in the gospel, is the resurrection of the body."]

10th. Bishops Newton, Tillotson, Warburton, Hurd, and Bishop Law, author of the "Serious Call"—all eminent men in the Episcopal church—rejected the doctrine of "endless misery," as unwarranted by and repugnant to Holy Scripture.

In this catalogue a long roll might be printed; but we have space only to mention the following additional names: John Foster, Henry Melville, B. D., Hon. James Stephen, K. C. B., Alfred Addis, B. A., Rev. Drs. Henry More, T. Burnet, Samuel Clark, Wm. Whiston, James Brown, and F. Leicester. The eminence of these last named men, as scholars and authors, may be ascertained, with descriptive definitions, by reference to any standard biographical dictionary. Never before, we will venture to affirm, have they been brought under a general indictment which stigmatized them as ignorant men. Not to be well acquainted with the life and works of many of the men named above has, up to the time, been thought to "argue one's self unknown!"

The fact is, "good" and "intelligent," and "*eminent*" men in all christian years have proclaimed the Bible truth in regard to the nature and destiny of man: that he is by nature mortal; that he sleeps in unconsciousness in the grave; that all men are raised to consciousness [life] from the dead; that the righteous only receive the gift of immortality; that the wicked are *destroyed*, instead of being preserved eternally in torments, as Calvin and other Orthodox creed manufacturers assert.

[The horrible doctrine (commonly called Presbyterian doctrine), that "hell is paved with infants not a span long," is discarded generally by the sect that preached it in former times.]

Dear friend, be not deterred from searching the Bible and reading arguments offered on the subject we have referred to. Let no man be your master in this business to which you are urged. Let not the foolish cry of "fanaticism," though it proceed from the mouths of your most esteemed preachers, hinder you from making a full and fair inquiry in the direction indicated.

If you will only examine the subject in the proper, independent spirit, you will find that "ignorant and obscure (?)" Luther, Milton Isaac Newton, Wm. Paley, John Locke, Joseph Priestly, Archbishop Whately, and other catalogued "fiery champions"—alias fanatics —were *right* in believing and maintaining the "fossil heresy" which the distinguished author of "Daniel, a model for Young Men," so severely denounces. We may not all believe alike in every respect; but we are bound to study for the *truth*,—avoiding all prejudice so far as we can. Now, as calling men like Luther and Milton "ignorant and obscure," so you may conclude there is a chance for theological error on the part of those who thus (unwittingly) indict great as well as good men."

ADVENT PUBLICATIONS, for sale at Burke's, 548 Washington Street, near Montgomery.

For the World's Crisis.

A CHANGE.

For over three and a half years I have been in the *Crisis* office, laboring diligently with my hands, head, and heart, and have gone and preached the gospel of the kingdom Sundays as the way has opened, until I find my strength failing, and must give up my position in the office, or give up preaching; and feeling the "woe" upon me if I preach not, and verily believing the kingdom is at the door, and that many are unwarned, I shall spend my time, and the strength that the Lord may give me, in laboring as the way shall open in Western New York.

Have formed many pleasant acquaintances in my associations with the brethren and sisters of New England, and it would be gratifying to heed some of the many invitations to settle among them; but there are so many preachers running around on a beaten track, that I feel it to be my duty to go elsewhere.

A great many say "the doors are opening in new places in every direction," yet who is willing to enter those doors and preach without the pledge of any one but the Lord? Very few. The Lord helping me, I will try and practice myself what I have preached to others. Have tried to fulfill my duties in the office to the best of my ability; and must say my experience for the past three and a half years has been just what I needed to school me for the Lord's work.

Have had some trials and perplexities; yet the Lord has given me grace, so that I feel I have done the best I could. Have tried to be kind to all. Wherein I have failed or come short, I ask all to forgive. Have ever been against any spirit of envy, jealousy, or strife, knowing that these things were contrary to the spirit of Christ. O how much need there is of long-suffering, forbearance, and brotherly love! Without these graces we are as sounding brass.

And now I must say farewell to Boston and Chelsea, and the dear brethren and sisters in New England, where I have labored. God bless you all with steadfastness and overcoming grace. As I go to my new field of labor, I ask you to pray that I may not only have better health, but that I may be strong in God, and that He may make me instrumental in winning souls, that I may be "wise," and "shine" by and by in the kingdom. Pray for us, that the word of the Lord may have free course.

Until I get settled, my P. O. address will be *Bethany, Genesee Co., N. Y.*, where I shall be glad to hear from any. A. P. MOORE.

Extracts from Letters.

BRO. B. SPAULDING writes:—"Age and infirmities keep me close at home, and letters to me are like cold water to a thirsty soul. The ill health of my wife takes up all my mind, yet I do not forget God, nor my blessed Jesus. I do not forget the cause in which I have labored, and which is still near my heart. Infirmity and the effects of age only prevent me from being out in the vineyard of God. But I do try, by the way of writing, to stir up my friends to diligence, zeal and activity in the blessed cause. I am trying to hold up the light of truth to the people around me. But I have to work alone; yet not alone, for Jesus is with me.

Chelmsford is a dark place. I have tried in vain to get the light of God's word before the people here. But I trust the seed will not be wholly lost. I have seen in several instances the light springing up; several have acknowledged their belief in a literal resurrection, and that the earth will be the place of the saints' rest. But the greatest difficulty I meet is, the natural immortality of man. The people seem to think that is a self-evident truth, and needs no argument. I circulate tracts, but they will not read them, and sometimes I give up in discouragement. But I know the Lord is on the side of Bible truth, and will one day make his power known.

I rejoice to hear of the prosperity of the cause in other places. Hold on, brethren; work while the day lasts. What is done must be done quickly, and he that reapeth receiveth wages, and gathers fruit unto eternal life."

BRO. J. H. HARDING writes:—"I am still striving for the kingdom, notwithstanding the trials of this present perilous time. It is not through a smooth sea that we are to enter the port of rest, but through much tribulation, according to the testimony of Paul. Let us gird on the armor, that we may be enabled to withstand the wiles of the adversary; for our Prince is to stand up for us soon, and give us an inheritance among the saints, an incorruptible one. And I feel that it is almost due, as we look at the state of the nations of earth.

The Lord has wrought a great work here in Ely, and at West Fairlee, Vt. Some are young in the faith, but strong in the Lord, and they are exerting an influence that is seen and felt, and the circle is widening and deepening. The enemy is busy as well, but we feel that the Lord is mighty to save, and that he will save all that put their trust in him, and at last give them the crown of life. Some have tried to hinder the work. We expected it. Pray for us, that the work may go on, for it is the Lord's work, and to him be the glory."

SR. H. CURTIS writes:—"Christians are God's representatives in the world, and his honor is entrusted to their keeping. God has [illegible] a peculiar people, of whom he [illegible]. They are lights, cities on a hill; they bear his image, and are spectacles to men and angels. They are Christ's agents and ambassadors. He is never so honored as by those who do most good. The piety of the heart is not enough for his purposes. It cannot be seen if it proceed not to good works. Men who see our good works glorify God. The infidel must admit that this is religion, pure and undefiled, to visit the widow and the fatherless in their affliction; to clothe the naked; feed the hungry; teach the ignorant; train the rising generation to knowledge and holiness. He will have us abound in this work. God certainly leads his people through a varied experience. But all the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. Let him at all times give us such an experience as he pleases. It will be the very best for us, and happy shall we be if we cease from our own ways so that we can give him all the praise, and rejoice in him, because we have trusted in his holy name."

BRO. J. MOORE writes from Bear River, N. S.:—"We are still striving to keep the light burning, and the cry 'Behold He cometh' sounding through this Province, though there seem to be many opposing influences to hinder. Bro. Nelson Reed has devoted himself and all he had, for three or four years, to the spreading of books, tracts, and papers, through the length and breadth of the Province, and it seems to be removing the prejudice from the minds of many, and in many places the people are willing to give a candid hearing.

We have had the New Brunswick Tent for a few weeks the last two summers, with Brn. Tozier and Hall from that place, with very satisfactory results; but Bro. Tozier's health failing, Bro. Hall could not run the tent alone, and so the work has been suspended; but I hope, if we should live to see another summer, we shall see the tent pitched in every central place through the Annapolis Valley."

BRO. J. H. LOUCKS writes:—"We are living far away in heathendom. There are many professors, and many ways marked out to gain heaven; but few have found the way that Jesus marked out. There is but little and gospel preaching here, but little of the gospel of the kingdom. We need some good man, who is able to meet the enemy in all forms, to come here and preach. I am poor, but would be glad to help sustain preaching if I were able. If any of the brethren feel able to come, I doubt not they will be rewarded in this life, and in that which is to come. My address is Carson City, Montcalm City, Mich."

BRO. J. H. BROWN writes:—"I feel that the gospel of the kingdom ought to be preached in this place. Some seem to have an ear to hear. Will some preaching brother come and help? Intend to have meetings in future, if the Lord so directs. Please correspond with James H. Brown, Littleton Common, Mass."

BRO. W. A. SHEFFIELD writes:—"I have watched with the warmest solicitude your successful progress in San Francisco, and earnestly pray Almighty God to abundantly bless."

PROPOSITION.

I propose to publish an edition of *The Doctrine of Immortality*, by Whitmore, designed for distribution to inquirers, and those willing to investigate the subject, as soon as subscriptions for one thousand copies can be obtained, on the following terms: FIVE COPIES for $1. THIRTY COPIES for $5. ONE HUNDRED COPIES for $16. Postage to be added if sent by mail. No money to be paid until books are ready for delivery.

This book is one of the very best works upon the subject indicated, and should be circulated by thousands. Send in your subscriptions (no money now); or for further information, address ELD. JOSHUA V. HIMES, Buchanan, Mich.

Married.

DOW—MORRILL. In Gilford, N. H., March 19th by Eld Levi Allen, Mr. JOHN DOW and Miss EMMA MORRILL, both of Gilford.

Obituaries.

GAMMON. Died, in Gilead, Me., Feb. 20th, 1871, of consumption, Laura Angelia, daughter of Andrew C. and Louisa P. Gammon, aged twenty-two years and three months.

By Sister Laura's request, we visited her, and preached in her sick room to a few of her friends and neighbors that came in. As we spoke of Jesus and his love, and the rest prepared for those that love him, the theme touched a chord in Laura's heart never reached before. In a day or two she called her mother and said to her, "I love Jesus because he first loved me. I have never known what religion was before." She said the fear of eternal torment had caused her to try to serve Him whom she could not love, while she believed him so cruel; but from this time her peace was undisturbed.

We mourn, but not without hope; and are looking for the resurrection morning, when the dead shall hear the voice of the Son of God, and live. J. GAY.

CARRUTH. Died, in Rutland, Vt., March 9th, 1871, of consumption, Charles Edward Carruth, only son of Jerusha Carruth, aged nineteen years and two months.

Charles was young, and life pictured to him many charms in glowing colors, which he was ambitious to attain. But disease put his palsying hand upon him, and brought him down in spite of medical treatment. Life was sweet to him, and he desired its continuance, but by the assistance and grace of Christ he yielded, and became reconciled to the divine Hand, and fell asleep in Jesus to await life at the coming of Jesus and the resurrection of the dead. The funeral services were attended in the Christian Advent Chapel, Sunday, March 12th, by the writer, assisted by the Congregational minister. L. BOUTELL.

GARDNER. Died, in Somersville, Ct., Feb. 3d, 1871, Julia A., wife of Francis Gardner, aged thirty-seven years.

She sought and found the Savior about five years ago, and was baptized by Eld. I. B. Potter; since then her life has been that of a consistent christian. Her end was peace. Words of comfort were spoken by Bro. H. H. Dickinson, from Job 14: 14.

"She sleeps, but not forever;
There will be a glorious dawn."

R. L. PARKER.

LOUCKS. Died, March 1st, 1871, Mrs. Mary, wife of Daniel Loucks, aged seventy years and twenty-one days.

Although she suffered much, she died in faith of soon being made like Jesus. We deeply feel her loss, but we sorrow not as others which have no hope. We hope to meet her when she shall come again from the land of the enemy.

The funeral sermon was preached from 1 Thess. 4: 13, 14. J. H. LOUCKS.

PAGE. Died, in Knowlesville, N. Y., Jan. 21st, 1871, of consumption, Katie A., wife of A. J. Page, aged thirty-eight years.

She was a true-hearted, christian woman.

A. J. P.

SNOW. Died, in Suffield, Ct., March 16th, our father, Rodolphus Snow, in his sixty-eighth year.

We have laid him in his resting-place, to wait for life till Jesus comes. O. D. SNOW.

COVEY. Died, in Eureka, Wis., Jan. 22nd, 1871, of consumption, Lucius Covey, aged sixty-eight years and three months.

He died the death of the righteous. He sleeps in Jesus until the resurrection morn.

H. COVEY.

GILLEY. Died, in Augusta, Me., March 22d, Stephen Gilley, aged fifty-four years.

He leaves a wife and ten children to mourn his loss. Stephen sleeps in Jesus. Sermon by the writer, from Job 14: 10. T. [illegible].

Summary of News.

FOREIGN.

Cable News.

VERSAILLES, March 23. It is reported that the mob in Paris have assassinated Gen. Raphael.

A PROCLAMATION TO THE PEOPLE OF FRANCE. Approved by the Assembly and issued by President Thiers yesterday, after reciting the occurrences in Paris and calmly reviewing the situation, closes as follows: "France repudiates this movement. Do not fear our weakness; we, your sole representatives, shall maintain our trust and make no compromise with the guilty."

ALL QUIET AT LYONS.

All remains quiet at Lyons, but precautions have been taken against an outbreak. The Prefect of Lyons has issued a proclamation, which was well received, declaring his adherence to the Assembly.

The *Debats* contains a bold article bearing the signature of La Moinne, attacking the National Government in scathing language for its apathy toward the insurrection.

A TERRIBLE STATE OF AFFAIRS.

The Rue de la Paix is a pool of blood, and no man's life is safe in Paris.

VERSAILLES, March 22. Several Paris newspapers have removed to Versailles. The Paris insurgents have obtained from the Bank of France a million francs against a deposit of formal Treasury bonds. A requisition made by them upon the Rothschilds was refused payment.

BERLIN, March 22. Orders have been issued to stop the return home of French prisoners for the present. The French Government has as yet appointed no commissioners to arrange for the return of the prisoners in Germany.

PARIS, March 23. The insurgents still continue to hold Gen. Chanzy as a prisoner. Their leaders declare that they retain the General as a hostage, and will immediately shoot him if they are attacked by the troops of the Government.

BERLIN, March 23. Bismarck has been elevated to the rank of Prince of the German Empire, and Von Moltke President, with the grand cross of the Order of the Iron Cross.

AN EMPIRE PROBABLE.

PARIS, March 24. [New York *World* special.] The reaction in favor of the Empire gains strength hourly, and unless Thiers speedily restores order the French may endeavor to find their way to Chiselhurst.

PARIS, March 24. The city is in a terrible state of excitement this morning. The insurgents still continue to excite the wildest terror and alarm by their outrages, and no one's life is considered safe.

The insurgents are preparing for a desperate encounter, and armed bodies of men are everywhere seen in the streets. The citizens fly at their approach and in every way endeavor to avoid an encounter with the infuriated and bloodthirsty revolutionists.

Numbers of peaceable citizens have already been sacrificed to their ferocity. A great many citizens are flying from the city, taking with them their families and such articles only as could be rendered portable in flight.

THE GERMAN WARNING TO PARIS.

LONDON, March 24. Dispatches from Berlin alter the terms of the warning given by the Germans to Paris. The announcement, as officially reported, is that if any attempt is made by the Parisians to rearm the enciente the Germans will reopen the fire upon the city. No time for such action is specified.

THE UNEMPLOYED WORKMEN OF PARIS

Were to hold a public meeting yesterday. The call for a meeting was of the most inflammatory character.

A CALL FOR VOLUNTEERS.

The Mayor of Lille has issued a proclamation inviting volunteers to march on Paris.

VERSAILLES, March 24. In accordance with the notification of Bismarck, presented to the Assembly yesterday, the German troops are now preparing to occupy the forts surrounding Paris. A German detachment has already occupied Fort St. Denis. Guns of heavy calibre have been mounted on the fort, and now point toward Paris. The German troops will, however, maintain a peaceful attitude, unless the hostility toward Germany, manifested by the insurgents on peace preliminaries are carried out, or the conditions of peace are in any manner infringed on or violated; in either of which events the German artillery will open a furious and devastating cannonade on the city from the batteries in the surrounding forts, which will speedily have the effect of reducing the insurgents to obedience and subjection.

PARIS, March 24. The insurgents' rule in Paris is hourly becoming productive of crimes of the most inhuman and appalling description. Deliberate murder is not unfrequent, many respectable citizens having in this manner met their fate at the hands of the lawless mob. George Hannah Tennel, an American, was killed by a stray shot during the fight at the Place Vendome on Wednesday afternoon.

VERSAILLES, March 24. An event has just transpired which has created the greatest agitation and excitement in this city. A train filled with released prisoners, who had been returned by the Germans, has been captured in the neighborhood of Versailles by a powerful body of insurgents. A part of the revolutionary force in the capital, the 69th Regiment, were also in the train.

LONDON, March 25. Advices from Paris state that Admiral Saisset, being empowered by the Versailles Government to negotiate with the insurgents, has at last succeeded in concluding an amicable understanding with the Revolutionists. A meeting took place between Admiral Saisset and several of the insurgent leaders, at which the agreement was concluded. The nature and particulars of the arrangement have not yet been telegraphed. Much satisfaction is felt by all in the city at this new and promising phase of affairs. This agreement on the part of the Revolutionists is held to indicate an inclination and desire for peace.

LYONS, March 26. The disturbances which lately agitated the city have ceased, and perfect order has again been restored. The Prefect who was held as a prisoner by the revolutionists has been released. No further demonstrations have been attempted by the "reds," and the disturbances which agitated the city previous to the establishment of the Commune have not been renewed.

PARIS, March 26. Sunday morning.—The elections are progressing quietly and the most perfect order and decorum are observed by the citizens. The work of removing the barricades commenced this morning. A number have been already removed and the work still progresses.

HAVRE, March 26. The revolutionary emissaries sent to this city by the Paris insurgents for the purpose of creating disaffection among the people and influencing a rising, have been arrested and imprisoned by the government.

LONDON, March 26. All the mayors of the various arrondissements and the deputies in Paris, issued a proclamation to the people last evening, setting forth that to save the Republic without the further effusion of blood, they, the said mayors and deputies ordered the Communal elections to take place to-day, (Sunday), when ninety members were to be elected to the Commune.

A dispatch from Marseilles states that the commune has been publicly proclaimed in that city. The citizens are quiet and orderly and no disturbance has arisen in consequence of the proclamation of the new government.

LONDON, March 27. The Central Committee of the Paris insurgents publish a denial of the report that they contemplate the suppression of the Commune.

Despatches from Lyons are of a very contradictory character regarding the status of affairs.

The latest telegrams represent the revolutionary movement as entirely successful, and although perfect order prevails, the "Reds" have complete possession of the city.

Napoleon visits Queen Victoria at Windsor Castle to-day.

VERSAILLES, March 27. Chancellor von Bismarck, in a communication to M. Jules Favre, announced that as long as the provisions of preliminaries of peace are observed, and instalments of the indemnity fund are regularly paid, Germany will not interfere in the internal affairs of France.

Five hundred of the National Guard have been disarmed.

M. Thiers was to-day denounced in the Assembly for his inactivity in dealing with the present troubles.

SNOW IN THE SIERRA.—On account of the heavy fall of snow in the mountains the express mails have been delayed as much as two weeks between this city and points in Plumas County (by the Marysville Express.) About Quincy the roads are so blockaded that the latter express is carried by men on snow shoes to the neighboring [illegible]. Staging has been almost suspended beyond the foothills. It is thought that the present fall of snow on the mountains has not been equalled in many years past. Notwithstanding the blockaded condition of the mountain roads, the mails and express matter are put through to their destination by pack trains and snow-shoe messengers.

☞ WM. H. BURLEIGH, the poet, and the slave's friend, died in New York, March 25th, aged fifty-nine years.

In Brief.

—— The revision of the Bible is going on satisfactorily. It is intended to publish St. Matthew's gospel very shortly.——The greater part of the once beautiful Bois de Boulogne of Paris is now only a vast area of unsightly stumps of trees. ——The Queen of England's fortune it is estimated, is £1,380,000.——There are 74,000 doctors in the United States, or one doctor to 518 inhabitants.——The Pantheon at Rome is about to become a Protestant church.

Notices.

Mass. Conference.

The Advent Mass. Conference will hold their annual meeting for the choice of officers at Worcester, Mass., at the Advent Chapel, commencing Tuesday evening, April 4th, and continuing through the week, and over the following Sunday. There will be preaching afternoons and evenings, upon the subjects of our faith and the prophecies relative to our Lord's coming, as we hope to have a general gathering of the defenders of Bible truth. The business will be held Thursday morning, at nine o'clock A. M. We hope to be represented from every part of the State. Come, brethren, make up your minds to be at this meeting. Send delegates. Let them be chosen immediately. Come in the name of the Lord to this feast, ready for the Master's work.

GEO. A. STREETER, *Secretary.*

Conference.

The Lord will, the third quarterly session of the N. H. State Conference will be held at Farmington, commencing Thursday, April 20th, at 7 o'clock P. M., to continue over the following Sabbath. A general invitation is extended to all to come to the feast. It is hoped that the Lord will send such of his servants to administer the word as shall most glorify him, and benefit the church.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

R. I. and East. Ct.

The R. I. and East. Ct. Conference will hold its next quarterly session with the church at North Scituate, R. I., commencing Wednesday, April 5th, at two o'clock P. M. We hope that all who can, especially our preachers, will attend this meeting, and labor for the advancement of the cause of truth. C. H. SWEET, *Secretary.*

Ohio State Conference.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation.

E. M'CULLOCH, *Pres. of Conf.*

Notice.

The churches or brethren in Central or Western N. Y., wishing my labors, will please write me at Fredonia, Chautauqua Co., N. Y. I intend to spend nearly all my time in the field the coming season. C. W. LOW.

Notice.

Bro. Edwin B. Wells has removed to Rochester, N. H., where he intends to reside, and will supply the Advent Church with preaching himself, or by exchanges. Preaching brethren will govern themselves accordingly. For the church,

NATH'L. DORMAN.

Notice.

I have a variety of old Diaglott pamphlets, so that I could make out one volume, all except the last number. Any of our Bible students wanting, can have them very cheap; or if any one has the last number on Rev. and appendix, I will purchase of them. B. H. COUCH, Concord, N. H., Box 902.

Notice.

Having closed my labors for the present in West Thornton, N. H., I would say I am at liberty to go and labor where the door may be open and God in his providence shall call. My P. O. address for a few weeks, will be Carleton, Vt., care of Eld. S. G. Matthewson. A. W. SIBLEY.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CAREY,
FRANK NELSON, } Committee.
SAM'L NEWELL,

Notice.

The church in Brewer Village, Me., having opened a place for a Sabbath School and preaching purposes, would say to the preaching brethren, Come over and help us. God is with us and moves in a mysterious way.

Per order of the [illegible]., L. P. FOWLES.

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians invited.

J. J. DAMON.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per [illegible], of the author, *J. Albert Libby*, West Poland, Me.

☞ BRO. going to Worcester, Mass., to preach, will call on G. H. S[illegible], Washington St., near old Cemetery.

Germ Tracts.

I will send my Germ Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. Rees, 1006 Chestnut Street, Philadelphia, Pa.

Notice.

I have just published three new pieces of music, entitled "Consolation," "Wait," and "Sweetly Sleeping." Sent [illegible]aid for ten cents, or fifty cents per dozen. E. LEE, *Brimfield, Mass.*

☞ To Preaching Brethren.

Those wishing to [illegible]th Correspond with
in Winfield, Mass. .... *C. A. Phelps.*
Lawrence, Mass. ... *Geo. Churchill, John T. Mer[illegible], Ephraim Fi[illegible]*
Worcester, Mass. ... *H. F. Collier, H. W. Boston, E. G. Higgins*
[illegible], Mass. .... *Daniel Miller, or A. E. Rhee.*
Westfield, Mass. .... *O. R. Tyner.*
[illegible]arlton, Mass. .... *E. H. Allen, Oxford, Mass.*
Haverhill, Mass. ... *T. F. Pinkham or J. P. Yeats.*
Portsmouth, N. H. .... *T. E. Wood, Box 1445.*
Hampton, N. H. .... *Joseph A. Philbrook.*
Manchester, N. H. .... *J. W. C. Pickering.*
Dover, N. H. .... *Adam Egles, Box 1078.*
London Ridge, N. H. ... *Daniel L. Moore, Wm. Batchelder, Edward [illegible].*
Great Falls, N. H. .... *Thomas Hodgdon.*
[illegible], N. H. ... *R. S. Johnson, of Hampton, N. H., or Chas. [illegible]ton, of Seabrook.*
Chichester, N. H. .... *F. L. Knowles.*
Goshen, N. H. .... *O. P. Cain.*
Rye, N. H. ... *[illegible] Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel) .... *O. S. Emerson.*
Stowe, Vt. .... *[illegible] Sargent, or S. Whitney.*
Portland, [illegible] .... *S. York, S. E. Dyer, D. F. [illegible]*
Lewiston, Me. .... *Albert Burgess.*
South Berwick (Great Works) Me. ... *Harrison Dow.*
Kennebunk Depot, Me. .... *Rufus Doran.*
Holly Centre, [illegible] .... *[illegible] Moulton, or S. G. Emery.*
Vernon, Vt. .... *J. G. Ahn.*
Bristol, Ct. .... *Luther Tuttle, Henry A. Way.*
West Gl[illegible]ter, R. I. ... *Geo. A. [illegible], Putnam.*
New Milford, Ct. .... *[illegible] Hiscox.*
New Haven, Ct. ... *W. P. Carpenter, [illegible] St.*
Pleasant Valley, Ct. ... *Renel O. White, N[illegible].*
[illegible]ford, Ct.
West Meriden, Ct. .... *S. D. Bingham.*
New Britain, Ct. .... *Chs. M. Burt.*
Wrightville, Ct. ... *D. A. Grant, Torrington, Ct.*
Newfield, Ct. ... *Wm. Bagley, Pleasant Valley, Ct.*
New Milford, Ct. .... *J. Osgood.*
Morris, Ct. .... *Joseph Curtis.*
Putnam, Ct. .... *H. N. Read.*
South Butler, N. Y. .... *R. C. Brown.*
Rochester, N. Y. ... *J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y. ... *Geo. R. Keach, J. B. White, or Christopher [illegible], Hoosick Falls, N. Y.*
Philadelphia, Pa. ... *Frank S. Davis, 1710 Markham St., N. N. Whiting, 1203 N. 22nd St.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their announcement as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. Pratt......Sunday, April 2nd
T. M. Preble......Sabbath, April 9th
J. Couch......Sunday, April 23d
E. Cotton......Sunday, April 30th

BOSTON, (Branch Chapel), 1725 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., *and* 3 *and* 7½ P. M.

Christian Temperance meeting, Saturday evening, April 1st. JOHN G. HOOK.

JOHN G. HOOK......Sunday, April 2nd
Baptism at one o'clock P. M. Communion in the evening.

EAST BOSTON, MASS.
(*Second Advent Hall, 184 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

John G. Hook......Thursday and Friday evenings, March 30th and 31st.

E. Cotton, Sunday, April 2nd, and every evening through the week, and over the following Sunday.

Any one wishing to write me, can direct to East Boston up to April 16th. E. COTTON.

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.

Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

CHELSEA, MASS.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(*Up two flight of stairs.*)

J. T. Dixon......Sunday, April 2d
M. Batchelor......Sunday, April 9th
E. Cotton......Sunday, April 16th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

H. M. Bryant......Sundays, April 2nd and 9th
T. M. Preble......Sabbath, April 16th
Geo. W. Brown......Sundays, April 23d and 30th

Rochester, N. Y......Sunday, April 2nd
A. P. MOORE.

Holden, Mass......Sunday, April 2d
Mattapoisett, Mass......Sunday, April 16th
Fair Haven, Mass......April 17th
Acushnet, Mass......April 18th
Plymouth, Mass......Sunday, April 23d
Wakefield, Mass......Sunday, April 30th
J. S. WHITE.

Putnam, Ct......Sabbath, April 2nd
T. M. PREBLE.

Lynn, Mass......Sunday, April 2nd
Westboro, Mass......Sunday, April 9th
L. BOUTELL.

Albany, N. Y......Sunday, April 2nd
Newark, N. J......Sunday, April 9th
A. A. PHELPS.

North Springfield, Vt......Sunday, April 9th
H. F. CARPENTER.

Savoy, Mass. (New Chapel)—(if I can get from North Adams in the afternoon)—Thursday, March 30th.
North Adams......Friday, March 31st
Pownal, Vt. (at the depot)......Saturday, April 1st
Pownal Centre......Sabbath, April 2nd
Worcester Conference......Thursday, April 6th
Webster, Mass......Sabbath, April 9th
[illegible], Ct......Sabbath, April 16th
[illegible]......Tuesday evening, April 18th
[illegible], Mass......Wednesday evening, April 19th
[illegible], N. H......Thursday evening, April 20th
[illegible]......Friday evening, April 21st
Will be at the Junction Co[illegible] ... train.
Dover, N. H......[illegible]
Great Falls, N. H......Tuesday evening, April [illegible]
Rochester (if desired)......Wednesday, April [illegible]
Great Works, N. H......Thursday evening, April 27th
Dover, N. H......Sabbath, April 30th
Portsmouth, N. H......Tuesday evening, May 2nd
Hampton, N. H......Wednesday evening, May 3d
Seabrook, N. H......Thursday evening, May 4th
Sabbath, May 7th, at liberty. HIRAM MUNGER.

Lebanon, Me., (Little River)......Sunday, April 2nd
Brookfield, N. H. (Town House)...Sunday, April 16th
J. BICKFORD.

West Poland, Me. (Chapel)......Sunday, April 2nd
J. T. JORDAN.

Seabrook, N. H......Sunday, April 16th
NATH'L. CHASE.

West Parsonsfield, Me......Sabbath, April 2nd
Porter, Me......Sabbath, April 9th
and onward the second Sabbath in each month.
Water Village, N. H......Sabbath, April 23d
MARK STEVENS.

Meredith, N. H. (Weir's school-house) Sun., April 2nd
East Holderness, N. H......Sunday, April 9th
Tamworth, N. H. (Birch Intervale) Sunday, April 16th
LEVI ALLEN.

Nashua, N. H......April 1st, 2d, and 3d
L. E. SAULPAUGH.

Pittsfield, N. H. (at the Bethel) evenings, April 11th, 12th, 13th, 14th, 15th, and over Sunday, the 16th.
C. S. SHATTUCK.

Square Pond, Ct......Sabbath, April 2nd
Putnam, Ct......Sabbath, April 9th
Webster, Mass......Sabbath, April 16th
Woodstock Valley, Ct......Sabbath, April 23d
P. S. BUTLER.

Nottingham, N. H. (at the Hall)...Sunday, April 2nd
Northwood Narrows, N. H......Sunday, April 9th
JOHN M. QUIMBY, ENOCH MORRILL.

Wolcottville, Ct......Sunday, April 9th
WM. STUART.

Bradford, N. H. (Bush meeting-house) Sun., April 2nd
JOSEPH KIMBALL.

Middletown, Ct......Sunday, April 2nd
S. G. HANCOCK.

Fitchburg, Mass......Sabbath, April 2nd
Groton Junction (where Bro. Dibble may appoint) Monday evening, April 3d. C. W. SARGENT.

East Springfield, N. H. (where Jethro Bober may appoint) Sunday, April 9th. JOS. C. MOORE.

Alton Corner, N. H......Sunday, April 2nd
Barnstead, N. H. (Clark meeting-house) Sun., April 9th
WM. BODGE.

Sandwich, N. H. (Vittum school-house) Sun., April 16th
☞ NO NAME.

Hartford, Ct. (Talcott & Post's Hall)...Sun., April 9th
W. S. CAMPBELL.

Yalesville, Ct......Sunday, April 9th
JANE A. BENSON.

Northville (in Newport) at conference, from April 5th to the 9th. J. H. CLARK.

Water Village (or No. 4 Ossipee, as the Bro. may appoint) Sunday, April 2d. T. W. PIPER.

Hartford, Ct. (Talcott & Post's Hall)...Sun., April 2d
Providence, R. I......Sundays, April 9th and 16th
GEO. W. BROWN.

Rutland, Vt......Sundays, April 2d, 9th, and 16th
Southington, Ct......Sunday, April 23d
New Britain, Ct......Sundays, April 30th and May 7th
A. SIMPSON.

Stoneham, Mass......Sunday, April 9th
C. RICHARDSON.

North Hyde Park, Vt. (monthly meeting), Saturday, April 1st, at one o'clock, and over the following Sabbath. We want every Bro. and Sr. at the meeting Saturday. J. A. CLEAVELAND.

Fisherville, N. H......Sunday, April 2d
South Berwick, Me. (Great Works) Sundays, April 16th and 23d. S. S. MOONEY.

Sandy Hill, N. Y......Sundays, April 2d and 9th
A. W. SIBLEY.

Titusville, Pa......every Wednesday evening.
Bucklins' Corners, Chaut. Co., N. Y., once in four weeks, commencing April 2d. JOHN T. OGDEN.

Chichester, N. H. (Pine Ground)......Sunday, April 2d
Epsom, N. H. (Mountain school-house) Sun., April 9th
CHAS. E. PARSONS.

Fisherville, N. H. (Sander's Hall) Sabbath, April 2d
Bradford, N. H. (Pond meeting-house) Sab., April 16th
SIMEON ROBY.

Clinton, Mass......Sunday, April 2d
GEO. A. STREETER.

Wrightville, Ct......Sunday, April 2d
WM. J. REPLEY.

West Plymouth, N. H. (where Bro. Nelson may appoint), Sabbath, April 2d. JOHN H. EVANS.

Bridgewater, Vt......Sunday, April 2d
Dimmock Hill......Sunday, April 9th
Bridgewater, Vt......Sunday, April 16th
GEO. A. COLE.

Stowe, Mass......Sunday, April 2nd
T. T. FARRELL.

South Sutton, N. H. (at Bro. Ephraim Bean's) Saturday evening, April 1st.
At Bro. Dexter Brown's......Sunday, April 2nd
Bradford, N. H. (Bush meeting-house) Sun., April 16th
A. S. WILLIAMS.

Meredith Neck......Sabbath, April 2nd
Moultonboro, Long Island (school-house)...April 9th
N. GLIDDEN.

[illegible]
[illegible] Canaan, N. H......Sunday, April 2nd
[illegible]ing, Vt. (where Bro. Merrill may appoint) evenings, April [illegible]th and 8th, and over Sunday, the 9th.
Rawsonville, Vt......Sunday, April 16th
E. T. WOOD.

Water[illegible]......Sunday, April 9th
New Durham, N. H., 2d Division...Sunday, April 16th
CHARLES COLMAN.

East Ro[illegible]ester, N. H......April 28th
C. S. SHATTUCK.

North Adams, Mass......Sunday, April 2d
Pittstown (7 P. M.)......April 4th, 5th, 6th and 7th
Hoosick, N. Y......Sunday, April 9th
Hebron, N. Y......Sunday, April 16th
Low Hampton, N. Y......Sunday, April 23d
Hebron, N. Y......Sunday, April 30th
☞ NO NAME.

Lynn, Mass......Sunday, April 9th
Salem, Mass......Monday, April 10th
Somersworth, N. H......Tuesday, April 11th
Rye, N. H......Wednesday, April 12th
Portsmouth, N. H......Thursday, April 13th
Concord, N. H. (Bethel)......Friday, April 14th
West Fairlee, Vt......Sundays, April 16th and 23d
Lawrence, Mass......Monday, April 24th
GEO. A. BROWN.

Gloucester, Mass......Sundays, April 2nd and 9th
S. J. BUSWELL.

Berwick, Me. (Tairabirt school-house) Sun., April 2d
Great Falls, N. H......Sundays, April 9th and 16th
GEO. W. BROWN, *So. Elliot.*

Bonny Eagle, Me......evenings, March 30th and 31st
Kennebunk Depot, Me......evening, April 12th
Kennebunkport, Me......Sabbaths, April 16th and 23d
Bath, Me......evenings, April 26th and 28th
Brunswick, Me. (as Bro. Stover may arrange) evening, April 27th.
Lewiston, Me. (Baptism)......Sabbath, April 30th
Seabrook, N. H......Sabbath, May 14th
River Point, R. I......Sabbath, May 21st
C. H. SWEET.

So. Elliot, Me......Sunday, April 2nd
Manchester, N. H......Sunday, April 9th
Haverhill, Mass......Sunday, April 16th
J. H. F. VARNEY.

Oxford, Me. (Craig's Mills)......Sunday, April 2nd
JARED WHITMAN.

Meriden, Conn......Sunday, April 9th
WM. N. PILE.

Seabrook, N. H......Sunday, April 2nd
H. PINNEY.

Rochester, N. H......Sunday, April 2d
Great Works......Sundays, April 16th and 23d
E. S. MOULTON.

Bath, Me......Sunday, April 30th
W. H. MITCHELL.

South Berwick, Me. (Great Works)...Sun., April 2nd
Lowell, Mass......Sunday, April 9th
Seabrook, N. H......Sunday, April 23d
North Barrington (Falker S. H.)...Sunday, April 30th
Lisbon, N. H......Sabbaths, May 7th, 14th and 21st
J. PINKHAM.

Southington, Ct......Sunday, April 9th
Huntington, Mass......Sunday, April 16th
Vernon, Vt......Sunday, April 23d
Lynn, Mass......Sunday, April 30th
E. OWEN.

Exeter, N. H......Sunday, April 1st
A. M. HIGGINS.

Haverhill, Mass......Sunday, April 2d
Seabrook, N. H......Sunday, April 9th
WM. C. STEWART.

Wakefield, Mass......Sunday, April 2d
and onward through the week. H. K. FLAGG.

Strafford, N. H. (Roberts' school-house)......April 5th
JOHN PARSONS.

Chelsea, Me. (Winter school-house, with Bro. Weeks) Sunday, April 2d.
Sidney (District No. 2)......Sunday, April 9th
THOMAS HINES.

Farmington, N. H......Sunday, April 2nd
J. G. SMITH.

Dover, N. H......Sundays, April 9th and 16th
H. PRATT.

Rochester, N. H. (Chapel)......Sunday, April 2nd
J. L. CHUTE.

Danbury (at my residence)......Sunday, April 16th
F. S. RANSOM.

West Warren, Mass......evening, March 31st
Chicopee Falls, Mass......Sunday, April 2nd
MRS. L. M. STODDARD.

Lewiston, Me......Sundays, April 2nd and 16th
I. C. WELLCOME.

Lovely Street, Ct......Sunday, April 2nd
Hartland (Town Hall)......Sunday, April 9th
East Hartland......evenings, April 11th and 12th
S. WOODRUFF.

North Easton, Mass. (Ripley Hall)......every Sunday
GEO. WAUGH.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

LAWRENCE, MASS.

J. Couch......Sunday, April 2nd
C. Goodrich......Sunday, April 9th
M. Batchelor......Sunday, April 16th

HAVERHILL, MASS.

C. Richardson......Sunday, April 2d

SPRINGFIELD, MASS.

Wm. N. Pile......Sunday, April 2d

WORCESTER, MASS.

H. F. Carpenter......Sunday, April 2d
J. G. Smith......Sunday, April 9th
L. Boutell......Sunday, April 16th
A. Ross......Sunday, April 23d
M. Batchelor......Sunday, April 30th
S. S. Brewer......Sunday, May 7th
A. Simnson......Sunday, May 14th
W. H. Mitchell......Sundays, May 21st and 28th

LOWELL, MASS.

C. Goodrich......Sunday, April 2d
J. Pinkham......Sunday, April 9th
A. Ross......Sunday, April 30th
W. H. Mitchell......Sundays, May 7th and 14th

CONCORD, N. H. (Centre Street.)

C. S. Shattuck......Sabbath, April 2d
T. W. Piper......Sabbath, April 9th
O. W. Kimball......Sabbath, April 16th
Geo. W. Brown (of *So. Elliot, Me.*) Sabbaths, April 23d and 30th.

CONCORD, N. H., (at the Bethel.)

O. W. Kimball......Sunday, April 2nd
C. S. Shattuck......Sunday, April 9th
Joseph Pinkham......Sunday, April 16th
S. S. Emery......Sundays, April 23d and 30th

MANCHESTER, N. H.

C. H. Fletcher......Sunday, April 2d
J. H. F. Varney......Sunday, April 9th
C. Goodrich......Sunday, April 16th
C. S. Shattuck......Sunday, April 23d
A. W. Sibley......Sunday, April 30th
D. M. Leavitt......Sundays, May 7th and 14th

PORTSMOUTH, N. H.

E. Owen......Sunday, April 2nd
J. S. White......Sunday, April 9th
J. G. Smith......Sunday, April 16th

HAMPTON, N. H.

J. Bickford......Sunday, April 9th
J. G. Smith......Sunday, May 14th

BRISTOL, CT.

B. Hitchcock......Sunday, April 2nd
W. N. Pile......Sunday, April 16th
Dr. A. M. Higgins......Sunday, April 30th

COLLINSVILLE, CT.

B. Hitchcock......Sabbath, April 9th

PLEASANT VALLEY, CT.

M. L. Durand......Sunday, April 2d
R. K. Starks......Sunday, April 16th

SOUTHINGTON, CT.

B. Hitchcock......Sunday, April 23d
Jane A. Benson......Sunday, May 7th

NORTH SOMERS, CT.

I. B. Potter......Sabbath, April 2nd
J. H. Hall......Sabbath, April 16th

NEW BRITAIN, CT.

C. C. Barker......Sunday, April 2nd

PORTLAND, ME. (Union Hall.)

S. S. Brewer......Sundays, April 2d and 9th
C. Goud......Sunday, April 16th
I. K. Taylor......Sunday, April 23d
J. A. Libbey......Sundays, May 7th and 14th
J. H. F. Varney......Sunday, May 21st

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
S. S. Emery......Sunday, April 2nd

SOUTH ELLIOT, ME.

J. H. F. Varney......Sunday, April 2nd
C. W. Stewart......Sunday, April 23d
J. G. Smith......Sunday, April 30th

BIDDEFORD, ME.

C. H. Sweet......Sundays, April 2d and 9th
S. S. Emery......Sunday, April 16th
Wm. H. Mitchell......April 23d and 30th

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. DYER, D. F. SEAMMAN, R. E. YORK.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. B. SMITH, Principal.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 400 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Baldwin, 19 Orchard Street.

Business.

TO CORRESPONDENTS.

☞ We cannot guarantee or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ MRS. T. F. SARGENT—E. F. Durand.

Letters Received.

A J Davis, S S Cristman, C L Percival, H Davis, B Spaulding, L C McKinstry, O D Snow, J H Brown, J Moore, O T Clisby, A J Page, R L Parker, H Covey, J N Andrews, J H Loucks, L Boutell, R Bailey, W E Brown, C W Low, J C Armstrong, [illegible], Kellaway, J C Brown, D F Newton, [illegible], I C Wellcome, G A Streeter, W A Sheffield, R Munger, H M Rice, G W Brown, T Rines, G E Merrill, C H Sweet.

Books and Tracts Sent.

BY MAIL—A C Janes, C E Livermore, B Perham, G A Glidden, J Maxim, T J Quimby, G M Foster, E F Chapman, J H Henson, G H Eunes, A G Gale, S D Lawrence, J H Harrison, W F Watson, J Beal, J H Bertomew, M L Woodard, E D White, F Townsend, W S Stormes, S Carpenter, M A Burnett, C Blaisdell, M A Davis, D C Abbott, J T Clark, G Treavy, W A Thomas, J R Watson, H H Hodgdon, J B Woodruff, J H Bartlett, T G Butler, O D Snow (2 pack.), H C Aton, C F Churchill, A Adams, J A Jordan, A F Bailey, J Wheeler, O J Clisby, J J Lord, M L Harrison, J Cowles.

BY EXPRESS—J P Smith, I C Wellcome, S J Bushnell, J N Thompson, S P Parsons, M E Otis.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

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"TALKS ABOUT PEOPLE'S STOMACHS,"

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These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AG'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

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Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 21 cts.

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BY M. D. WELLCOME.

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For the World's Crisis.

TO BE WITH CHRIST, FAR BETTER.

Oh, I long to be with thee, my Savior, my friend,
Away from earth's trials that never will end,
While pilgrims and strangers we wander below,—
Oh! come, blessed Jesus, thy glory to show.

Oh, come, for thy people are waiting for thee,
When thou from corruption shalt set us all free,
And crown us with glory, eternal and bright,
In that beautiful land, that shall be without night.

Oh, come in thy glory and majesty high,
That our eyes may behold up in heaven's blue sky
The King in his beauty, with angels his friends,
To gather the loved ones before he descends.

Oh! I long to behold thee, when thou shalt command
All the loved ones that sleep in the enemy's land,
To come forth in thy beauty, eternal and pure,
The reward which is promised to all that endure.

Then we shall repose on thy bosom in peace,
Where sin's stormy billows forever shall cease;
And we'll sing the new song then to us shall be given,
Of thy mercies, God! and the glories of heaven.

Syracuse. S. S. CHRISTMAN.

For the World's Crisis.

CHURCH DIVISIONS.

TWO CAUSES.

5. *Pride* is a great divider of human hearts. Solomon affirms that "by pride cometh contention." Again he says: "He that is of a proud heart stirreth up strife." There must be some real philosophy underlying these statements. Pride is inordinate self-esteem. It leads one to "think of himself more highly than he ought to think." When a man thus loses the grace of humility, and becomes inflated with a pride of opinion, he very naturally depreciates the good qualities of others, and is too ready to reject their proposals with scornful haste. Aristocracy is generated, and classes are created as a natural consequence. Egotism is always unfavorable to "the unity of the Spirit." Humility melts, draws, and unites; but high-headedness is repellant in its own nature.

This inordinate self-esteem leads many to aspire after offices for which they are not qualified, and honors to which they are not entitled. Pride thus degenerates into unholy ambition, and sometimes into unscrupulous rivalry. There is a strife for position and power; and the strife often involves such wire-pulling and elbowing as ought *never* to be tolerated in a Christian church. When persons have such exalted notions of their own abilities that they are always seeking official honors, and never content unless they stand at the helm of power, the best thing for God's cause is to snub their unsanctified ambition before it grows into irrepressible tyranny. It can hardly be otherwise than that preachers or people, who are heavily stocked with pride of position, will prove a source of continual trouble. If ambitious aspirants are humored to all they demand, the more pious and sensible portion of the church will certainly feel aggrieved to have the sacred interests of God's house committed to such unworthy hands. If they are not thus *humored*, their sensitive natures are touched, and their disappointment is manifested in unreasonable railings or mulish moroseness. Many churches are kept in hot water by the ambitious pride of a few would-be leaders and dictators. Those who are best qualified to lead, have such a sense of responsibility as to keep them from office-seeking. If all the members of a given church possessed humility enough to sit at each other's feet—"in honor preferring one another"—bearing each other's burdens—"esteeming others better than themselves"—willing to fill any position or perform any service which the providence of God might assign them, there would be little danger of such distraction as often goes through a religious society like a deluge of destruction. O for grace to be little!

Pride often takes the form of *vanity*. It crops out in the shape of splendid equipage and artificial tinselry. It creates high heads and lofty looks. It lays great stress on style, and deals largely in ostentatious display. It substitutes parade for piety, and looks disdainfully upon simplicity of manners and plainness of attire. It revels in rustling silks and glittering gold. It builds extravagant church edifices, and thinks to attract the multitudes by gorgeousness rather than godliness. This leads to vain rivalry, in constructing temples of worship, and in procuring such fashionable accompaniments as are likely to charm the giddy throng. Where a part of the church is in favor of running the gospel machinery on a basis of policy and show, and another part is utterly opposed to such glitter and parade, Christian unity is at an end. How many of God's poor have been practically excluded from fashionable churches by the power of pride! Aristocracy appropriates the best seats, and poverty is crowded into the galleries and corners. Penitents have sometimes been driven from the altar of prayer because of their color, their dress, or their former reputation. Where such senseless caste is cultivated, hearts are alienated and brotherly love destroyed.

It is in the very nature of pride to produce division of feeling. As pride exalts self above its true level, it erects artificial barriers and creates unauthorized distinctions between those who might otherwise be one in Christ. The only place where true Christian union can be enjoyed is down at the feet of Jesus, where self is crucified, pride is slain, and humility sweetens and unifies the hearts of God's people. A. A. PHELPS.

Rochester, N. Y.

For the World's Crisis.

RUTLAND, VT.

BRO. GRANT:—I am still here doing what I can for the cause. We have good healthy meetings, with good congregations. The people seem interested to hear our presentation of the plan of redemption, and some with joy receive it. Death is still doing his wicked work here, as well as elsewhere. Our chapel was crowded Sunday afternoon (12th) at the funeral services of Charles E. Carruth. We were assisted by the Cong. minister. We preached the resurrection of the dead and coming of Jesus as the blessed and only hope of the church.

Last Sunday, at intermission, we went to the river, and with one happy convert went down into the water, baptized her, and left her rejoicing on her way to the kingdom. The Lord keep her amid the perils. Last week by invitation I went to Middletown, Vt., fifteen miles west of this place, and preached Wednesday and Thursday evenings on the peculiarities (as they would term it) of our faith, in the Methodist house; and although the weather was unpropitious, yet the turnout showed an interest to hear, especially on the second evening. Many wanted to hear more, and I wish they might. Brethren, there is a loud call for missionary work in the highways and hedges. I responded to a call to this place. The writer I had never seen; he had never seen me. Knew no one when I got there, but after preaching found two or three of our faith; and I am thankful the seed is scattered all over the country, and the few are exerting an influence for the truth that is felt, and if the few were as faithful as they ought to be, the fire of truth would be spread more effectually, and its influence could not be resisted.

Study the Bible; believe the Bible; and then, cost what it may, speak the truth and word of God; and, above all, live it out in daily life, and you will make your mark. There is no hiding it, dearly beloved. Our kind, outspoken truth relative to the end and death of the wicked, has neutralized the preaching of eternal misery, and it is a rare thing to hear in any evangelical denomination the doctrine of eternal suffering in hell torments. The inference is, that they begin to doubt its truthfulness, and will soon begin to express those doubts, and come into the consistent Bible belief, that "the wages of sin is death."

Then let us be greatly encouraged and doubly active in this godlike reformatory work. Always be about the Master's business.

March 21st, 1871. L. BOUTELL.

For the World's Crisis.

ELDER GRANT IN SAN FRANCISCO.

The coming of Elder Grant to this city has been, and still is, to us who live here, the most remarkable event of the year. The liveliest earthquake we have ever had in these parts, did not cause half the stir and talk among the people as the advent and labors of Elder Grant.

The common inquiry now is, "Have you seen Elder Grant?" "Have you heard Elder Grant?" "What do you think of Elder Grant?" Of course these questions are answered according to the predilections, prejudices, or candor of the persons to whom they are addressed. The Spiritualists can see no good in the man, and set him down as an infidel. "Does he not deny that the soul lives on after death?" say they. Some ministers of the gospel have also shown an antagonistic spirit; but the people generally have welcomed him warmly, and are enthusiastic in their admiration of the ability, boldness, and honesty of Eld. Grant. Platt's immense hall and the Minna St. church have alternately, night after night for over two months, been filled to repletion by eager and attentive listeners to the able, clear, and convincing expositions of the truths of God's word by Elder Grant.

These truths I feel assured have reached the hearts of thousands in this city; many of whom have already confessed Jesus and joined the swelling ranks of God's people in California.

The interest in things eternal is growing and spreading, not only in this city, but all around it; and I anticipate a glorious revival of religion over the entire State, through the labors of Elder Grant. The work has only begun that shall shake Satan's kingdom on this Coast, and prepare the hearts of men for the coming of the Lord. H. F. R.

San Francisco, March 10th, 1871.

For the World's Crisis.

TO NEW YORK ADVENTISTS.

Dear brethren of like precious faith: You will see by the report of the last conference, lately held in Brockport, that there is yet some interest felt in conference in the matter of circuit preaching. Not, let me explain, that that body desires to exercise any *authority* over the churches, or set itself up in power. No, the strongest term it has ever used in this connection is "advise with." But we all know that the dear cause we love so well suffers greatly from the apathy and lukewarmness of the masses, even of those who give assent to our views of the exhausted state of prophecy, and the consequent nearness of that great event which gives us a denominational name.

Really, it seems quite paradoxical to me, that people can believe Jesus is coming, that he *probably will* come, or that he *possibly may* come, and not bestir themselves into some sort of action, either for themselves or for their fellows. Nevertheless, ever since the first Advent, some have held the truth in unrighteousness, while it is equally true that all along the way some have let their light shine—have proved themselves thus to be the salt of the earth. God *will* have his witnesses. *Of which class are we?*—I ask the reader—"THOU art the man."

Now, is not the exhortation of "our beloved brother Paul" especially in point here when he says—"Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Do we not need, brethren, to arouse ourselves to earnest, *united* action in these last times, that, the grace of God assisting us, we may be able to accomplish as great a work as possible, "to make ready a people prepared for the Lord"? In union there is strength!

It was made the duty of the writer, as you understand by the resolution passed in conference, to visit the Advent churches and isolated brethren within the limits of the N. Y. A. C. Conference, to advise with you relative to the establishment of a better system of securing preaching and holding meeting. The idea is to secure regular meetings, and regular preaching services, at intervals such as your varying circumstances may permit.

Now in order to bring the thought to a practical result, and to answer the requirement of conference, I desire to visit or correspond with some earnestly interested person, residing in every place in the State where there is already an interest, or the elements and opportunity to produce a more active interest in the advancement of the living issues of the age, as we understand them, in these last days. If we gather not *with* Jesus we *scatter abroad*.

Now who will commence *to-day* to do something more than they have been doing for the cause of their Master? Let every church that will thus co-operate with conference in lengthening and enlarging our borders, and all isolated, but living, faithful brethren, who desire a visit or the advice of conference, write me immediately and inform me of your desires.

Cannot every large or established church reach out and help some adjacent sister band, just struggling into life, perhaps; and cannot any [illegible] "two or three" only, establish themselves and have at least occasional preaching? "Come, let us reason together." If I am to visit you, I shall need to know *where* you are, and *how* to reach you. And when I hear from you, I will arrange to economize time and travel, and meet you as early as possible. I am, dear brethren, your humble servant, waiting for Jesus,

WM. E. BROWN.

South Butler, Wayne Co., N. Y.

FUTURE PUNISHMENT.

A very large audience assembled at Platt's Hall last evening, to hear Elder Grant's views on "Future punishment." The Elder chose for his text a part of the 17th verse of the 4th chapter of the first Epistle of Peter: "What shall the end be of them that obey not the gospel of God?" In commencing, the Elder stated that he liked to talk to an intelligent audience, like the present. He liked to have thinking people about him—people who would think on what he said and investigate it. Anything that cannot bear investigation cannot be true. Every doctrine in the Bible is founded on eternal truths. He quoted from Isaac Taylor who says: "The doctrine of future punishment, as drawn from the Scripture, will spread a salutary alarm." That was what he wanted to do, then; spread an alarm, arouse the people and present to them the fact for them to investigate.

This subject of future punishment could be divided and spoken on under four heads. First, Will the wicked be punished at all? Second, Where? Third, When? and fourth, How?

No one, said the Elder, disputes or doubts but that the wicked will be punished in some way, and at some time. That decides the first point. Now, as to where. The Bible distinctly states it will come on the earth, and there is no proof in the Scriptures that it will be anywhere else. Thirdly, we read in 2 Peter 2: 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust *unto the day of judgment to be punished*." Here, he said, was the point. On the day of judgment; they were not punished before. If a man died to day, he did not go directly to his judgment, but would be judged on the judgment-day. It would be found in 2 Timothy 4: 1—"And the Lord Jesus Christ, who shall judge the quick *and the dead* at his appearing and his kingdom;" also, in Revelations 11: 15—"And the seventh angel sounded." This, said the Elder, looked reasonable, that after death

COMES THE JUDGMENT.

Therefore it was found that the wicked were not punished now. In regard to the fourth point—"*How?*"—on that there were various opinions, some thinking that they get the punishment as they go along; others, that the wicked will suffer torture in a lake of flame, which would increase and increase, grow hotter and hotter, while the victims confined therein struggled to the surface and cried aloud, "How long! how long!" and the unceasing ticking of the clock replied, "Eternity, eternity!" Did God's Book teach that? Few ministers preached that doctrine now, though some years ago it was the most popular doctrine. Others, again, held the idea that the wicked would be taken, judged and,

BLOTTED OUT OF EXISTENCE,

Or condemned to eternal destruction. What did the Bible sustain? The first means the remorse of conscience. The Bible did not teach that. If this doctrine were true, only the more wicked a man became the less punishment he would get, because his conscience would become seared and numb, insensible to feeling. The Elder here cited some cases of murderers, who said that they had no compunctious or qualms of conscience, slept well, and were not at all troubled in their minds; where was their punishment?—not remorse in this life, certainly. The Bible said nothing about the conscience being a punishment.

Others believed that the wicked were punished for awhile in the world to come, and then taken into the favor of God. A question had arisen: Will the wicked live in eternal misery or be totally exterminated? If, as some claimed, man was immortal and was to be judged, then he would have to be eternally miserable; but the Bible said that man was mortal. The Bible said nothing of happy immortality, but spoke of "eternal life" promised to all by patient continuance in well doing. The Elder here quoted from Psalms, 145, 20, 37, 38; Isaiah 57, 15, as to the way in which the word destroy was used. He said that if he should break the lamp it would be destroyed. The wicked were destroyed the same. The word destroy occurred 379 times in the Bible, and in no one case did it mean eternal torment. He also spoke at considerable length on the meaning of the words "unquenchable fire," as frequently used in the Scriptures, holding that they did not mean eternal burning, but that the fire was unquenchable at the time and until all had been consumed. He also spoke of the word "forever," which he stated was used in the Bible in a limited sense some two hundred times.

He quoted from Romans 6: 23—"For the wages of sin is death." If God designed to destroy the wicked, how could they be tormented or punished? could a man be punished if he was dead? This was a salutary alarm. Many infidels had been made by the doctrine of eternal torture. He could not believe in any such thing, and certainly they were not to be blamed for it. Did such a thing look at all reasonable? He thought not. At the conclusion of the lecture a number of persons availed themselves of the privilege of asking questions.—*San Francisco Daily Chronicle.*

THE ERA OF JOY.

Last Christmas H. W. Beecher preached a sermon on "the era of joy," from which we make the following extract:—

"I believe I have not used it for four or five years, though I often used it before that time—the figure that Agassiz uses; namely, that the growth of a plant is in three stages: first, by the root, which is invisible, and is the slowest and longest; second, by the stem, which is accelerated, and perhaps not half as long; and third, by maturation or ripening, which is the quickest of all. The root takes a great while to grow; the stem takes a little less time; and when these two have become developed, they rush to the blossom, and through the blossom to the fruit. And the last of the three periods is the shortest. So it is in history. The earliest stages are very slow; the intermediate stages are far faster; and the final or ripening stages are very rapid.

Now, as the world has been largely occupied by root-growth in moral things, and as the present may be considered the period of growth by the stem, so I think we are standing on the eve of the period of growth by maturation and ripening. . . .

While, then, to-day, we celebrate the coming of Christ, and give thanks to God for the advent of our Savior; while we also recount the blessings which in our several experiences, and in our happy families, have come from our adhesion to Christ, or from our birth and education in a Christian land, and under Christian influences, let us lift up our eyes, and, if we can, enter into sympathy with God, who, sitting upon the circle of the earth, looks at all the races, and has in his sympathy and in his heart the welfare of the lowest savage as well as the highest philosopher. And let us with him rejoice that the time past is nearly sufficient in which the world has wrought the will of the flesh; that the days of the flesh are fast passing, that the days of the understanding and the days of moral sentiment are coming quick, and that the whole earth is nearing the period of its final deliverance, when the new heavens and the new earth in which dwell righteousness shall come, and Christ shall dwell with men, and they shall be his people."

— He who avoids small sins, does not fall into large ones.

BEGINNING AT JERUSALEM.

The *Examiner* very aptly says: "In this whole matter of Christian work, we should follow the indications of God's providence, which will, pretty uniformly, be found to say: Begin *now—here—with the person that is nearest*." How natural it would have been for the apostles to have chosen any other field in which to begin their work than the city which they were most familiar with! Undoubtedly the Master knew that this universal human weakness, the desire to attempt great things before experience has been gained in little, would be their first great mistake.

The poor man whose curses may be heard in the next street is more accessible than the heathen in a distant city. He is both nearer in space, and much nearer in point of influence. He has some opportunity to observe us in our unprofessional garb; has, perhaps, occasion to know that our Christianity is not an affair of mere preaching, and our charity not a simple giving of money and food. If so, we have an advantage in working to save him. And if not, if he knows us to be more pretentious than genuine, and our zeal more partisan than spiritual, it is still well for us to learn this fact before venturing upon the more hazardous enterprise of laboring amid greater temptations.

Not until we have traded with our five talents, and added to them other five, ought we to think of the five cities. Even then, we had better wait for the Lord's bidding before we try to exercise so broad a dominion.—*Christian at Work.*

For the World's Crisis.

WALK BY FAITH.

I saw the young moon walking through the sky,
Nor heeded she the many stars that smiled,
And glowed, and sparkled, as she passed them by,
As if to woo her to their side the while.

Serenely on she moved, though o'er her head
Lowering its gathered blackness, a huge cloud
Far o'er the sky its murky shadow spread,
And wrapped her future pathway in a shroud.

Yet pressed she on; hid, lost, the fair young moon,
Her lone attendant one pale, gleaming star;
When suddenly she burst from out the gloom,
And flung her radiance o'er the night afar.

And thus would I pursue my christian course,
Undeviating from the heavenly way,
Unheeding all the beauteous things of earth,
My feet press onward to the realms of day.

And when around my heart dark trials come,
And tempest-like would shake my hope of bliss,
And earthly sorrows' thick clouds gather round,
Enfolding me as in a dark abyss;

Oh! then I'd falter not, or fear, with faith,
The fiercest tempest or dark cloud to dare,
Knowing that He who bade me tread the path,
Will bring me out where all is bright and fair;
And when life's heavy conflicts all are o'er,
I shall be glorious on the other shore.

Lynn, Mass. L. M. PROCTOR.

"IT IS WRITTEN."

Our blessed Savior, whenever he was tempted, chose as his defence some word of God. In this he is an example to us. A Scotch pastor found an aged christian looking downcast. "Well, Betty, what is wrong with you to-day?" "Ah!" replied the good old woman, "he's been at me." "And what has he been saying to you?" inquired the minister. "He's been saying to me," replied Betty, "that it's a' delusion—that the Bible's a lie—that there's nae heaven—nae hell—nae Savior; that I'm not saved—that it's a' a delusion." "And what did you say to him?" asked the minister. "*Say to him!*" quoth Betty, "I kent better than that; I kent there was nae use o' arguin' wi' him; I jist referred him to the Lord."

"What's wrang wi' ye noo? I thocht ye were a' richt," said a ragged boy, himself rejoicing in the Savior, to another, who a few nights before professed to be able to trust Jesus, but who has again begun to doubt. "What's wrang wi' ye noo?" "Man, I'm no' richt yet," replied the other, "for Satan's aye tempting me." "And what dae ye then?" asked his friend. "I try," said he, "to sing a hymn." "And does that no' send him awa'?" "No; I am as bad as ever." "Weel," said the other, "when he tempts you again, try him wi' a text; he canna stand that."—*S. S. Workman.*

EVERY DAY RELIGION.—We would not urge all of you to give yourselves up to mission work, but to serve God more and more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother; this is very possible, and at the same time very lamentable; but the mission I would urge is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces, are swift witnesses against the sincerity of those who keep others' vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home be happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service.—*Spurgeon.*

LOVE OF THE WORLD.—They take very unprofitable pains who endeavor to persuade men that they are obliged wholly to despise this world and all that is in it, even whilst they themselves live here. God hath not taken all that pains in forming and framing and furnishing and adorning this world, that they who were made by him to live in it should despise it. It will be well enough if they do not love it so immoderately as to prefer it before Him who made it.

Gems.

"Himself hath done it." Yes, though severe
May seem the stroke, and bitter be the cup,
'Tis His own hand that holds it, and I know
He'll give me grace to drink it meekly up.

— Always be good-natured if you can. A few drops of oil will do more to facilitate the movement of the most stubborn machinery than rivers of vinegar.

— Not only was Christ crucified for Paul, but Paul was crucified with Christ.

— Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

Deeds are powerful: mere words are weak,
Battering at high heaven's door.
Let thy love by actions speak;
Wipe the tear from sorrow's cheek;
Clothe the poor.

— If you have performed an act of great and disinterested virtue, conceal it. If you publish it, you will neither be believed here nor rewarded hereafter.

— Jeremy Taylor said: "Hasty conclusions are the mark of a fool; a wise man doubteth, a fool rageth, and is confident; the novice saith, I am sure that it is not so; the better learned answers, peradventure it may be so; but I [illegible] inquire. Some men are drunk with fancy and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily."

Trifles make the life of man;
So in all things,
Great or small things,
Be as thorough as you can.

— A man who puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in minorities, so that minorities are based upon principle.

— No man has a right to do as he pleases except when he pleases to do right.

Worship God by doing good—
Works, not words; kind acts, not creeds.
He who loves God as he should
Makes his heart's love understood
By kind deeds.

REMARKABLE SAGACITY OF A DOG.—A most striking illustration of that wonderful sagacity sometimes exhibited by dogs, often almost equaling human intelligence, was related to us a day or two since by a gentleman of our acquaintance, living on Main street. He is the owner of a valuable, well-trained setter dog, which sleeps at night in a kennel near the back part of the house. On Thursday night last, about ten o'clock, as the gentleman went to his room in the second story, on the front side of the building (the lights below being extinguished), he heard his dog come beneath the window and set up a most earnest and constant barking, and it seemed to him that there was an unusual tone in the animal's voice. Supposing, however, that there were intruders on the premises, he opened the window and called out to "Nig" to "catch 'em." The dog, instead of starting off under the order, continued to bark, jumping up against the wall of the house beneath the window, evidently desiring that his master should come down. The gentleman went down, and as soon as he reached the outer door, was met by the dog, who, still barking, ran toward the rear of the dwelling.

His master following, found his hired man lying on the ground, helpless and unconscious. He had, as he afterward stated, and as the marks upon the ice indicated, in stepping out from the kitchen, slipped and fallen upon the ice, his head striking a stone and cutting a fearful gash in his scalp. He had to be carried into the house, and it was some hours before he recovered his senses; in fact, he is still suffering from the effects of the wounds.

The man remembers nothing from the moment he fell; but the dog, who either saw him fall, or found him lying there afterward, knew of his condition, and but for this display of what can hardly be called less than human intelligence, the man unquestionably would have lain stunned all night, and probably either frozen to death or died from loss of blood before morning.—*Quincy Ill. Whig.*

DYING WORDS OF JOHN RANDOLPH.

"He suddenly roused himself and exclaimed, 'Remorse! remorse!' It was thrice repeated, the last time at the top of his voice, with great agitation. He cried out—'Let me see the word.' 'There is none in the room, sir.' 'Write it down, then—let me see the word.' The doctor picked up one of his cards—'Randolph of Roanoke'—'Shall I write it on the cards?' 'Yes, nothing more proper.' The word *remorse* was then written in pencil. He took the card in a hurried manner, and fastened his eyes on it with great intensity. 'Write it on the back,' he exclaimed. It was so done and handed him again. He was extremely agitated,—'Remorse! you have no idea what it is; you can form no idea of it whatever.'"—*Life of John Randolph of Roanoke.* pp. 373–4.

Such were the feelings of a distinguished politician when the whole was summed up in one word—"REMORSE!" How different the christian's dying language, who sums up all his feelings in one word, and says—"GLORY." Let us all be *christians* instead of *politicians*.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A GOOD ILLUSTRATION.

I once saw a preacher trying to teach children that *their souls would live after they were dead*. They listened, but evidently did not understand. He was too abstruse. Snatching his watch from his pocket, he said:

"James, what is this I hold in my hand?"

"A watch, sir."—"A little clock," says another.

"Do you all see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well; can any of you hear it tick? All listen now." After a pause—"Yes, sir, we hear it." He then took off the case, and held the case in one hand, and the watch in the other.

"Now, children, which is the watch?—you see there are two which look like watches."

"The littlest one, in your right hand, sir."

"Very well; but how do you know that this is the watch?"

"Because it ticks."

"Very well again; now I will lay the case aside—put it away there down in my hat. Now let us try if you can hear the watch tick."

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick and go, and keep time when the case is taken off and put away in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case, the soul is inside. The case—the body, may be taken off and buried in the ground, and the soul will live and think just as well as this watch can go, as you find when the case is off."

This made it plain, and even the youngest went home and told his mother that *his little thought would tick after he was dead*.—*Good Words.*

DIALOGUE

ON THE ABOVE "ILLUSTRATION."

(Imagined by O. R. Fassett.)

Pete Simple. "Don't you think, Paul Bright, that the illustration in *Good Words* about the watch ticking with the case off, a *clear* one to show that a boy's 'little thought would tick after he was dead'?"

Paul Bright. "'*Clear* as mud' as the saying is. Are you so simple, Pete, as to take every man's sayings or illustrations as true, without thinking for yourself? If you do, you will take up with every thing that comes along, and then how much *nonsense* you will believe. The apostle says: 'Prove all things, and hold fast that which is good.'"

Pete. "When a good man tells me a thing in earnest, I believe him, for he is old enough, and ought to know; and I don't think a christian man means to tell a lie to children when he is in earnest and sincere. Why should I not believe such a one?"

Paul. "A good man may be wrong when he thinks he is right. And I have learned that some men don't read or study much, especially the Bible; and some 'make void the word of God by their tradition,' as Jesus said. All men are fallible, even the pope, who has proclaimed himself 'infallible,' to the ridicule of the whole world, except his dupes. I must have proof and facts on all important and vital statements, and I have learned to think, and read, and inform myself, without taking every thing on trust because even good men say it."

Pete. "Well, now, I see; a man told me the other day a thing which he thought was verily true, and he did not intend to deceive me, and I believed him; but I have found out since that it was not true. But, Paul, why don't you think that illustration a good one? It is called 'A Good Illustration.'"

Paul. "If that 'preacher' had likened 'the watch case' to a man's clothes, and the watch itself to the man, the illustration would have been sensible and to the point. The 'watch case' doesn't constitute the watch; it is its covering to protect the watch, and it could keep time without it, of course. So a man's clothes don't constitute the man, but is his covering to protect his person; and a man can think as well with his clothes off, as the"

Pete. "Well, that is *bright* indeed! I think, as the man said, 'the body nothing but the case,' and 'the soul' is 'inside.' This appears to me more reasonable."

Paul. "No! Pete, the whole man is called in the Bible 'a living soul,' and before he had any clothes on, for Adam was 'naked' when God said this (Gen. 2.) And the watch in the illustration is called 'the watch,' whether it has its case on or off. Besides, I should like to have that preacher find inside of a boy or a man another boy or man, and pull him out of his body, as he did the watch out of its case, and show him to us. Or prove, that such a 'soul inside' of a boy or man escapes after one dies; or still further, that his 'thought ticks after he is dead.' I am studying anatomy as well as the Bible, and nowhere in either can I find such a soul within a man's body as people tell about, and the wisest professors in anatomy confess this. The Bible sometimes speaks of 'the life' being 'the soul,' and so do wise philosophers. Jesus so taught: 'Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul'? (This word soul should be translated life as above, for it is the same word in Greek as I have seen in my Greek Testament.) It's the brain that thinks; and do you think, Pete, that would 'tick thought' if it was taken out of the skull, and the skull laid one side, and the brain held in the hand, as the man held the watch?"

Pete. "I never thought of that before. But don't you suppose we could think without a brain? and that there is a soul somewhere in us that does think, brain or no brain, and when the body dies keeps on thinking?"

Paul. "If there is a soul of such a nature in man, it is strange that we have to carry about such a big head on our shoulders, and such an amount of brain in it. We could get along without a head as big as a fly, or even as much brain as a musquito, and in fact without any head at all, or body either! Why did not our Maker create us without a body, head, or brains? Did he not know we could think and live without? Or did he make a mistake in creating man? What did our Creator give us a body for if it is not of some use? What did he give us a head and brains in it for, if the brain is not to think with?"

Pete. "Your reasoning seems to be good. But was not that watch *dead* when the preacher took off the case?"

Paul. "Dead! Are you in earnest, Pete? You are joking."

Pete. "No, I am not. The man's illustration was to prove that a man was *dead* when God took off his body from his soul, as he did the case from the watch."

Paul. "Dead, when the watch kept on ticking! That man ought to go through college again, and learn something before he preaches. I guess he 'went in at one door, and out at the other end,' as I have heard of some students doing when they have been to college. 'Was the watch dead when the preacher took the case off?' Why not ask, is a man dead when he takes his clothes off? A man when he undresses, is just as much dead as that watch was, and no more.

Pete. "What would you call a dead watch?"

Paul. "One that did not tick, nor could not be made to tick, or keep time at all; and I have seen watches 'as dead as a hammer,' as the saying is."

Pete. What would you consider a dead man? One that could not think, or move, like a dead watch?"

Paul. "Yes. One who ceases to live, and, with his life expired, cannot think, or act at all. 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' The dead know not any thing.' So say the Scriptures; and they are true."

Pete. "A watch may run down, and stop ticking. Would that be a dead watch?"

Paul. "Not at all. It is apparently dead. All that it wants is to be wound up again, and it will go, for it is in good condition. It is suspended action, that's all. And a man may be apparently dead, and yet there is only suspended animation, as in a fainting fit, or drowning when one is recovered or restored. For the time being they are as if dead, for there is a cessation of the vital functions, and in such cases thought ceases, and they 'know not any thing.' And if it had proved to be death, or they could not have been 'brought to,' do you suppose that their 'thought would tick after they were dead'?"

Pete. "They say that the thought or thinking part escapes, as a bird out of a cage, in such cases, and 'thought ticks' the harder."

Paul. "Does it look reasonable that a man loses his power to think when the vital functions are suspended for an hour or longer, or when the brain is injured in any way; and yet if the vital functions are not restored at all, or the brain destroyed altogether, the 'thought ticks' as never before? It does not stand to reason; it is unphilosophical and unscriptural."

Pete. "I now see what death is in case of a watch. It is not simply the removal of the case, but it is when a watch is all out of repair, and can't be made to go at all, not even 'tick,' unless it is taken to the jewelers and made over new. It is a watch that has been harmed by a fall or some disaster which has completely spoiled it; and such is the case of a man who is dead. You are right, Paul Bright. I have learned something this morning I shall never forget, I hope."

Paul. "Yes, Pete, you will be a wise boy if you will study, and think for yourself, and not let others do all the thinking for you hereafter. 'If the blind lead the blind, they shall both fall into the ditch.' When you go home, take Webster's Dictionary and find the word *death*, and see how he defines it, and you will not mistake again the signification of the word. When a watch or clock has its mainspring broken, its wheels broken and all out of place, and the whole of it by some severe shock is has received—as a fall, or violent blow—been shattered, so that it is ready to fall to pieces, that is the death of that watch. It can't 'tick,' I'll warrant you. And such is the illustration a better "preacher" has given to the youth in the Bible of a dead man. He goes on to say—'Remember now thy Creator in the days of thy youth. . . . Because man goeth to his long home, and the mourners go about the streets; or ever the *silver cord be loosed*, or the *golden bowl be broken*, or the *pitcher be broken* at the fountain, or the *wheel broken* at the cistern. Then shall the dust return to the earth as it was; and the spirit [this is the breath of the spirit of life] shall return to God who gave it.' Eccl. 12. 'The breath of the spirit of life' is not dust, but that which gives life to man. This God takes; and if man lives again, he must impart it to the dead when he repairs the man, or raises him from the dead."

Pete. "Can a watch, dead, *dead* as can be, as you have described, ever be made to 'tick' and keep good time again? I don't see how it can."

Paul. "Yes. A skillful chemist, smith, and jeweler, could take that watch and melt it to dust, and yet gather all its particles and make a new watch out of them, which would be a better watch and keep better time than the old one did."

Pete. "That is amazing! And can a man dead, as dead as he can be, and dissolved into dust, and the dust scattered everywhere, be made a live man again, and be a better man and more beautiful than before?"

Paul. "Certainly. God can raise the dead, and give life to the dead. 'Why should it be thought a thing incredible with you, that God should raise the dead?' And now I must leave you, Pete; but let us be good, and love God, who, if we die before he sends his Son to raise the dead, will raise us up at the last day by Jesus; and if we are alive at that day will not suffer us to die at all, but give us eternal life.' Good bye."

Pete. "Good bye."

And Pete Simple went home and told his mother that *his little thought would not tick after he was dead*; but that it would when Jesus comes to raise the dead, and restore his *little* brain (if he should die while a little boy), with which to *think*, and henceforth could say with king David—"I have more understanding than all my teachers; for thy testimonies are my meditation." He was ever afterward to be, not Pete Simple, but a wiser boy, and a good boy; he had "*faith in God*" and "*the resurrection*," instead of the heathen Plato and his doctrine.

Hygiene.

"This is for your Health."

CLEANLINESS.

Perhaps there is no part of the health reform more plain and obvious than that relating to cleanliness. We cannot see how a filthy man can be a healthy person. Filth itself breeds disease. Hence plagues and epidemics generally originate in the low and filthy parts of cities, and make the most fearful havoc there. We think he is a very poor health reformer who allows filth and uncleanness to accumulate around his house and premises. Look around the well, the back door, the wood pile, and also in the cellar. Are they all kept clean and healthy? Disease and death, which carry off our loved ones, often originate in these impurities. Then we piously lay it all to the Lord. It is a false accusation; and the sooner we learn this and remove the cause, the better.

When the Israelites dwelt in tents, the Lord gave them a special command on this point; namely, that they should keep their tents and all around them pure and clean from filthiness. Deut. 23: 14: "The Lord thy God walketh in the midst of thy camp to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." The previous verses show that this means, not spiritual, but literal or physical, filth. The Lord does not love filth now any more than then. Christian families, then, have a double reason why they should be clean and pure in all their dwellings. A slack, untidy, filthy Christian! How would he appear amidst the purity of Heaven! I am glad to find the good old Bible in such harmony with the principles of the health reform.

Garments, especially those worn next the person, should often be aired and washed. The skin is constantly throwing off waste, impure matter, especially when sweating. This soon fills the clothes with impurity; hence they should be often purified. It is a good plan to change all our clothing every evening when we retire to rest, and lay out each article by itself where it may thoroughly air. This can be easily done, and should be. Then in the morning, air the garment we have slept in during the night. This I have done for years, and believe I derive much benefit from it. The whole person, but especially the feet, should often be washed in water to remove the impurities of the skin, open its pores, and thus allow the used-up matter of the body to be thrown off. Where this is not done, this impure matter goes to the lungs and other organs, and often produces disease and death. Hence, cleanliness of the person is an important thing to be attended to. Here, again, we are in harmony with the Bible. 2 Cor. 7: 9.—*Health Reformer.*

CURE FOR LOCKJAW.—A correspondent of the *Scientific American* recommends turpentine as a certain cure for lockjaw. He says: "Let any one who has an attack of lockjaw take a small quantity of turpentine, warm it and pour it on the wound, no matter where the wound is, or what its nature is, and relief will follow in less than one minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel with it and place it on the throat and chest, and in a very severe case three to five drops may be taken inwardly. Every family should have a bottle on hand." This remedy is simple, and can be easily tested.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHY WALK IN DARKNESS?

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

Why walk in darkness? Has the clear light vanished,
That gave us joy and day?
Has the great sun departed? Has sin banished
His life-begetting ray?

Light of the world! forever, ever shining,
There is no change in Thee;
True Light of life, all joy and health enshrining
Thou can'st not fade nor flee!

Thou hast arisen; but Thou descendest never—
To-day shines as the past;
All that Thou wast, Thou art, and shalt be ever—
Brightness from first to last.

Night visits not Thy sky, nor storm, nor sadness;
Day fills up all its blue,
Unfailing beauty and unfaltering gladness,
And love, forever new.

Why walk in darkness? Our true Light still shineth;
It is not night, but day.
All healing and all peace His light enshrineth;
Why shun His loving ray?

Are night and shadows better, truer, dearer,
Than day, and joy, and love?
Do tremblings and mistrustings bring us nearer
To the great God of love?

Light of the world! undimming and unsetting,
O, shine each mist away;
Banish the fear, the falsehood, and the fretting,
By an unchanging day! —*H. Bonar.*

"FOR THE TRUMPET SHALL SOUND."

It is written that "Jerome used to say that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, Arise, ye dead, and come to judgment. The generality, however, think but little of this awful and important period. A christian king of Hungary, being very sad and pensive, his brother was desirous of knowing the cause of his sadness. 'Oh, brother,' said the king, 'I have been a great sinner against God, and know not how to die, or how to appear before God in judgment.' His brother, making a jest of it, said,

'These are melancholy thoughts.'

The king made no reply, but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who, hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended.

'Alas! brother,' said the king, 'you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ?'"

Beyond a doubt we are now living in very close proximity to the sounding of the "last trump," when "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Those who confess and forsake their sins have this precious consolation—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But those who confess not their sins, nor forsake them, will stand condemned in that dread hour; when neither tears nor remorse can atone for neglected opportunities, nor mercies forever past. How much better to humble ourselves now, and obtain mercy ere the sudden blast of the last trump summon us as trembling criminals to the presence of earth's soon coming Judge and King.

Dear reader, I continually feel this to be truly a solemn period in the world's history; also a very encouraging one to those who are expecting the return of their Lord. O! how transcendent the consideration that probably I shall not have to fall a victim to the monster Death, but shall be changed "in a moment, in the twinkling of an eye." How supremely glorious will that atom of time appear, when the languid, emaciated, death-stricken victim, instead of falling into the jaws of the insatiable monster, will at the fiat of our returning King be translated into the full-orbed bloom of eternal youth, and mingle perpetually with the just made perfect; "where no sighs shall mingle with the songs that warble from immortal tongues."

O, ye wasting ones, helpless, and languishing on your beds of affliction, be comforted. Portents of deliverance are signally manifesting themselves. Soon "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

"How shall our joy and wonder rise,
When our returning King
Shall bear us upward to the [illegible]
On love's triumphant wing?"

"How are the dead raised up?" Stupendous thought! The Almighty's promise is pledged to accomplish it, and what his mouth has uttered shall be done. Amen and amen! Finite minds can contemplate it, but the incomprehensible reality alone must manifest the magnitude of the soon-to-be reality.

Not long since, as I stood looking at some anatomical subjects, intently gazing upon the skulls of several that were once living souls, I thought of these words of the poet—

"Behold this ruin, it is a skull!
Once of ethereal spirit full.
This narrow cell was life's retreat;
This space was thought's mysterious seat;
What beauteous visions filled this spot,
What dreams of pleasure long forgot;
Nor love, nor joy, nor hope, nor fear,
Have left one trace of record here.

Avails it whether bare or shod
These feet the path of duty trod?
If grandeur's guilty bribe they spurned,
And home to virtue's cot returned:
If from the bowers of ease they fled
To seek affliction's humble shed:
These feet with angels' wings shall vie,
And tread the palace of the sky."

Hear the word of the Lord:—"Thus saith the Lord God unto these bones: "Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall know that I am the Lord." Ez. 37: 5, 6. Truly the saints of this day are a highly exalted generation. Blessed consolation—to view with unlimited confidence the last sands of time fast ebbing out, and the coming consummation steadily approximating, that shall swallow up death in victory. Even so, come, Lord Jesus. This generation of saints, and this only, can exclaim by faith—"We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"Faith longing, shakes its eager wings,
And burns to meet thy flying throne;
We rise away from mortal things,
To attend thy shining chariot down.
Now let our cheerful eyes survey
The blazing earth and melting hills,
And smile to see the lightnings play
And flash along before thy wheels.
Oh! for a shout of holy joy
To join the trumpet's thundering sound;
The angel herald shakes the skies,
Awakes the graves, and tears the ground.
Ye slumbering saints, a heavenly host
Stand waiting at your gaping tombs;
Let every sacred sleeping dust
Leap into life, for Jesus comes."

Since the finishing of the sixth trumpet period, we have been in the days of the seventh trumpet. We are soon to witness the crowning consummation of faith, when every sleeping saint will "leap into life." Soon in the language of Heber it will be said—

"The trumpet! the trumpet! the dead have all heard:
Lo! the depths of the stone-covered charnel are stirred:
From the sea, from the earth, from the south, from the north,
All the vast generations of men are come forth."

Dear reader, be persuaded, if not prepared, to seek an interest in the merits of a Savior's precious blood, which alone can through faith and obedience prepare you to stand unmoved amid the dissolving elements of this doomed earth; and not like the trembling brother of the king quake with guilty dread.

The end of all things hasteth greatly. Soon the trumpet will sound. Let us all, in the language of the beloved John, "abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Dear saints, many I shall see no more in this world. Let us pray for each other. Soon the trumpet will call us all to the marriage feast. Peace be with you all. Amen.

S. S. Brewer.

OUR RIGHTEOUSNESS.

"This is the name whereby he shall be called, The Lord our righteousness."

Paul reiterated the same fact, "Who is made unto us righteousness." This assurance should be the christian's sheet anchor, a daily solace, an abiding comfort, a helmet and shield against Satan's temptations. These temptations are often intruded upon the humble believer when in the valley of self-abasement, suffering from a deep realization of coming short in all things concerning his Master's service; and that "when he would do good, evil is present with him." So low sometimes he feels himself, and faith is weak, or rather not in exercise, that he fears he has never been a partaker of the gift of God. He looks into his own heart, but finds no consolation there; into the *Word*, but fears to apply the promises to his present desponding case; goes to the throne of grace, but there can only say, "God be merciful to me a sinner." Oh! if he could then look at once away from self, and respond to the fact so oft repeated in God's word, and fix his mind and heart on that all-supporting, all-sustaining and comforting assurance, and apply home as his own, "The Lord my righteousness," the dark clouds that hovered over him would disperse, doubts would flee away, and then sweet peace, *God's peace*, would flow like a river.

Our heavenly Father does not require righteousness of our own, or the righteousness of the law, as terms of acceptance with him; for his Son is made our righteousness, and plainly so revealed. He requires us to do his will with a single eye to his glory; to prove our love to him and our Savior, who said, when about to leave his disciples, "If ye love me, keep my commandments."

I would illustrate these truths by an example and fact. A christian lady had a long time walked her round of duty, still constantly dwelling on her remissness, fearing to claim the promises, because her daily life looked to her so deficient, so far short of what she thought a child of God should attain, in all spiritual graces. From day to day she lived without that peace promised to the believer. The more she sought by *good works* to realize it, the more painful she felt its absence. At last it came suddenly, when in meditation one evening, "The Lord my righteousness," having read and pondered it times immemorial; still it never reached her heart, so that unwavering faith could apply it to her own case before.

Is not this a similar case to that of many of the children of God? None need to walk sorrowfully (is it not a sin to do so?) without their Savior's approving smile, if they will only take God at his word. There is so much declared therein to *constrain* us to look at Christ's righteousness, instead of seeking for our own, which in the light of God's word we cannot attain unto, that we are shut up to the comforting truth, "In thee have I righteousness and strength."

M. C. Allen.

THE REVOLVING LIGHT.

I remember once when I lived in Fairhaven Mass., of going out on a dark, cloudy night, and looking down the harbor, discovered in the distance a very brilliant light, which seemed to be in motion. Having never seen anything like it before (though I had seen plenty of light-houses), I inquired what it was, and learned that it was a revolving light, placed there to guide the mariners who are constantly going out and coming into the harbor. There are many rocks and dangerous places along the coast, and vessels sometimes run on to them and are wrecked.

This light, like many others along the sea-coast, is erected in an elevated position, and so arranged as to be in motion, and can be seen at a long distance, and is *well known* by those who are accustomed to follow the seas. Many a sailor, no doubt, owes his life to the radiance reflected on the dark waters from this light. It has been also a token of *joy* to many a seafaring man, when returning home after a long and perilous voyage. What a thrill of delight must be feel as he sees the well-known signal which tells him he is almost home; a few more hours, and he will set his feet on shore, and grasp the hand of loved ones, who have wept and prayed for his return. Then what touching stories will he relate concerning his narrow escapes, and the great mercy of God in preserving and bringing him safely home. I always like to hear sailors relate their experience, and express their gratitude to God for his protecting power upon the mighty deep.

But this revolving light brings to my mind another light, to which I must briefly allude. It is the light of *prophecy*. This world is a dark and stormy place, like the great ocean. Christians are sometimes compared to mariners, and their journey to the New Jerusalem like a voyage over the great and perilous water. They are continually surrounded with dangers, but more especially as they near the heavenly harbor. Thus it reads on the chart —"*In the last days perilous times shall come.*" But God has hung out a revolving light, which, to the believer, is a token of safety and of joy. Let Peter describe it: "We have also a more sure word of prophecy, whereunto ye do well that ye *take heed, as unto a light that shineth in a dark place, until the day dawn.*"

It seems to me that the great events transpiring among the nations in the East are making the light of prophecy shine with greater brilliancy than ever before. Every revolution sheds a bright lustre upon the dark waters, and tells us we are almost home. Those who take heed to this light are safe, while those who pay no attention to these things are in imminent danger, and will soon go down in the whirlpool of ruin.

Pilgrim, to you it says—Lift up your head and rejoice. You will soon anchor in the celestial port. Every revolution brings clearer evidence of our nearness to the heavenly shore. Only a little longer to keep watch, and then sing the song of deliverance. We are almost there. Glory to God! Soon we shall enter yon pearly portals, and grasp the hand of those we have loved. Look yonder! The city heaves in sight. See the glittering spires. Hark! hear the music of the angel throng. How melodious. How sweet the breezes from the immortal hills. Glory to God! Rejoice! rejoice! we are entering the harbor. All steady now. Every man on deck. Watch!

J. W. Thomas.

THE COMING OF THE LORD.

The coming of the Lord has been the hope of the church for many long years; but recently there seems to be a waking up among the children of men, and many are anxiously inquiring Where are we on the stream of time? And when they inquire of the D. D.'s who ought to know, how often they are told —"I don't know."

We were forcibly impressed the other night, while listening to a lecture from an eminent divine on the "hope of the christian." During his remarks he related a little incident, which will illustrate the mind of the church relative to the coming of the Lord. He said during his voyage to Europe he met with a circumstance which would illustrate the christian's hope. While attempting to enter the channel to stop at Liverpool, contrary winds took them, and drifted them back to sea. The captain finding it impossible to enter the channel there, concluded he would sail around the north of Ireland, and enter the channel at that end. There had been a severe storm for two or three days, and while near the coast, the captain was observed to go often to his cabin, and look at his chart; then go to the deck, and anxiously scan the horizon. His hurried manner and anxious looks attracted the attention of the speaker, and he followed the captain to the cabin, and inquired,

"Captain, where are we?"

The captain pointed to a particular point on the chart, and replied, "We ought to be there, but as we have been sailing without the sun for three days, I have had to make my calculations without any aid; and if we are not there, I don't know where we are; and it is almost night. O! if I could only see the sun for one moment, I should know just where we are; but if we are not within twenty miles from where we ought to be, God knows what will happen before morning; for it is dangerous sailing so near the shore."

They returned to the deck, and just as the sun was sinking behind the hills of old Ireland, the clouds lifted, the sun shone out bright and clear for a moment, then slowly disappeared from view. The captain caught his reckoning, hurried to the cabin, and looking at the chart said,

"We *are* there, I have made my calculations right. Thank God! we are safe."

The speaker while making the application, said this would be the state of the christian at death, the Sun of righteousness would shine upon him, and show him he had made his calculations right, if he was not sure of his hope here.

But we thought—this is the condition of the church at the present time. They know where they are on the stream of time. In times past, they made their calculations, and when asked Where are we? with their finger on the chart, they have answered "We ought to be there;" but recently the sure word of prophecy, which is a light that shineth in a dark place, has lifted the clouds which had settled over them, and a flood of light has illuminated the coast of time, and they can say with the captain, We *are there*. We *are* where we thought we were. Thank God, we are safe; in a little while we shall enter the port of eternal rest.

But how will it be with those who have not made any preparation for the future? It will not be because they have not been warned. The signs of the times, the state of the nations, the affairs in the political, moral, and scientific worlds, *all* bespeak in thunder tones some great change must soon take place; and in looking over the chart God has given us, we believe the time has come for his Son to take the kingdom and reign. And we are so glad that the long, dark night of weeping is almost over. The day cometh, and also the night, or day of joy and gladness for the christian, and a night of sorrow and mourning for the sinner. In a little while they will have to call for rocks and mountains to fall on them, to hide them from the face of Him who sitteth on the throne, and from the wrath of the Lamb. "For the great day of his wrath has come, and who shall be able to stand?" None but those who have clean hands and pure hearts need expect to rejoice in that day.

May the dear Savior help us to live near him. Then we shall love his appearing, and we shall earnestly pray—"Thy kingdom come." My heart is getting fonder

"Of looking to the east,
To see the day-star bring
Some tidings of the waking,
The cloudless, pure day breaking;
My heart is yearning, yearning,
For the coming of the King."

Goffstown, N. H. Jennie E. Whipple.

CHURCH DIVISIONS.

The Causes.

6. *Doctrinal discussions* are productive of many divisions. Truth is revolutionary. When it comes in conflict with error, it sometimes produces a mighty commotion. But such commotion is not always to be regarded as a calamity; and even if it were, the truth must not be held reponsible, but the error that antagonizes the truth and thus creates a clash. Truth has a right to exist and a right to talk; but this world is so sadly demoralized as to dispute that right at every turn. But truth must be defended though legions of opposers should enter their protest. When the pure word of God is preached, and the people "will not endure sound doctrine," but "turn away their ears from the truth," and with "itching ears" clamor for those who will "prophesy smooth things," who is to blame for the want of harmony? *Not the gospel, nor those who preach it.*

It is possible, however, to do a right thing in a wrong way. Even the truth can be presented with so much bitterness of spirit as to nullify all its good effects. It is not necessary to browbeat and unchristianize all who differ from us, in order to establish a belief in the correctness of our doctrines. Some people become so impressed with the importance of a given truth, that it comes to be regarded as the "*alpha* and *omega*" of the gospel. Every thing else dwindles into insignificance. Experimental and practical religion is treated as a second-rate affair. A "hobby" is thus created, and ridden with unbalanced zeal. The doctrinal point so earnestly pressed may be the exact truth; and yet it may be urged in such a way as to distract, divide, and damage the real people of God. This is the word for such "hobby-riders"—"These ought ye to have done, and not to leave the other undone."

If *correct* doctrine can degenerate into cold abstraction and profitless discussion, how much more detrimental must be the proclamation of *false* doctrine! Says Paul to Timothy—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6: 3-5. Impressed with the same sense of danger, Peter sounds out a prophetic note of alarm—"There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2: 1, 2.

How sadly the gospel has been perverted during the rolling ages. What wretched theories have been adopted and saddled upon the blessed Bible for support. Small differences of opinion have grown into "strifes of words" and alienations of heart. Think of the *hundreds* of distinct religious sects that have resulted from doctrinal differences. Surely there must be a large amount of *false* doctrine interwoven with the multiplied creeds and constitutions of christendom. Church organizations have often grown out of "perverse disputings of men," and called by the names of the disputants, with scarcely a grain of truth involved in the issue. Church divisions have been caused by "damnable heresies," and they have been caused by petty differences that were too silly to deserve a moment's thought. Thousands of Christian churches are torn and bleeding to-day, as the result of leaving the vital issues of the gospel and running after some hair-splitting speculation. Professors of religion sometimes act very much as if their brains had departed with their grace. It is really too bad that religionists should be so so wedded to a theory—whether true or false—that they are willing to sacrifice the peace and prosperity of the church to their own conceit or stubbornness. Some have happily learned not to swallow down all the nonsensical and contradictory notions that assume to be the truth of God. Well would it be for many a bigoted advocate of some distracting, impracticable, church-dividing theory, to seek the baptism of the Holy Spirit (which some of them entirely repudiate), and go to work in good earnest for the salvation of sinners. And if churches, as a whole, would devote more of their time and energies to the business of leading perishing men to the cross of Christ, and less to theoretical abstractions and head-conversions, there would be a positive increase of spirituality, unity, and gospel power. O for less contention and more work!

Rochester, N. Y. A. A. Phelps.

CALIFORNIA LETTER.

The following letter was sent to an eminent preacher in San Francisco, by an intelligent Christian gentleman, who frequently addresses public audiences in behalf of Jesus and the Christian religion. It is published by request from a friend, to whom the writer showed it before it was sent to the party for whom it was intended.—Editor.

"My Dear Brother, in the faith of the Lord Jesus:—Will you permit me to express a few thoughts in connection with what you advanced in your official public discourse this morning. I desire to do so in all christian love and sincerity. To my mind, an overwhelming responsibility rests upon any human being, who assumes to be a teacher appointed of God, and bewilders the minds of believers by misrepresentation of the word of God, even though it be done in manifest ignorance of the truth contained in the sacred Scriptures. Ignorance, however *sincere*, cannot afford a sufficient excuse for the evil done. I have no doubt many professed infidels are very *sincere*; but will their sincerity be of any avail for them in the day of judgment? You will agree with me in saying *No. Assertions* made by any class of men have no weight with them in argument, on any *philosophical* subject; much less when these mere assertions and dogmas are stated with reference to the teaching of the Bible, unless supported by positive proof; for after all man's thoughts, opinions, and teachings, the Bible, and the Bible only must be the standard and guide for God's children. In this, I am sure you will also agree with me; and this test must apply to professed ministers, as well as to more private individuals, for no minister has any *right to assume* that any assertion, or mere dogma, will be received by a Bible-reading public, unless proof, clear and conclusive, is given to show that the same is supported by the word of God. For instance, we read in plain English, that every one can understand, "The wages of sin is *death*"—"the *second death*." If a minister, in his public capacity, says this does not mean death, but eternal life in suffering, *my denial* of such an assertion is certainly, to say the least, of equal importance to the assumption. I read also in equally plain English, "The soul that sinneth, it *shall* die." This, I know, does not refer to the death consequent on Adam's sin; for all along, believers, as well as unbelievers, do die, and have died since the fall; but it must refer to "the *second death*," in consequence of man's refusal of the offer of eternal life, through faith in our Lord Jesus Christ only.

I have thus expressed my thoughts, because I can bear witness that in this day of much misrepresentation of God's word, that much evil has been done to the minds of christians, especially babes in Christ, who have not time, or may not be able even to read the Bible for themselves. I could name some in your congregation. They, therefore, cannot "search the Scriptures," and be assured that in them is eternal life, because they testify of Christ. When the plain word of God is presented to them in clear and conclusive expressions, they meet you saying, "Well, it seems all plain to me as I read it in the Bible, but my *minister* says it means quite the opposite. I read in the Bible that 'the wages of sin is *death*,' but my minister tells me it is not death, because the whole man, soul and body, cannot die, but will live for ever; have 'everlasting life,' but it will be everlasting life in torture and suffering. I read, 'The soul that sinneth, it shall die'; but say they, he contradicts the word, and says 'it cannot die.' Therefore, if I believe what my minister says, I cannot believe God in the Bible;" and sadly, alas! do some place more dependence on what their ministers say, than on what they read in the sacred Scriptures. They admit it reads different in the Bible from what he says; but as he has been to college, and is very learned, he must be right. Thus the minds of many of God's children are bewildered and kept in darkness as to the truth; when, had they not been brought under such influences, but been left to themselves in their simplicity and childlike, teachable spirit, they would have read the Bible for themselves, and not have suffered such distress of mind, and had their simple faith in God's own word weakened and almost destroyed.

Public ministers in this city, who are in the habit of making assertions unsustained by the word of God; priding themselves on their superior knowledge; denouncing good, truthful, honest, noble-minded men, such as Elder Grant, who dares to be singular for the sake of truth; should be willing to meet him in public discussion, taking the Bible *only* for reference and proof, the people being judges. I ask, in all honesty and candor, if these learned divines (as they are called) had the honor of God and the spiritual welfare of their hearers at heart, really believed Elder Grant was preaching error, would it not be their plain duty to meet him publicly, and oppose his supposed wrong teaching? He has again and again offered to meet any minister for discussion, and not one has the boldness and honesty to meet him Bible in hand. If he is right, you who oppose are wrong, and contrariwise. Does it not look like fear and cowardice, unmanly in the extreme, condemning him from your pulpits, and *afraid* to meet him face to face? Your people know this, and you are suffering in their estimation. If Elder Grant is preaching error, by all means, for Christ's sake, let some of you manifest confidence in God, and come to the rescue. Many of your members in the various gatherings believe he is preaching truth. Some of your best-read Bible members either have, or are about to leave your associations. Beware, lest God should remove his lampstand from your midst.

My dear brother, the time is past for men who obtain a gentlemanly support by the profession of preaching (and preaching of error), to keep the minds of *Bible-reading* christians in continued darkness and bewilderment of the blessed truth of God. Thanks be to God for it. Amen and amen. Men with assumed authority, and imaginary superior learning, can no more prevent the spread of the truth of God, than they can stop the ebb and flow of the tide of the mighty ocean. It is vain to attempt it. God's children, and the more intelligent of them, are beginning to see through the flimsy vail of pretense. For myself, I do honor a *true* teacher sent from God; let him be called by whatever name, or sect, or party, he may choose, I pray God to bless, prosper, and sustain him. He will and must have his reward, for the *true* "laborer is worthy of his hire," but not in looking at things seen and temporal. And if preachers seek for publicity, large congregations, praise from men; holding back the truth, not daring to be singular for the truth's sake; then they *have* their reward, in many instances in enormous salaries, praise from men, even men of the world; flattery and applause; but "the Lord knoweth them that are his."

God is my witness, I have only the glory of God in view in what I say. I do not seek the applause or approval of *men*; neither do I fear *man's* condemnation. I desire to walk with Christ above the worthless din of human applause, or condemnation. The more professed ministers seek to silence men taught of God, however humble their condition, the more will they seek to spread the truth of God, though it may not be behind a velvet cushion, in a costly edifice; for with such furniture and in such buildings did not the apostles sound forth the pure word of God.

I did not intend, when I commenced to address you, more than to allude to several palpable contradictions in your discourse this morning. I will briefly state them, at least some of them, and conclude. You made several *assertions*, but you did not even attempt to prove them from the word of God. You said the soul of man could not die, but would live for ever—have eternal life, but that life would be everlasting suffering; representing that God, by his Spirit, did not *know* what he said, or did not *mean* what he said. You endeavored to make the audience believe that *death*, the "*second* death," was life, and life in suffering; and, by your *philosophic* reasoning, that the plain, simple truths of the Bible were calculated to mislead the minds of the simple and unlearned; and that it could not be depended upon, as their guide to immortality; but that vain philosophers must construe the Bible for them. Why not tell your audience that *eternal* life "does not mean eternal life?" You have as much authority to do so, as to say death is *not* death. The devil said, "Ye shall not surely die." May God preserve his own dear children from believing the father of lies.

You said something about infinite atonement demanding infinite punishment. My dear brother, can you not see that if *your* doctrine, or assertions, are true, that the penalty due to sin was not death, but eternal torture? then *you* make the sacrificial death of Christ of no avail, because he did not suffer and is not suffering eternal agony and torture. He rose from the dead, according to the Scriptures, ascended up to heaven, as our great High Priest, and will come again (as I hope soon) to take his blood-bought ones to be with him where he is. The Bible says he fulfilled the law; and its full penalty was death. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Permit me to say, do not be the cause of driving some of your most intelligent, Bible-reading members and hearers away from you, by your persistence in opposing truths which they really believe to be contained in the Bible.

But further. After saying in your sermon that the soul could not die, you gave out a hymn to be sung, in which was the following:

"Oh Thou that hearest the prayer of faith,
Wilt thou not save a soul from *death?*"

Also,

"Then save me from *eternal death.*"

Pray in faith to receive that which you say *cannot be!*

My dear brother, is this consistent? The pagan philosophers, who first taught the natural immortality of all men, are more consistent. Pray do look at this. Ministers, who profess to be called of God to preach the word, ought to be consistent, or the world and demons will laugh at them. You may tell me you have been regularly appointed by men of God to preach, and that you have the exclusive right of saying what you please from your desk. Granted; but if you preach error, will not Bible-reading christians detect it? Will your exercising your right prevent worldly, intelligent men from sneering and becoming increasingly infidel?

Let me ask, is not Elder Grant a regular appointed minister, as well as those who call themselves "Rev." and "Right Rev.," "D. D.," and such like *unscriptural* terms? Why should he not be entitled to respect and credit as yourselves? Why seek to dishonor and anathematize him from your desks, and in private circles; and yet not one of you consent to meet him in public discussion? God is approving of his teaching, and blessing his labors. A work of God has begun, which I hope will lead to the drawing aside of the thick vail which has so long darkened the minds of many of his dear children. I see many of your hearers, and some of them, I know, are the most intelligent, Bible-reading christians, constantly present to hear Bro. Grant; and I KNOW that many of them have been brought to see and believe the truth preached by him. Why do you not go to hear him, and, if he preaches contrary to the word of God, point it out to him? He is a gentleman, as well as a christian, and will listen with the patience of a little child. It is folly to set yourselves (as ministers) in direct opposition to the truth, taught by him. God is manifestly owning it, and he will own it. Let me say to you, the proclamation of these important truths will not cease when Bro. Grant leaves the city. Be willing, my dear brother, to be used of God for dispelling from the minds of believers the great darkness they have long suffered from the evil effects of past wrong teaching. May God bless you, honor you, and help you to proclaim *all* the truth of God, giving you many seals to your ministry. "He that confesseth me before men, him will I also confess before my Father which is in heaven."

Your sincere friend, and brother in Christ our Life, Sam'l Walker.

WALK WITH JESUS.

Will you walk this day with Jesus? He invites you to come and take, as it were, the light end of his easy yoke, and walk with him in the way of peace. There may be something that hinders you, or something for you to lay aside before you can walk with Jesus. Will you "lay aside every weight," give up self-will, self-righteousness, and self indulgence? You may well count all these things as loss and dross, when compared with the things that "eye hath not seen," which are prepared for those who walk with Him.

Two cannot well walk together, "except they be agreed," and the way to agree with Jesus is to obey him. Is not this easy? And will you not adventure to try it for one day? If you will but try this blessed way for one day, methinks you will be so delighted, that you will never choose to return to the way of death again. Do you say you would walk with him if you could see him? Ah! that is what multitudes have said. But do you not consider that you might (if he were present) walk with him by sight, and yet *not* walk with him at all, in the sense and meaning here presented? Multitudes thronged him, and pressed upon him, and followed him, when he was on earth, yet very few of them walked with him, with his yoke and their own cross upon them.

We must walk by *faith*, not by sight. We must just believe and obey him. Perhaps you will be required to remain just where you are, and "abide in your calling" for the present; but if so, you can walk with Jesus there. Be persuaded to do this, for if you walk with him here in this "low estate" you will walk with him in glory when he comes to be admired by all his waiting people.

Webster, Mass. F. H. Chamberlain.

HONEST CONFESSIONS.

Many assert that they can prove the immortality of the soul by *reason* and *philosophy*. But some of the ablest advocates of that doctrine have honestly confessed that this is not true. Richard Watson, the eminent Methodist commentator, makes this admission:

"There is no indubitable declaration of man's immortality, nor any facts and principles so obvious as to enable us confidently to infer it. All observation lies directly against the doctrine of the immortality of man."—*Theological Institutes, Vol. 1, p. 11.*

Dr. Taylor also says: "Whatever the metaphysical nature, essence, or substance of the soul may be, which is altogether unknown to us, all arguments for the natural immortality of the soul, taken from the nature of its substance or essence, are manifestly vain; we can never prove that the soul of man is of such a nature that it can and must exist and live, think and act, separate from, and independent of, the body; all our present experience shows the contrary." Quoted in *Balfour's Essays, Es. 1, p. 114.*

These are candid confessions on this point, upon which modern advocates of man's natural immortality are so very confident.

C. H. Sweet.

Adversity or affliction is often sent to bring out the different shades in our natures. While some are purified by looking at it as sent for their good, others go with bowed heads, and fail to see the outstretched hand to guide them through.

— The love of Christ is stronger than death, sweeter than life, better than the world; and every new sense of Christ's love adds new degrees to ours.

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COMING EVENTS.

"Where are we in the history of the world? what must we expect before the coming of Christ, and what will take place at his coming, and after he comes? Answers to these questions involve important events, and deserve the candid attention of all who are interested in the future history of this planet.

1. Where are we in the history of this world?" That we are near the end of the present dispensation, we see no reason to doubt, neither have we any doubts on this point. We think the fulfillment of the prophecies of Daniel and John demonstrate that the end of the present dispensation is at hand; and that soon Christ will appear *personally*, "in the clouds of heaven," to raise from the dead all the sleeping saints, and change them and all the righteous living from mortality to immortality; from corruption to incorruption. We do not propose to give the evidence now that compels us to believe Christ will soon appear in all his glory; but to inquire,

2. What must we expect before his coming? What changes, if any, may we look for before the great day of the Lord opens upon an astonished world? Among other things, we may look for two systems of union; one with Christ and a pure christianity for a standard; the other with the devil, spiritualism, and all counterfeit christianity combined against Christ and his followers. The friends of these two systems of union are already rallying their forces for the battle of Armageddon. They may not be aware of the approaching conflict; but unmistakable signs proclaim it at hand. In the first union we may expect to see all the true lovers of Jesus, from every denomination. The bond of union will be *Christ*, instead of some human creed, or set of theological dogmas, about which good men honestly differ. The time has come when sectarian walls should no longer separate the sincere disciples of Jesus, or keep them from being united in christian love and communion. This is deeply felt by most of the faithful followers of the Savior in all parts of the world, and many devoted ministers of Christ, on both continents, are profoundly impressed with the importance of such a union; while others yet adhere tenaciously to their sectarian names and party policy, thus working against the best interests of christianity, and the prayer of Christ, when he prayed, "That they *all* may be *one;* as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17: 21. In this union will be found those who love the appearing of Jesus, without regard to any particular sectarian body with which they may have been previously connected. Of the company it may be said: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but *Christ* is all, and in all." Col. 3: 11. This will not be known as a Baptist, Methodist, Adventist, Presbyterian, Congregational, or Episcopalian union, but as a CHRISTIAN UNION, with CHRIST in the centre. Dear reader, are you ready for such a union?

We are down in the period described by Paul in 2 Tim. 3: 1–5, where he says:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such *turn away.*"

We most firmly believe we have entered the period when this Scripture is having its accomplishment, and that the time has come to "turn away" from such things. But are those who "turn away" from the corruptions of Protestantism to remain without association? Nay, verily; but they should be "*one*," as Jesus and his Father are one, that they may be ready for "the marriage supper of the Lamb." Such a union strikes at the very root of all sectarian interests, parties and creeds.

We have had this union principle most beautifully exemplified in our California meetings. The union around *Christ* is what has given such great power to this work, and silenced the infidel batteries aimed against Christianity. While Roman Catholics unite on a *creed*, all *Christians* should unite around CHRIST. No one can truly love Christ without the aid of the Holy Spirit; and every one who has in him the Spirit of God sufficient to cause him to *love* Jesus, belongs to the heavenly family. This love, and this alone, is the bond of union. Whoever loves Jesus, is the brother of every other one who loves him. Whenever we attempt to form a union around some human creed, we cut off every christian who cannot subscribe to it; and thus build up a sectarian wall, and wound and mangle the body of Christ. Brethren and sisters, let us do it no more. We are too near the judgment to be bathing in such muddy waters. We need washing in a stream more pure than that which flows from any sectarian fountain.

We are rejoiced to know that the whole Protestant world is stirred on this subject. For this reason arrangements were made to hold a World's Christian Convention last autumn in New York; but it was postponed on account of the war in Europe. Great and good men are awake to this subject. Let us, who see the signs of the times so clearly, be among the foremost in leading the way for a grand union with all the true friends of Jesus. We must not expect them at first to see as we do in every particular; but if we carry more light, and a purer religion, we shall exert a hallowed influence upon them, and find a warm place in their christian sympathies. One fact should be kept in mind, and that is, nearly all those who truly love Jesus, are satisfied that he is coming soon, though they may not have heard a single sermon on the subject. The Spirit of God is impressing this grand truth upon their minds. We may expect that this feeling will become more intense, and increase the bond of union as we approach the glorious event.

We expect to see a struggle between pure Christianity and a degenerate Protestantism, like that which existed between Protestantism and Catholicism in the days of Luther. Protestantism, as a system, has fallen so low, and become so corrupted by the spirit of the world, that the humble followers of Jesus must "turn away." There is but little or no hope that the mass of popular professors and ministers will ever consent to walk in the highway of holiness, so as to be ready for Christ's coming; but, on the contrary, will stand opposed to those who are sanctified to the Lord, and waiting for his coming. On this account they are called on to "turn away" from such, and be clothed in the pure bridal robes of Christ's righteousness; ready and longing for his coming. Such should unite together, and be one in the Lord. Such a union must necessarily sunder some strong sectarian ties; but, as in breaking off some bad habit, the results will be blessed. When once out of sectarian bondage, no one wishes to return. We confess a great dislike to everything that tends in that direction.

In order to forward this true christian union, we would recommend those who truly love Jesus in any place, to come together in a union prayer and conference meeting, and sanctify themselves wholly to the Lord, asking him to make them *one* in Christ, and help them to keep "unspotted from the world." Such a prayer meeting should be composed of all the real christians from every denomination; with no test of fellowship but a pure christian character.

An antagonistic to this true christian union, we expect to see Satan rallying every other element to oppose or break up such a union. We believe his chief emissaries and supporters are now in the ranks of spiritualism. This is his crowning attack upon christianity and the followers of the blessed Savior. The secret of his success consists in the fact that he has persuaded the most of the human race to believe his lie to our first parents, when he taught them the immortality of the soul; so that they are well prepared to go further and believe that after death these souls can return and communicate intelligence. Believing this, they are inclined to listen to their teaching, which, if followed, is sure to lead them away from Christ, God and the Bible. We believe the union of the antichristian elements will continue to increase in strength till the Deliverer comes. On one side will be Christ and those who will be ready and waiting to receive him at his coming; and on the side all who are his enemies, in union with "the anti-Christ."

Between now and the coming of Jesus, we expect to see the people on this planet entering one of these two unions. In which are we to-day? Have we chosen our final position? Are we wholly united to Christ? is he our centre; our all in all? Can we unite with every one who truly loves our Redeemer?

MEETINGS IN CALIFORNIA.

The truth and light are still spreading rapidly in California. We are now (March 22nd) at Vallejo, about twenty-five miles from San Francisco, holding meetings in the Presbyterian meeting-house, where the Lord is doing a glorious work. Some twenty or more have been converted and others have been reclaimed from a backslidden state. Some strong men, who have been notoriously wicked, are now very bright converts. Two were baptized last Sabbath in the bay, and others are waiting for the next opportunity. Bro. N. B. Klink, the pastor of the church, is a true man. He has heartily indorsed our preaching on the speedy and personal coming of Christ to set up his kingdom on the earth. Bro. K., like Bro. Bailey in San Francisco, appears to be free from sectarianism, willing the Lord should work by any one, and is ready to unite in hearty co-operation. Bro. Rich, the Methodist minister, also unites with us, and renders efficient aid. Saints are rejoicing, and sinners are trembling. We are to remain here over the coming Sabbath, and then return to San Francisco to preach next Monday evening. Last Monday evening (March 20th) in the Music Hall, San Francisco, we continued our review of Dr. Scott's sermons in favor of the eternal misery of the wicked. A large and very attentive audience was present. At the close of the sermon, a theological student, and some others, asked questions for three quarters of an hour, and thus increased the interest in the subjects examined. The people now wonder how the simple truth of the Bible could have been kept out of sight so long. They find their infidelity has been caused by the false teaching of these last days. Had they heard the pure word of God, instead of human opinions and fables, they would have been christians long ago.

Yesterday a Baptist minister in San Francisco called on us, who is fully satisfied that we are preaching the truth, and is ready to go forth, bearing reproach for Jesus' sake, and declare the whole counsel of God. He has been pastor of one of the city churches for some five years. His former friends in the ministry have now turned against him, and he is like one turned out of house and home into the streets. He is a true man. His address is "Thomas Howell, Oak street, off Taylor, near Geary, San Francisco, Cal." We commend him to those on the Pacific coast, who wish to hear the "gospel of the kingdom." He needs and deserves your sympathies. He has made a noble sacrifice for Christ and his word. We know some six or seven others in San Francisco, who are almost or altogether persuaded to go forth and proclaim the glad tidings to a sleeping world and church. Let us keep praying that the Lord will send forth more laborers into the vineyard.

We learned yesterday that some twelve or fifteen members of one of the churches, have been informed by their pastor, that they must renounce their belief in what we have preached, or they will be subject to church discipline. We were informed that they stand ready to be excommunicated, rather than to renounce the truth they have received during the past few weeks. Their eyes are now opened to see the wonderful simplicity and harmony of the Bible, as never seen by them before. There are hundreds in the city, who have received the truth as it has been presented. When some of the ministers talk about rooting out of the minds of the people what they have lately seen in the sacred Scriptures, we would say to them, they will find they have undertaken a herculean task, over which they might spend a life-time, and at its close find that their strong efforts had only served to show the weakness of their position, while supporting the heathen fables which Satan has been grafting into sectarian creeds, for the purpose of destroying confidence in the sacred Scriptures. Thank the Lord, that so many have had their eyes opened to see the wide difference between human opinions and the word of the Lord. While the former is full of fog and mysticism, the latter is all sunny simplicity, perfectly adapted to the comprehension of the common people.

INFIDEL TESTIMONY.—A few days since, we met a prominent infidel on Montgomery Street, in San Francisco, with whom we had before conversed on the subject of the Christian religion. We found him a very candid inquirer after truth, and much interested in our meetings. He remarked that he was connected with an association of infidels, who attended the different meetings in the city, and then met together to compare notes of what they had heard from the various preachers. "And," said he, "we have about come to the conclusion that you are preaching the truth. It is so full of common sense, we are compelled to admit it." He then said the preaching of the doctrine of eternal misery had led him to infidelity. "But," said he, "my infidelity is now about all gone." We find a large proportion of the infidels have been made such by the fabled theology taught at the present day.

CALIFORNIA SCENERY.—At this time (March 22d), the grass, gardens, flowers, trees, and all nature, resemble New England about the first of June. Peach trees have been in blossom two weeks; and flowers in the door-yards are charmingly beautiful, and fill the air with their delicious odor. They grow very luxuriantly, and need no shelter during the winter. Geraniums, petunias, Egyptian lillies, roses, and other flowers, show their smiling faces all the year round. One might easily imagine himself on the borders of paradise, if, on some cold New England winter day, he could step from Boston into some of the beautiful gardens in San Francisco.

But what is this compared to the real paradise on the new earth, which the saints are to possess forever and ever? By the grace of God, let us all be there. The day is at hand when we shall possess our happy Eden home, where sorrow will be forever unknown, and where sweet songs of praise shall come floating on the balmy breeze, perfumed by the enchanting odor of beautiful flowers in bewitching bloom, where delicious fruits that charm the eye, and enrapture the perfected taste of the redeemed; where beauty, grandeur, sublimity and glory shall commingle in unending harmony, to enrapture the dear ones who gave their hearts and lives to the Lamb of God. There the weary pilgrims can sing, "Sweet home," and realize its meaning.

WHO SHOULD COME TO CALIFORNIA.—We have received several inquiries from persons who wish to come to California, thinking to better their condition. So far as climate and soil are concerned, we should prefer California to any other country we have seen. Here the flowers in the open air are in perpetual bloom, and fresh vegetables are constantly in the markets. So far as we are personally concerned, we should be pleased to make our home in this beautiful land of flowers and fruits; but it is a very poor place for certain classes. The following from "Carter's Real Estate Circular" puts the matter in its true light:—

"There may be in the United States a worse place for clerks, salesmen and professional men generally, than California, but few people here believe there is. If you want to come and spend your limited means walking around in idleness, for months, with the probability that you will have to call on your friends to send you money to take you home again—cursing the country as you go—this is the place for you, and you can make all haste to emigrate; but if you are not anxious to experience disappointment and disgust, stay where you are. This city and coast are overstocked with the classes above alluded to, who can find nothing better to do by day than walking about, frequently with empty stomachs, and no better place to sleep by night than that which a cheap lodging house or charity affords. California wants only farmers, shepherds, laborers, blacksmiths, miners, wood-choppers, and working American girls. It would take a hydraulic press to squeeze you in here. Stay at home."

BIBLE NECROLOGY.

(Continued.)

After the translation of Enoch, we find further records of death, as follows:—"And all the days of Methuselah were nine hundred sixty and nine years, and he died." Gen. 5: 27. "And all the days of Lamech were seven hundred seventy and seven years, and he died." Gen. 5: 31. These are all the Bible records of death before the flood, when "all in whose nostrils was the breath of life, of all that was in the dry land, died; . . . and *Noah only remained alive*, and they that were with him in the ark." Gen. 7: 22, 23. The first death mentioned after the flood was that of Noah, in Gen. 9: 29, as follows: "And all the days of Noah were nine hundred and fifty years, and he died." Noah was the one who built the ark, the one with whom the Lord conversed; the one who offered sacrifices after he came out of the ark, the real, intelligent man; and this is the one who lived nine hundred and fifty years and died. Should we be speaking in harmony with the Bible if we should say Noah never died?

The next deaths are recorded in Gen. 11: 28, 32. "And Haran died before his father Terah, in the land of his nativity." "And the days of Terah were two hundred and five years; and Terah died in Haran." Next we come to the destruction of the Sodomites by fire and brimstone, as recorded in Gen. 19: 24–25. Jesus says: "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and *destroyed* them all." Luke 17: 29. Would it not be doing violence to the Scriptures to say that the fire and brimstone did not destroy the intelligent, accountable sinful *men*, but only the *bodies* in which they lived?

The next recorded death is that of Sarah, Abraham's wife, as follows: "And Sarah was an hundred and seven and twenty years old; these were the years of the life of Sarah. And Sarah died in Kir-jath-arba; the same is Hebron, in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her." "And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah." Gen. 23: 1–2, 19. The one he buried was the one that died: and that was Sarah, his wife. We come next to the death of Abraham, the father of the faithful. The record reads: "And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field . . . which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife." Gen. 25: 7–10. The term "gave up the ghost" means to "expire," "to breathe out," "to breathe one's last." Abraham died, and his sons buried him in the cave of Machpelah. Was Abraham alive when the funeral and burial were completed?

It is sometimes said that the expressions, "gathered to his people," or to his "fathers," indicate that the "real man" was with "his people" in heaven, or in some other place where he was conscious. A very slight examination of the Bible will show that such a position is unscriptural. When they wished to speak of a man as being dead, they would say, he *sleeps* "with his fathers"; and after the funeral, he is "*buried* with his fathers." Before the death of Abraham, the Lord said to him, "*Thou* shalt go to thy fathers in peace; *thou* shalt be *buried* in a good old age." The pronoun "*thou*" stands for Abraham, the intelligent man, whom the Lord addressed, and with whom he made the covenant; the same one who was to "be *buried* in a good old age." And when thus buried, the fact was expressed by saying he was "gathered to his people," or, he *sleeps* "with his fathers."

Let us notice a few other similar examples. "Now the days of David drew nigh that he should die; and he charged Solomon, his son, saying, I go the way of all the earth." "So David *slept* with his fathers, and was buried in the city of David." 1 Kings 2: 1–2, 10. "For David, after he had served his own generation by the will of God, fell on *sleep*, and was laid unto his fathers, and saw corruption." Acts 13: 36. "And Solomon slept with his fathers, and he was buried in the city of David his father; and Rehoboam, his son, reigned in his stead." 2 Chron. 9: 31. "And Rehoboam *slept* with his fathers, and was *buried* with his fathers in the city of David. . . . And Abijam his son reigned in his stead." 1 Kings 14: 31. "And Abijam *slept* with his fathers; and they *buried* him in the city of David; and Asa, his son, reigned in his stead." 1 Kings 15: 8. "And Asa *slept* with his fathers, and was *buried* with his fathers in the city of David his father; and Jehoshaphat, his son, reigned in his stead." 1 Kings 15: 24. "Jehoshaphat *slept* with his fathers, and was *buried* with his fathers in the city of David." 2 Chron. 21: 1. "And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza." 2 Kings 21: 18.

Asa not only "SLEPT *with his fathers*," but "WAS BURIED *with his fathers*;" then it follows that "his fathers" were both "asleep" and "buried." The same is said of others. How can such plain statements be made to teach that the fathers were neither "asleep" nor "buried," but still alive in paradise? "Manasseh slept *with* his fathers" as truly as any of the other kings or patriarchs; but he "was buried in the *garden* of his own house, in the garden of Uzza." Did all the fathers sleep in that particular garden? Certainly not. Whoever was in the grave in any place, whether saint or sinner, was said to be asleep "*with* his fathers." Let it be observed that it is always said they *died* or fell *asleep* before they were gathered to their fathers; and they are never said to be awake and conscious, while in that condition.

Said Paul, "I would not have you to be ignorant, brethren, concerning them which are *asleep*." 1 Thess. 4: 15. Then it follows that whatever be their location, they "are asleep." Thus we see how beautifully the Scriptures harmonize, when we take out the lie of Satan—"Ye shall not surely die."

☞ THOSE having sent subscriptions, and not seeing the date changed on their papers this week, will understand that the delay occurs on account of Fast. Your papers will be right next week.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield Camp-ground, August 30th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the coming year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of this good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal soul.

WM. B. HERNDON, *Sec'y Adv. Chr. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

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Donations are earnestly solicited, to enable the Society to send out missionaries, and other means into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,165.31
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SOUTHERN NOTES.—No. 9.

March 8th. Went with Bro. Bowman to the Wesley church, a large meeting-house, where at night I met the largest congregation I have had since I came to South Carolina, and had a free time in preaching to a solemn congregation on the speedy close of human probation as indicated by the fulfillment of prophecy. Doctor Bowman followed me in a touching exhortation, when several came to the altar of prayer, when the Baptist minister, who had listened to the sermon with the deepest attention, led in prayer.

Thursday night, March 9th, was a rainy, dark night, which kept many away from church, but notwithstanding the forbidding character of the weather, Wesley church contained a fair congregation, to which I preached on the nearness of the judgment day, producing deep solemnity. After my sermon, Bro. Bowman followed with a strong sanction of my position; and, in response to his request, several came forward for prayers. Several prominent citizens, who have not been to meeting for years, are now attending, and are deeply interested. A physician has just sent a note to Dr. Bowman for some of my books to read, thus proving his interest after listening.

March 10th, A. M., I preached at the Bethel church on the resurrection and its absolute importance, having a congregation with ears and hearts wide open to receive the truth of God. After my sermon, Dr. Bowman made a powerful speech, repudiating immortal-soulism in the strongest terms, basing our only chance of a future life upon the resurrection of the physical man, cutting his way through modern theology with a masterly hand, like a giant with a two-edged sword. I thought I had preached a good sermon *for me*, but the Dr. went so far ahead of me, and left me so far in the shade, that I did not know for a time as I should ever dare to preach in his presence again; and I sat enveloped in wonder that God had so mysteriously raised up a giant in the cause in S. C., so thoroughly conversant with the truth, so strongly in love with it, having no Ashdod in his speech, and withal so bold in its promulgation; and if this was a sample of his preaching, it is not surprising that all the thinking men in this region, both *in* and *out* of his churches, are ceasing their opposition, and beginning to sympathize with these great truths, and many already fully endorse them. We took dinner with Dr. Parrett, a Methodist physician, who, together with Dr. Lucas, another Methodist physician, are rejoicing in the new light they have received under Dr. Bowman's preaching.

On the evening of the same day, I preached again at the Wesley meeting-house to a large and attentive congregation on the subject of the Lord's coming—its nature, necessity, and nearness. Had almost breathless attention to the close, when Dr. Bowman followed with an exhortation, and invited them forward for prayers, and our hearts were rejoiced to see twelve come forward bathed in tears, while many wept in the congregation. Our season of prayer was an affecting time. Bro. Bowman thinks we should witness a gracious and extensive revival here, were it not for these considerations: (1) We are just entering the busiest season of the entire year for planters, who make up the congregation mainly; (2), we are just passing into the dark evenings, which is a serious consideration in this locality in view of the roads and distance to be traveled; and (3), I must leave soon.

March 11th found me much fatigued, having preached twice yesterday; and as I must preach twice to-morrow, Bro. Bowman went alone to the Philadelphia church, and preached on the resurrection. He had a long conversation with Professor Wright, formerly from Trinity College, but now Principal of a High School about fifteen miles away, whose mind is being much exercised of late on these new truths, wishing to obtain all our able publications on these themes. He felt much averse to Dr. Bowman, when arraigned before the Conference, but having had his attention called to the question by that circumstance, and feeling now dissatisfied with modern theology, and strongly inclined to our views, he wishes to probe the matter to the bottom. Thought he should come fifteen miles next Sunday to hear me. Perhaps his mind would never have been exercised on the point if they had not arraigned Dr. Bowman. Bro. Bowman intends to send some of our works to some of the D.D.'s in the South, and insist on an examination. Says he would spend hundreds of dollars in scattering these publications, if he were in as good circumstances pecuniarily as he once was. He is anxious to have the truth spread in S. C.

Sunday, March 12th, preached to over one thousand people. In the forenoon I had a free time in speaking on the doom of the wicked for one hour and forty-five minutes in Wesley church. Breathless attention from the immense crowd. The Lord helped me greatly. Then Dr. Bowman got up and held the people spell-bound for a long time, sweeping the theory of endless misery into oblivion with such a masterly hand, that it made my own sermon look small, and enveloped me with amazement, and led me to ask, Where am I? and who is talking the truth in such strong terms, and defending it with such irresistible proofs? Can it be that I am in South Carolina? and am I listening to a Methodist divine? Surely there is not a cowardly hair in his head, and he will not suppress the truth of God to please men.

Sunday afternoon I preached at the Hebron meeting-house, which was packed full to overflowing inside, and surrounded by many on the outside. Preached upon the coming of the Lord and its associated events, being followed by Bro. Bowman. To-day was a day of seed-sowing. Many have already been enlightened under Bro. Bowman's preaching. The darkness is passing, and the light of truth is shining.

In this part of South Carolina we have many reading, reasoning men, who are hospitable and true. I am pleased with the country and the climate so far as I have seen. The city of Charleston ought to have the light. Doctor Bowman promises if I will go there next fall, in Sept. or Oct., he will go with me. Nothing short of a six weeks' siege ought to be thought of. So with Atlanta, the capital of Georgia, and also Savannah, Ga., the two last named cities containing thirty-five thousand inhabitants each. Then in the winter New Orleans should be visited. My plan would be something like this: begin as soon as next Sept., select such men as Bro. Grant, Couch and Mathewson (or myself as a last resort, if you cannot get some one else to accept), let one begin at Atlanta, one at Savannah, and one at Charleston, *at the same time*, and each one continue three weeks; then change places, and let a new man continue three weeks longer in each place. It costs but five dollars to go from Atlanta to Savannah, and five from Savannah to Charleston. Then let one man remain through the winter in this region, and the other two go on to New Orleans, if thought best, or hold themselves in readiness to enter the doors that would certainly open for them here in every direction. But this will cost money. Not less than *five thousand dollars* should be raised for this purpose. I speak thus early to set you to thinking. Shall we raise the cry all through the South—"Behold the Bridegroom cometh"?

During my stay in the South, I have been treated with true courtesy by ministers and people, notwithstanding the fact that I am a northern man, and consequently subject to constant suspicion; for the South has been subjected to a flood of northerners in every form, who have proved treacherous, and turned out to be enemies in disguise. I do not blame them for feeling suspicious, in view of their experience. I have been welcomed to ten meeting-houses, in which I have preached, and found as many preachers who have kindly fraternized with me; besides having several pulpits offered me that I could not occupy. And wherever I have been, I have warm invitations to return. I have seen sinners coming to Christ, backsliders returning, professors waking up, and ministers and people eagerly inquiring after light. My mission ends with a visit to South Carolina, where I have enjoyed myself greatly in the society of Dr. Bowman, who has opened to me the doors of the meeting-houses under his supervision, only a part of which I could enter for want of time. I am now to bid farewell to the South, at least for the present; but I do it with reluctance. The light of revelation is beginning to shine on the southern field, and the roots of tradition beginning to disperse. Steam power brought me through to Chicago in time to hear Bro. Ramsay preach Sunday morning, March 19th, and in the evening I occupied the desk.

From here I design to go to the conference at Amboy, Ill., and from thence home to Brodhead, Wis.

I find a great change in the climate; after having spent six weeks among the peach blossoms of the South, I am again chilled with cold weather. Though I am out of the South, the South is not all out of me yet; but I have a lively reminiscence of their cheerful "lightwood fires," their delicious sweet potatoes, and the kindness of numerous friends. I found more of the original southern kindness in S. C. than I had in other localities, though I was treated well *every where*. The South contains many noble people, though now enveloped in poverty, who ought to hear the truth, and who would receive it gladly. We ought to do mission work in that field. People will hear and believe, if the right kind of men are sent among them. I regard it decidedly the field for missionary labor, if cautious men are sent. I apprehend no difficulty from the "K. K. K." in that case.

I regretted much that I could not have remained several weeks longer. I have already scattered works, and shall still send publications by mail, to keep up investigation, in various parts of the South, and expect that much of the seed sown will spring up, and produce fruit to the glory of God.

W. S.

THE SOUTH AS A MISSION FIELD.—Some of our northern friends entertain erroneous views concerning the southern people, thinking them all ignorant. I find a large class of intelligent men in the south, fully capable of appreciating the deepest reasoning, and will compare favorably with, or even surpass, northerners of the same educational advantages. It is true that the system of schools in the north has reached a higher state of perfection than south; but they are not all illiterate: some of them in various localities are pretty well schooled; others are men of intellect, though illiterate. Their phraseology is a little amusing at first, using the word "*tote*" for carry, "porry" for poor, etc.; but I soon got so I could talk the same language. They are not so full of egotism and bigotry as northerners are, as a rule.

W. S.

BRODHEAD REVIVAL.—The church in this place has been praying and laboring for a revival the most of the time since Bro. Grant's discussion here, being cheered with many good symptoms, up to the time of my departure for the South. Some protested against my going south, claiming that my labors were needed at home; but I felt a new gift would do better and wrote Bro. Thurber to come. He was delayed from time to time, but the church kept at work, and the fire kept burning. Finally Bro. Thurber came, full of zeal and sinners commenced seeking the Lord. I returned from the South in time to enjoy a part of the meeting. The feeling is such that the Congregationalist and Methodist ministers are taking hold with us, and the meeting has been removed to the Congregational house. Nearly a hundred different persons have been forward for prayers, and a large number of them have found peace. Others are coming. The meetings (March 25th) are still continuing. W. S.

AT HOME.—By the blessing of God, we have been enabled to return in safety from the southern field; and find the Brodhead church enjoying a season of grace under Bro. Thurber's labors, of which we may speak hereafter.

Questions, and requests for scriptural expositions, received during my southern tour, at my Wisconsin home, from various correspondents, must be attended to at a late date, having come to hand but recently, other matters claiming precedence. Let none feel slighted nor become impatient while waiting. W. S.

THE BIBLE BANNER.—The second and third numbers of this monthly messenger are decidedly better than the first one. The fact that its subscription list already contains the names of some thousands, besides being scattered gratuitously by hundreds, speaks well for its prospects of doing much good. We call special attention to the publisher's offer to send it for fifty cents per year, when ordered as a present to some friend. Who will thus furnish valuable presents? Address *Bible Banner*, 240 Broadway, New York. W. S.

THE CHRISTIAN NEIGHBOR.—Such is the title of an *anti*-war paper, published by Dr. Brown in Columbia, South Carolina. Glad to see such a bold stand taken against war. "From whence come wars?" They are not of Divine origin. W. S.

WEST POINT, KY.

A LETTER.

Brethren and Sisters:—I feel moved to address you again through our loved *Crisis*, for I know that you feel interested in the welfare of those isolated ones who have left home and kindred, praying and hoping to impart some knowledge that shall result in some good to some body.

I deeply feel my inefficiency as a laborer in the vineyard of the Lord. When I read "Woman and her Work" (which has so kindly been sent me, and for which I return many thanks), and read what others are doing for Christ, it makes me feel that I am of little account in the Master's service; yet at times I feel greatly encouraged, and rejoice in hope that he is using me to quarry out some stones for his Temple. Of this I am sure, that I desire nothing so much as to be one of Jesus' humble workers.

There has been an interesting work of grace, I trust, going on among this people all winter, and still continues. Soon as I gave this house to them, they consecrated it to the Lord. There were two old preachers among them; one of them, I believe, is a man of God; and I encouraged them to keep up worship, and helped, by reading the Scriptures, and extracts from our papers, exhortation, etc. This people must work in their own peculiar harness, or they cannot work at all; and with all their crude ways and forms of speech, they can sway the minds of their fellows wonderfully. I did not try to draw them from their odd ways and forms, for I saw it would be of no use; but I sought to give them little by little a higher idea of what constitutes christian character; for you must know that so low is the standard of piety among colored people generally, that they can get drunk, lie, steal, and even worse, during the week, and go to church on the Sabbath and get happy and make a great noise. So I felt that practical christianity was the first thing for them to learn; and while I made prominent the coming of Jesus, and the certainty of judgment near, I did not try to introduce doctrines that we love so much, but which they in their present state of cultivation cannot appreciate.

The progress of the children in school gave influence over parents. The Sabbath School became an object of interest. The Temperance Society drew several from the gutters, and a general improvement was visible. I greatly felt the need of a preacher of a higher type, and how I longed for some one of our own loved brethren to come and lead them.

During my absence last summer, one of their color came from Ohio, who proved himself better qualified to lead than any they had. He insisted upon their improvement, and taught a pure christianity. The result was, an addition to their number. Twenty-seven were baptized; some, I believe, truly converted; while others prove like many in our own and all other churches. When I returned was greatly encouraged, and opened day, night, and Sabbath School with renewed ambition.

Christmas week (the most trying among colored people, to test the strength of principles) passed unusually quiet, with less drinking and dancing than ever before. Then my young men and women, who had been at work, came into school, neat and orderly and determined to learn. O, how I coveted them for Christ! One in particular I felt might be so useful to his people. He is almost white, with pretty, black, curly hair, and was ever a perfect gentleman in school; but he had old slave habits, and his heart was bad and proud. But in a little while conviction came, and for three days he never ate nor drank. He saw his heart all black and defiled with sins, but finally he said Jesus appeared and took them all away, and spoke peace to his soul, and he was filled with joy, and ran to tell all he met what great things God had done for him. He has ever since evinced the most decided marks of a change. He is now my most efficient helper in my Sabbath School.

His change had a great effect on a younger brother, nineteen years of age, equally as promising, who soon came forward for prayers. He was in great distress for several days, but found peace in Jesus, and his face is radiant with smiles. Next came a younger sister, and the other three of my girls; and last night my heart was made glad to find that another of my young men, who has been greatly troubled for some time, has found peace. He told me he did not believe he could get religion because of his bad habits; but now he said he felt that grace would conquer them. Four of my large scholars have been baptized, and eight more are waiting an opportunity. I hope the germ of a new life is imparted, and oh for more grace to do my part well in instructing and guiding!

There is an old man preaching here now, who reads well, and who, for understanding of the Scriptures, and correct quotation, and power of applying, I have never seen equaled among this class. He is reading some of our works. Has been to see me twice, and says he wants to get all the light there is for him.

How I wish Bro. Sheldon could have come here on his return north. Prejudice is so disarmed, that he could have preached to both black and white. Quite a number of white people come in to our meetings. At my school examination, the physician of the place, a prominent man of southern principles, came in at the close. I asked him to speak; he did so, and encouraged me in my work. This is a triumph over prejudice; and an earnest, able worker could win souls here, I have no doubt.

I am now having vacation. I have been wonderfully sustained in my work by direct providences, I must believe; and in my greatest straits have for the most been kept trustful and hopeful. Pray for me, brethren and sisters, that I may not swerve from duty, and finally meet you in the kingdom.

ACKNOWLEDGMENTS.—Bro. Trevor, Lockport, $1. A sister, 45 cents. From Emily Kimball, Hopkinsville, several packages of papers. Cannot some of the churches gather up their *Young Pilgrims* and send them here? They will do great good.

March 24th. CAROLINE TULLER.

Extracts from Letters.

BRO. H. S. MITCHELL writes:—"Why is it that we do not see that interest manifested among professors of religion that we have in days gone by? Why do we not see such outpouring of the Spirit of God, and hear sinners crying what they must do to be saved? This is often the inquiry, and I thought I would try to give my reasons why I think it is so.

1. We do not get where God can bless us. Many are not in the humble place that they ought to be in; if they were, we should see more of the Spirit of God manifested.

2. They do not pray for their preacher as they should, but instead they trust all in great preachers; instead of praying for the stripling David, they trust in great Sauls. O that we had more Davids and less Sauls; more faithful Abrahams and less doubting Thomases; more praying Daniels and wrestling Jacobs; and we want more Marys who will not be troubled about many things. If you want to see your neighbors converted, just go to praying for them in the name of the Lord, and let God send by whom he will; and it is my faith that you will see more or less converted. May God help us."

BRO. G. E. MERRILL writes:—"I am comforted with the promise of the Savior to his disciples, 'If I go away, I will come again.' I feel that the time is near when he will come to establish his kingdom on the earth. How cheering the thought that we are so near the time when the tabernacle of God will be with men, and God himself shall be with them, and be their God. I want to do all I can in the cause of my Master. My way seems to be to scatter tracts. I have been doing so, and my labors have been blest to some extent, and I am encouraged to continue in the work. It is good to live near the Lord, and to have him near us, even in our hearts, continually. I do not want to have the truth we hold so dear in the head (as I fear many have) simply, but I want to have it deep down in my heart. It will not do to have only an intellectual knowledge of the coming of Jesus, but we must realize the fact, and be all ready to hail him with joy when he comes. It is very important to have present salvation; without it we cannot have future salvation. I believe in a full, free, and present salvation. Saved from our sins now, and then in the future with an everlasting salvation, physically, in the kingdom of God."

SR. L. B. WEAVER writes:—"My heart is pressed with trials severe; yet I would not murmur or complain beneath the chastening rod, but cast my care upon Him who has said, 'I will never leave nor forsake you.' Were it not for this blessed promise, I should surely sink beneath my burden. But though the storms rage and threaten to destroy me, yet in the midst of all the dark surging waves I can hear the sweet voice of my dear Savior—'Be of good cheer'—'Lo, I am with thee.'

My sufferings increase, and are so much harder to endure than formerly, that at times it seems as if I could bear them no more. Then I plead with Father to keep me from murmuring, and I feel his soothing and sustaining influences, and his strong arms around me, cheering in the hard struggles and battles of this life of toils and cares. I sigh and groan with the yearning creation to be delivered. Pray for me, ye praying ones; and may we soon meet where sadness can never enter."

FOR SISTER C. B. TURNER.—Previous acknowledgments, $118.25. Wm. Baker, $5; Mary L. Pratt, $1; James H. Brown, $2.50. AG'T.

Married.

CHIPMAN—JOHNSON. In Chelsea, March 29th, by C. Goodrich, Mr. HENRY A. CHIPMAN and Miss MARY F. JOHNSON, both of Boston.

DUNHAM—SHAW. In Carver, March 18th, at the house of Atwood Shaw, by Eld. I. I. Leslie, Mr. ELIJAH DUNHAM, of Wareham, and Miss LYDIA JANE SHAW, of Middleboro.

Obituaries.

TAYLOR. Fell asleep in Jesus, Feb. 5th, 1871, Sr. D., wife of John Taylor, of Exeter, N. H., aged sixty-four years.

For years she has been looking for the blessed hope, and the fulfillment of the promise of Jesus—"I will come again." Her life has been one of deep piety and devotedness to the cause of the religion she professed. The poor have lost an invaluable friend, one that could be touched with sympathy, and never merely say, Be ye warmed, and fed, and clothed, without doing. In conversing and praying the evening before her decease, she appeared as well and her mind was as clear as ever while talking about the blessed hope, which was her theme. Only three days before her decease she left a testimony in the meeting not soon to be forgotten. She was taken suddenly ill, and in about four hours had to yield to the enemy, death. Words of comfort were spoken by the writer to numerous friends and relatives, from Rev. 14: 13. W. WALKER.

—*Woman and her Work.*

RAND. Died, in Suncook, N. H., March 23d, Gertrude F., daughter of Silver A. and Lucy Jane Rand, aged eleven years, eight months, and seven days.

Gertrude, a lovely child, was a member of the Baptist Sabbath school, and loved the ways of truth and holiness. Her parents informed me that they never knew of her telling a falsehood. Children and parents deeply feel their loss, yet sorrow not as those without hope. A large circle of relatives and acquaintances gathered at the funeral. S.

WHITTEMORE. Died, in Portland, Me., March 16th, at the house of his brother-in-law, Geo. H. Colley, Charles Whittemore, formerly of N. H., aged twenty-two years and three months.

May the blessing of God rest on the widowed mother, brother and sisters, and his grace sustain them in this bereavement. I. C. WELLCOME.

TAYLOR. Died, in Saco, Me., of consumption, Mrs. Lucy L. Taylor, aged twenty-nine years.

She looked at death as an enemy. Her faith was strong in the resurrection. A large circle of friends mourn her loss. GEO. A. STREETER.

☞ NAPOLEON visited Windsor Castle, on the 27th of March, and remained an hour with Queen Victoria and family. An address of welcome was made by Lord Stanley. Marshal Canrobert's children were also present. The Castle grounds were filled with a great crowd of people, who cheered the Emperor heartily.

Summary of News.

FOREIGN.

Cable News.

PARIS, 30th. The manufacturers in Paris have asked permission of the authorities at the Hotel de Ville to resume work. The reply was, "Certainly, but the workmen must keep their arms stacked and ready for use, as a conflict is probable."

No courts are open in Paris, all the judges having fled the city. Thirty-five hundred law cases remain in abeyance.

Paris grows sadder in appearance daily, and 60,000 people have left the city within the past ten days.

Chaplains are ordered to cease the performance of mass in prisons.

Insurance offices have been searched by order of the Commune, for jewels and money deposited by the Empress Eugenie.

PARIS, 31st. The Communal Council holds its deliberations in private, but it divulged that an executive committee of seven members had been appointed. The Commune is divided into nine sections, viz.: Finance, War, Justice, Safety, Subsistence, Education, Labor, Foreign and Municipal. The names of the members are all obscure, except Endes, Pyatt, Flourens and Delescluse.

LONDON, 31st. The evening edition of the *Times* describes the situation in Paris as critical. The gravest apprehension was felt in all quarters. Measures of proscription were secretly enforced everywhere, and the significant word "guillotine," though spoken only in whispers, is in everybody's mouth.

The *Evening Standard* reports that the Germans will occupy Paris immediately upon the downfall of the Thiers Government.

The insurrection in Marseilles is dying out. Lyons is quiet.

THE PARIS REVOLUTION.

PARIS, March 31. [Special to the New York *World*.] The Government has completed arrangements for moving against Paris. The troops will move simultaneously with the Germans along the line by Montmartre and Bercy.

Learning this, the Commune has resolved to march on Versailles to-night with 30,000 National Guards, via Montrouge and Camp Sartory, where an infantry line is stationed. On overcoming and fraternizing these they will proceed to Versailles and disperse the Assembly. The new decrees issued by the Commune make the workmen wild with delight.

THE REIGN OF TERROR IN PARIS.

All is consternation. The watchword of the Commune is death to the rich, death to the land owners, death to the priests. Decrees confiscating the church property have been prepared. Demonstrations of the "Suspects" are made hourly and many persons have been arrested. Guillotines will soon be erected, and the inmates of many houses have been marked as good for the guillotine. Drafts on the treasury are not paid either in Paris or Versailles.

The delegates to the Commune National surrounded the general post office to-day, and prevented its transfer to Versailles. The postal service is completely disorganized. The Election Committee demands rigid scrutiny into the elections of last Sunday.

VERSAILLES, April 1. Paris is now completely isolated, every avenue of communication with that city having been destroyed. No letter or postal matter of any kind whatever is permitted to enter or leave the city, and Paris is as unapproachable as during the pending of the late siege. Paris is theatened with the horrors of another famine. Provisions are already becoming very scarce, and the supply at present is exceedingly limited. The central committee refuse to dissolve, but insist on continuing in the enjoyment of the powers it held prior to the late elections. Letters to the journals outside of Paris have been stopped. The inhabitants continue to leave Paris, and many of the streets already look deserted. The Constitutional newspaper was seized yesterday. The journals Francais and Electeur Libre have ceased to appear in Paris.

BERLIN, April 1. Bismarck has explained the policy of the government toward France. He said that it was for the interest of Germany to facilitate the task of republican France. The Emperor had decided not to interfere unless the interests of Germany were endangered, when action would be taken which would be effectual.

LONDON, April 2. Several thousand national guards, occupying Puteaux Courbevoie and Bridge Neuilly, have been routed by the troops, who carried the barricades [illegible] ers. The nationals fled into the city. The moral effect of the affair is excellent.

The Paris committee intend to issue assignats to meet their immediate necessities. The nationals have occupied the Bureau de Credit. The Foncier party of order still hold possession of the Bank of France. The band, however, to save itself from being plundered, has advanced three million francs to the insurgents. The organization and equipment of marching battalions in Paris is actively going on.

The army of Versailles has occupied St. Cloud and the line of the Seine.

The Journal des Debats reports a collision at Bridge Sevres with Ducrot's men, and adds that battalions of the committee were on the alert last night, fearing an attack. There were 10,000 men in the Bois de Boulogne, and a large number are bivouacked in the Champs Elysees. The gates of Mailiat, Auteuil and Point du Jour are closed. The sittings of the commune will soon be public. Battalions provided with camping material, marched out yesterday in the direction of Passy.

PARIS, April 2. There was a serious engagement this morning between the government troops and the Communists.

VERSAILLES, April 2. A crisis is at hand. Two batteries are in motion on the Paris road and the ambulances are all ready. Bismarck has given permission for any number of troops to be massed near Paris.

CONFISCATION BEGUN.

LONDON, April 3. The Paris commune have issued a decree arraigning Thiers, Favre, Picard, Dufaure, Simon and Pothuan before a tribunal of the people, and ordering their properties seized. Another decree pronounces the separation of the church and state, suppresses religious bodies and abolishes national property.

Queen Victoria visits Napoleon at Chiselhurst this afternoon.

Religious Intelligence.

—— The Rev. Dr. Henry M. Scudder, lately of San Francisco, preached his first sermon before a crowded audience in Central Congregational Church, Brooklyn, his new parish, last Sunday. ——The Union Prayer Meetings at the Mount Vernon church of last week, from five to six o'clock, have been well attended and been characterized by very deep earnestness and solemnity. Many requests for prayer have been handed in. The meetings are to be continued this week.—In the little town of Townsend, in this State, over two hundred have expressed the desire to become christians in connection with the labors of Mr. Durant, and in this connection we may say that the columns of our religious exchanges show an increase of religious interest in many places in New England.——Mrs. Van Cott's labors at East Cambridge have been quite successful. About forty are numbered as converts. *Zion's Herald* says: "Some of these conversions were indeed wonderful. One gentleman, who had in his social intercourse fallen into the terrible habit of using intoxicants, came to the altar with the smell of liquor in his breath, was converted, and his wife. In that house the family altar has been reared, around which the family bow. Two of his daughters are now seeking Jesus."

In Brief.

—— The balloon letters sent out of Paris during the siege were estimated to be two million and a half in number.——Alexander II., Emperor of all the Russians, is a confirmed drunkard.——Latest advices from Mississippi represent the anarchy prevailing there as extending over all the State. Fifteen school houses were burned in ten days in the eastern part of the State, and superintendents and teachers have been compelled to fly for their lives. ——No fat men are to be taken by Captain Hall in his arctic expedition, they being less capable than lean ones of standing the intense cold.——An inch of rain falling upon an acre of land weighs about 100 tons.——A series of two cent lectures is to be delivered to the working men in London, by such eminent gentlemen as Profs. Huxley, Huggins, Roscoe and others.——Gov. Alcorn, of Mississippi, has sent a message to the legislature relative to the Ku-Klux outrages in that State.—— Green peas and strawberries are being sent north from Charleston.——Two sharp shocks of earthquake were felt in San Francisco about 8 o'clock on Sunday evening. No damage was done, but the people were greatly frightened.

☞ A PHILADELPHIAN has invented a clock that will measure the one-ten-thousandth part of a second. The clock is described as a wonderful affair. The dial-plate, which is sixteen inches in diameter, is separated into 5,000 parts, *and the indicator revolves twice every second*. The clock is set upon a table, beneath which the pendulum revolves, and the intricacy of the affair may be imagined when the statement is made that the entire works can be placed in a small cigar box. The government ordnance officers have accepted the instrument for the purpose of measuring the velocity of projectiles.

Notices.

Mass. Conference.

The Advent Mass. Conference will hold their annual meeting for the choice of officers at Worcester, Mass., at the Advent Chapel, commencing Tuesday evening, April 4th, and continuing through the week, and over the following Sunday. There will be preaching afternoons and evenings, upon the subjects of our faith and the prophecies relative to our Lord's coming, as we hope to have a general gathering of the defenders of Bible truth. The business will be held Thursday morning, at nine o'clock A. M. We hope to be represented from every part of the State. Come, brethren, make up your minds to be at this meeting. Send delegates. Let them be chosen immediately. Come in the name of the Lord to this feast, ready for the Master's work.

GEO. A. STREETER, *Secretary*.

Conference.

The Lord will, the third quarterly session of the N. H. State Conference will be held at Farmington, commencing Thursday, April 20th, at 7 o'clock P. M., to continue over the following Sabbath. A general invitation is extended to all to come to the feast. It is hoped that the Lord will send such of his servants to administer the word as shall most glorify him, and benefit the church.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER, }

Ohio State Conference.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation.

E. M'CULLOCH, Pres. of Conf.

Notice.

The committee appointed at the last session of the New York Conference to decide upon the advisability of holding a State campmeeting in connection with the annual meeting of the State Conference in June, and to transact such other business pertaining to said meeting as may be necessary, will meet at the residence of Bro. N. McCullock, No. 4 Frank Street, Rochester, on Monday, May 1st, 1871. It is hoped that the friends in different parts of the State will feel interested in this matter, and any letters with pertinent suggestions or words of encouragement, may be addressed to N. McCullock as above.

For the Committee, J. H. WHITMORE.

Notice.

The Connecticut A. C. Conference will hold its next quarterly session in New Haven, Conn., commencing Thursday evening, April 27th, and holding over the following Sabbath. We hope every church may be represented at this conference.

H. H. DICKERSON, Pres.
B. HITCHCOCK, Sec'y.

Notice.

I have decided to spend a few weeks in New England, thinking to improve my health. I shall not be able to preach more than two or three times a week. Let me hear from Bridgeport, New Haven, New Britain, Bristol, Ct., etc., etc. My address will be Danbury, Ct., till April 14th, then West Meriden, Ct., till April 28th.

My wife will accompany me, and we should love to see our old friends, if we can make them a visit in a way that will be productive of good to them and us.

I have no Sunday engagements after April 9th.

WM. A. PENN.

Notice.

Having closed my labors at Honeoye Falls, I commence labor with the churches of Springwater and Dansville. At Springwater the first Sabbath in April. Dansville the second, and onward in this order. My address is Springwater, N. Y.

WARREN J. HOBBS.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CHENEY,
FRANK NELSON, } Committee.
SAM'L ROWELL, }

Notice.

I have a variety of old Diaglott pamphlets, so that I could make out one volume, all except the last number. Any of our Bible students wanting, can have them very cheap; or if any one has the last number on Rev., and appendix, I will purchase of them. B. H. COUCH, Concord, N. H., Box 902.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REDIER, 1006 Chesnut Street, Philadelphia, Pa.

Notice.

I have just published three new pieces of music, entitled, "Consolation," "Wait," and "Sweetly Sleeping." Sent postpaid for ten cents, or fifty cents per dozen. GEO. E. LEE, *Brimfield, Mass.*

PROPOSITION.

I propose to publish an edition of *The Doctrine of Immortality*, by Whitmore, designed for distribution to inquirers, and those willing to investigate the subject, as soon as subscriptions for one thousand copies can be obtained, on the following terms: FIVE COPIES for $1. THIRTY COPIES for $5. ONE HUNDRED COPIES for $16. Postage to be added if sent by mail. No money to be paid until books are ready for delivery.

This book is one of the very best works upon the subject indicated, and should be circulated by thousands. Send in your subscriptions (no money now); or for further information, address ELD. JOSHUA V. HIMES, Buchanan, Mich.

☞ To Preaching Brethren.

Those wishing to preach in Westfield, Mass. .... Correspond with *C. A. Phelps.*
Lawrence, Mass. ...... *Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass. ..... *H. P. Collier, H. W. Benton, or E. G. Higgins.*
Savoy, Mass. .... *Daniel Miller, or A. E. Bliss.*
[illegible] .... *G. R. [illegible]*
Charlton, Mass. .... *E. H. Allen, Oxford, Mass.*
Haverhill, Mass. ..... *T. F. Pinkham or J. P. Teats.*
Portsmouth, N. H. ...... *T. R. Wood, Box 1443.*
Hampton, N. H. .... *Joseph A. Philbrook.*
Manchester, N. H. .... *J. W. C. Pickering.*
Dover, N. H. .... *Adam Eplin, Box 1078.*
Loudon Ridge, N. H. ... *Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, N. H. .... *Thomas Hodgdon.*
Seabrook, N. H. ..... *R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H. .... *F. L. Knowles.*
Goshen, N. H. .... *O. F. Otis.*
Rye, N. H. ... *Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel) .... *C. S. Emerson.*
Stowe, Vt. ...... *H. W. Sargent, or S. Whitney.*
Portland, Me. ...... *R. R. York, S. K. Dyer, D. F. Seaman.*
Lewiston, Me. .... *Albert Burgess.*
South Berwick (Great Works) Me. ... *Harrison Dow.*
Kennebunk Depot, Me. .... *Rufus Duren.*
Hollis Centre, Me. ...... *W. S. Moulton, or S. G. Emery.*
Vernon, Vt. .... *J. C. Allen.*
Bristol, Ct. ...... *Luther Tuttle, Henry A. Way.*
West Gloucester, R. I. ..... *Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct. .... *Richard Hoover.*
New Haven, Ct. ...... *W. F. Carpenter, 78 State St.*
Pleasant Valley, Ct. ..... *Reuel G. White, New Hartford, Ct.*
West Meriden, Ct. .... *S. D. Bingham.*
New Britain, Ct. .... *Chs. M. Burt.*
Wrightville, Ct. ..... *D. A. Grant, Torrington, Ct.*
Newfield, Ct. ..... *Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct. .... *J. Coggswell*
Morris, Ct. .... *Joseph Curtis.*
Putnam, Ct. .... *H. N. Bend.*
South Butler, N. Y. .... *R. C. Brown.*
Rochester, N. Y. ..... *J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y. ... *Geo. R. Koch, J. H. White, or Christopher Loudon, Hoosick Falls, N. Y.*
Philadelphia, Pa. ...... *Frank R. Davis, 1715 Markham St., or L. N. Wilfong, 152 No. 22d St.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

T. M. Preble.......... Sabbath, April 9th
J. Couch.......... Sunday, April 16th
E. Cotton.......... Sunday, April 30th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Theodore K. Sherman.......... } Sunday, April 9th
Miss E. J. Clapp (Missionary).. }
E. Cotton.......... Sunday, April 23d

PHILADELPHIA, PA.

John G. Hook.......... Sunday, April 9th
and onward for two weeks.

EAST BOSTON, MASS.

(*Second Advent Hall, 154 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

CHELSEA, MASS.

Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.

(*Up two flight of stairs.*)

M. Batchelor.......... Sunday, April 9th
E. Cotton.......... Sunday, April 16th

CHARLESTOWN.

(*Removed to Hall No. 76 Main Street.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

H. M. Bryant.......... Sunday, April 9th
T. M. Preble.......... Sabbath, April 16th
Geo. W. Brown.......... Sundays, April 23d and 30th

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)

C. H. Leverton.......... Sunday, April 9th
Meeting Wednesday evening, No. 3 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HOBINSON.
J. N. BERRY.

Rye, N. H.......... Sunday, April 23d
C. GOODRICH.

Mattapoisett, Mass.......... Sunday, April 16th
Fair Haven, Mass.......... April 17th
Acushnet, Mass.......... April 18th
Plymouth, Mass.......... Sunday, April 23d
Wakefield, Mass.......... Sunday, April 30th
J. S. WHITE.

Westboro, Mass.......... Sunday, April 9th
L. BOUTELL.

Newark, N. J.......... Sunday, April 9th
South Norwalk, Ct.......... Sundays, April 16th and 23d
A. A. PHELPS.

North Springfield, Vt.......... Sunday, April 9th
H. F. CARPENTER.

Worcester Conference.......... Thursday, April 6th
Webster, Mass.......... Sabbath, April 9th
Scitico, Ct.......... Sabbath, April 16th
Chelsea, Mass.......... Tuesday evening, April 18th
Lawrence, Mass.......... Wednesday evening, April 19th
Exeter, N. H.......... Thursday evening, April 20th
Lee, N. H.......... Friday evening, April 21st
Will be at the Junction 9½ A. M. train.
Dover, N. H.......... Sabbath, April 23d
Great Falls, N. H.......... Tuesday evening, April 25th
Rochester (if desired).......... Wednesday, April 26th
Great Works, N. H.......... Thursday evening, April 27th
Dover, N. H.......... Sabbath, April 30th
Portsmouth, N. H.......... Tuesday evening, May 2nd
Hampton, N. H.......... Wednesday evening, May 3d
Seabrook, N. H.......... Thursday evening, May 4th
Sabbath, May 7th, at liberty. HIRAM MUNGER.

Sandy Hill, N. Y.......... Sundays, April 9th
A. W. SIBLEY.

Rye, N. H.......... Sunday, April 9th
T. R. LANG, JR.

South Sutton, N. H. (where Bro. Cressey may appoint) Sabbath, April 9th. C. W. KIMBALL.

Strafford, N. H. (Roberts' school-house) Sun., Apr. 16th
GEO. W. BURNHAM (of Farmington, N. H.)

Meredith, N. H. (Dolloff Hall).......... Sunday, April 9th
New Hampton, N. H. (where Bro. Pike may appoint) Sunday, April 16th.
Freedom, N. H. (where Bro. Cowe may appoint) Sunday, April 30th. J. B. BROWN.

Braggville, Mass.......... Sabbath, April 9th
Clark's Mills, R. I.......... Sabbath, April 16th
J. T. DIXON.

Plainfield Pond, Mass.......... Sunday, April 16th
North Adams, Mass.......... Sunday, April 23d
H. K. FLAGG.

Gloucester, Mass.......... Sunday, April 16th
BENJ. FINNEY.

Exeter, N. H.......... Sundays, April 9th and 16th
Dover, N. H.......... Sundays, May 21st and 28th
GEO. A. STREETER.

Holderness, N. H. [illegible] Thursday, April 6th, and Sunday, the 9th. JOHN H. EVANS.

North Abington, Mass.......... Sunday, April 9th
Littleton Centre.......... Sunday, April 16th
Stowe.......... Sunday, April 23d
Hudson.......... Sunday, April 30th
T. T. FARRELL.

Unity (at Bro. Jos. Kimball's).......... Sabbath, April 9th
East Acworth.......... Sabbath, April 16th
FRANK NELSON.

Windsorville, Ct.......... Sunday, April 16th
Hinsdale, N. H.......... Sunday, April 23d
Shattuckville, Colerain, Mass.......... Sunday, April 30th
Savoy, Mass. (East Church).......... Sunday, May 7th
S. C. HANCOCK.

Dover, N. H.......... Sunday, May 7th
M. BATCHELOR.

Salem, Vt.......... Sunday, April 9th
Wheelock, Vt.......... Tuesday evening, April 11th
MARY E. OTIS.

Woodstock Valley, Ct.......... Sunday, April 9th
Abington, Ct.......... Sunday, April 16th
Square Pond, Ct.......... Sunday, April 23d
A. MORSE.

Waterbury, Ct.......... Sunday, April 16th
Montgomery, Mass.......... Sunday, April 30th
B. HITCHCOCK.

Rochester, N. Y.......... Sunday, April 30th
J. H. WHITMORE.

Brookfield, N. H. (Town House).......... Sunday, April 16th
J. BICKFORD.

Seabrook, N. H.......... Sunday, April 16th
NATH'L CHASE.

Porter, Me.......... Sabbath, April 9th
and onward the second Sabbath in each month.
Water Village, N. H.......... Sabbath, April 23d
MARK STEVENS.

East Holderness, N. H.......... Sunday, April 9th
Tamworth, N. H. (Birch Intervale) Sunday, April 16th
LEVI ALLEN.

Putnam, Ct.......... Sabbath, April 9th
Webster, Mass.......... Sabbath, April 16th
Woodstock Valley, Ct.......... Sabbath, April 23d
P. S. BUTLER.

Northwood Narrows, N. H.......... Sunday, April 9th
JOHN M. QUIMBY, ENOCH MORRILL.

Wolcottville, Ct.......... Sunday, April 9th
WM. STUART.

East Springfield, N. H. (where Jethro Bober may appoint) Sunday, April 9th. JOS. C. MOORE.

Barnstead, N. H. (Clark meeting-house) Sun., April 9th
WM. BODGE.

Sandwich, N. H. (Vittum school-house) Sun., April 16th
☞ NO NAME.

Hartford, Ct. (Talcott & Post's Hall).......... Sun., April 9th
W. S. CAMPBELL.

Yalesville, Ct.......... Sunday, April 9th
JANE A. BENSON.

Providence, R. I.......... Sundays, April 9th and 16th
GEO. W. BROWN.

Rutland, Vt.......... Sunday, April 9th and 16th
New Britain, Ct.......... Sundays, April 23th and May 7th
A. SIMPSON.

Stoneham, Mass.......... Sunday, April 9th
C. RICHARDSON.

South Berwick, Me. (Great Works) Sundays, April 16th and 23d. S. S. MOODY.

Titusville, Pa.......... every Wednesday evening.
Bucklins' Corners, Chaut. Co., N. Y., once in four weeks, commencing April 2d. JOHN T. OSGLEY.

Epsom, N. H. (Mountain school-house) Sun., April 9th
CHAS. R. PARSONS.

Fisherville, N. H. (Sander's Hall) Sabbath, April 9th
Warner, N. H. (at Bro. Henry Johnson's) Saturday evening, April 15th.
Bradford, N. H. (Pond meeting-house) Sab., April 16th
SIMEON HOYT.

Dinsmore Hill.......... Sunday, April 9th
Bridgewater, Vt.......... Sunday, April 16th
GEO. A. COBB.

Bradford, N. H. (Bush meeting-house) Sun., April 19th
A. S. WILLIAMS.

Mecklenboro, Long Island (school-house).......... April 9th
N. GLEASON.

Redding, Vt. (where Bro. Merrill may appoint) evenings, April 7th and 8th, and over Sunday, the 9th.
Rawsonville, Vt.......... Sunday, April 16th
E. T. WOOD.

Water Village, N. H.......... Sunday, April 9th
New Durham, N. H., 2d Division.......... Sunday, April 16th
CHARLES COLMAN.

East Rochester, N. H.......... April 30th
C. S. SHATTUCK.

My appointments for Pittsfield, N. H., are withdrawn.

East Landaff, N. H.......... Sunday, April 9th
(Communion.)
North Haverhill, N. H. (Brick Church) Sun., Apr. 16th
Cabot, Vt.......... Sunday, April 23d
and onward, because, as the Lord directs.
A. A. HOYT.

Lynn, Mass.......... Sunday, April 9th
Salem, Mass.......... Monday, April 10th
Seabrook, N. H.......... Tuesday, April 11th
Rye, N. H.......... Wednesday, April 12th
Portsmouth, N. H.......... Thursday, April 13th
Concord, N. H. (Bethel).......... Friday, April 14th
West Fairlee, Vt.......... Sundays, April 16th and 23d
Lawrence, Mass.......... Monday, April 24th
GEO. A. BROWN.

Pittstown (T. P. M.).......... April 5th, 6th and 7th
Hoosick, N. Y.......... Sunday, April 9th
Hebron, N. Y.......... Sunday, April 16th
Low Hampton, N. Y.......... Sunday, April 23d
Hebron, N. Y.......... Sunday, April 30th
☞ NO NAME.

Gloucester, Mass.......... Sunday, April 9th
S. J. BUZZELL.

Great Falls, N. H.......... Sundays, April 9th and 16th
GEO. W. BROWN, *So. Elliot.*

My appointment for Kennebunk Depot, Me., is withdrawn.
Bonny Eagle, Me.......... evenings, April 11th and 12th
Hollis Centre, Me.......... evening, April 13th
Kennebunkport, Me.......... Sabbaths, April 16th and 23d
Bath, Me.......... evenings, April 26th and 28th
Brunswick, Me. (as Bro. Storer may arrange) evening, April 27th.
Lewiston, Me. (Baptism).......... Sabbath, April 30th
Hollis Centre, Me.......... Sabbath, May 7th
Seabrook, N. H.......... Sabbath, May 14th
River Point, R. I.......... Sabbath, May 21st
C. H. SWEET.

Manchester, N. H.......... Sunday, April 9th
Haverhill, Mass.......... Sunday, April 16th
Hampton, N. H.......... Sunday, April 23d
Rochester, N. H. (Chapel).......... Sunday, April 30th
J. H. F. VARNEY.

Meriden, Conn.......... Sunday, April 9th
WM. N. PILE.

Great Works, N. H.......... Sundays, April 16th and 23d
S. S. MOULTON.

Wayne, Me. (Smith school-house) Thursday evening, April 6th, and continue over the following Sunday.
H. B. SEVEY, WM. H. DOCHETT.

West Poland, Me. (Free Chapel).......... Sunday, April 9th
South Casco, Me.......... Sunday, April 16th
Great Falls, Windham.......... Sunday, April 23d
J. ALBERT LIBBY.

Charlton, Mass.......... Sunday, May 7th
Will some one meet me at the Oxford Depot May 6th, forenoon train from Worcester?
Brimfield, Mass.......... Sunday, May 14th
Clinton, Mass.......... Sunday, May 21st
If any of these appointments [illegible] write me immediately at East Boston, Mass. E. COTTON.
P. S. Any one wishing to write me, can direct to East Boston up to April 30th. E. C.

Danbury (at my residence).......... Sunday, April 16th
Newhampton, N. H.......... Sabbath, April 9th
Waterloo (school-house).......... Sabbath, April 23d
F. S. RANSOM.

Meredith, N. H. (Dolloff Hall).......... Sunday, April 23d
Will Bro. Dolloff meet me at the depot, five o'clock train? L. E. SAULPAUGH.

Prospect, Ct.......... Sunday, April 9th
Wrightville, Ct.......... Sunday, April 16th
Winsted, Ct.......... Sunday, April 23d
New Haven, Ct.......... Sunday, April 30th
WM. A. & M. L. DURAND.

Alton Corner, N. H.......... Sabbath, April 9th
East Canaan, N. H.......... Sabbath, April 16th
If these conflict, please write me at London Ridge, N. H. D. F. LEAVITT.

Montgomery, Mass.......... Sunday, April 9th
West Stafford, Ct.......... Sunday, April 16th
Woodstock Valley, Ct.......... Sunday, April 30th
I. B. POTTER.

Lowell, Mass.......... Sunday, April 9th
Seabrook, N. H.......... Sunday, April 23d
North Barrington (Felker S. H.).......... Sunday, April 30th
Holderness, N. H. (Brick school-house) eve., May 4th
North Haverhill (Brick meeting-house) eve., May 5th
Lisbon, N. H.......... Sabbaths, May 7th, 14th and 21st
South Elliot, Me.......... Sunday, May 28th
East Rochester, N. H.......... Sunday, June 4th
J. PINKHAM.

Bath, Me.......... Sunday, April 30th
W. H. MITCHELL.

Southington, Ct.......... Sunday, April 9th
Huntington, Mass.......... Sunday, April 16th
Vernon, Vt.......... Sunday, April 23d
Lynn, Mass.......... Sunday, April 30th
E. OWEN.

Seabrook, N. H.......... Sunday, April 9th
WM. C. STEWART.

North Dorchester, N. H. (Union school-house) Sunday, April 16th.
Campton, N. H. (Bump school-house) Sunday, May 7th
C. W. NELSON.

Sidney (District No. 3).......... Sunday, April 9th
THOMAS HINES.

Dover, N. H.......... Sundays, April 9th and 16th
H. PRATT.

Lewiston, Me.......... Sunday, April 16th
I. C. WELLCOME.

Hartland (Town Hall).......... Sunday, April 9th
East Hartland.......... evenings, April 11th and 12th
S. WOODRUFF.

North Easton, Mass. (Ripley Hall).......... every Sunday
GEO. WATSON.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALBERT DANIELS.

LAWRENCE, MASS.

J. Couch.......... Sunday, April 2nd
C. Goodrich.......... Sunday, April 9th
M. Batchelor.......... Sunday, April 16th

SPRINGFIELD, MASS.

Wm. N. Pile.......... Sunday, April 2d

WORCESTER, MASS.

J. G. Smith.......... Sunday, April 9th
L. Boutell.......... Sunday, April 16th
A. Ross.......... Sunday, April 23d
M. Batchelor.......... Sunday, April 30th
S. S. Brewer.......... Sunday, May 7th
A. Simpson.......... Sunday, May 14th

HAVERHILL, MASS.

C. Richardson.......... Sunday, April 2d
D. M. Leavitt.......... Sunday, April 9th
J. Bickford.......... Sundays, April 23d and 30th
J. G. Smith.......... Sunday, May 28th

LOWELL, MASS.

J. Pinkham.......... Sunday, April 9th
A. Ross.......... Sunday, April 30th
W. H. Mitchell.......... Sundays, May 7th and 14th

CONCORD, N. H. (Centre Street.)

T. W. Piper.......... Sabbath, April 9th
O. W. Kimball.......... Sabbath, April 16th
Geo. W. Brown (of So. Elliot, Me.) Sabbaths, April 23d and 30th.

CONCORD, N. H., (at the Bethel.)

C. S. Shattuck.......... Sunday, April 9th
Joseph Pinkham.......... Sunday, April 16th
B. S. Emery.......... Sundays, April 23d and 30th

MANCHESTER, N. H.

J. H. F. Varney.......... Sunday, April 9th
C. Goodrich.......... Sunday, April 16th
C. S. Shattuck.......... Sunday, April 23d
A. W. Sibley.......... Sunday, April 30th
D. M. Leavitt.......... Sundays, May 7th and 14th

PORTSMOUTH, N. H.

E. Owen.......... Sunday, April 2nd
J. S. White.......... Sunday, April 9th
J. G. Smith.......... Sunday, April 16th

HAMPTON, N. H.

J. Bickford.......... Sunday, April 9th
J. G. Smith.......... Sunday, May 14th

BRISTOL, CT.

W. N. Pile.......... Sunday, April 16th
Dr. A. M. Higgins.......... Sunday, April 30th

COLLINSVILLE, CT.

B. Hitchcock.......... Sabbath, April 9th

PLEASANT VALLEY, CT.

R. K. Starks.......... Sunday, April 16th

SOUTHINGTON, CT.

B. Hitchcock.......... Sunday, April 23d
Jane A. Benson.......... Sunday, May 7th

NORTH SOMERS, CT.

J. H. Hall.......... Sabbath, April 16th
A. Morse.......... Sunday, May 7th

PORTLAND, ME. (Union Hall.)

S. S. Brewer.......... Sunday, April 9th
S. K. Taylor.......... Sundays, April 16th and 23d
J. A. Libbey.......... Sundays, May 7th and 14th
J. H. F. Varney.......... Sunday, May 21st

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 352½ Congress St.
B. S. Emery.......... Sunday, April 9th
James Hemenway.......... Sunday, April 16th
Caleb Richardson.......... Sundays, April 23d and 30th
B. S. Emery.......... Sundays, May 7th and 14th

SOUTH ELLIOT, ME.

C. W. Stewart.......... Sunday, April 23d
J. G. Smith.......... Sunday, April 30th

BIDDEFORD, ME.

C. H. Sweet.......... Sunday, April 9th
B. S. Emery.......... Sunday, April 16th
Wm. H. Mitchell.......... April 23d and 30th
Geo. A. Streeter.......... Sunday, June 4th

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem, Tuesday and Friday evenings at private houses. C. H. BARNES, Pastor.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. [illegible]

S. K. DYER, D. F. SEAMMAN, R. R. YORK.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed [illegible] Preaching every Sunday [illegible] Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Business.

TO CORRESPONDENTS.

☞ We cannot distinguish or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ G. F. HAINES—All right. Thank you.

☞ MRS. S. BUZZELL—Received.

Letters Received.

A A Phelps, L B Weaver, A N Seymour, C Tuller, W A Fenn, A Bellows, N L Willard, D R Tandy, J Wilbur, M D Avery, H S Mitchell, F H Chamberlain, C C Marston, I C Wellcome, J W Thomas, W A Fenn, N H Read, F M Eaton, P A Walker, D D Reed, M W Piper, N H Clough, J N Thompson, M D Babcock.

Cash Receipts for Books and Tracts.

E. Williams $2.00, D. D. Lathrop, 10c, P F Rambo $8.00, H. Pratt $2.50, J. Phillips $2.80, J. V. Himes $13.00, C E Livermore 20c, G F Haines 20c, E F Chapman 80c, G W Foster $1.00, J Maxim 20c, G A Glidden 15c, L S Quimby 60c, S J Bushnell $8.00, M. Foster $11.20, J R Hersom 10c, J. N. Thompson $2.50, A J Cole 15c, Geo H Ennis $1.50, S H Bartholomew $5.08, W Watson 15c, J H Harrison $1.00, J Beal 50c, H L Hastings $2.40, H L Woodard $1.40, S P Parsons $1, E D White $1.65, S D Lawrence 15c, A Burnett 15c, S. Carpenter $1.00, W. S. Storms $1.25, L Townsend $1.50, J Hemenway $3.00, H L Hastings $41.71, H F Carpenter 32c, Mrs. C Blaisdell 10c, J T Clarke 75c, J. Tracy 20c, T. G. Butler $1.00, J H Bartlett $1.00, M E Otis $5.00, H H Hodgdon $1.00, J Wesson $1.40, C T Churchill 10c, O D Snow $3.25, H C Aborn $1.38, Mrs. J Peterson $1.25, J P Hazard $1.00, G H Moore 25c, A Adams 25c, J A Jordan $1.00, O T Clisby 50c, J. Wheeler 25c, A. P. Bailey $1.50, W Houghtailing $1.25, J Tracy $3.60, P S Butler $2.20, C A Litchfield 80c, J D Brown 50c, Geo King 15c, A J Barrett 40c, A C Nichols $1.00, W J Mann $3.75, M E Otis $5.00, D W Howe $1.00, W O Higley 50c, E Barrows $1.35, E C Pride 50c.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 82 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Mempais, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. AG'T.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AG'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of [illegible] cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. DEATH AND THE DEAD, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

Just the thing to scatter everywhere.

4. THE COMING JUDGMENT: *Its Necessity and Result.* Eight pages. 10 cts. per dozen postpaid, or 75 cts. per hundred by express.

It will do much good.

THE DOCTRINE OF IMMORTALITY.

OR SALE AT THIS OFFICE.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

NEW TRACTS BY S. S. BREWER.

FOR SALE AT THIS OFFICE.

THE SEVEN MESSAGES OF THE APOCALYPSE. Sent by mail for 18 cents. Postage 2 cents. $1.20 per dozen by express.

EVANGELS OF THE COMING ONE. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

THE MYSTERY OF INIQUITY. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

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Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

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THE FIRE BY THE SEA.

There were seven fishers with nets in their hands,
And they walked and talked by the seaside sands;
Yet sweet as the sweet dew-fall
The words they spake, though they spake so low,
Across the long, dim centuries flow,
And we know them, one and all—
Aye! know them, and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downcast eyes;
The bold was Peter, the gentle was John,
And they all were sad, for the Lord was gone,
And they knew not if he would rise—
Knew not if the dead would rise.

The live-long night, till the moon went out,
In the drowning waters they beat about;
Beat slow through the fog their way;
And the sails dropped down with ringing wet,
And no man drew but an empty net;
And now 't was the break of the day—
The great glad break of the day.

"Cast your nets on the other side"—
('Twas Jesus speaking across the tide)—
And they cast and were drawing hard;
But that disciple whom Jesus loved,
Cried straightway out, for his heart was moved:
"It is our risen Lord—
Our Master and our Lord!"

Then Simon, girdling his fisher's coat,
Went over the nets and out of the boat—
Aye! first of them all was he:
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea—
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their net through the tide;
And when they had got in close to the land,
They saw a fire of coals in the sand,
And, with arms of love so wide,
Jesus, the crucified!

'T is long, and long, and long ago,
Since the rosy lights began to flow
O'er the hills of Galilee;
And with eager eyes and lifted hands,
The seven fishers saw on the sands
The fire of coals by the sea—
On the wet, wild sands by the sea.

'T is long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;
Where Peter girdling his fisher's coat,
Went over the net and out of the boat,
To answer, "Lov'st thou me?"
Thrice over, "Lov'st thou me?"

—*Alice Cary.*

GOD THE CREATOR OF THE UNIVERSE.

The first verse of Genesis, which book is the beginning of all authentic and reliable history concerning the origin of all things, and of our race, reads: "In the beginning *God* created the heavens and the earth" (Gen. 1:1); thus revealing an all-wise, supreme Being, as the Author and Creator of "all things visible and invisible." The universe itself, in its grandeur, magnificence, beauty, and order, reveals the existence of an almighty and all-wise Creator, as says Paul: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Rom. 1:20. And David sings of the exceeding majesty of Jehovah's works declarative of God's power and glory—"The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out into all the earth, and their voice to the end of the world." Ps. 19.

Notwithstanding all these proofs from the works of creation, throughout the vast and boundless universe, which our eyes are permitted to behold in infinitude of space, and also the scriptural declaration that God is the great Author and Maker of them all; yet there are men of no inferior minds, but even those who comprehend the magnitude and exceeding grandeur of this universe, who deny that God is the Creator, and even doubt and deny his existence altogether. What can be said in hope of such men, who grope their way amid the radiance and effulgent sunlight of both science and divine revelation in this the nineteenth century of the Christian era? Will not God leave them to blindness of mind and hardness of heart? They tell us "the universe created itself"; that "nature is God, and God is nature"; and the grossest pantheistic ideas are prevailing extensively throughout entire Christendom in consequence of their perverse teachings. They say that by the accretion of the floating particles of matter in the universe suns are built up, and from them, as they undergo volcanic disturbances, their several systems of worlds are created, and from these in turn the satellites of these orbs are generated, and each orbit takes its place in its separate sphere, according to the laws of attraction and gravitation; and that our earth is but a "chip of the sun" thrown from that centre, as are all the worlds in the solar system. Amazing credulity! What faith in the universe is this? They are required to "believe in God," and that "he is a rewarder of them who diligently seek him," yet they deny his existence irrefutably demonstrated, and have faith in absolute impossibilities! What will not men do or believe, to deny their God who created them, and "in whose hand their breath is"; and Jesus who bought them?

Furthermore, they profess to believe and teach that all the animal tribes, together with man, were generated by electrical or galvanic agency; and as some wise professors of science have made out to generate through galvanism some creatures, as they suppose, they think that it is demonstrated beyond question that galvanism is the father of us all. But Prof. Huxley, with others, has shown up the fallacy of the conclusions to which these men have arrived from their experiments. I will quote Dr. Dods upon this subject, who is lucid and plain.

"It is maintained that animal substances are produced by positive and negative forces of electricity, and in the galvanic form, without any previous germ of life, and that experiments have proved successful in producing creatures called acari. This, I contend, is impossible in the very nature of things, because all experiments prove that galvanism, operating according to the positive and negative forces, can produce no image whatever, except from the prototype.

I frankly admit that those acari may have appeared, as has been stated by Mr. Crosse, and seized upon by skeptics as a kind of creative triumph of their views independent of a Creator. But as the galvanic process was continued several months, some *ovaria* by living creatures might have been deposited during that period, if not before, and been developed into organic existence by natural process, independent of the galvanic battery, and would have been produced, even if the battery had not been employed. As creatures have locomotion, they might have gone to that spot invisible to the naked eye, and deposited their germs of life while the experimentor was there to renew daily the power of his galvanic solution. And in case the battery had anything to do with it, they might, by this artificial motion, have attained to an unusual size, and what was microscopic in the present might have become abundantly visible in the progeny. It is well understood that by favoring developments, any creature can be eminently increased in size.

It should also be remembered that the ovaria of some insects are very difficult to destroy, even by very heat. To test the matter fairly, I would suggest to Mr. Crosse that a soil the most favorable to vegetation be selected, and after having subjected it to a process by which all vegetable life shall be removed from latent seeds, he shall then apply to it any galvanic action he may choose, and if he shall succeed in producing a plant, the matter will be settled; because the seeds of plants possess no locomotion to repair to his chemico-life laboratory. I grant that through electricity or galvanism, a plant may be in a few moments produced from the seed, but not without the living seed. Those who report the production of *animal life*, by some process or chemical action, have never, at least to my knowledge, reported a single instance when *vegetable life* was thus produced and developed in a plant of the humblest structure.

As every effect requires an adequate cause for its existence, and as no effect can philosophically go beyond, or transcend its cause, how, I ask, can *dead matter* be so arranged or organized as to produce the *life* of an *acarus*, or any other creature, or even a plant?" —*Existence of a God*, pp. 53–55.

This reminds us of the fable of the labor of the mountain bringing forth a mouse. Scientific men, after centuries and generations (and some advocate millions of years, and even ages, for the past existence of the race) have succeeded in creating certain "acari"; though it is far from being demonstrated that they were not the product of *ovaria*, hatched through their galvanic experiments, previously deposited by living animals. And all this demonstration is to prove that all animals, together with man himself, were thus produced to people the earth. Alas, for the folly of wise men! How true it is, "Great men are not always wise." And how true also that what is regarded as "the foolishness of God," rejected in the wisdom of men, "is wiser than men."

When these learned men of science will discover some process by which "from the dust of the ground" alone they can produce all the different kinds of animals now existent on the land, and in the sea, including man, or animals of any kind, to people earth and ocean, the seas and air; and when they have discovered how they can by their creative genius make from the same "dust" the vegetable kingdom to spring forth, without previous germs, or seeds, and then give to each kingdom the peculiar soul or life-element they now possess, then we will begin to believe the universe begat itself, and that living animals and living plants and trees obtained life without a living God, who "hath life in himself," and hath "given to the Son to have life in himself." Until then we shall believe in God, and in his Son Jesus Christ, who is the Life-giver of the world. And feeling our dependence on him, we shall never scoffingly say, as did one recently—"My existence is not dependent on a crucified Jew!"

May we never become so befooled by "vain philosophy," and "science falsely so called," as to forget God our Creator; nor so abandoned to infidelity as to deny and reject our Lord and Savior who is the "life" and "the light of men." O. R. FASSETT.

REV. DR. SCOTT.

His Recent Discourses Reviewed.

Elder Grant delivered a discourse last night at Platt's Hall, to a large audience called together by the announcement that the Elder would review the recent sermons of Rev. Dr. Scott upon the subject of future punishment.

The Elder opened by congratulating his hearers upon the fact that the great question 'What is Truth?' is being agitated more than usual, and said that such a fact was not an unfortunate one. He had frequently of late addressed the public upon what he believed to be the scriptural doctrine in regard to future punishment. A brother in Christ had been pleased to call in question what he had said, and he proposed to go over the same ground again.

The Elder then read from the *Examiner's* report of Dr. Scott's discourses.

As to the theory of eternal life being dependent upon

INTELLECTUAL DEVELOPMENT,

and that those who die in infancy are destroyed, because of their intellect being undeveloped. The Elder said that he had traveled, and professed to have some considerable acquaintance with the prominent men and Elders of the Destructionists, so called, and he has never met, seen, or heard of a man who held to the belief. So far as he was concerned, he believed that all were saved. He never believed anything else, and could not believe anything else, taking the Scriptures for his guide, and looking on the picture of Christ with the little child in his arms. Like that little child we are all in Christ's hands until we transgress. Having taken ourselves out of his hands by transgression, we must get back again. So it must be that our brother was misinformed. I say "Amen" to his statement that no little child is denied eternal life, but when he says that those who have died in infancy are angels in heaven, I cannot go so far. Christ said "Where I go ye cannot come."

MEN NEVER BECOME ANGELS.

Man was created a little lower than the angels, but I have yet to learn that grown persons or little children ever become angels in heaven. At the resurrection, the righteous are made equal to the angels. Neither do I believe that infants go to heaven as soon as they die. As to the

LAND BEYOND THE GRAVE,

of which our brother speaks, there is a land beyond the grave, but I can find nothing in the Bible about any such land for the righteous, except on this planet.

The Scriptures tell us the meek shall inherit the earth, and the place where the righteous will dwell in eternal joy is this earth of ours, purified and renewed. This, the Bible teaches, and the contrary cannot be found in it. I say Amen, also, to the assertion that these questions we are considering must be settled by God's Word. "What does God say?" Amen! I deny that the result of our teachings is that we have "no souls." I say, emphatically, that the Bible nowhere teaches that man has an *immortal* soul. The doctrine that there is an eternal existence for all, began with the heathen. It is the breath of life which departs from a person at death, and nothing else. If there is anything else which lives on, I ask what is it? We press this question here, as elsewhere, and demand an answer. If a man die, shall he live again?

NO SECOND DEATH.

I deny that the moral death spoken of in the discourse under review is a penalty. It is said the second death is the intensifying of the previous death, the condition of those who are dead in trespasses and sin. This moral death is a crime. Death, or the separation of the soul from the body, is a calamity entailed upon us, by the sins of our first parents. If it were a punishment the righteous might escape it. If the soul lives forever then where is the first death? And if there is no first death, how can there be a second?

As to the assertion that the agony of the wicked goes on forever, the Elder asked if that was common sense? He said he would not dare to stand before an intelligent audience and utter such a declaration and attempt to harmonize it with the Bible. I do not wonder at infidelity when such a doctrine is proclaimed as the gospel of Christ.

As to the comparison of the soul in the body to a bird in a cage, it implies that but for death the soul would be in prison forever. If we are so much better off without bodies, why did God create us with bodies in the first place? We cannot exist without bodies. The soul cannot exercise the functions of seeing, hearing, talking, etc., without a body. It is not true that the soul continues to exist after its separation from the body, with the same feelings and passions with which it grows up here. Where does such a doctrine come from? I ask those who believe it, where is their authority? Do they get it from heathen philosophy, or from the Bible? The righteous soul will exist in its purified body after the resurrection, and upon the earth, purified also. Then, as we are told, everything in heaven and earth will be praising God. The meek will inherit the earth, the wicked will be rooted out of it and destroyed. Broad is the road that leads to destruction. Horrid thought, annihilation! Yet it is God's way of stopping sin.

I am ready to meet all the clergymen of this city on this question, if they will give me half of the time.

Another discourse, said the Elder, was delivered last Sunday night, and another will be delivered by the same brother next Sunday night. I propose, if the people desire it, to notice both of these discourses next Monday night.

The Elder reminded his hearers that eternal life was freely offered to all, and he earnestly exhorted them to embrace the offer.

We owe an apology to our readers for this imperfect report. We have not space to do Elder Grant justice. He read through our reports of Dr. Scott's discourses, and replied particularly to everything therein to which he objected. He fortified his positions by frequent quotations from Scripture, and altogether his effort was a masterly one, although we, of course, do not undertake to pass upon the soundness or unsoundness of his views.—*San Francisco Daily Examiner, March 14th*, 1871.

RIPE FRUIT.

There is no more pleasing sight to the horticulturist, than to look upon the clusters of ripe fruit that fills the air with fragrance sweet. Equally pleasing to the eye of the laborer in the Master's vineyard is the thirty, sixty, and the hundred fold.

It has been our lot the past few years to meet with scores who are enjoying the blessed hope of immortality and eternal life, at the appearing of Jesus Christ, as the result of faithful labor.

I have just been engaged in a very interesting discussion with Elder Alvin Burgess, of Ohio. The discussion came off at East Randolph, N. Y. Arrangements for six sessions were made, but the sudden illness of my opponent brought us to an abrupt suspension of the debate, at the close of the fifth session. I consented to leave the question where it was, provided my opponent would agree to meet me in May or June next, when we are to have two sessions more. Mr. Burgess is considered *the* man for debates in the Erie Conference of the M. E. church.

The question discussed was—"*Resolved*, That reason, philosophy, and the Bible, teach that man has no *rational* soul, or spirit, that continues uninterrupted as a conscious *entity* between the death and resurrection of the body."

As to the results of the debate, I will only say that *nine tenths* of the listeners concede that Elder Burgess was badly used up, and even his friends in the church think it doubtful about his meeting us again. The people *en masse* arose, expressing a wish to have me remain and preach to them a few times, if we could have the house. The pastor (Elder J. C. Sullivan), and the leading trustee, were desirous that I should have the house.

We accordingly appointed a meeting for the next evening (Wednesday), and a crowded house listened with deep interest to our faith. Bro. Sullivan came up to our side, like a true-hearted christian, and took hold in prayer and exhortation, as though it was his privilege to yoke up with any man that had the spirit of Jesus and an open Bible, although we might not see alike in all things.

Two made a public profession of religion as volunteers in the Lord's army, standing up and speaking alone. At the request of a brother, a large number arose expressing a desire to meet us in the kingdom; among them were several who had not individually committed themselves to the truth.

We gave them four discourses, and had to bid them good bye for the present, as our health is very poor; yet the Lord blessed us exceedingly in giving us strength to do what we did. To his name be all the praise.

As the result of a tent meeting last June, and the discussion just passed, many more friends to our blessed cause are added, and no brighter spot for a strong church can be found in western N. Y. than East Randolph. We enjoy the sympathy and friendship of the entire community, including the Methodist people, who act the part of christians indeed. We expect to return to them soon, when several will be buried in baptism. May God speed the truth in every direction. Amen.

WM. A. FENN.

Gems.

— It is not enough to believe what you maintain; you must maintain what you believe, and maintain it because you believe it.

— Better be understood by ten than admired by ten thousand.

— I am now able to see that my sorest disappointments at the time they happened, and my heaviest misfortunes, have always turned out to be my greatest blessings whenever they have been taken as admonitions and warnings, and turned wisely to account.

— Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.

— Some one feeling that actions are better than words, has said: "We read of the acts of the apostles, but never of their resolutions."

— Hold on to the truth, for it will serve you well.

— When our cup runs over we let others drink the drops that fall, but not a drop from within the rim; and we complacently call this charity.

— They who will be admitted into the marriage supper of the Lamb must have on clean linen, pure and white, and now is the time to begin to spin the threads.

— I see there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the roots increased for the future.

— The shadows of the mind are like those of the body. In the morning of life they lie behind us; at noon we trample them under our feet; and in the evening they stretch long and deepening shadows before us.

— Happiness grows at our own firesides, and is not to be picked up in the stranger's garden.

— Were it not for the scorching drought we should not appreciate the refreshing shower. With less conflict, we would have less victories; with less trial, less joy.

IDOLATRY.

"And they took Dagon and set him in his place again."

It will be remembered when the Philistines took the ark of God, they dared to house it in the temple of their god Dagon. But God, true to his own character, would allow no other god to stand before him.

Long time ago, it was written on tables of stone—"Thou shalt have no other gods before me." It is since engraven in living, burning characters upon the very basis of the gospel plan; echoed by every surging tide, and whispered upon every passing breeze. Yet men and women heed it not, but instinctively pay homage at some earthly shrine, and still try to hold God in their idol temple. But he has declared himself "a jealous God," and will not share any temple or heart with an idol. Either by his own mighty power, it will, like Dagon, fall before him, and perish at its own altar; or his sweet Spirit will withdraw its presence, and leave them alone, joined to their idols.

Said a mother—"I have never taken half as much comfort loving my children, as I should had I not always felt so conscientious about it, fearing I might allow them to come between me and the Lord; and now I am just going to love them all I please, and enjoy it all I can." And, as if inspired with her own fearful words, she pressed her baby boy to her heart closer than ever. And she was *happy*; and she was *satisfied*, for they were enshrined in the very sanctum of her soul. It was hinted to her they might die. She replied, "I have no fears; they are perfectly healthy, and I make it my chief business to keep the laws of their being inviolate." Forgetting that He who said, "Thou shalt have no other gods before me," had the power to allow some accident, or act of violation, to sweep them into the tomb.

But her happiness was short-lived. In a few months the cup of bitterness was pressed to her lips, and held there, till she drank to its very dregs. That same baby boy was the first to fall; its little prattling voice was soon hushed in death. She bowed heavily beneath the stroke, but clung closer than ever to what was left. But soon a similar visitation was threatened; and with every fibre of her heart quivering with anguish, she prayed, oh, so wildly! that the impending blow might be averted, and her darlings spared. But no! the blow must come; and it came with a crash; and soon another, and so on till she was written childless and alone!

She writhed in agony, and for a long time the arm of puny woman struggled and strove with Jehovah! whom in her very soul she almost hated for thus desolating her idol temple; feeling the cold vacancies could never be filled, nor another ray of sunlight ever gleam upon her shadowed life.

After years of controversy with God, she at length submitted herself to him; owned him conqueror, and her whole being paid its grateful homage to him for having thus dealt so bitterly with her. Ever since, Christ has been her all.

But, says one, "I am not conscious of cherishing any idol; yet I do not stand as free in Christ as I used to. I do not delight myself in the Lord as I once did." Dear one, just adopt the prayer, and continue it till an answer is realized—*Search me, O God, and try me, and mirror to my view just my real condition.* And sure as there is a God in heaven, you will find some idol set up. Perhaps it is some friend or friends; perhaps wealth with its appliances, or possibly some lust of the flesh, or lust of the eye, or mayhap some pride of life, or unhallowed associations, or something, however inferior it may be, stands between you and the Lord.

Said the writer to a dear one who was struggling, praying and groaning for all the fulness of the gospel—"I fear your husband stands between you and the Lord. I think deep down in your heart you idolize him." A shade passed over her countenance as she gravely replied,

"Perhaps it is so, but how can I avoid it?"

She was told if she was powerless to avoid it, perhaps the Lord could avoid it for her; at which thought she shuddered, and said—

"O! don't talk to me of trial, for I have had enough of that."

This is not an isolated case. Many there are who are aware that something exists which comes between them and the Lord, but they are powerless to break the spell and humble themselves under his mighty hand. Then let such extremity indite the prayer for God to humble them, though such a petition is fraught with fearful import; yet we had better be saved as by being pulled out of the fire, than not saved at all.

It sometimes takes a fiery ordeal to cleanse the human heart of its idols, and dissolve the strongly cemented ties which bind it there. Its inner soul becomes the scene of many a struggle. It is productive of much slaying, much crucifying. But there is a healing balm in the gospel which reaches every chamber of the soul. Not a desire, not a breathing, not an aspiration, but what is fully met in Christ.

O that the Spirit and power of the living God might break this Dagonic power, which is surging over the church, and sweeping so many into its terrible abyss. And may they be incited to a more elevated standard of christian excellence and pure devotion to Him whose fulness is sweeter, richer, and more abiding, by far, than any thing else of which the heart can conceive. A. E. BENNETT.

Worcester, Mass.

THE WORK DONE INSIDE.

One of my friends is a very earnest, shrewd man, who seems to always know how to accomplish the best thing at the proper time. One day he was passing a gin-shop in Manchester, England, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"Oh! you shall see in a minute or two. Please let it be the largest sheet you have."

The sheet of paper was very soon procured.

"Now, will you lend me a piece of chalk?"

"Why, what are you going to do?"

"You shall see, presently."

He then quickly printed, in very large letters,

SPECIMEN OF THE WORK DONE INSIDE.

He then fastened the paper over the drunken man, and retired a short distance. In a few moments several passers-by stopped and read aloud, "Specimen of the work done inside."

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down, and read the inscription on the paper, and then demanded, in an angry voice, "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, I did that; but if you mean the man, you did that! This morning, when he arose, he was sober—when he walked down this street, on his way to work, he was sober—when he went into your gin-shop, he was sober, and now he is what you have made him. Is he not a true specimen of the work done inside?"

A LITTLE WHILE.

A little while for patient vigil-keeping,
To face the storm, to wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest-song.

A little while, 'mid shadow and illusion,
To strive by faith Love's mysteries to spell;
Then read each dark enigma's bright solution,
Whilst meekly owning, "He doeth all things well."

And He who is himself the gift and giver,
The future glory and the present smile,
With the bright promise of the glad "forever"
Will light the shadows of the "little while."

NEVER TOO LATE.—How often do we see men around us who, having been discouraged by financial reverses, are broken in spirit, and declare that it is no use to make any farther efforts—that fortune is against them! How often do we meet people addicted to bad habits who affirm that they are too old to break them off; that after so many years of indulgence it would be impossible to give up this or that pleasure! How often do we encounter individuals who earnestly desire this or that accomplishment, but who argue that they are too far along in years to acquire it! If they were only a little younger, they would lay hold and master it. And yet all history affords illustrations of the old adage that "it is never too late to mend."

THE FIRST AND LAST OATH.—Touching and striking is the following incident mentioned in the life of Dr. Marsh. "When dangerously ill, in his eighty-eighth year, he mentioned, with an expression of anguish on his countenance, that *once*, at the sinful taunt of a butler, he uttered an oath. This man had said in the presence of several of the servants, 'Master William is not man enough to swear.' He fell into the snare laid for him, and with trembling lips for the *first* and the *last*, he took the name of God in vain. But he went out and wept bitterly; and the recollection, even after the lapse of eighty years, caused him keen distress."

MANNA.

[*From Bishop Hall's "Meditations."*

— God taught his people by actions, as well as words. This entrance showed them their whole journey; wherein they should taste of much bitterness; but at last, through the mercy of God, sweetened with comfort.

— They must come whom God brings. His hand is in all the motions of his meanest creatures.

— In vain shall Moses be upon the hill, if Joshua be not in the valley. Prayer without means is a mockery of God.

— There cannot be a more brotherly office, than to help one another in our prayers, and to excite our mutual devotions. No christian may think it enough to pray alone; he is no true Israelite, that will not be ready to lift up the weary hands of God's saints.

— The more familiar acquaintance we have with God, the more do we partake of him. He who passes by the fire, may have some gleams of heat; but he who stands by it has his color changed. It is not possible that a man should have any long conference with God, and be no wise affected. If we are strangers from God, it is no wonder if our faces be earthly: but he who sets himself apart to God, shall find a kind of majesty and awful respect put upon him in the minds of others.

— It is good for a man sometimes to hide his graces; some talents are best improved by being laid up: Moses had more glory by his vail, than by his face. Christian modesty teaches a wise man not to expose himself to the fairest shew, and to live at the utmost pitch of his strength.

— I would never desire a better proof of a false teacher, than flattery. True meaning has no need to uphold itself by soothing. There is nothing easier than to persuade men to think well of themselves. When a man's self-love meets with another's flattery, it is high praise indeed that will not be believed.

— He who will pass to the promised land, must neither stand upon length of way, nor difficulty. Every way has its inconveniences; the nearest has more danger, the farthest has more pain; either, or both, must be overcome, if ever we will enter the rest of God.

— There can be no fitter disposition for a leader of God's people, than constancy in his undertakings, without either weariness or change.

— While Moses was tending his sheep, God appeared to him. God never graces the idle with his visions: when he finds us in our callings, we find him in the tokens of his mercy.

— God commonly uses Satan in the execution of judgment, never in the works of mercy to men.

The Children's Corner.

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BESSIE AND THE BLUE DAISIES.

Bessie lived out in the country. The nearest neighbor was Bessie's Aunt Sarah, and her house was a whole quarter of a mile away. Bessie's house was on the top of a hill, while Aunt Sarah's was in a little valley. No place in the whole world did Bessie so much like to visit as Aunt Sarah's. There were plenty of girls, while Bessie's sisters happened to be all brothers. To go and spend a whole day there was the greatest happiness Bessie knew. To go on an errand, and stop a few minutes even, was very pleasant.

One summer morning Bessie's mother sent her on an errand, saying, "Do not stop at all this time, Bessie dear, for I am in a hurry for the spools. I want to use them in my weaving."

Away skipped the little girl in her white sun bonnet and bare feet, as happy as happy could be. She did her errand, and stopped not even to see what Jane and Mary and Sarah were doing that pleasant morning, for she might be tempted to stop awhile.

On her way home, just over the fence, Bessie spied some wild, blue daisies, the first of the season. Now this little girl was very fond of flowers. At her house a few lilacs and roses and sweet-williams blossomed, but not flowers in abundance that she could gather any time she liked. Away went Bessie over the fence for the daisies, almost as quick as a squirrel. She gathered her hand full and hurried on her way home. She went into the house and handed her mother the spools, and showed her the pretty flowers she had gathered. "Where did you find these, Bessie?" her mother said. "Why, mother, they grew right on the roadside, where I was walking," replied Bessie. Oh! naughty Bessie! Why did you not say, "They were over the fence, and I jumped over ever so quick, and got them, for I knew you would not care, mother dear." These little wild flowers were as likely to grow by the roadside as anywhere. Bessie was usually a truthful girl, so her mother did not know she had told a lie. Bessie had always much loved the blue daisies. God made them to bloom every summer for his little Bessie to gather, and well she might love them, though so very common.

Bessie put the flowers in her little mug, and stood them on the broad window-sill, as usual, but she did not enjoy them as she had done before. Why not? Because every time she looked at them they said, "You told your mother a lie about us; we were over the fence, not on the road-side. Why didn't you say so? your kind mother would not have cared; she knows you love flowers. You ought to have told the truth anyway, whether she would have cared or not."

No one but God who made the flowers, and Bessie herself knew she had not spoken the truth. The innocent flowers in her mug withered at last, and were thrown out. The blue daisies blossomed on in the fields just as pretty as ever, and Bessie often passed by them in her walks, but she did not like to see them now. She would often shut her eyes till she thought she had passed them, for they always reminded her of the lie. Bessie wished they would not grow on her way to Aunt Sarah's; she would have pulled them all up if she could, and never have seen another growing anywhere again. The very sight of them made Bessie's little heart heavy on her way to Aunt Sarah's when it used to be so light and happy. She used to say to herself, "When I go home, I will tell mother how I did not tell true, and ask her to forgive me; and God too, for I told a lie about his flowers." Bessie put it off when she got home, and said, "I will tell the next time; it will be easier then, but I will not tell now." Bessie never told, and by and by her mother died.

Oh! Bessie, why did you not tell the first time, and not put it off? That is the right way. It does not grow easier the next time; or the next; but harder and harder, as Bessie found.

Bessie is now an old lady, and wears glasses. She has children, and grand-children too; and to every one she tells the sorry story of the little blue daisies—how she never loved to see them any more after telling a lie about them.

Sixty summers have come and gone, and the blue daisies have blossomed every season as fresh and as innocent as ever. Bessie has seen them every summer in her rides and walks, but she never has had heart to pick one—not even *one*. She says, when she sees them, "These little blue daisies are the flowers I told my dear mother a lie about, when I was a little girl; it always makes me sad when I see them. I never told my mother either, or asked her forgiveness, as I should have done." Bessie always adds, "Never, never, tell a lie, dear children; it costs too much."—*Christian Union.*

ACTS, once done, cannot be undone. Dr. Newton, in one of his sermons, tells of a father who every day when his boy was disobedient, drove a nail in a board, and when obedient, took one out. After a while the nails were all drawn out. But one day the father saw his son looking at the board and weeping, and when he asked the reason, was told: "The holes are there yet." The nails were out, but the marks were left.

APRIL.

Now melts the snow upon the hills,
Unnumbered foaming, sparkling rills
Come singing, tumbling down.
Through balmy days and sudden showers
We'll search the woods for early flowers,
Neath last year's leaves so brown.
Oh! blissful hours of coming spring,
After rude winter's frown!

—*Little Corporal.*

DOING GOOD.—Napoleon once entered a cathedral and saw twelve silver statutes.

"What are these?" said the Emperor.

"The twelve Apostles," was the reply.

"Well, said he, "take them down, melt them, and coin them into money, and let them go about doing good, as their Master did."

Hygiene.

"This is for your Health."

PUTTING CHILDREN TO SLEEP.

Mrs. Stowe, in *Hearth and Home*, says: "The direction about putting a child away alone to sleep, without rocking or soothing, is a good one only for robust and healthy children. For the delicate, nervous kind I have spoken of, it is cruel and it is dangerous. We know one authentic instance of a mother who was trained to believe it her duty to put her infant to bed in a lonely chamber and leave it. Not daring to trust herself in the ordeal, she put on her bonnet, and positively forbidding the servants to go near the child, went out for a walk. When she returned the child was still, and had been so for some time. She went up to examine. The child had struggled violently, thrown itself over on its face, a pillow had fallen over it, and it was dead from suffocation.

"Nervous children suffer untold agonies from fear, when put to bed alone. No tongue can tell the horrors of a lonesome room to such children. A little, delicate boy, whom his parents were drilling to sleep alone, used to cry violently every night, and his father would come in and whip him. He mistook the pertinacity for obstinacy, and thought it his duty to conquer the child's will. One night he said: 'Why do you always scream so when you know you shall be punished?' 'Oh, father, father!' said the little fellow, 'I don't mind your whipping me, if you only stay with me.' The father's eyes were opened from that moment. He saw that a human being cannot be governed by dead rules, like a plant or an animal."—*Home Magazine.*

BENEFITS OF LAUGHTER.—Probably there is not the remotest corner or little inlet of the minute blood-vessels of the body that does not feel some wavelet from the great convulsion produced by hearty laughter shaking the central man. The blood moves more lively—probably its chemical, electric, or vital condition is distinctly modified—it conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey, when the man is laughing, from what it does at other times. And thus it is that a good laugh lengthens a man's life by conveying a distinct and additional stimulus to the vital forces. The time may come when physicians, attending more closely than they do now to the innumerable subtle influences which the soul exerts upon its tenement of clay, shall prescribe to a torpid patient "so many peals of laughter, to be undergone at such and such a time," just as they now do that far more objectionable prescription—a pill, or an electric or galvanic shock; and shall study the best and most effective method of producing the required effect in each patient.—*Good Health.*

FEVER AND AGUE.—The following appears as a leading editorial in the Cleveland *Herald*: "We wish to give a very simple remedy for fever and ague, and wish to emphasize it by saying that it has, to our knowledge, proved very efficacious. It is simply common salt. A teaspoonful taken in water, and a teaspoonful deposited inside each stocking next the foot, just as the chill is coming on. That's all there is of it; but, knowing that it has been very efficacious in 'breaking' the chill, and perfecting a cure, we put it in our editorial columns, where no humbug remedy shall ever find a place, if we know it."

TREATMENT WHEN POISONED.—It is worth while to bear in mind that if a person has swallowed poison, and no recognized antidote is at hand, the best thing to do is to give warm or cold water as fast as possible. Tepid water is the best, as that opens the pores of the skin, and causes vomiting; but if that is not at hand, do not wait, but give cold water until the physician arrives. While this will not cure all cases of poisoning, it will cure some, and benefit in all cases.

— SLEEP warm, but never on feathers.

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AND

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MY FATHER'S WILL.

My way I dare not choose,
Thou knowest what is best;
Let me but clasp Thy hand the while,
And see Thy gracious, loving smile—
I feel such peaceful rest.

It was not always thus;
I once my way would choose;
I did not seek to learn Thy will,
I asked that Thou my cup would'st fill,
And naught of good refuse.

But now, O Lord, I feel
How blest are loss and pain;
When meekly borne, new strength they give,
They teach the soul in Thee to live,
And lead to endless gain.

—*Selected by P. A. Walker.*

THE AGE OF CHRIST, AND THE LENGTH OF HIS MINISTRY.

M. E. GREEN.

It may seem like presumption to the majority of the world to introduce any evidence against the orthodox belief on this subject; but I trust that there are those who are willing to receive evidence on this subject, even if it should not emanate from some orthodox pen. Most historians merely echo some learned or great man who has gone before; therefore when we find a majority agreed on a point, it is not conclusive evidence that they are right. Few follow Paul's maxim, "Prove all things, hold fast that which is good."

The views that I shall present on this subject have been forcibly impressed upon my mind for years. There has been no historical event that has perplexed the ecclesiastical historian so much as this. The learned Dr. Jarvis, in his Introduction to the History of the Church, says, "The birth and death of our Lord Jesus Christ are the centre around which *all* history move. They furnish the key to civil as well as ecclesiastical history of man. How comes it to pass that the generality of ecclesiastical historians have left unnoticed the chronology of our Saviour's life, abandoned the subject in dispair, and pronounced it to be *utterly impossible* to ascertain the time of his birth or the year of his conception?" After the testimony of such a learned man of the so-called orthodox class, we may venture a few remarks on this point.

There is one point on this important subject that is settled by "a thus saith the Lord. Christ came to be baptised in the fifteenth year of Tiberius Cæsar, at which time Jesus was about thirty years old. To establish the year of our A. D., when that occurred, historians have made the year that Rome was founded the basis of their arguments. Upon this point Hales gives the extremes of 126 years, while Dr. Jarvis gives a period of 86 years. He figures them down to a period of five years, from B. C. 753 to 748. The last of these periods, B. C. 748, is adopted by Abp. Usher. B. C. 753 is the basis from which our A. D. is recorded, and therefore if the period adopted by Usher is the correct one, then instead of A. D. 14 marking the death of Augustus Cæsar (as our common chronology gives us), his death would occur in A. D. 19. This is an important point to settle. Dr. Jarvis remarks—"To ascertain the year in which Julius Cæsar and Augustus died, is to settle two of the most important points in chronology." There are no two opinions as to the year of Rome when Augustus Cæsar died; therefore to ascertain the year of Augustus' death is all important. I shall introbut one item of evidence on this point. Dion Cassius, the historian, in speaking of the death of Augustus Cæsar says—"Augustus went into Campania and died at Nica. There was a total eclipse of the sun, and a great part of the heavens seemed to be on fire, and blood red comets were seen." All historians who speak of the death of Augustus in particular record this part.

If we turn to the great work of the Benedoctrines, entitled "The Art of verifying Dates," we see a calculation of *all* the eclipses, both lunar and solar, for over two thousand years, made by M. Pingre, and approved by a committee of the French Royal Academy of Science. We find that in the year A. D. 19, June 21, at twelve o'clock noon, there was a total eclipse of the sun in Europe, Africa and Asia. There is no total eclipse of the sun recorded by him for ten years prior, or ten years after; therefore it proves that A. D. 19 is the year of Augustus Cæsar's death, which agrees with Usher that the foundation of Rome is to be dated B. C 748. There is no reliance to be placed upon any eclipse noted in history, unless it is a *total* eclipse, as all must see if they will examine the calculations of M. Pingre or others on this point.

Augustus' death occurring A. D. 19, in August, the first year of Tiberius began with the death of Augustus; therefore the fifteenth of Tiberius began in August, A. D. 34, Christ being about thirty years old; which, according to Moses' law, was the time given to commence the ministry, and was to be continued until the fiftieth year. Num. 4. The idea that our Lord preached but three or four years only, based upon the number of passovers recorded in the gospels, would seem to be absurd when we read what John says—"And there are many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21: 25. That Jesus or any other man could fill the world with books in three or four years is not to be believed by any thinking man. I shall endeavor to show by facts that Jesus preached according to law nearly twenty years.

I have before shown from a quotation from Dr. Jarvis that historians have decided that it is "utterly impossible" to tell the age of Christ when he was crucified. I shall now introduce the testimony of the Fathers (as they are called) of the Greek and Latin churches. St. Clements of Alexandria was the most learned of the Greek church. He wrote about A. D. 194. In commenting on Luke 3: 4, 23, he says—"And to prove that he [Christ] must have preached only one year, it is also written, 'He hath sent me to preach the acceptable year of the Lord.'" He then goes on to show that Christ came preaching in the fifteenth year of Tiberius Cæsar, and was crucified in the twelfth month of the same year, about eleven months for his ministry. Being a very learned man, St. Clements' views became orthodox for centuries among the Greek church, and therefore but one opinion prevailed among them. Tertullian stood at the head of the Latin church. He was cotemporary with St. Clements, converted from the Pagan religion, and was one of the most learned men of his day. In commenting on Daniel's seventy weeks, he says—"Christ was cut off after the passion of Christ, within the times of the seventy weeks, in the fifteenth year of Tiberius Cæsar's reign, in the month of March, in the season of the passover, on the first day of unleavened bread." This was the orthodox view of the Latin church until the days of Eusebius, the historian, A. D. 300.

I shall now give the testimony of another Latin Father, Irenæus, who was born about the beginning of the second century. He was a disciple of Polycarp and Papis, who were cotemporary with, and disciples of, St. John the apostle. Irenæus wrote five books on the heresies of his times. His books are now extant. Mosheim calls them "a splendid monument of antiquity." Among the heresies he wrote against was the "Valentinian heresy" that Christ did not preach but one year, that he came preaching in the fifteenth year of Tiberius Cæsar, and was crucified the same year. Dr. Jarvis gives the arguments set forth by Irenæus sufficiently for our purpose. He says—"It seems to have been the opinion of Irenæus that after our Lord's baptism, to which he came when he was thirty years old, he must have passed a number of years in retirement; for he adds that he came to Jerusalem when he had attained the perfect age of a master. This perfect age Irenæus supposes to be between the fortieth and fiftieth years of man's life; for he says the thirtieth is the first age of the youthful constitution, and extends, as every one admits, to the fortieth year; but from the fortieth and fiftieth year it declines into the age of seniority. Then on the authority of certain presbyters (Polycarp and Papis) who said they learned it from St. John, and others who said they learned the same things from the other apostles, and also from the expression of the Jews, 'Thou art not yet forty years old, and hast thou seen Abraham?' Irenæus concludes that our Lord when he taught had passed his fortieth, and had not attained his fiftieth year. To him who was but thirty they would have said, 'Thou art not yet forty years old;' for it is altogether unreasonable to suppose that they would have added twenty years in their wish to make him younger than the times of Abraham. Hence Irenæus concludes that he was not much short of fifty, and consequently that he neither preached one year only, nor suffered in the twelfth month of that year, (for the time from thirty to fifty years (he sarcastically adds) would never be reckoned as one year, unless among the Æons their great years are so counted. From this last expression, one might infer that Irenæus supposes our Lord's ministry to have continued for nearly twenty years."—*Jarvis, Part* 2, *chap.* 9.

Here is the testimony of one of the Fathers, who had seen St. John when he was a boy, and was instructed by Polycarp and Papis, from whom he declares he received the evidence he gives. His integrity for truth has never been questioned. Dr. Winthorp in speaking of Irenæus says—"Is it credible that that excellent and pious father, with the advantage of being instructed by Polycarp, who was himself instructed by St. John, did not know what the beloved disciple held as to the facts of the second coming of Christ?" I would ask, Is it likely that he did not know how old Jesus was when he was crucified, and how long his ministry continued? Who dare accuse Irenæus of telling a lie with reference to this important fact? I say important, because he would not have noticed it as a "heresy" if he had not considered it to be important to the church.

Suppose all the testimony of the Fathers down to the fourth century were placed before a jury against the testimony of Irenæus; would they not decide unanimously in favor of Irenæus? Surely they would. If there could have been any evidence in the Roman archives in reference to the time of Christ's death, would not Tertullian, or Lactantius, two of the most learned men in the Latin church, who had access to the Roman records,—would they not have learned that Christ was not crucified in the fifteenth year of Tiberius Cæsar? It is clear that the evidence of such facts was destroyed by the fires in Rome in Nero's day, which destroyed all such evidence.

I am well aware of the objections that will arise with those who have made up their minds on this point, and accepted the evidence that has been brought forth by orthodox theory. The testimony of Irenæus is of more weight than all the conflicting testimony on this point. Hales, in his Chronology, says that the epochs of Christ's birth by "eminent" chronologists vary from seven years B. C. to five years after. "When doctors disagree, who shall decide?" One historian, in writing a history of the Emperors, says Mary the mother of Jesus died in the sixth year of Claudius Cæsar, in the sixty-second year of her age, which he gives A. D. 47 or 48, which would make her eight years old when Jesus was born, if he was born B. C. 7, and only twenty years old if his birth occurred A. D. 5.

Again, some give Tiberius' reign twenty-two years, while others give him twenty-seven years, and some even more; and when you take the extremes from the death of Augustus to the destruction of Jerusalem, you have from thirteen to twenty years, as is shown by historians. The question will be asked, "Can there be no reliance placed on Josephus?" His history is set down as "very unreliable." Gibbon makes this remark about Josephus, while giving the history of Claudius Cæsar, the second emperor from Tiberius. He says, "It is to be much regretted that we have lost the part of Tacitus which treats of these transactions. We are forced to content ourselves with the *'popular rumors'* of Josephus and the imperfect hints of Dion and Suterius." We see from this quotation that Gibbon looked upon Josephus' history as mere "rumors," and therefore unreliable. If Josephus was well versed in facts, why did he not say something about Jesus and his condemnation, and other things connected with it, which agitated all Judea and the Sanhedrim? You will say he did, as is recorded in his "Antiquities," book 18, chap. 3, sec. 3. We are told by the classics that this passage is not found in the old manuscripts, and is evidently spurious. It is not my purpose to harmonize historians, much less to put reliance upon "popular rumors."

The question will be asked, "Does not the eclipse of the moon, that took place at the death of Herod, which occurred B. C. 4, make it sure when Christ was born? By turning to the table of eclipses by M. Pingre, we find that he records eclipses of the moon in every year from B. C. 4 (except B. C. 3), and A. D. 4, and in nearly every year two eclipses. In A. D. 3, Oct. 28th, at quarter to twelve in the evening, a total eclipse; and May 4th, at half-past eight in the evening, a total eclipse. The eclipses that occurred B. C. 4, March 13, were only partial (four digits), and not likely to be much noticed.

I have before stated that to undertake to establish a data from a partial eclipse, either lunar or solar, amounts to nothing as positive evidence. There are other objections, but my space does not permit me to notice them at present.

The question naturally arises, "What does all this amount to?" I answer, If historians, who record that a total eclipse occurred in the year that Augustus Cæsar died, speak the truth, then beyond controversy A. D. 19 is the year in August which commences the first year of Tiberius Cæsar's reign. The fifteenth year of his reign corresponds with A. D. 34 and 35, when Jesus was about thirty years old. And then if Irenæus speaks the truth, our Savior was forty-nine or fifty when he was nailed to the cross, corresponding to the years A. D. 54 or 55, which mark the end of the sixty-nine weeks, or four hundred and eighty-three years of the 2300 years of Daniel 8th, as explained by the angel in the ninth chapter, as being cut off from that period which brings us to the Messiah, the Prince, when he was exalted to be a "Prince and Savior" after his resurrection. One week was to confirm the covenant with many, which was the new covenant. Paul says of Christ—"He is the mediator of the new covenant." Where a covenant is, there must also of necessity be the death of the testator, for "a covenant is of force after men are dead; otherwise it is of no strength at all while the testator liveth." It will be seen by this that the covenant could not be confirmed until Jesus was crucified. Jesus told his disciples to tarry at Jerusalem until "ye be endowed with power from on high," after which "they went forth and preached every where," the Lord working with them and "confirming the word with signs and wonders and with divers miracles and gifts of the Holy Ghost."

These texts are sufficient to show that Christ made a covenant, and made it sure by his death; and that it was confirmed by his disciples, God himself working with them, according to Daniel, for one week, or seven years, which brings us to A. D. 61 or 62, leaving eighteen hundred and ten years of the 2300, which would end in 1871 or 1872, when the times of the Gentiles will end, and Daniel will stand in his lot. Amen.

Preaching and Prayer.—An American pastor saw his preaching extraordinarily blessed. For twelve years he had a revival in his church every year. He was himself surprised at such success, until one evening, in a prayer-meeting, one of the brethren stated that for some years he had been in the habit of praying every Saturday until midnight, that on the morrow the preaching of his pastor might find its way to the people's hearts. We should, without doubt, see more fruits of the numerous sermons which are preached every Sunday, if every minister had one friend who took really to heart his pastoral work, and presented it without ceasing at the throne of grace.

A sermon of a Scotch preacher (John Livingston) was the means of the conversion of five hundred persons in one day. But it should be said that a large number of christians had devoted all the preceding night to prayer for this object. Let us not forget that the Holy Spirit alone can make preaching efficacious, and that he is sent in answer to the prayer of faith.

"LITERAL INTERPRETATION OF SCRIPTURE."

A PARTIAL REVIEW OF "THE END OF ALL THINGS."

No. 4.

DR. N. L. WILLARD.

In reviewing the remainder of Mr. James Grant's work, in which he attempts to show what is the true Hope of the Church, I shall content myself by giving his words, and at the same time parenthetically combating what I hold to be error. In so doing, I think the subject will be plainer, and the points more easily comprehended. It is not to be disputed but that one or the other of us is most egregiously mistaken, for two more widely divergent positions can hardly be conceived. We are diametrically opposed in almost every particular, except that we agree in the final happiness of the redeemed, whether in heaven or on the new earth. That it is both pleasant and profitable for us to know which of these two places is to be our future abode, is manifest from the great number of times the sacred writers speak of our home, and from the inducements held out for us to attain it.

We have not only the most full, accurate, and minute descriptions given of the nature and characteristics of that glorious state and conditions, but we have its location almost invariably given. And this is so frequently done, and by so many different writers, and in so many different words, all pointing to the same identical thing, that it is a standing wonder to me to know how (except by the most unwarranted wholesale perversion of human language) any other idea can be obtained or supported. Yet such is a fact; and to us it is a fact no less lamentable, than the theory is untrue. Thousands believe that the hope of the church is a home in heaven; and yet, when pressed for proof, they are unable to give one single plain passage of Scripture. Mr. G., it is true, quotes Scripture; but it requires volumes of explanations and theories to make it say that this home of the saints is to be anywhere else than where they were born; viz., on this earth.

The theory of going off "beyond the bounds of time and space"—just think of it—at death, or at any other time, is so full of rank absurdities and glaring inconsistencies, that to call it God's theory, is to charge him with folly. He is the author of no such mass of contradictions and impossibilities. Indeed, this very state of affairs stamps its human origin on its face. Man's plan depends solely upon the most ethereal fancy and sublimated imagination. God's plan appeals to a man's highest reasoning powers and his soundest judgment. Man's plan confuses his mind by its complications and intricacies. God's plan challenges his admiration by its beautiful simplicity. Man's plan fills his heart with doubt and uncertainty. God's plan fills his soul with joy, at the exceeding probability of its actual fulfillment. Man's plan attempts to achieve moral and physical impossibilities. God's plan is in perfect keeping with all of his laws which govern his works.

But let us hear what Mr. G. says on the subject: "There is one notion that may now be regarded as universal, among millenarians though on other points their views are remarkable for their diversity. The notion to which I allude is that of the coming of Christ to establish his millennial reign upon the earth, being 'the hope of the church.' By the expression, 'The hope of the church,' is meant that the hearts of all millennial believers in Christ are supremely set on such appearance of our Lord and Savior Jesus Christ, and that this ought to be *the* hope of all the people of God.

I regard this as being a most obvious, and a most grievous error. It appears to me so manifestly at variance with the whole tenor of God's word, whether regard be had to the Old or to the New Testament, that I can only repeat the expression of my surprise, that any one conversant with the Scriptures, and seeking with singleness of heart to know the truth as it is in Jesus, could ever come to the conclusion that the hope of the church ought to be centered in the coming of Christ to our world to establish his millennial kingdom. . . . I hope to be able in this part of my work to make it conclusively clear that millenarians have no ground whatever for their assumption that the coming of Christ personally, in manifest glory, to reign with his saints on earth, is, or ought to be, the hope of the church.

First of all let me remark, that if this visible coming of Christ to reign personally with his people on the earth ought to be the hope of the church now, it ought equally to have been the hope of the saints in all ages. Now was it so? The hope of Job was certainly not the hope of reigning personally on earth with Christ during a millennial period. His hope was grounded on the conviction of seeing his Redeemer at the latter day—which latter day manifestly means the last day of the earth's existence."

[Why, allow me to ask, do you not recite the *whole* of Job's conviction? Why not let him speak for himself? He certainly is competent. Let us hear his exact words: "For I know that my Redeemer liveth, *and that he shall stand at the latter day* UPON THE EARTH: and though after my skin worms destroy this body, yet in my *flesh* shall I see God; whom I shall see for *myself*, and mine eyes shall behold, and not another." Job 19: 25–27. Now if Job expects to see his Redeemer, as he says he does, he will have to see him on the earth; for there is where his Redeemer will stand; and in order to see him there, Job will have to be there also. Again, Job says he expects to see God at that time in his (Job's) *flesh*; and that is the only way in which he can see him. So Job is certainly not now in heaven; or, if he is, he is there bodily; otherwise Job's soul is blind and cannot see God.]

"On this point [viz., that Job is now in heaven; or rather that his hope was of going to heaven at death, concedes Mr. G.] there cannot, I think, be the slightest ground for doubt; for in the twelfth verse of the fourteenth chapter of his book, Job thus expresses himself: 'Man lieth down [at death] and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.'"

[Now I ask in all earnestness, How in the name of reason, common sense, and a decent respect for human language, can the idea be made to appear from the above quotations from Job's words, that man, instead of "lying *down*, and rising *not*," not only does not lie down, and does *not* sleep, but is more wakeful than he ever was, and rises higher than the very heavens themselves? If our language means the very reverse of what it distinctly says, then I can understand the above; otherwise I can not. It will not do to say that Job meant that his *soul* would go off to glory, while his body returned to dust; for he does not say one word, either directly or indirectly, about his soul. He speaks only of *man*. Now if the soul is *the* man, as is believed by Mr. G., Job says it "lieth down and riseth not." If it is *not* the man, we have nothing to do with it any more than Job had.]

"This [the passage just quoted, continues Mr. G.] must mean in a literal sense the end of the world. Job, therefore, had his hope only in the resurrection [precisely *right*], and that eternal happiness in heaven [precisely *wrong*] to which, as relating to both soul and body, it is a preliminary step. The hope of reigning with Christ on earth was a hope to which he was an utter stranger."

[It certainly was very stupid in Job to say *earth*, if he really meant *heaven* all the time. He says, however, just as much about going off to the sun, or to Jupiter, or to Venus, or to any other of the planets, as he does about going off to heaven. Why may he not have gone, or why may he not go, to some one of these worlds, as well as to heaven? Just as much scripture for it, as for the latter place. If Job was a saint—and I believe he was—he will be with the rest of the saints, and St. John says—"And we [the saints] shall reign *on the earth.*" Rev. 5: 10. How long, John? "And they shall reign *forever and ever.*" Rev. 22: 5. This settles the matter. Job knew what he wanted to say, and he said it; and it agrees with what John, and Jesus, and the apostles, and the prophets, and all, say about it. So it is right. Therefore Job was *not* a stranger to the blessed hope of reigning with Christ on the earth, but was a staunch believer in it.]

"Nor is there the slightest trace of any such idea in the blessed experiences of David. Addressing God, we hear him saying—'Thou wilt guide me with thy counsel, and afterwards receive me to glory.' Heaven, therefore, not any glorious state of things on earth in connection with the personal right of Him who was afterwards to be called 'David's son,' was the hope of the Psalmist."

[I would timidly ask the brother, why this passage, and others like it, may not be '*figurative*,' or 'allegorical,' or 'symbolical,' or anything else, as well as the sayings of St. Paul, and other writers, which the brother claims are mostly anything else than what they say? But like Job, David says not one single word about heaven. Peter says (Acts 2: 29, 34), "Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead* and *buried*, and his sepulchre is with us unto this day. . . . . For David is NOT ascended into the heavens." * *

"Dear me, Peter, this is too bad to speak so freely about David. But, then, you only mean, of course, that David's *body* is dead and buried. He is in heaven himself."

"No, I mean just what I say; 'DAVID is not ascended into the heavens.'"

"Yes, Peter, that is just what *we* mean. David is dead and buried, but his soul is in heaven, you know."

"I did n't say a word about David's soul, or his head, or feet, or hands. I spoke of David as a whole man, not as a part of a man. Therefore I repeat—'David is not ascended into the heavens.'"

"Why, Peter, you are a '*no-soulist*' !"

"I can't help it. I stick to it. 'David is not ascended into the heavens.'"

But did David himself expect to go to heaven? Let us see. "What profit is there in my blood *when I go down to the* PIT? Shall the dust praise thee? Shall it declare thy truth?" Ps. 30: 9. "For my soul is full of troubles; and my life draweth nigh unto the grave. I am counted with them who go down into the pit. . . . Free among the dead like the slain that lie in the grave, whom thou rememberest no more." Ps. 88: 3–5. David's view of his home after death did not seem to be a very cheerful view. But, David, what is your hope, or expectation, and what will satisfy you? "As for me, I will behold thy face in righteousness. I shall be satisfied WHEN I AWAKE IN THY LIKENESS." Ps. 17: 15. Ah! that is it. He will be satisfied when he *awakes*. When will that be? At the resurrection of the just. When is that? At the last trump. When does that sound? When JESUS COMES. Where does the resurrection take place? On the *earth!* What will be the condition of the earth after the resurrection and its (the earth's) purification? It "shall be filled with the GLORY OF GOD," into which David will be permitted to enter, to go no more out forever. Therefore, David's hope was for the returning Jesus; for until He returns, David cannot "awake."]

"But, passing over other Old Testament saints, I come to the New Testament believers in Christ. When the martyr Stephen was in the act of closing his life on earth, and knew that he had but a few minutes more to live, what was the absorbing subject of his thoughts, what the object of his hope? 'Being,' we are told, 'full of the Holy Ghost [he] looked up into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.' Surely no millenarian will venture to say that the hope of Stephen in his dying moments was the hope of Christ coming to reign personally on the earth and him to reign with Christ. No! his hope was to be with our Lord in heaven—a hope, so far as his spirit was concerned, to be realized almost instantaneously, and to be experienced in all the fulness of its fruition on the resurrection morn."

[No one doubts that Stephen saw what he said he did. He was permitted in that trying hour to see Jesus who died on the cross for him, and for whose sake Stephen was now called upon to give up his own life. But in no case does he intimate that he was going to heaven, for he well knew that where Jesus was, he could *not* go. Jesus had told his disciples only a short time before that "as I told the Jews, so say I now unto you, that where I go, ye *cannot* come." Now God is no respecter of persons. He would not admit Stephen into heaven and leave out all the other apostles. Then again Stephen's biographer says that "he fell asleep," and that "devout men carried Stephen to his burial, and made great lamentation over him." Was it not rather inconsistent for those devout men to make great lamentation over Stephen's going into glory, if such was the case? Had they not ought to have rejoiced at his happy deliverance from such awful persecutions and his entry into the realms of glory? Indeed, does not such a belief hold out the strongest inducements for the saints of God to court death, to pray for it, and, if possible, to secure it, if by dying they immediately pass to the shining courts of heaven?

Did not Jesus do a very unkind thing when he deliberately told Lazarus to lay aside his golden harp, take off his starry crown, put away his white robe (if disembodied spirits have such things), stop singing that new song, and come down to this wicked, dismal world, and enter into a body which by reason of four days' burial stank? King Hezekiah felt so badly about going off to glory, that he "turned his face to the wall, and wept sore"; and in answer to his earnest prayers and entreaties, and in consideration of his life of obedience, God graciously kept him out of glory fifteen years longer. Poor Stephen did not die until they rushed upon him with stones and overpowered him. He kept out of glory just as long as he could, and only gave up when obliged to. But when he did yield to the enemy death, he called upon his divine Master—"Lord Jesus, receive my spirit"; or, in other words, "Let my life be hid with thee, O Christ, in God, that I may, at thy coming, and at the great resurrection, receive it again."]

"What, too, was the hope of the thief on the cross—a hope almost instantaneously realized, after it was inspired by the gracious promise of Christ? It was not that he should reign with Christ personally on earth, during a thousand years, but that he should that day be in heaven with his Lord, who had so mercifully saved his soul at the last moment."

[But Christ *and his soul* went to hell (or the grave), where it remained three days and three nights, after he had promised the thief to remember him. The third day Jesus met Mary, and told her to touch him not, for "I have *not yet ascended.*" Now how could the soul of the thief have been with Christ (not Christ's *soul*, for Jesus said "with ME"; not my soul, that very day in heaven), when neither party went there that day? The facts do not agree with the statement; so either the facts or the statement of Mr. G. must be wrong. Which is it? Of course the facts are right; let us see therefore if the record, as it actually reads, does not agree with them. Now what was the thief's prayer? "Lord, remember me when thou COMEST *into thy kingdom*," not GOEST up to heaven. Quite a difference, is n't there? Jesus having heard and received an intelligent prayer, answers it accordingly, in these emphatic words—"Verily [truly] I say unto thee *to-day* [notwithstanding I am to all human appearances cut off from ever being a king, or possessing a kingdom; notwithstanding I am dying on the cross, and am the object of ridicule and jest, and will soon be dead and buried], thou shalt be with me in paradise." When? Why, when I come into my kingdom. Is not this an honest answer to an honest prayer? And will not this promise be fulfilled when Jesus comes? If so, was not the hope of the thief centered on the returning of Jesus? On this point there cannot, I think, be the slightest ground for doubt.

There is another trouble with Mr. G.'s theory. It proves too much. No better argument could be adduced to prove that Jesus had already come the second time (for such would actually be the case), if his theory be true. But he denies that Jesus has come the second time. Now see how like a rope of dry sand is this belief.

Jesus came to earth, where he lived until he was put to death. That is the first time. Then he died and went back to heaven, where he stayed from sixty to seventy hours (less the time consumed in going and returning). He then came back to earth again. This makes the *second* time! But Jesus has only promised to come twice, and St. John says that when he comes the second time, he will come with the clouds of heaven, "*and every eye shall see him, and they also which pierced him.*" Rev. 1: 7. Now did every eye see him? If not, is n't it pretty plain that there is a screw loose somewhere?]

"What, let me further ask," says Mr. G., "was that which animated and sustained Paul amidst all his great and manifold trials, mingled with perils, which justified the forcible expression that he was 'in deaths oft'? Was it the hope of reigning with Christ personally on the earth? There is not the slightest trace of any such feeling in the experience of Paul. His hope was centered first in being, so far as his soul was concerned, with Christ the moment he died [where is the proof?]; and after the resurrection of the body being with his Lord, in his complete capacity of a physical and mental person, through all eternity in heaven."

[Very fine, but *where is the proof?* Let us ask Bro. Paul whether this was his hope, and if he says it was, we concede the point. "And now I stand and am judged *for the hope of the* PROMISE *made of God unto our fathers.*" What promise is that, Paul? Why, the same God promised Abraham, and repeated to Isaac, Jacob, David, and others of our fathers, saying, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an *everlasting possession*; and I will be their God." Gen. 17: 8. "For the promise, that *he should be the heir of the* WORLD, was made to Abraham through the righteousness of faith."—Rom. 4: 13. "Unto which *promise* our twelve tribes, instantly serving God day and night, *hope to come.* For which HOPE's sake, king Agrippa, I am accused of the Jews." Acts 26: 7.

Well, Paul, how do you expect to obtain that promise, and when? "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers; *believing all things which are written in the law and in the prophets* [That is n't orthodox, Paul; but go on]; and have *hope* toward God; which they themselves also allow, *that there shall be a resurrection of the dead.*" But, Paul, your soul will go off to glory as soon as you die; therefore what need is there of a resurrection? Your body is only a miserable clog, with a thorn in it; what is the use of trammeling yourself with so useless a burden? Because—"If the dead rise not, then is Christ not raised. And if Christ be not raised, . . . all they which are fallen asleep in Christ are *perished.*" 1 Cor. 15: 16–18.

I think this is a "slight trace" of Paul's hope, in which he states pretty conclusively the very reverse of what our author asserts.]

"But let us now look, for a few moments, at what is the general tenor of the Scriptures with regard to the hope of the church. And first of all, let us listen to the language of our Lord on this subject. What was the nature of the hope which, in his sermon on the mount, he taught his disciples to cherish? Was it a millennial hope—which at best is but an earthly hope? No, it was a heavenly hope; a hope which had heaven for its object. Referring to the slanders and persecutions which would be the lot of his disciples while on earth, he sought to comfort them with the bright and blessed prospect which was before them, of a happy home in heaven. 'Rejoice,' said he to them, 'and be exceeding glad, for great is your reward in *heaven*.'"

[That is just what *we* believe. The reward is in heaven, and will remain there, *until* Jesus comes again, when it will *leave* heaven. "For, behold, I come quickly; and my REWARD IS WITH ME, to give to *every man* according as his work shall be." It does not *stay* in heaven for ever. Now if the disciples are in heaven, they have not yet received their reward, for it is not to be given them *until Jesus comes.* Moreover, they will have to come back to earth again to get it, for "the *righteous shall be recompensed in the earth.*" So they make the round trip for nothing. The simple truth is, the disciples are asleep, and will remain asleep, until awakened by the last trump, at which time they and all the rest of the laborers in the Lord's vineyard will each get his penny, or reward.

Titusville, Pa.

"POSITIVENESS OF BELIEF."*

"I have now spoken to you concerning the need and some of the influences of a positive belief. I have striven to meet some of the charges made against those who hold to their convictions in respect to the Bible and God. I ask you, in conclusion, to note the happy effect of a positive conviction upon the nature. It is undeniably true, that we live in an age of great mental activity. A thousand questions of duty invite us to daily decisions. A thousand problems challenge investigation. The age is tempestuous with speculations, and every man is the centre of converging whirlwinds. I do not envy that person who has not lashed himself to some granite column for support. When mental uncertainty has passed beyond a certain point, it is not the source of growth, but of torture.

There are mysteries in religion that we can never understand. Never by searching shall we find out God. In him are depths no thought of man may ever sound. Life, too, is intricate; and not seldom must we grope blindly, and feel our way along as a blind man feels his way, keeping close to the friendly wall. But, on the other hand, all that is essential for us to know, all that is needed for our guidance and consolation, is within our reach. I urge upon you all, and especially upon you who are young, to be positive in your belief. Base not your faith on ignorance, but on an intimate acquaintance with the inspired volume. Be diligent students of the Word.

Skepticism has two sources in our day,—an overweening pride of intellect, which disdains to sit as an humble learner at the feet of God; and superficial knowledge of the Scriptures. These are the two fountains of bitterness from which flow waters that quench no thirst, and drinking which you will imbibe fever and delirium. Avoid both; and remember that no pilgrim ever went to the oracle of God, seeking needed knowledge and wisdom to live, bringing in one hand humility, and in the other gratitude, as offerings to its shrine, but that received at last, although at first its face was as marble, the needed message. Cold and imperturbable was the countenance of the God at first: but as the suppliant gazed, praying as he gazed, a blush stole over the chiselled features; the stony orbs returned in love the suppliant's gaze; the closed lips opened, and the long-sought words of wisdom broke on the listener's ear."

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* Extract from "Park-Street Pulpit"; being sermons preached by W. H. H. Murray, Sunday mornings in this city. Published by Jas. R. Osgood & Co.

— A christian, for the sweet fruits he bears to God and men, is compared to the noblest of all plants, the vine. Now as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so does the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than cut up to be burnt.

— The hand of God is in the restraint of many evils, which we never know as being evils. The Israelites sat still in their tents, and little thought what mischief was brewing against them: without any information, God crosses the designs of their enemies. He that keeps Israel is both a sure and a secret friend.

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All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, *Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 12, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in *Advance*, at the rate of $2.50 a year.

COMING EVENTS.

In relation to "coming events," we have spoken of the two great "unions" which are now progressing in the world: one with CHRIST; and the other with *antichrist* as a centre. One is led by the Spirit of God; the other by the spirit of the Devil. We believe the final conflict is at hand; and that it is high time for all *Christians* to be united against the common foe of man's highest interests, which is before us in the form of Spiritualism. From now to the end of time, we expect to see the true disciples of Jesus becoming more fully separated from the world; while a multitude of lukewarm professors will float into the devil's drag-net of Spiritualism, containing every thing that is opposed to vital godliness and holiness of heart. The saints will grow bolder and stronger, while at the same time the swelling numbers of the enemy's hosts will give them also courage to mock and scoff at the "little flock" of Christ, while anxiously waiting to see their glorious deliverer. Till that glad hour arrives, "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13. The streams of iniquity will overflow their banks, and infidelity will laugh at the man who has faith in the sacred Scriptures; especially in those that relate to the speedy, personal coming of Christ. This doctrine receives special opposition and scorn from the enemies of the cross of Christ. The more important the truth, the stronger the opposition. Satan knows that time has come when the church needs to be aroused with the evidences which prove that our Savior is about to appear in glory to set up his kingdom; hence he is doing all in his power to divert the attention of the people from this all-important subject, to some of his popular fables, which have been adopted by many honest souls in Christendom. By this means he is neutralising the power of the truth, and keeping men in darkness.

Without stopping to speak more definitely of the jots and tittles that are to fill up the last pencilings on the prophetic chart, just before the coming of Christ; nearly all of which we believe are accomplished, or now transpiring among the passing events; we advance to "the sign of the Son of man in heaven," which will cause "all the tribes of the earth to mourn." We cannot speak definitely in relation to the fulfillment of this sign, because we do not find any plain declaration as to what it is. It is our belief that it will be the shining *glory* that will precede the visible manifestation of Christ in the clouds of heaven. Whatever it is, when it appears, it is evidently too late for sinners to repent. Whoever remains in sin till then must expect to "be filthy still."

Immediately following "the sign of the Son of man," "they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24: 30. Nothing short of a *personal* coming of Christ can fulfill the Scripture, which says: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

For what purpose is he coming? What will he do when he comes? According to the Scriptures, his first work will be to raise the dead *saints*. Says Paul: "The Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in *Christ* shall rise first." 1 Thess. 4: 16. Again he says, when speaking of the order of the resurrection of the dead: "They that are *Christ's*, at his coming." 1 Cor. 15: 23. The apostle is very particular to state that "the dead in *Christ*" are the first to rise from the grave. Then they sing, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 55. If *all* the dead will rise at the same time, we think Paul would have been inspired to express himself quite differently. Instead of saying, "The dead in *Christ* shall rise first;" and "they that are *Christ's* at his coming," he would have said, The dead shall rise, making no distinction between saints and sinners. We can see no possible way to harmonise the inspired teaching of the apostle with the idea that those who are not in Christ will rise at the same time as the christians. The dead who are raised at the coming of Christ, "put on incorruption," and immortality" (1 Cor. 15: 53); hence none but the righteous are included in "the first resurrection." Paul calls those his "*brethren*," when addressing those who shall be raised "first," at the time "the trumpet shall sound," which will awaken "the dead" who are to "put on incorruption" and "immortality," and sing "O death, where is thy sting? O grave, where is thy victory?" Does he include all the wicked, when he says, "*my beloved brethren*"? If not, then only the saints will rise at the coming of Christ.

According to the Scriptures, the next event after "the dead in Christ" are raised, is the changing of the living saints from corruption to incorruption, from mortality to immortality. This is the class named in John 11: 26, who "never die." Says Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." When? "At the last trump; for the trumpet shall sound, and the dead shall be raised, and we [the living believer] shall be changed." 1 Cor. 15: 51, 52.

At this time, all who have been raised from the dead, together with all the righteous who were living at the coming of Christ, have "put on immortality," and are ready for the next event in the heavenly programme, which is a removal from the earth to meet Christ in mid air. We will let the apostle declare the truth in the language of inspiration: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; *then* we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This Scripture affords the most positive and clear proof that ALL who rise from the dead when "the Lord himself shall descend from heaven," are "caught up" to meet him "in the air," and remain with him for ever; hence none of the wicked have any "part in the first resurrection," when the saints are raised.

Having thus gathered all the saints to himself "in the air," what is the next great event? As we understand the teaching of the Scriptures, next comes the destruction of the living wicked by means of the vials of wrath. Paul says of them: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8. In connection with this, begins the cleansing of the *sanctuary*. The examination of this point, we reserve for next week.

VALLEJO.

Our meetings in Vallejo, twenty-five miles from San Francisco, are specially interesting. It is thought that some fifty have been converted or reclaimed. When we closed our meetings last evening, March 26th, the interest was greater than at any other time. Some thirty or forty rose for prayers. Those who reside there say there have never been before such excellent meetings in the city. Many are under conviction. Strong men are bowing to Christ. Seven have been baptized, and others are waiting for the next opportunity. We have had two meetings a day.

We are now at San Francisco. We learn the church here is doing well. Our meeting this afternoon was excellent. We expect a feast in the Lord this evening. To-morrow, in company with Bro. Bailey, we are to commence meetings in San Jose (Hora.) We are expecting an interesting time. It is the seat of the Catholic power in the state.

We have not yet decided when to leave this coast, but may do so about the middle of April, when we purpose to stop a few days in Nevada, Cal., and then go to Salt Lake City. We have had meetings every evening this year, excepting one, and most of the time at two o'clock in the afternoon. The Lord is doing a great work in this state. "Let every thing that hath breath praise the Lord."

One who has been a strong man among the infidels, said to us to-day, that he believed we were teaching the true Bible doctrine; but he thought some who preached in the city did not believe the Bible. We found this man almost persuaded to be a christian, because he could now understand the Scriptures.

WHERE ARE WE?

The above is a question of no ordinary interest. Thinking men, whether christians or infidels, are satisfied that some grand event is at hand. The Bible student, who has not been blinded by traditions and fables, sees clearly, by the prophetic light now shining, that the end of the present dispensation is at hand. Says Bishop A. C. Coxe:—

"We have reached one of those important and critical periods of the world which is destined to open a new era. . . . We may not be able to foresee precisely how that era will be shaped by Providence, but it becomes every one of us to understand the times in which we are living, and contribute what we may to direct events as they are developed to good and glorious ends. It is the remark of an eminent Frenchman, Mr. Pressense, that at this moment every important religious body in the christian world is strongly moved and agitated; every christian body acknowledges itself stirred by some impulse tending toward christian unity, and to the achievement of real work for the truth of God. . . . We may believe the impulse to which I refer is a real one, and proceeds from the Holy Ghost."

Wherever we go, we find the most devoted people in all churches have become convinced that sectarian walls should be thrown down, and thus allow a free communion of all saints. This is one of the bright omens which indicates that the bride of Christ is getting ready to meet him at his coming.

SAVED BY FIRE.

BRO. GRANT:—Will you give me, through the Crisis, a comment upon 1 Cor. 3: 15? "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire." E. F. GLIDDEN.

The apostle is speaking of the "laborers" in the vineyard of the Lord; especially of himself and Apollos. He says: "I have planted, Apollos watered; but God gave the increase." Verse 6. Some of the Corinthian brethren got into "strife" about Paul and Apollos, and thus became "carnal," endangering their hope of salvation. Paul had bestowed much "labor" upon the Corinthians, but that labor would all be lost if they did not endure unto the end. If they should "be burned," then he would suffer the loss of all his work in Corinth; yet, "he himself shall be saved." Suppose a man builds a house, and after enjoying his house for a season, it takes fire, and is burnt to the ground, while he himself escapes unharmed. He has suffered the loss of all the work bestowed upon the house. So, if those Corinthians did not overcome their "strife and divisions," they would be burnt up at last, and thus turn out to be only like "wood, hay" or "stubble," fit for the *gehenna* fire; but the apostle would be saved; while his "work shall be burned." But if they lived faithfully, and endured to the end, they would add to Paul's "crown of rejoicing, . . . in the presence of our Lord Jesus Christ at his coming."

When the faithful minister, after much toilsome labor, raises up a church in Christ, and the enemy sows discord among its members, causing them to become "carnal" again, then he has lost all his labor, and can feel no joy at the results of his work; "but he himself shall be saved," like one taken from a burning house, when his whole year's labor is consumed.

PIT OF HELL.—Said President Edwards, in a sermon to sinners, "God holds you over the pit of hell, much in the same way as one holds a spider, or some loathsome insect, over the fire." "The infinite might, and majesty, and terribleness of the omnipotent God, shall be magnified upon you in the ineffable strength of your torments. . . When you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle; . . . and when they have seen it, they will fall down and adore that great power and majesty."—*Tract No. 24, published by the Pres. Board of Pub., 821 Chestnut St., Phil.*

Is it any wonder that such abominable doctrines make infidels? We believe no doctrine dishonors God more than that of the eternal misery of the wicked. The time has come when but few dare preach it in plain terms; yet is a necessary result, if the "real man" is an "immortal soul," and is not saved. Let the wages of sin" be "death," as declared in the Scriptures, then the Bible harmonizes with itself, and the doctrine of eternal torment becomes only an outgrowth of the great lie of Satan, first uttered to the human race in the garden of Eden. Let every one who sees the truth stand up boldly, firmly; and declare it with meekness.

WRONG IMPRESSION.—Our readers will get a wrong impression from the closing remark of our article, headed "San Francisco," in the Crisis for March 15th. It reads, "We would not advise those to come to this coast who can get a comfortable living in other places." It should have read: "We would not advise those to come to this coast who can *not* get a comfortable living in other places." Our point was this: if one can get a comfortable living where he is, he might do the same here; but we would not advise poor people to come here with the idea that they can get a living easier than in any of the States east of the Mississippi. If a man has good business tact, he may do as well here as anywhere. If he wishes to fix up a nice home, with delightful surroundings, this is the place where he may gratify himself.

☞ FATHER TAYLOR, the sailor's friend, died in this city, Wednesday morning, April 5th, aged seventy-eight years. For forty years he has been the pastor of the "Seamen's Bethel," in North Square, which, together with the "Mariners' Home," was the fruit of his zeal and devotion to those who "go down to the sea in ships."

CONVERSATION WITH DEMONS.

In the *Banner of Light*, Nov. 26th, 1870, we find a report of a conversation held with a spirit, as follows:—

QUESTIONS AND ANSWERS.

QUES.—(From the audience.) Does the spirit, in its development and acquisition of power, appropriate pabulum as food?

ANS.—It certainly does.

Q.—From whence is it derived?

A.—From what is equivalent to all the various kinds of food that you have here. Now do not suppose that we subsist in our spiritual state upon nothing, for we certainly do not.

Q.—Do you have a digestive apparatus corresponding to the one pertaining to the physical body?

A.—We certainly do.

Q.—Is the food appropriated in a similar manner?

A.—It is.

Q.—Do you, in the acquisition of strength and knowledge, grow in size?

A.—Yes; till we reach a stature that is sufficient for the necessities of the spirit. Having reached that, so far as size is concerned, we do not grow beyond it.

Q.—How is the power obtained after that? If not in size, wherein does it lie?

A.—It lies in intelligence—in the aggregation of thoughts, more than of material atoms.

Q.—Are thoughts material?

A.—They are.

Q.—Are they incorporated into the intellection of the individual?—are they appropriated?

A.—Not necessarily. Their results are, but they themselves are not.

Q.—Do the thoughts exist outside of the individual's brain?

A.—Yes, emphatically yes.

Q.—How are they appropriated by the spiritual brain?

A.—By spiritual assimilation—just the same as they are appropriated here. All thoughts that you can spiritually assimilate you receive; all others you reject.

Q.—Whence do these thoughts proceed, if they exist outside of ourselves—are not elaborated in the mental constitution?

A.—So far as individual consciousness is concerned, they are elaborated in the mental constitution, but really they proceed from everything that lives—from the rocks, from the soils, the mountains, the valleys, the ocean, the dry land, the singing birds, the roaring beasts, from everything, because everything is a witness of God, everything is a thought of God.

If the foregoing answers from the demon were true, we can see a good reason why the Chinese, and other idolatrous worshipers, should put food in the house of their gods, so that the spirits, which these gods represent, can come and regale themselves on the spiritual nature of the literal food, standing on the table in front of their idols. The fact is, Spiritualism is only a rehash of Paganism, with new names and terms. Its theology is the same as taught by the heathen, and those who follow the instructions of the spirits, will be led to substitute science and reason for Christ and Christianity, God and the Bible.

☞ FOR SR. C. B. TURNER.—Previous acknowledgments, $126.75. A Sister in Minneapolis, $2. A Friend in Wis. (postage stamps), $5.00. Mrs. L. Stone (by A. H. Brown), $1. Thomas Robjohn, $5. AG'T.

SR. C. B. Turner's P. O. address is No. 1 *Baldwin Place, Syracuse, N. Y.*

☞ FOR SR. TURNER.—From J. A. Bishford, Harrisburg, N.Y., $2. S. C. GOVE.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HEBBARD, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$399.51
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POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$37.75
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YOUNG PILGRIM FUND.

Previous acknowledgments	$18.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,188.06
SISTER LC.	5.00
A FRIEND	3.00
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G. T. HICKS	.50

QUESTIONS AND REPLIES.—A friend inquires, "On what principle can Bro. Sheldon fraternize with those southern clergymen of various churches holding the rankest errors? What communion hath light with darkness?"

On the principle that Apollos was received, and was taught the "way of the Lord more perfectly." A lack of perfection in theology is no reason why we should withhold the light of truth, nor should a kindly effort to dispel theological darkness be construed into a fellowship with darkness. There are two ways to treat men with dim eyesight: the one is to put their eyes out, and then they will never see; and the other is to kindly apply the eye-salve of truth, which will dispel the dimness of vision. Judge ye which is the best method.

A brother inquires, "Did Christ exist before his birth of the virgin Mary?" We think he did, for Peter, in speaking of the prophets, affirms, "The spirit of Christ which *was in them* did signify, when it testified *beforehand* the sufferings of Christ" (1 Pet. 1: 11); and it is evident that "the spirit of Christ" could not exist *as such* before the existence of Christ himself; thus making him both "the root and offspring of David"—David's Lord and David's son, having existed "before Abraham was," and "before the world was"; being "rich," and surrounded with "glory"; "being in the *form* of God" (Phil. 2: 6), "the *image* of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created *by* him, and for him; and he is *before all things*, and by him all things consist" (Col. 1: 15–17); "by whom also he made the worlds." Heb. 1: 2. God made the worlds *by* Christ, just as he will hereafter judge men by Christ; hence it is said that Christ made all things, in the same sense in which it is affirmed that Christ shall judge the race; and if all things were thus made *by* Christ, certainly Christ then had an existence, agreeing with John—"In the beginning was the Word, and the Word was *with* God [with God the Father], and the Word was God [was God the Son]. The same was in the beginning *with* God. All things were made by him, and without him was not anything made that was made. In him was *life*. . . . . And the Word was made flesh, and dwelt among us." John 1: 1–4, 14.

Here is a *person* bearing the name of "Word,"—not a *sound* bearing that name, for "*His name is called the* WORD *of God*" (Rev. 19: 13), and "*In Him was life*"; and this person, possessing "*life*" was "*with* God," and is called God—God the Son, for "unto the *Son* he saith, Thy throne, O God, is for ever and ever." Heb. 1: 8. This God, the Son, was "with" God, the Father; and this God, the Son, called the "Word," was "*made flesh*"—humanity and Divinity being miraculously compounded—"for it became Him for whom are all things, and *by* whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. . . . Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through *death* he might destroy him that had the power of death, that is, the devil." Heb. 2: 10–14. Thus we have "God manifest in the flesh"; not God the Father, but God the Son; but "great is the mystery," and Paul leaves it unexplained, and so must we, but receive it as a revealed truth, nevertheless—a mysterious truth. W. S.

LIGHT WANTED.—The following note awaited my return from the south:—

"*Bro. Sheldon*:—Will you be so kind as to give your views of Rev. 20: 4–10 in the *Crisis*? I wish to have a correct knowledge of the Holy Scriptures, and I find a difficulty here. If the wicked are raised from their graves and punished with everlasting destruction when Jesus comes (Dan. 12: 2; John 5: 25, 28; 2 Tim. 4: 1; Mal. 3: 18; 4: 1), how is it that they are to come forth on the new earth one thousand years thereafter, and the devil go forth to deceive them after their destinies will have been sealed one thousand years before? I have not yet been able to solve this mystery. If you have the light, please let it shine in our hearts, that we may also be edified. Your Bro. in Christ,

D. D. LATHROP.

Being so pressed with present duties, a full exposition of this scripture must be deferred; but we here remark—(1) The "difficulty" is obviated when we cease to make this one symbolic passage the standard with which to harmonize the many clear and harmonious passages. The many are right, and we must understand this in harmony with the many, if we understand it correctly; and the many are right, even if we never understand this. (2) A correct exposition will not demand the marshaling of millions of wicked men over the fair face of the New Earth. (3) The "mystery" will be solved more easily by allowing the general tenor of scripture to give the chronological location of the fate of the ungodly, and then understanding this one seemingly conflicting passage in harmony with the many, instead of trying to harmonize the many with our doubtful construction of only one passage. W. S.

THE HUMAN SPIRIT.—I am inquired of—"If the human spirit, which is to return to God, is simply breath, how does that return to God any more than a thousand preceding breaths of air?" I do not regard this spirit as a mere breath of air, but rather as "*the* breath of *life*"—an element of vitality which uses the breath of air and the blood to propel the human machinery; this principle being transmitted from parent to offspring, existing also in the animal creation, and evincing its existence prior to inhaling the breath of air; nor can this fact be obliterated by setting up the claim that this principle of life depends upon the life of the mother, for the hen that lays the egg may be killed, and yet the chicken in the egg possesses life before the breath of air reaches it, and is thereby enabled to break its shell; but this principle of life is not an invisible chicken within the material chicken, nor is it an invisible man within the material man. While I do not subscribe to the theory that makes man a mere compound of dust and air, I repudiate the popular claim that the spirit of man is a *personality* within man. It is an element of life, or a vitalizing principle that leaves man at death; for without it the body is dead, no matter how much air may be left in the lungs. This spirit neither lives nor dies, but *causes* life alike in man and beast. W. S.

RELIGION IN CALIFORNIA.

H. F. ROSS.

Ed. World's Crisis:—The men who first rushed to California were not christians; at least their Sabbaths were not spent in praising God. Gambling houses were their churches, and faro tables the altars at which they knelt. This state of things continued for some years; but now the scene is changed, and 1871 reveals a more cheering religious and moral aspect. Indeed, a revolution has taken place in the sentiments of the people of California on the subject under consideration, and the worship of God is being upheld in every town and village in the State. The character of the people too is undergoing a change. The reckless and impulsive element that was at one time so characteristic of the people is dying out; license is giving way to constraint, intemperance to sobriety, idleness to industry, and an unreasonable regard for the things of this life to a reasonable regard for the things of the life to come.

Elder Grant, who has now been laboring for almost three months in this city, has done a great deal in bringing about this much needed consummation. His lectures in Platt's Hall, and his constant labors in the churches, are awakening an intense interest in the subject of religion. Indeed, thousands in this city have listened to the Elder with marked attention who heretofore were indifferent to the truths of the gospel, and far more ready to ridicule its claims than to respect its teachings. His lectures were largely attended by persons of every sect and creed, and by persons of no sect or creed, such as infidels, atheists, and spiritualists. Such a commingling of believers and unbelievers, of the friends and foes of religion, was never before witnessed in the city. It speaks volumes for the ability of Elder Grant, that he could so often in a city like this command and interest such mixed assemblies. The irreligious and skeptical classes seemed of all others to be the most interested and attentive listeners; indeed, these men, with all their boasted contempt of God's word, are not so impervious to the truth and to the power of religion as they pretend.

The Elder's preaching and lectures have awakened a new spirit of inquiry in this region. Such a ransacking of Bibles for passages in relation to the soul, to the resurrection, and to future punishment, was never known in this city; indeed some men, who heretofore had always been innocent of handling the word of God, now carry the Bible in their pockets, and are diligent students of the word. If the Elder had done no more here than to create this new interest in the gospel, he would have accomplished a great work in our midst. I hear that the Elder's labors in Vallejo have been crowned with great success, and many of the worst men in that large town have been brought to a saving knowledge of the Lord Jesus.

California is one of the most beautiful lands on this globe, and nothing but sin hinders it from being a perfect paradise. What I wrote of it elsewhere will bear repeating—

On either hand is seen impressed
God's fairest landscape here below;
Mountains which climb the skies to rest,
And vales which bask in Eden's glow.

I do not desire to inflict a long communication on your readers, and shall therefore close by expressing the hope that I shall find opportunity to send you a line or two hereafter on topics suitable for the *Crisis*.

San Francisco, March 26th.

SISTER C. B. TURNER.

BRETHREN AND SISTERS:—You have seen the earnest appeals from Brn. Cogswell and J. B. Cook in behalf of Sr. Turner, and no doubt many who have not yet responded have purposed in their hearts so to do. Will you not carry that purpose into effect immediately? Only seventy-five* dollars more are needed to make up the whole amount. Are there not seventy-five persons who will send one dollar each, and so close up this matter? We are anxious to do this before the first of May. "As a man purposes in his *heart*, so let him give. For the Lord loveth the cheerful giver." Some perhaps have purposed to give five dollars, more or less. Let none delay, but send at once either to the *Crisis*, or to myself, at Rahway, N. J., and the amount will be acknowledged through the *Crisis*.

A. H. BROWN.

* At present, sixty dollars.—AG'T.

AN IMPOSTER BROUGHT TO JUSTICE.—Geo. Thomson, who claimed to be an Advent preacher from Wis., and by the fraudulent use of said name obtained money from Brn. in several places in Me., N. H., Vt., Mass., and Conn., was arrested in Springfield last Friday while attempting his games with the Advent church here. If any one swindled by this man will give the facts to the subscriber, it will very much assist in bringing this impostor to justice. T. R. WEAVER.

Springfield, Mass.

☞ DONATIONS received for Bro. Wm. Gordon (for which I would say in his behalf you have his sincere thanks, hoping the Lord will ever bless the donors)—Bro. C. Greene, M. D., and sisters, $2; Sr. Mary D. Hardy, $1; Bro. E. T. W., $2. D. EASTMAN.

LETTER FROM BRO. A. N. SEYMOUR.

BRO. GRANT:—While many are zealously making proselytes to some peculiar creed, sect, or party name, and by so doing merit the cutting rebuke of Jesus when he says—"Ye compass sea and land to make one proselyte, but when he is made ye make him twofold more the child of hell than yourselves." Others, whose whole hearts are set apart to the great and glorious work of making people christians, seem to be wholly relieved from such a work of supererogation. The work of the first class referred to is a work of selfishness throughout, and although some good may result from such misdirected zeal, yet as a whole the good that might arise from it is so overruled by division, subdivision, and the spirit which it engenders among its votaries, that it proves to be a curse rather than a blessing. This influence God's faithful ministers and children have to meet wherever they go, for the world is full of it. This hydra monster uses all kinds of artful policy in order to engineer itself among men and meet with success. Its first policy is to impress all with the idea that they do really believe the Bible to be a sufficient rule of faith and practice. Second, they ignore sectarianism, and claim that all christians should be one. Third, they claim to be apostolic, having descended in a direct line from the primitive church, and also to be laboring for the salvation of souls, and for the establishment of christianity, christian practice, principles, faith, and doctrines.

Now as regards their claims, we would not particularly find fault; but in carrying them out we do demur, we do seriously object, for they say one thing and do another, in part, to say the least. This is hypocritical. Now after their claims are made, they proceed at once to manufacture creeds, articles of faith and denominational names by which they may be distinguished. *They must have a name.* Well, in this we would not object, providing they do not go out of the Bible to secure one, and by so doing deny their own claim that the Scriptures are a sufficient rule of faith and practice. Christians, disciples, holy brethren, sons of God, children of God, etc., are sanctified names, naturally growing out of the name of Christ, our great head or leader, and names, too, by which the various members of the church of Christ were originally known in the apostolic age. But these names are too insignificant, not comprehensive enough, for some dignitaries to be led by; they must have a name of their own make, and so they run; and the further they run out this credo-denominational thoroughfare, the more numerous are the isms, ites, ists, tists, and ents, till God's true servants are found weeping as did Paul over these illegitimate foxes that so disturb, spoil and destroy the peace of the christian church, and cause the rejecters of God's word to scoff at sacred things.

Is it any wonder that the professed church finds so many antagonistic influences to combat at every step it takes in these exceedingly perplexing and perilous times? I think not. I do most devoutly pray that all the true servants of Christ and children of God will cut themselves perfectly loose from all such sectarian hindrances, and be men; yes, christian men; men of full stature; who have ever the glory of God in view, and the salvation of perishing souls, rather than having men's persons in admiration; for such can not please God; for those who seek to please men rather than God are not the servants of Christ.

Whenever the sticklers for creeds and denominational names are accosted and reproved for their course of action, they meet you with a significant smile and say, Oh, it does not make any *difference*, if we have not got the spirit of sectarianism in our hearts. Their answer only forcibly reminds me of the following religious anecdote:

An eminent revival minister once held a series of meetings in ——, where he was very successful in leading many to Christ. During the effort many acknowledged the power of the gospel, and became obedient to the faith. Among the number was a certain rich, fashionable lady, dressed in her costly attire, blooming in her flowers, ribbons, gold rings, and bracelets. When she confessed Christ openly by obedience to the gospel in baptism, she overhauled her wardrobe and relieved her clothing and person from all superfluities, and adorned herself in christian apparel. She united with the church, and had her name recorded with others of like precious faith. She ran well for a season, but when that season of the year rolled around so prolific with the latest styles, her heart lusted after the beautiful, and she began to add piece by piece, article by article, until she had fully donned her original style of dressing.

The season for revivals having again returned, the eminent brother, under whose labors she had embraced the religion of Jesus, made this church another visit. As he entered the sacred desk and was looking over his numerous audience, he discovered this distinguished sister. He delivered his sermon with much christian earnestness, and after the benediction, while the congregation was receding, the friends of the worthy minister came along one after another, greeting him with much warmth of affection, and presently our sister extended her gold-glittering hand to her beloved minister, and expressed much joy at seeing him once more and hearing his excellent sermon. The first words that dropped from this faithful ambassador to her were—

"Sister, you are backslidden."

"Backslidden? why, no! I belong to the church, and am in good standing."

"Sister, I tell you you are backslidden."

"Why, no! brother, what makes you think so?"

"Sister, when you gave your heart to Christ about one year since, did you not lay aside all your gold and superfluities, and dress as a model of christian modesty and humility?"

"Yes, but—but—these innocent adornments make no difference *if we have not got them in our hearts.*"

"Dear sister," said the beloved minister, "did you ever go to New York shopping?"

"Yes."

"Did you observe all along on Broadway that merchants had hung out in front of their stores various articles of merchandise?"

"Yes."

"What did it indicate? Was it not an indication that they had the same goods inside to sell?"

"I suppose so."

"Well, do they ever hang them on the outside until they get them inside first? So with you, you never put on these ornaments until you had first got them into your heart."

Be not conformed to this world, is the positive requirement of Jesus, though uttered by

Paul. Precisely so with creeds and denominational names. For Jesus, the church, and humanity's sake, give us the pure, original faith, hope, paths, platforms, principles, spirit, love, and practice. I am content with these, independent of all superfluities.

Correspondence.

From Bro. H. Munger.

Bro. Grant:—While you are at work on a large scale, and others in a smaller capacity, some little things may be interesting, as a variety. I have just returned from Vermont. On my way stopped at North Adams, and formed a religious society, which they have needed so long.

The work on the great Tunnel is progressing finely for such a gigantic undertaking. The central shaft, or well, is done, after killing some twenty men. It is thirteen hundred feet deep, and the heading began each way. The rocks were drawn up through this well, or shaft, by steam power. One man fell a few days ago to the bottom, dashing him to pieces. Last week a blast opened a pocket of water, which flowed so fast that business was suspended at this locality until more pumps could be got to work to take up the water. But there are four other headings where they are at work, gaining eight feet a day in all, about one and a half miles more to be done, and the hole is through the Hoosac or Green mountain, ready for the last-day chariots to pass. This, when done, will equal any temporal enterprise in California, or on this continent.

There is plenty of snow on the mountain this second day of April, and in the valleys below they are making maple sugar. Monday, April 3d, I visited a maple orchard with three hundred trees, which yielded from eighteen to twenty barrels of sap a day; making ten pounds of sugar to a barrel. The man at the sap works had just gathered his fifteenth barrel that day at three P. M., and ordered the buckets taken down, as they were all tired of "sugaring," for they had been at it from four to five weeks. This has been a great sap season in that vicinity. Price of sugar fifteen cts. a pound. Syrup, $1.75 per gallon, clear as strained honey. Some such facts may be equally as novel to the Californians, and to some other readers of the *Crisis*, as the account of their great vegetables you speak of. God's great world has many great things in it, and some small ones, both interesting to those who have not had the privilege of visiting in different places and seeing the wonderful works of God.

There are some of the best christians up among these mountains I ever knew. We are all glad to hear of your success in California (or Mars Hill). The Lord has wonderfully prepared your way through the Mission. You have good help we see, and keep praying for the work to spread. It seems the place was taken before the devil got his flint picked. Amen.

Bro. Sheldon, too, is acting prudently among the heathen down South.

Thus the cause is gaining, as more are inquiring for truth; and we older soldiers must, after thirty or forty years battles, stay near camp, watch, advise, cook, and dress wounds, and when the battle is over, all loyal to His cause will get their bounty without a petition; for God knows all his people that have fought the good fight and kept the faith. They will have a crown of life at His appearing and kingdom. Yours as ever, yet on the battle-field.

From Bro. D. D. Reed.

Bro. Grant:—The middle of Jan., I took steamer at San Francisco for San Diego, in the southern part of the State. Sunday morning went to the Methodist church, and then called on the pastor, who kindly gave me his desk. Scattered tracts and papers, and conversed with the people, and hope good was done. The people here are very poor, and were much discouraged. Had two dry seasons, and the past winter very dry, which has nearly ruined the settlers in the southern part of the State. It was truly the poorest country I have ever visited; every thing dried up, and nothing green but the *cactus*, which overruns the whole country. They have a beautiful blossom, some orange, and others pink. They bear fruit which is pleasant to the taste. One species grows so large, they cut them for wood to burn. Another kind they border their lots with for a fence.

My stay here was not long, as the climate did not agree with me. I took stage for Los Angelos, one hundred and forty miles, two days hard riding, through an unsettled country, except a few Spanish, who are bad-looking fellows. The land is owned by Spaniards, one man owning a thousand acres or more, and used for herding horses and cattle, which run wild and are caught with the "lasso." The drought has cut off the feed, and the whole country was covered with half-starved cattle, and their bones bleaching. It was a pitiful sight. Some own as many as twenty thousand head.

Los Angelos is an old Spanish town, and abounds with old adobe houses, with their courts, many in ruins, and inhabited by Chinese and a mixture of Spaniard and Indian. The principle business of the place is raising oranges and lemons, and the grape, from which they make wine in large quantities. The orange and lemon orchards were beautiful—the dark-green foliage and the rich yellow fruit and bloom at the same time.

Called on the pastor of the Methodist church, and he gave me his desk Sunday all day. The state of religion is so low in this country, they think it cannot be much worse. Had much liberty in preaching. Staid about a week and had blessed meetings. Good was done. I purposed to remain longer, as the pastor desired me to hold a protracted meeting, but was taken sick, could not fill my appointments, and grew so bad, I found that the sooner I got home the better. After I reached home was very sick with fever and dysentery; but we carried my case to the Lord, and he heard prayer and checked the disease, and is raising me up again. Thanks be to his great name who says, Cast all your cares upon me, who careth for you. As soon as I am able and the way opens, shall be out again preaching the glad tidings of Christ's soon coming.

The work is almost done. But few more will embrace the truth. I see by the report of the Minnesota State Conference there were but fifty-one added to the Advent churches in that State during the past year. There are some ten or fifteen organized churches, and eighteen ministers laboring faithfully to get the truth before the people. This looks like gleaning after the harvest; picking a few berries from the topmost branches. But we must keep sowing, for we shall reap if we faint not. There is to be a good deal of hard work done, and but little realized.

It reminds me of the gold diggers I visited last fall in the mountains. They filled their pans with dirt, sand, and stones, and when they washed it out, there would be only a few grains of gold, and sometimes none at all. So I thought it was with this last message. As it was in the days of Noah and of Lot, so shall it be when the Son of man cometh. "Nevertheless, when the Son of man cometh, *shall* he find faith on the earth?" Let us be faithful, for the Master soon cometh, and they that are ready will enter in.

Santa Clara, Cal.

From Bro. E. H. Eggleston.

Brn. and Srs. in Southern New York and Northern Penn.:—Since reading in the *Crisis* of Feb. 8th a "notice" by Bro. J. W. Taylor, and being very much interested in the matter, I would like to say a few words with regard to it. The cause of truth is slowly but steadily advancing in this section, but we cannot say as one remarked in the *Crisis* some time ago of the cause in the Eastern States, that prejudice and persecution had subsided in a great measure with respect to the coming of the Lord and its kindred truth. Not so here. We have to contest every inch of ground we gain, and fight hard, too; but we try to do it with "the sword of the Spirit." There has been much done within the last three or four years. The Lord has been at work among us; quite a number have embraced the truth; have come out from the sects,—some of them ministers, and are rejoicing in hope of the glory of God soon to be revealed. Praise the Lord! A few churches have been raised up, and we believe are prospering well. Besides these, there are brethren and sisters scattered here and there, a few in a place, who love the "blessed hope." This is a great field for labor. "The fields are all white and ready for the harvest," and "laborers are few." My prayer is that the Lord will send forth more laborers into his harvest. And I fear there are some who profess to be laborers who are not doing as much as they ought; are not active enough in the vineyard of the Lord. May they realize the responsibility that rests upon them, and go to work in earnest.

The Lord is coming! What we do must be done quickly. There is no time to be idle now. To those whom the Savior shall find giving meat in due season he will say, "Well done, good and faithful servant, enter into the joys of thy Lord." The Macedonian cry—"Come over and help us," is being sounded in our ears from different parts. We have just received a letter from Bro. S. S. Cristman, of Syracuse, N. Y. He says there is a goodly number of Adventists in that city who are starving to hear the right doctrine preached, which is the coming of the blessed Lord in his kingdom. It is a great field of labor, but no minister. There are many who are not christians who are anxious to hear the doctrine of the apostles preached. He says he knows much good might be done there if the right man was among them. And the question is, Who will go to Syracuse and preach the gospel of the kingdom?

As to the new conference proposed, we have felt the need of this for some time. We want a concentration of effort. We want to use every available means in our power as christians for the spread of the truth, and to make ready a people for the coming of the Lord. May the Lord give wisdom, and may we direct our ways aright before him; have our lamps trimmed and burning, and we like unto men that wait for their Lord.

Spring Mills, N. Y.

Extracts from Letters.

Sr. E. Burton writes:—"You are doubtless not aware of the work which is being done at Lakeville and Salisbury Centre, Ct. March 26th Elder H. K. Flagg commenced meetings at the Centre. One week he spread the truth before the people. I trust some received it in good and honest hearts, and it will spring forth and bear fruit yet to the honor and glory of God. He had good attention and a full house, and there seemed to be a great interest. Some from different denominations came in to hear. Bro. F. preached the prophecies to them. I trust it will set some to searching the Bible to see whether these things are so. There were a few dear ones in Jesus ready to work for the salvation of the perishing. God bless them and keep them unto the day of his coming and kingdom."

Bro. J. N. Thompson writes:—"The Lord is doing a great work in Bowdoin. There have been between thirty and forty backaliders reclaimed, and new ones have started for the kingdom. A few weeks ago, sometimes there would be only four or five out to prayer meeting and testify for Jesus, but last evening forty-six bore their cross. Still the work goes on. Brn. H. D. Reed and H. S. Mitchell are faithful in preaching the word. Pray for us."

Bro. C. C. Marston writes:—"The Lord is doing great things for the Advent people in Amboy, Ill. I have been preaching here nightly since the conference. Up to this date (April 3d) some have been converted, two baptized, three united with the church. Several more will unite soon. Last night six rose for prayers. The interest is on the increase. To God be all the glory. Pray for us."

☞ A kind friend has sent me five dollars, for which I now return my grateful thanks. S. S. Brewer.

Obituaries.

Colburn. Died, at Cambridgeport, Mass, Jan. 15th, 1871, Cephas Colburn, aged seventy-nine years and eleven months.

Bro. Colburn was born in Sterling, Mass., Feb. 15th, 1792. He entered the gospel ministry in the Methodist church, in early life, and his labors were blessed to the salvation of many, especially at Marblehead, where a powerful revival occurred. Failing health caused him to retire from the active ministry and devote himself to secular pursuits, but his interest in the work of God and in the blessed hope was unabated to the end. His loss is felt by the little flock in Cambridgeport, among whom he lived and preached the gospel, but their sorrow is mingled with hope,—"the hope and resurrection of the dead."

Words of comfort were spoken to his afflicted family and friends by H. L. Hastings, and he was laid away to rest in hope of life and glory when Christ who is our life shall appear. H. L. H.

Griffin. Died, of consumption, at Chicopee Falls, Mass., March 21st, 1871, Gertrude Stocking, wife of O. B. Griffin, aged twenty-five years.

She was the daughter of Daniel N. and Marietta Stocking, of Westfield, a child of many prayers, which, we trust, were answered in her life and in her death. Her hope was in God. Funeral services by H. L. Hastings. May God make the loss an occasion of profit to the afflicted ones who survive her. H. L. H.

Morton. Died, in Cushing, Me., Feb. 5d, 1871, Bro. William Morton, aged sixty-three years.

He was a great but patient sufferer, sustained by the hope of a glorious immortality when Jesus comes. His end was peace. He leaves a wife and five children to mourn the loss of an affectionate husband and kind father. May the Lord comfort the bereaved. Funeral sermon by the writer. John R. Hall.

Giddion. Died, in Glassboro, N. J., March 30th, 1871, of dropsy, Abigail, wife of William Giddion, aged twenty-eight years.

Sister Abigail having received the Advent truth, and become about two weeks previous a strong believer in the sleep of the dead, died a witness for Jesus, of immortality by a resurrection from the dead. Funeral attended by the writer, at her request. S. Loudenback.

Earnshaw. Died, in North Providence, R. I., March 14th, 1871, Sr. Hannah M., wife of Walker Earnshaw, aged thirty-seven years.

A husband, two children, and an aged mother, deeply feel and mourn her loss. She died on the anniversary of the day of her birth. We hope to meet her in the morning of the resurrection, and we feel assured that the time is at hand. F. H. Chamberlain.

Glover. Died, in Quincy, March 4th, 1871, Mrs. Martha T., widow of the late Horatio N. Glover, aged sixty-six years.

She will not have long to sleep, for the night is far spent; the day-star will soon arise, and banish sickness and death forever. J. A. R.

Osgood. Died, in Rochester, N. H., March 27th, 1871, Sr. Augusta G., wife of Bro. Charles W. Osgood, of Haverhill, Mass., aged thirty-seven years and seven months.

She rests in hope. Funeral attended by the writer. Text, Job 14: 14. D. M. Leavitt.

Colbath. Died, at Great Falls, N. H., March 28th, 1871, Winthrop Colbath, aged seventy years.

He leaves a large family of children to mourn his loss. God bless them. Words of comfort spoken by the writer. D. M. Leavitt.

Penfield. Died, suddenly, March 30th, in Saratoga, N. Y., Bro. Alanson Penfield.

Bro. P. has long been a firm believer in the second coming of the Lord. J. L. H.

Married.

ANDERSON—HIETT. In Rochester, N. Y., Jan. 26th, 1871, by Elder Wm. A. Fenn, Mr. Wm. Henry Anderson, and Miss Lois E. Hiett, both of Greece, N. Y.

McMASTER—CLARK. In Rochester, N. Y., March 21st, 1871, by the same, Mr. David H. McMaster, and Miss Zelia J. Clark, both of Albion, N. Y.

CHASE—PEDEAR. In Salisbury, Mass., by Eld. H. M. Bryant, Elijah Chase, of Salisbury, and Miss Lydia Pedear, of S.

Summary of News.

FOREIGN.

Cable News.

Paris, April 6. The Commune decrees the arrest of all persons accused of complicity with Versailles, and a jury of investigation will decide who shall be detained as hostages. Every execution of a National taken prisoner or of a civil parisian of the Commune by Versailles officers will be immediately followed by the execution of treble the number of hostages.

Cloaseret reports to the Commune that the reorganization of the National Guard will give them 100,000 picked men. He also adds that at the present moment the policy of the patriots is to maintain a defensive attitude. Rochefort's journal is severe in its condemnation of the administration or affairs by the Commune.

Assy succeeded in escaping from Paris, after having been hunted from place to place by the Communists.

At the funeral of dead insurgents to-day there were three huge hearses with black velvet palls, each decorated with twelve red flags, containing the dead. Following them were 8000 National Guards and double that number of citizens. Women were marching in hundreds past and along the boulevards at a solemn pace. Many members of the Commune joined the procession. Each hearse contained thirty-three coffins, and twenty-three other hearses were in the cemetery filled with dead from the various hospitals. It was an awful scene—one huge grave for all. The bodies were lowered, one at a time, amid the shrieks of women and the shouts of men for vengeance on the assassins of Versailles. Pere la Chaise was one mass of people, swaying with passion and screaming, "Vive la Republique!" "Vive la Commune!"

Versailles, April 6. [*World's* special.] It is reported that Thiers, instead of following the advantages gained, and allowing the army to enter Paris, has commenced negotiations with the Commune and offering to concede many of its demands and to exempt the leaders from punishment in consideration of its recognizing the authority of the Assembly. The report causes intense excitement among the Conservative Deputies and in the army. The forces of the Commune are still in large numbers outside of Paris, but in extremely critical positions.

London, April 6. Bismarck has informed Thiers that all the restrictions concerning the number of troops for Paris are removed, and that he may occupy the city with 150,000 men if necessary. He also tells Thiers the present indecisive policy must end, or Germany will march into the capital and retain it until a stable government shall be established.

April 6—Evening. Direct communication by telegraph with Paris has ceased, the wires having been cut by the insurgents. The city is again isolated, and all dispatches have to be sent to points outside of the lines of the National Guards.

Paris, April 7. [New York *World* special.] The situation is hourly becoming more alarming. The Thiers' proposition to treat has inspired the Commune with fresh hopes, and it is believed that they have 100,000 men who will boldly fight the Government troops. They retain the conquered positions and make no advances for peace.

To-day a battle is raging in the fields between Chatillon and Vanvres. From the latter place the insurgents maintain an incessant fire from behind the fort. Crowds of women and children, frantic with grief, are searching each ambulance as it arrives for the bodies of their husbands and fathers.

The slaughter on both sides yesterday and to-day was fearful. Terror reigns, and the prisons are crowded. The churches and houses of the aristocrats are pillaged, and all the priests imprisoned. A great many murders have taken place. On this Good Friday there were no religious services in Paris. German intervention is the only hope.

The Insurgents have already commenced to put into execution their threats of retaliation on the prisoners taken. The Commune prevents the opening of the churches. Nearly all the cures have been thrown into prison. The reports that portions of the Prussian army near Paris have been ordered into the city are unfounded. Marshal McMahon, commander of the army of Versailles, has established his headquarters at Petit Trianon. General Vinoy has charge of the reserves.

Versailles, April 8. A circular issued by Thiers announces that yesterday the gens d'arms carried the insurgents' position at Courbeovie, and to-day the bridge at Neuilly was carried by the Government troops. Gen. Montadon was slightly and Gen. Pechot seriously wounded. The losses of the insurgents were immense and the positions captured are of decisive importance. The Assemblists have advanced to Porte Maillot and hold a position under the ramparts of forts D'Issy and Bicetre, which have ceased firing.

Paris has only provisions for two days, and the collapse of the insurgents is imminent.

Marseilles, April 8. The city is tranquil. Cremieux, Pallissier and some other members of the insurrectionary Committee have been arrested and imprisoned to await trial.

Versailles, April 10. The Government has resolved to enter Paris by storm at any cost rather than bombard the city. Fort Valerian fires mainly to clear the ramparts and prevent the artillery from being used to repel an attack. A partial breach has been effected in the fortifications. Yesterday's sortie against Chatillon was repulsed with heavy loss. An incessant fire is kept up from Forts D'Issy, Vanvres and Montrouge, but the damage is slight.

Gen. Vinoy will keep the command until Tuesday.

A deputation of Paris merchants to Thiers has returned without result. Conciliation is believed to be impossible.

Paris,—Sunday evening. [New York *Tribune* special.] There has been a cannonade all day. The Champs Elysees are completely deserted, and the National Guards are hiding in the cross streets, seeking protection from the shells, which fall in every direction, many close to the American Legation.

The result of the forty-eight hours' cannonade is that the Versailles troops have crossed the Seine and occupy Sabonville and Longchamps. The drawbridge and floor of Porte Maillot are broken.

The cathedral of Notre Dame has been sacked. Rochefort vainly endeavored to save it from pillage. Nearly all the valuables were plundered.

The Archbishop of Paris has been transferred from the Conciergerie to the Mazas prison.

Gen. Henry has escaped. He was sent to Belle Isle.

The Commune has made an indirect demand that the foreign Ambassadors take upon themselves the task of arranging the quarrel with the Versailles government, but the representatives of the powers are reluctant to accept the responsibility.

The *Moniteur* reports Delescluze under arrest; also that the ambulance service in Paris is insufficient, and the wounded are suffering greatly for the want of proper attention. Domiciliary visits will be made to-morrow to seek for refractory Nationals.

DOMESTIC.

Philadelphia, April 4. In the Court of Common Pleas to-day, several colored men were on the venire of jurors. A white man said that he refused to serve, and was fined by Judge Ludlow and ordered into custody. He exclaimed: "Get your money if you can. I will rot in prison before I will serve on a jury with a nigger." The Judge ordered the man kept in custody until the fine was paid. He said: "Every time you refuse to serve on such grounds I will fine you $200."

Memphis, Tenn., April 7. A special dispatch from Jackson, Mississippi, to the *Avalanche* to-night, says that a bill was passed by the Senate to-day authorizing the Governor to appoint a force of cavalry sufficient to suppress the lawless bands now existing.

Albany, N. Y., April 7. One of the most extensive fires ever occurring in this city, took place this morning. The large printing house of Weed, Parsons & Co.—Albany *Evening Journal*—on Columbia street, was entirely consumed, with nearly the whole block of small buildings on Broadway, between Columbia and Von Tromp streets, on the west side. The total loss will reach half a million of dollars.

In Brief.

—— Watts composed 697 hymns, and Wesley 600. About a tenth of them live, and are sung in every Christian church where the English language is used.——An enthusiast, who claims to have given years to investigating the lottery policy in the United States, says that there are 20,000 policy shops in the country, supplied by 61,000 players, who afford the proprietors, at a minimum estimate, $16,200,000 of profits yearly.——Henri, the young officer killed by the fire from Fort Mont Valerien, was the leader and organizer of the communist insurrection in Paris. He belonged to the *canaille*, and had risen from the very dregs of the population. Although not twenty years, he was a man of wonderful energy and possessed of great influence over the mob, his name having already become a word of terror to the Parisians, something as that of Marat was long ago.——By the terms of the preliminary peace treaty between France and Prussia, the former is obligated to pay the latter the enormous sum of $1,000,000,000 in hard cash.——A once reputable German poet, scholar, and philosopher, for many years the associate and friend of distinguished men both in this country and in Europe, is now serving as a porter in one of the suburban hotels near Detroit. His fondness for liquor brought him to his present condition. He ran through a fortune in about eleven years.—The *Observer* says that Bismarck is still favorable to the restoration of Napoleon.——More than fifteen hundred English Established Church clergymen have signed a paper, addressed to the Archbishop of Canterbury, expressing their disapproval of the admission of a Unitarian minister—one of the Bible revisers—to the communion at Westminster Abbey.

☞ The Boston *Times* says there is much complaint at the license given to card-playing on some of the lines of railroads. Some of the roads, and notably some of those leading from New York, are infested with gamblers and three card-monte players, who travel to and fro, fleecing unsuspecting passengers. It is even suspected that some of the conductors share with these gamblers the profits of their business, being thus bribed to "know nothing" of what is going on. Such knavery hardly excites our wonder when we remember the gigantic robbery practiced by the managers of some railroads upon their innocent stockholders; nevertheless, the evil demands a remedy.

☞ Father Taylor upon being asked at one time, "Why haven't you been made a doctor of divinity?" replied—"I suppose it is because my divinity has never been sick."

Notices.

Conference.

The Lord will, the third quarterly session of the N. H. State Conference will be held at Farmington, commencing Thursday, April 20th, at 7 o'clock P. M., to continue over the following Sabbath. A general invitation is extended to all to come to the feast. It is hoped that the Lord will send such of his servants to administer the word as shall most glorify him, and benefit the church.

T. W. Piper, }
A. W. Sibley, } Committee.
C. H. Fletcher, }

Ohio State Conference.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation.

E. M'Culloch, Pres. of Conf.

Notice.

The Connecticut A. C. Conference will hold its next quarterly session in New Haven, Conn., commencing Thursday evening, April 27th, and holding over the following Sabbath. We hope every church may be represented at this conference.

H. H. Dickerson, Pres.
B. Hitchcock, Sec'y.

Notice.

The committee appointed at the last session of the New York Conference to decide upon the advisability of holding a State campmeeting in connection with the annual meeting of the State Conference in June, and to transact such other business pertaining to said meeting as may be necessary, will meet at the residence of Bro. N. McCullock, No. 4 Frank Street, Rochester, on Monday, May 1st, 1871. It is hoped that the friends in different parts of the State will feel interested in this matter, and any letters with pertinent suggestions or words of encouragement, may be addressed to N. McCullock as above.

For the Committee, J. H. Whitmore.

Notice.

Whereas it is incumbent upon the executive board of the Maine Second Advent Christian Conference to receive "complaints against the character and conduct of any member," and "if satisfied there is need of discipline for moral delinquency, may notify the accused to refrain from preaching, and the public from giving him countenance until the next session of conference, when proper investigation of the case shall be had";—under this provision we hereby notify the public that T. P. S. Hampson, having been charged with unchristian conduct, examined by and dismissed from the church in Biddeford, to which he belonged, and having had charges preferred against him before the conference, of which he is a member, and he having been properly notified of the same, and refusing to listen to the request of the executive board to refrain from public ministrations,—we deem it our duty for the good of the public and the cause of Christ to give the above notice. C. Goud, F. A. Baker, E. M. Haggett, Wm. H. Mitchell, R. R. York, Executive members of the Conference. I. C. Wellcome, Secretary.

Notice.

"The Beautiful Portrait," *by J. W. Thomas.*—A new and valuable book, containing between three and four hundred pages, to be published as soon as a sufficient number of subscribers can be obtained. I want six or eight hundred names. Shall I have them? Who will respond now as soon as they read this? The price will not exceed $1.25, but no money is to be paid until the books are ready for delivery. The contents in order are as follows: The Christian, The Christian in Christ, The Christian in the Closet, The Christian in the Family, The Christian in the Church, The Christian in the World, The Christian in Prosperity, The Christian in Adversity, The Christian in Sorrow, The Christian in Joy, The Christian in the Grave and Resurrection, The Christian in Glory, his Everlasting Home, The Result—Almost thou persuadest me to be a Christian.

The prayers and subscriptions of the people of God are solicited, that the work may soon be published, and that through its perusal many may become more Christ-like, that some at least who are not christians, may be not only "almost," but altogether persuaded to become such. Address

J. W. Thomas, *Bristol, R. I.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
J. Couch..........Sunday, April 16th
E. Cotton..........Sunday, April 30th

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Meetings at 10½ A. M.; and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.
Theodore Sherman..........Sunday, April 16th
Subject in the evening—Object of Christ's death.
E. Cotton..........Sunday, April 23d

Philadelphia, Pa.
John G. Hook..........Sunday, April 16th
and onward for one week.

East Boston, Mass.
(*Second Advent Hall, 154 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Chelsea, Mass.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(*Up two flight of stairs.*)
E. Cotton..........Sunday, April 16th
C. E. Barnes..........Sunday, April 23d
L. Boutell..........Sunday, April 30th
J. Couch..........Sunday, May 7th
M. Batchelor..........Sunday, May 14th

Charlestown.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
T. M. Preble..........Sabbath, April 16th
Geo. W. Brown..........Sundays, April 23d and 30th
Mrs. L. M. Stoddard..........Sunday, May 14th

South Boston (Mattapan Hall, 261 Broadway.) Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Humphreys.
J. N. Berry.

Rye, N. H..........Sunday, April 23d
C. Goodrich.

Mattapoisett, Mass..........Sunday, April 16th
Fair Haven, Mass..........April 17th
Acushnet, Mass..........April 18th
Plymouth, Mass..........Sunday, April 23d
Wakefield, Mass..........Sunday, April 30th
J. S. White.

South Norwalk, Ct..........Sundays, April 16th and 23d
A. A. Phelps.

Scitico, Ct..........Sabbath, April 16th
Chelsea, Mass..........Tuesday evening, April 18th
Lawrence, Mass..........Wednesday evening, April 19th
Exeter, N. H..........Thursday evening, April 20th
Lee, N. H..........Friday evening, April 21st
Will be at the Junction 9½ A. M. train.
Dover, N. H..........Sabbath, April 23d
Great Falls, N. H..........Tuesday evening, April 25th
Rochester (if desired)..........Wednesday, April 26th
Great Works, N. H..........Thursday evening, April 27th
Dover, N. H..........Sabbath, April 30th
Portsmouth, N. H..........Tuesday evening, May 2d
Hampton, N. H..........Wednesday evening, May 3d
Seabrook, N. H..........Thursday evening, May 4th
Sabbath, May 7th, at liberty. Hiram Munger.

Plymouth, Vt. (at the Union, or at the Notch, as friends may arrange) Sunday, April 16th.
Bethel, Vt. (as Brn. Washburn and Wilson may arrange) Thursday evening, April 20th.
Warren, Vt..........Sundays, April 23d and 30th
North Springfield, Vt..........Sunday, May 7th
Vernon, Vt..........Sunday, May 14th
West Fairlee, Vt..........Sundays, May 21st and 28th
H. F. Carpenter.

Salem, Mass..........Sabbath, April 23d
T. M. Preble.

Dover, N. H..........Sunday, April 16th
North Wilbraham, Mass..........Sunday, April 23d
Chicopee Falls, Mass..........Sunday, April 30th
Henry Pratt.

Stoneham, Mass..........Sunday, May 21st
J. G. Smith.

Hudson, Mass..........Sunday, April 16th
J. W. Brittan.

Keene, N. H..........Sunday, April 16th
A. W. Sibley.

Seabrook, N. H..........Sunday, May 7th
J. C. Smith.

Littleton, Mass..........Sunday, April 30th
B. Finney.

Rochester, N. H. (Chapel)..........Sunday, April 16th
T. & A. Marston.

Northwood Narrows, N. H..........Sunday, April 16th
Wm. Bodge.

West Canaan, N. H. (at the new school-house) Sabbath, April 23d. D. Eastman.

Natick, Mass..........Lord's day, April 16th
Cambridgeport, Mass..........Lord's day, April 23d
L. T. Cunningham.

New Britain, Ct..........Sunday, April 23d
New York (Cooper Institute)..........Sunday, May 21st
Wm. N. Pile.

Vienna, Me. (Brick Chapel) Sundays, May 7th and 28th
Sidney, Me. (Robins' school-house)....Sun., May 14th
Rome, Me. (Robins' school-house)..Sunday, May 21st
W. P. Jackson.

Sutton, N. H. (where Bro. A. Cressey may appoint) Sunday, April 16th.
East Acworth, N. H..........Sunday, April 23d
Fisherville, N. H. (Sander's Hall) Sunday, April 30th
C. H. Fletcher.

Fisherville, N. H. (Sander's Hall) Sunday, April 16th
Farmington, N. H. (at conference) Sundays, April 23d and 30th.
Holderness, N. H. (Brick school-house) Sun., May 7th
W. W. Sutherland.

Strafford, N. H. (Roberts' school-house) Sun., Apr. 16th
Geo. W. Burnham (of Farmington, N. H.)

New Hampton, N. H. (where Bro. Pike may appoint) Sunday, April 16th.
Freedom, N. H. (where Bro. Coron may appoint) Sunday, April 30th. J. B. Brown.

Clark's Mills, R. I..........Sabbath, April 16th
J. T. Dixon.

Plainfield Pond, Mass..........Sunday, April 16th
North Adams, Mass..........Sunday, April 23d
H. K. Flagg.

Gloucester, Mass..........Sunday, April 16th
Benj. Finney.

Exeter, N. H..........Sunday, April 16th
Fall River, Mass..........Friday, April 28th
and over Sunday.
Dover, N. H..........Sundays, May 21st and 28th
Geo. A. Streeter.

Littleton Centre..........Sunday, April 16th
Stowe..........Sunday, April 23d
Hudson..........Sunday, April 30th
T. T. Farrell.

East Acworth..........Sabbath, April 16th
Frank Nelson.

Windsorville, Ct..........Sunday, April 16th
Hinsdale, N. H..........Sunday, April 23d
Shattucksville, Colerain, Mass..........Sunday, April 30th
Savoy, Mass. (East Church)..........Sunday, May 7th
S. O. Hancock.

Dover, N. H..........Sunday, May 7th
M. Batchelor.

Abington, Ct..........Sunday, April 16th
Square Pond, Ct..........Sunday, April 23d
A. Morse.

Waterbury, Ct..........Sunday, April 16th
Montgomery, Mass..........Sunday, April 30th
B. Hitchcock.

Rochester, N. Y..........Sunday, April 30th
J. H. Whitmore.

Brookfield, N. H. (Town House)..........Sunday, April 16th
J. Bickford.

Seabrook, N. H..........Sunday, April 16th
Nath'l Chase.

Water Village, N. H..........Sabbath, April 23d
Mark Stevens.

Tamworth, N. H. (Birch Intervale) Sunday, April 16th
Levi Allen.

Webster, Mass..........Sabbath, April 16th
Woodstock Valley, Ct..........Sabbath, April 23d
P. S. Butler.

Sandwich, N. H. (Vittum school-house) Sun., April 16th
T. W. Piper.

Providence, R. I..........Sunday, April 16th
Geo. W. Brown.

Rutland, Vt..........Sunday, April 16th
New Britain, Ct..........Sundays, April 30th and May 7th
A. Simpson.

South Berwick, Me. (Great Works) Sundays, April 16th and 23d. S. S. Mooney.

Titusville, Pa..........every Wednesday evening.
Bucklins' Corners, Chaut. Co., N. Y., once in four weeks, commencing April 2d. John T. Ongley.

Warner, N. H. (at Bro. Henry Johnson's) Saturday evening, April 15th.
Bradford, N. H. (Pond meeting-house) Sab., April 16th
Boscawen, N. H. (Gulf school-house) Sab., April 23d
Warner, N. H. (Schoodac school-house) Sab., May 7th
Simeon Hoyt.

Bridgewater, Vt..........Sunday, April 16th
Geo. A. Cole.

Bradford, N. H. (Bush meeting-house) Sun., April 16th
A. S. Williams.

Rawsonville, Vt..........Sunday, April 16th
E. T. Wood.

New Durham, N. H., 2d Division..Sunday, April 16th
Charles Colman.

East Rochester, N. H..........April 30th
C. S. Shattuck.

North Haverhill, N. H. (Brick Church) Sun., Apr. 16th
Cabot, Vt..........Sunday, April 23d
and onward, Sabbaths, as the Lord directs. A. A. Hoyt.

Portsmouth, N. H..........Thursday, April 13th
Concord, N. H. (Bethel)..........Friday, April 14th
West Fairlee, Vt..........Sundays, April 16th and 23d
Lawrence, Mass..........Monday, April 24th
Geo. A. Brown.

Hebron, N. Y..........Sunday, April 16th
Low Hampton, N. Y..........Sunday, April 23d
Hebron, N. Y..........Sunday, April 30th
☞ No Name.

Great Falls, N. H..........Sunday, April 16th
Geo. W. Brown, So. Eliot.

Hollis Centre, Me..........evening, April 13th
Kennebunkport, Me.....Sabbaths, April 16th and 23d
Bath, Me..........evenings, April 25th and 26th
Brunswick, Me. (as Bro. Storer may arrange) evening, April 27th.
Lewiston, Me. (Baptism)..........Sabbath, April 30th
Hollis Centre, Me..........Sabbath, May 7th
Seabrook, N. H..........Sabbath, May 14th
River Point, R. I..........Sabbath, May 21st
C. H. Sweet.

Haverhill, Mass..........Sunday, April 16th
Hampton, N. H..........Sunday, April 23d
Rochester, N. H. (Chapel)..........Sunday, April 30th
J. H. F. Varney.

Great Works, N. H......Sundays, April 16th and 23d
Seabrook, N. H......Sundays, April 30th and May 7th
Kennebunk Depot..........Sunday, May 14th
Kennebunk Landing..........evening, May 17th
Kennebunkport..........Sundays, June 18th and 25th
E. S. Moulton.

South Casco, Me..........Sunday, April 16th
Great Falls, Windham..........Sunday, April 23d
J. Albert Libby.

Charlton, Mass..........Sunday, May 7th
Will some one meet me at the Oxford Depot May 5th, forenoon train from Worcester?
Brimfield, Mass..........Sunday, May 14th
Clinton, Mass..........Sunday, May 21st
If any of these appointments conflict, write me immediately at East Boston, Mass. E. Cotton.
P. S. Any one wishing to write me, can direct to East Boston up to April 30th. E. C.

Danbury (at my residence)..........Sunday, April 16th
Newhampton, N. H..........Sabbath, April 9th
Waterloo (school-house)..........Sabbath, April 23d
F. S. Ransom.

Meredith, N. H. (Dolloff Hall)..........Sunday, April 23d
Meet me at the last train. L. E. Saulpaugh.

Wrightville, Ct..........Sunday, April 16th
Winsted, Ct..........Sunday, April 23d
New Haven, Ct..........Sunday, April 30th
Wm. A. & M. L. Durand.

East Canaan, N. H..........Sabbath, April 16th
If these conflict, please write me at London Ridge, N. H. D. F. Leavitt.

West Stafford, Ct..........Sunday, April 16th
Woodstock Valley, Ct..........Sunday, April 30th
I. B. Potter.

Seabrook, N. H..........Sunday, April 23d
North Barrington (Felker S. H.)..Sunday, April 30th
Holderness, N. H. (Brick school-house) eve., May 4th
North Haverhill (Brick meeting-house) eve., May 5th
Lisbon, N. H..........Sabbaths, May 7th, 14th and 21st
South Elliot, Me..........Sunday, May 28th
East Rochester, N. H..........Sunday, June 4th
J. Pinkham.

Huntington, Mass..........Sunday, April 16th
Vernon, Vt..........Sunday, April 23d
Lynn, Mass..........Sunday, April 30th
E. Owen.

Chelsea, Me. (as Bro. Weeks may appoint) Saturday evening, April 22d, and over Sunday, the 23d.
Bath, Me..........Sunday, April 30th
Cushing, Me..........Sunday, May 7th
H. S. Mitchell.

Meredith, N. H., (Dolloff Hall)..........Sunday, April 16th
Dustin W. Davis, John S. Andrews.

Lewiston, Me..........Sunday, April 23d
Oxford, Me. (Craig's Mills)..........Sunday, April 30th
Jared Whitman.

Collinsville, Ct..........Sunday, April 23d
R. K. Stark.

Square Pond, Ct..........Sunday, April 30th
Wilbraham, Mass..........Sunday, May 7th
P. S. Butler.

Rochester, N. Y..........Sunday, April 16th
Mrs. E. S. Jennings.

Putnam, Ct..........Sunday, April 16th
Webster, Mass..........Sunday, April 23d
Gloucester, Mass..........evenings, April 28th and 29th and over Sunday, the 30th.
Lowell, Mass..........Wednesday evening, May 3d
Danielsonville, Ct..........Sunday, May 7th
Mrs. L. M. Stoddard.

Zoar Bridge, Ct..........Sunday, April 16th
and through the week.
Bridgewater, Ct..........Sunday, April 23d
H. K. Walling.

Corinna, Me. (Chapel)..........Sunday, April 16th
Baptism expected.
Corinna Village, Me..........Sunday, April 23d
E. V. B. Edgerly, S. Drago.

Madison, N. H. (North Division) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) evenings, June 8th and 9th.
North Haverhill, N. H.....Sundays, June 11th and 18th
West Fairlee, Vt..........Sunday, June 25th
North Haverhill, N. H..........evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. Drake.

Morris, Ct..........Sunday, April 23d
Wm. J. Ripley.

North Dorchester, N. H. (Union school-house) Sunday, April 16th.
Campton, N. H. (Bump school-house) Sunday, May 7th
C. W. Nelson.

Lewiston, Me..........Sunday, April 16th
I. C. Wellcome.

Square Pond, Ct..........Sunday, April 16th
Warehousepoint, Ct..........Sunday, April 23d
G. L. White.

North Easton, Mass. (Ripley Hall).....every Sunday
Geo. Wacon.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by Allen Damon.

Lawrence, Mass.
M. Batchelor..........Sunday, April 16th

Worcester, Mass.
L. Boutell..........Sunday, April 16th
A. Ross..........Sunday, April 23d
M. Batchelor..........Sunday, April 30th
S. S. Brewer..........Sunday, May 7th
A. Simpson..........Sunday, May 14th

Springfield, Mass.
H. M. Bryant..........Sundays, April 16th and 23d
Wm. N. Pile......Sundays, April 30th, May 7th and 28th, and June 4th.

Haverhill, Mass.
D. M. Leavitt..........Sunday, April 9th
J. Bickford..........Sundays, April 23d and 30th
Wm. C. Stewart..........Sunday, May 7th
J. R. Boynton..........Sundays, May 14th and 21st
J. G. Smith..........Sunday, May 28th

Lowell, Mass.
C. H. Laverton..........Sundays, April 16th and 23d
A. Ross..........Sunday, April 30th
C. Goodrich..........Sunday, May 21st
J. S. White..........Sunday, May 28th

Concord, N. H. (Centre Street.)
O. W. Kimball..........Sabbath, April 16th
Geo. W. Brown (of *So. Eliot, Me.*) Sabbaths, April 23d and 30th.
A. Ross..........Sunday, May 7th

Concord, N. H., (at the Bethel.)
Joseph Pinkham..........Sunday, April 16th
B. S. Emery..........Sundays, April 23d and 30th
T. W. Piper..........Sunday, May 7th

Hampton, N. H.
Wm. M. Harmon..........Sunday, April 16th
J. H. F. Varney..........Sunday, April 23d
Sr. L. E. Saulpaugh..........Sunday, April 30th
J. G. Smith..........Sunday, May 14th
Wm. C. Stewart..........Sunday, May 21st
J. Bickford..........Sunday, May 28th

Great Falls, N. H., Old Hall (Franklin.)
E. S. Moulton..........Sabbath, April 23d
C. Goodrich..........Sabbath, May 7th
A. Simpson..........Sabbath, June 4th

Manchester, N. H.
C. Goodrich..........Sunday, April 16th
C. S. Shattuck..........Sunday, April 23d
A. W. Sibley..........Sunday, April 30th
D. M. Leavitt..........Sundays, May 7th and 14th

Portsmouth, N. H.
J. S. White..........Sunday, April 9th
J. G. Smith..........Sunday, April 16th
N. Glidden..........Sunday, April 23d
C. Goodrich..........Sunday, April 30th
E. Owen..........Sundays, May 7th and 14th
S. S. Brewer..........Sundays, May 21st and 28th

Bristol, Ct.
W. N. Pile..........Sunday, April 16th
Dr. A. M. Higgins..........Sunday, April 30th

Pleasant Valley, Ct.
R. K. Starks..........Sunday, April 16th
S. Woodruff..........Sunday, April 30th

Southington, Ct.
B. Hitchcock..........Sunday, April 23d
Jane A. Benson..........Sunday, May 7th

North Somers, Ct.
J. H. Hall..........Sabbath, April 16th
A. Morse..........Sunday, May 7th

Portland, Me. (Union Hall.)
S. K. Taylor..........Sundays, April 16th and 23d
J. A. Libby..........Sundays, May 7th and 14th
J. H. F. Varney..........Sunday, May 21st

Portland, Me.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
James Hemenway..........Sunday, April 16th
Caleb Richardson..........Sundays, April 23d and 30th
B. S. Emery..........Sundays, May 7th and 14th
H. M. Bryant..........Sundays, May 21st and 28th

South Elliot, Me.
Joseph W. White..........Sunday, April 16th
C. W. Stewart..........Sunday, April 23d
J. G. Smith..........Sunday, April 30th

Biddeford, Me.
B. S. Emery..........Sunday, April 16th
W. H. Mitchell..........Sundays, April 23d and 30th
Geo. A. Stryker..........Sunday, June 4th
E. S. Moulton..........Sundays, May 21st and 28th

Hartford, Me..........Sabbath, April 16th
E. M. Haggett.

London Ridge, N. H..........Sunday, April 16th
Wm. H. Shaw.

Lyndeboro (school-house near Page Spaulding's) Sunday, April 16th. John R. Dadley.

Campton, N. H. (Bump school-house) Sab., April 16th
Dorchester, N. H. (Town House)....Sab., April 30th
Will Bro. D. Eastman meet with me?
North Dorchester, N. H. (Union school-house) Sabbath, May 7th.
Canaan, N. H. (Factory Village)....evening, May 29th and over the Sabbath. John H. Evans.

Rocky Brook, R. I..........Sunday, April 16th
New Bedford, Mass..........April 18th
Acushnet, Mass..........April 19th
Fairhaven, Mass..........April 20th
New York City (Cooper Institute) Sunday, April 23d
W. S. Campbell.

Pomfret, Vt. (where Bro. Letson appoints) Sunday, April 23d.
Bridgewater, Vt..........Sunday, May 7th
Dinsmore Hill, Vt..........Sunday, May 14th
Bridgewater, Vt..........Sunday, May 21st
Geo. A. Cole.

Caswell Borough, P. Q..........Sunday, April 16th
Colebrook, N. H. (Kiddersville)...Sunday, April 30th
North Benton, N. H. (where Bro. Geo. E. Brown may appoint) Sunday, May 7th. U. G. Ladd.

East Hartland..........evenings, April 11th and 12th
S. Woodruff.

Rochester, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Advent Christian Church, Salem.
Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. Barnes, Pastor.

Meetings in Portland, Me. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. Dyer, D. F. Scammah, R. R. York.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELLA C. BOYDEN, Millville, Mass—$1.25 received.

☞ T. WHEELER—Answered in due time.

☞ T. B. WEAVER—Came too late for the whole.

☞ GEO. A. COLE'S P. O. address is Bridgewater, Vt.

☞ AUSTIN W. TAYLOR'S P. O. address is Harrison, Me.

Letters Received.

F H Carpenter, E M Haggett, T Wheeler, J Loveland, J. H. Coates, Jr., J S Louderback, E E Boyden, H. F. B., C. Mendenhall, A. A. Phelps, A H Brown, M Gowran, S C Gove, S Hall, E Burton, D M Leavitt, W N Pile, D Eastman, C Wise, W A Fenn, N L Willard, H F Ross, J. T Hodsdon, N Grant, E H E, J L Knapp, H. C. Willoughby, J. R. Hall, M R Newell, H. L. H., J. A. R., H Munger, C C Marston.

Books and Tracts Sent.

By Mail.—P S Butler, J Tracy (2 packages), J W Austin, Geo King, J H Brown, J A Jordan, A C Nichols, W J Mann, M E Otis, D W Howe, W O Higley, E Barrows, E. C. Pride, R Robbins, J P Kenniston, A L B, A T Wilson, A F Dugger, C Dore, S J Virgin, S J Bushnell, J M Burnham, R R Fellows, Mrs R M Hunt, J Brooks, T J Whitecar (2 pack's), J B Crane, W H Rogers.

By Express.—Eld. T. Smith, T. F. Pinkham, J. S. Brooks, J Fisher.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ag't.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A valuable work, by W. W. Hall, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. Ag't.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

SHELDON'S FOUR NEW TRACTS.

For sale at this office.

1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

☞This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. Immaterialism: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. Death and the Dead, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

Just the thing to scatter everywhere.

4. The Coming Judgment: *Its Necessity and Result.* Eight pages. 10 cts. per dozen postpaid, or 75 cts. per hundred by express.

It will do much good.

THE DOCTRINE OF IMMORTALITY.

On sale at this office.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

NEW TRACTS BY S. S. BREWER.

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The Seven Messages of the Apocalypse. Sent by mail for 18 cents. Postage 2 cents. $1.20 per dozen by express.

Evangels of the Coming One. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

The Mystery of Iniquity. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $10.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $13.00 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $13.00 per dozen.

☞ Postage 16 cts. per copy additional, when sent by mail.

A TRUE LENT.

Is this a fast—to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look and sour?

No! 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate,
To circumcise thy life.

To show a heart grief rent;
To starve thy sin,
Not bin—
And that's to keep thy lent.
—*Ex.*

BIBLICAL CHRONOLOGY AND HISTORIC DATA CONTRADICTED BY THE SCIENCES.

O. R. FASSETT.

The Biblical chronology as given us in the Scriptures, and reliable historic dates as written in received histories of our world, determine the creation of man upon the earth about six thousand years ago. But it is confidently affirmed by certain men of science within the last half century, that archæology, geology, and zoology, demonstrate to the contrary, and that there were "pre-historic ages," and a "pre-Adamic man." Says one writer—"Man began to exist at least as early as the quarternary epoch. This was the stone age, man's earliest epoch, as he knew only the use of a few simple tools and weapons of flint. It was followed by the metal age, after man had discovered the use of metals. These two periods are subdivided thus: the stone age began when man was contemporary with extinct animals, such as the mammoth. Its second period was when he was surrounded in southern Europe by existing migratory animals, such as the reindeer. The third period he used weapons of polished stone, and had domesticated animals. Then followed the metal age, the first part of which he fabricated instruments of bronze—the age of bronze; and subsequently he learned the use of iron, and the birth of civilization came in the iron epoch."—*Primitive Man, by Louis Figuier.*

It is admitted by those maintaining this theory that, "In undertaking to build up the exact *status* of such remote antiquity, much must be mere *hypothesis*, and *much more* will always remain *problematical*. We would be glad if these scientists would first determine facts which are reliable and irrefutable, and upon which they can agree without being at loggerheads among themselves, before they call upon the public to embrace their crude theories, or to give up their Bibles. But Prof. Alex. Winchell has overthrown the above hypothesis, and scattered it to the winds. He says:—

"Our researches show that man lived with the bear, the hyena, mammoth, and other animals now extinct, and some of which became extinct on the decline of the glacial epoch. It is not claimed that man lived before the glacial epoch, and the evidences of his contemporaneous existence with the reign of ice have been shown to be fallacious. But it is imagined that the close of the reign of ice dates back perhaps a hundred thousand years. There is no evidence of this. The cave drift materials accumulated at at the mouth of the Tiniere, in which have been found human remains, was estimated by Morlot to be from ninety-six to one hundred and forty-three thousand years old; but Dr. Andrews has exposed a curious mathematical blunder, the correction of which reduces the time to *within five thousand years.* We have no rule for the measurement of post-tertiary time which necessitates the admission of so high antiquity to our race. If we have been accustomed to think of the cave-bear as dating back to high antiquity, we now discover that he lived with man, and the reindeer, and other animals which still survive. . . . The fact is, we came ourselves upon the earth in time to witness the retreat of the glaciers. They still linger in the valleys of the Alps, and along the northern shores of Europe and Asia, while the disappearance of animals once contemporaries of man is still continuing. Not only did contemporaries of man become extinct during the age of stone; some survived to the twelfth, fourteenth, and sixteenth centuries, as already stated. The moa, of New Zealand, and Alpiornis of Madagascar, have become extinct within the epoch of tradition, as indeed has the mammoth of North America. The dodo, of Mauritius, disappeared in the seventeth century; the great auk, of the Arctic regions, has not been seen for half a century, and every one must be convinced that the beaver, elk, panther, buffalo, and other quadrupeds of North America, are approaching extinction by perceptible steps.

The fact is, we are not so far out of the dust, and chaos, and barbarism of antiquity as we had supposed. The very beginnings of our race are still almost in sight. Geological events we had imagined to be located far back in the history of things, are found to have transpired *at our very doors.* Our own race has witnessed the dissolution of those continental glaciers which we have so long talked of as incidents of pre-Adamic history."

This theory of claiming "a hundred thousand years for the past duration of our race" is thus exploded forever, and Prof. Lyell can no longer say: "The real difficulty consists in tracing back the sign of man's existence on the earth to that comparatively *modern* period when species, now his contemporaries, began to predominate."

Dr. Sleigh, in his "Defensive Dictionary," sums up the argument thus:—"The age of the world is proved to be what the Scriptures say it is: (1.) By the paucity of mankind. (2.) By the great quantities of uninhabited land. (3.) By the late invention and progress of the arts and sciences. And (4.) by the universal deluge, and the traditions respecting it. The pretences which the Egyptians and the Chaldeans made to antiquity have been thoroughly refuted, and their absurdity made manifest. The former made their calculation by *lunar* years, that is, by months, and reckoned the dynasties of their kings in *succession*, which were *contemporary.* Herodotus mentions *twelve* Egyptian kings reigning at *one time.* Their chronological accounts so differed from each other, that some computed *thirteen thousand years more than others.*"

We think the Bible will stand all the tests of man's scientific researches to the end, as it has in all the ages and generations of the past. Once astronomy was thought to disprove the Scriptures; but this, one of the oldest and best understood of the sciences, is now considered to be in harmony with them; so it will be when these comparatively modern sciences are better understood. We have no fears, for "the word of God endureth forever." "Forever, O Lord, thy word is settled in heaven." "Thy word is true from the beginning." "Thy word is very pure [tried, or refined]; therefore thy servant loveth it."

— Winter, which strips the leaves from around us, makes us see the distant regions they concealed; so does old age rob us of our enjoyments, only to enlarge the prospect of the eternity before us.

THE PRIMITIVE HOPE OF A KINGDOM.

[*From the Corresponding Editor.*]

Peter informs us that the disciples were begotten "again" or a "second time," unto a lively hope, by the resurrection of Jesus Christ from the dead." 2 Peter 1: 3. They could not have been begotten "again" unto a hope, till they had been previously begotten; and as they were begotten "again" at and "by the resurrection" of Christ, they had been begotten unto some hope previous to that event. It was the hope of a kingdom to come, under the supervision of the Messiah. They believed Christ to be the predicted Messiah, and, believing that, they confidently looked for him to reign at some point of time in his history; and in this they were correct, for the same prophet who predicted his birth, as clearly foretold his reign, in the same prophecy:

"For unto us a child is born, unto us a Son is given: and the *government shall be upon his shoulder;* and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." Isa. 9: 6, 7.

While recognizing Jesus as this predicted Child, whose name should be called "the mighty God," or "Immanuel," "God with us," they could not evade the conclusion that he was destined to reign; for the prophet's affirmation was as positive concerning his *reign* as concerning his birth. And when they took a retrospective survey of his remarkable history, divine sanctions to his claim to the Messiahship, and consequently to the kingship, met them at every turn. They could call to mind the fact that an angel not only visited Mary to announce his birth, but to make the affirmation—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him *the throne of his father David;* and he shall *reign* over the house of Jacob for ever; and of his *kingdom* there shall be no end." Luke 1: 32, 33. They could call to mind the scene at his baptism, when "the heavens were opened," and the voice of Jehovah came rolling down from the throne, saying, 'This is my beloved Son." They could remember the scene at his transfiguration, when a celestial voice from the overshadowing cloud of glory reaffirmed, "This is my beloved Son." They could remember the scene at his birth, when an angel in mid-heaven proclaimed, "To-day is born unto you in the city of David, a Savior, which is Christ the Lord," at which time a whole multitude of the heavenly hosts serenaded the new born Jesus.

Together with these reminiscences, they were constantly witnessing his mighty works in casting out devils, healing the sick, giving sight to the blind and hearing to the deaf, and even raising the dead, all of which confirmed them in the conviction that Jesus was that predicted personage whose name should be called "The mighty God;" and if so, there was no escape from the conclusion that he was destined to occupy David's throne. They were right in looking for him to become King at some time, but owing to the fact that they had overlooked the predictions concerning his death, and had blended those predictions that related to his ultimate reign, with those that referred to his manifestation to the children of men, and were consequently premature in the expectations of the kingdom; so the hope of the immediate introduction of the kingdom cheered their hearts till the crucifixion.

This premature expectation is often alluded to. It was the existence of this premature impression that originated the request, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, *in thy kingdom.*" Matt 21:-21. It was the same impression that induced the disciples, as Jesus rode into Jerusalem, to exclaim, "Blessed be the *King* that cometh in the name of the Lord." Luke 19: 38. It was the same opinion that inspired their hearts when "Jesus perceived that they would come and take him by force, *to make him a King*" (John 6: 15); but Jesus knowing the time had not arrived for him to reign, concealed himself in a mountain. It was this impression that elated their hearts when "they thought the *kingdom of God* should *immediately appear.*" Luke 19: 11.

This was the hope that animated Peter's heart prior to the crucifixion; and on the very night of the betrayal, Peter, with sword in hand, attempted to prevent the capture of his prospective King; but wicked men triumphed and led him away, and Peter presently sees him "crowned with a crown of thorns" by his enemies, in mockery of his claim to the kingship; and Peter begins to fear that that is the best crown he ever will wear. But his faith is presently put to a severer test as he sees Jesus nailed to the cross, and sees his enemies defiantly wagging their heads, and hears them tauntingly exclaiming, "Hail, king of the Jews." But his hope expires, like the blowing out of a candle, when Jesus really dies, and his enemies put him in the sepulchre, and roll a "great stone" and put a "seal" upon it, to keep him in death's embrace. Peter's expected king is dead, and buried; and Peter's hope died with him. His happy dreams of a coming kingdom are all thrown into the shade, and Peter is thrown into a quandary. Jesus is dead.

And though Jesus had made repeated allusions to his approaching death, their minds were so absorbed with the thought of his reign, that not one ray of light concerning his death had penetrated their minds, as is evident from this passage of Scripture—

"Then he took unto him the twelve, and said unto them, Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them." Luke 18: 31, 34.

Whether they failed to recognize the fact that Jesus meant himself by the phrase "Son of man," or for some other reason, they understood not that he was destined to die; hence, they were enveloped in the deepest gloom while Jesus was dead, for the thought of his resurrection had not entered their minds. Their hope was extinct. They had confidently looked for him to reign. But now he is dead and buried. Their hope of seeing him elevated to the throne had faded away, and for three days and nights they were without the hope of a kingdom to come. But when the three days and nights expired, a bright winged messenger flies from the skies to the Savior's grave, paralyzes the guard of soldiers, rolls away the stone, and Jesus comes forth a deathless personage. The news spreads in every direction. Those who were early at the tomb carry the news to others, and the report flies like heavenly electricity.

Mary comes, saying he is not in the sepulchre. A new thought enters their minds: perhaps he lives again; for they had not before comprehended the thought that he could come to life again, and carry out the plan of setting up the kingdom. See Peter and John run—oh! how eagerly they run toward their Master's grave, half doubting, half hopeful; but soon Peter falls in the rear, perhaps conscience-stung with the recollection of having so recently denied his Lord, and the remembrance of that significant look that Jesus gave him that made him "weep bitterly," querying how he can face the Master *if he really is alive.* John waits at the tomb till Peter comes up, and not seeing Jesus standing by, Peter, determined to know the truth about the matter, "went into the sepulchre," and nothing but the grave clothes could be found; "and as yet they *knew not the Scriptures,* that he must *rise again from the dead.*" Jno. 20: 9. But the "same day" Jesus appeared to them alive, and "the disciples were *glad.*" Peter's "hope" lived again when Jesus revived; Peter's prospective king was really alive, to die no more, and could in due time establish the kingdom.

While two disciples were on their journey to Emmaus, Jesus appeared to them, and not knowing that it was Jesus, they say to him, "We trusted it had been he which *should have redeemed Israel*" (Lk. 24: 21); that is, they had relied upon him as their promised king, prior to his crucifixion; but not having understood that he was to be raised again, that event blotted out their hope for the time being. Jesus said to them, "O fools, and slow of heart to believe *all* that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" Thus he shows them that the Messiah's "glory" was to come *after* he had "suffered these things," and not before.

They had been "slow of heart" to believe what the prophets had foretold concerning his sufferings and death, and had fixed their minds only on his "glory" or reign; but now there is a general inclination to run into the opposite extreme, and repudiate the reign of Christ entirely, and believe only what the prophets have said concerning his death. How "slow of heart to believe all that the prophets have spoken." Why not believe what they have said about his reign, as readily as what they have said about his death? Jesus thus inspired their hearts with the assurance that the expected kingdom was sure to come at a future time, and thus were Peter and the rest of the disciples "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead." But the precise time of the setting up of this kingdom was still a matter that Jesus had not enlightened them upon—perhaps they could not have endured the truth concerning its distance in the future, so soon after having their recent sad disappointment; so after having their hearts cheered with the delightful prospect of a future kingdom under the risen Messiah, and after Jesus had been in their midst "forty days, speaking of the things pertaining to the kingdom of God," they felt intensely anxious to have the kingdom immediately set up; and remembering well Jehovah's declaration at the time the crown and throne of Israel was forfeited, "I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him" (Ezek. 21: 27,) together with Gabriel's declaration, "The Lord God shall give unto him [Christ] the throne of his father David" (Lk. 1: 32), they came to Jesus and "asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?' Acts 1: 6. Jesus still assures them that the kingdom should come, but the time of its introduction was not then disclosed to them: "It is not for you [now] to know the times or the seasons which the Father hath put in his own power: but ye shall receive power after that the Holy Spirit is come upon you." And while the Master's voice was still sounding in their ears, "he was taken up, and a cloud received him out of their sight." For the moment it seems as though their hope was again crushed; but God carefully arranged for this emergency: "Two men stood by them in white apparel," fresh from the throne of God, to cheer them with the announcement, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. Had it not been for this, their hope might have been blighted again; but this testimony, coming from the lips of angels, elates their hearts with the sweet assurance that their contemplated King is destined to return again, having only gone on high to be the guest of his Father, and the mediator of the race "till his enemies be made his footstool." After reaching the celestial realm on high he sends back a "Revelation" to his disciples, in which he distinctly informs them that the seventh trump should usher in the kingdom, and also bring the judgment of the dead saints: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever: . . . . . thy wrath is come, and the time of the dead that they should be judged. Rev. 11: 15-18. Not only does this Revelation inform them that the Messiah's reign should begin at the sounding of the seventh trump, in connection with the resurrection of the dead, to be judged, but it also gives them various chains of events to be witnessed on the stream of time prior to that event.

Now the hope of the disciples is brighter than ever. It is a "lively hope." They erred, not in believing that "the government should be "upon the throne of his father David," but in looking for this event too soon. But, alas! how many are now looking for it at too late a date, or not at all. Soon the sounding of the seventh trumpet will bring the kingdom. Are we prepared to enter? Our "lively hope" is about to be realized. Let us not be slow to believe what the prophets have said about this matter. May our hearts be constantly animated with this hope of a kingdom at the return of the Messiah, and may we ever be found praying, "Come, Lord Jesus."

How much would neighbors rise in value, and how much would neighbors rise in beauty, if all should lay aside habits of criticism, and neighborhood scandal, and petty feuds, and ridicule! And if men should study the things that make for peace, and the things that make for happiness, everybody trying to make everybody else happy, what a revolution there would be!—*Beecher.*

COLPORTEUR'S NOTES.

I. C. WELLCOME.

Monday, Nov. 21st. Visited about thirty families in the town of A——, distributing tracts to all, and asking them to buy books. Many accepted the tracts readily, freely, but to buy a book!

Stranger. "What are your books?"

Colporteur. I have an assortment of the best written works on the Scriptures."

S. "Religious books! O, we have plenty of them."

C. "But I have such as perhaps you have not seen, containing very important information."

S. "I think the Bible of more importance than all men can say about it."

C. "That is very true. Do you believe in Christ, and go to hear his gospel preached?"

S. "I profess to be a christian, and go to hear preaching occasionally; but the minister don't seem to give us any information, and I have but little interest to attend meetings."

C. "Do you believe the gospel should be preached, so as to instruct the people in the truth?"

S. "Certainly I do, that is why the gospel is to be preached."

C. "But you have the Bible, and that is better than all that men can say about it, you think."

S. "Yes. But we need instruction by such men as are called to preach, and have made the Bible their study, and know more about it than we do. They ought to understand it."

C. "Exactly. And that is why I am offering books written by such men, and written on subjects in which but few ministers appear to interest themselves, or attempt to instruct others."

S. "What have you to sell?"

C. "*The Plan of Redemption, Signs of the Times, Immortality, Berean's Casket, Reasons for my Hope,* and other smaller books."

S. "I guess you are an Adventist."

C. "Yes, that is what I am called. I am looking for Christ's return, and that soon."

S. "I would like to buy some of your books, but have not money to buy much. I will take *Reasons for my Hope.*"

C. "I hope you will find instruction in this book, and be profited by reading it."

This was the only sale in thirty families, but more than thirty tracts were given, and some words of exhortation and information, and many quotations of Scripture were also given.

"THE PILGRIM'S PROGRESS."

F. H. CHAMBERLAIN.

John Bunyan lived about two hundred years ago; and his greatest work, the *Pilgrim's Progress,* has had a more extensive circulation than any other book except the Bible. I think that book was the first I ever read—certainly it is the first I can remember of reading. The poor sinner, dwelling in the city of Destruction, hears a warning voice bidding him "flee from the wrath to come." The place was to be destroyed by fire, and all that chose to remain there would also perish. Believing this, the man sets out on pilgrimage, and is inquiring the way to the celestial city, and asking the great question, "What must I do to be saved?"

He soon falls into the slough of despond, and being heavily burdened, begins to sink in the mire. Here he was forsaken by his neighbor Pliable, and left to enjoy or to suffer alone, for said he, "you shall possess the brave country alone for me." Christian in his struggles still aims to get toward the farther side of the slough, the side nearest the gate that stood at the head of the pilgrim's path. After a time he was lifted out, and his feet set upon solid ground, and he then went on his way. But he was soon turned aside by one Worldly Wiseman, who directed him to the house of Legality, who dwelt in the village of Morality, but he was brought to a stand by a high hill that hung over his head, from which came forth flashes of fire, which caused him to quake for fear. The thunders of Sinai, and the terrors of the law, and the fearful curse pronounced upon all who continue not in "all things which are written in the book" so affrighted him, that he looked for instant death.

But his friend Evangelist now comes to him and after reproving and instructing him, shows him more plainly the way in which he should go. "So, in process of time, Christian got up to the gate. Now, over the gate it was written "Knock, and it shall be opened unto you." Matt. 7: 7. He knocked, therefore, more than once or twice, and when the gate was opened, and he was stepping in, the one that opened it "gave him a pull." Being now fairly in the way he was told that there was before him an open door which no man could shut. He was shown a "narrow way" which leadeth unto life.

After a while he arrived at the house of the Interpreter, where he received much instruction and encouragement, and a blessing; yet he was not delivered from his burden. There was a wall on each side of the narrow path, and as he went on he came to a place where stood a cross, and below the cross a sepulchre. Here by the cross Christian was relieved of his burden, and as it was rolled from him, it fell into the open sepulchre, and was seen no more. Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death."

Proceeding on his way he saw two men come tumbling over the wall on the left hand of the narrow way. Their names were Formalist and Hypocrisy. But as they entered not in by the right way, so they neither found the celestial city, but were lost in the ways of danger and destruction. Christian ascends the hill of Difficulty, is overtaken by darkness, sees lions by the way, and went on trembling, hearing them roar, but they did him no harm. After resting at the palace Beautiful, he enters the valley of humiliation, where he has a terrible battle with Apollyon, but comes off conqueror at last, "through Him that loved us."

He also passes through the valley of the shadow of death, where darkness and danger greatly perplexed and distressed him; and afterwards meets with tribulation at Vanity Fair, where a fellow pilgrim is burned at the stake. But from the ashes of Faithful, Hopeful rises up to be the companion of Christian, illustrating the proverb, "The blood of the martyrs is the seed of the church."

We will not now trace the pilgrims through all the events of their journey, but many who read this may find their own experience illustrated in this wonderful book. The lines are all clearly drawn between the true and false professors. Various types of pretenders and time-servers are painted with a master hand, and also many different characters are found among true pilgrims. Not all are equally valiant for the truth, not all equally hopeful, not all equally well instructed, and not all equally strong. Such persons as Littlefaith, Feeblemind, Fearing, Ready-to-halt, Much-afraid and old Mr. Despondency, are as really and truly pilgrims, and get as joyful a victory at last, and as welcome admission "thro' the gates into the city" as the strong, the wise, and the brave.

Let the weak and feeble receive encouragement from this. And let not the strong man glory in his strength, or the rich man glory in his riches, or the wise man in his wisdom; "but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight saith the Lord." Jer. 9: 24.

WHAT KIND OF RELIGION?

J. W. THOMAS.

We read of three kinds of religion in the Bible—"*our* religion," "*vain* religion," and "*pure* religion." Reader! which kind have you? We may learn something of "our religion," as to its nature and effects, by glancing at the character of the apostle Paul previous to his conversion. He says concerning himself, that "after the straitest sect of our religion I lived a Pharisee." How did he live? He gloried in his literary attainments, blamelessness in reference to the law, and no doubt like many Pharisees he made long prayers, and gave tithes of all that he possessed. But he had a narrow, bigoted, hateful, sectarian, bitter, persecuting spirit. *Our* religion was all the religion he had any faith in, and he wanted to kill and exterminate those who advanced views contrary to the *law*, though they manifested a much better spirit than the sect to which he belonged.

I wonder if there is any of this kind of religion in our day? Are there any very long-faced, sanctimonious church-goers, who are all wrapped up in "our party," and have a bitter, bigoted, selfish spirit? A thorough conversion to God set Paul all right, and it will do the same for others.

The next is "vain religion." Let James speak now—"If any man among you seemeth to be religious, and bridleth not his tongue, this man's religion is vain." How much of this kind there is in the land! Go to yonder prayer meeting. Hear that brother or sister sing, talk and pray. O how very religious they are. Surely they must be saints. Follow them home. How they scold, and fret, and find fault. See them go through the neighborhood. What tattling, whispering, slandering, backbiting, gossiping and evil speaking. That unruly member does run like a wild horse, and the whole community is in an uproar. Perhaps there is no one point where professors are more liable to fail than in an improper use of the tongue. Remember it is written that for "every idle word we speak, we must give account thereof in the day of judgment." Jesting, joking, and all corrupt and evil speaking is positively forbidden.

The third is "pure religion." How heavenly and divine this is. Lord, give me this kind. Let James testify again—"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." No person can have this religion unless he is a new creature in Christ Jesus. Old things must pass away, and all things must become new. The old selfish disposition must be subdued, and the heart must be renewed by the Holy Ghost. When once an individual has resolved to come out from the world and follow God *fully*, it will not be long before the fruits of this pure religion will appear. I would to God that more had this kind. How many poor widows and orphans would be relieved of their sufferings. How much money would be appropriated to a better purpose, which is now expended for needless and distasteful apparel. How many precious moments would be saved or improved in cultivating the mind, which are now wasted in sewing on useless gewgaws, or something worse. What a stripping there would be of jewelry, feathers, and flowers, and many other things which bespeak pride and vanity. How holy and heavenly the prayer meetings would be. With what delight and freedom would God's ministers preach when the plain truth was received into good and honest hearts. How welcome would be the news of Jesus' coming, if all possessed pure religion, and were unspotted from the world.

Reader! how is it with thee? Blessed are the pure in heart, for they shall see God.

MANNA.

[*From Bishop Hall's "Meditations."*]

— Were it not for God's dear children, who are intermixed with the world, it could not stand. The wicked owe their lives to those few pious people, whom they hate and persecute.

— Jacob's heart was never so full of joy, as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those, who are forsaken of their hopes.

— Ofttimes they who make conscience of greater sins, are overtaken with less. It is well and rare, if we can come forth of a dangerous action without any soil; and if we have escaped the storm, that some after drops wet us not.

— Religion does not call us to weak simplicity, but allows us as much of the serpent as of the dove: lawful policies, have from God, both liberty in the use, and blessing in the success.

— A good heart cannot endure to be happy alone; and must needs, unbidden, share with others in their miseries. He is no true Moses, who is not moved by the calamities of God's church.

— I see and acknowledge the harbor, that we must put into in all our ill weather. It is to thee, O God, that we must pour out our hearts, which only can make our bitter water sweet.

— Fruitfulness is the best argument of the calling of God. Not only all the plants of his setting, but the very boughs, cut off from the body of them, will flourish. And that there may not want a succession of increase, here are fruit, blossoms, buds; both proof and hope inseparably mixed.

— God has a hand of providence in the annoyance and hurt of the basest creature; how much less can the sting of an ill tongue, or the malice of an evil spirit, strike us without him?

— A good deal of the trouble of God's people arises from a mistaken apprehension of God. They judge of God by their own sense, not by his promise; by their own frame, not by his constant nature.

"A SHINING CHRISTIAN."

Elder Grant will preach to-day upon the above subject, and will tell how to be one. In this city we have had no such exponent of kindred views before, and it will probably be his last Sabbath with us, so we would invite all who would wish to sit under the droppings of his sanctuary to go hear him. He is a "war horse" in the cause. Instead of using menaces he uses entreaty. That he is so successful in the ministry, is not that he dwells so much upon the terrors of hell as that he descants upon the raptures of heaven. In his sermons he feelingly alludes to doing the best you can. He is bold and fearless. He would not shy at a locomotive even were Satan in person blowing the whistle. He invariably travels head up. If he has any defect at all, says one brother, "it is that he can't always be depended upon to stand without tying." If he ever did run away he never smashed his own buggy. He invariably ran his pole through the tailboard of the vehicle in front of him. "Woe is me, if I preach not the gospel," says the Elder, and he is biding his time to meet his opponent, Elder Johnson, who is in every way a foe worthy of his steel. If Mr. Johnson is not ready by one week to discuss the questions, the Elder will depart for his eastern home. This evening his subject will be "The reason of our hope." The revival interest still continues and scores have been converted.—*Vallejo Daily Recorder.*

Gems.

Hold the light for one another,
'Tis the Lord's command,
Seize thy shipwrecked drowning brother
With a manly hand;
Rouse him up to life and action,
Ply the means to save,
And by love's divine attraction,
Lift him from the wave.

— Oh, how great the difference between submitting ourselves to a complete set of rules and casting ourselves upon a beating heart; between accepting a system and cleaving to a person.

— Silence is a sweet eloquence; for fools in their dumbness are accounted wise.

— Seeking the good of others, gives a man tact, makes him amiable, and fills him with the most exquisite sense of propriety. He knows how to do good in the right way. There is ever so much Scripture against doing good with noise and racket.

— He that is ignorant in the truth, and led about with opinions, must needs err.

— God thinks more of the good than of the influential.

Not forever are we chastened
By the might of sorrow's hand,
Not forever pass we sighing
Through the stranger's weeping land.
There shall come a time of gladness,
When the heart may e'en forget,
In the melody of pleasure,
All the ills that grieve it yet.

— As the spokes of a carriage wheel approach their centre, they approach each other; so, also, when men are brought to Jesus Christ, the centre of life and hope, they are drawn toward each other in brotherly relationship, and stand side by side journeying to their heavenly home.

— Riches will decay, prosperity may change, but goodness doth continue till death.

—God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of a child, than the high-flown utterances of some who think themselves wonderful in prayer.

— Some men need a tempest to save them from a wreck.

— The remedy of injuries is, by continual patience to learn to forget them.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow;
Seeds of good or ill we scatter
Heedlessly along our way;
But a glad or grievous fruitage
Waits us at the harvest day.
Whatsoe'er our sowing be,
Reaping, we its fruits must see.

— Sin produces fear; fear leads into bondage, and bondage makes all our duties irksome. Fear sin, and you are safe.

CLOSING HOURS OF WESLEY.—On the 28th of June, 1790, John Wesley wrote: "This day I enter into my eighty-eight year. For nearly eighty-six years I found none of the infirmities of old age; my eyes did not wax dim, neither was my natural strength abated. But last August I found almost a sudden change; my strength, likewise, quite forsook me, and probably will not return in this world. But I feel no pain from head to foot: only it seems nature is exhausted, and, humanly speaking, will sink more and more until "the weary springs of life stand still at last." His last sermon was preached on Wednesday, February 23, 1791, from the words, "Seek ye the Lord while he may be found; call ye upon him while he is near." He died on the following Wednesday morning, February 30, after a ministry of sixty-five years. For fifty-two years he preached generally twice each day, and often three and four times a day. It is estimated that his sermons numbered over forty-thousand five hundred. His closing hours were rich with holy joy and triumphant experience. Among his last expressions was this: "The best of all is, God is with us." His last word was, "Farewell."

DILIGENT IN BUSINESS.—Rev. Dr. Ballard counsels: Go out of yourself, christian. Keep occupied. Do something that *shows*—that appears to the eye. Plant an orchard or a tree. Build a house, or a barn, or a store, or help to build a college, or a church, or a mission chapel. Have an *object*, and make the object appear. Bring it out of your mind and set it where it can be touched and handled.

Honor every handicraft and all handicraftsman. Take off your hat in unfeigned respect to artisans, mechanics and laborers. Look at their work. "Consider" what they do and how they do it, as you consider lilies and all God's works. Be no monk. Shun speculative piety. Meditate, but meditate in order that you may *do*. Keep out of holes. Do not burrow in the dark places of asceticism and penance, and unbelieving self-righteousness. "Be diligent in *business.*" This will help you to be fervent in spirit and better to serve God.

Hygiene.

"This is for your Health."

THE CHRISTIAN RELIGION PROMOTIVE OF HEALTH.

This was the firm conviction of that celebrated physician, Dr. Benjamin Rush, of the last century, and on this account he thought, even in the absence of other evidence, it ought to be considered "the benevolent religion." Dr. Rush was right in his opinion, as I shall now attempt to prove. I remark, then, that the Christian religion promotes health:

1. *By keeping the mind clear.* This was the special reason why Dr. Rush so highly valued it in this light. And certainly it is a good one. We all know that it is of great importance to the physical system that the mental faculties be kept unclouded and unobstructed in every respect. The brain or mental organ is so intimately connected with other organs of the system, and especially the liver and heart, that you cannot affect the one without affecting the other. Every physician will tell you this. To promote health in the physical system, then, the mind should be kept clear. The tendency of the Christian religion is to do this. Hence the expressions "Clothed [with salvation] and in his right mind;" "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind," etc., etc. Truly, then, religion promotes health by keeping the mind clear.

2. It also does it by *filling the soul with joy.* If you wish to preserve health in a well man and secure it in a sick one, keep the spirits animated and cheerful. All medical writers and practitioners so advise. Well, nothing else will so effectually do this as the religion of Jesus. Let the vivid pleasure beaming from the countenances of afflicted and dying christians, filled with the grace and Spirit of Christ, and the exultant shouts of the thousands of martyred saints, whose blood has been drunk by the flames of inquisitorial fires, attest the truth of this assertion. Religion, then, promotes health.

3. Another reason for assuming that it does, is the fact that it *secures temperate habits.* Intemperance is more deleterious to health than any and all other considerations combined. Dr. Webster truly asserted that strong drink has destroyed more lives than "wars, famine and pestilence." But the truly religious man is a temperate man. He, therefore, is more likely to be healthy than other men.

4. Religion provides a shield from *gluttony, debauchery,* and *revelry*, all of which hasten their victims to *effeminacy, sorrow* and *affliction.* Is not religion, then, a talisman of hope to those wishing to promote the wholesome interest of their systems?

5. Religion prompts its possessors to *study,* and *conscientiously labor* for *the good of their health.* They do it, because they know it to be a duty. The irreligious man, it is true, will, to a great extent, do the same from motives of self-interest. In many cases, however, the cravings of his lustful passions, will blind his eyes to such interests, and, as a consequence, he violates the laws of nature provided by God for the preservation of health, and makes a wreck of his physical organism. Not so with him who is deeply imbued with the religion of Jesus Christ our Savior. From a consideration of duty to himself, to his fellow-men, for whose salvation and best interests his religion prompts him to desire to live, to labor, and to his God for whose glory he knows he ought to strive to protract his energies and existence, he makes conscience of studying and striving to resist every temptation to violate the laws which God in mercy has thrown around him as safeguards from physical sufferings.

Are there not many reasons, then, for believing, with the great Dr. Rush, that the religion of Jesus is promotive of health? I might give more than I have, but the above are enough. With much confidence, then, may the ministers of Christ speak of his saving grace to their fellow-men, by saying, "It shall be health to thy navel and marrow to thy bones."—Prov. 3: 8.—*Central Baptist.*

DRINKING WITH THE MEALS.—The common practice of "washing down" the food with coffee, tea, or water, cannot be too severely condemned. If drinks are hot, they injure the coats of the stomach; if cold, they absorb heat from the stomach, and thus retard digestion. In either case, the absorbents of the stomach must be taxed to dispose of the fluids before digestion can be properly performed. Besides all this, the practice of drinking with meals affords a temptation to slight the process of mastication, which is nearly always the case with those who indulge in it.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

PROUD OF HIS MOTHER.

It was a cold night in winter. The wind blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, in the very hair of those who were out. A distinguished lecturer was to speak, and notwithstanding the storm, the villagers very generally ventured forth to hear him.

William Amnesley, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother:

"Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his, and drew up as close as possible to him.

Together they breasted the storm, the mother and the boy, who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said:

"I am proud to-night, mother."

"Proud that you can take care of me?" she said to him with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should, in his manhood, lovingly provide for her who, in his helpless infancy, watched over him.

HOW TO KEEP OUT OF TROUBLE.

"Robert," said a gay young gentleman, "I can't tell how it is, but you always seem happy. You never get into scrapes as I do; how is it, Robert?"

Robert was a poor, but pious man. He had few earthly comforts, and although he had to brave the cold wintry weather in gathering a few sticks to make his fire, yet with his faithful little dog at his side, and Christ in his heart, he always seemed contented and happy.

"Well, young master," replied Robert, "I'll tell you how it is that I have managed to keep out of scrapes, as you call them. I have endeavored to mind this good rule, Never to go anywhere, and never do anything, if I could not first kneel down and ask God's blessing upon it.—*Child's World.*

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AND
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

IS THIS ALL?

Sometimes I catch sweet glimpses of His face,
But that is all.
Sometimes He looks on me, and seems to smile,
But that is all.
Sometimes He speaks a passing word of peace,
But that is all.
Sometimes I think I hear His loving voice
Upon me call.

And is this all He meant when thus He spoke,
"Come unto me"?
Is there no deeper, more enduring rest
In Him for thee?
Is there no steadier light for thee in Him?
O, come and see!

O, come and see! O, look, and look again!
All shall be right;
O, taste His love, and see that it is good,
Thou child of night!
O, trust thou, trust thou in His grace and power,
Then all is bright.

Nay, do not wrong Him by thy heavy thoughts,
But love His love.
Do thou full justice to His tenderness,
His mercy prove;
Take Him for what he is; O, take him all,
And look above!

Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest on His; thy weary doubts
Forever cease.
Thy heart shall find in Him and in his grace
Its rest and bliss!

Christ and his love shall be thy blessed all
For evermore!
Christ and his light shall shine on all thy ways
For evermore!
Christ and his peace shall keep thy troubled soul
For evermore! —*H. Bonar.*

THE SEVEN TIMES, OR 2520 YEARS.

S. HALL.

It is lamentably true that ever since the expulsion of the first pair from the garden, alienation from God has been characteristic of our race. Every age and generation has been marked by about the same spirit of waywardness and insubordination. Even the Jewish nation, who for a special purpose were called and separated from the other nations, and to whom he gave such temporal blessings, was no exception As a nation they forgot his mercies, they provoked his Spirit, they broke his covenant or agreement, they served idols, they shed innocent blood; for all which his anger was often kindled against them, till at length he brought upon them a chastisement for their sins which should continue for a period of seven times, as, earlier in their history he had declared by Moses he would do, in case of their prolonged disobedience.

I am aware that some have doubted whether the seven times in Lev. 26, are symbolic, denoting a period of 2520 years in which they should have the pride of their power broken, and they be scattered among the nations; and it seems that the principal reason for their doubt is, that after Moses had declared that this punishment would be inflicted if they persisted in their sins, it was *three times repeated.* But according to ancient or modern forms of promulgating laws and penalties, there is nothing at all unusual in this. And as this chastisement was not to be inflicted until they had continued for a long time refractory (several centuries, as the sequel shows), it would seem not strange that Moses, conceiving that the many judgments that would come upon them in the meantime for their sins might not reform them, should say to them from the Lord—"And if ye will not be reformed by me by these things, . . . if ye will not yet for all this hearken unto me, then I will punish you *seven times more* for your sins;" and though repeated, yet referring to the same punishment; that is, one continuous punishment of dispersion, oppression, famine, the sword, etc., of seven times duration.

Mr. Shimeall says—"That the passages in question are but a repetition of the same period, is evident from numerous scriptural precedents, in which a repetition of the same thing is most unquestionably employed to express but one period or one event. For instance: seven years of famine are revealed to Pharaoh by a repetition of dreams, which Joseph, in interpreting to him, declared were *one*, and added, 'and for that the dream was doubled unto Pharaoh twice, it is because the thing is established of God, and God will shortly bring it to pass.' The seventy years predicted captivity of the Jews, was reiterated *four or five* times by different prophets, and no one pretends that on that account it was to be as often repeated. And so Peter's vision of the great sheet let down from heaven, was *three times* repeated to him, without any one ever supposing that he had three separate visions. And the apostle John, under different forms, repeats the mystical 1260 days or years of Daniel *four times* over; and in the twentieth chapter of the Apocalypse, the one thousand years are repeated *six times*; when no one has ever pretended that he referred, in either case, to more than one period."

That the seven times denote the length and not the intensity of their punishment, seems clear; as we do not find that it increased so much in severity, but that, at the commencement of this alleged period, they would then be abandoned to the calamities from which they were aforetime so often delivered. A period of just half this length, or three times and a half—1260 years (this method of computing time is not claimed to be Jewish nor Chaldean, nor any other but God's, the same which he also hath fulfilled,) is afterwards given by Daniel, during which the church or true Israel would be specially subjected to a wicked persecuting power, on account of their firm adherence to the truth; and the angel seems to recognize both these periods in answer to the question—"How long to the end of these wonders?" viz.," That it shall be for a time, two times and a half; and when he shall have completed the dispersion [or scattered the power] of the holy people, all these things shall be finished." As if he had said—The time reaching to the end of these wonders will be sufficiently long to include the noted career of the little horn power already predicted, but whose rise will not be for some centuries yet; and when that period of time, two times and a half allotted to him, has passed, the end of the wonders will be nearly reached, but not quite; there will still remain to be completed that longer period of *seven times*, earlier given, in which He who liveth forever and ever will accomplish the threatened chastisement of dispersing or scattering the Jewish nation; then all these wonders will be finished. Said Moses—"And the Lord shall scatter thee among all people, from one end of the earth even unto the other." And the angel's declaration is, that at the completion of this scattering all these wonders will be finished. And with this seems to agree the saying of our Lord in his day respecting the Jews, that they should be led captive by all nations, and their city should be trodden down of the Gentiles till the times of the Gentiles should expire.

If, therefore, these seven times were to reach to the end of the wonders, and also to the close of the times of the Gentiles, we must, if we would know when that is, either inquire when they commenced, or else learn in some other way when the times of the Gentiles close; for it is at once apparent that the 2300 years measure the time of Gentile rule, till the sanctuary is cleansed, and 6000 years the time for the earth to continue under the curse, and 2520 years the subversion of the Jewish nation from a given point in their history to the end of the wonders in Dan. 12, they must all end at one time. For the first brings us to the to the deliverance of God's people from the oppressive and tyrannical governments of the Gentiles, and the release and purification of their inheritance from the curse. The second, to earth's jubilee or season of general joy and rejoicing; and the church has looked forward to this, more than to any other, as the time when it should enjoy its promised rest from toil and captivity. The third includes the time of trouble, out of which those written in the book are saved; the awaking and rewarding with everlasting life many sleeping in the earth; the shining of the wise as the brightness of the firmament; and the close of these three epochs is also marked by the punishment and overthrow of the wicked; thus making the events closing each period essentially the same, as each are connected with the establishment of God's kingdom on earth.

But let the question be asked, When did this long and final chastisement of the Jewish nation commence? Mr. Shimeall says, confidently, in 3480 A. M., but admits that this is required, that if 2520 be added, it will make 6000; thus making the seven times end with that period. It must be admitted, too, that this date is required that the seven times may end with the 2300 years; and that they do date from that year is probable, as that was the twelfth of the reign of Manasseh king of Judah; and that it was in his reign that they lost their independence, and the entire nation was rejected of God, the sacred writers clearly show.

Thirty-five years before this, in the sixth of Hezekiah, "the king of Assyria did carry away Israel [a part of the nation, the ten tribes] unto Assyria, . . . because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them." But Judah and Benjamin, because of Hezekiah their king "who did right in the sight of the Lord," were not rejected at that time; the Lord defended them, and sent an angel who smote in one night one hundred and eighty-five thousand Assyrians. It was in the reign of Manasseh who succeeded him, that the Lord withdrew his favor and protection from Judah and Jerusalem, not, however, that they were then carried captive to Babylon, except Manasseh; that did not take place for a considerable time; but for their wickedness the Lord then utterly rejected them as a nation. "And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed. . . . Moreover Manasseh shed innocent blood very much till he had filled Jerusalem from one end to another; besides his sin wherewith he made Israel to sin, in doing evil in the sight of the Lord. . . . Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to the people, but they would not hearken."

Their wickedness was of such notoriety that "the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Ammonites did, and hath made Judah also to sin with his idols; therefore thus saith the Lord God of Israel, Behold, *I am bringing* such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

And now the Lord brought against them the Assyrians under Esarhaddon, the last of the Assyrian kings, who took Manasseh, and bound him with fetters, and carried him away captive. That this, rather than when they were exiled to Babylon, was the time when God rejected them, is plain from Jeremiah's writings, as all will see by the burden of his message; and he began to prophesy in the thirteenth of Josiah, A. M. 3538, thirty years before their exile; and Nehemiah after citing the many deliverances God formerly wrought for his people, they as often casting his law behind their backs, dates the distress and trouble that had come upon them, *from the times of the kings of Assyria.*

Manasseh repented (but not Judah) and was restored to his kingdom; but he and they who succeeded him until the captivity, were held tributary, and though Josiah when he became king put away all the idols and abominations that were in the land, that he might perform all the words of the law, yet "the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah because of all the *provocations of Manasseh.* And the Lord said, I will remove Judah also out of my sight, as I have removed Israel." And when finally the king of Babylon came up against Judah to destroy it, it was declared to be "according to the word of the Lord which he spake by his servants the prophets, that this came upon Judah to remove them out of his sight, *for the sins of Manasseh* and for the innocent blood that he shed, *which the Lord would not pardon.*" One of these prophets was Jeremiah, by whom the Lord said "Though Moses and Samuel stood before me, yet my mind could not be toward this people; Cast them out of my sight. And I will cause them to be removed into all kingdoms of the earth, *because of Manasseh*, the son of Hezekiah king of Judah, for that which he did in Jerusalem."

So much then is evident. Further, the prophet Isaiah told Ahaz, who began to reign A. M. 3424, that within sixty-five years Ephraim (the principal of the ten tribes, and the prophet Hosea had said that Israel and Ephraim and Judah should fall together) should be broken that it be not a people. We cannot learn just when this prediction was made, but from the first of Ahaz' reign to A. M 3480, was fifty-six years. Isaiah did not say in just sixty-five years, but *within* that time; and though we are not by this pointed definitely to the year 3480, we certainly are to about that time; and when the Scriptures are so conclusive that the events connected with the close of these seven times concur, or synchronize, with the events which close the 2300 years, what shall we say? As it is clear and undoubted that our A. D. commenced A. M. 4126, it follows that A. M. 3480 was B. C 646; and the seven times commencing at that date, terminate in 1875 (as 646 and 1875 added, diminished by one, make 2520), the same year in which terminate the 2300 and 6000 years.

I believe there is a harmony here that is not the result of mere accident. And I do not doubt the correctness of these dates. Mr. D N. Lord, some twenty-five years ago wrote—"The first Advent was, according to the best-settled chronological data, about 4120 years from Creation." That is, in the year 4121; 4120 full years having passed; and a further investigation of the whole subject most conclusively evinces this to be correct, though our era does not date from this the true era, but from the fifth year after Christ's birth, in 4126.

But how was this "best-settled chronological data" arrived at, except by reckoning the time given in fragments in the Bible, from the Creation to the first Advent? And since both the learned and unlearned are able to do this without difficulty, it certainly seems to be a good foundation for a person's faith. The doctrine of the restitution is altogether sublime and glorious, and I believe that the times and seasons that relate to it are revealed to us that we may be ready for the blessed era. Dr. Goodwin, of two hundred years ago said—"The only use of our knowing these things is, to move us to prepare for them."

A GOD READY TO PARDON.

J. W. THOMAS.

"Thou art a God ready to pardon."—NEH. 9: 17.

Wonderful statement! Glorious truth! Ready to pardon? Yes, *ready* to pardon. What, after I have sinned so many times, and trampled his laws under my feet? after I have resolved, and promised, and fallen? after I have grieved his tender Spirit, crucified his Son afresh, and brought a reproach on his cause? after I have been turned out of church, and my brethren have lost confidence in me? Is it possible? Can it be? Will he pardon *now?* Yes, he is waiting and watching for your return.

Do you ask for evidence? See it in the provision he has made for the exercise of pardon. Behold the Lamb of God stretched on yonder cross! What does it mean? Is he dying to atone for his own sins? No. "I find no fault in this man," was the statement of the Roman judge. He was holy, harmless, and undefiled. No guile was ever found in his mouth. Why is it, then, that he endures such agony and shame? Ah! sinner, this is all for thee. "God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." He "commendeth his love toward us, in that while we were yet sinners Christ died for us." Can you doubt it?

See it again in the invitations of his word. Would you invite your friends to come and dine with you, if you did not love them, and were not ready or willing to receive them? Think not, then, that God is trifling when he sends his invitations to you. Listen to him now, and see if he is not ready to pardon and to feast you upon his bounties. "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Listen to him again, and take courage—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Is not this enough to convince you of his willingness to pardon?

But look again at the examples of his pardoning mercy. If he were ready to pardon such as David, Paul, Peter, Mary Magdalene, and many of the vilest, is he unwilling to pardon you? Behold yonder prodigal coming across the fields in tattered garments. How wretched and sinful he looks. Surely the father will not receive him. Ah! see the father *running* to meet him. Behold the embrace, the kiss, the joy. Bring the best robe, kill the fatted calf, and let us be merry, for my son was lost and is found, was dead and is alive again. Was ever love like this? See the sons and daughters of woe throng around the Savior. How he heals them all and bids them "go in peace and sin no more." Hear from his lips the tender, loving words—"Come unto me, . . and I will give you rest." "Him that cometh unto me, I will in no wise cast out." Will you not then come and find peace and joy such as the world cannot give? Come just as you are—wretched, starving, helpless, polluted sinner, and Jesus Christ will make you whole. Thy pardon is signed and sealed. Wilt thou not accept it? Jesus has paid it all. Look away from self to him, and find a remedy for all your wounds. On yonder throne in heaven I see him waving the crown of life. Will you not come and wear it? Come, and live forever. "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will *abundantly pardon.*"

MAN'S CREATION.

H. E. FASSETT.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. 2: 7.

This is the original record of the creation of man in the beginning, and as written under the inspiration of the Holy Spirit. It cannot be gainsayed nor refuted successfully. There it stands defying the ingenuity and wisdom of the world to alter the fact. Human vanity and pride must come down to the conclusion that "we are dust," and animated with "the breath of life," are "living souls."

"*Man*, formed of the dust of the ground." Man's whole organism is of "dust"; his bones, his muscles, his nerves, all the tissues of his body, his internal organs, the brain itself, the organs of sight, of hearing, of smelling—man's whole constitution is of "the dust of the ground." How marvelous the transforming power of God, who has created every part of the human body, so diversified in character, of one material. And not only so, but "out of the ground formed every beast of the field, and every fowl of the air" (Gen. 2: 19); though "all flesh is not the same flesh; but there is one kind of flesh of man, another flesh of beasts, another of fishes, and another of birds." 1 Cor. 15. Modern chemistry by analysis proves the above scriptural declaration to be true, and confirms the word of God. "The human body submitted to this test proves to be a combination of carbon, hydrogen, lime, and all those materials of which dust is composed." If we need further proof, the results of death in the dissolution and decomposition of the body are a confirmation. The archaic phrase "dust thou art," is verified with all the sad facts connected with the departed dead under the one sentence following the original transgression—"Unto dust shalt thou return." Here is a three-fold proof demonstrating man's constitution beyond all possible cavil.

"Breathed into his nostrils the breath of life" (lives.) The plural noun is in the original. Not to intimate a twofold nature in man, or man a dual-being, as maintained; but because it is that "breath of life" (lives) which is common to all living, breathing animals, "all in whose nostrils is the breath of life." Gen. 7: 22. "For they have all one breath." Eccl. 3. On the dissolution of man in death, the scriptural declaration is verified—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12. All that is constituted of "dust" returns to dust. That which is superadded to "man," "the breath of life," i. e., "the breath of the spirit of life," does not return to dust, but "unto God who gave it. Not in conscious entity; for there is no conscious entity in "the breath of life; the *ruah*, which God breathed into man's nostrils. If there is, as it leaves the body in death, then there must be in "the breath of life" of all living, breathing creatures; for "they have all one breath" (*ruah.*) Eccl. 3. "Man became a living soul." "*Man*"—"soul." When alive, "a living soul"; when dead, "a dead soul." Not an "*immortal* soul"; but simply "a living soul," like all living animals: "Every beast of the earth." Gen. 1.

"The phrase 'living soul' is repeatedly applied to the inferior order of animals; it would seem to imply the same, therefore, when spoken of beasts."—*Prof. Bush.* "A general term to express all creatures endued with animal life."—*A. Clarke.* "A generic term for living creature."—*Prof. Stuart.* "The idea is that God infused a portion of himself, of his own divinity, into the human body. If the proof is sought in the phrase 'breath of life' and 'living soul,' these do not prove anything, for both of them are applied, in the first chapters of Genesis, to brutes, and prove the same things concerning them."—*Dr. Bagnal.* "Adam became a 'living soul,' that is, a living man."—*Columbian Bible foot-note.* It seems as if the most proper idea resulting from these words is, that Adam became a living man."—*Union Bible Dic.* "A general term for all living animals, on the land and in the sea."—*Bible Union Translators' foot-note.*

Against all this astounding proof, men are trying to maintain what is utterly and hopelessly impossible, and they are destined to fail, to their eternal confusion; and that is, "the dual nature of man," or that man is a "dual being," "possessed of a body, and an immortal soul," or an "immaterial spirit" which survives the death of the body, and exists in consciousness independent of the body. The discussion upon this subject has brought down the argument to a very small point with the more intelligent and advanced advocates; and this will be seen by the following extract from the work of Prof. Dods—"Immortality Triumphant." It should be known that Dr. John B. Dods has written on the "Philosophy of Mesmerism," "Philosophy of Electrical Psychology," and has many other works now extant; besides, was invited to give a course of lectures before the members of the Senate and House of Representatives in Washington, for his great learning and eloquence.

The force of his argument will be seen to greater advantage when I quote the following Scripture, which lays the whole subject matter before us—"For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 25, 26. Dr. Adam Clarke says:—"On what authority many have translated the word *psuche* in verse 25 *life*, and in verse 26 *soul*, I know not; but am certain it means *life* in both places."

"I extend my arguments," says Dr. Dods, "to the whole *animal* and *vegetable* creation, and include *them* in the vast and boundless theme of *immortality.* I desire it to be distinctly understood that whenever I use the term *life*, *mind*, or *spirit*, I mean one and the same thing, differing only in the degrees of *intelligence*, sensation, or motion in the individual existence to which I may apply them. I hold all *life*, whether *animal* or *vegetable*, to be a *species of mind* [the italics are his] in some one of the ever varied links composing the vast chain of being, and consequently *immortal.*

If mind is not an immortal *substance* or *being*, but the result of an organized brain, then *death* is certainly the end of man, and human immortality is but a visionary dream!"

Yes, here is the issue: "Mind [i. e., life] is not an *immortal substance* or *being.*" This is a thing which can never be proved. Our argument founded on Scriptural declaration is "*triumphant*" above his "immortality triumphant."

But he proceeds: "This is making mind to be the effort of an organized brain, even as motion is the effect of the mechanism of a watch. Destroy the mechanism of the watch, and the motion is gone. Destroy the organism of the brain, and mind is no more! Surely this is a contemplation of gloom as profound as the end is melancholy."

Of course it is; for death is a dread calamity which has befallen us as a race for sin; and without hope in God, and the resurrection, we might well despair. But we do not despair now "as those who have no hope." Thank God, Jesus lives; and because he lives we shall live also. He is risen the first-fruits of them that sleep. But is not the brain the organ of thought? If it is not, why do we have to carry about such a quantity in our heads? If it is, then with its destruction the mind must cease. "In that very day his thoughts perish." He still remarks: "As *life* therefore possesses an independent existence, as an *organized substance* of exceeding subtlety, so it must be the cause of organism."

Where would such a thought lead, carried to its legitimate conclusions? The *life* of an animal, and of a plant, or vegetable, is its own creator! Furthermore, "*the life*" of "a vegetable," and "all animals," he regards as an "immortal," "*organized substance.*" Then when a vegetable dies, its life exists as an entity with "a degree," as he says, of "intelligence!" When any animal dies, as a horse, dog, cat, serpent, worm, insect, "the life" exists as "an organized substance!" Of course he, and all others, are driven to this very point; for "life" is "the soul," and the soul is the life of any animal.

All we have to do, then, is to determine whether the life of anything living is an "immortal, conscious, organized substance, of exceeding subtlety," or not, whether in the body or out. If it is, then we may glory in "immortality triumphant," without a Redeemer, and all living animate existences being "immortal, will survive the destruction of the corporeal fabric, triumph over the ruins of death, pass into a future state, clothed in an electrical body, and expand and brighten in mental and moral capacity without end." pp. 39–41, 48, 88.

Surely, what strange fancies will not men take up with when they war against the word of God, and in their boasted wisdom reject "the foolishness of God," which "is wiser than men." Give me the Bible still, rather than human philosophy, and the vain reasonings of men; and give me the blessed hope of "a better resurrection," through a glorified coming Redeemer, at the last day, to die no more.

WHAT IS YOUR HOPE WORTH?

Are you expecting the Lord? Are you living in this expectation? Is it a deep seated, abiding, cherished hope? Is it a hope that tells upon your character, your life, your daily actings in public or private, your opinions, your whole man? Does it quicken you? Does it purify you? Does it keep you separate from the world? Does it keep you calm in the midst of earth's most exciting events, or most untoward changes? Does it give you a new view of history as well as prophecy? Does it show you the vanity of time's politics, human schemes of reform and earth-regeneration, the sinfulness as well as hollowness of man's principles of mere expediency, by which he would govern the world without a Bible, without a Christ and without a God?

Let you belief in the Lord's coming be a calm, steadfast, earnest, unfluctuating belief that influences your whole being, and spreads its glorious brightness over your whole life, turning all its shadows into sunshine, and making you to see a meaning, a purpose, and an order in the most untoward events, the most disorderly and confused of earth's scenes. Let your expectation of the Lord's coming be a calm and healthy one; not one that excites, but one that tranquilizes; not one that unfits for duty, but one that nerves you more firmly for it; not one that paralyzes exertion, but one that invigorates you for it; not one that makes you indifferent to present duty, but one that makes you doubly in earnest about everything that your hand findeth to do; not one that stops liberality, and prayer, and work, but one that increases all these a hundred fold; not one that dwells exclusively on the future's dark side,—the judgments that are at hand,—but one that realizes the glory and the joy of Messiah's approaching victory and triumphant reign.—*Dr. H. Bonar.*

ELIJAH AND THE WIDOW'S SON.

J. W. TAYLOR.

In 1 Kings 17, we have the record of the prophet Elijah raising the son of a widow; and in verse twenty-two it is stated—"And the Lord heard the voice of Elijah, and the *soul* of the child came into him again, and he revived." This is thought to teach the immortality of the soul and its consciousness in death, from the fact that it left the child when he died, and came back again when he revived. But not a word is said about the soul being immortal, or of its being conscious in death; all this is *assumed.*

The first impressions made upon our minds are the hardest to be eradicated, and especially if those impressions were received from our parents. When we come to read the book of God for ourselves, we are apt to read it through them; and hence, whatever doctrine has been early inculcated, we can read on almost every page of the Bible. So if we have had the doctrine of the natural immortality of the soul impressed upon our minds, when we read such passages as the above, we think, of course, our position is vindicated. But if some heathen philosopher had not put the doctrine into words, who would? God through a long line of prophets has taught his people the doctrines and principles that he desired them to believe and practise; but *not once* through them did he ever mention the doctrine under consideration.

Whenever the prophets speak of the dead, they speak of them as being unconscious. They never mention the "immortal soul" *once;* they never *once* speak of "soaring away" to "worlds unknown," or of writhing in the agonies of hell. Why is it so? If the doctrine be true, why did not God teach us the fact *through his inspired prophets*, instead of heathen philosophers?

I asked a man the question not long since, why it was that the doctrine was not mentioned in the Bible, if it was true? He replied that he thought it was so plainly taught that it did not need to be mentioned! This, thought I, is the most *logical* conclusion I have ever seen drawn. Let orthodoxy ever hereafter console itself with the happy thought that its darling theory is so plainly taught that it does not need a single declaration from the Bible to prove it; does not need a single demonstration from philosophy or common sense to vindicate it. Of how much value such a theory must be; and what a consolation to those who hold it; for if it did need a declaration from the word of God, or a demonstration from science or philosophy to prove it, it would remain unproved eternally.

But it seems that *some* are dissatisfied without a demonstration of some kind; so they go to work to give one thus—"The soul is a simple essence, invisible, without interior or exterior surface, intangible, uncompounded, can not come in contact with matter, incomprehensible, incorporeal, cannot be extended nor distended, indissoluble, indestructible, *and consequently immortal*"! I have ransacked the misty shades of heathen mythology, and scanned the labored arguments of Platonic philosophy, and never did I find a profounder demonstration of the ghostology of modern times, than the one above presented.

But while it is so plainly (?) demonstrated that the soul is immortal, it has to be admitted that it cannot perform a single function without the aid of the physical organs. It cannot *see*, they tell us, without the organs of sight; it cannot *hear*, without the organs of hearing; it cannot *speak*, without the organs of speech. These facts we *know;* for a blind man informs us he cannot see; and a deaf man cannot hear, nor a dumb man speak. All these are dependent on the physical organs, although they are attributed to the soul; thus showing that while the soul stays in this tenement of clay, it is quite a dependent creature, and cannot well get along without the physical organism. And "thought" and "intellect," although attributed to the soul, are also dependent on the physical organs. For intelligence is manifested just in proportion to the development of the organ of the brain. Hence we see one man possessing a greater degree of intellect than another, even down to the idiot, who possesses no more than the brute. Also "thought" may be suspended by a pressure on the brain.

And now we inquire, If the soul is dependent on the physical organism for thought, intellect, sight, hearing, and speaking, while connected with matter, by what principle can it be demonstrated that it can ever perform these functions *without* the physical organs? I aver there is not a single principle known in philosophy or common sense, by which such a demonstration can be made.

But to return to the text. If it is a fact that the soul of the child was conscious, and enjoying the bliss of heaven, how unjust it was in Elijah to call him back, or pray him out of heaven. To be sure, nature will "mourn departed friends," notwithstanding it is supposed they are happy beyond the stars; but it surely would have been much better for the prophet to have consoled the bereaved Zarephathite with the assurance that her child was now an angel, basking in the sunlight of unsullied glory, than to have prayed him back to mingle again with the evils of earth, and perhaps stumble and go down to ruin at last. Orthodoxy has but little confidence in the papish notion of praying souls out of purgatory, but surely it looks more merciful than to pray them out of heaven.

The word here rendered "soul" is *nephesh*, the Hebrew word for "life," and is thus rendered in many places in the Old Testament. By comparing Gen. 2: 7; Ps. 104: 29; 146: 4; Eccl. 3: 19–21, and 9: 5, 6, together, it will be seen that all that was added to man at his creation was "the breath of life," and that when it is taken from him he becomes *unconscious.* In the seventeenth verse of the chapter under consideration we read—"And it came to pass after these things that the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that *there was no breath left in him.*" The "breath of life," which God added to man, and which causes him to live and act, is now taken from him, and he is *dead.* Elijah prays for it to come back again, and the Lord hears his prayer, and the *life* of the child comes back again, and he revives.

CHURCH DIVISIONS.

THE CALAMITY.

A. A. PHELPS.

1. They are detrimental to *piety.* In his letter to the Galatians, Paul reckons "variance," "emulations," and "strife" among the "works of the flesh." To the Corinthians he deals out the following merited rebuke—"Whereas there is among you envying, and strife, and divisions; are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Christ is the "Prince of peace." The "children of God" were to be known as "peace-makers," and not as mischief-brewers and general disturbers. The spirit of strife, therefore, savors more of carnality than of Christ. As individuals, we have often proved how easily the tender Spirit of God is grieved by indulging too freely in the spirit of contention. It has chilled our love, checked our zeal, and been greatly damaging to our spirituality. The hot-bed of strife is unfavorable to the development of the christian graces. Church-members who are always contending with each other, are poorly prepared to "contend earnestly for the faith once delivered to the saints." The melting, drawing, uniting spirit is characteristic of Christ's religion; but the chilling, driving, dividing spirit is eminently characteristic of the devil's religion. When partyism comes in piety goes out. They cannot coalesce. Quarreling churches are never noted for the depth of their devotion. When bitter contention turns the eyes from Christ, spiritual declension is the inevitable result. Piety pines where pugilism prospers.

2. They are fatal to *usefulness.* "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133: 1. If unity is "good and pleasant," division must be evil and undesirable. For this reason Paul exhorts Christians to "avoid foolish questions, and genealogies, and contentions, and strivings about the law: *for they are unprofitable and vain.*" Titus 3: 9. Life is too short and time too precious to justify our engaging in what is "unprofitable and vain." The apostle is so deeply impressed with the magnitude of this evil, that he urges us to shun not only the criminal result, but also its personal instigators. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, *and avoid them.*" Rom. 16: 17. Why are they to be avoided? Because "where strife is, there is confusion and every evil work." Jas. 3: 16. Every body knows that genuine Christianity produces better fruit. What confidence can the world repose in a church that is marked by intestine feuds and party strifes? Common sinners instinctively decide that such a church needs to be converted itself, before attempting to convert anybody else. And the decision is eminently in harmony with good sense. It is hardly worth while to press the subject of religion upon the attention of men, unless they can be converted to a higher standard of moral purity than many jangling churches exhibit.

But besides the bad *example* of a contentious spirit, look at the terrible *waste of energy* involved. It is sad enough to see Protestantism divided into different denominations, according to the various doctrinal, practical and ritualistic issues that have arisen. It is sadder still that these denominations should be divided and sub-divided into petty schools and puny sects, which often have more to do in perpetuating the passions and whims of certain man-worshipers, than they do in representing great ideas and vital principles. But the saddest fact of all is, that the members composing these different sects should have so little of Christ and so much of self, that they often spend more time and energy in demolishing each other, than they do in earnest gospel efforts to rescue perishing sinners from the flames that are soon to be kindled. What sorry evidence we give of that yearning solicitude for a ruined race which every disciple of Jesus ought to possess, when we allow our attention to be diverted and our sympathies to be dried up by a mere matter of opinion. Alas for the day when a church lets in the devil of division to such an extent that its members are mainly employed in firing into each other, instead of turning their batteries against the common foe! With such an expenditure of moral forces, there is neither time nor disposition to wage an aggressive war against the hosts of sin and Satan. How sad the waste of energy—how deplorable the barter of time—how terrible the destruction of usefulness—*how unspeakable the* CALAMITY, *attaching to church divisions!*

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And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 19, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

CALIFORNIA PARAGRAPHS.

We are now (March 31st) holding meetings in San Jose (pronounced San Hōse), in the noted Santa Clara Valley, about fifty miles south of San Francisco. The Santa Clara Valley is some fifty miles long and twenty miles wide; surrounded by mountains from two thousand to four thousand feet high, covered with beautiful flowers, which are sometimes so abundant as to change the color of the mountains to the eye of a beholder at the distance of ten miles. California is noted for its beautiful and abundant wild flowers, which grow most luxuriantly; and also for its great quantity of nice fruits. The Santa Clara Valley is considered the garden spot of the world. Those who have traveled extensively in different parts of the world say they have found no place equal to this. The whole valley is like a rich garden, and at the present time looks like an immense fruit orchard interspersed with beautiful flowers. We never before saw such handsome orchards of peach, pear, plum and cherry trees; apricots, extensive vineyards, strawberry beds, fig and almond trees, most of which are now in full bloom, and look promising. The fruits here grow very large and fair. We saw strawberries in the open field as large as the end of your thumb. They are expected to be ripe in two weeks. Here strawberries are reckoned by the ton. We never saw such nice fields of them before.

This delightful Santa Clara Valley was formerly occupied by the Spanish Catholic Jesuits; and there are numbers still remaining, some of whom are wealthy. They have superior schools and colleges here, where many Protestants receive their education. They took possession of this valley over seventy years since. In the Spanish language "San" and "Santa" mean the same as the word "saint;" "San" being applied to a man, and "Santa" to a woman. San Jose (Hoza) would be Saint Joseph, in English. Santa Clara, St. Clarissa. San Francisco, St. Francis. They named prominent things after some of their saints; hence we find "San" and "Santa" very common where the Jesuits had possession. They still have a strong influence in San Jose and Santa Clara, on account of their colleges. San Jose is the county seat of Santa Clara Co., and contains some ten thousand inhabitants. They have a very nice court house, elegantly finished. A fine building for the State Normal School is now being erected in the centre of a public square, given by the city for that purpose. This valley is specially adapted to make homes for wealthy men, who wish to have a paradise around them, and feast on delicious fruits of their own raising. The farming land, away from the city, is worth $100 and $200 an acre. They sometimes cut five crops from one plowing and sowing. After the first year's sowing, the wheat will self-sow the land for four successive years, and the fifth year, they sometimes reap thirty-five bushels to the acre. Each year they harrow in the self-sown seed. Farming in the valley is carried on upon a grand scale. With a gang of plows, and a team of four or six horses, they plow from five to seven acres a day. With Pitts' thirty-six inch Separator, and twelve horse power threshing machine, they have run through three thousand and ten bushels of wheat in fourteen hours. In one hour they threshed two hundred and ninety-five and a half bushels. One machine threshed sixty-five thousand bushels in one season. One man has a dairy consisting of between three and four thousand cows, in Marin Co., Cal.

They do not feed their cattle, horses, nor sheep, in the winter, or any season of the year, unless they are kept from the fields by labor or for other purposes. Beef cattle are not stall-fed. Beefsteak is not more than half as high as in Boston. One can live here as cheaply as in the eastern cities; but we do not think it is any better place for a poor man than in New England, or the western states. The land here is too high for the poor man to purchase.

We never saw before such handsome weeping willows as grow in this valley. They have now a very handsome, brilliant green color, and their weeping branches hang quite to the ground, being from ten to twenty-five feet in length, looking like leafy cords hung around the tree in rich profusion. Trees, shrubs, and all vegetables, grow here very rapidly, but the Australian Gum tree surpasses all. We took pains to gather some facts from a gentleman who had several. We examined one set out seven years since, which was then about three feet high, and half an inch in diameter, which is now estimated to be seventy feet high, and measures four feet and six inches in circumference. We measured it with our own hands. These trees taper very gradually from the base. They are shaped much like slender pines. Many are being set out to ornament the grounds, but the cedar cones surpass all others in ornamental beauty for a door-yard, or park. Many of them are ten or twelve feet in diameter at the base, and are kept trimmed in the shape of a boy's top, or a sugar-loaf. Their foliage is very dense. These cones are quite common. No handsome yard is considered complete without them. They abound also in the public parks.

Santa Clara is three miles from San Jose, and the two are connected by a pleasant street called the "Alameda," or covered way. It is said that in 1799 the Spanish Jesuits planted three rows of willows by the side of this street, connecting Santa Clara and San Jose, which in time grew to form a beautifully shaded and arched way for carriages and footmen. The third row of willows was for the purpose of making a shady foot-path. A large number of those trees still remain; but, like some other old things, have lost much of their beauty. It is proposed to set out a new lot of trees, and make the street more than ever inviting. Besides the other interesting trees in this valley, we find the almond trees, fig trees, olive trees, and palm trees.

The climate of this valley is very healthy, and for pleasantness is probably unsurpassed by any other spot in the world. The temperature is very even the year round. In the winter, they have warm air from the South, and but little fire is needed. There is very little wind during the winter months. All seems quiet and calm. When the summer weather comes on, the nights are cool, and the people use about the same bedding as in the winter. By nine or ten o'clock in the morning, a cool, refreshing breeze—most delightful—commences, and continues till towards evening, during the summer, almost with clock-work regularity. The atmosphere is very clear and invigorating. The mountain sides, now visible from my window, are said to be eight miles away, and fifteen miles to their summits; yet I can hardly be made to believe that they are over two and a half miles off because they are seen so distinctly.

The only thing lacking here is rain. During the winter months they receive their rain for the whole year. "The rainy season," as it is here called, would remind one of our New England April showers. It will rain for an hour or two, and then the sun will come out with a charming smile. During the past winter they have not had their usual amount of rain; consequently, it is expected that the wheat crop will be a failure. The California wheat is said to be the best in the world. In consequence of the dry summers, they are enabled to gather it in the nicest order. When they have plenty of rain during the winter and spring months, there is probably no spot in the world where farmers can do better than in the Santa Clara Valley. They seldom have rain from April till late in autumn. During the dry season, vegetation looks very desolate. Many of the wealthy farmers have wind-mills attached to pumps, which raise water from artesian wells sufficient to afford much relief to the thirsty trees and vegetables; but outside of the influence of these wells, autumn fields usually present a very sad appearance to a farmer's eye. This year it is expected that the wheat crop will be a failure, and be cut for feed, thus producing about one fourth the usual value of a good crop of wheat. There is a good fruit prospect.

While at San Jose, we called on Sr. Smith, the widow of Dr. Smith, of Me. She is pleasantly situated with her daughter, and still loves the "blessed hope," taking an active part in our meetings. We also had very agreeable interviews with Bro. and Sr. D. D. Reed, at their home in Santa Clara. He was taken sick at San Diego, and came home to recover his health. He is now nearly well. His faithful labors have been blest on the Pacific coast. He purposes to remain here and continue to preach the gospel of the kingdom. We also formed a pleasant acquaintance with Bro. H. H. Hendricks and M. M. Norton, who have preached among those known as "Campbellites;" but they have embraced the Bible teaching on the state of the dead, the coming of Christ, and the destruction of the wicked, which has resulted in their separation from the church with which they were connected. They assisted us in our meetings at San Jose, and so did members of other churches. The interest continued to increase till the close. The last evening, between twenty and thirty rose for prayers. The people were very urgent to have us remain longer; and we felt sorry that our arrangements would not permit. We had two quite severe shocks of earthquakes during the progress of our last meeting, causing many to rush out of the house much terrified. No special damage occurred. We thought of the time foretold, when the Lord will arise to shake the earth as it has never yet been shaken.

Monday morning, April 3d, we returned to San Francisco, and had two more excellent meetings in the afternoon and evening. The interest seemed to be as good as ever. These were among our best meetings in the city. The truth and light are still spreading, causing the lovers of Jesus to rejoice as they have never done before. Eighty spoke after the sermon, and, as usual, some twenty rose for prayers. The work is still onward. To-day, April 4th, we are to go again to Vallejo to spend three evenings and then return to San Francisco. We may go to Nevada, Cal., next week.

WORTH KNOWING.—We clipped the following from the San Francisco Daily *Examiner*, April 5d, 1871:—

"EVANGELICAL ADVENTISTS.—We have received the annexed communication all the way from the Hub. We lay it before our readers for the benefit of all interested:—

Boston, 59 *East Brookline street,*
March 24th, 1871.

To the Editor of the Examiner:—Dear Sir: With this note, I mail you two copies of the organ of our body, the *Advent Herald*, the oldest prophetic journal in America, and a copy of the 'Faith of Evangelical Adventists.' Materialism being introduced into our ranks has divided us, the largest part siding with that view. But the original body has shown its disfellowship with the error in adding to the original name, Adventist, the term 'Evangelical.' This was done in General Conference in 1858. As we are ignored by the materialistic portion, I think it just, at this time, to acquaint you with these facts, which you will use as you think the sense of truth demands. Respectfully, C. CUNNINGHAM,
Pastor of the Evangelical Advent Church, Boston, Mass."

Comment is not needed, as the text is very simple, and easy to comprehend.

CHINESE THEOLOGY.

Among the Chinese we see the effects of a belief in the immortality of the soul. Mr. Moule, who has resided several years in China, says:—

"They believe every one has three souls. At death one of these passes to judgment, one remains in the family shrine, and the other goes with the corpse to the grave. These spirits require food and clothing; and this want is to be met by burning gold and silver paper imitations of money. The spirits of those not buried, wander about in misery and become ghost-beggars; and, to prevent annoyance from this source, it is said $150,000,000 are annually paid in all the empire to one called 'the King of Beggars.' Forbidding such worship, Christianity is charged with perpetuating the misery of the dead. It seems the Chinese also have faith in a purgatory—a most lucrative mine to their priesthood, as to the Roman Catholic, and furnishing a sort of bridge between them."

The more we understand heathen theology and the results of believing that man has an immortal soul, the more we are satisfied that it is Satan's crowning doctrine; and that the terrible error should be exposed and rejected by all the friends of Jesus. It is the great root of heresy; the foundation-stone of all false systems of religion. Let every one remember that the words soul and spirit, when applied to man, are not once qualified by such words as "immortal," "everlasting," "undying," "endless," or any other equivalent words. What is not taught in the Bible cannot be a Bible doctrine. The immortality of the soul or spirit is no where taught in the sacred Scriptures. Then why believe it, and continue its defense?

CHINESE CLEANLINESS.

The Chinese are noted for a want of cleanliness in their dwellings, though there are, no doubt, some exceptions. Their rooms are small and crowded. They seem to take life easily, and are contented with very plain and simple fare. It costs them but little to live. The following is from a San Francisco paper:

"Ross Browne says the highest aristocracy of Pekin, so far as the essentials of comfort and cleanliness are concerned, do not live in a style much better than that of a Chinese hog-butcher. His statement is confirmed by that of Mr. Sinclair, British Consul at the port of Foo-chow-foo, who has made a long report to his Government on the subject of British and foreign trade with China, having special reference to the practicability of the grand introduction of English cottons and woolens into the Chinese market. Mr. Sinclair says that the heavier garments of the Chinese are worn for generations without renewal, while one washing a season suffices for a shirt. Mr. Sinclair states, on respectable authority, that the Emperor himself has not more than two or three shirts in his wardrobe."

When the Chinese women appear on the street, they have a tidy appearance; but the men have a greasy look, not at all inviting.

PENALTY FOR SIN.

TO THE EDITOR OF THE CRISIS:—I frequently read the Crisis, and with much interest; but must confess, I am puzzled with the subject of "man's nature and destiny," as advocated by your paper. I agree with you that death, in its primary sense, is the penalty of the law. That when Adam returned to the earth as he was, it was then that the penalty was completely executed. Now just here begins the perplexity, to me, in the arguments of yourselves and correspondents. If I rightly understand your reasoning, the penalty was partially executed, inasmuch as it is decreed that all men, without regard to character, must rise from the dead. If all men must rise from the dead, will not Adam unavoidably be included by the *all?* Now why must Adam rise again from the dead? To die the second death, you answer. Did he not pay the full penalty of the law when he died? Did God say that anything beyond death should be inflicted for his sin? If Adam rises again from the dead, having endured all, to the last extremity, that God threatened to visit, by what law, logic or example, can he be remanded again to prison?

ALBERT CLARK.

We do not teach that "the penalty was *partially* executed" on Adam, but fully. We teach that the penalty threatened and executed upon Adam was for his *first* sin, and that alone. No mention is made of any other. The penalty is attached to that single act of disobedience. There is no intimation that the punishment was to be eternal, or to continue for any particular period of time. After Adam's first sin, we believe he was still on probation, and had the same privilege of securing eternal life through Christ that we have at the present day. If his probation closed at the time he committed his first sin, then he was not accountable for what he did during the several hundred years that he lived afterwards. But such a conclusion is not reasonable.

We believe the death of Christ, the second Adam, had special reference to the first Adam, as the representative head of the human race in this world. Said Paul, "As in Adam all die, even so in Christ shall all be made alive"; hence he "is the Savior of all men," inasmuch as he will raise all from the dead; "*specially* of those that believe." 1 Tim. 4: 10. We believe the first death has never been the final penalty for sin, with the exception of Adam's case; and then it was for the *first* sin he committed. If he committed other sins after that, they were independent of his first sin and its penalty; and require some other adjustment not specified in the first law given to Adam. If he did not sin but *once*, he did better than most of his posterity.

We have said, we believe the death of Christ had special reference to Adam; in that he "brought" him from the power of death, and consequently all his posterity; as when one buys an apple tree, he includes in the purchase all the fruit the tree will ever bear. The purchaser does not agree to give a certain amount for each particular *apple*, but so much for the *tree*; so Christ gave his life to buy Adam from the law of death that held him for his *first* sin; and in thus buying the original tree, all the fruit that it may bear is at his disposal; therefore, he "is the Savior of all men," because he will restore all men from the death caused by the sin of Adam; and then he will bestow a special salvation upon "those that believe." Those who do not have part in the special salvation must die "the second death." "The second death" is the final penalty for all sin, for which there has been no repentance.

We believe Adam will certainly be raised from the dead, and all his posterity; when it will be decided who shall be worthy of everlasting life.

THE HOLY SPIRIT.

The following from Henry Ward Beecher gives, as we believe, a correct view of the Holy Spirit:

"Here, then, it seems to me, is the simple doctrine of the Holy Ghost, stated in brief—viz: that it is the influence of the divine mind, of the whole being of God, as it were, sent down in the realm of rational creatures, hovering above them as a stimulating atmosphere, and as food for the soul; and that when men rise into this atmosphere which is the nature of God diffused in the world, they come to a higher condition of faculties."

"The divine Being is not merely a person, superlative, infinite, who sits enshrined, and, as it were, hidden in the centre of his vast domain. We are taught that there is an effluence of spirit-power, and that the Holy Spirit pervades the universe. It is to the personality of God what the light and heat of the sun are to the sun itself. For, though the sun is in a definite sphere and position, and has its own globular mass, yet it is felt through myriads and myriads of leagues of space, and is therefore present by its effects and power. And though God is not present, and heaven is the place where he dwells, yet the divine influence pervades the universe. The mental power, the thought power, the spirit power of the divine mind impletes the rational universe."

"This divine Spirit; or, if I may say so, the diffusive mind of God which pervades all the realms of intelligent beings, and which is the atmosphere that the soul is to breathe—the medium of its light, the stimulus of its life—acts in the first place as a general excitement. It developes the whole nature of a man by rousing it to life. We are familiar with the gradations of excitement."

But few writers have expressed the truth on this subject in a clearer manner.

DESTRUCTION.

The following was handed to us in San Francisco, and was read to a large audience in the Music Hall. It had been said by some that when we preached the destruction of the wicked, we take away the motive for repentance.

"*San Francisco, March 6th*, 1871.

ELDER GRANT:—It is held by some persons that the doctrine of the annihilation of the wicked destroys the motive for repentance. Well informed persons generally think it a terrible thing to be entirely destroyed—to cease to be. About four years ago, Dr. Ballou, the pastor of the Universalist church of Philadelphia, preached a sermon against the doctrine of annihilation. He remarked in the course of his sermon, that of all the doctrines of future punishment it was the most horrible; and the thought of being reduced to nothing was terrible. He said he would rather go to hell, and roast there for awhile, if he could at some future time be restored to the favor of God. He said he would go further, and say he would go to hell, and suffer eternally, rather than go nowhere. There was in the congregation a lady (a member of no denomination), who remarked that she had been taught to believe in the doctrine of the future punishment of the wicked; but the more she thought of the doctrine of annihilation (if it was true), it would have a tendency to make her repent at once, for the idea of being reduced to nothing was terrible. Yours,

One who has not embraced the Doctrine."

☞ WE take the following from the San Jose *Daily Independent* of March 29th:—

The name of Elder Grant has become familiar to every one in California who takes the trouble to read the newspapers. The peculiar manner in which he handles his subject excited curiosity at first by its novelty, and then followed the deepest and most intense interest, which led people to his lectures in such crowds as were never before witnessed even in San Francisco. The Elder arrived in San Jose yesterday, and last night delivered the first of his series of lectures on the

"PROPHETIC HISTORY OF THE WORLD,"

in which he seeks to prove that the prophecies of the Bible were not mere utterances of crazed men, but the direct result of inspiration. He commenced his lecture last night with the book of Daniel, and illustrated the prophetic interpretation of Nebuchadnezzar's dream. His discourses are very systematically arranged, and illustrated by an immense chart, covered with figures, and the symbolical representations seen in different visions as

RELATED IN THE OLD TESTAMENT.

The most prominent among these is the immense image, with the head of gold and feet of clay, which was the object on which Daniel's skill as an interpreter of dreams was first exercised. This was the subject of the Elder's lecture last evening. He took each subdivision of the image in its turn, commencing at the head, and showed the rise and fall of the Babylonish, Medean and Macedonian empires. To-night he will talk concerning the

"STONE CUT FROM THE MOUNTAIN,"

and will illustrate his lecture with the signs and symbols on his chart. Quite a number were present last evening, notwithstanding the shortness of the notice, and the hall will probably be crowded to-night. His lectures will be continued during the week, and will commence at half past seven each evening. The Elder desires all, without reference to sect or denomination, to hear his lectures, and to make inquiries in regard to the matters on which he discourses.

THIS AFTERNOON.

At two o'clock a lecture will be given to the members of the different religious denominations. The Elder also requested that the church members would assemble at the hall this evening, at seven o'clock, to engage in a short prayer meeting before the opening of the lecture.

"THE TRANSITION."

For some time we have been expecting to see Spiritualists settle down into a position very similar to that of the ancient Greeks and Romans; becoming indifferent to all sacred things, and even to spiritual manifestations, rejecting whatever is beyond the mere *human*. They have tried Spiritualism, and chased its bursting bubbles, till they are tired of the pursuit. When they began, they believed what the lying demons told them, and really expected to find something in Spiritualism better than Christianity. They had backslidden from the Lord, and wished to find some easier way to be saved, than by the cross of Christ. After a long and weary journey of a miserable road through the winding labyrinths of error, fables and lies, growing "worse and worse," they have concluded to halt and fall back on "*humanity*," and try to save *themselves*. Satan has accomplished his object in leading them away from Christ and the Bible, and now says, Do as you please.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments.............. $408.76
T. J. PETTEBROOK.............. 2.50
A FRIEND.............. 3.00
DELIA W. RANDALL.............. .75
"LOVE".............. .50
MARY ANN THAXTER.............. 1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments.............. $38.75
MARY ANN THAXTER.............. 1.00

YOUNG PILGRIM FUND.

Previous acknowledgments.............. $18.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments.............. $1,198.58
MARY ANN THAXTER.............. 1.00
C. F. LATHROP.............. 1.00

PERVERSION OF THE GOSPEL.

The modern substitute for gospel, in some respects, resembles the true gospel, containing enough gospel to give it a gospel coloring. Milk and water, though three quarters water, resembles pure milk, having a similar color. In a similar manner the gospel is diluted, and filled with ingredients that actually result in a perversion of Heaven's great message to a world of perishing mortals. In the modern gospel salvation is preached, but instead of the salvation of the entire man at the judgment day, it is the salvation of a mere ghost, and that at the hour of death. A kingdom is pictured out, but instead of being a kingdom of physical men in an immortalized and glorified state, it is simply a kingdom of disembodied saints—mere creatures of imagination—and that previous to the judgment; and Jesus, in his resurrected state, is recognized as their King—a material King reigning over immaterial subjects. It would be more in harmony with reason and revelation to have the subjects possess bodies, as really as the King; but this would make the coming of Christ, to raise and change the saints, a prerequisite to their entrance into the kingdom, agreeing with Paul's statement—"Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 20, 21. This "change" will qualify physical men to enter the heavenly kingdom.

If merely disembodied men are to be saved, we must have a kingdom of disembodied subjects; and then, to have harmony in the arrangement, there should be a disembodied king, instead of a resurrected personality. But if *physical* men are to be saved, we must have physical subjects in the kingdom, under a physical king; but as a prerequisite to the salvation of physical men in the kingdom, the resurrection must bring a "change" of a physical nature, for "flesh and blood cannot inherit the kingdom of God," therefore it must experience a change to immortality, by which process this "vile body" becomes a "spiritual body," like Christ's; but this locates the kingdom after the resurrection.

A perverted gospel differs from the genuine in several respects; (1) it proposes to save bodiless men, thus making the resurrection needless; (2) it proposes to save them before the judgment, thus rendering the judgment a useless arrangement; (3) it proposes to save them in a realm never promised to the saints—a kingdom beyond the skies, instead of "the kingdom under the whole heaven" (Dan. 7: 27), or "the kingdom prepared from the foundation of the world." Matt. 25: 34. Such is a perverted gospel in contrast with the genuine. The pure "gospel of the kingdom" is preferable. W. S.

A KINGDOM OF DISEMBODIED SOULS.—Such a kingdom is recognised by the theology of the age, but is nowhere portrayed in the Bible. When Pilate inquired of Jesus, "Art thou a King then?" Jesus replied, "To this end was I born." But if Jesus was simply to be King over disembodied souls, why need he ever have been born "to this end"? Why not have reigned over disembodied souls *without a body*, instead of being "born" as a prerequisite to his reign? But there is a propriety in this statement, when we understand that he is to reign over physical men—over resurrected saints, instead of shadows, or personal ghosts. It would look reasonable that physical subjects should have a physical King, and "to this end" Christ was "born"; but if death subtracts a personal soul from the saint, and transports it to some remote realm, Christ could have reigned over them just as well without being "born," and a great deal more appropriately.

Again: we read that God "hath appointed a day in the which he will *judge* the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. Here we learn that Christ's resurrection was the Divine assurance of his judgeship; or, in other words, that he was raised from the dead in order that he might be judge. But if death does not kill the real man, why could not Christ have been judge without a resurrection, just as well as with a resurrection? And, indeed, if disembodied men are to be judged, and sent to a kingdom of disembodied personalities, would it not have been more appropriate to have had a disembodied judge? And if the resurrection of Christ must precede his judgment, even if he had commenced the work of judging men as soon as raised from the dead, what becomes of the doctrine of a kingdom of disembodied men previous to Christ's resurrection? When we remember the judgment is at Christ's appearing, and is a judgment of material men, all is plain. Paul's preaching "another king, one Jesus," was regarded a message "contrary to the decrees of Cæsar," as such a kingdom as he preached would interfere with Cæsar's claims, which could not have been so construed if he had been preaching the reign of Christ over a kingdom of disembodied men in the skies, away from Cæsar's realm. W. S.

WILL MORTAL MEN DWELL IN THE KINGDOM OF GOD?—A candid inquirer desires to know what proof I have for my position that there will not be mortal men in the kingdom of God? It is not strictly our duty to prove a *negative*, as we should not be expected to believe without evidence: it ought to be enough to say, understandingly, I do not believe a specific theory for want of proof: but as in this case it is an easy matter to prove a negative, we will present a sample of our scriptural reasons for repudiating the sentiment referred to.

1. At a certain time the judgment books are to be "*opened*" (Dan. 7: 10, Dan. 12: 1, and Rev. 20: 12–15), at which *same time* the dead are to be raised, and then God's "people shall be delivered, every one that shall be found written in the book"; and that gives deliverance to all the saints, so they will not be left in a mortal state; and at the same opening of the books it is said, "Whosoever was not found written in the book of life was cast into the lake of fire"; and that certainly disposes of the entire race of men, both dead and living, leaving neither saint nor sinner to live on in the kingdom of God in a mortal state. "*Every one*" written in the book will be "delivered"; and "*whosoever*" is not written there will be consigned to the lake of fire. None of the righteous are left, for they are "delivered," having had their names registered in the "book of life," and "whosoever was not found written" there, instead of being left in a mortal state, perish in the lake of fire. Now it is certain that "every one" that is written, and "whosoever" is *not* written, takes in the entire family.

2. The new birth spoken of by the Savior, whether it signifies conversion, or a birth to immortality, must precede an entrance into the kingdom. "Except a man be born again, he cannot see the kingdom of God . . . . cannot enter into the kingdom of God." John 3: 3, 5. If conversion is meant by this birth, *unconverted* mortals are denied an entrance into the kingdom, and all converted mortals are to be immortalized at the coming of Christ; but if reference is made to a birth to immortality, then mortals are here directly deprived of an entrance into the kingdom: so with either view, the text excludes all mortals from a dwelling in the coming kingdom.

3. The statement of Paul negates this theory—"Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50. "Flesh and blood" is sometimes used as a synonym of carnal nature. With either view, the statement amounts to an utterance that mortals cannot enter the kingdom. If it means *mortality*, the denial is strong. If it means carnality, then carnal nature must be subdued by grace before entering the kingdom; and all who thus gain a victory over carnality will be immortalized when Christ comes. The term "inherit" cannot refer to a natural claim, on the principle that property falls to children, for none are entitled to the kingdom of God on that principle; we can "inherit" it only on the same principle that we "inherit eternal life"—not by virtue of a fleshly claim, but in consequence of entering into divine relationship by imbibing "the spirit of adoption," and this entitles its possessor to immortality when Jesus comes; for "if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall *also quicken your* MORTAL BODY"—then immortalized humanity, with Christ, will inherit the kingdom. W. S.

QUERY.—A correspondent wishes to know whether the position taken by some of our brethren on 2 Cor. 5: 6–8, will stand criticism before our enemies; namely, that the *church* is there referred to by the term "body," in this statement—"To be absent from the *body*, and to be present with the Lord"?

We think not—

1. Because this text teaches that when we are "absent from the body," we are "present with the Lord"; and it is not true that when absent from the *church* (either by death or otherwise) we are present with the Lord.

2. We are not to be "present with the Lord" till he shall come; and then, instead of being "absent from the" *church*, the entire "church of the first born" will be together—not a saint "*absent*." There is no such thing as being absent from the church while "present with the Lord," for when "present with the Lord," the church, too, will be present, and not absent.

Paul's statement—"We are always confident, ... and willing rather to be absent from the body," cannot be construed to indicate a desire for an absence from the church on the principle of translation in Paul's lifetime, for it is not true that Paul was "*always confident*" of such a translation, for he died and was buried.

3. But when we understand *the* body to mean the *mortal* body, which we are to be absent from, by being "clothed upon, that mortality might be swallowed up of life," in which immortal state we are to be "present with the Lord," without the mortal body, it having been transformed into a spiritual body,—all is plain. Not till immortalized can we be "present with the Lord," and then we shall be "absent from the [mortal] body," possessing in its stead a "spiritual body," but not a bodiless spirit. W. S.

IDOLATRY AND ERROR ABROAD.—The *Interior* thus speaks of the decrease of idol worship:

SOUTH SEA ISLANDS.—In speaking of the wonderful triumphs of the gospel in the South Sea Islands, the report of the London Missionary Society says: "In no part of the world have the triumphs of christianity been more marked than in the islands of Polynesia. It would be difficult, probably impossible, to find any chapter in the history of the church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a solitary native Christian in Polynesia; now it would be difficult to find a professed idolater in those islands of Eastern or Central Polynesia where Christian missionaries have been established."

The same paper thus speaks of another locality:

"The population of Syria is about two millions. Of these nearly one-half claim to be Mohammedans. They believe, of course, in the Koran, deny the divinity of Christ, and while giving a *quasi* assent to the claims of the sacred Scriptures as coming from God, maintain that Christians have greatly corrupted them. The Druses, dwelling around the southern half of Lebanon, and on the plains south of Damascus, number one hundred thousand. Their religion is part Mohammedan, and part the system of Zoroaster, and that of certain other ancient sects, with some notions borrowed seemingly from Judaism and Christianity. The Nusairiyeh, perhaps a remnant of the old Canaanites, occupying the mountains north of Tripoli, number some two hundred thousand. To these must be added the roving Bedouin, living like his fathers for many generations past, and exercising, for the most part, a religious faith like them. Then of the Oriental churches, nominally Christian, the Maronites, descended from the ancient Syrians, have two hundred thousand, the Papal Greeks, of pure Arab stock, fifty thousand, and the Orthodox Greek church one hundred and fifty thousand."

Thus while idol worship is being diminished, God-dishonoring errors still have a firm grasp upon millions of earth's inhabitants. Nor is error confined to the channels of Mohammedanism and Catholicism. Millions who profess the religion of Christ, while protesting against Catholicism, are mere formalists, besides being destitute of the truths of revelation. Taking all these things into consideration, the religious picture of the world is now far from being beautiful, and is not ominous of the world's conversion, but rather indicative of a storm of wrath like that which overtook the Sodomites. Beyond that scene of ruin faith sees a new earth, peopled with resurrected and immortalized saints. W. S.

WHAT DOES "DESTROY" MEAN?—The term "destroy" is often applied to the future fate of the wicked; and it either means, in Heaven's vocabulary, just what it does in our own, or it has a different meaning. If it has a different meaning, let us learn what it is, and then stick to it, for God does not mean one thing by a word at one time, and the very *opposite* by the same word at another time. What, then, is the *Bible* meaning of the word destroy? We are told by theologians that when applied to the wicked, the word is not used in its *ordinary* sense, but signifies *preservation*—just the opposite of what it means when used in ordinary conversation. Well, if that assumption is correct, let no one desert the rule when put to the test, but accept the result. If that is really the Bible signification of the word, let us by way of experiment carry the same meaning to the same word into this text: "For this purpose was the Son of God manifested, that he might *destroy* the works of the devil"—that is, that he might *preserve* the works of the devil, according to this definition. This would involve the thought that if it had not been for the manifestation of Christ, the works of the devil would finally have become extinct; and that Christ came to *prevent* this ultimatum by *preserving* the works of the devil. How do theologians like the workings of their own definition of destroy? Take your own coin. W. S.

LETTER FROM A GERMAN BRO.

The following letter was sent to Bro. L. Reimer, Phila., who translates it and sends to the *Crisis*:—

BELOVED:—After a long delay, and not knowing whether I should apply to you again or not, I take up my pen in the name of the Lord, in order to explain to you my present position and the cause of my long silence. You had the kindness to send me a package of your German tracts, which I distributed in my congregation. But no sooner had I done so, when an uproar ensued, in consequence of which I was compelled to leave my congregation in Lewisville, being branded with those handsome names, as heretic, perverter of the Scriptures, etc. Nevertheless, I had the consolation of having sown the seed of truth among the children in the school; and I live in hope that it will soon bear its fruits, though with the old people I cannot do anything. They engaged a new preacher, and I had to go. This brought me into straitened circumstances, my salary being scarcely sufficient for the support of my family; and now, after being dismissed, I had not means enough to get my wife and children out of the place, where every body was against us.

In this distress, nothing remained for me but confidence in our heavenly Father, of whom I know that he not only can deliver, but also will do it. I left my family under the care of God in Lewisville, and wandered as it seemed to me at that time forsaken and despised by all towards the Ohio river, and here, where I now am, I found a situation as teacher. My salary, though small, was yet sufficient for the support of my family, which I brought here about a week ago.

I now intend to follow up the work of the Lord with energy; the few tracts which I had left I have already distributed here, and have done much good through them. There are two large families here who have received cheerfully our or rather the Savior's doctrine, and have done all for me and my family. It is true I hear also in this place the names, "heretic," and "perverter of the Scriptures," and even among Americans they talk about false interpretations of the Scriptures; yet in spite of all this I carry every where, by the grace of God and the power of truth, the victory over my enemies. The two German preachers, Lutheran and Methodist, warned their members against me, and forbade them to hear me; and as by this I am made inaccessible to many families, I would like to reach such through tracts; and I live in great hope soon to organize a German Advent church here.

From this you see that I am not able to fulfill my promise to give five dollars towards the German tract fund. Forgive me, therefore, and I hope in a short time to make it all up.

As I live on the Ohio river, I intend to visit all the settlements and towns, and preach among them. In order to do this effectually, I would like to have more tracts, but leave it to you to send such at the present time *gratis*, or respectively on trust for the good of the Lord and his cause. Enclosing ——, I surely hope to hear soon from you, and remain in Christian hope of the soon return of our Master, your brother in Christ, G. A BRENNER.

Extracts from Letters.

BRO. B. P. MANNING writes:—"I am in great want of some help at this time. I thank the dear brethren for their help in the past. But I shall never be able to do any more in the field of the Lord. Do remember me at this time, as the Lord has prospered you. I am sick, and suffer for the need of help."

BRO. R. WALLACE writes from Nova Scotia:—"The *Crisis* is indeed a blessing to me. I knew the path before I saw it, but I saw it dimly. It is now plain. I had been for many years a member of a Baptist church, but did not believe in immortal-soulism, and when I began to persuade my brethren to hearken to the word of Inspiration, and cease from man, the minister directed that I should be excluded, and he was obeyed, without charging me with an immoral act. This is sectarianism here. But I lend the *Crisis* to all that will read it, and I think it has friends among the young people; and there is seed sown that will bring forth fruit in spite of the enemy. Some friend sends me the *Bible Banner*. I value it and am thankful, but wish them to know that I have no means to compensate them. When warm weather comes, I shall try to get subscribers for it. I am an old man of nearly eighty-four years, and my sight is dim; can only read in day-light, and can hardly write intelligibly, as both hand and powers of mind seem to be at fault."

BRO. L. E. PENDLETON writes:—"Our conference at North Searsport, Me., was a season of interest and profit. The conference commenced March 10th, and ended the 17th. Sinners were converted. Wanderers came home, and many saw the light more clearly. Bro. J. G. Hook was present, and his faithfulness and love have left a blessed memory behind him. We all thank God for this little pentecost, and the union between brethren is more perfect than I have ever seen it before. Preaching brethren are invited to call and 'preach the word' to the children waiting for 'our Life' to appear."

L. A. DAVIS writes:—"Will not some of God's faithful servants come to North Rutland, Mass., and preach the word? There has been but one Advent sermon preached here for several years. I feel anxious to have the people hear on this subject. There are but three believers in the place, and we need some one to help us bring the truth before the people. Any one coming to Holden could extend his appointments to this place. It is but eight miles from there. The Lord send some one."

BRO. J. T. ONGLEY writes:—"Two weeks ago we buried two souls in the likeness of the Master's death, burial and resurrection, in Pittsburgh, Pa.

FOR SR. C. B. TURNER.—Previous acknowledgments, $139.75. Mary Ann Thaxter, $2. A Friend, $3. Mrs. M. Sunderland, $1. R. G. Ladd, $4. Mrs. H. White, 50 cts. J. M. M. Gernard, $1. A Friend, N. H., $5. A Friend, Vt., $5. AG'T.

Married.

LINDSEY—GRAY. In Bristol, R. I., April 9th, by Elder J. W. Thomas, Mr. CHAS. H. LINDSEY and Miss MARY L. GRAY, both of Bristol.

Obituaries.

FLINT. In Hartford, Conn., April 7th, 1871, Emma C., wife of Frank E. Flint, and daughter of H. H. Dickinson, aged twenty-eight years.

Our much loved daughter is dead, and our hearts are deeply wounded by the blow; yet we bow in submission. She was amiable, cheerful, devoted, self-sacrificing, a true Christian, looking for the Coming One and an endless life in the resurrection of the dead. She never caused us a sorrow. To know her was to love her. Her faith was practical in its effects. Scarcely six months married, her husband is stricken and crushed. We sorrow not as those who have no hope. H. H. D.

YOUNG. Fell asleep in Christ, at Wallingford Farms, Conn., March 11th, Mary R. Young, aged eighteen years.

The subject of many prayers and pious instructions from a devoted mother, this young sister gave her heart to Jesus four years ago. With a sweet spirit of resignation she fell asleep, leaving behind Christian advice to her relatives as a priceless legacy to the sorrowing ones. A bright immortality awaits her "at the last day." She leaves a father, mother and brothers to mourn her early departure. Among her letters the following lines were found, written while at school:—

TO MY MOTHER.

Mother! how dear that word!
Its faintest echo thrills my very heart;
As if it were an angel's voice I heard,
Unconsciously I start.

A thousand pleasing things
It bids at once before my vision rise,
And back to mind in all its freshness brings
An earthly paradise.

My mother and my home
Are hallowed terms that blend in union sweet;
And though away from both I often roam,
Yet glad return my feet.

I joy to view the place
Blest by a cherished parent's tenderest care,
While memory loves each early scene to trace,
And fondly lingers there.

Mother, 'tis evening now,
And I am far from childhood's place of glee;
But as my hand supports my aching brow,
My thoughts go forth to thee.

I think of those glad days
When I was 'neath thy care, a playful child,
And thou didst watch my little sports and ways,
And on me sweetly smiled.

Oft, at evening hour,
Thou kindly bad'st me to thy side repair,
To tell me of the great Creator's power,
And teach me some sweet prayer.

Those lessons taught by thee
Were not forgotten then, nor are they yet;
Waymarks they've been, in evil hours, to me,
To shun temptation's net.

And through life's gathering cares,
My heart with gratitude shall e'er rejoice,
That Heaven hath blest me with a mother's prayers,
A mother's warning voice.

Most bitterly I mourn
That I should e'er have caused thee once to grieve,
Or thy fond heart with anguish to have torn:
My penitence receive.

I know thou lov'st me still,
And oft in my behalf dost humbly pray
That Heaven may shield me from each threat'ning ill,
And crown with joy my way.

May blessings on thee rest,
Mother, till life's fast waning day be o'er;
Then may we join the ransomed and the blest,
Where parting is no more.

Suffield Institute, Oct., 1870.

A large concourse of relatives and friends assembled to pay the last tribute of love and respect, to whom the writer spoke words of comfort. WM. N. PILE.

FRENCH. In South Woodstock, Vt., March 26th, 1871, Bro. George French sweetly fell asleep in Jesus, aged fifty-five years.

The intelligence of no death has brought to us such feelings of sadness and gloom as has the tidings of this dear brother's decease. His home has been our pilgrim resting place for years. We had associated together in the closest relationship of heavenly love. His presence in the congregation so marked with interest, his faithfulness in social worship, his constant kindness of heart as a husband, father and friend, so ready in anticipating whatever would minister help or comfort to those around him, had greatly endeared him to our heart. Unusual devotion characterized the months previous to his illness, and in his sickness it was peace and trust in God. We visited him often, and hoped against hope for his recovery. The king of terrors had shot a poisoned arrow. He has fallen. We weep. A broken-hearted wife weeps. Affectionate children weep. Many people mourn. A community is sad. But there is hope. The morning comes. *He will live again.* "I will raise him up at the last day," saith Jesus. Then "God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." H. F. CARPENTER.

COLE. Sweetly fell asleep in Jesus, Jan. 13th, 1871, at West Stewartstown, N. H., Algernon L. Cole (father of Eld. L. F. Cole), aged fifty-three years.

Bro. C. sought the Lord and learned to love his coming and the kindred truths, some thirteen years ago, and with his companion was baptized by the writer, and together they have walked as the heirs of the grace of life. Living a christian, death found him not unready. With sweet smiles and words of hope, he cheered the death-room, and left a solace upon the hearts of loved ones so lasting that they do not feel a spirit of repining at so great a loss. On one of the hills of Canaan, Vt., we laid him down to rest, till our great Joshua shall come to lead his gathered hosts to the eternal Canaan, to die no more. J. ALBERT LIBBY.

A. C. Times, please copy.

RANDALL. Died, in Bolton, P. Q., March 27th, 1871, of dropsy, Joseph Randall, aged forty-eight years, five months.

Our deceased father sought the Lord when but fourteen years of age. Soon after he embraced the doctrine of the immediate personal appearing of the Savior, and since that time has ever been the firm friend and supporter of the Advent cause. The prospects of soon obtaining our rest was his constant theme. He leaves a wife, three sons, and a daughter, to mourn his loss, but we sorrow not as those who have no hope. A suitable discourse was preached to a large circle of relatives and friends, by Eld. J. Chapman, from Psalms 17: 15. A. F. R.

A. C. Times, please copy.

SMITH. Died, in South Hope, March 13th, 1871, of consumption, Vesta O. Smith, daughter of Daniel and Jane Howard, aged twenty-five years, eleven months, four days.

Her faith was strong in God. Although she was a great sufferer, yet she would say to her father, "This is the happiest part of my life." She expected to awake in His likeness when he comes.

Funeral services were attended by A. Walker. Words selected by her, from 1 Cor. 15: 19–22. A. W.

MOORE. Died, in Hartford, Me., March 3d, 1871, Carrie E., infant daughter of Emery and Isabell Moore, aged two months and fifteen days. E. M. H.

Summary of News.

FOREIGN.

Cable News.

VERSAILLES, April 13. The arrival of Gen. Fabrice, German Administrator, at St. Denis, is consequent upon the receipt of notification from the Versailles Government of its intention to make a supreme effort for the capture of Paris.

The Maillat gate is an utter wreck. A battalion of Nationals from the quarter St. Gurgis has forcibly resisted an attempt to compel them to go to the ramparts.

Grousset, the Communist Delegate Minister of Foreign Affairs, says that conciliation is impossible.

A quantity of guns have been seized in the shop of an American dealer.

Two American contractors have offered to buy the column of Vendome and to cast it into cannon. The Assembly has adopted—145 to 124—a resolution giving to each arrondissement of Paris the right to elect four members of the Municipal Council. The Left vainly protested against the action of the majority.

Gen. Cathelineau, commanding a Breton Legion, has established his headquarters at Rombelliand.

The losses of the insurgents in the combats of last week aggregate fully 9000 men. Some of the insurgent commanders have proposed to the Versailles Government to deliver up the gates of Paris and forts d'Issy and Vanvres on the payment of two and a half million of francs. The offer was declined.

The delegates from the party of conciliation have returned to Paris. The conditions of peace proposed to them by President Thiers were, that Paris first lay down her arms and then a municipal franchise will be granted the city.

The Commune, considering the column in the Place Vendome a barbarous monument, a symbol of brute force and false glory and a negation of fraternity, have decreed its demolition.

VERSAILLES, April 13. All the insurgents taken prisoners are sent to Brest. A party of them on the way murdered one of their guards, and eight of them were shot for it next day.

Three gunboats shelled Sevres and St. Cloud to-day.

A National Guard was shot this morning for killing his Captain. He confessed to shooting five other officers.

Petroleum shells have been prepared for throwing into Fort Valerien.

The Church of St. Roche was seized by the Nationals and the people were ejected. A crowd collected in the street and a woman denounced a man attired in plain clothes as a Priest. The crowd took the man's part, and the woman was beaten terribly. This is the first sign of reaction in favor of the Priests.

The churches are carefully searched and all valuables found are seized and will be converted into coin. The Chief of Secret Police has been arrested.

The Commune is trying to enforce the order against the departure of persons without passports. Even women are prevented from leaving the city. Notwithstanding the precautions taken, upward of [illegible],000 people have left since the troubles commenced. The supply of milk has ceased, and the prices of provisions are rising.

The Government reports that the Commune has razed the buildings from the Rue Beethoven, under Trocadero, for one kilometre. This perhaps is exaggerated. Immense quantities of gunpowder, connected by wire with torpedoes, have been laid down in many of the streets. A party of travelers from Versailles to St. Denis were fired upon yesterday.

It has been ordered by the Commune that only the red flag shall be carried by the Nationals and hoisted over all the places occupied by them. All other colors are suppressed.

Forts d' Issy and Vanvres have been supplied with American mitrailleuses. The Paris and Lyons Railway has been cut.

VERSAILLES, April 17. A summons has been issued by order of the Government, calling upon the Communal Council and the insurgent leaders in Paris to surrender to the Government within the space of twenty-four hours, and to lay down their arms. On the event of refusal, or non-compliance, the Government will immediately prepare for a grand attack.

There issued a circular on the evening of the 16th as follows: "The Paris insurgents are emptying their houses and selling their furniture. The Government continues to temporize for the purpose of collecting an irresistible force and allow the Parisians to reflect. The insurgents say we shoot prisoners, and intend to overthrow the Republic and the suppression of the subsidies of the National Guards. These statements are false. There was some cannonading to-day, but it was without result. Otherwise military affairs are quiet and nothing of interest has occurred. The Versailles forces are within less than a mile of Porte des Ternes."

The quarter of the Champs Elysees has been exceedingly damaged by shells, which are still falling thickly. The building occupied by the American Legation was struck by fragments of a shell Saturday, nevertheless, Mr. Washburne continues to reside in Avenue Josephine.

Barricades have been ordered to be erected immediately in the quarters of the Tuilleries and Belleville, which will render Paris impregnable to the assaults of the Versaillists.

It is reckoned that during the last two days the Versaillists lost one thousand killed and fifteen hundred wounded.

All persons are now allowed to leave the city without a permit, except men between nineteen and forty.

Provisions are rising in price.

All the gates except those opposite the enemy are open all day.

The sale of horse flesh has again commenced, and there are other signs of a scarcity of food in the city.

A well-known American banker has offered to purchase the column in the Place Vendome, and to transport it to Central Park.

There are provisions enough in Paris to last only three weeks.

THE NAPOLEON COLUMN.

It has been decided not to demolish the column in the Place Vendome, but to displace the statue on its apex.

DOMESTIC.

THE BIBLE IN ST. PETER'S.—A son of Dr. Cote, the well known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's at Rome, and that the people eagerly took them. The prelates of the church came forth and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the "sacred" place, but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God, they not only refused to arrest them, but asked for copies themselves, saying, "This is what we have long wanted." Truly a wide and effectual door is now opened in Italy for the triumphal entrance of the truth.—*Christian World.*

BIBLES IN EUROPE.—"The European war has furnished an opportunity for the wide circulation of the Word of God among those who could not otherwise have been reached. Between July 25th, and November 5th, 1870, the Cologne, Frankfort and Berlin depots had put into circulation 430,159 Bibles, Testaments, or portions, in no less than six languages. The agent of the British and Foreign Bible Society in France, states that the circulation has been great beyond anticipation; no less than 667,000 copies of Bibles, Testaments, or portions: of which above 180,775 were in French, and 1484 in Arabic. Roman Catholic soldiers received the Word of God gladly, and promised never to part with it.

THE KU-KLUX BILL.—The bill for the suppression of the Ku-Klux outrages in the South has, after much debate and many amendments, finally passed the Senate. One of the most important amendments to the measure, and which was passed by a vote of 29 to 25, providing that cities, counties or towns in which the Ku-Klux outrages are committed, may be assessed for the damages they do to persons and property.

INFLUENCE OF CLIMATE UPON MAN.—It is not generally known, but it is nevertheless true, that a pure, moderately dry air generally produces great mental sprightliness, especially with full-blooded persons. A cloudy and moist atmosphere, on the other hand, produces mental relaxation, and, with many, melancholy. This explains why suicides so often happen when the sky is overcast. The depressed mental state is thus further enhanced. Villeneuve reports that of every ten suicides which were committed in Paris during two years, nine took place in the rainy season. The influence of the climate is also well exemplified in the case of mountaineers. They are quicker, more active and excitable. The Swiss naturalist, Desor, in a recent essay, describes the climate of North America as very changeable and dry. After having explained a number of phenomena produced by the climate in general, he depicts its influence upon the inhabitant of this country. He derives from the climate his activity, acuteness, his tall stature, his eagerness for gain, his practical talent, and his love of adventure. It is also well known that the inhabitants under a preponderating clear sky possess more talent for art, while those under a gloomy sky have more propensity for speculation and thought.

☞ MR. BEECHER the other Sunday undertook to give out his text, but could not find it. He had made a wrong entry. Most ministers would have been embarrassed or confused. Not so Mr. Beecher. He hunted round awhile, frankly told his people what the trouble was, and took the edge off by remarking that he had "known a great many ministers to lose their text after they had begun their sermon, but he had lost his before he commenced."

In Brief.

—— New York possesses about 15,000 Italians, and over 30,000 French natives.——The Hoosac Tunnel was nearly 406 feet nearer completion on the last day of March than it was on the first.——Col. Jerome Napoleon Bonaparte, grandson of Jerome Bonaparte, (brother of the first Napoleon), and of Mrs. Patterson, of Baltimore, has arrived in this country, where he was born and educated. He has firm faith in the re-establishment of the Napoleonic dynasty.——In Albany on Sunday night, the Rev. Mr. Waters while preaching, stopped a few moments and then said: "I am rarely, if ever, annoyed by people talking. I am not to-night; but I am afraid the congregation is." "You would have heard a pin drop" during the balance of the sermon.

☞ A Boston paper mentions an individual who "clasps his hands so fervently in prayer that he can't get them open when the contribution box is passed round."

Notices.

Conference.

The Lord will, the third quarterly session of the N. H. State Conference will be held at Farmington, commencing Thursday, April 20th, at 7 o'clock P. M., to continue over the following Sabbath. A general invitation is extended to all to come to the feast. It is hoped that the Lord will send such of his servants to administer the word as shall most glorify him, and benefit the church.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

Ohio State Conference.

The first semi-annual session of the Ohio State Conference will be holden (by invitation of the Pastor) with the church in Norwalk, Huron Co., commencing Thursday evening, April 20th, and continue over the following Sabbath. Let every church in the State be represented by their delegates, if possible. Come, brethren and sisters in Christ, to this meeting, and with the closing hours of time let us press forward the car of salvation.

E. M'CULLOCH, Pres. of Conf.

Notice.

The Connecticut A. C. Conference will hold its next quarterly session in New Haven, Conn., commencing Thursday evening, April 27th, and holding over the following Sabbath. We hope every church may be represented at this conference.

H. H. DICKENSON, Pres.
B. HITCHCOCK, Sec'y.

Notice.

The committee appointed at the last session of the New York Conference to decide upon the advisability of holding a State campmeeting in connection with the annual meeting of the State Conference in June, and to transact such other business pertaining to said meeting as may be necessary, will meet at the residence of Bro. N. McCullock, No. 4 Frank Street, Rochester, on Monday, May 1st, 1871. It is hoped that the friends in different parts of the State will feel interested in this matter, and any letters with pertinent suggestions or words of encouragement, may be addressed to N. McCullock as above.

For the Committee, J. H. WHITMORE.

Notice.

KEYS.—I have in my possession just discovered a bunch of nice keys that are not mine. When, where, how, and from whom, I got them I have no conception whatever. I fear this freak of absent-mindedness has caused some one trouble, which I deeply regret. Will some one enlighten me as to the owner? and I will return at my own expense. H. F. CARPENTER.

Rochester, N. Y.

The Second Advent Christian Church will meet hereafter for the worship of God over 102 State Street, at the head of the second flight of stairs. It is a new hall. It is one block south of the New York Central Depot. Will be a permanent place. Meetings Tuesday and Friday evenings, and three times on the Lord's day. Preaching afternoon and evening. Preaching brethren will find a home at Bro. D. T. Cooper's, No. 72 Mount Hope Avenue. J. PHELAN, Secretary.

Notice.

Meetings are held every Sabbath, in Gardiner, Me., in Temperance Hall, corner of Water and Brunswick Streets. Preaching brethren are invited to come and help, as the Lord may direct. Address J. THOMAS, JR.

☞ PREACHING BRETHREN sending appointments to Clinton, will please send them for Tuesday or Thursday evenings.

Notice.

I have just published three new pieces of music, entitled, "Consolation," "Wait," and "Sweetly Sleeping." Sent postpaid for ten cents, or fifty cents per dozen. GEO. E. LEE, *Brimfield, Mass.*

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*O. R. Tymer.*
Charlton, Mass.	*E. H. Allen, Oxford, Mass.*
Haverhill, Mass.	*T. F. Pinkham or J. P. Yeats.*
Oxford, Mass.	*Curtis.*
Portsmouth, N. H.	*T. B. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon, Box 224, or Joseph Nash, Box 128.*
Great Falls, N. H.	*Thomas Hodgdon.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*O. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scammon.*
Lewiston, Me.	*Albert Burgess.*
South Berwick (Great Works) Me.	*Harrison Doe.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hoskins, Putnam, Ct.*
New Milford, Ct.	*Richard Hanson.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Orville Jones.*
West Meriden, Ct.	*S. D. Bingham.*
New Britain, Ct.	*Chs. M. Burt.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Read.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. Phelan, 24 N. Fitzhugh St.*
Hoosick, N. Y.	*Geo. B. Keach, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*Frank E. Davis, 1716 Markham St., or I. N. Wilfong, 125 No. 22nd St.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Geo. A. Streeter......Sunday, April 23d
E. Cotton......Sunday, April 30th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.
E. Cotton......Wednesday and Thursday evenings, April 19th and 20th, and Sunday, April 23d.
O. D. Woodruff......Sunday, April 30th
John G. Hook......Sunday, May 7th

PHILADELPHIA, PA.
John G. Hook......Sunday, April 30th

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

EAST BOSTON, MASS.
(*Second Advent Hall, 154 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
H. M. Bryant......Sunday, April 30th

CHELSEA, MASS.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street. (*Up two flight of stairs.*)
C. E. Barnes......Sunday, April 23d
L. Boutell......Sunday, April 30th
J. Couch......Sunday, May 7th
M. Batchelor......Sunday, May 14th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
Geo. W. Brown......Sundays, April 23d and 30th
Mrs. L. M. Stoddard......Sunday, May 14th

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS. J. N. BERRY.

Rye, N. H......Sunday, April 23d
C. GOODRICH.

Danvers, Mass. (Town Hall)......Sunday, April 30th
J. COUCH.

Braggville, Mass......Sabbath, April 30th
J. T. DIXON.

Stoneham, Mass......Sunday, April 23d
Fitchburg, Mass......Sunday, April 30th
S. S. BREWER.

Plymouth, Mass......Sunday, April 23d
Wakefield, Mass......Sunday, April 30th
J. S. WHITE.

South Norwalk, Ct......Sunday, April 23d
Newark, N. J......Sunday, April 30th
A. A. PHELPS.

Lawrence, Mass......Wednesday evening, April 19th
Exeter, N. H......Thursday evening, April 20th
Lee, N. H......Friday evening, April 21st
Will be at the Junction 9¼ A. M. train.
Dover, N. H......Sabbath, April 23d
Great Falls, N. H......Tuesday evening, April 25th
Rochester (if desired)......Wednesday, April 26th
Great Works, N. H......Thursday evening, April 27th
Dover, N. H......Sabbath, April 30th
Portsmouth, N. H......Tuesday evening, May 2nd
Hampton, N. H......Wednesday evening, May 3d
Seabrook, N. H......Thursday evening, May 4th
Vernon, Vt......Sabbath, May 7th
Scitico, Ct......Sabbath May 21st
May 14th and 28th at liberty. HIRAM MUNGER.

Bethel, Vt. (as Brn. Washburn and Wilson may arrange) Thursday evening, April 20th.
North Springfield, Vt......Sunday, May 7th
Vernon, Vt......Sunday, May 14th
West Fairlee, Vt......Sundays, May 21st and 28th
H. F. CARPENTER.

Salem, Mass......Sabbath, April 23d
T. M. PREBLE.

North Wilbraham, Mass......Sunday, April 23d
Chicopee Falls, Mass......Sunday, April 30th
HENRY PRATT.

Stoneham, Mass......Sunday, May 21st
J. G. SMITH.

Seabrook, N. H......Sunday, May 7th
J. C. SMITH.

Littleton, Mass......Sunday, April 30th
H. FINNEY.

West Canaan, N. H. (at the new school-house) Sabbath, April 23d. D. EASTMAN.

Cambridgeport, Mass......Lord's day, April 23d
L. T. CUNNINGHAM.

New Britain, Ct......Sunday, April 23d
New York (Cooper Institute)......Sunday, May 21st
WM. N. PILE.

Vienna, Me. (Brick Chapel) Sundays, May 7th and 28th
Sidney, Me. (Robins' school-house)......Sun., May 14th
Rome, Me. (Robins' school-house)......Sunday, May 21st
W. P. JACKSON.

East Acworth, N. H......Sunday, April 23d
Fisherville, N. H. (Sander's Hall) Sunday, April 30th
C. H. FLETCHER.

Newcastle, N. H......Sabbath, April 23d
Great Falls, N. H......Sunday, April 30th
WM. M. HARMON.

Needham, Mass. (Hurd's Corner)......Sunday, April 23d
WM. HOBBS.

Fitchburg, Mass......Sunday, April 23d
East Deering, N. H......Sunday, April 30th
Warehousepoint, Ct......Sunday, May 7th
New Britain, Ct......Sundays, May 14th and 21st
C. W. SARGENT.

Fisherville, N. H. (Sander's Hall) Sabbath, April 23d
O. W. KIMBALL.

Littleton, Mass. (where Bro. James H. Brown may appoint) Sunday, April 23d. J. R. BOYNTON.

Seabrook, N. H......evening, May 4th and over Sunday, May 7th.
Rye, N. H......evening, May 11th and over Sunday, May 14th. H. M. BRYANT.

Wolcottville, Ct......Sunday, April 23d
New Haven, Ct. (Conference)......April 27th and 28th
Wrightville, Ct......Sunday, April 30th
East Randolph, N. Y., May 7th, and renew the discussion with Elder Burgess May 8th and 9th.
WM. A. FENN.

Hartford, Me. (where Bro. Bonny may appoint) evenings, April 27th and 28th, seven o'clock.
Livermore, Me......Saturday evening, April 29th and over Sunday. ☞ NO NAME.

Kennebunkport, Me......Sabbath, April 23d
Natick, R. I......evening, April 29th
River Point, R. I......Sabbath, April 30th
Warwick Plains, R. I......evening, April 30th
Abington, Ct. (if it does not conflict) Sabbath, May 7th
Hollis Centre, Me......Sabbath, May 14th
Bonny Eagle, Me......Sabbath, May 21st, and onward
I have engaged Bro. J. Hill to fill my appointments at Bath, Brunswick, and Lewiston. C. H. SWEET.

Groton Corner, N. H. (school-house) Sundays, April 23d and 30th. C. W. NELSON.

Belchertown (Dark Corner) and attend to baptism, Sunday, April 23d. S. AYRES.

Lawrence, Mass......Sunday, April 23d
B. P. STEVENS.

Farmington, N. H. (at conference) Sundays, April 23d and 30th.
Holderness, N. H. (Brick school-house) Sun., May 7th
W. W. SUTHERLAND.

Freedom, N. H. (where Bro. Coron may appoint) Sunday, April 30th. J. B. BROWN.

North Adams, Mass......Sunday, April 23d
H. F. FLAGG.

Fall River, Mass......Friday, April 28th and over Sunday.
Dover, N. H......Sundays, May 21st and 28th
GEO. A. STREETER.

Stowe......Sunday, April 23d
Hudson......Sunday, April 30th
T. T. FARRELL.

Hinsdale, N. H......Sunday, April 23d
Shattucksville, Colerain, Mass......Sunday, April 30th
Savoy, Mass. (East Church)......Sunday, May 7th
S. C. HANCOCK.

Lynn, Mass......Sunday, April 23d
Dover, N. H......Sunday, May 7th
Lawrence, Mass......Sunday, May 21st
M. BATCHELOR.

Square Pond, Ct......Sunday, April 23d
A. MORSE.

Montgomery, Mass......Sunday, April 30th
B. HITCHCOCK.

Rochester, N. Y......Sunday, April 30th
J. H. WHITMORE.

Water Village, N. H......Sabbath, April 23d
MARK STEVENS.

Woodstock Valley, Ct......Sabbath, April 23d
P. S. BUTLER.

New Britain, Ct......Sundays, April 30th and May 7th
A. SIMPSON.

South Berwick, Me. (Great Works) Sunday, April 23d
S. S. MOONEY.

Titusville, Pa......every Wednesday evening.
Bucklins' Corners, Chaut. Co., N. Y., once in four weeks, commencing April 2d. JOHN T. ONGLEY.

Boscawen, N. H. (Gulf school-house) Sab., April 23d
Warner, N. H. (Schoodac school-house) Sab., May 7th
SIMEON HEART.

East Rochester, N. H......April 23d
C. S. SHATTUCK.

Cabot, Vt......Sunday, April 23d and onward, Sabbaths, as the Lord directs.
A. A. HOYT.

Dorchester, N. H. (Town House)......Sab., April 30th
Will Bro. D. Eastman meet with me?
North Dorchester, N. H. (Union school-house) Sabbath, May 7th.
Canaan, N. H. (Factory Village)......evening, May 20th and over the Sabbath. JOHN H. EVANS.

New Bedford, Mass......April 18th
Acushnet, Mass......April 19th
Fairhaven, Mass......April 20th
New York City (Cooper Institute) Sunday, April 23d
W. S. CAMPBELL.

Pomfret, Vt. (where Bro. Latson appoints) Sunday, April 23d.
Bridgewater, Vt......Sunday, May 7th
Dinsmore Hill, Vt......Sunday, May 14th
Bridgewater, Vt......Sunday, May 21st
GEO. A. COLE.

Colebrook, N. H. (Kiddersville)......Sunday, April 30th
North Benton, N. H. (where Bro. Geo. E. Brown may appoint) Sunday, May 7th. U. G. LADD.

West Fairlee, Vt......Sunday, April 23d
Lawrence, Mass......Monday, April 24th
GEO. A. BROWN.

Low Hampton, N. Y......Sunday, April 23d
Hebron, N. Y......Sunday, April 30th
☞ NO NAME.

Hampton, N. H......Sunday, April 23d
Rochester, N. H. (Chapel)......Sunday, April 30th
J. H. F. VARNEY.

Great Works, N. H......Sunday, April 23d
Seabrook, N. H......Sundays, April 30th and May 7th
Kennebunk Depot......Sunday, May 14th
Kennebunk Landing......evening, May 17th
Hollis Centre, Me......Sundays, June 4th and 11th
Kennebunkport......Sundays, June 18th and 25th
E. S. MOULTON.

Great Falls, Windham......Sunday, April 23d
J. ALBERT LIBBY.

Charlton, Mass......Sunday, May 7th
Will some one meet me at the Oxford Depot May 5th, forenoon train from Worcester?
Brimfield, Mass......Sunday, May 14th
Clinton, Mass......Sunday, May 21st
If any of these appointments conflict, write me immediately at East Boston, Mass. E. COTTON.
P. S. Any one wishing to write me, can direct to East Boston up to April 30th. E. C.

Waterloo (school-house)......Sabbath, April 23d
F. S. HANSON.

Meredith, N. H. (Dolloff Hall)......Sunday, April 23d
Meet me at the last train. L. E. SAULPAUGH.

Winsted, Ct......Sunday, April 23d
New Haven, Ct......Sunday, April 30th
WM. A. & M. L. DURAND.

Woodstock Valley, Ct......Sunday, April 30th
I. H. POTTER.

Seabrook, N. H......Sunday, April 23d
North Barrington (Felker S. H.)......Sunday, April 30th
Holderness, N. H. (Brick school-house) eve., May 4th
North Haverhill (Brick meeting-house) eve., May 5th
Lisbon, N. H......Sabbaths, May 7th, 14th and 21st
South Elliot, Me......Sunday, May 28th
East Rochester, N. H......Sunday, June 4th
J. PINKHAM.

Vernon, Vt......Sunday, April 23d
Lynn, Mass......Sunday, April 30th
E. OWEN.

Chelsea, Me. (as Bro. Weeks may appoint) Saturday evening, April 22d, and over Sunday, the 23d.
Bath, Me......Sunday, April 30th
Cushing, Me......Sunday, May 7th
H. S. MITCHELL.

Lewiston, Me......Sunday, April 23d
Oxford, Me. (Craig's Mills)......Sunday, April 30th
JARED WHITMAN.

Collinsville, Ct......Sunday, April 23d
R. K. STARK.

Square Pond, Ct......Sunday, April 30th
Wilbraham, Mass......Sunday, May 7th
P. S. BUTLER.

Webster, Mass......Sunday, April 23d
Gloucester, Mass......evenings, April 28th and 29th and over Sunday, the 30th.
Lowell, Mass......Wednesday evening, May 3d
Danielsonville, Ct......Sunday, May 7th
MRS. L. M. STODDARD.

Bridgewater, Ct......Sunday, April 23d
H. K. WALLING.

Corinna Village, Me......Sunday, April 23d
E. V. B. EDGERLY, S. BRAGG.

Sidney, Me. (Dist. No. 1)......Sunday, April 23d
Augusta, Me. (Mud Mills)......Sunday, April 30th
Sidney, Me. (Dist. No. 2)......Sunday, May 7th
Somerville, Me. (Trask school-house, with Bro. Dudley) Sunday, May 14th. THOMAS HINES.

Meredith, N. H. (Dolloff Hall)......Sunday, April 30th
C. H. LOCKE.

North Somers, or Somers Street (as brethren may arrange) Sunday, April 23d.
Putnam, Ct......Sunday, April 30th
I. H. POTTER.

Exeter, N. H......Sunday, May 21st
Dover, N. H......Tuesday evening, May 23d
Madison, N. H. (North Division) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) evenings, June 8th and 9th.
North Haverhill, N. H......Sundays, June 11th and 18th
West Fairlee, Vt......Sunday, June 25th
North Haverhill, N. H......evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. DRAKE.

Morris, Ct......Sunday, April 23d
WM. J. RIPLEY.

Campton, N. H. (Bump school-house) Sunday, May 7th
C. W. NELSON.

Warehousepoint, Ct......Sunday, April 23d
Yalesville, Ct......Sunday, April 30th
G. L. WHITE.

North Easton, Mass. (Ripley Hall)......every Sunday
GEO. WATON.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

WORCESTER, MASS.
A. Ross......Sunday, April 23d
M. Batchelor......Sunday, April 30th
S. S. Brewer......Sunday, May 7th
A. Simpson......Sunday, May 14th
Wm. H. Mitchell......Sundays, May 21st and 28th

SPRINGFIELD, MASS.
H. M. Bryant......Sunday, April 23d
Wm. N. Pile......Sundays, April 30th, May 7th and 28th, and June 4th.

HAVERHILL, MASS.
J. Bickford......Sundays, April 23d and 30th
Wm. C. Stewart......Sunday, May 7th
J. R. Boynton......Sundays, May 14th and 21st
J. G. Smith......Sunday, May 28th

LOWELL, MASS.
C. H. Leverton......Sunday, April 23d
A. Ross......Sunday, April 30th
C. Goodrich......Sunday, May 21st
J. S. White......Sunday, May 28th

CONCORD, N. H. (Centre Street.)
Geo. W. Brown (of *So. Elliot, Me.*) Sabbaths, April 23d and 30th.
A. Ross......Sabbath, May 7th
I. C. Wellcome......Sabbaths, May 14th and 21st
T. W. Piper......Sabbath, June 11th
C. S. Shattuck......Sabbath, June 18th

CONCORD, N. H., (at the Bethel.)
B. S. Emery......Sundays, April 23d and 30th
T. W. Piper......Sunday, May 7th

HAMPTON, N. H.
J. H. F. Varney......Sunday, April 23d
Sr. L. E. Sanipaugh......Sunday, April 30th
J. G. Smith......Sunday, May 14th
Wm. C. Stewart......Sunday, May 21st
J. Bickford......Sunday, May 28th

GREAT FALLS, N. H., Old Hall (Franklin.)
E. S. Moulton......Sabbath, April 23d
C. Goodrich......Sabbath, May 7th
N. C. Twombly......Sabbath, May 14th
A. Simpson......Sabbath, June 4th
S. C. Shattuck......Sabbaths, June 11th and 18th

MANCHESTER, N. H.
C. S. Shattuck......Sunday, April 23d
A. W. Sibley......Sunday, April 30th
D. M. Leavitt......Sundays, May 7th and 14th

PORTSMOUTH, N. H.
N. Glidden......Sunday, April 23d
C. Goodrich......Sunday, April 30th
E. Owen......Sundays, May 7th and 14th
S. S. Brewer......Sundays, May 21st and 28th

LONDON RIDGE, N. H.
F. F. Boynton......Sundays, April 23d and 30th
O. W. Kimball......Sunday, May 7th
D. F. Leavitt......Sunday, May 14th
A. Simpson......Sunday, May 21st
J. G. Smith......Sunday, June 4th

BRISTOL, CT.
Wm. A. Fenn......Sunday, April 23d
Dr. A. M. Higgins......Sunday, April 30th
Seth Woodruff......Sunday, May 14th

PLEASANT VALLEY, CT.
S. Woodruff......Sunday, April 30th

SOUTHINGTON, CT.
B. Hitchcock......Sunday, April 23d
Jane A. Benson......Sunday, May 7th

NORTH SOMERS, CT.
A. Morse......Sunday, May 7th

PORTLAND, ME. (Union Hall.)
S. K. Taylor......Sunday, April 23d
J. A. Libbey......Sundays, May 7th and 14th
J. H. F. Varney......Sunday, May 21st
Geo. W. Burnham......Sabbaths, May 28th and June 4th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
Caleb Richardson......Sundays, April 23d and 30th
B. S. Emery......Sundays, May 7th and 14th
H. M. Bryant......Sundays, May 21st and 28th
Geo. A. Streeter......Sunday, June 11th

SOUTH ELLIOT, ME.
C. W. Stewart......Sunday, April 23d
J. G. Smith......Sunday, April 30th

[illegible], ME.
W. H. Mitchell......Sundays, April 23d and 30th
Geo. A. Streeter......Sunday, June 4th
E. S. Moulton......Sundays, May 21st and 28th

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☞ GEO. THOMSON having removed from Attica, Wis., his P. O. address hereafter will be Arena, Iowa Co., Wis.

☞ MRS. E. JENNING'S P. O. address is No. 174 Williams Street, Rochester, N. Y.

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C E Barnes, F H Chamberlain, S L Manley, E S Willard, F E Munson, J W Thomas, R Wallace, J T Ongley, L E Pendleton, A A Phelps, J M Pratt, L A Davis, J A Libby, S S Brewer, J Phelan, N Walker, C Colegrove, L A Wheeler, B P Manning, E C Pease, A Walker, A F Randall, L Reimer.

Cash Receipts for Books and Tracts.

R Robbins $3 60, J S Milne 45c, B. L. A. $1.00, J B Keniston $1 00, A F Dugger 25c, A T Wilson $1 00, Wm. Shapley 30c, T F Pinkham $5 00, S Roby $1 60, E Hoasted 50c, A Hubbard 10c, O Dore $1.00, S J Virgin 35c, J M Burnham 60c, Mrs. R M Hunt 25c, T J Whitecar $6 85, Dr. J B Crane 75c, J Fisher $1.50, W H Rogers 12c, W Morrell $6 65, D L Hazen 25c, J M Pomroy $1 10, S G Low $9.40, Dea J Murry 50c, Mrs. S Loveland 20c, S Moore $10 75, H L Hastings $8.80, J P Veniston $2 50, J Meith $5 00, E L Winchester 30c, J G Eacle $4.16, J W Bowman 25c, M E Candee $1.25, J Solesbury $1.50, P S Butler $1.40.

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CHRISTIAN TRUST.

Oh, what a load of struggle and distress
Falls off before the cross! The feverish care;
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "This might have been," so apt to press
On the reluctant soul; even past despair,
Past sin itself,—all, all is turned to fair,
Aye, to a scheme of ordered happiness,
So soon as we love God, or rather, know
That God loves us. Accepting the great pledge
Of his concern for all our wants and woe,
We cease to tremble upon danger's edge;
While varying troubles form and break anew,
Safe in a Father's arms, we smile as infants do.

"LITERAL INTERPRETATION OF SCRIPTURE."

A PARTIAL REVIEW OF "THE END OF ALL THINGS."

No. 5.

DR. H. L. WILLARD.

"On another occasion," says Mr. James Grant, "when Christ was preparing his disciples for his departure from this world, Peter put the question to him, 'Lord, whither goest thou?' What was the answer of our Lord? It was this—'Whither I go, thou canst not follow me now, but thou shalt follow me afterwards.' We know that the place to which Christ went when he left our world was heaven; and if therefore his disciples are to follow him thither, the glory and bliss of heaven—not any glory and bliss which can be enjoyed in this world—must be the hope of the individual believer, and of the church in her collective capacity."

[Right here I wish to go back a little and examine the words of our Lord and Peter. The brother habitually quotes only so much of a passage as will, by its isolation, convey the idea he attempts to establish, while he leaves out the entire connection, and pays no attention to the subject which the passage may be used to illustrate. I therefore claim that he handles the word of God unfairly, for by taking this method of proving a doctrine, one can easily establish the fact that Jesus not only upheld, but commanded us to commit, *suicide*. Example. "And [Judas] went out and hanged himself." Matt. 27: 5. "Then said Jesus, . . . Go thou, and do likewise." Luke 10: 37. Now this is just as fair, and just as scriptural, as many of his quotations; but I leave it to him if this is the way to read God's blessed word?

Now we will turn and see what Peter said and what Jesus replied, also the circumstances under which they spoke. It appears that Jesus and his disciples had been at supper, at the conclusion of which he gave Judas the sop. Upon receiving the sop, Judas went out; and having gone out, Jesus began talking with his disciples. In John 13: 23 he says, in connection with the foregoing—"Little children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, Whither I go ye cannot come, *so say I now to you*. . . Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Why cannot I follow thee now?" We find the direct answer to this question in the second and third verses of the next chapter (which is but a continuation of the same subject), in our Lord's words as follows: Because "I go to prepare a place for you. And if I go to prepare a place for you, I WILL COME AGAIN [what for, Lord?] and receive you unto myself, THAT WHERE I AM, THERE YE MAY BE ALSO." It appears therefore from this, that the disciples will not be with Jesus until he *comes again*. After he ascended into heaven, the disciples could not follow him as they did on earth; and as they cannot go where he is, they must of course wait until his return, at which time they will be permitted to go whithersoever he goeth. That this is true, hear what St. John saith—"And I looked, and lo, a Lamb stood on the mount Sion [not *a* mount Sion, but *the* mount Sion, viz., the one on this earth, near Jerusalem—the only one we know anything about]; and with him an hundred and forty and four thousand." Well, John, who are these? "These are they who *follow the Lamb whithersoever he goeth*." Rev. 14: 4. That "*if*," used by Mr. G., is well put in. We perfectly agree with him that "if" the disciples follow him thither, i. e., to heaven, they will undoubtedly enjoy the "glories and the bliss of heaven"; but as we are distinctly told that where he—Jesus, went they could *not* go, we most emphatically assert and believe, that the hope of the disciples was for the *returning* of the Lord Jesus from heaven the second time, and *not* that they ever would, or ever *could*, go to heaven. Why could not Peter follow his Master? Because his Master was going away. When can Peter follow him again? When his Master *returns*.]

"Then, again," says Mr. G., "in the course of the same address, which may be said to have been our Lord's farewell address, he said to them—'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.' Now we know that Jesus here spoke of heaven, not of the earth, however glorious and happy it might be at some future time. His Father's house in which there are many mansions is the same house as that of which Paul spoke to the Corinthians when he said, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens.' If our Lord had meant that the hope of his disciples should have for its object his return to reign on earth in glory, instead of saying 'I go to prepare a place for you,' he would have sought to have comforted their hearts, in the depths of their distress at his departure from them, by saying—'I *come* to prepare a place for you.' He did, it is true, say that he would come again. But for what purpose? to remain with them on earth? No; but to receive them to himself; obviously meaning that he would take them back with him, on his return to our world, to the place which he had gone to prepare for them.

[One thousand dollars reward will be paid for each and every word found in the Holy Scriptures which will, either directly or indirectly, say that Jesus will return to heaven again with his disciples, after he comes the second time. I am astonished that Mr. G. makes such an admission, for it completely overthrows his whole argument. In one place he says that the disciples are *now* in heaven, and right here he claims that our Lord at his second coming returns for the express purpose of getting them and taking them with him *back to heaven*. Now it is a philosophical fact that nothing can wholly occupy two distinct places at the same time. How then can the disciples be both in heaven and on the earth at the same time? I claim, therefore, that Mr. G. stands impeached by his own evidence; hence his testimony is worthless. It is a pretty hard thing to carry water on both shoulders.]

"'I will come again,' were his blessed words [quotes Mr. G.] 'and receive you unto myself, that where I am [that is, in heaven where he was going] there ye may be also.'"

[How Jesus can be "there"—i. e., in heaven, as Mr. G. claims, and yet be on the earth personally when he comes after his disciples, is something so far beyond my ideas of anything possible, that I give it up. Now look at our Lord's words a moment, and see if the word "there" means heaven. He says, "I will come again." Where is he when he "comes again"? On the *earth*. What does he do while on the earth? He receives them—the disciples—unto himself; what for? "That where I am, [not where he was going to be, but "where I AM"—where? On earth.] THERE [on the earth] ye may be also" (with me).

The objection may be urged that if the disciples are already on the earth, it would be meaningless in our Lord to say that when he comes they would still be on the earth, especially if they never left the earth. To this I would say that there will be a host like the sands of the sea for multitude, which, although on the earth, will not be *with* our Lord, but will be "cast out," "overthrown" and "destroyed," when they see Abraham, Isaac and Jacob sit down in the kingdom of God.]

"But leaving the sayings of our Savior as bearing on the hope of the church, let us [says Mr. G.] glance for a moment at what is said on the same subject by the apostles. In the first and second verses of the fifth chapter of his Epistle to the Romans, Paul says—'Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.' The expression 'glory of God' so manifestly means heaven, that I know of no one who ever understood it in any other sense."

[Well, here is *one* who understands it in a very different sense, and he is by no means alone.]

"It certainly cannot be made to apply to a millennial state of the earth. If, therefore, Paul, speaking for himself and the believers in Christ, who were at Rome, rejoiced in 'hope of the glory of God,' the hope of the church must have heaven, not any possible condition of earth, for its object."

[I feel that it is but a repetition of what has already been clearly proven, to reply to such passages as the last one given by Mr. G.; but lest any man should say that we could not "get around it" without doing it violence, I propose to examine all that he sees proper to bring forward, to the end that he may know that the word of God does not contradict itself, but that it points as clearly as the noon-day sun to the time when the Father's will shall "be done *on earth* as it is done in heaven."

LETTER FROM SAN FRANCISCO.

TO THE CRISIS:—Last Sunday, at the Minna St. church, I listened to a discourse by the Presiding Elder of the Southern Meth. Conf., in which the "kingdom" was thoroughly spiritualized away, in good old-fashioned style. As the pastor plentifully approved the sermon by distinct (though feeble) "amens," I conclude that our worthy friend finds it difficult to get out of the wilderness of doctrinal unbelief. But, as Elder Sheldon says, you must give these good men time. Little children and infidels seem to apprehend and embrace the truths of literal scripture with great ease, compared to the acceptance by men and women long wedded to Orthodox creeds.

It seems to be hard for Orthodox folks to reach the conclusion in the truth, that they are just as much bound to believe right as to do right. When the relation of faith and action is perfect, then the one appears blended in the other; the response in works to the righteous will be instantaneous. A very erroneous though very honest faith confuses and demoralizes. The ancient saying, "No matter what a man believes so long as he does right," is a paradox. The correctness of the doing is obviously proportioned to the correctness of the faith;—this is obvious on a little candid reflection. Truth is *Light*; light on a man's daily path. All truth, especially religious truth, is illuminating. Let this be emphasized by a repetition: A man does right in the approach to perfection in proportion as his thorough, heartfelt faith is accurate and just.

And the truth gives us the weapons with which to combat all error. And so far as we vary from the truth contained in the "whole counsel of God," do we impair our ability to combat wholesale and unmitigated falsehood. I state in a positive and negative form that which has been illustrated in the debates that have recently been held, on successive Sunday afternoons, in this city, at Dashaway Hall. The question has been on the Divine origin and authority of the Holy Scriptures. It appears to me that on the Orthodox creeds the infidels and spiritualists have the decided advantage of the argument. If, as the creeds tell us, God is without body, parts, or passions, and is omnipresent, how can we conceive him otherwise than a Principle throughout nature? And if that principle has a manifestation more intense in one portion of nature than another, then, manifestly, man is the divine creature of earth. Then follows all the argument of those who reject the Revelation of the Bible. And on this basis their logic, the reasoning of the infidel and the spiritualist, is inexorable and irresistible.

Thousands hold to their genuine allegiance to Christ, because their secret, unconscious faith is better than their creed. An omnipresent Being, who has neither body nor passions, is a passive and, so far as its operations are concerned, an utterly incomprehensible principle. You march to the conclusion of an all-pervading principle, and then as you pursue the inquiry on the same plane, mist rises and deepens upon mist. And in harmony—it may be so called—with this *theory* of God, comes the heathen's idea of the intangible soul. A heaven of ether. Myriads of "human souls" in space beyond space, themselves uncompounded and indivisible, mingling together like vast, *invisible* fog-banks,—a speculation of theology at once most pitiful and indicrous.

Now comes a clear Revelation from a literal God, and it shines from the east even unto the west. If God is a principle in nature, then there is no need of a Revelation, a Book Revelation,—then, indeed, is such revelation impossible. All the revelation there can be is a revelation made up of human *inferences* from the objects in nature. And this is no revelation; for the deductions will be as various as the dissimilarities of human countenances. From a literal being, who is Creator, the children may rationally expect a literal revelation. And so runs on the glorious argument, which renders the Book a reasonable and delightful and perfect gift of the God of the Universe to the mortals of earth.

Let us stand by our doctrinal truths, which to-day distinguish us to a great extent from other portions of the church of Christ. Do not let us hide them, nor sneak around an open confession and advocacy of them, when our judgment tells us it is the proper time for us to speak. Let not our courage in this respect be whittled away by a too sensitive complacency—cutting us off from declaring the truth on a pretext of charity. Cowardice is too often concealed under the long robes of a false "religious good-nature."

Well, I reckon this kind of talk is out of my line or proprieties. You expect a letter from me, if anything, telling of details of Mission progress. Do not know as you expect that even. May suffer, tolerate it. I told the Elder my expectations were to the effect that an order would shortly be voted mustering me out of the volunteer corps. Your readers may exclaim in Chinese phrase—"Heap too much California gab." I guess so.

The Elder has just departed for San Jose. New invoice of tracts just received. San Francisco agency changed from Burke & Co.'s to White & Baur's, 843 Washington St., opposite post-office. White & Baur have business connections throughout the State, and will send circulars to and obtain orders from booksellers in the different cities and towns in the interior. I have visited several towns in the interior lately, on my secular business, and wherever I have announced that I have heard Grant in San Francisco, I am subject to earnest inquiries as to his doctrine.

The Elder having done a good work in the Presbyterian church in Vallejo, Rev. Dr. Cunningham has gone up from this city to spend a week; to see to it, I imagine, that the converts unite with the Westminster Catechism denomination.

Rev. Dr. Scott has concluded his eternal-torment discourses, which were weak rehearsals of the old pleas for his Calvinistic Article of faith. He was put forward as the biggest gun, but I think I could have selected several younger men in the ministry here who could have produced some original sophistries in behalf of the Orthodox hell. If Dr. Scott's sermons and Elder Grant's replies and reviews could be printed in one pamphlet, and scattered through the city, there would not be a doubt expressed as to the Elder's decided advantage in the argument, whatever the religious opinion or faith of the critic might be. The Dr. was positively so weak, that I felt sorry for him. One of his own congregation told me that there was too much water for the milk in the Dr.'s eternal-misery preaching. And the religious newspaper man who puffed the Dr.'s talk admitted to me that he had not heard a word of any of the eulogized discourses. This is a queer world.

There is a large and inviting field in California for earnest preachers of Advent doctrines, and the Bible truths in regard to man's nature and destiny. It is sad to think that when Elder Grant leaves us, there will not be a preacher of our peculiar faith in this city, nor in northern or central California. But the journals and tracts and books will continue to preach here, and effect an abiding good. C.

March 28th.

"SCIENCE AND RELIGION."

WILLIAM A. PENN.

The above heading was the title of a lecture, which it was our privilege to hear recently from one of the most eloquent pulpit orators in the Erie Conference of the M. E. church. I was strangely affected by the occasion. At one moment, when a strain of truth came rolling out, the heart would swell with rapture; but so sudden were the changes from fact to fiction, that a constant agitation of feeling was produced in my heart.

The speaker began his lecture by a direct drive at the infidel world, in the way of contrasting their fruits with that of the christian world. In this special train of thought, he hurled hot shell in a most effective manner into the ranks of infidelity. Presently he hurled his battery around, and made a drive at the dyspeptic few who think the world is retrograding morally.

In this dash, he swept the world's floor with the broom of Christ, and showed (to his mind) that the vast enterprises of the day were the engines of Jesus, each and all driving the thundering train of human industry on to its final aggrandizement. The belting of the world with railroads was all the work of Jesus; each new line traversed was surveyed, chartered, and stocked, by King Immanuel.

He had also harnessed the lightnings and chained the thunderbolts, and amid the network of electric pathways he flew from shore to shore; now amid the coral reefs of ocean depths, then through mountain passes and across grassy plains, from deserts wild to icy zones, he dashed with fearless tread and noiseless wing, as the unseen force of all great enterprises of the day.

I do not say that the above gives the words of the speaker *verbatim*, but the essence of what he said. These wonderful achievements were all the work of Jesus for the enlargement of his kingdom, until "all shall know the Lord from the least unto the greatest."

We could not help but wonder how the active agents who are handling all these complicated affairs with such a relish, could do it without the spirit of Jesus, if it was *his* work. According to the lecturer, it was all the work of Jesus; and if *his* work, then he delighted in it; and how could all these agents love it without his spirit? and if they were loving the work of Jesus, and so cheerfully doing all they could of it, it would seem too bad to have him damn nine tenths of them, after they had been so faithful in doing his work. I think a discriminating mind could have easily seen that the legitimate result of such a system must be universal salvation; or, at least, salvation to all the workers for Jesus.

As the engineer grasps the throttle valve to the locomotive, and with screaming whistle, jingling bell, and rattling train, he drives through valley and plain, the music he makes only says, Clear the track, I am working for Jesus. So the conductor and brakeman, with the contractor and supervisor, the stockholder and superintendent, and all hands in and out of the ring, are working for Jesus.

So with each and all the grand enterprises of the world; every active agent is in the employment of Jesus, striving with all their might to advance his heavenly kingdom.

When we hear such unscriptural reasoning, and see the amount of talent and energy devoted to it, we are not at all surprised that the cause of the lowly Nazarene is so unpopular, and those who are willing to stand by it are so few.

Who of the world's ambitious throng, however vile, could not gather new courage from such a popular lecture to drive with fresh energy his lucre-loving enterprises? Who could listen to such logic without flattering himself that Jesus would not allow his workman to suffer damnation? No one but he whose mind and heart are enlightened by divine truth.

I wonder not that the world is asleep with regard to its true state, while I think of the deceptive lullabies which are constantly hushing their troubled consciences. The unmistakable characteristics of "blind leaders of the blind" hang out in bold relief in every avenue of human life in this day and age of the world. O that the sunlight of gospel illumination may radiate around our pathway as a people, and keep our feet from sliding. As we near the portals of heavenly rest, we shall doubtless hear new strains of satanic music blended so softly that, unless we are constantly filled with a loftier tone of heavenly music, we shall be entrapped unawares. Let us watch.

EXTRACT FROM ST. AUGUSTINE.

As there are persons to be met who delight to fight against the gospel, and who make it one of their special studies to show the "changeability" (as they conceive) of God, by pointing to things which he has in certain dispensations commanded, and afterwards abrogated or replaced by others, it will be well to be prepared to meet them. The following extract from Augustine is to the point, and worth consideration. In his "Confessions" of his ignorance before conversion, he says:—

"Nor knew I that true inward righteousness which judgeth not according to custom, but out of the most rightful law of God Almighty, whereby *the ways of places and times were disposed according to those times and places*; itself meantime being the same always, and every where, not one thing in one place, and another in another; according to which Abraham, and Isaac, and Jacob, and Moses, and David, were righteous, and all those commended by the mouth of God; but were *judged unrighteous by silly men, judging out of man's judgment*, and measuring by their own petty habits the moral habits of the whole human race. As if in an armory one, ignorant what were adapted to each part, should cover his head with greaves, or seek to be shod with a helmet, and complain that they fitted not; or as if on a day, when business is publicly stopped in the afternoon, one were angered at not being allowed to keep open shop, because he had been in the forenoon; or when in one house he observeth some servant take a thing in his hand, which the butler is not suffered to meddle with; or something permitted out of doors, which is not permitted in the dining-room; and should be angry that in one house and one family, the same thing is not allotted everywhere, and to all. Even such are they, who are fretted to hear something to have been lawful for righteous men formerly, which now is not; or that God, for certain temporal respects, commanded them one thing, and these another, obeying both the same righteousness: whereas they see, in one man, and one day, and one house, different things to be fit for different members, and a thing formerly lawful, after a certain time not so; in one corner permitted or commanded, but in another rightly forbidden and punished. Is justice, therefore, various or mutable? No, but the times, over which it presides, flow not evenly, because they are times. But men, whose *days are few upon the earth*, for that by their senses they cannot harmonise the causes of things in former ages and other nations, which they had no experience of, whereas in one and the same body, day, or family, they easily see what is fitting for each member, and season, and part, and person; to the one they take exceptions, to the other they submit.

These things I then knew not, nor observed; they struck my sight on all sides, and I saw them not. I indited verses, in which I might not place every foot everywhere, but differently in different metres; nor even in any one metre the self-same foot in all places. Yet the art itself, by which I indited, had not different principles for these different cases, but comprised all in one. Still I saw not how *that righteousness, which good and holy men obeyed, did far more excellently and sublimely contain in one all those things which God commanded, and in no part varied; although in* varying times *it presented not every thing at once, but apportioned and enjoined what was fit for each.* And I, in my blindness, censured the holy Fathers, not only wherein they made use of things present as God commanded and inspired them, but also wherein they were foretelling things to come, as God was revealing in them. . . . .

Those actions which are offences against the customs of men, are to be avoided according to the customs severally prevailing:* that a thing agreed upon and confirmed by custom or law of any city or nation, may not be violated at the lawless pleasure of any, whether native or foreigner. *For any part which harmonizeth not with its whole is offensive.* But when God commands a thing to be done, against the customs or compact of any people, though it were never by them done heretofore, it is to be done; and if intermitted, it is to be restored; and if never ordained, is now to be ordained.—*Com. by* W. K.

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*"For when it was the custom, it was not an offence; and now it is therefore an offence, because it is not a custom; for some offences are sins against nature, some against custom, some against positive command. . . . This being so, whatever heretics, Manichees or others, censure the fathers of the Old Testament for having more than one wife, are more than sufficiently answered; if they can but understand that that is no sin which is not committed against nature, in that they took these wives with a view to posterity only; nor against custom, in that it was the practice of those times; nor against any positive command, in that they were forbidden by no law."—*Augustine.*

IMMERSION.

Elder Grant, the great religious revivalist, led many people into the water at Vallejo Sunday afternoon. The *Recorder* says:

"In the afternoon, at five o'clock, Elder Grant was announced to perform the ordinance of immersion. Accordingly, we hasted to the banks of our 'Jordan,' and waited for the coming of those to be baptized. Multitudes of people gathered upon the shores of our Bay to witness as they did of old, when 'they came up out of the wilderness.' All we wanted was the loaves and fishes, to make the sequel complete. At last the time arrived, and those that resolved to 'take up their cross' followed to the shore. With cane in hand, the 'apostle' walked into the water, and felt for good bottom. Standing up to his waist in water, he proclaimed the doctrine and the truth. For his zeal everybody entertains the highest admiration. By more than two thousand people he was listened to with profound interest. Taking his converts by the hand, the brethren and sisters on the shore singing a joyful song, he led them into the water to the waist, and after taking a careful hold of the head and body showed himself to be a religious Sampson in plunging them under the water. With the strongest he is strong, and with the weak gentle. Too honest to flirt in the face of the community a purchased title, he has sailed his ship upon independent merits. He is his own Bishop. He is not only his own Ecumenical Council, but his own Pope. Unfettered by entangling connections, he runs his gospel ideas independent either of Presbytery or Synod. He is thorough in theological attainments. He troubles neither Koran nor Talmud, Volney nor Rosseau. Eternal death is the reward of the believers of those. He may have dogmas, but 'he is an Israelite in whom there is no guile.' Many professed Christianity at his last meeting, and his abiding with us has been productive of much good." The Elder is now here and holding services in Murphy's Hall.—*San Jose Independent.*

A SOUL ETERNALLY LOST.

Dear Crisis:—I found the following lines in an old paper, and thinking them a pretty good specimen of modern theology, I send them to you.

"Let him know that he that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

"Infinite years in torment must I spend,
And never, never, never have an end;
O, must I dwell in torturing despair,
As many years as atoms in the air?
When these are done, as many thousands more
As blades of grass on hills and dales that grow;
When these are gone, as many left behind
As leaves in forests, shaken by the wind;
When these are past, as many thousands more
As grains of sand upon the ocean shore;
When these run out, as many millions more
As moments in the millions past before?
When all these doleful years are spent in pain,
And multiplied by millions, yet again,
Till numbers drown the thought; could I suppose
That then my wretched years would close,
This would afford a hope; but, oh! I shiver
To ponder on the dreadful word—forever!
The burning gulf, where I blaspheming lie,
Is time no more, but vast eternity!
The growing torments I endure for sin
Are never more to end, but always to begin.
O that the hand that cursed with the lash,
Would bless me back to nothing—with a dash!
Unjustly, I the sin avenger hate,
Blaspheme this awful God, and curse my fate;
'Tis just, since I, who bear the eternal load,
Contemned the death of an eternal God."
—*Guide to Holiness.*

Why did James speak of saving a soul from death, if it was impossible for that soul to die? Again, this imaginary soul, after lamenting its own indestructibility, and shuddering and shivering at the thought of an eternity of anguish, and hopelessly wishing that it could be "blessed back to nothing," then it speaks of "the death of an eternal God!" So it seems that God can die if man cannot!

How hard men strive to pervert the plain, simple gospel plan of salvation! That terrible wail of a lost soul was printed in the *Guide to Holiness*. Would it have a tendency to make christians live holier or love God better, to paint such a picture of avenging wrath? Or would it serve to win the hearts of poor sinners to love a God whose anger was so terrible that nothing short of endless torment could satisfy his vengeance? Such theology is a libel on a loving, merciful and holy God. H. P.

Gems.

— He that knoweth how to pray well, knoweth how to live well.

— Endeavor diligently to know thyself, so shall no flatterer deceive thee.

Jesus, thou art my all. What can I lose,
Since thou art mine?
Guide me, O best beloved, my portion choose,
For I am thine.
To the desired haven let me come
In thine own way;
There will be no more night in that fair home,
But endless day.

— Flattery resembles swallows, which in the summer time creep under every house, and in the winter leave nothing behind them but dirt.

— A genuine zeal is very jealous of self, but a false one is most secure upon the sins of others.

— Where virtue keepeth the fort, report and suspicion may assail, but never sack.

— Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

— Let not thine heart suspect what neither thine eyes see by proof, nor thine ears hear by report.

— A wise man's country is the whole world.

— Heaven shall cease to be, when it shall cease to run; and men cease to prosper when they cease to pray.

— A wise man is never less alone than when he is alone.

Better to hope, though the clouds hang low,
And keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.

— Sermons gilt with words and not matter, are like images, that painted seem fair, but being looked into are found earth.

— It is folly to remember that by which we forget ourselves.

— It is great wisdom to forget other men's faults, by remembering our own offences.

— Experience with instruction is the best way to perfection.

THE DAYS OF NOAH.

F. H. CHAMBERLAIN.

We read in Gen. 6: 5—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Verse 11. Here is a picture more perfect and complete than any uninspired pen could draw, of the state of society, the grade of morality, and the development of character among men before the flood. "The earth was *filled* with violence." Not merely an occasional outrage; but so frequent, so common, so continual was the report of these things, that they were expected as a matter of course, or, as it were, a part of the regular occurrences of every day. Aside from the corruption and violence and extreme wickedness of the people, their doings were similar to those of men in other times. So also the people of Sodom ate and drank, "bought and sold, builded and planted, married and were given in marriage," and if anything more is needed to fill out the picture, we may find it in our own times, for "as it was in the days of Noah," and as it was in the days of Lot, "even thus shall it be in the day when the Son of man is revealed." Luke 17: 30.

Is there violence in the earth now? Or corruption? or excess? or wickedness in any form? Yes, in all forms, open or secret, early and late, by night and by day; in the darkness and in the light. And those who know the most of the deeds that are done in our days, know but a small part. You must know all that is done in one of the great cities, and then multiply that by a million, in order to approximate somewhat toward a correct estimate of the result of the doings of one day.

Surely, "as it was in the days of Noah," and "as it was in the days of Lot," so it is in our day. And so it shall be "in the day when the Son of man is revealed." No doubt the people in the days of Noah had heard the prophecy so often that it seemed to them as an idle tale, not worth their notice. And so it is now. Men have heard of the near approach of the "end of the world," "the day of judgment," "the coming of the Lord," the great day in which "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up;" they have heard of all this so often, that they are no longer startled and alarmed as formerly, but rather ask where is the promise or evidence of the coming of that event?

Thus doubtless it was in the days of Noah. They heard the constant preaching of a coming deluge for a hundred and twenty years; and if it is true that "actions speak louder than words," then the hammers of the workmen who were building the ark proclaimed the same with every blow. Now you hear the proclamation of the end of time, as it were of the angel standing on the sea and land, crying "with a loud voice, as when a lion roareth," that there shall be "time no longer;" and "another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth and the sea, and the fountains of waters."

With all these witnesses, and with signs in heaven above, and in the earth beneath, signs in the sun, and in the moon, and in the stars and on the earth distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing for fear, and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken; we feel it our duty to add our testimony, and declare to you that we believe the testimony of God in regard to these things.

Never before has there been a moment of such solemn and awful import, of such imminent and impending danger as the present. Never before did the word NOW have such emphasis—"*Now* is the accepted time; *now* is the day of salvation." "Repent and be converted, that your sins may be blotted out." O, sinner, will you hear? And will you heed the warning? Then "harden not your heart," for the Lord himself has declared, "Behold I come quickly, and my reward is with me." Amen, even so, come, Lord Jesus.

MORE LIGHT.

For some time we have had in our possession facts to show that the most noted performers in the Spiritualists' dark circles do their works by trickery. The following is a sample:—ED.

THE DAVENPORT BROTHERS EXPOSED.

Hoxie's Hall was filled to overflowing. At the proper time Mr. Fay, one of the performers, advanced to the front of the stage with a paper containing the names of the committee, and requested them to come forward. Messrs. Bell and Lowrey soon made their way through the audience and were greeted with tremendous applause as they bowed to the audience. Ropes were given to these men; they examined them thoroughly, and then went at work with a vim to tie the brothers tight. This being done they explained to the audience how many knots, etc., they had made, and in their opinion all was satisfactory. The cabinet doors were closed by Prof. Fay, and in eighteen seconds sounds from a violin, guitar and tambourine were heard distinctly by the audience as coming from the cabinet. The doors were opened by the Professor, and the committee, after an examination, found the ropes and knots the same as they had been tied. While closing the door, Mr. Bell was struck on the shoulder with some unknown object, but Mr. Lowery saw it and instantly went to Mr. Bell's side, and whispered to Mr. Bell, who began to go through the same motion. Out came the object. Mr. Lowery sprang like a cat and seized the hand, and wrenched it carefully off, throwing it in the audience. Upon examination it was found to be a paper masked hand, as thin as writing paper, and fitting so closely in the cabinet that it was impossible to observe it. It was worked by wire, perfectly at the will of the operators. Cheer upon cheer was given for the committee. The brothers were raging with madness, but constant calls from the audience convinced them that they must either play or pay, and accordingly the cabinet was thrown aside and the dark seance was announced. The Professor stated before hand if any tricks were attempted he would not proceed with the entertainment. A table was brought forward and several musical instruments laid upon it, and the Professor and one of the brothers were tied, a quantity of phosphorus was rubbed on a guitar, and the lights were extinguished. Total darkness reigned. Presently sweet sounds came from the guitar and the phosphorus was seen running here and there in the air. All believed the guitar sailing here and there—they might catch the cabinet trick, but the dark scene was a stunner. While the supposed guitar was swinging in the air one of the audience, named Brooks, pulled from under his coat a dark lantern of immense power, which he instantly shot on the flying guitar, and to all present it appeared nothing, only one of the attaches of the show held a pole six feet long, on the end was nailed a small piece of flour barrel heading. The guitar was lying at the table in the same position, only the phosphorus was not on it. To describe the scene that followed would be folly. Mr. Bell then stated that their cabinet tricks were done by simply bringing their tied hands over their head, and then they were almost free to ring bells, blow horns, etc. We don't think the Brothers will book this city on their next route.—*Cor. Knoxville Chat. Times.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

SCORNFUL SADIE.

"She wears that dress to Sabbath school!" What scorn there was in the tone of the speaker! She was one of a group of girls who passed me on their way to school, and the most interesting of the lively party. Thick, clustering black curls fell from beneath her hat; bright black eyes sparkled with animation; her cheeks rivaled blush-roses; and her pretty mouth seemed only fitted to speak words of gentleness, and good will: but she looked as if she were aware of her beauty, and valued the gift highly; and *her* dress was certainly good enough to wear to Sabbath school, though she would doubtless have scorned such thought.

I heard that one sentence only, and those merry girls went their way, and I went in an opposite direction; but those words went with me. I began to picture a certain Sabbath school, where Sadie Bradford sat by the side of the girl who wore her school-dress on Sunday; and I saw plainly the haughty young miss, arrayed in velvet, silk, and costly furs, cast contemptuous glances at the simple clothing worn by her classmate. The dress was clean, whole, and quite pretty; and, moreover, Etta Day had no father to pay large bills at a dry-goods store. When she had a new dress, Etta knew that there were twenty other ways in which the money might have been expended, and that some comforts must be sacrificed in her home that she might be supplied with books and clothes while attending school; so she made no complaints, but went bravely forward, studying diligently, that in time she might be competent to instruct others, and, with the money received for her labors, lighten her mother's burden.

I knew something further about Etta Day. I knew that Christmas was at hand, and that she was very desirous to make her mother a present. Feeling assured that a new winter-dress would be the most acceptable gift she could offer, she had managed to earn small sums of money between school-hours, until she found she had the requisite amount. Very proudly she purchased it, and hid it away, that it might be a perfect surprise to her mother. All the while, her own wardrobe was so limited, that one dress must be worn alike on the Sabbath and on other days.

Ah! if that young girl could not clothe her form in rich attire, her heart was richly adorned. Around it she wore the beautiful robes of love and self-sacrifice; and God and the angels know the value of such adorning. Sadie Bradford—who could look admiringly on her, when her pert, haughty manner made all around her feel uncomfortable, showing that her heart was inwrapped in the garment of pride? Yet there are too many who are willing to follow her example; assuming a haughty air, and looking down on those who cannot make so good an appearance.

There are some like Etta Day, though they are hidden ones, of whose deeds the world has little knowledge: but, though overlooked by the proud and worldly, they are happy in their humble sphere; because, while forgetting to exalt self, and trying to benefit others, happiness steals into their hearts, and God smiles upon them; for "he resisteth the proud, but giveth grace to the humble."—*Well-Spring.*

THE BOY THAT PAID HIS DEBT.—The following, from a New York paper, will interest our little readers:—

The other day a little son of a well known bank officer in Wall street lost his purse while coming from Central Park, and a stranger, seeing his discomfort, paid his railroad fare, three cents. The boy, thanking him, said,

"If you will tell me your name, sir, I will bring it to you to-morrow."

"Oh, no," said the gentleman, "never mind about it."

The boy persisted, saying his father never allowed him to run in debt.

"I will not give you my name," replied the gentleman, "but I live at No. — on — street."

The next morning the door bell rang at that house, and our little hero told the amused servant maid his errand.

"Which of the gentlemen is it?" said she; "there are several in the family."

The boy twisted on his heel, and after a moment's thought said, "Have you a photograph book in this house?"

She brought it; and turning over its pages, he said, pointing to one,

"That's my man. Please give him these three cents, and tell him the boy who borrowed it in the cars yesterday left it to pay his debt."

☞ Do not be always telling what you are going to do. Do something, and that will speak for you.

Hygiene.

"This is for your Health."

SPRING SICKNESS.

There are a great many people who are subject to a "bilious attack" every spring, and who expect it as a matter of course. Now there is no more need for people being thus sick in the spring, than at any other time of the year, if they only know how to live. This periodical sickness can be prevented simply by regulating the diet. Not that all persons who have been subject to such attacks year after year, for a long time, can always overcome the difficulty at once. We are all such creatures of habit, that when anything becomes established in this way, there is a strong tendency to its return at the regular time, even after the producing cause has ceased to operate: consequently in bad cases it sometimes takes several years to overcome it entirely. Under a proper regimen the attacks will grow less severe every year, until they entirely disappear.

During cold weather people eat larger quantities than usual of carbonaceous food, such as fat meats, sugar, butter, bread, cakes and other preparations of white or superfine flour, nuts, fats, syrup, etc. Of course, a much larger quantity of carbonaceous food is required by the system in cold weather than in warm, but as a general thing people eat too much of it, clog up their systems with the excess and overburden the excretory organs, particularly the liver, in vain efforts to get rid of it. Those who take a great deal of out-door exercise are usually enabled to work it off, and seldom suffer much in consequence, except in hot weather: while those who lead a sedentary in-door life suffer most. When warm weather comes on in the spring, people require much less carbonaceous food, but instead of changing their diet as the weather changes they continue to eat the same kinds of food they have been eating during the coldest weather of the winter, and the consequence is that the already overburdened liver is unable to bear up under this extra load, and utterly refuses to perform its function until it has had a chance to rest and to throw off its accumulated burdens.

Now, to prevent this state of things two things are necessary. First, people must eat a less proportion of carbonaceous food at all times. Second, as the weather grows warmer in the spring they must eat a much less quantity of it than they do in cold weather, and substitute instead more vegetables and acid fruits. Every family should have a large supply of canned fruits and green vegetables to use at this time of year. For a single article there is nothing so good as tart apples, and they should be used in unlimited quantities.—*Herald of Health.*

☞ The *Herald of Health* says—"Children should never be forced to eat, but should be placed in such relations to life that they would always have a good appetite when the regular mealtime comes, and relish plain, healthful food. Give children an abundance of out-door exercise, fun and frolic, make them regular in their habits, and feed them only upon plain, nourishing food, and they will never need complain of their lack of appetite; but keep them in school five or six hours a day, and, confined to the house the rest of the time, frowning down every attempt at play, feed them upon rich food, fine-flour bread, hot biscuits, pies, puddings cakes, etc., let them eat candies, nuts, fruits, and any thing else they can get hold of at any and all hours between meals, give them tea and coffee to drink, and you need not expect they will have an appetite, but you may expect that they will be pale, weak, and sickly, . . . and if you force food down their throats without changing their conditions of life, you need not wonder if they leave you to mourn their early death. . . . . The true way is to so change the conditions of life as to create a demand for food, then force will not be required to make the child eat."

The World's Crisis

AND

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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AT LAST.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni."

They told me 'twas a garden, with the sweet, bright flowers in bloom,
To me it was only a sepulchre, hidden in blankest gloom;
No resurrection anthems filled the odor-laden air,
Only one sound crept heavenward, a heavy, hopeless prayer.

I knew that there were angels in the dark and mystic cave;
But I looked for One, their Master, the good, the strong to save;
I cared not for the shining wings—He only unto me
A refuge, and a Savior, and a comforter could be.

But I could not find the Savior, and the morning was like night—
The garden held not Jesus, who only is the Light—
I wandered, vainly looking for the Friend whose well-loved face
Could change the darkened tomb into a glad, well-lighted place.

And then I heard a whisper. He only spoke my name,
And swift into my spirit a flood of rapture came.
I knew him when he called me, and, "Master," I replied,
O, having found thee, Savior, I can part with all beside.

Now earth is all a garden, 'tis here no dismal tomb;
I do not walk in darkness, He scatters all the gloom;
And gladly I am passing to the land where death shall be
As a forgotten angel, and Christ shall speak to me.

—*London Christian World.*

"LITERAL INTERPRETATION OF SCRIPTURE."

A PARTIAL REVIEW OF "THE END OF ALL THINGS."

No. 6.

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[Paul says that he is "in hope of eternal life." Titus 1 : 2. How do you get eternal life, Paul? By a resurrection from the dead; "for if the dead rise not, then they also which have fallen asleep in Christ are perished." 1 Cor. 15 : 18. You expect to die, then, do you? Yes; "for I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth"—from the time of my departure—"there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." What day, Paul; the day of your departure, or death? No, for the crown is laid up *for* me, from that day onward; but it shall be given to me at the *appearing of the Lord Jesus*,—"and not to me *only*, but to *all* them also who love his appearing." 2 Tim. 4 : 6–8. Well, that is very singular. But, Paul, you say you "rejoice in hope of the glory of God." Do you mean by this expression that you hope for it in heaven, or on the earth? "On the *earth*, of course." Why so, Paul? Because Isaiah says (35 : 1, 2), "The wilderness and the solitary place shall be glad for them, and the desert"—are there "wildernesses," "solitary places" and "deserts" in heaven?—"and the desert shall rejoice and blossom as the rose." Does it do so now? "It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon" (are these three well known places in heaven?); "they shall see the glory of the Lord, and the excellency of our God."

Yes, but that is all *figurative* language, you know, Paul. It means something else. You don't believe it yourself, do you, that is, believe it just as it is written? "I confess unto thee that I believe *all things which are written in the law and in the prophets.*" Acts 24 : 14. But if you won't take Isaiah as authority, hear what God Almighty himself says: "*As truly as I live, all the earth shall be filled with the glory of the Lord.*" Num. 14 : 21. "Therefore, the redeemed of the Lord shall return ["from the land of the enemy," Jer. 31 : 16], and come with singing unto Zion [not go into heaven], and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away." Isa. 51 : 11. Does "sorrow" and "mourning" exist in heaven? If so, that *may* be the place. But Isaiah says just as much about Jupiter, as he does about heaven. Why may it not be Jupiter? But no; the inspired penman speaks of the *earth*, where the "redeemed of the Lord" shall live, and where "they shall reign for ever and ever." Rev. 22 : 5.

Now I ask in all candor, what is to be done with all these scriptures, if the hope of the church is a home in heaven? It will not do to say these passages are all "figurative," to make them agree with that *implied* meaning of Paul's expression. Opposites are never taken figuratively to represent opposites. Fire is never used to signify water; nor is the earth ever used to represent heaven, especially in their present conditions. I think that there is enough plain, positive scripture given here to fully explain Paul's words, even admitting them to be of doubtful meaning (which I do not); therefore I hold, claim and maintain, with all the tenacity and energy of my nature, supported as I believe by the light of divine truth, that Paul's hope, and Peter's hope, and Daniel's hope was for the coming of the "Ancient of days," when "the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7 : 27.]

"Not less explicit as to the heavenly nature of the church," continues Mr. G., "is the language employed by the inspired writer of the Epistle of the Hebrews. Referring to those who 'have fled for refuge to lay hold of the hope set before them in the gospel,' the inspired penman proceeds to say—'Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail.' That the place here spoken of is heaven, or the holy of holies in celestial realms, is made sufficiently manifest, if there could have been a doubt on the point, by the verse which follows: 'Whither,' it is added, 'the forerunner is for us entered, even Jesus'; for we all know, to our unspeakable joy, that Jesus Christ as our advocate and intercessor hath entered heaven for us."

[Which fact precludes the necessity of *our* going there. Now if Mr. G. fully understood the type, of which Christ's entering into heaven as our great High Priest is the antitype, he could not, I think, fail to see how he destroys the type, by insisting upon putting the saints in heaven at any time, and particularly *now*, while the High Priest (Jesus) is making intercession for us in the very holy of holies itself.

In the type Paul says, "The priests went *always* into the first tabernacle, accomplishing the service of God." Heb. 9 : 6. Observe, two or more priests (plural) could go into this *first or outer tabernacle* at any time. "But into the *second* [or the Holy of Holies] went the *high priest* ALONE, once every year; not without blood, which he offered for himself and for the errors of the people." Heb. 9 : 7. Upon the hem of the high priest's robe were fastened golden bells. "And it [the robe] shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." Ex. 28 : 35. It was death to any priest, let alone common men or the people, to enter the holy place; and it was only when the high priest had purified himself by the most thorough ablutions, and anointed himself with the holy oil, and clothed himself in the sacred vestments of his divine office, that he dared approach the presence of Jehovah.

During his absence in the holy place, the people, *all* of the people, "waited" outside. They did not rush in to hear him, see him, to assist him, or to make supplication for themselves. They "*waited*." What for? They waited for him to complete the great act of making an atonement before the Almighty for the sins they had committed. What did he do when he had accomplished this? Did he tell the people to all come in where he was? No, indeed; he "*came out* and lifted up his hands and blessed the people" where they stood.

Now, as was the type, so must be the antitype. Jesus, the holy Lamb of God, was the sacrifice, and is now the great High Priest. He now stands "*alone*" in the very Holy of Holies, before the great white throne, in the presence of the Majesty on high, where, having presented his own precious blood as an offering for the sins of the world, he stands as our Mediator and all powerful Intercessor. *Alone*, he pleads our miserable and awful condition, for he alone can succeed. Therefore the reason why he told his disciples that where he went they *could not go*. "No man hath at *any time* seen God," says St. John. What, then, shall we think of that unblushing presumption which dares to even *assert* that such miserable, crawling worms of the dust as we are, good, bad, and indifferent, go at death, at the rate of seventy every minute, into the awful presence of the great Eternal? If angels and cherubims stand with veiled faces before that face "from which the heavens and the earth fled away" (Rev. 20 : 11), how and where can we find words to convey a proper expression of the idea of such insufferable egotism and conceit as is manifested by those who believe this awful delusion. This belief would be blasphemous, were it not so grossly ignorant.

But, thanks be to God, the light of his holy word shines with such brilliancy upon this glorious subject, that those who hunger after the truth as it is in Jesus, can make no mistake. We have an Advocate and Mediator who hath entered heaven "*for us*," and "who is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, SEPARATE *from sinners* [not *with* a lot of sinners like us in heaven] and made higher than the heavens." Heb. 8 : 25, 26. For this, therefore, we live and "serve the living and true God," and "WAIT for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." 1 Thess. 1 : 10. Yes, we are among those who stand outside of the holy of holies, "waiting" for the High Priest to finish his ministrations before the Father of Lights, where we expect him to "come out" from thence and bless his people. This is our hope and expectation. This was Paul's faith, and the faith of all of the apostles and prophets, since the promise was made by the Almighty.

The idea of a hope which had for its object a home in heaven, never so much as even entered the apostle's mind, for he knew that such a thing was *absolutely impossible*, if the antitype was to be as the type. If it was not to follow the type, then the type ceased at once to be a type, and became only a meaningless, senseless ceremony. But we know that Paul was very exact in the use of his words, using only such words as would convey his genuine meaning, and nothing more. Therefore I boldly assert that Paul's hope, and the hope of all of the sacred writers, together with the church of God, in her collective capacity, was a hope for the RETURNING of our blessed Lord and Savior Jesus Christ, by whose coming again eternal life, with all the countless blessings incident thereto, will be the reward, to be given to those "who by patient continuance in well doing" sought "for glory, honor, immortality."

In concluding this partial review of a work by one of the most able writers in England upon the popular idea of "The Hope of the Church" and a "Literal Interpretation of Scripture," I confess my temerity in thus daring to dispute his reasonings and arguments, knowing as I do that when I speak for one, he speaks for thousands. But God hath chosen the weak of this world to confound the mighty,—therefore with the smooth little stone picked out of the living stream of God's holy word, I hurl it in the name of Israel's God at the head of this giant delusion.

By reason of frequent and constant interruptions, lack of ability, and doubts as to the results for good, my ideas have been very crudely expressed, and my arguments but poorly adduced. It was not that I could not find scripture enough to combat Mr. G.'s views, but that I discovered such an overwhelming flood of evidence against him, I found myself at a loss to decide which to use, and which to leave out. I could not quote all, nor was it at all necessary. There is no wisdom in loading a columbiad to kill a crow. Therefore I have given such scripture as I first found, and my ideas as they presented themselves at the time of writing.

As a parting shot, however, at the "home in heaven" theory, let us hear the blessed hope of king David, which is so beautifully expressed in his last prayer:—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever. And let the WHOLE EARTH BE FILLED WITH HIS GLORY. AMEN, AND AMEN." Ps. 72 : 18, 19.

HEATHEN DOCTRINES TAUGHT IN CHURCHES.

In this paper the positions taken by the generality of the acceptors of the Scripture doctrine, that immortality is only in or through Christ, against the supporters of the common doctrines, are presented in as compact a form as possible. To those who oppose, we would say, do so in the words of Scripture; and, at the same time, refer them to the *data* hereafter given, which will enable them to perceive that upon one great leading principle is founded Heathenism, Roman Catholicism, and Protestantism; and the chief aspects which this principle takes are presented with only such references as are absolutely needed.

I. The immortality of the soul, or of man.

There is not one passage of Scripture which states that the soul, or man, is naturally immortal.

Whence, then, originated the fiction of natural immortality? For scriptural answer, see Gen. 3 : 4. For proof of its heathen character, let the following speak for itself:

"Ne'er was the time when I was not, nor thou, nor yonder kings of earth:
Hereafter ne'er shall be the time, when one of us shall cease to be.
The soul, within its mortal frame, glides on through childhood, youth, and age,
Then, in another form renewed, renews its stated course again.
All indestructible is he that spread the living universe;
And who is he that shall destroy the work of the Indestructible?
Corruptible these bodies are, that wrap the everlasting soul—
The eternal, unimaginable soul. Whence, on to battle, Bharata!
For he that thinks to slay the soul, or he that thinks the soul is slain,
Are fondly both alike deceived. It is not slain—it slayeth not:
It is not born—it doth not die; past, present, future know it not;
'Ancient, eternal, and unchanged, it dies not with the dying frame.'"

This language is found not in *the* Scriptures, but in the old Indian sacred writings, "The Bhagvat Geeta." Reference: Pococke's India in Greece, p. 150, in note, where reference is given to Adeling's Sketch of Sanscrit Literature, by Talboys, p. 157. See also Wilkins' Translation, pp. 35–39.

Coming a little further down the stream of time, we find Plato declaring, "Every soul is immortal: for whatever is continually moved is immortal; but that which moves another and is moved by another, when it ceases to move, ceases to live," etc., etc., p. 321. The difficulty is to select passages from Plato, quotations to a similar effect coming easily to hand. See Bohn's edition, pp. 66–114.

It is this Babylo-Platonic dogma that has been upheld by the different bodies professing to be the Christian Church for so many centuries. How does John Wesley speak? "I am now an immortal spirit, strangely commingled with a little portion of earth; but this is only for a while. In a short time I am to quit this tenement of clay and remove into another state,—

"Which the living know not,
And the dead cannot—or they may not tell!"

See Wesley's Sermons, vol. 2., pp. 721-729, also pp. 629-632. In "The Parochial and Plain Sermons" of John H. Newman, B. D., vol. 4, pp. 283-4, very similar language to that used by John Wesley, occurs. De Ponte, in his "Meditations on the Mysteries of our Holy Faith," a Roman Catholic work, pp. 140, 141, etc., speaks with the same voice as Wesley and Newman; and with them agrees Ernest Renan; for in his "Life of Jesus," he dedicates that work "to the pure soul" of his sister, and asks her whether she recalls "from the bosom of God where thou reposest, those long days at Ghazir;" and this writer, pp. 295, 296, speaks about "the origin of the legends relative to the resurrection" of Christ. In truth, while the fiction of the natural immortality of the soul is accepted, the main support of the doctrine of Christ, the resurrection—is denied. See pp. 66–69. And in a Swedenborgian tract, this doctrine is also denied in strong language. For it is stated, "It is also clear, from the parable of the rich man and Lazarus, as well as from other parts of the New Testament, that man's eternal destiny is fixed directly after death, and that the *state* of existence into which he then enters, is the state in which he will continue for ever. The body he has put off *he will want no more*, and, consequently, he will never re-assume it; for he has now entered upon a state of existence to which it is not at all adapted, and for which it was never intended!" See p. 5, *et seq.* of "The Scripture Doctrine of the Resurrection, or the Life after Death."

After reading these extracts, and turning to the Scriptures, it is surprising to find nothing of the kind in them. In order to do so, words must be altered or modified in meaning; ellipses made or supplied, to the manifest contradiction of the plain, literal sense of various passages. In concluding this section, let the termination of the argument for natural immortality be well weighed. It is said, the soul is naturally immortal, and is the man. This being so, man cannot die. How then does he die? Moreover, Christ was a man, and died for sin, or made atonement for sin. Inasmuch as the soul of Christ was his manhood, and, according to popular belief, could not die, how did he die making atonement for sin? So that in all fairness, we may say, the supporters of the natural immortality of the soul really deny that man does die, that Christ died, and that he died to make atonement for sins.

II. The next position taken by the supporters of this fiction is: The soul at death goes at once to the glories of heaven,—or to the torments of hell.

But in this, as in the former instance, there is not a single Scripture statement to that effect. Death in the Scriptures is compared to sleep. See Job 7 : 21; Ps. 17 : 15; 90 : 50; 13 : 3; Dan. 12 : 2; Matt. 9 : 24; Acts 7 : 60; 2 Pet. 3 : 4; 1 Cor. 15 : 6.

True, the heathens taught that the soul was judged at death. In the Avesta, the religious books of the Parsees (Bernard Quaritch's edition, 1864), pp. 141–3, we read as follows:—

"89. Creator! where are those tribunes, where do they assemble, where do they come together, at which a man of the corporeal world gives account for his soul?

"90. Then answered Ahura-Mazda: After the man is dead, after the man is departed, after his going, the wicked, evil-knowing Daevas do work (?). 91. In the third night, after the coming and lighting of the dawn. 92. And when the victorious Mithra places himself on the mountains with pure splendor. 93. And the brilliant sun arises. 94. Then the Daeva Vizaresho by name, O holy Zarathrustra, leads the souls bound, the sinful living of the wicked Daeva-worshiping men. 95. To the ways which were created by time, comes he who is godless and he who is holy. 96. To the bridge Phinvab (comes he), the created by Ahura-Mazda, where they interrogate the consciousness and the soul regarding the conduct. 97. Practised in the corporeal world. 98. Thither comes the beautiful, well-created, swift, and well-formed (soul.) 99. Accompanied by a dog. 100. This leads away the souls of the pure over the Haraberezaiti (Alborj). 101. Over the bridge Phinvat it brings the host of the heavenly Yazatas. 102. Vohu-mano arises from his golden throne. 103. Vohumano speaks: How hast thou, O pure, come hither? 104. From the perishable world to the imperishable world? 105. The pure souls go contented. 106. To the golden thrones of Ahura-Mazda, of the Amesha-cpentas. 107. To Garo-nemana, the dwelling of the Amesha-cpentas, the dwelling of the other pure." See also the Khordah-Avesta 38, where, speaking of the condition of the wicked soul after death, it states that toward the end of the third night after death, "there goes the soul of the wicked man to the impure place, recollecting itself continually by the stench;" and "the fourth step takes the soul of the wicked man, and arrives at the darknesses without beginning."

In "The Path to Heaven," a Roman Catholic manual of devotions, we read in the recommendation of a departing soul, p. 736, the following words: "As thy soul goeth forth from the body, may the bright company of angels meet thee; may the judicial senate of apostles greet thee; may the triumphant army of white-robed martyrs come out to welcome thee," etc.; and in the Hymnal, at the end of the book, hymn 52, it is said:

"Yes, heaven is the prize!
Death opens wide the door;
And then the spirit flies
To God for evermore."

Where is the difference between the ideas brought before us in these extracts, and in the Wesleyan hymn commencing:

"Happy soul! thy days are ended,
All thy mourning days below;
Go, by angel-guards attended,
To the sight of Jesus, go," etc.?

But evidence that the vast majority of mankind believe and hold these ideas, is so cumulative, that it is really unnecessary to quote extract after extract in order to prove similarity of belief among various nations, and at various epochs of history. We cannot, however, do better than quote some of S. Baring Gould's M. A., remarks, in his "Curious Myths of the Middle Ages;" article, "The Fortunate Islands;" bearing directly on this subject. "It is curious," he writes, "to note how retentive of ancient mythologic doctrines relative to death, are the memories of the people. This Keltic fable of the 'Land beyond the sea,' to which the souls are borne after death, has engrafted itself on popular religion in England. The following hymn is from the collection of the Sunday School Union, and is founded on this venerable Druidic tenet—

'Shall we meet beyond the river,
Where the surges cease to roll;
Where in all the bright for-ever,
Sorrow near shall press the soul?' etc.

So is a hymn from the Countess of Huntingdon's collection—

'I launch into the deep,
And leave my native land,
Where sin lulls all asleep;
For thee I fain would all resign,
And sail for heaven with thee and thine,' etc.

Or I might quote a poem on 'The Last Voyage,' from the Lyra Messianica, which one would suppose was founded on the Gaelic legend told by Macpherson—

'On! on! through the storm and the billow,
By life's chequered troubles oppress,
The rude deck my home and my pillow,
I sail to the land of the blest,' etc.

"It would be a study of no ordinary interest to trace some of the doctrines of modern popular Protestantism back to the mythologic systems. The early fathers erred in regarding the ancient heresies as bastard forms of Christianity. They were distinct religions, feebly tinged by contact with the religion of the cross. In like manner I am satisfied that we make a mistake in considering the dissent of England, especially as manifested in greatest intensity in the wilds of Cornwall, Wales, and the eastern moors of Yorkshire, where the Keltic element is strong, as a form of Christianity. It is radically different; its framework and nerve is of ancient British origin, passing itself off as a spiritual Christianity."

And, "I have instanced the belief in angelic music calling away the soul as one heathen item in popular Protestant mythology.

'Hark! they whisper! angels say,
Sister spirit, come away!'

Another is embodied in the tenet that the souls of the departed become angels. In Judaic and Christian doctrine, the angel creation is distinct from that of human beings, and a Jew or a Catholic would as little dream of confusing the distinct conception of angel and soul, as of believing in metempsychosis. But not so dissenting religion. According to Druidic dogma, the souls of the dead were guardians of the living; a belief shared with the ancient Indians, who venerated the spirits of their ancestry, the Pitris, as watching over and protecting them. Thus, the hymn, 'I want to be an angel,' so popular in Dissenting schools, is founded on the venerable Aryan myth, and therefore of exceeding interest; but Christian it is not."

Also, "the doctrine of the soul being transported at death, finds no place in the Bible or the liturgies of any branch—Greek, Roman, or Anglican—of the Church Catholic. Yet this was the tenet of our Keltic forefathers, and it has maintained itself in English Protestantism, so as to divest the doctrine of the resurrection of the body of its grasp on the popular mind."

Sufficient, however, has been placed before the readers on this section to enable them to perceive the identity of speech in conflicting religious bodies. In concluding, we would ask if it is true that the final destiny of the soul is determined at death, and the award then made,—what necessity is there for a resurrection of the dead? And, why speak of the judgment of those who already have been judged? So that—easily it may be seen—the fiction of going to heaven or hell at death does away with the need of a resurrection or of future judgment, and again makes entirely useless the need of Christ's death and resurrection.

III. The final position to be noticed is, that man, or the soul, being naturally immortal, suffers, being wicked, after resurrection, or after death, eternal torments. But for this, as for the former instances, no passage of scripture can be found in which the eternal torment of the wicked is declared or set forth to us as a truth to be believed. There is not a single declaration in Scripture to the effect that the wicked will be raised immortal. The righteous are said to be raised immortal; but where is this said of the wicked? And, if eternal torments commence after death, and not after resurrection, where is the Scripture warrant for the statement? Eternal torments can only be inflicted on those who have eternal existence. But eternal existence is the same as eternal life. If the wicked have eternal life, from whom comes it? Of the believer in Christ only it is said eternal life is through Jesus, the Christ, after the resurrection. In the judgment before God (Rev. 20 : 11-15), those not found written in the book of life are cast into the lake of fire, which is the second death.

Very unanimous are the generality of religious teachers as to the eternal torments of the wicked. In the "Bhagvat-Geeta," Wilkins' translation, p. 32, it is said: "The Sankar provideth hell both for those which are slain and those which survive; and their forefathers, being deprived of the ceremonies of cakes, or water offered to their manes, sink into the infernal regions." And, pp. 117, 118, "There are these three passages to Narak (or the infernal regions), lust, anger, and avarice, which are the destroyers of the soul: wherefore a man should avoid them; for, being freed from these gates of sin, which arise from the influence of the Tama-Goon, he advanceth his own happiness; and at length he goeth the journey of the Most High. He who abandoneth the dictates of the Sastra to follow the dictates of his own lusts, attaineth neither perfection, happiness, nor the regions of the Most High."

Plato, in "The Gorgias," speaking of the punishment of the soul after death, says, "But those that are benefited at the same time that they suffer punishment both from gods and men, are such as have been guilty of curable offences; their benefit, however, both here and in *hades*, accrues to them through means of pain and torment; for it is not possible to be freed from injustice in any other way. But those who have committed the most extreme injustice, and have become incurable through such crimes, serve as examples to others; and these are not benefited at all, as being incurable, but others are benefited by beholding them suffering for ever the greatest, most bitter, and most dreadful punishments for their sins, being suspended in the prison of *hades* altogether as examples, a spectacle and a warning to the unjust men who are constantly arriving." Bohn's Edit. p. 230; see also pp. 227-232, pp. 121-123. Does not this agree with the purgatory of Roman Catholicism?

Mahomet, in the Koran (see Sale's translation, W. Tegg, publisher, London), p. 275, thus describes the ultimate destiny of mankind: "There are two opposite parties who dispute concerning their Lord; and they who believe not shall have garments of fire fitted to them, boiling water shall be poured on their heads; their bowels shall be dissolved thereby, and also their skins; and they shall be beaten with maces of iron. So often as they shall endeavor to get out of hell, because of their torments, they shall be dragged into the same; and their tormentors shall say unto them, 'Taste ye the pain of burning.' God will introduce those who believe and act righteously into gardens, through which rivers flow; they shall be adorned therein with circlets of gold and pearls, and their vestures therein shall be silk." P. 275; pp. 436, 476, etc.

De Ponte, Roman Catholic, in his Meditations, pp. 211-218, gives full accounts of the torments, tormentors, and the tormented in hell. He says of the torment: "After it has continued fifty thousand years, there remain other fifty thousand millions to pass; and these being passed, there remain others, and then others, without number or end." Compare with this, page 750 of the "The Path to Heaven," from which is taken the following: "Never to see God—to be burning in flames for ever—the blood boiling in our veins, the marrow in our bones—to be trampled on by devils—to have all that is hideous for ever before our eyes—to have rage, anguish, and despair eternally rooted in our heart, without comfort or mitigation Oh, what a life!" See also Cardinal Wiseman's "Lectures on the Principal Doctrines and Practices of the Catholic Church." Lecture 11. "On Satisfaction and Purgatory;" and J. H. Newman's "Parochial and Plain Sermons," vol. 4, sermon 6.

John Wesley thus writes (Sermons, vol. 2, see pp. 74-76): "Suppose him to be just now plunged into 'the lake of fire, burning with brimstone,' where 'they have no rest day or night, but the smoke of their torment ascendeth up for ever and ever.' Why, if we were only to be chained down one day, yea, one hour, in a lake of fire, how amazingly long would one day or one hour appear. I know not if it would not seem as a thousand years. But (astonishing thought!) after thousands of thousands, he has but just tasted of his bitter cup! After millions of millions, it will be no nearer the end than it was the moment it began," etc. And, again (Sermons, vol. 2, see pp. 268–270), "There is no grandeur in the infernal regions; there is nothing beautiful in those dark abodes; no light but that of vivid flames; and nothing new, but one unvaried scene of horror! *There is no music but that of groans and shrieks: of weeping, wailing and gnashing* of teeth; of curses and blasphemies against God, or cutting reproaches against one another," etc. (Italics ours.)

John Wesley, in speaking of the souls after death, says (vol. 3, Sermons, p. 235): "It is, indeed, very generally supposed, that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God." And James Bennett, D. D., in "The Congregational Lecture," "The Theology of the Early Christian Church," see pp. 216–221, says: "Either the fathers were false teachers, or the church that boasts of them has been taking money for selling smoke; for, after all that has been paid for mortuary masses, the souls, both of the righteous and the wicked, are just where they were, in *hades*, waiting for the resurrection at the judgment day." But this, by the way.

Hymn 241, in "The Path to Heaven," is entitled "The Four Great Truths;" and the fourth great truth is,

"The good with God in heaven above
Will ever happy be;
The wicked in the flames of hell
Will burn eternally.
All this, and all the church doth teach,
My God, I do believe;
For thou hast bid us hear the church,
And thou canst not deceive."

(Italics ours.) Yet, strangely enough, hymn 242, entitled, "Life Eternal," declares,

"Life eternal! life eternal!
Depth of depth of bliss unknown;
Life eternal! life eternal!
Thee I seek in Christ alone."

Yes; this is the truth which the disciple of Christ—the worshiper in spirit and in truth—most heartily accepts. His life is hid with Christ in God. "And this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. And this is the record, that God hath given to us eternal life, and this life is in his Son."

How is it that, in the account of the Acts of the Apostles, we cannot find a single instance in which an appeal is made to eternal torments in order to terrify their hearers into embracing their doctrine? True, future judgment and punishment are declared to be in store; but where is it said to be endless torment?

Enough has been stated to show the similarity of Heathen, Roman Catholic, and Protestant teachings on what are considered essential doctrines. If, indeed, these doctrines be according to the word of God, it is our duty to promulgate them; but if not, and we are sure they are not, how imperative that their falsehood should be exposed, and the truth fearlessly proclaimed. It is time, indeed, that the quibbles as to vestments and incense—the old clothes of priestcraft—were cast aside, and attention given to the weightier matters of the law, judgment, mercy, faith, and truth.—*Rainbow.*

THE BEGINNING.

O. R. FASSETT.

It is written, "In the *beginning* God created the heaven and the earth." Gen. 1 : 1. This is a period far back in past eternity, undefined and indefinite. It is the starting point of divine revelation to man, and inscrutable to the finite mind. The beloved John begins the history of Immanuel where Moses begins the genesis or cosmogony of our world: "In the *beginning* was the word." John 1 : 1. This, however, was before all creation: "The same was in the *beginning* with God. All things were made by him; and without him was not any thing made that was made."

In the book of Proverbs, wisdom personified says—"The Lord possessed me *in the beginning* of his way, before his works of old. I was set up from everlasting, from the *beginning*, or ever the earth was." Prov. 8 : 22, 23. From which we learn that this *beginning* includes in its mysterious compass the past "everlasting" ages dating from the origin of all things. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from *everlasting*" ("the days of *eternity*," *margin.*) Micah 5 : 2. Here we are lost in contemplation. Here research is in vain. The finite mind cannot fathom the eternity past, nor the eternity to come.

It is affirmed, however, by those who would be wise above what is written, that the Mosaic record makes the period of the creation about six thousand years ago; whereas geological facts demonstrate that the globe has had an existence many millions of years, and ages even. "That the beds which form the crust of the globe have been divided into five groups—the primary, the transition, the secondary, the tertiary, and the quartenary rocks. Each of these strata was millions of years forming."

It will be seen from the scriptural account of the epoch of the creation, that there is no intimation given that it was six thousand years ago when the globe was formed, but that it was anterior to this; and when God fitted it up as the residence for man, it was already in a chaotic state, as verse second declares: "And the earth was without form, and void; and darkness was upon the face of the deep." Hence the "Comprehensive Dictionary of the Bible" on the word "creation" has the statement—"It is now generally agreed that neither in Gen. 1 : 1, nor elsewhere in the Scriptures, is any definite time assigned as that of the first creative act. . . . It is now also the prevalent opinion among the best geologists as well as Biblical scholars, that the discoveries of modern science are not at all irreconcilable with the declaration of Scripture. . . . Many (Chalmers, Buckland, etc.), have held that the work of the six days comprehended only the present arrangement of the material universe, and the introduction of the existing orders of animals and plants, with man at their head."

LITTLE CHILDREN.

J. W. THOMAS.

The present age is emphatically one of boasting, pride, and self-love. This spirit is not confined either to the irreligious world, but it is seen in many who claim to be followers of the meek and lowly Savior. Almost everywhere there seems to be a disposition to boast, to exalt self, and to out-rival others. It is discovered sometimes in the pulpit and in the prayer meeting. Ministers swell, and try to get off something ministerial; and deacons brag about what they have done, and think they deserve the most praise; and others talk and pray long and loud, as if they were more wise and talented than every body else. All such wisdom as this is not from heaven, but is "earthly, sensual, devilish." If the adversary can "puff up" an individual to think he is something, he has about gained his end. He knows as well as Solomon that "pride goeth before destruction, and a haughty spirit before a fall." The human heart is naturally inclined to evil, hence the great necessity of looking to God for help, and having our dispositions changed by the power of divine grace.

On one occasion the disciples were beset with this spirit of rivalry, and the contention was so great between them that they brought the matter to Jesus, saying, "Lord, who shall be *greatest* in the kingdom?" The answer to this question contains not only a cutting rebuke, but a very deep and instructive lesson, well worthy the study and improvement of all who would be heirs of the coming kingdom.

"Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as *little children*, ye shall not enter into the kingdom. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

Now it is evident that the Savior does not require his disciples to resemble little children in every thing. This would not be reasonable. We are not to be like them in ignorance, in waywardness and pettishness. Paul says "be no longer children tossed to and fro, and carried about with every wind of doctrine." In understanding and firmness we must be men, but in some very important respects we must ever be like *little children*. The expression has deep significance, or it would not be so frequently used. John says, "Little children, it is the last time." "Little children, keep yourselves from idols." "Little children, abide in him." "Little children, let us not love in word, neither in tongue, but in *deed* and in *truth*."

I will mention three things in which it is absolutely necessary we should be like them. *Faith, love, humility.* Children believe what their parents tell them, and so christians must lay hold of what God has spoken with unsuspecting confidence. Children do not cherish envy, malice and hatred in their hearts, but they love with pure and tender affection. This commandment have we from him, that we "love one another;" and it must be with "pure hearts fervently." The principal thing mentioned by the Savior is *humility*. "Whoso shall *humble himself* as this little child." How often is this duty inculcated throughout the Scriptures. "Humble yourselves under the mighty hand of God." "Be clothed with humility."

Reader, how is it? are you truly humble?

"O God! my inmost soul convert."

— True felicity consisteth in the good estate of the soul.

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All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, *Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 26, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

WHAT NEXT?

In previous articles, we have followed the prophetic stream of time from the present aspect of things till we arrived at the commencement of the millennium, when all the saints shall be with Christ in the sanctuary, or the land promised to Abraham, Isaac and Jacob. Then paradise will be restored from the curse, and bloom again in Eden beauty and loveliness. In this happy home the saints are to enjoy a thousand years before the wicked shall be raised from the dead. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. It should be observed that "the first resurrection" takes place *before* the commencement of the thousand years, during which the saints are to reign *with* Christ. It is certain they cannot reign "*with* Christ" "on the earth" before his second coming; and as he has not yet come the second time, we are compelled to believe that the first resurrection and the thousand years are yet in the future.

While the saints shall be reigning during the thousand years, the wicked will be sleeping in their graves. After saying that the saints "lived and reigned with Christ a thousand years" (Rev. 20: 4), Jesus goes on to say, "But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. We can draw but one common-sense conclusion from this language, and that is, the wicked will live again when the thousand years *begin*, "the dead in Christ shall rise" (1 Cor. 15: 16); when they *end*, "the rest of the dead" will rise, and be condemned to die "the second death," from which there will be no resurrection; hence there will be eternal punishment with *death*, not eternal torment.

The first death and "the first resurrection" cannot be of a *moral* nature; but must be *literal*. If the first death and resurrection can be called moral, then the second should be moral also. Let us reason a few moments from the stand-point that the first death and resurrection relate only to *character*. With this view of the subject, the first death consists in becoming a sinner, and the first resurrection in being converted. At what period in the past did these converted ones begin to reign, and continue reigning a thousand years "on the earth" "WITH Christ," before his second advent? We can see no possible way to harmonize the Scriptures with such a position. We find this specific period of a thousand years named six times in the last revelation from Jesus. Shall we tear it from the book, or let it stand? Had this period been made plain in the other prophecies, there would have been no occasion for a further revelation on the subject. In Isa. 61: 1, 2, we find a prophecy quoted by the Savior, which reads as follows: "The Lord hath anointed me to preach good tidings unto the meek; . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God." In the early ministry of the Savior he went into a synagogue in Nazareth, "and stood up for to read." He read from Isaiah to the middle of the second verse of the sixty-first chapter, "and he closed the book." The verse reads: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God." One might well suppose that the chronology of the whole verse was the same; that is, that it would all be fulfilled in the same year. No one would think that the second clause of the verse would not be accomplished till over eighteen hundred years after the first part; but such was the fact. This was known to Jesus; therefore, he stopped reading where he did, and said: "This day is this scripture fulfilled in your ears." Luke 4: 21. If he had read the whole verse, he could not have said, in truth, "This day is this Scripture fulfilled in your ears." ears." These remarks on Isa. 61: 1-2 will apply to some passages in the New Testament, where the resurrection of the righteous and the wicked are mentioned in the same verse, without stating that there is any time to intervene between the two; but in the last revelation from Christ, he speaks plainly of "the *first* resurrection," and then says "but the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. A first implies a second. If the wicked dead are not to live at all, why did he say, they "lived not *again until* the thousand years were finished"? We can see no sense in this scripture, unless they live *again* at the time specified.

But suppose the first resurrection and thousand years are already in the past, when did "the rest of the dead" rise from their graves? As before stated, if the first resurrection has taken place it must have been a spiritual one, and took place at conversion. Let us see if such a position will bear inspection and criticism. In the first place, no man has yet lived a thousand years on the earth; therefore if Christ had been personally present, it would not be true that "they lived and reigned *with* Christ a thousand years." Secondly, if the first resurrection was a moral one, and took place at conversion, then, inasmuch as "the rest of the [morally] dead lived not again until the thousand years were finished;" no one could be converted during the thousand years; hence, "when the thousand years" were expired, the whole church would have been extinct eight and nine hundred years; only a very few lived to be over one hundred years of age. The living of threescore years and ten, or even one hundred, away from Christ, and being most bitterly persecuted, as were the Christians during the period including the thousand years, if it be in the past, when millions upon millions were tortured and slaughtered, we think *cannot* fulfill the declaration, "*They lived and reigned* WITH *Christ a thousand years.*"

Among this class who have "part in the *first* resurrection," are those who "were beheaded for the witness of Jesus, and for the word of God," and those who "had not worshiped the beast, neither his image," and those who would not receive the "mark" of the beast "upon their foreheads, or in their hands." These persons are now literally dead; hence they can not reign "*with* Christ," till after he shall come and raise them from the dead. Their reign with Christ is *after* they were beheaded; therefore it must be after the personal coming of Christ; "but the rest of the dead" will not live again till a thousand years after the *first* resurrection. As Christ has not yet come to reign, it is certain that the saints have not yet taken the promised kingdom; for they cannot have the kingdom before the King takes possession.

If the saints have reigned a thousand years in the past, where was their dominion? Was it in the dens and caves of the earth, where they hid away from their persecutors? Who would think of calling that a reign *with* Christ? If that was what constituted reigning with him, we have reason to rejoice that we had no part in such a reign; but we have a most ardent desire to reign with those who shall be among the "blessed and holy," that shall have "part in the *first* resurrection."

VALLEJO.

Our meetings in Vallejo, on San Pablo Bay, twenty-five miles in a northerly direction from San Francisco, were closed Thursday evening, March 6th. They were held in the Presbyterian church, of which Bro. N. B. Klink is pastor. The more we became acquainted with him, the more we saw in him to esteem and admire. It is rare that we find one so unsectarian, honest, and sincere in the service of the Lord. He is satisfied that Jesus is soon coming to set up his kingdom, and declares this great truth with commendable boldness. We found him another Bro. Bailey, whose only object appears to be to bring men and women to Christ, and have them ready for his coming. He raised no objections to the other great truths presented, but seemed willing that *christian character*, and not some human creed, should be the test of fellowship.

The meetings in Vallejo were excellent. Men who had not been to church for years became deeply interested, and from fifteen to twenty-five requested prayers each evening. Many were quickened, backsliders were reclaimed, sinners converted, and thirteen were buried with Christ in baptism. Quite a number of heads of families were converted. Bro. Rich, the pastor of the Methodist church, united with us in the good work. It was hard to leave such an interesting state of things, but a greater interest in San Francisco seemed to demand the remnant of time we had to spend on the Pacific coast. We left quite a number seeking the Lord; and a door wide open for future meetings, should we ever return. We departed with the satisfactory assurance that we had left behind us many warm friends in Jesus.

☞ MONDAY EVENING, Apr. 10th, we closed our labors in San Francisco, and left the coast yesterday (Apr. 11th) for Nevada, two hundred and six miles north-east from San Francisco. Nevada City contains about six thousand inhabitants, in the midst of the mining region. It is said to be a very wicked place, but we hope to find a goodly number here who will sympathise with whatever tends to make men better. We now purpose to go to Salt Lake City next week. We expect to be home about the 9th of May.

WHAT THEY SAY.

So far as we know, every paper in San Francisco, and in the cities and towns for many miles around, have had something to say about "Elder Grant." We have given our readers a few specimens, knowing that they were interested to learn the results of our labors on this coast. Our strongest opposition has come from those who profess to be the followers of Christ. While wicked men and infidels were daily seeking the Lord, and being converted, we have received but little sympathy from professed ministers of Christ, and popular church members. The very truths which have served to disarm skeptics and lead them to Jesus, have received the most opposition. But those who oppose so bitterly, seldom, if ever, come to hear for themselves. We wish they could be present in our conference meetings and hear the soul-stirring testimonies of those who have embraced what some call "heresy." We think they would say, If such is the fruit of heresy, it is far better in its effects than the doctrine presented by the opposition. It is a rich feast to hear those just converted, and others who have been serving the Lord for many years, testify to the glorious results arising from believing what we have preached to them. Not one has received and confessed what our enemies call "the new doctrine," who did not afterwards love Jesus and the Bible better than before; while, on the other hand, we have *yet to* learn that a single one has been comforted and blest in opposing these things. There have been some marked cases among the opponents.

One man came to the meetings in a backslidden state; was revived, and started again in his pilgrimage to the better land. After traveling with us pleasantly for a season, and gaining strength in the Lord, he commenced opposition against what he called the "no-soul doctrine." He took much pains to stir up prejudice against us by affirming that he heard us say words that we never uttered, which expressed thoughts we never had in our mind. We said to him one evening that he would certainly backslide if he did not cease his opposition. He replied, "I don't care"; and said he was determined to do all he could to prevent the people from believing what we preached in relation to the nature of the soul of man. We have abundant reason to believe he has lost his peace, and the bright evidence that he belongs to Christ, which he felt before he began to oppose. On the other hand, those who have opened their hearts most widely to receive that for which we are despised and rejected by many, and for the belief of which we are shut out of popular churches, are now rejoicing most heartily in the blessed hope, loving the appearing of Jesus, and anxiously waiting for his return.

But we took our pen to introduce an article from the "California Christian Advocate" (Methodist) of March 29th, 1871. This is the latest news of the kind that we have received, and reads as follows:—

"BOOKS FOR THE TIMES.

"The advent and preaching of Mr. Grant, the Adventist, among us, has revived an often-exploded heresy—the sleep of the righteous from death until the resurrection, and the annihilation of the wicked. The countenance given to Mr. Grant by some good people, and the endorsement and commendation he has received in certain quarters, are likely to mislead many good people, who see only the zeal and earnestness of the man, without pausing to sift the truth he may utter from the errors insidiously inwoven with it. We most earnestly commend to all persons, in any way interested in the subjects above referred to, the following books, now on sale at 711 Mission street, San Francisco: 'Man All Immortal,' by Bishop Clark; 'The Immortality of the Soul and the Resurrection of the Body,' by Dr. A. Mattison; and 'Annihilation not of the Bible,' by N. D. George. Any one of these books is an antidote to the heresies alluded to, but the last named is perhaps the most complete refutation, from the standpoint of the Scriptures. Will not pastors read these books and scatter them among their people?"

SENSIBLE.

Last evening, (April 3d), Platt's Music Hall was crowded to hear a lecture from the noted Mr. W. M. Punshon, a Methodist preacher now from Canada, formerly from England. The admission fee was fifty cents, and one dollar for reserved seats. The following sensible remarks are from the San Francisco Daily *Chronicle*:—

PREACHING THEN AND PREACHING NOW.

Religion and genteel mendicancy have become so intimately associated of late years, and the hearing of the gospel of Christ with any degree of clearness so intimately connected with good clothes and the payment of high fees for seats, that the peculiarity of charging gate-money to hear a sermon on "Repentance," or issuing tickets for a discourse on "Damnation," does not now strike us as a few years ago it most certainly would. Preaching for the conversion of sinners seems to us to be one thing; orating on scriptural topics at fifty cents a head, quite another. Advertising oneself as having been "pronounced one of the greatest orators of the age," for the purpose of drawing a good house, also another thing. One action breathes the spirit of christianity as written and taught by all churches; the other breathes the spirit of something which may be very good, but which is certainly not christianity.

Fancy St. Paul, with barriers erected in the Areopagus at Athens, and charging one drachma a head entrance fee; with Silas taking the money, and Timotheus checking him. We imagine we see the poster at the gate—

WALK IN, ATHENIANS,
TO HEAR THE CELEBRATED ORATOR,
PAUL!
Who will to-day let
THE THEOLOGICAL CAT
Out of the bag in the most thrilling and interesting manner, and with a most extraordinary flow of language, showing you who is
THE UNKNOWN GOD.
☞ Admission—One Drachma.

Or let us picture the same individual at Rome advertising himself thus:—

COME AND SEE
THE RENOWNED PAUL!
Who preaches in his own house, every day, in chains, and guarded by a
REAL LIVE ROMAN SOLDIER.
His language is so choice, his voice so pleasant and harmonious, and his periods so beautifully rounded as he talks of
the perdition that
awaits
THE UNCONVERTED,
That all who hear him pronounce him to be one of the greatest orators of the age!
☞ Admission—Two Oboli.
Stoics will have to take the back seats. Reserved seats in front for the Epicureans.

To complete the picture we must not forget that Paul would be supposed to be doing all this to collect money enough to travel around and see the world until he was tired and then go to some place where the climate would be suited to his health, and his wife's health, and deleterious to that of his mother-in-law, and where the people were agreeable and not too strong-minded, there to build a highly ornamented, carpeted, stained-glass windowed church, with a carved and cushioned pulpit, and a snug parsonage attached, to pass the remainder of his days in pious comfort and godly luxury. If Paul had done all this he would have had a comfortable time of it and would have enjoyed life as our clergy—many of them—do, and christianity would have progressed backwards; but he sank all worldly considerations and gave his life, his strength, his intellect, and his long and careful education for *nothing*—as our clergymen do not do—and christianity gained power and influence daily, not only among the poor, but also among the rich. But we fear that very few of those who most needed the eloquence of a christian divine—the poor and the ignorant—would pay fifty cents to get into Platt's Hall last night and be lectured to upon the virtues of Daniel, which they should imitate; when they could find an infidel anywhere, who would only be too glad to propound his doctrines and precepts to them for nothing. It may be all right—this clerical exhibition business—and in the case of clergymen delivering lectures on secular subjects, it doubtless is, but there is something in it, too, opposed to the spirit and letter of the religion which these clergy profess—to make the system pleasing even with the eloquence of a Punshon to reconcile us, if possible, and the admission fee as low as fifty cents, with something extra for reserved seats.

FOR SR. C. B. TURNER,—Previous acknowledgments, $151.25. Mrs. Emma S. T. Hall, $2; A. P., $1; W. Bamford, $1; Isabella D. Goodwin, $1. Ac't.

BRO. H. H. DICKINSON.—The sudden death of Bro. Dickinson has filled our hearts with sorrow. He was Secretary of the Advent Christian Association, and a member of the Board of Directors of the Advent Christian Publication Society.

He is the first official member of the Society, since its formation more than ten years since, who has fallen a victim to the enemy death. Bro. Dickinson was an able man, prompt and efficient. The day before he was taken sick he wrote us a very kind and brotherly letter (perhaps the last one he ever wrote); but his presence and counsel we shall have no more. He sleeps in Jesus; and our prayer is that the Lord himself will soon appear in his glory, and awake our brother, with all the dear sleeping ones, to life eternal. G. T. A.

BRO. W. S. PIERCE writes in reference to Bro. D.'s death:—"Bro. Dickinson was taken Saturday noon, the 15th, with vomiting, alternating with hiccough, which continued till Monday morning, completely exhausting him, and probably causing the rupture of a blood vessel. He lingered in great suffering till Wednesday morning."

☞ We have just received the sad tidings of the death of Sr. C. B. Turner, which occurred last Thursday, April 20th.

"ITS POLLUTED FORM."

In the San Francisco Daily *Chronicle*, April 8th, 1871, we find another note of caution, similar to the one published in the Daily *Examiner*, April 3d. We trust the good people in San Francisco will avoid fables and pollution in all their forms. Hundreds are quite aware that these are the "perilous times" of "the last days," and have most fully discarded all human creeds, and taken the Bible for their *only* rule of faith and practice; believing it teaches in very plain language the speedy personal coming of Christ, the sleep of the dead, the destruction of the wicked, and that the saints will inherit the earth when paradise is restored. The following is the "note of caution" to which we have referred:—

"*Boston, 59 East Brookline St.,*
March 24, 1871.

EDITOR CHRONICLE:—I herewith mail to you the *Advent Herald*, the oldest prophetic journal in our country, and a copy of the "Faith of Evangelical Adventists." The materialistic Adventists went off from us on account of that view, and now generally ignore us altogether. But that view is no part of Adventism. I think it just you should know the facts in the case, as your people of San Francisco are now getting Adventism in its polluted form. If you should state the fact that there is another class of Adventists, known as Evangelical, I think it would be a service rendered to the cause of truth, and a favor to your readers. Respectfully,

CYRUS CUNNINGHAM,
Pastor of the Evangelical Advent Church,
Boston, Massachusetts."

Perhaps it may be proper for us to say, that we have endeavored to preach the word of the Lord in its *un*"polluted form," just as we found it in the sacred Scriptures, and have seen most blessed results. Catholics, infidels, and backsliders, have been brought to Christ, and scores are now rejoicing in a Savior's love, who a few weeks since were in the broad road to destruction. If the author of the "caution" could have been in our meetings, and heard the dear children of the Lord—young converts, and many members of various churches—express their joy, and their love for God and the Bible, because they had been led out of the darkness caused by believing the doctrines called by some "evangelical," we think he would have been astonished at the results of preaching "Adventism in its polluted form," and would have almost involuntarily exclaimed with others, Praise the Lord for such blessed fruits.

CONDITION OF FRANCE.

The political condition of France, and especially of its capital, is terrible. The scenes of the French revolution, in 1793, are being re-enacted. The following from Paris, dated April 10th, will give the reader some idea of the state of things:—

"Unless the Germans save us, Paris will soon swim in blood. The Commune hourly grows more desperate, and resorts to force and excesses. The Conciergerie is filled with priests and nuns, arrested on warrants calling them citizens, styled the servants of a person called God. Archbishop Darboy was stripped naked and bound to a pillar, and then scourged and mocked for hours by a band of two hundred Reds."

The revolutionists are strongly opposed to every thing that connects itself with religious matters. They are infidels. We do not expect to see things quiet again in France, till the return of Napoleon. The "woman" that was seated on the scarlet-colored beast appears to be tasting the wine in the cup of the Lord's indignation. Her final end must be near at hand. Our Lord is soon coming.

"Glad tidings, glad tidings,
The kingdom is near."

RICH MAN AND LAZARUS.—Lk. 16.

The advocates of the existence of a personal soul after the death of the body, continually resort to the statement concerning the rich man and Lazarus to support their theory, but they utterly fail in this effort, for not a word is said in the entire record about the soul of Lazarus, or the soul of the rich man; and their whole argument hangs upon their unproved opinion that the soul is meant, even though not mentioned; thus making a mere *guess* so the foundation of the whole argument in their favor.

1. It is not said that Lazarus' body died, and his *soul* was carried to heaven, but Lazarus himself was carried to Abraham's bosom; and Abraham was buried in the cave of Machpelah; so if this is a literal case, instead of being a parable, it would only prove that Lazarus was honored with a burial in Abraham's cave, having angels for bearers.

2. It is not said that the rich man's soul went *to gehenna*, the final place of punishment for sinners, but the rich man himself went to *hades*, incorrectly rendered "hell"; and *hades* is the depository of "dead" men, and *unjudged* men. "And death and *hades* [hell] delivered up the dead which were in them; and they were judged." Rev. 20: 13. So the inhabitants of *hades* are unjudged, and the wicked must come out of *hades* before receiving their punishment. Even the saints are to come from *hades*, exclaiming, "O *hades*, where is thy victory?" 1 Cor. 15: 55. The Bible view of *hades* never makes it a realm of disembodied men, but of corporeal men; so if the case of the rich man is given as a historical fact, instead of a parable, it proves nothing about disembodied men, for it says nothing about them; but if it is a parable, then before our opponents can derive any help from it, they must first prove what it represents, not guess at it. We do not quote it as proof of our views. We have our opinion concerning the parable. It is this:

The Savior in giving his parables, always made use of figures that the people were familiar with. In giving a parable to the Jews, he would not employ figures that they could not understand, as such figures would fail to illustrate the fact with which he wished to impress their minds. The Pharisees, to whom this parable was addressed, had embraced an unscriptural idea concerning *hades* (here rendered hell), regarding it a "subterranean region" in the bowels of the earth, and believing in "rewards and punishments under the earth," of a temporary nature,—one part of this "*subterranean hades*" was for the righteous, called "Abraham's bosom," and angels escorted the good to this place; while the other department contained a lake of fire, and the wicked were driven near this lake, and suffered from the heat of the flames: between these two departments was a "gulf," which was impassable, yet the two regions were within sight and hearing of each other.

This is a condensed statement of Josephus' account of their views of *hades*. And this is evidently the ground-work of the Savior's parable,—that is, to illustrate a certain truth, he employed these figures, with which they were familiar—"*hades*," "Abraham's bosom," the "gulf," and the "flames"—not for the purpose of sanctioning their theory, for he elsewhere cautions us both against the doctrine of the Pharisees and of the Sadducees, the one class having gone to one extreme, and the other class to the other extreme.

While in captivity, a part of the Jews imbibed the speculative notions of the heathen concerning life after life, and coined up this view of *hades*, as the locality of that future existence; but another portion of the Jews refused to imbibe these heathen views; so after their return from captivity, the class who imbibed these heathen notions, and mixed them up with the truth of the Bible, were called Pharisees, having a corrupted faith; but the other class not only repudiated this element of heathenism (life in death), and insisted that man is *totally dead*, but in their over-anxiety to get as far as possible from this heathen notion (life in death), they blindly rushed to the opposite extreme, and claimed that man was not only totally dead, but also *eternally* dead—no resurrection.

Now the Savior neither endorses the corrupted views of the Pharisees, nor the extreme notion of the Sadducees; but specially cautions us against the doctrine of both classes. Matt. 16: 6.

So Christ in selecting figures from the theology of the Pharisees, out of which to frame a parable for their special benefit, must not be understood as endorsing their views: because (1) to endorse their theory would be to endorse what he had cautioned us against; and (2) it would conflict with the popular claim that Abraham's bosom represents heaven above, where Christ is, instead of a subterraneous region in the bowels of the earth. It would be as fatal to modern theology to insist that Christ endorsed the Pharisees' view of "*hades*" and "Abraham's bosom," as to our view; so we are all agreed that Christ did *not* endorse their view. Yet it remains a fact, that although Christ did not endorse the Pharisees' view that Abraham's bosom is in the bowels of the earth, and the dead, both good and bad, dwell in such an underground world, he did select figures from this received view to illustrate a certain truth—he did speak of a rich man as going to the Pharisees' *hades*; he did speak of a beggar as going to the other department, called Abraham's bosom; he did speak of the Pharisees' impassable gulf; he did speak of the torment of the rich man, and the comfort of the beggar—all to simply illustrate a certain truth; not to adopt their theology, alike averse to Scripture and modern theology.

Then to illustrate the death of the Old Covenant Church, and the reception of the New Covenant Church, he speaks the following parable:

"There was a certain rich man [representing the Old Covenant Church] which was clothed in purple and fine linen, and fared sumptuously every day [possessed of wealth and enjoyment.] And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores [representing the spiritual poverty and helplessness of the Gentile race]."

The following represents the condition of the two parties prior to the change in their condition, which is here represented by death, and a removal to a different region.

"And it came to pass that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried, and in *hades* he lifted up his eyes, being in torments."

The following facts are set forth:

1. A *change* takes place in the history of the Gentile race, represented by death; though once destitute of spiritual food and raiment, and covered with moral pollution, the gospel angels conduct them to the faith of Abraham, and by faith they become his children.

2. A *change* likewise overtakes the rich Jewish church, represented by death, and it is plunged into a state of temporal chastisement, or torment. The great gulf of *unbelief* will allow no alleviation or remedy to be administered. By hearing Moses and the prophets, which proclaim Christ, they might have warded off this torment from different branches of the fleshly family of Israel, in different localities, but the different branches of this family, in other regions, were as unbelieving as the main branch at Jerusalem. W. S.

PASSING along the road the other day we thought we had found a very beautiful knife. On picking it up, it was found to be only a handle without a blade. So do we hear very beautiful sermons—well written and well read—but they are without the *blade*. They cut out no cancers of sin, and carve out no models of piety. Sermons must have blades.

— Not the *goods* which we have acquired, but the *good* that we have imparted, will indicate the success of our lives.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty and liberal. The Lord will reward the liberal giver.

WM. B. HERNON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$1
"CASH"	2

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$10
JAMES SMITH, 2D.	1

YOUNG PILGRIM FUND.

Previous acknowledgments	$1

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable the Society to send out missionaries, and other means into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,
SIDNEY HALL (balance of pledge)	
"CASH"	
A FRIEND	

MOORESTOWN, N. J.

R. & R. S. WILLARD.

On a fine Spring morning we set out with horse and buggy to meet with the dear saints in that place. We held the good seed in an open hand, and gave it out as we found willing hands to receive it. Nearing our destination we saw a group beside the road. Selected tracts were ready, and some care for one whom I saw was honored with gray hairs. But what was our surprise and joy to find this group composed of the very brethren whom we were going to see; they had walked out over a mile to meet us, thinking, as the morning was so fine, we surely would come!

Salutations went quickly round, when one said—"Now go right to my house, and we will be home soon." We soon sped over the rest of the way, while, with light hearts, we talked of "how good and how pleasant it is for brethren to dwell together in unity." To us it seemed like "the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore"; and so does he command his blessing on his saints who love one another. [A word right on this point. Brethren and sisters, we must receive each other just as Jesus receives us—*with all our faults*; and love one another as Jesus loves us—*just as we are*. Immortality only can bring perfection, and then it will be no virtue to love.]

Open hearts and an open door greeted us, and our stay was made very agreeable by social enlargement in the blending of hearts. We felt it good to be there. Our brother cheered us by reading and recounting testimonials of the blessing of God upon his efforts in sending out German tracts. And when the meeting opened and the brethren spoke one after another, my heart swelled with gratitude to God, and I praised him for the treasure he had placed in earthern vessels. It seems to have become a part of themselves, and they have but to open their mouths and their weighty judgment-truths roll out to the world. I exhorted them to keep their mouths open, and thus to *let* their light shine. Thus they are like men holding torches high in this last night of time. Some will see and be saved, and others will be without excuse.

Again we were cheered and helped on our way by a visit from Bro. Hook and Bro. and Sr. W. from Philadelphia, who spent a night with us. The Lord met us as we spoke one to another, and our hearts burned within us. One dear sister just ready to set out from us on a long journey, to make her home in the West, was entirely relieved of her burden and said, "Now I am ready to go. I have received what I was waiting for." Praise the Lord.

NOTES BY THE WAY.

H. MUNGER.

After staying at home most of the winter, except Sabbaths, two of which I spent at home with the church at Chicopee Falls, it seemed duty to again visit some of the old fields of labor, and see how they were getting along with the discordant elements of these times, which do affect us as a people more or less. Some are more susceptible to wrong influences than others, and some have the gift to more readily detect such wrongs than others. Such should give a word of warning or reproof in season, cost them what it may, for the benefit of the innocent part of the church.

Lowell St., Boston. Found them sustaining Second Advent meetings at a great expense, supported by a few, from a true principle of duty, instead of comfort or pleasure. This is a part of the original stock first planted in Boston. Four meetings have sprung out of this one in the vicinity, which are mostly willing to own their mother after they have set up housekeeping.

Portsmouth. One of the best churches for unity and consistent concert of action in our country. The meeting was good, and a full house of attentive listeners. The great secret of this church's prosperity is, its members act as firemen. When one sees a fire kindling, when set by an incendiary for the sake of plunder, as many are, or by accident, he throws on water, instead of crying "fire" and making an uproar, as many others have, who suffered by it. They are on the watch for such things, as all churches ought to be, to save a conflagration. Christian principle governs them, instead of fanciful or fanatical impulses or impressions. The old warriors have kept the wheel rolling on the track up to this time. Thank the Lord.

South Berwick, Me. Here is a new church, built for a people who have received the love of the truth. The building is not paid for yet, because they are poor. The seed is taking root here, and the Lord is at work in the hearts of the people; and if they get into church order, and have prudent laborers, as they have thus far, this will be a good lighthouse on this coast.

Great Falls. Here is a mixture; good sound minds, and a class of fanatics that for twenty years have kept the elements roiled, and caused some four or five divisions, I understand. They need gospel order. Gospel organization will generally settle fanaticism;

for fanatics pretend great liberty in riding over rough-shod every law not advocated by them. There has been a good reformation here. Converts have multiplied, and a good church can be kept up if this fanatical, willful influence does not destroy it as formerly.

Dover. Here also there has been a good work from time to time, and, as at Great Falls and other places, have had the sad experience of being almost wrecked by a lack of order. There is a class in all these places that are good and intelligent, and love peace and harmony; and rather than have a fuss have done any way to keep peace; but the more prudent and wise part feel the need of some kind of order, that candid hearers and inquirers after truth may feel at home among them. We had a good time with them, a full house, and much interest to hear. I hope wisdom and order will take the reins soon, and rear a light that will shine to the end.

We as a people are in a great measure responsible for the distracting elements among us. Some have no sympathy with us, and yet find open doors with our people. This is more lenient than is necessary. I hope the time will come when the officers of each church will get posted about who is gathering and who is scattering. There never was a time when a general understanding on the leading doctrines and signs connected with the coming of the Lord soon were more needed. Some of our brethren are asking about the two-horned beast. There are several views adopted. I would recommend Bro. S. S. Brewer's tract, "The Seven Messages." It is a great work from his stand-point; and all will get posted by reading it. It is sold at the *Crisis* office. This, no doubt, will be the most eventful year we ever have seen; and we need men who can give light to the inquiring, and who can build us up. If all work in harmony, on the right plan, the dividing elements will have to seek other places to sow, instead of in Advent churches. The prayer of many is, Lord, send prudent men among the flocks, men who have the light.

An Afflicted Family.—Sr. H. H. Dickinson and family, of Hartford, Conn., are in deep affliction. On the 7th of April their lovely daughter, Emma C., wife of Frank E. Flint of New York, died at their house of varioloid, and was buried at midnight by her two brothers and two strangers, before her husband could arrive from New York. Others of the family were taken sick, and on the 19th the father, Elder H. H. Dickinson, died of internal hemorrhage, and was buried at 11 P. M. in the darkness and rain, with only seven or eight friends out of his large circle of acquaintance to shed a tear over his grave. Sister Dickinson and her youngest son are now prostrate with the disease, and only two or three kind friends dare to visit and aid them in their sorrow and affliction.

I can only ask those in whose happy homes no shade of darkness rests, to pray for this smitten household. O when *will* the morning come? H. L. H.

Correspondence.

From Bro. B. G. Gotcholl.

Dear Brethren:—Through a long, dark, and cloudy day, I believe we have arrived at a time when we may know that the coming of the Lord is very near. To all those old Second Adventists who still hold on to the blessed hope, and believe the time for the second coming of Christ is revealed in the Bible, I would write, to stir up your minds by way of remembrance. I do not expect to comfort others much who believe differently. I believe the signs the Savior specified show us when he is near, even at the doors. But the prophetic periods, when rightly understood, point right to the year. If it is not so, pray tell me of what particular use they are to us? We find periods under the old dispensation fulfilled on the self-same day; and do you not suppose God is just as minute now as he was then? I do.

I believe Father Miller was just thirty years too early. He took forty-five years for the time of the end, instead of seventy-five, and put the thirty years on to the wrong end. Time has proved it so. Now we take seventy-five years for the time of the end, commencing it just when he did; then adding the thirty years on to this end, where it evidently belongs, makes the time of the end seventy-five years. Dear brethren, this was so to be, to purify and make white, and to cause the vision to tarry; for it is yet for an appointed time; but at the end it shall speak and not lie.

I believe the time of the end is a marked, specified, definite time, and seventy-five years is the longest time the prophecy will admit of. That is the difference between the shortest and longest periods. We first strike the time of the end in Dan. 11 : 40—"And at the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind. All historians that I have heard quoted mark these events down for 1798. Bonaparte with an army arrived in Egypt in July, 1798, and Egypt pushed at him; and it was but a push; for he could not break his ranks. From thence he proceeded to St. Jean d' Acre, the capital of the king of the north, where England, Russia and Syria attacked him from three different ways, like a whirlwind, and discomfited him. I believe Egypt is the south, and Syria the king of the north to-day, and have been ever since Alexander's kingdom was divided. From this point the prophecy goes on with the victorious king, which is the king of the north. "But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt." Ver. 43. Now who has had power over Egypt except the Sultan, and made Egypt pay tribute to him all through the time of the end? "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury utterly to destroy and make away many." When the Crimean war broke out, tidings from the east (Persia) and tidings from the north (Russia) troubled him; and the news which then came from Europe said the Turks fought like demons, and killed, burned and destroyed everything up and down the river Danube. And this is the sick man who "will come to his end and none shall help him" between this and July 1873, I believe.

But when did the time of the end begin? 1798, in July. It reads—"And at the time of the end." The time of the end might have been a little previous to that, for we find the same year, the 15th of February, Berthier, the French general, dethroned the pope and carried him away into captivity. Now we run back from 1798, 1260 years, and we strike 538, when Belisarius, the general of Justinian at Constantinople, was sent to Rome with an army, and drove out the Goths, and established the pope on his throne.

Now if the theory of Bro. Miller, upon which we went out to meet the Bridegroom, is true, a day for a year, we are almost home. Two years more will test the whole theory. I have not seen a particle of evidence from Scripture or history to show that the 1335 days end in 1875. I think quite probably the 2300 days may end there, when the sanctuary will be cleansed; but the Lord must come before the sanctuary is cleansed, because it is his work to cleanse it; man cannot do it.

We have had a long, dreary time of it, but, blessed be the God of Abraham, the morning begins to dawn. It grows lighter fast. I expect to see the old "northern bear" start for the "sick man" very soon. Then a mighty cry will go forth. Who, then, will not be glad that they have held on these thirty years? Glory! Hallelujah! Events transpire quickly now. I cannot believe we have been out here all this time to be mocked and scoffed at for nought. I believe if we know anything about the time, or have known anything about it, the Lord will come in 1873. I believe the whole theory runs out there. So I bid you farewell till then. You may never hear from me again, but I hope and pray I shall meet you in the air on that blessed morning.

From Bro. A. P. Moore.

Bro. Grant:—As some may be anxious to know our whereabouts, I would say we are located in the town of Bethany, N. Y., an entirely new field, and no Advent meetings in all this region. We hope by the blessing of God to scatter some seed that may spring up and bear fruit to the glory of God. We need the prayers of the household of faith, that God may make us a blessing to the people in this section. My health is rapidly improving, and am getting real strong, working out of doors most of the time. Would say to the Bro. in Western N. Y., that for the present I shall only be able to go to preach where I can go Saturday and back on Monday. Shall go as the Lord opens the way. Shall be at liberty to go anywhere after a short time. Pray for us. Our P. O. address is now *Linden*, Genesee Co., N. Y.

Extracts from Letters.

Bro. J. B. Wadsworth writes from Memphis:—"I acknowledge from J. Cook, Hartford, Wis., 50 cts. Loring Morse, Acworth, N. H., $2. L. J. Havens, Plato, Ohio, $1. Julia D. Ives, Chatauqua, N. Y, $1. D. D. Reed, Santa Clara, Cal., $1. Also a box of medicine from Dr. Leslie, and school maps from Bro. Cole. Please accept my thanks for the same.

I have staid here longer than I had intended at the closing of the mission, but affairs here seemed to demand my presence. The sudden closing of the mission was such a shock to this colored Advent people, that it led them to feel that some one was in fault in the matter, and to make it worse, one or two white strangers, professing to be Adventists, came here and tried to prejudice them against those who had control of the mission. I tried to explain matters in a way that gave them satisfaction. Also, in September, my wife was taken down with bilious fever, and was quite sick for near three months, so that I could not leave her and go out with my tracts, as I should have done. Brn. and Srs., let us be of that number that shall endure to the end. The time is drawing near when working believers shall find that their labors were not in vain. Soon we shall no more feel that we are alone. Soon the scattered ones over the earth shall join the blessed company of all the believers of every name, and people, and tongue."

Bro. P. A. Smith writes:—"The Second Advent Church here in Jacksonville has great reason to feel thankful for the prosperity that has attended their efforts in building a meeting-house for worship. We met in it for the first time April 9th, and at the prayer meeting Sunday morning before service the Lord did pour out his Spirit on all that met, not only to consecrate the house to God, but themselves as living sacrifices to the Lord. It was good to be there. We have large congregations, and conviction rests upon the people. We have a splendid house of worship for pilgrims. It is twenty-one by forty feet, rough boards, white-washed outside, and nothing is planed but the floor and seats. It was built in twenty-nine days, without much effort; and the best of it is, without running in debt. We had a blessed time yesterday at the table of the Lord. Next Sunday is my last here before I go north. One is to be baptized. A number are becoming interested, and I think if they had a good preacher here this summer, much good might be accomplished. I expect to arrive home in Rochester, N. Y., the first of May, and my address will be there at present."

Bro. F. A. Baker writes:—"Bro. John Ridley, of Prospect Ferry, Me., was set apart to the work of the gospel ministry, by the laying on of hands, at Bangor, April 16th, 1871, by John R. Hall and F. A. Baker. I take pleasure in recommending Bro. Ridley to the confidence, fellowship, and co-operation of all who love our Lord Jesus Christ, where he may be called of God to labor."

Sr. M. E. Otis writes:—"Having been suddenly called to my home in Springfield, by the death of my brother's wife, I wish to say to those interested in my labors in northern Vermont and New Hampshire, that I shall be unable to fulfill my engagements in that direction for the present. I shall confine my labors to this section for awhile. My address will be Springfield, Mass."

Obituaries.

Valentine. Fell asleep in Jesus, in Fall River, Mass., Feb. 3d, 1871, Sr. Rebecca P. Valentine, aged sixty-four years.

Her hope was in Jesus and his coming to give eternal life to his saints. Her death was peaceful, her work done. It could truly be said she was a Dorcas and a friend to the poor. We laid her away, sorrowing that we should see her face no more until the trump of God should raise the dead. P. T. Gifford.

Wilkinson. Died, in Guilford, N. H., April 12th, Mary F., wife of Marcus M. Wilkinson, aged thirty years and eleven months.

Although our sister suffered much, she bore all with Christian patience. She leaves a husband and one child, with other friends, to mourn their loss, but not as those who have no hope.

"She sleeps, but not forever;
There will be a glorious dawn."
S. J. Buswell.

Felton. Died suddenly, in Worcester, April 3d, of consumption, Edgar L. Felton, of Lynn, aged twenty-four years.

We are comforted with the thought that his peace was made with God, and we believe he sleeps in Jesus. Funeral services by Eld. J. S. White. A. M. F.

Holt. Died, in Augusta, Me., April 9th, Malvinah B., daughter of Russell Holt, aged eight years, five months, and six days. T. Rines.

Eastman. Died, in Augusta, Me., March 29th, Margaret Eastman, aged ninety-one years. Sermon by the writer, from Job 14: 14. T. Rines.

Summary of News.

FOREIGN.

Cable News.

Paris, April 20. There was fighting all day. The Versailles troops are massing for a grand attack. The discipline of the Nationals is bad.

Men placed on guard at a postern gate coolly left without orders.

A captain of the [illegible]4th regiment was shot by his men, who charged him with want of energy.

Two hundred unfortunate women were arrested last night on the Boulevards.

Enormous barricades have been erected in Rue Rivoli and Place de la Concorde, besides double ditches six feet deep. Every preparation has been made by the anticipation of obstinate street fighting.

Horse flesh is again largely sold.

General Cluseret offered his resignation, as the Communists have run into excesses, but it was not accepted.

At Neuilly to-day the Versailles troops drove the insurgents within two hundred yards of Paris.

Stragglers, mere boys of sixteen, returned dirty, ragged and dispirited.

There were awful scenes at the gates of the Beaujon Hospital. Crowds of women, with their hair streaming, were uttering loud shrieks, demanding their husbands, brothers and children.

Dombrowski has disappeared. He is supposed to be dead or wounded. At last accounts the Versailists were within one hundred and fifty yards of the ramparts.

Paris, April 21. [Special to N. Y. *World.*] Another revolution is imminent. The Commune has arrested the Central Committee, accusing the members of negotiating with M. Thiers to betray Paris. The National Guard are indignant, and threaten to arrest the Commune unless the Committee are released. Complete anarchy reigns.

London, April 23. Paris will shortly be completely isolated. The shells from the insurgent batteries fall short of Mont Valerien.

The *Daily News* special dispatch from Paris says there are serious dissensions among the members of the Commune.

All citizens under fifty-five years of age are obliged to serve in the army.

Gen. Ducrot has arrived at Versailles with 20,000 men of the late Imperial army.

Menotti Garibaldi will at once return to Italy.

Versailles, April 22. The Prussians will surrender the forts still held by them to the Versailles troops Sunday. The Versailles army now holds all the offensive positions from Chatillon, south of Paris, to Gennevilliers, north of the capital, and but a short distance from St. Denis.

Paris, April 23. A decisive attack upon forts d'Issy and Vanvres has been postponed.

An army corps is forming under the command of General Douai.

The night attack made by the Communists upon the barricades on the quay of Asnieres, was repulsed with great slaughter.

It is reported that the Versaillists are in possession of Charenton and Nogent, and it is expected they will be in St. Denis to-morrow.

The Versaillists are erecting immense works at Chatillon.

Nearly eight hundred people are out of work in Paris through the supression of newspapers.

Versailles, April 24. The expected general attack upon Paris has not yet commenced. Valerien continues to cannonade Neuilly, Clichy and Porte Maillot. The firing is slow and deliberate and some shells fall within the ramparts of Paris. The army of the Assembly is being continually reinforced. Many new troops arrived yesterday and to-day and were at once forwarded to the front.

The Prussians have not evacuated Fort Charenton.

It is reported that in consequence of difficulties between the Prussians and Communists, the former, who still hold St. Denis, yesterday stopped at that point all supplies for Paris from the North.

Napoleon's Protest.—The following is the text of this paper:—

Sir—At the moment when every Frenchman, profoundly afflicted by the conditions of peace, was thinking only of the sufferings of the country, the National Assembly has pronounced the deposition of my dynasty, and affirmed that I alone was responsible for the public calamities.

I protest against this unjust and illegal declaration.

It is unjust, because when the war was declared, national feeling, roused beyond measure by causes independent of my will, had produced a general and irresistible excitement: illegal, for the Assembly appointed solely for the purpose of making peace has exceeded its powers in settling questions beyond its competency, and even if it were a Constituent Assembly, it would be without power to substitute its own will for that of the nation. The example of the past is there to prove this. The hostility of the Constituent Assembly in 1848 fell to the ground before the election of the 10th of December; and in 1841 the people by more than seven millions of suffrages supported me against the Legislative Assembly.

Political passion cannot prevail against right, and French public right, for the foundation of every legitimate government is the Plebiscitum. Without that there is only usurpation on the one side, oppression on the other. I am, therefore, ready to bow to the free expression of the national will, but to it alone.

Amid mournful events which impose abnegation and disinterestedness upon all, I should have wished to maintain silence; but the declaration of the Assembly compels me to protest in the name of outraged truth, and the disregarded rights of the nation.

I am, etc., Napoleon.

Wilhelmshohe, March 6th, 1871.

DOMESTIC.

The Last Excommunication.—The thunders of the Vatican are not yet silent. Although the Pope complains that he is a prisoner and that his Ecumenical Council was compelled through fear to disperse before their business was finished, still his determination to rule his spiritual subjects throughout the world is as fixed and resolute as ever. The last victim of his wrath is Dr. Dollinger, the famous German theologian and historian of the church. He is now in the seventy-third year of his age, and must be near the close of a life remarkable for prolonged energy, thorough scholarship and the most sincere and fervent piety. His only fault appears to be that he cannot accept the new dogma of papal infallibility. . . .

Dr. Dollinger met the demand as Martin Luther did a similar requirement—with an explicit, firm denial, at the same time giving his reasons for the faith that was in him. At the close of his declaration he says: "As a christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine." As one of the best living authorities in church history, Dr. Dollinger is able to make a particularly conclusive exposition of the groundlessness of the dogma from that point of view. His objection as a citizen, however, will be regarded as most significant, since he looks upon the dogma as a claim to subject all States and governments to the Papal power, to result in the repression of men's intellectual activity and the general establishment of a temporal as well as spiritual terrorism. He intimates that the whole scheme is a Jesuit conspiracy, and is full of danger to the real interests of the Church. It was supposed that the case thus put in issue would first come before the Council of German Bishops, on a request to the King of Bavaria to remove Dr. Dollinger from his chair in the University. But it seems that the prominence of the dissenter, as in the case of Father Hyacinthe, drew down upon him the attention of the Pope himself, who, to settle the matter, has issued a decree of excommunication. It remains to be seen what is settled, or whether more is not unsettled, by this action of the Pope, who may yet find out that he is not living in the middle or dark ages.—*Boston Journal.*

Bro. Grant:—The following I clipped from the Rutland *Herald*. It may give some light to the readers of the *Crisis* in regard to the different political parties in France. Will you insert it?

Yours, etc., A. W. Sibley.

"La Commune de Paris."

BY REV. H. CYR.

I find that *few of* the readers of the *Herald* understand these words, and therefore I take my pen to show what they represent.

The term "Commune" was first applied to a revolutionary committee, which grew out of the insurrection of July 14th, 1789, and which superseded the City Council of Paris. The *Commune* was first presided over by Mayor Pethion, and held its meetings at the *Hotel de Ville* (City Hall.) It was, however, regularly constituted only on the 21st of May, 1791. At that time it was divided into forty-eight sections; it appointed a Mayor and sixteen administrators, established a municipal council of thirty-two members, and a general council of ninety-six "notables," presided over by one attorney of the Commune and two substitutes.

For a long time, managed by the most fiery demagogues, among whom Robespierre stands prominent, it waged war with the Convention (a legislative assembly that governed France from 1792 to 1795.) The Commune found the Convention too moderate, armed against it the people of the suburbs, and maintained a constant insurrection. The death of Robespierre in 1794, caused the fall of the Commune, after which Paris was divided into twelve distinct municipalities to prevent the concentration of such a formidable power, and these municipalities have been increased to twenty with the enlargement of Paris, and are known under the name of *arrondissements*.

The insurgents in Paris now are trying to revive that form of government, and although they may not be as bad as their predecessors, are not likely to establish anything permanent.

The misfortune of France is to be divided into five political parties, neither of which has the majority. Under such circumstances the Republicans of all shades should unite, as will all friends of constitutional government, and then they could secure order and liberty under a Republic or a limited monarch. But the "Reds" are the "irreconcilables," and they must rule or die; they are more likely to have the latter lot.

I may remark that it is to the fact that France has these five parties, much more than to the character of the people, that are to be attributed the unhappy revolutions through which that country has passed, and now the moderate Republicans will have to unite with the Orleanists in order to restore order and found a strong government. They may use the Count of Paris as a scarecrow, (that is about the only thing that kings are good for,) and under him restore order. Otherwise the old legitimists will be likely to win the day, and call the Count of Chambord, the monarch by divine right; under whom poor France would be deprived of many of her human rights. As for Napoleon he has "neither part nor lot in this matter" now.

In Brief.

—— The famous and venerable Dr. John Joseph Ignatius Dollinger, recently excommunicated by the Pope on account of the liberality of his views, is said to be the most influential theologians in Bavaria, and one of the most eminent scholars of the Church.——Mazzini says that the despotism of Louis Napoleon extinguished all the fire of the Marseillaise, and when the French people were permitted to sing it, at the breaking out of the war, the great invocation of freedom was only empty words, to which the soul of the nation would not and could not respond. He pronounces Napoleon the Nero of France, the tyrant destroyer of his country, the monster of an unbridled egotism. ——The French Empire was conquered by Prussia in a campaign lasting one hundred and eighty days. In that time the German armies participated in 156 conflicts and 17 decisive battles; they captured 26 fortresses, 6700 cannon or mitrailleuses, 120 eagles or stands of colors and made prisoners 11, 650 officers and 366,000 men.——The Grand Duke Alexis, the third son of the Czar of Russia, will sail from Cronstadt for New York in the middle of May in the Imperial yacht, escorted by several Russian naval vessels. The State Department, in conjunction with the Russian Legation, are making arrangements for his reception early in June.

Married.

CLARK—THAYER. In North Dana, Mass., by Elder Geo. A. Streeter, Mr. Leander H. Clark, of Hubbardston, Mass., and Miss Ella A. Thayer, of Barre, Mass.

CHENEY—YATES. In Lewis Valley, April 13th, 1871, at the house of J. I. Mathewson, by Eld. P. W. Hough, Mr. Abel Cheney, of Black River Falls, and Miss Alice Jane Yates, of England.

MILES—MILES. In Butler, N. Y., March 16th, 1871, by Elder B. P. Stevens, Mr. Alonzo Miles, of Waveland, Kansas, and Mrs. Clarissa Miles, of Mansville, Jefferson Co., N. Y.

Notices.

Notice.

The Connecticut A. C. Conference will hold its next quarterly session in New Haven, Conn., commencing Thursday evening, April 27th, and holding over the following Sabbath. We hope every church may be represented at this conference.

H. H. Dickenson, Pres.
B. Hitchcock, Sec'y.

Notice.

The committee appointed at the last session of the New York Conference to decide upon the advisability of holding a State campmeeting in connection with the annual meeting of the State Conference in June, and to transact such other business pertaining to said meeting as may be necessary, will meet at the residence of Bro. N. McCullock, No. 4 Frank Street, Rochester, on Monday, May 1st, 1871. It is hoped that the friends in different parts of the State will feel interested in this matter, and any letters with pertinent suggestions or words of encouragement, may be addressed to N. McCullock as above.

For the Committee, J. H. Whitmore.

Notice.

As many of the readers of the *Crisis* are anxious to know what disposition has been made of George Thomson, *alias* George Bigelow, *alias* George Sweet, etc., etc., I would say for their benefit that he was tried before our police court for obtaining money of me under false pretences, and convicted and sentenced to the House of Correction for three months. I am in the receipt of many letters from brethren in different places who have been swindled by the same man, all telling a similar story. I would say for their benefit that they can have this "pious fraud" arrested again as soon as he serves out his term in jail. God's cause ought not to suffer reproach by allowing such unprincipled vagabonds to go at liberty.

Springfield, Mass. Thomas R. Weaver.

Conference.

The Conference for Southern Indiana will commence at Jeffersonville, Wednesday, May 24th, 1871. As we wish all the State to be included in the organization, it is desirable that there should be a full representation from all parts of the State. Let the churches, then, send delegates and provide for their traveling expenses. The church at Jeffersonville will make ample provision for all who may attend. N. Field, Pastor of the Church at Jeffersonville.

Notice.

To the Brn. of the State of New York:—Your committee have made arrangements for a new tent as per vote of conference. This is to notify all who have not sent in their pledges or remittances, to do so immediately, as we shall have to pay for the tent the first of May next. Send to B. C. Simonds, Darien, N. Y., Treasurer of Conference. For the Com., B. P. Stevens.

Barn Meeting.

The Lord willing, there will be a meeting for the worship of God in the barn of M. V. B. Shattuck, near North Sutton, Sunday, May 7th. We hope the Lord will send along whom he will with the Word and Spirit. M. V. B. Shattuck.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Saturday, June 3d. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates.

J. J. Woodworth.

Rochester, N. Y.

The Second Advent Christian Church will meet hereafter for the worship of God over 102 State Street, at the head of the second flight of stairs. It is a new hall. It is one block south of the New York Central Depot. Will be a permanent place. Meetings Tuesday and Friday evenings, and three times on the Lord's day. Preaching afternoon and evening. Preaching brethren will find a home at Bro. D. T. Cooper's, No. 72 Mount Hope Avenue. J. Phelan, Secretary.

Notice.

Meetings are held every Sabbath, in Gardiner, Me., in Temperance Hall, corner of Water and Brunswick Streets. Preaching brethren are invited to come and help, as the Lord may direct. Address J. Thomas, Jr.

☞ Preaching Brethren sending appointments to Clinton, will please send them for Tuesday or Thursday evenings.

☞ Brethren desiring to preach at Great Falls, Old Hall (Franklin), will correspond with J. T. Hodsdon, Box 284, or Joseph Nash, Box 126.

Notice.

I have just published three new pieces of music, entitled, "Consolation," "Wait," and "Sweetly Sleeping." Sent postpaid for ten cents, or fifty cents per dozen. Geo. E. Lee, *Brimfield, Mass.*

New Tract.

"The Harmonium," being an exposition of those passages of Scripture thought to teach the doctrine of the immortality of the soul, and consciousness of the dead, and showing them to be in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. Price, 10 cts. single copy; $1 per dozen. Address D. Cogswell, Dansville, N. Y., or J. W. Taylor, Little Marsh, Tioga Co., Pa.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. Reimer, 1006 Chestnut Street, Philadelphia, Pa.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
E. Cotton.......Sunday, April 30th
Miles Grant.......Sundays, May 7th and 14th

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.
G. D. Woodruff.......Sunday, April 30th
John G. Hook.......Sunday, May 7th
E. Cotton.......Sundays, May 21st and 28th and Sundays, June 4th and 11th.
[If any one wishes to write to me, please direct to Charlestown, Mass., up to the first of July.]
E. Cotton.

Philadelphia, Pa.
John G. Hook.......Sunday, April 30th

Mercantile Hall, Boston, 32 Summer Street.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

East Boston, Mass.
(*Second Advent Hall, 154 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
H. M. Bryant.......Sunday, April 30th

Chelsea, Mass.
Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street.
(*Up two flight of stairs.*)
L. Boutell.......Sunday, April 30th
J. Couch.......Sunday, May 7th
M. Batchelor.......Sunday, May 14th
J. Hemenway.......Sunday, May 21st

Charlestown.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
Geo. W. Brown.......Sunday, April 30th
John T. Dixon.......Sunday, May 7th
Mrs. L. M. Stoddard.......Sunday, May 14th

South Boston (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Humphreys. J. N. Berry.

Danvers, Mass. (Town Hall).......Sunday, April 30th
J. Couch.

Rye, N. H.......Sunday, May 28th
C. Goodrich.

Athol, Mass.......Sunday, May 21st
A. Ross.

Holden, Mass.......Sabbath, May 7th
Brimfield, Mass.......Friday evening, May 12th and remain over the Sabbath, May 14th.
T. M. Preble.

Draggville, Mass.......Sabbath, April 30th
J. T. Dixon.

Fitchburg, Mass.......Sunday, April 30th
S. S. Brewer.

Wakefield, Mass.......Sunday, April 30th
Fremont, Mass.......Sunday, May 7th
J. S. White.

Newark, N. J.......Sunday, April 30th
Albany, N. Y.......Sunday, May 7th
A. A. Phelps.

Rochester (if desired).......Wednesday, April 26th
Great Works, N. H.......Thursday evening, April 27th
Dover, N. H.......Sabbath, April 30th
Portsmouth, N. H.......Tuesday evening, May 2nd
Hampton, N. H.......Wednesday evening, May 3d
Seabrook, N. H.......Thursday evening, May 4th
Vernon, Vt.......Sabbath, May 7th
Scitico, Ct.......Sabbath May 21st
May 14th and 28th at liberty. Hiram Munger.

No. Springfield, Vt...Sundays, April 30th and May 7th
Vernon, Vt.......Sunday, May 14th
West Fairlee, Vt.......Sundays, May 21st and 28th
H. F. Carpenter.

Chicopee Falls, Mass.......Sunday, April 30th
Henry Pratt.

Stoneham, Mass.......Sunday, May 7th
B. Finney.

Lockport, N. Y.......Sunday, April 30th
Fremont, N. Y.......Sunday, May 7th
A. P. Moore.

Rutland, Vt.......Sunday, April 30th
Addison, Vt.......Sunday, May 7th
Bristol, Vt.......Sunday, May 14th
Warren, Vt.......Sunday, May 21st
West Fairlee (if desired).......evening, May 24th
Can have an evening appointment in any convenient place, after leaving Warren, till the 24th. If any desire, please write to Bristol, Vt.
Factory Village, N. H.......Sunday, May 28th
Lake Village, N. H.......Sunday, June 4th
Our P. O. address will be Lake Village. Any desiring an appointment for June or July, please write us there. L. C. & M. M. McKinstry.

West Parsonsfield, Me.......Sabbath, April 30th
Porter, Me.......Sabbath, May 7th and onward one fourth part of the time.
West Parsonsfield, Me. (baptism)..Sabbath, May 14th
Water Village, N. H.......Sabbath, May 21st and onward one fourth part of the time.
Mark Stevens.

Hartford, Me. (where Bro. Bonny may appoint) evenings, April 27th and 28th, at seven o'clock.
Livermore, Me.......Saturday evening, April 29th and over Sunday.
West Poland, Me.......Sunday, May 7th
Mexico Corner, Me.......Saturday evening, May 20th and over Sunday.
Byron, Me.......evenings, May 22d and 23d
Weld, Me. (Town House) evenings, May 24th and 25th
Sweat Neighborhood.......evening, May 26th
Carthage, Me.......evening, May 27th and over Sunday. J. T. Jordan.

Warner, N. H. (Schoodac school-house) Sab., May 7th
Bradford, N. H. (Pond meeting-house) Sab., May 14th
Fisherville, N. H. (Sander's Hall) Sabbath, May 21st
Manchester, N. H.......Friday evening, May 26th
Nashua, N. H. (where brethren may appoint) Sabbath, May 28th. Simeon Roby.

Rochester, N. H. (Chapel).......Sunday, April 30th
Barnstead, N. H. (communion).......Sunday, May 7th
Sutton, N. H. (as Bro. J. A. Hazen may arrange) Sunday, May 14th. J. H. F. Varney.

Fisherville.......Sabbath, May 7th
South Berwick, Me. (Great Works) Sabbath, May 21st (Baptism.) S. S. Mooney.

North Barnstead, N. H. (Tuttle school-house) Sunday, April 30th.
Melvin Village, N. H.......Sunday, May 7th
Alton Corner, N. H.......Sunday, May 14th
Wm. Hodge.

Stoneham, Mass.......Sunday, May 21st
J. G. Smith.

Seabrook, N. H.......Sunday, May 7th
J. C. Smith.

New York (Cooper Institute).......Sunday, May 21st
Wm. N. Pile.

Vienna, Me. (Brick Chapel) Sundays, May 7th and 28th
Sidney, Me. (Robins' school-house).......Sun., May 14th
Rome, Me. (Robins' school-house)..Sunday, May 21st
W. P. Jackson.

Fisherville, N. H. (Sander's Hall) Sunday, April 30th
C. H. Fletcher.

Great Falls, N. H.......Sunday, April 30th
Wm. M. Harmon.

East Deering, N. H.......Sunday, April 30th
Warehousepoint, Ct.......Sunday, May 7th
New Britain, Ct.......Sundays, May 14th and 21st
C. W. Sargent.

Rye, N. H.......evening, May 11th and over Sunday, May 14th. H. M. Bryant.

New Haven, Ct. (Conference).......April 27th and 28th
Wrightville, Ct.......Sunday, April 30th
East Randolph, N. Y., May 7th, and renew the discussion with Elder Burgess May 8th and 9th.
Wm. A. Fenn.

Natick, R. I.......evening, April 28th
River Point, R. I.......Sabbath, April 30th
Warwick Plains, R. I.......evening, April 30th
Abington, Ct. (if it does not conflict) Sabbath, May 7th
Hollis Centre, Me.......Sabbath, May 14th
Bonny Eagle, Me.......Sabbath, May 21st, and onward
I have engaged Bro. J. Hill to fill my appointments at Bath, Brunswick, and Lewiston. C. H. Sweet.

Farmington, N. H. (at conference) Sunday, April 30th
Holderness, N. H. (Brick school-house) Sun., May 7th
W. W. Sutherland.

Freedom, N. H. (where Bro. Coron may appoint) Sunday, April 30th. J. B. Brown.

Fall River, Mass.......Friday, April 28th and over Sunday.
New Boston, Winchendon (Chapel) Sunday, May 14th
Dover, N. H.......Sundays, May 21st and 28th
Geo. A. Streeter.

Hudson.......Sunday, April 30th
North Abington, Mass.......Sunday, May 7th
T. T. [illegible]

Shattuckville, Colerain, Mass.......Sunday, April 30th
Savoy, Mass. (East Church).......Sunday, May 7th
S. C. [illegible]
Brethren in that section wishing my labors, will please address me immediately at Florida, Mass., care of David Nelson. S. C. H.

Dover, N. H.......Sunday, May 7th
M. Batchelor.

Montgomery, Mass.......Sunday, April 30th
B. Hitchcock.

Rochester, N. Y.......Sunday, April 30th
J. H. Whitmore.

New Britain, Ct.......Sundays, April 30th and May 7th
A. [illegible]

Titusville, Pa.......every Wednesday evening. [illegible] Corners, Chau. Co., N. Y., once in four weeks, commencing April 2d. John T. [illegible]

Dorchester, N. H. (Town House).......Sab., April 30th
Will Bro. D. Eastman meet with me?
North Dorchester, N. H. (Union school-house) Sabbath, May 7th.
Canaan, N. H. (Factory Village).......evening, May 20th and over the Sabbath. John H. Evans.

Bridgewater, Vt.......Sunday, May 7th
Dinsmore Hill, Vt.......Sunday, May 14th
Bridgewater, Vt.......Sunday, May 21st
Geo. A. Cole.

Colebrook, N. H. (Kidderville)...Sunday, April 30th
North Benton, N. H. (where Bro. Geo. E. Brown may appoint) Sunday, May 7th. U. G. Ladd.

Hebron, N. Y.......Sunday, April 30th
☞ No Name.

Seabrook, N. H.......Sundays, April 30th and May 7th
Kennebunk Depot.......Sunday, May 14th
Kennebunk Landing.......evening, May 17th
Hollis Centre, Me.......Sundays, June 4th and 11th
Kennebunkport.......Sundays, June 18th and 28th
E. S. Moulton.

Charlton, Mass.......Sunday, May 7th
Will some one meet me at the Oxford Depot May 5th, forenoon train from Worcester?
Clinton, Mass.......Sunday, May 14th
E. Cotton.

New Haven, Ct.......Sunday, April 30th
Wm. A. & M. L. Durand.

Woodstock Valley, Ct.......Sunday, April 30th
Putnam, Ct.......Sunday, May 7th
I. B. Potter.

North Barrington (Felker S. H.)...Sunday, April 30th
Holderness, N. H. (Brick school-house) eve., May 4th
North Haverhill (Brick meeting-house) eve., May 5th
Swift Water, N. H.......Sunday, May 7th
South Elliot, Me.......Sunday, May 28th
East Rochester, N. H.......Sunday, June 4th
J. Pinkham.

Lynn, Mass.......Sunday, April 30th
E. Owen.

Bath, Me.......Sunday, April 30th
Cushing, Me.......Sunday, May 7th
H. S. Mitchell.

Oxford, Me. (Craig's Mills).......Sunday, April 30th
Jared Whitman.

Square Pond, Ct.......Sunday, April 30th
Wilbraham, Mass.......Sunday, May 7th
P. S. Butler.

Gloucester, Mass.......evenings, April 28th and 29th and over Sunday, the 30th.
Lowell, Mass.......Wednesday evening, May 3d
Danielsonville, Ct.......Sunday, May 7th
Mrs. L. M. Stoddard.

Augusta, Me. (Mud Mills).......Sunday, April 30th
Sidney, Me. (Dist. No. 2).......Sunday, May 7th
Somerville, Me. (Trask school-house, with Bro. Dudley) Sunday, May 14th. Thomas Hines.

Meredith, N. H. (Dolloff Hall).......Sunday, April 30th
C. H. Locke.

Exeter, N. H.......Sunday, May 21st
Dover, N. H.......Tuesday evening, May 23d
Madison, N. H. (North Division) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) evenings, June 5th and 6th.
North Haverhill, N. H...Sundays, June 11th and 18th
West Fairlee, Vt.......Sunday, June 25th
North Haverhill, N. H.......evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. Drake.

Chicopee Falls, Mass.......Sunday, May 7th
Westboro, Mass.......Sunday, May 14th
Wilbraham, Mass.......Sunday, May 21st
Warehousepoint, Ct.......Sunday, May 28th
A. M. Higgins.

Rye, N. H.......Sunday, April 30th
Great Falls, N. H.......Sunday, May 7th
Warren Summit, N. H.......Sunday, May 14th
Groton, Vt.......Sunday, May 21st
Cabot, Vt.......Sunday, May 28th
Clarksville, Vt.......Sunday, June 4th and onward. T. E. Lang, Jr.

Alton, N. H.......Sunday, May 7th
D. F. Leavitt.

Fisherville, N. H.......Sunday, May 14th
C. Richardson.

Cheshire, East Street, Ct.......Sunday, April 30th and evening, May 1st. S. W. Treat.

Groton Corner, N. H. (school-house) Sun., April 30th
Campton, N. H. (Bump school-house) Sunday, May 7th
C. W. Nelson.

Yalesville, Ct.......Sunday, April 30th
Square Pond, Ct.......Sunday, May 7th
G. L. White.

North Easton, Mass. (Ripley Hall).......every Sunday
Geo. Waton.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by Allen Damon.

Lawrence, Mass.
C. A. Leverton.......Sunday, April 30th
A. Kidder.......Sunday, May 7th
M. Batchelor.......Sunday, May 21st
C. H. Fletcher.......Sunday, May 28th
S. S. Brewer.......Sundays, June 4th and 11th
I. B. Potter.......Sundays, June 18th and 25th

Worcester, Mass.
M. Batchelor.......Sunday, April 30th
S. S. Brewer.......Sunday, May 7th
A. Simpson.......Sunday, May 14th
Wm. H. Mitchell.......Sundays, May 21st and 28th

Springfield, Mass.
Wm. N. Pile. Sundays, Apr. 30th, and May 7th and 28th
Wm. Stuart.......Sunday, May 21st
Wm. N. Pile.......Sunday, June 4th

Haverhill, Mass.
J. Bickford.......Sunday, April 30th
Wm. C. Stewart.......Sunday, May 7th
J. R. Boynton.......Sundays, May 14th and 21st
J. G. Smith.......Sunday, May 28th
J. M. Quimby.......Sunday, June 4th
J. H. F. Varney.......Sunday, June 11th
Joseph Pinkham.......Sunday, June 25th

Lowell, Mass.
A. Ross.......Sunday, April 30th
Wm. H. Mitchell.......Sundays, May 7th and 14th
C. Goodrich.......Sunday, May 21st
J. S. White.......Sunday, May 28th

Concord, N. H. (Centre Street.)
Geo. W. Brown (of So. Elliot, Me.)..Sab., April 30th
A. Ross.......Sabbath, May 7th
I. C. Wellcome.......Sabbaths, May 14th and 21st
T. W. Piper.......Sabbath, June 11th
C. S. Shattuck.......Sabbath, June 18th

Concord, N. H., (at the Bethel.)
B. S. Emery.......Sunday, April 30th
T. W. Piper.......Sunday, May 7th
J. H. Evans.......Sunday, May 14th
E. Owen.......Sunday, May 21st
A. Simpson.......Sunday, May 28th
Wm. H. Mitchell.......Sunday, June 11th
C. S. Shattuck.......Sunday, June 25th

Hampton, N. H.
Sr. L. E. Saulpaugh.......Sunday, April 30th
J. G. Smith.......Sunday, May 14th
Wm. C. Stewart.......Sunday, May 21st
J. Bickford.......Sunday, May 28th

Great Falls, N. H., Old Hall (Franklin.)
C. Goodrich.......Sabbath, May 7th
N. C. Twombly.......Sabbath, May 14th
A. Simpson.......Sabbath, June 4th
S. C. Shattuck.......Sabbaths, June 11th and 18th

Manchester, N. H.
A. W. Sibley.......Sunday, April 30th
D. M. Leavitt.......Sundays, May 7th and 14th
C. Richardson.......Sunday, May 21st
E. Owen.......Sunday, May 28th
J. Couch.......Sunday, June 4th

East Rochester, N. H.
D. F. Leavitt.......Sunday, April 30th
John Parsons.......Sunday, May 7th
J. H. F. Varney.......Sunday, May 28th
J. Pinkham.......Sunday, June 4th
Charles Emerson.......Sunday, June 11th
J. G. Smith.......Sunday, June 25th
T. W. Piper.......Sunday, July 2nd

Farmington, N. H.
J. Parsons.......Sunday, April 30th
J. G. Smith.......Sunday, May 7th
C. S. Emerson.......Sunday, May 14th
E. B. Wells.......Sunday, May 21st

Portsmouth, N. H.
C. Goodrich.......Sunday, April 30th
E. Owen.......Sundays, May 7th and 14th
S. S. Brewer.......Sundays, May 21st and 28th
E. Owen.......Sundays, June 4th and 11th
Geo. W. Brown.......Sunday, June 18th
Geo. W. Burnham.......Sunday, June 25th

Loudon Ridge, N. H.
F. F. Boynton.......Sunday, April 30th
G. W. Kimball.......Sunday, May 7th
D. F. Leavitt.......Sunday, May 14th
A. Simpson.......Sunday, May 21st
J. G. Smith.......Sunday, June 4th

Bristol, Ct.
Dr. A. M. Higgins.......Sunday, April 30th
Seth Woodruff.......Sunday, May 14th

South Windsor, Ct.
R. K. Stark.......Sunday, April 30th
B. Hitchcock.......Sunday, May 7th

Pleasant Valley, Ct.
S. Woodruff.......Sunday, April 30th

Southington, Ct.
Jane A. Benson.......Sunday, May 7th

North Somers, Ct.
A. Morse.......Sunday, May 7th

Portland, Me. (Union Hall.)
J. A. Libbey.......Sundays, May 7th and 14th
J. H. F. Varney.......Sunday, May 21st
Geo. W. Burnham..Sabbaths, May 28th and June 4th

Portland, Me.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
Caleb Richardson.......Sunday, April 30th
B. S. Emery.......Sundays, May 7th and 14th
H. M. Bryant.......Sundays, May 21st and 28th
Geo. A. Streeter.......Sunday, June 11th

South Eliot, Me.
J. G. Smith.......Sunday, April 30th

Biddeford, Me.
W. H. [illegible].......Sunday, April 30th
Geo. A. Streeter.......Sunday, June 4th
E. S. Moulton.......Sundays, May 21st and 28th

Lyndeboro, N. H. ([illegible]) Sunday, April 30th. John A. Dadmun.

Piermont, N. H. (Clay meeting-house) Sun., Apr. 30th
Piermont Village.......Wednesday evening, May 3d
North Haverhill, N. H. (Brick Church) Sun., May 7th
Wm. H. Shaw.

Lake Village, N. H.......Sunday, April 30th
West Alton, N. H.......Sunday, May 7th
Levi Allen.

New Castle, N. H.......Sunday, April 30th
Joseph W. White.

Clinton, Mass.......Sunday, May 7th
Charlton, Mass.......Sunday, May 21st
Z. Ford.

Danbury, N. H.......Sabbath, April 30th
Bradford, N. H. (Pond meeting-house)..Sab., May 7th
F. S. Ransom.

South Atkinson, Me. (Doore school-house) Sunday, April 30th.
Plymouth Village, Me.......Sunday, May 7th
Corinna, Me. (Chapel).......Sunday, May 21st
E. V. B. Edgerly.

Hartland (Town Hall).......Sunday, May 7th
S. Woodbury.

Meredith, N. H. (Dolloff Hall).......Sunday, May 14th
Mrs. L. E. Saulpaugh.

Strafford, N. H. (Roberts' school-house) Sun., May 14th
New Durham, N. H. (Second Division) Sun., May 21st
J. T. Libby.

Moultonborough Neck (Middle school-house) Sunday, April 30th.
Meredith, N. H. (Dolloff Hall).......Sunday, May 7th
Meredith Neck, N. H.......Sunday, May 14th
Sandwich (Vittum school-house)...Sunday, May 21st
Geo. H. Wallace.

Sumner, Me.......Sabbath, May 7th
Hartford, Me.......Sabbath, May 14th
E. M. Haggett.

Wolcottville, Ct. (Town Hall).......Sunday, April 30th
Chas. C. Barnes.

Gloucester, Mass.......Sunday, May 7th
S. Julia Buswell.

Bradford, N. H. (Pond meeting-house) Sun., April 30th
Barnstead, N. H (Clark meeting-house) Sun., May 7th
Bro. D. W. Davis will be at Bradford with me.
Alvin S. Williams.

Natick, Mass.......Lord's day, April 30th
L. T. Cunningham.

West Meriden, Ct.......Sunday, April 30th
New York City (Cooper Institute, Room 24) Sunday, May 7th.
New Britain, Ct.......Sundays, May 28th and June 4th
Middletown, Ct.......Sundays, June 11th and 18th
Wm. Stuart.

Frankfort, Me.......Friday evening, April 28th and over the following Sabbath.
Bangor, Me.......Sunday, May 7th
Levant, Me.......Sunday, May 14th
F. A. Baker.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ BRO. A. A. PHELPS—We have not.

☞ H. E. CORBIN, Batavia, N. Y.—Received.

☞ W. KELLAWAY.—It was impossible. Keep on.

☞ A. P. MOORE'S P. O. address is Linden, Genesee Co., N. Y.

Letters Received.

H Munger, T Rines, A. M. F., J M Whipple, M E Otis, F A Baker, E L Biuer, P A Smith, H. L. H., A H Brown, A P Moore, H F Rose, E Shepard, P T Gifford, A W Sibley, J V Bailey, B Browne, O R Fassett, W Kellaway, S J Buswell, L M [illegible], T R Weaver, T F Hubbard, C Case, M Peck, D P Newton, J B Wadsworth.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ag't.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. Ag't.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

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A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. Death and the Dead, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

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4. The Coming Judgment: *Its Necessity and Result.* Eight pages. 10 cts. per dozen postpaid, or 75 cts. per hundred by express.

It will do much good.

THE DOCTRINE OF IMMORTALITY.

OR SALE AT THIS OFFICE.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

NEW TRACTS BY S. S. BREWER.

FOR SALE AT THIS OFFICE.

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Evangels of the Coming One. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

The Mystery of Iniquity. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

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☞ Postage 12 cts. per copy additional, when sent by mail.

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.
Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore.
With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Savior who died for us all.
May this message of love,
From the Tribune above,
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah! on earth and in heaven.

LETTER FROM SAN FRANCISCO.

TO THE CRISIS:—A few evenings since I attended a lecture delivered at Platt's Hall by the renowned orator, Rev. Mr. Punshon, of London, Eng. The subject was "Daniel; a Model for Young Man." The treatment was "popular"; always entertaining; often amusing; occasionally edifying. This makes the third lecture I have heard on precisely this topic within the past ten years. One of these discourses was by Rev. Dr. Scott, who has recently taken the forlorn-hope captaincy for "eternal misery" in this city. But in no one of these lectures did I hear a word, no, not so much as a syllable, of "Daniel *the prophet*." Of course, as a prophet he could not be in any strict sense a "model for young men"; yet it is something of a mystery how the "prophet" is so *completely ignored* by these popular lecturers, when the courage and consequence of the man are connected so directly and intimately with his services as a foreteller. And here we are, living on the margin of Daniel's chart, with the highest eloquence exhausted on the general character of the man, sedulously separated from the interpretations of the inspired revelator. O, as a grand conclusion to all these eloquent outbursts in eulogy of the worldly shrewdness and prayerful faithfulness, how fit would be a reference to his prophecies of their near completion in history. It even seems strange that the orators are not urged by the opportunity for sublime and thrilling peroration to overcome all Orthodox scruples and speak as did the churchmen of old—of the new heavens and the new earth.

To-morrow evening, and the evening following, Elder Grant will preach in this city—closing his mission on Monday. He announced his arrangements for last meetings and for departure, at Minna St. church last evening. During the prayer-meeting that followed the sermon, several persons spoke sorrowfully yet in no mawkish manner of the separation that was about to take place. And fervent prayers were offered for the success of the Elder, as God's minister, in the fields in which he may hereafter labor. Many can say, many do say, "Praise God that he put it into the heart of his servant to come to San Francisco."

And now I am admonished that it is time for me to quit the business of *Crisis* correspondent. I volunteered the service for the season, in hope of doing a little good by the work—telling you what I thought it was fit and proper your readers should learn of the California Mission, though the information could not be expected from the self-denying Elder. As they say in the prefaces of all good orthodox novels, etc., which it has been both my pleasure and misfortune, in earlier (and, I trust, weaker) years, to read: "If I have cheered one lonely heart [you know the rest], I am more than repaid for my toil!" And so with this epistle—and before I finish it—I will bid you an official Farewell. There are many men and women in the Minna St. Ch. congregation, who have listened throughout to the Elder's preaching in this city, who have become sound in the faith and zealous of good works, who can and undoubtedly will henceforth keep you regularly and well posted as to the progress of affairs concerning which you desire constant tidings.

I have two or three things to notice: A paragraph in the Second Advent *Times*, of recent date, contains an intimation to the effect that I urged the introduction of Advent publications upon the counters of "leading booksellers," as if that introduction could be easily and universally procured. I do not think I am so foolish or inexperienced as the paragraph—which I have no doubt was kindly written—would indicate. I have spoken of what *ought to be*. In some places impracticable, perhaps impossible; but in most places the introduction can be had by a little legitimate management. It is not always best to talk about how some righteous things can be done, as well as others. I know of a city on this coast where I brought Hastings' bound works upon the shelves of "leading booksellers," by persistently calling for them and inducing others to ask—with honest purpose of patronage—for the same works. I do not recommend the management, lest I offend some; though I declare that it was legitimate. The booksellers referred to afterwards told me that "those Hastings books" I (with others) induced them to procure "sold like hot cakes." The truth is, most of our American booksellers will put any decent book on their counters which they can sell at a handsome profit, or in considerable numbers. And Canadian booksellers are not samples for our folks who are in that line of business.

Another thing: The minister who proclaims himself pastor of the Evangelical Advent church of Boston, and has sent a communication to the daily papers of this city advertising the *Advent Herald*, and virtually denouncing Elder Grant as an advocate of "polluted Adventism"—I think "polluted" is the word—has not injured the good work of the season in San Francisco. It would be affectation on the part of the most obtuse person who has a knowledge of the facts in the premises to indulge in guessing at the object and the motive of the "Evangelical" brother. The devil in some remarkable ways has manifested an intense hatred towards the California Second Advent Mission of 1871. He has set many good people at work trying to dig under it a little. Martin Luther said that the devil always found some good man to do his meanest work. To evince proper charity in a complimentary comparison, let us pray that there be not many Erasmuses in the Second Advent Brotherhood!

Since writing the above (10 P. M.) I have attended another of these choice Minna St. church meetings. A full house. The Elder preached upon the explained "mystery" of the "kingdom." The sermon brought out strong testimonies at the close of the preaching services; almost all the young and old christians who spoke announcing their great satisfaction in obtaining and appreciating the truth concerning the kingdom, the destruction of the wicked, etc. Toward the end of the prayer-meeting a lady—she intimated that she was one of the Rev. Dr. Scudder's church members—rose and declared that she had received great benefit from the Elder's ministrations in this city, though she had not changed her belief as to the alleged immortality of the soul. She still believed that man was by his present nature endowed with eternal life. This was all well enough and would not require notice. But the lady went on to say that it did not make any difference what a person believed about "*these* doctrinal points," so long as they had faith in the "main doctrine" of the cleansing power of the blood of Christ. In all gentlemanly courtesy and Christian tenderness I would combat—not our friend's retained doctrinal belief in the immortality of the soul, but—her volunteered advice to indifference. Without reference to the topics, she is certainly wrong and very far out of the way. Let us see. It is not enough, perhaps, to bring the subject fully forward in such a connection.

In a former letter I ventured some observations on the equal obligation to believe and to do right. Somewhat in a supplementary manner I may speak now. "It makes no difference what you believe about *these* doctrinal points." Orthodox clergymen will say this, when they get cornered in an argument, and members of their flock will repeat their evading words. It makes all the difference imaginable: what you believe, in every important doctrinal particular. This statement is within bounds. For we cannot imagine to the compass of the infinite in realities or in contrasts. Truth is infinitely superior to error. With respect to any matter, he who has the truth is at an infinite advantage over the neighbor who adheres to the error. The matter may be comparatively unessential or insignificant, but with respect to *it*, whatever it may be, the power and the enjoyment of the truth holder is in precedence over the advocate of falsehood to an infinite degree—to an extent which the imagination cannot measure. The simplicity and the inexorable character of this demonstration cannot be challenged. As to different matters the benefits of truth will appear in different ways—more or less practical, more or less obvious at the outset. But the rule is plain. Then the truth is of infinite consequence.

Illustrations crowd upon me. Select some. The more truth a person has, the more real land a man has to walk upon. Some will be saved on a little island in a great dead sea of theological error. Some clergymen limit all religious exercise to a narrow parade-ground—court martial every church member who goes outside. The "*whole* counsel of God" makes a continent of truth.

Truth is mental and spiritual nourishment. How our teachers have insulted our understandings (if we did but know) by saying "it makes no difference what you believe"! As proper food for the physical man, so is aliment for the mind. Don't you recollect your school-day experience? Or have you never tasted "learning" truth—worldly learning—and found how good it was. First you learned the rudiments, the elementary branches, almost mechanically. But drudgery came with a more complete consciousness—with approaching puberty. There was a sense of weariness. One day you mastered a sum, or construed a sentence, and apprehended a victory in the acquisition of a truth—truth in mathematics or the relation of words. It was a truth according to the system. Don't you remember the glow of satisfaction, the inexpressible sense of fulness and gladness? Study from that hour lost more and more of its aspect of *toil*. The brain began to *digest*. It had taken on an appetite. It began to grow. It was *fed* from that time on, in a genuine way. This is not fanciful, I contend.

I want to bring out another corner. Say that the first realization of truth in study is in so simple a matter as the multiplication table. One poor boy has got a book from which the cover has been torn. His arithmetic was given to him in charity, after it had done service for others. The rich man's son has an elegantly bound arithmetic. Both in same class. Poor boy says ten times 11 are 110. Rich man's son says the product is 144. And his morocco-covered book reads so. It is a typographical error in the book. But it requires some time and labor to convince the boy of the error. Nicely-bound clergymen declare that ten times 11 are 144; while the despised preacher says the result is 110. The comparison is absurd enough to make a parallel. Now, it may not be very essential that this or that one should know that ten times 11 does make 110. But when A says to B, "I will sell you ten tons of hay at $11, which will make $144," it is important that B detect the untruth in the computation, if he buys.

But it goes beyond "importance." It may be essential. If man or woman see a truth of Scripture, confess in the heart that such or such is the truth, then open avowal and advocacy are all-essential. Paul would have been a castaway if he had shunned one single point in the "counsel of God" revealed to him for publication. One little sin unrepented of breaks up the christian's peace; one lie stuck to by a really truth-convinced child of God—convinced with respect to that doctrinal truth—will work death.

It was most cheering to hear the many declarations of joy in the literal-kingdom truth. And I thought of a prominent scene in my life when the lady spoke—interrupting as she did the sweet, clear train of Gospel testimonies. I came around Cape Horn before the mast. Several days we beat outside the heads of this harbor. Clouds hid the shore. We could see the "loom" of the land for three days, but the mists made us uncertain of our exact place on the ocean—our exact place. We knew we were close by the harbor. One December evening, just after six o'clock, the mists rose, and the fires of the Farnallo island lighthouse burst upon our enraptured vision. Sailors, six months out, hurrahed when they saw those flashing lamps. And here came the pilot boat alongside. Soon the pilot was on board (I never saw so good-looking a man); and before morning we dropped anchor off the Presidio in San Francisco Bay. We went in by the lights on the island, the pilot congratulating us on the clear evening. Suppose Pilot Scudder, when he came on board our clipper, had told our captain to send those shouting, "crazy" sailors below, and had got down on his knees and prayed, "O Lord, send us some more of that good old fog," etc.

The parting between the *Crisis* readers and myself, as a correspondent, is but as the "good bye" of acquaintances of a day. But to you, my dear, dear Elder, how can I say "Farewell"? Is it not lawful and fit—at least, is it not permissible—that I should utter adieu in this public manner? Though we have not literally walked together during many years prior to your coming to California, and though our communications have not been very frequent during some of the years of absence, I feel that you have always been a very true, a very precious, a very near friend to me. (Do you remember our first meeting in the Green mountains of New England?) I have enjoyed your companionship here more than I can say. I am sorry I have not been able to contribute more to your comfort while you have been among us. I have admired your workmanship here, in teaching and in daily example; for you have wrought effectually in instruction, in admonition, and in holy living. Let who will utter harsh or sneering words against you, even though you are assaulted in the house of those who claim to be your friends, it matters not to me—it cannot change my respect, confidence, and esteem. I recognize the instrumentality through which God has spoken most impressively and lovingly to me. In all human probability we shall not meet again in this "vale of tears." 'Tis a sad thought! I could wish to see your face and hear your voice often during this pilgrimage. But pray that we may meet again in the New Jerusalem. I think it is the more glorious privilege of those who have the sound faith concerning personal identity of men here and hereafter, to cultivate perfect earthly friendships; rightly instructed, we are reasonably and joyfully hoping.

Dearest friend and brother—Farewell.

April 8th. C.

MASS. ADV. CHRIS. CONFERENCE.
Annual Report.

The "Conference" met at Worcester, in the Advent Chapel, on Tuesday evening, April 4th, at half-past seven o'clock. Preaching by Eld. C. H. Leverton. April 5th. Preaching this P. M. by Eld. Geo. A. Streeter, and in the evening by Eld. C. E. Barnes. Prayer meeting at half-past six o'clock.

April 6th. The Conference met for business this morning, at eight o'clock, the Vice President in the Chair. Prayer by Eld. Goodrich. Voted, that a committee of two be appointed by the Chair to receive certificates of delegates. Brn. Goodrich and Barnes were appointed. They reported the following names: From Worcester—J. S. Giddings, W. I. Collins, W. G. Ruggles, E. S. Higgins, A Streeter. Westfield—Edwin Phelps, Enoch Phelps. Lowell—W. H. Mitchell, A. Bissell. Salem—Temple Hardy, T. S. Pepper. Webster—H. Davis. Lawrence—G. Frazier. Brimfield—S. Parker. Chelsea—E. G. Kingsbury, S. Hale. They also reported the following preachers: L. Boutell, J. S. White, T. M. Preble, A. M. Higgins, C. Goodrich, C. H. Leverton, J. G. Hook, Geo. A. Streeter, J. Smith, J. Couch, H. Munger, J. W. Brittain, Sr. L. M. Stoddard, C. E. Barnes.

Voted, that we hear reports of delegates and ministers.

Bro. Giddings reported the Worcester church as prospering and active. Fifteen have been baptized during the past year.—Bro. Ruggles also reported, and spoke of the union and harmony in the church. Sabbath school interesting and well attended. Bro. Phelps, Westfield, felt grateful for what had been done for the interest in W. Have engaged Bro. Dickinson to preach for us. Have no Sabbath school.—Bro. Bissell reported the Lowell church as prospering. Contemplate building a chapel. Have engaged Bro. Mitchell to become our pastor. Have an interesting Sabbath school.—Temple Hardy reported the Salem church as having begun the year under auspicious prospects. Have had a trying experience; among other things, some ten or fifteen of our prominent brethren have been removed by death or otherwise. Think that organization has been our salvation. Two have been baptized this year. Have an interesting Sabbath school.—Bro. Davis reported the cause as prospering in Webster. Have no organization. Preaching two Sabbaths in the month.—Bro. Frazier said, We are prospering in Lawrence. Our number continually increasing. Sabbath school interesting.

Ministers reported as follows:—George A. Streeter. Have been actively engaged. Preached some in new fields with success. T. M. Preble reported the cause as being prospered in most places where he had labored. C. H. Leverton, C. Goodrich, and C. E. Barnes briefly reported their labors, when it was voted that hearing reports be suspended, and that we proceed to business.

Bro. S. Ayers and —— were voted in as members of this conference. Bro. Benson, of Southbridge, was received as a delegate.

Voted, that a committee of three be chosen to arrange business. J. Couch, J. S. White, and L. Boutell were chosen. While they were out, delegates resumed reporting. Bro. H. Davis, of Webster, was admitted as a member of conference. Bro. Benson reported Southbridge. Hoped the preaching brethren would visit them. Bro. Parker reported Brimfield. Have some opposition, but not so much as formerly. At this point, business committee returned and reported as follows: That we proceed

1. To choose officers for the ensuing year. 2. To close reports of churches. 3. To hear report of ministers. 4. To hear report of Standing Committee, Ministerial, Quarterly Meeting, and Protracted Meeting Committee. 5. Order of worship. 6. Report of Treasurer. 7. Miscellaneous. Report accepted.

Voted, that the Chair appoint a committee of three to nominate officers. C. Goodrich, L. Boutell, and C. E. Barnes, appointed. While they were out, Bro. Couch reported the Chelsea church as having had severe trials, but is getting along well at the present. Making arrangements to build a chapel. He also reported Lynn and Charlestown. Reports were also heard from Brn. Kingsbury, Preble, and Leverton, when it was voted to adjourn to one o'clock P. M.

Met this P. M. according to adjournment. Prayer by Bro. Couch. Voted, that we attend to report of Standing Committee. They presented the following report: For President, Dr. A. M. Higgins. Vice President, T. M. Preble. Secretary, Chas. E. Barnes. Treasurer, Chas. Goodrich. Ministerial Committee: J. Couch, Geo. A. Streeter, J. S. White, Samuel Ayres, L. Boutell. Quar. Conf. and Tent Meeting Committee: L. Boutell, J. Couch, Samuel Ayres. Protracted Meeting Committee: Geo. A. Streeter, H. Munger, T. M. Preble, H. Davis, Dr. A. M. Higgins. Accepted, and all duly elected as above, without dissent.

Ministerial Committee reported by Bro. Goodrich, as follows: No names have been refused, or members rejected. Owing to the Chairman's calling no meeting, no certificates have been distributed. After some discussion, report was accepted. Quar. Conf. Committee was reported by the Chair. Two quarterly sessions have been held during the year. Accepted. Tent Meeting Committee reported by L. Boutell. First went to Millville, then to South Providence, R. I. Many became interested. Meeting continued twenty-two days. As a result, there is regular preaching in Providence every Sabbath. Next went to Needham, Mass., and from thence to Shrewsbury. Accepted.

Treasurer's report was read as follows, and accepted:—

C. Goodrich, in account with Mass. A. C. Conference. For cash received....$193.16. For cash paid per order of President....$127.08. Cash on hand....$66.08.

C. GOODRICH, *Treasurer.*

The report of Protracted Meeting Committee was accepted, also report of Business Committee. Voted, that ministers resume reporting their labors. L. Boutell: Time mostly taken up during summer months with tent meetings. Have never seen people so ready to listen as now. Have recently been in Vermont. Labors very successful. J. Couch: Have not scattered my labors as much as common. Evidence was never so clear as now that the judgment is impending; during the last year truth has been revealed as never before. The church, the Advent church, is too much asleep. Have no "definite time," but believe firmly in the signs which show our Lord's coming "nigh, even at the door." J. S. White: Good interest in Plymouth. In Mattapoisett, a place of worship has been fitted up, and the brethren wish to secure the labors of some efficient man.

Voted, that Worcester delegates be appointed as committee to arrange for the preaching during the session.—Voted, that we adjourn to close of afternoon service.

Met according to adjournment. Vice President in the chair. Prayer by Bro. Munger. Voted to suspend further hearing of reports from preachers till other business was transacted. Bro. Leverton presented the following resolution:

Whereas the predicted jealousies of the last days are now threatening the dissolution of all human society, and whereas the union and harmony of all our churches is being endangered by the same, manifested in contention and strife, resulting in factious parties, who in many cases wickedly increase the difficulties by establishing opposition meetings; Therefore, resolved, that this conference disapprove of the establishment of such meetings upon such principles; and resolved, that we will not countenance them by our influence or ministrations, until proper efforts shall shall have been made to investigate and settle such differences by a mutual council, or a council appointed by this conference for such a purpose; and Resolved, that we will not violate these principles by preaching at any such meeting established upon such principles, in any other State.

After some discussion, it was voted to adjourn till nine o'clock tomorrow.

Friday, nine o'clock A. M. Meeting opened by prayer. Voted, that the resolution under discussion be laid on the table, and that we hear further reports of preachers. Bro. Munger reported instances of divisions and strife, the result of headstrong persons being determined to have their way at all hazards. Urged the necessity of forming societies for protection.

J. W. Brittain gave a very interesting and touching report of his labors in Virginia during the past winter. He felt duty calling him South, and he obeyed, being accompanied by his wife. Spoke to a considerable length concerning the destitution, a destitution which can never be realized by hearing reports merely. While South, had very feeble health. Had no doctor but Christ. While there in weakness, a stranger in a strange land, felt the blessedness of the sentiment contained in that sweet hymn,

"Rock of Ages, cleft for me,
Let me hide myself in thee."

During Bro. B's remarks, the listeners were much affected, being almost entirely moved to tears.

Voted, that Sr. L. M. Stoddard become a member of this conference. Voted, that we take up the resolution. Bro. Couch says he endorses the resolution. Factious parties shall not have my influence. Bro. Munger says God designs union, else he would have kept men apart. Endorses the resolution. Further remarks were made in favor of it by Brn. Kingsbury, Higgins, and Boutell after which it was passed unanimously. Voted, that we adjourn till one o'clock P. M.

Meeting opened at one o'clock. President in the chair. Prayer by Bro. Davis. Voted, that certificates of membership, signed by the President and Secretary, be given to members in good standing. Bro. Boutell offers the following resolution:—

Whereas certain ones are preaching among us who bring in discord and division, who belong to none of our Advent conferences, and are not recognized by our Advent churches, therefore Resolved, that this conference recommends to the different churches to employ such to hold meetings among them who co-operate, and are in harmony and ready to comply with the usages of the Second Advent Christian Association.

After remarks from Brn. Goodrich, Munger, Kingsbury, and Higgins, favoring its passage, it was adopted.

Bro. Leverton presents the following:—Whereas through the labors of God's faithful servants, many Advent Christian churches and societies have been formed throughout the State, and whereas such churches and societies need the labors of faithful men, therefore Resolved, that this conference recommend the Advent Christian churches of Massachusetts to obtain, as far as possible, the services of faithful men of God, who shall take the pastoral charge of them, and watchcare over their interests.

Bro. Boutell says he thinks our churches are suffering from this want. Is heartily in favor of it. Brn. A. M. Higgins and Geo. A. Streeter favor it, also Brn. Giddings and Goodrich. Adopted. Bro. Boutell offers the following:—

Resolved, that we improve every new opening, where the gospel of the kingdom can be preached, as far as possible, by holding tent and protracted meetings. Adopted.

Resolved, that at close of afternoon services we proceed to raise funds for this purpose, by contribution and subscription. Adopted.

Voted, that the thanks of conference be given to church of Worcester for their kindness, etc., in opening their doors to us. Voted, that minutes of conference be published in "World's Crisis." Voted, that we adjourn to meet in Salem, in June.

Letters were read by Bro. Streeter from Enoch Morrill, Ephraim Brown, and E. McCullock.

The social meetings were characterized by a feeling of devotion and earnestness refreshing to behold, and we feel assured that their influence will long be felt, not only in Worcester, but wheresoever the churches may be that were there represented. The preaching was all excellent, and calculated to excite investigation, and also tended to confirm the pilgrims in their long cherished hopes.

C. E. BARNES, Secretary.

Bro. Hezekiah Davis, of Webster, was set apart for the work of the ministry by laying on of hands, by Brn. Couch, Boutell and Pratt, on Friday evening. C. E. B.

CHURCH DIVISIONS.
THE CURE.

A. A. PHELPS.

1. *Allow yourself to be duly impressed with the magnitude of the evil under consideration.* Unless the foregoing pictures have been overdrawn, the calamity of church divisions is very great. The spirit of strife, like a festering sore, is ever breaking out with sickening stench and ruinous results. It is well to look the fearful facts fully in the face. The disease must be recognized before the remedy will be sought. When the evils of division rise up before us in all their startling proportions and desolating horrors, we shall be ready to act with something like commendable zeal to inaugurate a better state of things. When we have become thoroughly sick of living on discord and distraction, we shall be the more willing to change our diet.

2. *See what stress the Bible lays upon Christian unity.* "This is my commandment," said Jesus, "that ye love one another, as I have loved you." John 15: 12. If this blessed "commandment" should be strictly observed, the hearts of all real Christians would be so closely united that bitter contentions would be quite out of the question. Love is the controlling element of Christianity. It melts, assimilates, and unifies human hearts. What can be sweeter, stronger, or more important than this heaven-born element? In full view of its excellency, Peter exhorts the brethren thus—"Love one another with a pure heart fervently. 1 Pet. 1: 22. Mere courtesy will not suffice. Cold etiquette cannot bear the heavy strain that must be put upon it in such a world as this. Love alone can bear earth's burdens with a smile. There are times when it requires *love intensified* to carry us through. Hearts that are but feebly joined will part asunder in the trying hour. We must have a *welding heat*. We must love "*fervently*."

Paul evidently took the same view of the matter, and hence exhorted the brethren to "be of the same mind one toward another." Rom. 12: 16. This then, was the apostolic doctrine? We find that as a result of the Spirit's baptism, "the multitude of them that believed were of one heart and of one soul." Acts 4: 32. Tribulation drove the early disciples to God for extra installments of grace; and the extra anointing of the Holy Spirit produced a closer union of hearts. If this blessed result could only be secured by the *storms* of persecution, we might almost covet the return of fagots and flames! A frowning world and a united church would be a far better showing than a flattering world and a divided church.

Deprecating the divisions which were creeping into a certain church, Paul breaks out in this earnest exhortation: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. Well knowing the weakness of human nature, and the tendency to distraction that everywhere existed, the same apostle tenderly entreated the church at Ephesus to "walk with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 2, 3. These appeals show the importance of putting forth *special efforts* to maintain Christian harmony. With all the differences of education, opinion and temperament, there is great need of "forbearing one another in love." There would be no necessity of "*endeavoring* to keep the unity of the Spirit," if our own volition had nothing to do in securing it. Christian unity is a grand result that depends upon the joint agency of God and man.

It would be difficult to produce anything more touching or appropriate than the following: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves." Phil. 2: 1-3. Here is the pulse of a loving heart and the stroke of a master hand. The passage is a rare combination of sweetness and sublimity—of pathos and power! No explanation is needed to bring out the intended sense. The spirit of Christian unity breathes in every line. Nor is there any contradictory sentiment in the word of God. The passages we have quoted are but specimens of the Bible teaching on this subject. Let us cherish the spirit of these glowing appeals, and henceforth labor to be "of one accord, of one mind."

ALL PRAYER.

L. A. WHEELER.

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—EPH. 6: 18.

Prayer is usually either public, private, or family. Each has or should have its proper place and object. To misplace either might result in more evil than good. Many things that take place in the family circle require secret prayer. No ear but that of the Omnipotent should hear it, not even the family concerned; for all have faults; all have more or less infirmities to contend with; and each may be trying to do the best he or she can, yet their judgment and temperament may differ. Much that is unpleasant must be borne by each, and each needs divine help, not only to assist the judgment, but to control the temperament; and to carry the matter before the Lord in public would be uncalled for and improper; or, in the family, would cause trials altogether unnecessary.

Just so in regard to brothers and sisters in the Lord. Should a difference between them arise, and should the offended party in the presence of the offender spread out the trial before the Lord, asking for grace to enable them to bear all he should permit to come upon them, it would probably make the difference wider, although the petition might be a good one in its proper place. Therefore we need the Spirit to help our infirmities, to give discernment, that we may know how to pray as we ought, with all prayer.

Gems.

— The devil will, if possible, be a stockholder in every religious firm, and will have no objections to sometimes acting as director or principal.

Finish thy work, then rest in peace,
Life's battle fought and won;
And so to thee, thy Master's voice
Shall say, Well done!

— Those who, in simplicity, follow the direction of heavenly wisdom, will be likely to find their guide fully a match for the most crafty.

— Ministers are stars, and Christ knows best in what part of the firmament of the church to fix them.

— Whosoever is afraid of submitting any question, civil or religious, to test of free discussion, is more in love with his own opinion than with truth.

— It is the heart which God regards. Let us remember then that we have to do with him on whom the most plausible professions cannot impose.

— Grief knits two hearts in closer bonds than happiness ever can; and common sufferings are stronger links than common joys.

God's love hath in us wealth unheaped;
Only by giving it is reaped;
The body withers, and the mind
Is pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving,
Who gives not, is not living:
The more we give,
The more we live.

— I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope, self.

— The great globe itself is not more interlaced with golden veins and filled with precious things than the field of revelation, the storehouse of the unsearchable riches of Christ.

— As oft as we do good, we offer sacrifice.

— No man is free who cannot command himself.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

PHILIP.

"Ma, where's my sled?"

"Little Tom Waters borrowed it this afternoon to draw his sister over to Mr. Brown's."

"Where are my nine-pins? They are not in the closet."

"Bessie has company in the parlor and I gave her permission to play with them."

"Well, where are my skates? I suppose somebody wanted them, too, and I'm to be cheated out of all my play," said Philip in a very ill-natured tone.

"Your father took them to the shop this morning to have them mended for your Saturday holiday," replied his mother, taking out the ginger-snaps she had just made from the large pan, and disregarding her son's petulance. But Phil's temper was roused and even his father's thoughtfulness failed to mollify him.

"I don't care. I wish people would leave my things alone," exclaimed the cross boy.

"Philip!" said his mother reproachfully.

"Well, I *do*. What's the use of having things if one can't get the good of them?"

Mrs. Ames had observed for some time Philip's growing selfishness, and the unreasonableness which always goes hand in hand with it had pained her frequently of late. She had hoped it was only the consequence of too great indulgence during his sickness, two months before, and a fault which she could easily check, but her efforts thus far had been unavailing. She paused a moment after he had spoken, and glanced at his handsome face, at that instant seeming positively ugly by reason of the sulkiness which overspread it. Then she said cheerily: "Well my son, there is no reason why you should not have your own things all to yourself if you so choose. Of course if you are to have the entire enjoyment, you will also take the entire care of them."

"I guess I'd be glad enough to," answered Philip, a little surprised by his mother's matter-of-fact way of taking his remarks.

"Then I will resign all care of your property for the future, or at least as long as you wish," said Mrs. Ames, in quite a business-like tone, and going to the parlor she substituted a book of engravings for the nine-pins, and brought the box to Philip. Presently Tom Waters also brought the sled, expressing his gratitude for the favor in a very earnest manner.

Philip was quite elated by his new authority, and played nine-pins on the sitting-room carpet for at least ten minutes. Then he saw Dick Jones on the street and ran out to speak to him, and coasted until tea-time. He came in tired and hungry to find his nine-pins scattered from one end of the room to the other, as he had left them.

"Pick 'em up, Bess, won't you? I'm hungry as a bear."

"Bessie wanted to," remarked Mrs. Ames, "but I told her they were yours, and you preferred to take care of them."

Phil made no answer, but crept under the table and chairs to gather them up, while the family sat down to tea.

"I broke my sled, father," said Philip after blunting the edge of his hunger with a delicious biscuit, "and left it at the shop for you to bring home with my skates."

His father looked up with an expression of great surprise, and answered:

"That's very awkward for you, Phil. Your skates are here and are not mended. I brought them home for you to attend to yourself. However, you can have your sled mended all the same, I suppose."

"But the money," faltered Phil, a horrible suspicion creeping over him. "How shall I pay for it?"

"That's *your* lookout, of course. The sled is yours, you know," responded Mr. Ames with the utmost coolness.

Poor Phil! A choking sensation began to seriously interfere with the progress of that second biscuit; but he had saved a few shillings for missionary money, and the thought of this as furnishing a way out of his dilemma restored his wonted serenity. As for the skates, they must remain unmended.

That night, when Philip was undressing, he did what boys are wont to do, wrenched one or two buttons from his clothes, and calling down to his mother, carelessly informed her of the fact, and threw his suit down the stairs for her to mend. The door opened immediately, and her pleasant voice called up to him:

"Here, Philip, I have put thread and needles and buttons on the stairs. They are your clothes, you know, and I am not to mend them, of course."

Phil pretended not to hear. But Mrs. Ames waited, and finally asked:

"Do you hear, Philip?"

"Yes, ma'am," answered the poor boy, repressing a great sob. The door closed, and Philip, feeling as solitary and deserted as if he were a hundred miles away from the dear home, dropped his head between his hands and cried bitterly. After awhile he crept softly down stairs, and bringing up his new and unwelcome possessions began his task. It is needless to tell how many times the needles broke and the thread knotted before the work was ended, and how sore his fingers were with useless stabs, and how the buttons burst off the next morning because he had sewed them on with single thread, and how he pinned his clothes and was pricked by the pins cruelly all the next day.

He could not skate that Saturday on account of his broken skates, and when he went for his sled, he discovered that he had not enough money to pay for it, and when he entered his room at night, it was in the same disorder in which he had left it in the morning. Philip was completely humbled by his miserable day, and by the prospect of always wearing clothes which were pinned together, and of sleeping, night after night, in a tumbled bed. Worse than all he had seemed the whole day to be an outcast from that helpful, unselfish household.

His mother had also endured the punishment as long as she was able to bear it, and with an aching heart went softly up to her son's room. As she opened the door, she saw Phil with his head on the table sobbing like a homesick boy. In a moment her faithful arms were about him.

"Is my darling tired of his selfishness?" she asked.

"Give—'em—all—away—and—take me—back," sobbed Philip.

"Do you see that we *need others* to make us comfortable and happy, and that we ought to give as well as take?"

"Oh! yes—I—do," answered Phil with great energy.

Then his mother smoothed the tumbled bed and made the disordered room tidy and beautiful, as mothers know so well how to do, and Phil's lesson was never forgotten.—*Christian Union.*

A THREE-YEAR-OLD'S SERMON.

We know a little fellow, not far from five years old, whose father is a clergyman, and the child sometimes amuses himself by playing "church." One Sunday he got his little chair, and table and books, and commenced his service, content to have only partial attention of the other children who were in the room. After singing a hymn, he began his sermon, his words apparently being suggested in part by the pictures in his book, and by what he saw about him in the room.

"You must be good. You musn't be naughty or wicked. You must go to heaven. You musn't be afraid in the dark. You musn't cry. You musn't kill any udder man. You must be a good boy. You musn't do anything to any boy when he does something bad to you. You must come right away from him. You must just kiss him, and not look at him any more. You musn't go by any naughty boy. You musn't whip any horse what isn't running away. You must be kind to horses. You must do what your mudder tells you. You musn't steal raisins. Supposing you are a baby, you musn't cry. You must laugh. You musn't hit anybody. If you are a boy, you must be elegant. You musn't steal flowers in any udder body's garden. Supposing you know a lady—Miss Lizzie—you musn't take any of her flowers without asking. Babies must never cry. Men must never be drunken; and boys must never be wicked; and dogs must never bite a man; and a fish must—don't kick—a fish don't walk—what does it do?"

And here a little break occurred in the discourse, in reflecting upon the duties of a fish; so we will end our notes, believing that the little sermon contains more good lessons than many which are listened to every Sunday.—*Christian at Work.*

☞ THE cup that is full will hold no more; keep your hearts full of good thoughts, that bad thoughts may find no room to enter.

☞ MUST is a hard nut to crack, but it has a sweet kernel.

Hygiene.

"This is for your Health."

ON DISSIPATION.—There are three kinds of dissipation in the world—white, red, and black dissipation. White dissipation is the waste of nerve and excessive use of the brain: there are pious dissipation, scholarly dissipation, business dissipation, the dissipation of the men who, with salutary shudders, "thank God that they are not as other men are." Red dissipation is the dissipation of the increase of blood by luxurious food, or the waste of blood by all those passions and indulgences which come of luxurious living. Black dissipation is that of the grosser indulgences which criminal men seek. The first-named is increasing rapidly, and taking the place of lower grades. The peculiar folly of our age is the waste of nerve force. In all directions we see the sign of brain dissipation. The diseases of virtuous men are no longer what they used to be—blood diseases. Paralysis is beating up in every community and finding recruits. Good men are living too fast. Each man is swept on against his will into the tumult of life. The great army of insomnists is increasing, and such men have a call to lunacy.—*Henry Ward Beecher.*

☞ A BAD taste in the mouth may be caused by decayed teeth. To cure it, remove them. Or it may arise from a disordered stomach or torpid bowels. In this case, particular attention must be given to the diet. It should be light—farinaceous chiefly—well masticated, eaten slowly, and never washed down by drinking during the process. If constipation is present, much may be done to remove it by eating unbolted wheat flour, stewed apples, or any sub-acid fruit. Acids, as a general rule, afford relief by thinning the bile, which is nature's physic. If these do not relieve with proper exercise, call for some good physician.

☞ WASH and be clean, that you may not need perfumery to counteract the odor arising from a want of cleanliness. But, while perfumery is suspicious, a want of cleanliness with no perfumery is an unpardonable incivility.

☞ HE who would drown his trouble in strong drink drowns himself to cure his trouble.

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AND
SECOND ADVENT MESSENGER

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

GIFTS.

Not as the world gives, God to us doth give;
No doubtful good, with half reluctant hand,
That chides the taking; but an amplitude
Of blessing vast beyond the reach of thought,
Rich beyond count, and constant as the heavens,
With all their solemn march of suns and stars,
Whose motions know no pause nor weariness.
Chiming forever to the rythmic songs
Of angel-choirs, He presses on our souls,
And most rejoices when we most receive.

Then let us take as greatly as he gives;
Not with a hand that challenges the gift,
Or seems the Giver's goodness to impeach,
Or to fix bounds to his beneficence;
But with a soul all open to receive,
And growing ampler to receive the more,
The more his love bestows; with thankfulness
That links us in divinest fellowship
To Him who gives all good and perfect gifts
From his great goodness and full perfectness.

So, to their overflowing, shall our hearts
Be filled with love and gracious charities;
So shall we learn, no more to be unlearned,
The lesson, most divine, of doing good,
Whence goodness, its divine necessity;
So, growing in its likeness, we shall grow
To the full stature of the Lord's redeemed,
And know how sweet the freedom from all sin,
How beautiful the ministry of love,
How blest and all-sufficing, holiness.
—*Selected.*

SYMBOLIZATION OF THE WORLD'S EVENTFUL CRISIS.

O. R. FASSETT.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—REV. 7: 1-3.

In this vision we have a symbolic prophecy of one of the most remarkable and important epochs in the history of our world; even its closing period. Prophecy is history written beforehand. Symbolic prophecy is where symbols are used as representatives of the things or facts mentioned, rather than the objects or facts themselves.

It is of the first importance in the study of historic prophecy, to determine the time or period of the fulfillment of its several distinctive or consecutive events. No intelligent idea of prophecy can be had without this, no more than we can gain an intelligent understanding of historic events, without a knowledge of the time or epoch of their occurrence. The chronological period in the history of our world, for the fulfillment of this symbolic prophecy, is under the "sixth seal," mentioned in the "book of seven seals." Rev. 5 and 6.

The events symbolized on the opening of the *first* seal took place in the first century of the Christian era. Those on the opening of the *second* seal, in the second century. Those of the *third* seal, from the third to the sixth century. Those of the *fourth* seal, during the sixth and seventeenth inclusive—the period of "the dark ages." Those of the *fifth* seal, in the eighteenth century; and those of the *sixth* seal occur in the close of the eighteenth century, including the nineteenth, until time itself closes, and dooms are awarded.

There are several classes of events to occur under the opening of the "sixth seal." First, the signs of the approaching "great day of His wrath." Second, the appearing of the enthroned Judge of the world, and the consternation of the kings of the earth, and the chief men of the nations, and the world's solemn and awful prayer meeting. Third, the sealing of the servants of the living God in their foreheads, while the winds are being held. And fourth, the redemption of God's chosen people of all nations completed, and their victorious songs of deliverance, in which angelic hosts join in chorus. Chaps. 6 and 7. After which the "seventh seal" is opened. 8: 1.

Because the vision of the seventh chapter occurs after that recorded in the sixth, it does not follow that the prophetic events symbolized occur subsequently in the order of fulfillment. It is simply a new vision of other events to take place under the sixth seal, occurring simultaneously and running parallel with those, but relating to the church of God.

As we are most evidently under the sixth seal, and this generation has been the witnesses of its passing events for nearly a century, the question arises—Are there corresponding events taking place in our world answering to the symbolization here given? We think there are, most unmistakably. Let us notice the prophetic symbols.

THE FOUR ANGELS,

"Standing on the four corners of the earth, holding the four winds of the earth." Who are they? Angels are

1. Heavenly or celestial messengers of a far higher order of beings than man, and entirely distinct from the species. "Thou madest him a little lower than the angels." Heb. 2: 7. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. See also Rev. 7: 9-11.

2. God's chosen embassadors, who preach his word as pastors or evangelists, are called angels. "Unto the angel of the church of Ephesus," "Unto the angel of the church in Smyrna" (Rev. 2) refer to the several pastors of these seven churches. See also Rev. 14: 6, 7.

3. The kings, rulers, and powers of earth are so symbolized, who are the chosen agents in the accomplishment of his purposes in the world. "The powers that be are ordained of God. . . . The minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 14: 2-4. A successor of Mohammed is called angel. Rev. 9: 11. And the four leaders and their allied armies, constituting the Ottoman power, which overran the Eastern empire, and subjugated Constantinople, bringing that whole land under the power of the Crescent, are thus named. "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed . . . to slay the third part of men." Rev. 9: 13-15. These were the Seljukians under Royal Bey; the Moguls under the successors of Gengis Khan; the Ottoman under Tamerlane.

The "four angels" mentioned in this vision (Rev. 7) refer to or symbolize the four rulers and great powers of the Western empire, which broke the power of the great Napoleon, and put an end to the disastrous wars under his sway, and which constituted the "Holy Alliance" to keep the peace of the world, and did so for the period of fifty years after Bonaparte's career.

THE FOUR WINDS.

Winds symbolize political commotions and wars. As furious gales, hurricanes, tornadoes, and whirlwinds, spread devastation and destruction in their pathway, so do desolating wars, and are thus fitly emblematized—"The four winds of heaven strove upon the great sea. And four great beasts came up from the sea." Dan. 7: 23. It was by terrible and destructive wars that the four great empires of the world—Babylon, Medo-Persia, Grecia, and Rome—arose from the symbolic waters. Rev. 17: 15. In the vision of Rev. 7 we have the counter symbol used. "The four winds" are held, that they should not "blow on the earth, nor on the sea." A pacific state of the world is to be maintained by four allied powers of the earth, for a specific period, in the last time. Has this part of the vision been fulfilled? We say Yes, unhesitatingly, and most marvelously.

An alliance was formed between England, Russia, Austria, and Prussia, in which they combined their armies to destroy the rival power of the first Napoleon, and did terminate it at the battle of Waterloo, and closed the period of his bloody victories by his banishment to the Isle of St. Helena. The object of that alliance was not only to do this, but to "keep the peace of the world"; and they labored to this end in their political diplomacy for many years.

When the London Peace Society celebrated its fiftieth anniversary a few years since, Mr. Henry Pease, the chairman, remarked: "The Peace Society was commenced when a most disastrous war was about to close; and now at its fiftieth anniversary we know not how soon a war of greater magnitude may burst upon us. But is it," he asks, "a time in which the Society should die?"

Is it not remarkable that the Peace Society was organized near the close of the Napoleonic wars under Napoleon I., and has just survived the period in which there was to be a pacific state of the world, as symbolized in this vision, and has now nearly expired, just as the gales of war begin to blow again upon the nations? The church and world took this sign of the times as evidence of a temporal millennium of peace and righteousness of a thousand years; but are now surprised that the millennium has not transpired, and that there is but little prospect of it; and instead thereof, as said Mr. Pease, "We know not how soon a war of greater magnitude may burst upon us."

One of the delegates to the "Peace Congress of Berlin," held about twenty years ago, thus writes in the Boston *Journal of Chemistry*:—

"Is it probable that the nations of the earth will ever sheathe the sword and cease to war against each other, and that all national disputes and difficulties will be settled by diplomacy or a congress of nations? In the light of past and present experience, in view of the exhibition of the murderous spirit exhibited so palpably in the occurrences of the times, it must be confessed that there is strong probability that wars will continue so long as human beings exist."

We are glad that this gentleman has got his eyes open to the fable of the "world's conversion," and to the condition of the nations to the end. He continues:—

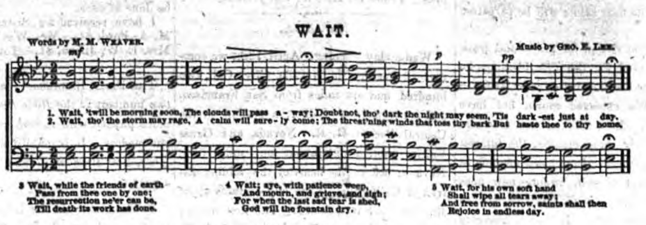
"Twenty or more years ago, we had the honor of being elected as one of the delegates to represent this country in the great Peace Congress held at Berlin, and at that time, in the last days of a long interval of peace, it did seem as if advancing christianity, science, literature, art, humanity, national comity, every thing, was conspiring to place a ban upon war. The kings and emperors of Europe, the great statesmen and diplomatists, looked favorably upon every effort to create an overpowering public sentiment against war. The gentlemen composing the congress in Germany were treated with every mark of respect, and a strong hope was expressed by war-making powers at home and abroad, that the era of continued peace had dawned upon the earth. But, alas! what have we seen?"

We have seen enough to convince us that there is no peace or rule of righteousness until the Prince of peace comes to rule in righteousness.

"We have recently read over again an old book (Crevier's History of the Roman Emperors), which is the bloody record of a race of men who cursed the world by their presence. Those men rioted in carnage, reveled amid the desolation of ruined cities and empires; but they were heathen. How much better, more human, more open to pity, are we than the men of pagan Rome? Look at poor France at the present time, bleeding, starving, and filled with the wailings of anguished widows and orphans! What more did the cruel Romans do in their Gallic wars? What more *could* they do than storm cities, murder and pillage the people, and place them in a condition of starvation? *O tempora! O mores!*"

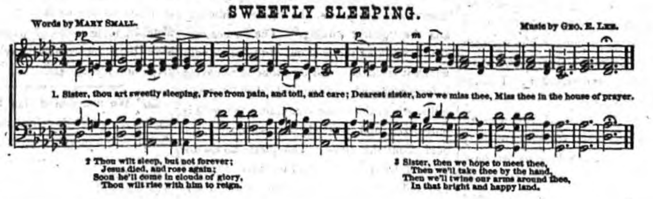
WAIT.

Words by M. M. WEAVER. Music by GEO. E. LEE.



SWEETLY SLEEPING.

Words by MARY SMALL. Music by GEO. E. LEE.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1. Sister, thou art sweetly sleeping, Free from pain, and toil, and care; Dearest sister, how we miss thee, Miss thee in the house of prayer.
2 Thou wilt sleep, but not forever;
Jesus died, and rose again;
Soon he'll come in clouds of glory,
Thou wilt rise with him to reign.
3 Sister, then we hope to meet thee,
Then we'll take thee by the hand,
Then we'll twine our arms around thee,
In that bright and happy land.

The wars of the few passing years are but the beginning of the end; "the whirlwinds" have arisen "in the coasts of the earth," and are now again centering in the field of prophecy in fearful destruction. The four winds are unloosed. Look out for a furious and dreadful storm upon the world—"the battle of the great day."

The following historic record, from a late writer who had no knowledge of this prophecy, or any reference to it, and hence the more valuable in confirmation of this exposition, is so important, I quote it in this place in part. I hope it will be read, as it throws much light on the period in which we live.

"'Roll up that map of Europe; it will not be wanted for ten years.' These were the words of the dying Pitt. The battle of Austerlitz had broken his heart; all the best schemes of Europe were crushed. The continent was prostrate before the overshadowing domination of Napoleon I. The historical map of Europe was entirely deranged. The well-known landmarks had been swept away. Old thrones had been shorn or abolished, and new thrones had been carved out for the Usurper's kin. Pitt, feeble in health and true to patriotism, yet disheartened, went home to die, when he uttered the above words, and others, as a dying statesman. 'O my country! in what a state I leave my country!'

The words of Pitt were prophetic. Ten years passed away before the map of Europe with which Napoleon had played such strange vagaries could be reconstructed. Before the time of Napoleon the public law of Europe was mainly based upon the treaty of Westphalia in 1648 (about one hundred and fifty years before Napoleon's day), which concluded the religious wars of Germany. And the treaty of Westphalia constituted the most important document that regulated the written or positive international law of Europe. After the downfall of Napoleon it became necessary that the public law of Europe should be again established on a fixed basis.

By 'the Treaty of Vienna,' or 'Treaties of Vienna,' which is a name given to a cluster of treaties and transactions, which, after the fall of Napoleon and the first empire, constructed Europe on a new and universally recognized basis, and is known by the locality of Vienna, we have the international law of the allied powers.

The first step in the negotiation, which all the Vienna diplomacy assumed was the memorable convention of April 23d, 1814, held in Paris, called 'The Paris Treaty'; by which it was provided that French troops should evacuate all that they held in Germany, Italy, and the low countries beyond the frontiers of old France as they stood on the first of Jan., 1792. Thus by one blow the whole fruit of the French revolutionary wars was swept away.

Fifty-three fortresses, twelve thousand pieces of cannon, and nearly a hundred thousand men were at once surrendered. The Allies thus destroyed Napoleon's map, but had not reconstructed one of their own. The population of the regions thus severed from the Napoleonic empire amounted to sixteen millions, and that of the internal dependencies to many millions more. The treaty made certain international arrangements. A leading one—that the second rate states bordering on France should be strengthened to resist future aggression from warlike agencies of their great and uncomfortable neighbor.

Germany was again to be independent under the guarantee of a federal union. Holland and Switzerland were to be independent. Italy divided into sovereign states. Malta ceded to England. And all matters of detail to be left to a congress of all the great powers.'

The members of this Alliance were the following gentlemen: Alexander, Emperor of Russia, the king of Prussia, the famous Prince Metternich, the Austrian minister who presided over the deliberations, Lord Castlereagh and the Duke of Wellington, both of England. These constituted the officers of the Alliance. France was admitted to a seat and representation in the person of the wily Tallyrand, the Pope also, and others. The first four constituted the Allied Powers. These confirmed the 'treaty of Paris' at Vienna.

There were many things to settle, and the world came near witnessing the spectacle of war among the peacemakers. The congress issued this one most memorable of its declarations:—'We declare at the same time, that firmly resolved to maintain entire the treaty of Paris, of May 13th, 1814, and the dispositions sanctioned by that treaty, and those which we have resolved on, to complete and to consolidate it, we will unite all our efforts that the *general peace*, the object of the wishes of Europe, and the constant purpose of their labors, may not *again be troubled*; and to provide against every attempt which shall threaten to replunge *the world into the disorders of revolution.*'

On the 20th of Nov., 1815, these powers concluded three principal measures, which include other treaties and conventions for the final settlement of Europe. Among these was the celebrated treaty of 'The Holy Alliance.' This treaty sets forth that these powers felt that they were delegated to *restore peace to the world*, and they affirm—'In conformity with the principles of the Holy Scriptures, which order all men to regard each other as brothers, and considering ourselves as compatriots, to lend each other every aid, assistance and succor, on every occasion; and regarding ourselves toward our subjects and armies as fathers, to direct them on every occasion, in the same spirit of fraternity with which they are animated to protect religion, peace, and justice."

These are the historic facts concerning this alliance of "the four powers," to give peace to the world, and did secure it for a period of half a century. And now with these facts before us, how alarming is the present aspect and condition of Europe and the world. Napoleon III. declared, a few years since, the "Treaties of Vienna null and void," and tore them up in the face of European powers, and has since demonstrated that those treaties no longer confine France, or keep the peace of the world. Prussia, one of these allied powers, has come to act independently of the confederacy, fearing only one of them—Russia; and caring but little for the counsel or action of the other two—England and Austria. The old alliance broken, a new revolution is inaugurated, which is destined to change the whole map of Europe, and the world, before another term of peace can be long enjoyed.

Generals Burnside and Sheridan were dining together with Bismarck during the recent war between Prussia and France. The former took occasion to call Bismarck's attention to the map of Germany hanging up on the wall of the room, saying to him,

"The map of Germany?"

"Yes," replied Bismarck; "the map of Germany as it was."

That map, then, must be reconstructed. But how? That's the question. It must be agreeably to both the eastern and western powers, or Europe and the world is convulsed by wars as never before. Both the east and west are involved; and the critical state of affairs at this hour makes "men's hearts fail them for fear, and for looking after those things coming on the earth," amid "the perplexity of nations." Luke 21: 25, 26.

The New York *Herald* referring to the speech of the Emperor William on the throne of Charlemagne, says:—

"We are not disposed to exaggerate, but we cannot conceal from ourselves the fact that the removal of the throne of Charlemagne from Aachen to Berlin (a wicked spoliation in itself considered), means the re-establishment of an empire in Europe which shall know no rival. Russia must now march eastward. Sweden and Denmark will find it convenient to recognize the Teutonic Empire, and all the Southern people will submit to dictation. The 'streak of silver sea' cuts England off from the Continent, and leaves her to follow out her career as a grand Asiatic Power. We have entered upon a new era. The Emperor William's speech from the throne of Charlemagne, of Otho the Great, of the Red-bearded Frederic, marks its comment."

THE SYMBOLIC SEALING ANGEL.

"I saw another angel ascending from the east, having the seal of the living God," etc.

This must symbolize an ecclesiastical messenger, or agent, as his work is connected with the church of the living God, and as by the gospel preached men, by becoming intelligent, believing christians, are sealed. "In whom after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believe, ye were *sealed* with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 13, 14.

During the fifty years of peace, and to this hour, while as yet the winds are in a measure restrained in violence, the gospel has had unprecedented spread, influence, and success among the nations of the world. The living preacher, under missionary zeal, has gone to the ends of the earth to preach the gospel of God. "The isles have waited for his law." The Bible has been translated into nearly all the languages and dialects of the world, and copies of the Scriptures, or parts of them, have been scattered everywhere in all tongues. Revivals have followed the labors of pastors and evangelists unexampled since the apostolic missions. "The gospel of the kingdom," too, has been revived, and is being "preached in all the world for a witness unto all nations," as "the end" of this dispensation is about to close by the advent of the King. Matt. 24: 14. And the symbolic angel is fulfilling marvelously his mission—"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

Joseph Wolf, the great missionary in the East, who carried the gospel to the Jews, Mohammedans, and Arabs, began to proclaim the coming of the Lord in 1820, from the Mount of Olivet; and since then the proclamation has become world-wide, and "the servants of our God" are being "sealed" for "the inheritance" of which they have received "the earnest" as soon as they have intelligently believed and embraced the good news. The object of this sealing is to "secure the safety of the persons sealed in the impending calamities" (Barnes); and how better could this be done than by an intelligent faith that the end is near?

RECAPITULATION—REMARKS.

The following irrefutable facts should be observed:—

1. This generation falls amid the events occurring under the opening of the "sixth seal." We are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes.

2. An alliance has been formed between four great nations, to put an end to destructive wars and secure peace to the world; and for a period of over fifty years the world has enjoyed an unexampled pacific state, during which period the gospel has proved the salvation of millions, and among all nations. The nations are warned, too, of the approaching end, against whom "the gospel of the kingdom" will be a swift witness; while "the servants of God," "sealed in their foreheads," are heeding the command of their coming Lord—"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

3. This alliance is now at an end; the winds of war are beginning to blow terrible destruction in their pathway; and peace diplomacy is nearly played out with the nations. The whirlwinds from the four quarters of the earth are gathering upon the field of prophecy; and "the battle of the great day," under "the sound of the seventh angel," is about to begin. Alas! who shall abide the coming calamities, and be delivered from them, hid in the pavilion of his God?

4. It is the duty of every one to hear and obey the gospel, and be "sealed unto the day of redemption." God shall have the praise of this poor heart of mine, in permitting me to hear his gospel, see the approaching end and coming kingdom of God, and giving me the "earnest of the inheritance" as an evidence of the affixed seal. I do hope in his word, and in the return of his Son, Immanuel, whom I trust I shall welcome to this earth again with all his saints. I do "love His appearing." Beyond the gathering storms of divine vengeance and righteous judgment of God, comes the cloudless and everlasting kingdom of our God.

"O, happy day, when wars shall cease,
And ransomed earth be filled with peace;
When sin and death no more shall reign,
And Eden bloom on earth again."

THE MOTE AND THE BEAM.

E. SHEPARD.

The following thoughts were suggested by listening to a lecture delivered in No. Easton, Apr. 17th, upon Saul and the "witch of Endor." The lecturer's object was to show that Saul's proceeding was contrary to the will of God, as we read in Lev. 19: 31—"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God." And again—"Thou shalt not suffer a witch to live." Ex. 22: 18. Therefore Saul *knew* it was wrong, and had, before this, "put away those that had familiar spirits, and the wizards, out of the land." And although the lecturer did not mention it, I will quote from 1 Chron. 10: 13—"So Saul *died* for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." Of Samuel he showed that he was a good man, and had walked uprightly before both his God and the people.

Thus far he was right, and I could find no fault; but he made the assertion that as Samuel was a good man, and being dead, his "soul was in heaven," showing that the woman should have brought down the spirit of Samuel, instead of up, as she professed to do. After I returned home, I was thinking the subject over, and thought what a pity it was that the churches could not see that "modern Spiritualism" is the result of their own doctrine; and these words of our Savior, from Matt. 7: 3, came forcibly to my mind—"And why beholdest thou the *mote* that is in thy brother's eye, but considerest not the *beam* that is in thine own eye?" And also—"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Now the definition of mote is, "a small particle"; and that of beam—"a main timber." Therefore I ask, If the mote of spiritualism, which is in the eye of the spiritualists, was founded upon the beam of the "immortal-soul" doctrine, which is in the eye of the churches, to which belongs the greater condemnation? I answer, *to the churches;* for have they not given them the "main timber" whereon to build their structure? And I firmly believe, however much the churches may condemn spiritualism, they can never remove it until they "first cast out the beam" from their own eyes.

And again, I should be glad to have any one inform me of the lecturer's authority for saying that Samuel's soul was in heaven. I find nothing concerning Samuel's death which can convey any other meaning than this—"Now Samuel was *dead*, and all Israel had lamented him, and *buried* him in Ramah, even in his own city.

In conclusion, let me add these important words so often found in Revelation—"He that hath an ear, let him hear what the Spirit saith unto the churches."

GOD IS LOVE.

M. A. MOORE.[*]

As we contemplate the character of God, we are led to think of him as a being afar off, infinite in wisdom, power and might; whose superiority to mortals is so great, that no affinity can exist between them, and whose condescension in listening to the prayers and tears of earth's sinful creatures is too wonderful to admit of belief. When we think of him as a judge, omnipotent and eternal, the maker and ruler of the universe, who holds all things as in the hollow of his hand, and can with one mighty sweep of his outstretched arm cause devastation far and wide; when we think of him as such a being, we can but reverence, while our hearts are awed into silence before him, and our transgressions rise in magnitude before us, until we feel that we are too far from this God of love, who has promised to draw near to those that draw near to him.

With holy fear we exclaim, "Can such a sinner as I ever dare approach this God of love, purity, holiness and love, and with confidence say "My Father"? Yes, even I may do it. All may who will accept the sacrifice given in love, the Mediator between God and man, who shed his blood in ignominy that we might find a way of access to the Father, a being pure and holy, tender and compassionate, loving all with love unparalleled; for "God so loved the world that he gave his only begotten Son" as a sacrifice for sin.

It would seem as we think of our innumerable sins, our forgetfulness to acknowledge God in all our ways, our cold-heartedness towards him, and indifference to his cause, that he would turn from us, and leave us unregarded as unworthy of his care; and were it not for his boundless love, we should not dare approach him, sinful as we are, and hope to be forgiven. But God in mercy and wisdom, through love, has promised to redeem us from our sins, pardon them all, and make us pure and holy even as he is holy.

"Come, let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as wool. Though they be red like crimson, they shall be white as snow." God does not ask an unreasonable thing of us, when he demands the heart's highest, holiest love. We receive proof of his divine love to us daily in numberless blessings and mercies, which he bestows upon us with a lavish hand, new every morning and fresh every evening, whether acknowledged or unacknowledged.

Those whom the Lord loveth he chasteneth. We cannot expect, because we are objects of his love, that he will leave us to pursue our own course without chastisements. Trials, perplexities and sorrows await the true children of God, yet they only serve to draw us nearer to our Father; while our love is increased, and we are made to feel that all the glory of earth is as nothing compared to one ray of divine light. O that a spark of God's love might find a lodgment in our hearts, permeate our entire beings, until we in deep humility of soul can lay all upon the altar, and with love unfeigned address our heavenly Father with even more freedom than that of a child towards a tender and dearly beloved earthly parent.

What a privilege is ours! that of drawing near to this loving Father, meekly confessing our wrong doings, with the sure hope of pardon freely given, while we receive a kind Father's smile in return. Then, too, we may know our sins forgiven, as he has graciously given us of his own Spirit to bear witness with ours that we are his children. Oh how sad the state of one who is a stranger to the love of God! I would gladly remind such of a friend above, a ruler greater than any of which earth can boast, who rules in wisdom, love and truth, and who waits to receive what is due, the homage of their hearts, too long placed upon the transitory things of earth.

How many there are who live year after year apparently independent of God. He bestows his blessings with a willing hand upon them, still their hearts remain unmoved as adamant. No expression of gratitude is ever heard from them, and no emotions of love ever seem to move their hearts. Nothing is or can be concealed from the eye of God. Every thought, every impulse of our hearts, either for good or evil, are all noted. Not only our actions, but every secret of our hearts is known to God.

How important, then, that we should not only *seem* to be good and true, but to be pure, that we may enjoy the favor of God continually, which is by far greater riches than all earth's treasures of gold and silver. Give me an inheritance incorruptible hereafter, and a place at the right hand of God, where love, deep, pure and holy, shall emanate from the throne, and happiness without alloy shall beam from every eye. Make me worthy of such a place, my Father, even though I be tried in the furnace of affliction, and anguish deep and unutterable rend my heart.

MORALITY.

C. MENDENHALL.

In these latter days, men having the form of godliness deny the power thereof, by striving to attain unto a resurrection of the dead, without a saving faith in Christ. No good works of ours, no morality, however pure it may seem, will save us, lest men should boast. Jesus is our only defence, and through him alone we can procure remission of sins, and be saved from the second death. "For other foundation can no man lay than that is laid, which is Jesus Christ."

A living faith built upon this foundation will stand in the day that shall reveal man's works by fire. This faith causes us to work for him who has done so much for us; and when our works are done with an eye single to his glory, they are not in vain, but will be blessed though we may feel at times that our endeavors are but "labor lost."

We should do all we can for God, though it may be as seed sown by the wayside, or bread cast upon the waters. We should not cease from sowing seed, though for a time it may be hidden; but rather leave it with him who will bring it to pass; and though difficulties and disappointments are at times our lot, we should not be discouraged or weary in well doing. Paul says—"We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope. . . . Being justified by faith, we have peace with God through our Lord Jesus Christ." This is our hope, and by it we expect to be made like him when he comes to restore that which was lost,—to make up his jewels, destroy Satan and his host, and set up his kingdom for ever on the new earth. Death and hell will then be cast into the lake of fire. There shall no more trials, troubles, cares, sorrows, afflictions, and "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

God grant that we, too, may enter by Christ the only gate, and may we not build hopes upon our morality, or creeds, or churches, but simply trust him who died upon Calvary, that "whosoever believeth in him should not perish, but have everlasting life." We must remember that here we have no continuing city. This world is not a friend to grace. Each one has his peculiar cross; yet we know the Spirit helpeth our infirmities, and no one is called upon to suffer the agony of mind and body that was laid upon Him who bore the sins of the world upon his shoulders.

"But tears of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

THE RIGHT WAY.

It is not always a popular way. If right and wrong were to be established by a popular vote, how fluctuating would be the results! The crowd that pressed around Jesus were ready one day to cry, "Hosanna," and the next, "Crucify him." When Paul and Barnabas preached at Lystra, on their first missionary journey, and made a poor cripple walk who never had walked before, the simple-hearted Lycaonians, roused to the highest pitch of excitement, cried out: "The gods are come down to us in the likeness of men!" The abashed apostles had hard work to keep them from offering sacrifice to them. But the next day the same excitable rabble, instigated by the wicked Jews, stoned Paul until they thought he was dead. If Christianity were to-day subjected to the test of a popular vote throughout the world, it would be found in a small minority. One single form of Paganism, Buddhism, by far outnumbers it. Even if we include among christians all who merely give to it a nominal assent, without any reference to the influence of Christianity on their lives, we find that only one-fourth of the world's population is christian.

But though not always pleasant or popular, it is always a safe way, and the only safe way. The mere trickster who seeks to go with the current of popular favor will often find himself in a perilous position, and will be wrecked at last. The same is true of the man who wilfully neglects duty. If he seeks to go to Tarshish, when God sends him to Nineveh, retributive Providence will be sure to arrest him on the way. We have known men who were undoubtedly called of God to preach the gospel, but who refusing to go, sought some other field for the use of their abilities, only to find their way hedged up by a mysterious power. It is better and safer to take the path of duty, with all its toils and perils, than to wander in some flowery by-way where the blossoms only conceal thorns which pierce and destroy. The man who seeks to do right, though he may be beset by foes and dangers, need have no fears as to the results; the promises of God are all pledged for him; peace and joy and solid happiness will be his, while the consciousness of right doing will ever be to him a tower of strength.

Many complain that it is hard to find the right way. This is a mistake. If men will seek it aright, and honestly wish to find it, they cannot fail. There must be a willingness to ascertain our duty, whatever it may be. Like the smitten Saul, we are to say: "Lord, what wilt thou have me to do?" Then we are to be ready to do it. There are many who never find the right way, because they are unwilling to do what is right. They get one glimpse of their duty, and the sight appals them, so that they shrink from it. The true way to overcome a difficulty is to march right up to it.—*Methodist.*

— Life is half spent before we know what it is.

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[*] A beloved sister of Bro. A. P. Moore, recently deceased. This was her last writing.

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All letters and remittances for premiums should be addressed to the *Business Agent*, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, MILES GRANT, Boston, Mass.

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent, Advent Christian Publication Society.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 3, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

CLEANSING OF THE SANCTUARY.

When speaking of "coming events," in the last two numbers of the *Crisis*, we had passed on to the resurrection of the dead saints, and the changing of the righteous living at the coming of Christ, when all who will be saved will be caught up "to meet the Lord in the air"; and the wicked who shall be alive at that time, shall be cut off by judgments from the Lord. This brought us to the next event in the heavenly programme, which we understand to be the cleansing of the "sanctuary."

In Daniel 8: 13, 14, we read: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the *sanctuary* and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the *sanctuary* be cleansed."

From this Scripture, we learn that the *sanctuary* cannot be cleansed till the close of the twenty-three hundred days, which mark the duration of the time covering the whole length of the vision. The vision embraces the ram, representing the Medo-Persian kingdom; the rough goat symbolizing the kingdom of Grecia; and other political changes which were to take place during the fulfillment of this prophecy. The cleansing of the sanctuary appears to be the last link in the great chain of events which must transpire before the saints take the promised kingdom. It is very evident that the sanctuary cannot be cleansed till the end of the twenty-three hundred days; hence if any one should claim that this prophetic period has expired, he should also give evidence that the sanctuary is cleansed. We think this has not yet been done; therefore, we conclude the twenty-three hundred days are not yet fully completed.

We now inquire for the meaning of the word sanctuary, as used in the text under consideration. It has different significations in the Bible. In Heb. 9: 2, it refers to a part of the tabernacle; in 1 Chron. 22: 19, a part of the temple; in Ps. 114: 2, by a figure of speech, Judah was called the Lord's sanctuary; and in Isa. 8: 14, the Lord is represented as a sanctuary. We think the sanctuary mentioned in Dan. 8: 13, 14, which is to be cleansed at the end of the twenty-three hundred days, can not be the one referred to in any of the passages just noticed. The tabernacle and temple have been long destroyed, and cannot be cleansed. Judah has not been cleansed, and the word cannot apply to the Lord, for he has never been unclean.

Inasmuch as the twenty-three hundred days give the length of time necessary to fulfill the vision; and as the events specified in the vision required many centuries for their accomplishment, it follows that the days were not literal, but symbolical, like the prophecy of which they form a part. Hence, we understand the period necessary to measure the length of the vision, which began with the "pushing" of the ram, is one of twenty-three hundred years (each day representing a year), at the end of which the sanctuary shall be cleansed. We will now "search the Scriptures" to find the location of the sanctuary, which is to be cleansed at the end of the twenty-three hundred days.

The word "sanctuary" is first found in the Bible in Ex. 15: 17, where Moses says to the Lord, concerning Israel: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the *sanctuary*, O Lord, which thy hands have established." Says David in Ps. 78: 54: "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." We have now found a sanctuary that could be trodden down by the wicked, and be cleansed from all the effects of the curse. When referring to the time allotted to the scattering of Israel, Jesus says: "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. This is the very place to which the Lord brought the children of Israel, when he led them out of Egypt to his sanctuary.

From the plain teaching of the Scriptures, we are satisfied that this sanctuary—the land occupied by the first Adam—is the one to be cleansed by the second Adam, when he shall come to set up his kingdom. This sanctuary is to become its capital, where the throne of the King of kings will be located. But before he shall be seated upon his throne, in the kingdom of heaven, he will "send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; . . . and *then* shall the righteous shine forth in the kingdom [or sanctuary] of their Father." Matt. 13: 41, 43. *Then* will be the time when all the saints who were raised from the dead at the coming of Christ, and caught up together with the living christians "to meet him in the air," till the sanctuary should be cleansed, shall return with Jesus to commence the glorious millennial reign with their Redeemer. Then, as saith the prophet Isaiah, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my *sanctuary*; and I will make the place of my feet glorious." Isa. 60: 13.

Jesus sent an angel to John to show him "things which must be hereafter." And he says: "I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned *with* Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

PARTING WORDS.

We have said farewell to our dear friends in California; but with a bright hope of soon greeting them again in the elysian fields of paradise, where the thought of parting, and the sad "goodbye," will never cause the eyes to moisten with tears; but where our communion with the dear saints will be perpetual and eternal.

We have great reason for praise and gratitude towards God for the rich blessings he has been pleased to bestow on our labors in California. We expected much, but have received more. After holding two meetings a day, for nearly three months, the interest seems to be unabated. In our last meeting at the Minna-street church, twenty new ones came forward for prayers. It was hard to tear away from them. It was a heavenly feast to hear their thrilling testimonies in relation to the great blessings they had received during the past few months. The common saying is, "My Bible is a new book. Now I can read it and understand it. I never loved it so well before."

Nearly all, so far as we know, who attend at the Minna-street church, are fully satisfied in relation to the doctrine we have preached, and have given it a hearty reception. This is what has given them such great light on the Scriptures, and been the means, by the blessing of the Lord, of filling their hearts with abounding joy and peace. They often express wonder that they could have been kept in the dark so long, when the light in the Bible was shining so brightly. They now see that they had been receiving theology in a "polluted form," when they were taught that man has an "immortal soul;" or that he is conscious between death and the resurrection; or that the wicked will be eternally tormented. These fables they have most fully rejected; and are now settled in the belief that man is wholly mortal, and dependent on Christ for the gift of eternal life, which will not be received till he shall come to set up his kingdom. This they believe to be the truth in its unpolluted form, and the result has been to lead them to purify their hearts; to consecrate all to Christ, and to stand longing and waiting for his coming and kingdom.

We shall ever remember with pleasure Bro. Bailey, the pastor of the Minna-street church, who has labored with us in great faithfulness. He is one of the Lord's true men, who has not bowed down to the fashionable gods that are worshiped by so many in these last days. He stands like a rock to receive unmoved the dashing waves of a popular opinion, that are floating so many down to eternal perdition. His light is ever burning, and he is waiting for the return of our Lord. He is a representative of Christianity before it became adulterated with the spirit and manners of the world. May the Lord's rich blessings be his constant portion.

Besides him four others in San Francisco have commenced preaching the glad tidings they have received. Their hearts are in the work, and they feel willing to suffer with Christ, and bear reproach, for the sake of their blessed hope. They are very sincere men, and have fully adopted what has been branded as a "polluted form" of doctrine; but they love it too well to abandon it through fear of sneers, or to avoid the scoffer's scorn. The dear Brn. and Srs. in San Francisco are in earnest. They have great light, and they have no intention of putting it under a bushel, for the sake of saving a good name, and securing a popular place among those who have stood aloof from the great work the Lord has been doing in the Minna-street church, and in other parts of the city. Through their labors, we expect frequently to hear glad tidings from the "summer land." We would say to them, *Press the battle.* "Be strong in the Lord," and stand up for him, in all places, with a bold meekness. Do "not be weary in well-doing; for in due season we shall reap if we faint not." This is no time to be faint-hearted. We are too near the heavenly Canaan to look back after the honors, pleasures, or treasures of this world. Let them go, and seize the glorious prize of eternal life. Consecrate all to Christ, and keep "unspotted from the world." Keep the eye single, that the whole body may be full of light; and soon we shall reach the hour of deliverance.

Monday evening, April 10th, was our last in San Francisco, and was spent with our dear friends in Christ, in the hall of the Young Men's Christian Association, where we met to partake of the Sacrament of the Lord's Supper. We spread a table of sufficient length, so that one hundred and forty-seven sat down at once to the communion. It was a heavenly sight, and a blessed season, which has a precious place in our memory. We had lively thoughts of the time when we hope to meet those same dear friends at the marriage supper of the Lamb.

In that hall we first addressed the people of San Francisco, and there we spoke our parting words. Only a few met at the first meeting, but many were unable to get in, who came to the farewell greeting. We felt strong gratitude to the Lord for the happy change. It is his work. To him be all the glory. Bro. Bailey sat by our side to assist in the interesting and solemn exercises. He loves whatever is like Jesus. After the passing of the bread and wine, many expressed their love for the Savior in words that stirred up the deep emotions in many hearts. Such scenes are not common in this world, as the one we enjoyed on that occasion. We dreaded the moment of parting, but it came; and we had to say farewell to some of the warmest, noblest, and dearest friends we ever knew. Tears flowed when we parted, but we looked forward with joy to the time when Jesus will come and wipe them all away.

Tuesday morning, at eight o'clock, escorted by some dear Brn. and Srs. in Christ, including Bro. Bailey, we took the boat for Oakland wharf, where we were to take the cars, a distance of three miles. On our way, we had a very *precious* visit, that left a hallowed influence upon our mind, and filled our memory with another choice California souvenir. We believe friends have seldom parted, whose hearts were warmed with stronger christian love. Praise the Lord for *true friends.*

NEVADA.

Wednesday evening, April 12th, we commenced meetings in Nevada City, Cal., two hundred and six miles from San Francisco, and fourteen from Colfax, a station on the Central Pacific R. R. Nevada and Grass Valley, another city about four miles from Nevada, are in the heart of the mining district of California. Each city contains about six thousand inhabitants. The first mining work was done in Nevada county in 1849. There are two kinds, the "placer mining," and the "quartz mining." The former consists in washing the gold out of the earth with which it is mixed; and the latter in removing it from rocks, which is accomplished by quartz mills, where the stone containing the gold is pulverized and washed, thus separating the gold from the stone. The quartz mines are worked from one hundred to twelve hundred feet under ground. Strong pumps are in perpetual operation to take the water from the quartz mines. The mining is now mostly carried on by wealthy companies, as the surface placer mining is about ended. The first miners gathered the gold dust in abundance; but most of them spent it lavishly, and are now no better off than before they came to the mines. As a general rule, when money is obtained rapidly, it is spent freely. Many daring and wicked deeds were committed by the early miners, the recital of which would make the blood run chill. Each company was its own lawyer, judge, jury, and executioner. If one was found stealing over five dollar's worth, the miners would hang him to the limb of some tree. There was much of honesty and honor among the early miners; and but little mercy was shown to the thief and liar.

Nevada is rich in fruits. Peaches, pears, grapes, strawberries, and apples, grow luxuriantly, and are delicious. The land is cheap, but quite hilly; yet there are many pleasant homes on the hill-sides. But little pains have yet been taken to ornament the city by means of trees, fences, flowers, and nice gardens. The people have paid more attention to what is substantial than to the fanciful. Their minds have been directed more to what is in the earth, than to the cultivation of the soil. They have been more anxious to secure the gold, than a pleasant home; but many have both. Much hard earned treasure is wasted in drinking saloons, at gambling tables, and with lewd women. It is very evident that the mining business is not well calculated to make devoted christians. We found religion at a low ebb. Things are common among some professors of religion, which many worldly men would not stoop to do. For this reason we found infidelity and skepticism abundant, with a large amount of indifference in relation to religious matters; but we soon had at our meetings the presence and attention of many of the leading men in judicial, legal, theological, and financial circles. Every meeting increased in numbers and interest. Our first was in the Library Hall, the second in the Baptist meeting-house, the remainder in the Court House, which is the finest building in the city. The Baptist minister, Bro. Worth, and most of his church, was anxious that we should have all our meetings in the Baptist house; but it was finally thought best to occupy the Court House, which was kindly provided by the Nevada Co. sheriff, John Dixon, Esq. As we could only remain five days, we could not expect to see any great work in that time; but we left strong men under conviction, who were decidedly skeptical when we commenced, and had lost their interest in religious matters. We felt assured of seeing a blessed revival in a few weeks, if the meetings could be continued. It was the first preaching on the prophecies in the city. The people were astonished at the richness of the prophetic mines; and came to the conclusion that their contents were of more value than gold. We left them digging into the hitherto neglected Scriptures, as for hidden treasure; feeling confident that some would find that which would lead them to eternal life.

The fields are all ripe in California, ready for the labors of faithful men, whose only object should be to lead men to Christ. We found a good home with Bro. and Sr. Shurtleff, the son-in-law of Bro. C. L. Percival, formerly of Hatley, P. Q., Canada. Bro. and Sr. Percival are residing with Bro. Shurtleff. Bro. P. held some meetings when he first came to Nevada; but we found him almost discouraged in trying to reach the hearts of the people. We left him with bright hopes for the future.

☞ The *Advent Christian Quarterly* for April is received. Contents: The Man of Sin—Sheol—Immanuel's Land (poetry)—The Pre-existence of Christ—The Two-horned Beast—The Nature of the Soul—Doubts concerning Religion—McCosh on Materialism—The Little Stone, etc., etc. A good number.

Terms for the *Quarterly*—$1 a year. Ministers—50 cents. Address J. V. HIMES, *Buchanan, Mich.*

☞ In "Letter" from "C." last week, for "Farralle" island lighthouse, read *Farallon*, etc.

☞ BRO. A. H. BROWN writes in reference to the death of Sister C. B. Turner:—"Our dear Sister Turner, after suffering many months, under a load of care and anxiety, fell asleep in Jesus April 20th, to rest awhile until the morning of the resurrection shall dawn. Her mind was clear, her evidence of acceptance strong, and her testimony worth more than millions of worlds,—'Jesus loves me. I know that I shall be accepted of him. Glory to God! all is peace.' Such was her dying testimony. Then calling her children, kissed them each, bade them farewell, and sank to rest. I cannot write more at this time, except to say to the dear friends who have contributed to her aid, in her sickness and sorrow, that with your consent I propose to apply the money to the benefit of her children. I believe this would be in accordance with her own wishes, could she have expressed them. Less than $40 are now needed to make up the full amount. We hope this will be done at once.

I have received for Sister Turner: Miss M. A. Ford, $1. Mrs. Wm. E. Gordon, $1. Mrs. E. W. Jilson, $1. Total, $3."

THE BIBLE BANNER.—We have seen but two numbers of the *Bible Banner*, but we are much pleased with it, and commend it to all our readers. It is published by Bro. H. A. King, 240 Broadway, New York. Price $1 a year.

CORRECTION.—In the Report of the Mass. Conference last week, Bro. Bissell, of Lowell, is made to say—"We have engaged Bro. Mitchell to become our pastor." He should have been reported as saying—"We have given him a *call*," etc.

☞ We understand that Bro. A. W. Sibley has accepted the call of the Rutland (Vt.) church to become their pastor.

THE LECTURE LAST NIGHT.—A large audience assembled last night in the Tabernacle to listen to Elder Miles Grant, who has rendered himself somewhat famous as an enthusiastic second Adventist preacher. His subject—"Proof that the Bible came from an omnipotent and omniscient Being," was ably handled and in a style, so far as the matter was concerned, that was familiar to most of the audience. After expressing the pleasure he felt at what he had seen here, and the kind reception given him by all whom he had met, and the courtesy shown him by President Young, he took a text, Dan. 2: 44, which speaks of the kingdom that the God of heaven would set up in the last days. He stated that there existed all over the world a wide-spread unbelief in the divine authenticity of the Bible, and that he himself had, twenty-eight years ago, been an infidel. If it could be clearly shown that prophecies of the Bible were infallible, it would be conclusive evidence that it emanated from an omniscient Being, for the very fulfillment would show they must have proceeded from a source which had power to control circumstances so that nothing could intervene to prevent their consummation. The predictions of the prophets relating to the first advent of Christ were literally fulfilled. . . .

As a speaker Elder Grant is remarkably lucid and forcible; he is a clear reasoner and the simplicity and virginality of his style, combined with his earnestness of manner, charm and enlist the sympathies of his audience. We have heard but one expression from those who attended last night; they were highly entertained. On Friday evening he will lecture at the same place. The lectures are free.

The above extracts are from the *Deseret Evening News*, in Salt Lake City, April 20th, 1871. The *News* is the official organ of President Young.

IS JESUS THE TRUE MESSIAH?

It is quite a popular thing among religionists to concede the fact that Jesus is the Messiah foretold in prophecy, without even thinking of the legitimate and inevitable result growing out of the concession, or while subscribing to a theory which, if true, would invalidate the Messiahship of Jesus; for the personal reign of Jesus on earth is extensively repudiated by those who claim him as the Messiah, while the same scriptures which prove Jesus the Messiah, as clearly prove that he is destined to reign on earth; consequently a denial of the reign of Christ hereafter is an indirect repudiation of the Messiahship of Jesus, as will appear from the following prophecies concerning the Messiah.

1. "From the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks." Dan. 9: 25. We can clearly prove that Jesus came at the end of this prophetic measurement of time; thus furnishing proof that he is the true Messiah, for the Messiah must come at the right point of time, and Jesus was the only claimant to the Messiahship that ever did appear at the end of that sacred measurement which was to reach to the Messiah's advent, and consequently he is the only personage who could be recognized as the Messiah without repudiating the time that was to designate the period of his introduction into the world; but in thus proving him the Messiah designated in prophecy, we as strongly prove that he is destined to reign, as he is pronounced "Messiah *the Prince*"; and a "prince" is an heir to a throne: so if Jesus is the true Messiah, he is also "the Prince," and consequently is destined to reign on some throne, in some locality, at some point of time: and Gabriel informs us what throne he is heir to, and he is a proper witness upon this point, for he is the very angel who gave Daniel the measurement of time reaching "unto Messiah," and who affirmed that Messiah should be "the Prince," or prospective Ruler; and the same angel Gabriel who thus predicted to Daniel the advent of a Messiah who should be "the Prince," thus speaks concerning Jesus—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33. Here we learn that this Messiah, who was predicted by Gabriel four hundred and eighty-three years before his birth, and pronounced a "*Prince*," is singled out by the same angel just before his birth, with the affirmation that he was heir to David's throne; and David's throne was never in heaven, but on the earth; hence, the Messiah's reign must be on earth.

2. Not only was the time of the Messiah's birth foretold in prophecy, but also the place of his birth—"But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been of old, from everlasting." Micah 5: 2. While we here find proof that this Divine personage, who had existed "from everlasting" in another state previous to his earthly pilgrimage, was to be born in Bethlehem; and while we can also prove that Jesus was born in that locality, as well as having been born at the right time, thus furnishing another proof of his Messiahship, this testimony as clearly proves that this personage must reign, for it expressly affirms that he *is to be Ruler in Israel.*" So the very predictions which prove the time and place of Messiah's birth, so completely fulfilled in the advent of Jesus, as strongly prove that he must ultimately reign.

3. Not only was the time and place of the birth of the Messiah specified in prophecy, but his lineage is also given—"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a *King* shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his *name* whereby he shall be called, *The Lord our Righteousness.*" Jer. 23: 5, 6. While this prophetic statement proves that the Divine personage here mentioned, whose name should be called "The Lord our Righteousness," should be an offspring of David; and while it is true that Jesus was an offspring of David, thus furnishing another proof of his Messiahship, aside from having been born at the right time and in the right place, to agree with prophecy; the same testimony proves that he shall also be a "King," not beyond the skies, but "in the earth." So the proof of Jesus' Messiahship, whether relating to the time of his birth, the place of his birth, or to his lineage, brings along with it the proof of his Kingship. So if Jesus is the true Messiah, he must ultimately reign on earth, when he "shall judge the quick and the dead at his appearing and his *kingdom*"; then the seventh trumpet will sound and awaken the sleeping saints, and "the kingdoms of this world become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11: 15. W. S.

IS PARADISE THE HOME OF DISEMBODIED SOULS?—This is the sentiment which many suppose that Jesus taught while hanging on the cross; but upon examination we find that he said nothing about the soul, but his address was to the physical man: "*Thou* shalt be with *me* in paradise"—not thy *soul* shall be with my soul. There is not a single instance in the Bible where the term "thou" applies to a disembodied soul, but it is often applied to material men: "*Thou* shalt be *buried*" (Gen. 15: 15), "Unto dust shalt *thou* return." Let paradise be located wherever it may, and let the promised entrance into it be in the past or in the future, the promise must be verified, not to a disembodied *soul*, but to the *man entire*; for it was not made to the soul of a man, but to the man himself. A paradise of disembodied souls is a realm of imagination.

That the thief did not go to heaven in a disembodied state with Christ on the day of crucifixion is evident—

1. He could not have gone *then* without entering glory in an unjudged state, for Christ "shall judge the quick and dead at his appearing." 2 Tim. 4: 1.

2. An entrance into heaven *then* would not harmonize with the Savior's own statement concerning the time when he is to receive the saints—"I will come again, and will receive you unto myself (John 14: 3), and certainly he would not receive the thief before receiving the rest of the saints, which will not be till his future return.

3. An entrance into heaven *then* would precede the time when reward is promised, which is when the seventh trump shall sound; then it is said, "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great." Rev. 11: 18. All who are to be saved, the thief not excepted, belong in this catalogue somewhere among the small or great.

4. Christ himself did not go to heaven on that day, for three days after he said to Mary—"I am *not* yet ascended." John 20: 17.

5. The thief's petition was—"Remember me when thou comest into thy kingdom." The first word in the Savior's reply was "Amen," rendered "verily" by our translators. This term, when used in response to a prayer, signifies "so let it be." With a punctuation formerly used in some copies, differing from that in the common version, the request and reply would read thus: "Remember me when thou comest into thy kingdom. And Jesus said unto him, Amen: I say unto thee to-day, thou shalt be with me in paradise." When? Just when he prayed to be remembered, which prayer Christ sanctioned by responding "amen," or, so let it be. This makes a harmony between the request and reply, and agrees with the rest of the Bible. W. S.

"VANISHED OUT OF THEIR SIGHT."—We are sometimes informed that Christ could not have been in possession of a material body after his resurrection, from the fact that on one of his visits to his disciples, it is said—"He vanished out of their sight." Luke 24: 31. But no one can suppose, after reading the connection, that he evaporated; but rather, as the margin reads, "Ceased to be seen of them"; for when he appeared to them upon this very occasion, "their *eyes were holden* that they should not know him," even while conversing with him; and subsequently, by a similar miracle, "*their eyes were opened.*" In the same miraculous manner, he suddenly "ceased to be seen of them" by the interposition of the same miraculous power by which "their eyes were holden." On this principle only "he vanished out of their sight," and not by evaporation. He had power to exhibit or conceal himself from their natural vision. W. S.

"IF I WILL THAT HE TARRY TILL I COME." —When Jesus uttered this language concerning John (John 21: 28), the impression at once obtained that John "*should not die*"; showing plainly that the disciples believed that Jesus' coming would not be to make saints die, but to make them deathless. But now the opinion is widely held that the coming of Christ is spiritual, occurring at the death of saints; not to prevent them from dying, or to make them deathless, but to subtract a part that is already deathless from the body, and transport it to a remote realm of happiness. Though John died, the disciples of Jesus that do live till he comes, will not die, and those that have died will live again, no more to die; for Jesus will come to end the reign of death, and immortalize his dying saints. Saints live again, instead of dying, at the coming of Christ. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HUDSON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$416.50
A Friend	2.00
C. K. Dodge	2.00
Mrs. J. Pell	.28

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments.................. $40.7

YOUNG PILGRIM FUND.

Previous acknowledgments.................. $19.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,228.36
"C. F."	$1.00

CHURCH DIVISIONS.

THE CURE.

A. A. PHELPS.

3. *Observe the Bible rule for settling difficulties.* Christ has given us a general direction in these words: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24. God cares less for devotion than for practical righteousness. The former is acceptable only when it is based upon the latter. If you refuse to put forth an honest effort to be "reconciled" to an offended brother, no amount of frequency or fervency of devotion will be accepted as a substitute. The law of God will never take ninety-nine for one hundred. Some seem to suppose that where two specified duties are enjoined, an extra amount of zeal in discharging the one will atone for neglecting the other altogether. But the gospel has no such law of compensation. In the case before us, two solemn obligations are brought to view: The one, to perform the services of the sanctuary (whether of alms-giving or prayer); the other, to remove an offence from a brother's path. While neither must be omitted, Jesus distinctly gives us the *order* in which these duties are to be discharged. Let the *devotions* give place to *humanity*. God can afford to wait till a suffering brother is helped. It is no wonder that prayers so often freeze on people's lips, when they refuse to follow the Master's rule. Let us not mistake the conditions of the case. We are not to wait for the offended brother to come and pour the sad tale of his grievances into our ears; nor must we hesitate because we feel no hardness toward the absent party. It is enough to know that he is stumbling on *our account*. Let us defer all religious ceremonies till we have searched out the cause of our brother's grief. If we have been misunderstood, let us *explain*, if we have been in the fault, let us *confess*.

A more specific rule, emanating from the same authoritative source, is thus expressed: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18: 15–17.

Here is a recipe for settling difficulties, that is admirably adapted to human nature, and eminently in keeping with sound sense. It is the most perfect rule on the subject that was ever incorporated in church polity. It only needs to be strictly observed to prove its efficacy in healing church divisions.

"If thy brother shall *trespass* against thee." The language implies that trespasses will be committed. In every age the church has been characterized by freaks and flaws. Ignorance, envy, censoriousness, fanaticism, and malice have brought forth their bitter fruits. But trespasses are not always the result of wickedness. Therefore, instead of giving way to the spirit of retaliation, let us seek to ascertain and remove the cause of a brother's trespass.

"Go and tell him his fault between thee and him alone." This is the *first* step to be taken. Do not reverse the scriptural order by first telling it to the *church*, and much less by blazing it all abroad to an ungodly *world*. Do not wait for him to make the advance, but "go" yourself and tell him plainly just how you understand the case. Do not play the coward by telling somebody else, but "*tell him* his fault." Go in the right spirit and talk with him "alone," that there may be no outside pressure or exciting influences. If this step is taken according to the letter and spirit of the rule, it will generally prove effectual. How much better thus to extinguish the beginning of strife, than to add fuel to the flame till it becomes all-devouring and irrepressible!

If cases occur, as they sometimes will, where the first step fails of success, then let the second and third steps be taken in precisely the order prescribed. If the offender can be reached and reformed by any of these methods, the difficulty is ended. But if he prove incorrigible, let him be disfellowshiped as a "publican," who must return with hearty repentance if he ever expects to share again the confidence and privileges of the church. If the last painful resort becomes necessary, let the *friends* of Jesus be consoled with the reflection that it is better for an incurable member to be amputated, than for the whole body to be infected and destroyed. Though the process may be painful, it is sometimes necessary to life and health. Some churches will never have peace, purity, nor moral vigor, till they are pruned of certain branches that breed only death and putrefaction.

FOR SISTER C. B. TURNER.—Previous acknowledgments, $156.26. C. W. Wyllys, $2. Sr. Philbrick, $1. T. J. Williamson, $5. AG'T.

RECEIVED FOR BRO. R. P. MANNING, and sent to him at Goffstown, N. H.—*F. P.*, $5, *A friend* in W. Troy, $2. J. F. B., $5.
AG'T.

NEW HAMPSHIRE A. C. CONF.

This conference held its third quarterly session with the church in Farmington, beginning Thursday evening, April 20th, and holding over Sunday, the 23d. The evening of the 20th was improved by Bro. D. M. Leavitt in one of his stirring, pithy sermons. Friday, at 9½ A. M., met for social worship. At 10½ Bro. H. C. Willoughby addressed us, and Bro. C. S. Shattuck at 1½. At 2½ conference met for a business session. Bro. J. Couch in the chair. Prayer was offered by Bro. S. S. Mooney. The following members were in attendance: J. Couch, J. G. Smith, T. W. Piper, D. M. Leavitt, E. S. Moulton, D. F. Leavitt, S. S. Mooney, D. D. Page, J. Bickford, G. W. Brown, and W. H. Shaw. The Secretary being absent, E. S. Moulton was elected Secretary *pro tem.*

Petitions were received from the churches in Great Falls, N. H., and Great Works, Me., asking for a committee to settle certain troubles existing in those churches. Voted, to send a committee of three to Great Falls, and elected J. G. Smith, T. W. Piper, and N. Wheeler, as that committee. Voted, that L. T. Churchill act as substitute in case one of these three should fail to act. Voted, that the same committee go to Great Works.

Petitions were received asking that Brn. H. C. Willoughby, D. D. Page, and G. E. Brown be ordained. Voted, to ordain Brn. H. C. Willoughby and D. D. Page; to ordain Bro. G. E. Brown at some convenient time in the future; that Bro. J. H. Evans call a council for the purpose of ordaining or ordaining Bro. Brown; to receive H. C. Willoughby as a member of this conference; and to extend a vote of thanks to the church and people in F. for their kindness and hospitality in entertaining this conference. Adjourned without date.

6½. Met in social capacity, and God was with us. At 7½ Bro. G. W. Brown preached.

Saturday, 9 A. M., met for a prayer meeting. At 10½ Bro. T. W. Piper preached, after which H. C. Willoughby, J. B. Brown, and D. D. Page, were in due form set apart to the work of the ministry, by the laying on of hands and prayer. At 1½ Bro. A. W. Sibley preached, after which a little time was spent in a social manner. It was good to be there. In the evening preaching by Bro. J. Couch.

Sunday, met at 9 A. M., for a love-feast. Preaching at 10½ by Bro. D. M. Leavitt, and at 1½ by Bro. J. Couch. In the evening sermons by J. Couch and T. W. Piper.

This was one of the best quarterly conferences ever held in the old Granite State. It began good, and grew better until its close.

E. S. Moulton, Sec. *pro tem.*

Correspondence.

From Sr. M. Peck.

Dear Crisis:—How cheering to those of like precious faith to hear of the success of those who have left home and friends to preach the unsearchable riches of Christ in distant lands; to learn that the word of God groweth mightily and prevails,—for it is a powerful weapon with which to slay the enemies of the cross; to hear that sinners are being converted, and christians strengthened and encouraged to continue in the way everlasting.

Yet while we are made to rejoice at the good news from abroad, let us not be unmindful of the blessings that lie at our own doors. Although we have had no protracted meeting here in North Fairfield, O., the past winter, still the truth and light and the good news of the kingdom are advancing, and numbers being added to the church from time to time; those who, after hearing the word and a careful investigation of the same, are truly constrained by the goodness of God to yield obedience to the requirements of the gospel. Our present pastor, Bro. G. W. Stetson, is truly a workman that needeth not to be ashamed, rightly dividing the word of truth. Other Brn. labor among us to good acceptance. May the Lord keep us in the faith, unto his heavenly kingdom.

Extracts from Letters.

Sr. E. L. Bitler writes from Catawissa, Pa.:—"An unknown friend has just sent me a copy of the *Crisis*, for which I am truly thankful. It seemed like a visit from an old friend. I have not seen a copy since I left New York. I learn from its pages that the truths which it teaches are spreading, and that the light is beginning to shine in some of the dark places of the earth. The people *here* are slow to believe the truths of the Bible. When we have presented the doctrine of the unconscious state of the dead, and the final destruction of the wicked, some have said, 'How can these things be, when so many learned men teach so differently? I can only refer them to the Bible with a 'thus saith the Lord.' Some believe the Lord is coming soon, but they are afraid to admit it in the churches. While talking with a prominent member of the church, she said: 'If our minister knew I believe these things, he would expel me. It is not necessary for me to give publicity to my views of the doctrine,' etc. This same minister not long ago expressed himself on this wise: 'What! talk of Jesus coming soon? Why, the gospel has not been preached to *one quarter* of the nations on the earth; and,' he added, 'the world must be converted first.' In one of his sermons not long since, he was trying to persuade the sinner to give his heart to God, by giving him the terrors of the law. Among other things, he said—'The soul that sinneth it shall die.' Look in your Bible; you will find it there; or, as the poet more plainly expresses it—

> 'What! to be banished from his face,
> And yet forbid to die?'

Comment is useless. Quite a number of tracts have been distributed here; some through the post-office by Sr. S. of Worcester, Mass.; others by myself. Many of the people here will not read them; others accep. and read them, but are slow to believe the truth. May the seed sown spring up and bear much fruit."

A Brother in Illinois writes:—"I have a few old numbers of the *Crisis* in which I find many excellent articles. I believe the stereotyped 'forms of godliness without the power' will never be shaken till the leaders of Babylon shall be made to see that creeds, confessions of faith, and confirmations, are building men up in error upon sandy foundations. I find that the people are accessible till their leaders teach them the danger of leaving the tradition of the elders. Even in the days of the Savior the *common people* received him gladly. What a close identity between the Jews in the times of our Savior and the mass of professing christians of our day!

And I am sorry to say that I have seen this spirit of compromise even among the Advent churches (which I regard as the exponent of the *purest christianity* that I am acquainted with). Let us, brethren, 'watch and be sober,' 'always abounding in the work of the Lord.' I 'thank God and take courage' when I read what great things the Lord is doing for the ministering brethren who seem to be 'faithful and wise servants, whom their Lord hath made ruler over his household to give them meat in due season.' I can truly recommend the *Crisis* for the many good things it contains. The Lord extend its power for good to the hearts of the people."

Bro. A. A. Hoyt writes:—"There has been a growing reformation in East Landaff since the middle of last winter. Many have found Christ for the first time, while others were reclaimed and started, as they declared, for better service. As the result of it, a church has been fully established; eight have been baptized; numbers joined the church; while others wait the next favorable time to follow in baptism and other ordinances of God's house. We trust the Lord will continue the work. Brethren wishing to preach there will correspond with Amos Morse, chairman of church committee.

I have not been able to fill my appointments for a short time past, on account of sickness; and although I am now able to be out, my lungs will not be strong enough for me to preach for a few weeks. My family is sick also, and needs my care. Let such as desire my labors talk to the Lord about it."

Bro. S. L. Manley writes:—"Jesus will soon come, and the everlasting kingdom be established; then no more sickness, sorrow, pain, or death. I have been sick much of the time for the last two months. I am on a sick bed the most of the time, yet hoping for the best. I do not say this to complain. I know all things will work together for our best good. If you have any communications for me, please direct to Marion, Wayne Co., N. Y. Remember me in your prayers."

☞ Bro. Chappell, of Colebrook River, requests the prayers of the church, that he may be restored to health.

Married.

POOLE—CANN. In Chelsea, May 1st, by C. Goodrich, Mr. Stanley D. Poole and Miss Mary G. Cann, both of Boston.

WILMOT—HUTCHINS. In Haverhill, N. H., March 9th, at the residence of the bride's father, by Eld. A. A. Hoyt, Mr. Frank Wilmot and Miss Nellie Hutchins, both of H.

VARGENDER—BEMIS. At the Christian Parsonage, Mendora, Wis., April 24th, by Eld. P. W. Hough, Mr. Harmon F. Vargender and Miss Andelusia Bemis, both of Black River Falls.

McDONALD—REYNOLDS. In Brockport, N. Y., by Elder E. F. Sergisson, Mr. John McDonald, of Brockport, and Miss Sarah Ann Reynolds, of Ontario.

CHASE—LEAVITT. In London, April 29th, by Elder J. Clough, Mr. Horace W. Chase, of Belmont, and Miss Clara A. Leavitt, of London Ridge, N. H.

Obituaries.

Russell. Died, in Highlandville, Mass., March 26th, 1871, Sister Paulina A. Russell, wife of Bro. Wm. Russell, and daughter of Bro. and Sr. Samuel J. and Sophia Low, aged seventeen years and four months.

Cruel death has done a very sad work for this heart-broken family. The husband was called to witness the dying anguish of the choice and companion of his youth, while an infant daughter, motherless and helpless, was thrown upon his sobbing bosom; and amid the darkness of sorrow's stormy night, he laid his dear one down to rest, until the glorious dawning of Messiah's return shall break her dreamless slumber.

> "Then the faded flower shall freshen,
> Freshen, never more to fade;
> Then the shaded sky shall brighten,
> Brighten, never more to shade;
> Then the child will find its mother,
> And the mother find the child:
> Then dear families be gathered,
> That were scattered on the wild."

J. Couch.

Sibley. Died, in Boston, April 15th, 1871, Nancy F. Sibley, aged thirty-six years, three months, and twenty-six days.

Sister Sibley was the daughter of Mark N. and Mehitable H. Sibley, of Wakefield, N. H., and is the first of their twelve children with whom they have been called to part. She was converted in 1850, and has since that time maintained a consistent christian walk.

Her friends sorrow, but not without hope, and the comforts of the gospel are their stay and staff in hours of darkness and distress. May they fully know these divine consolations.

Funeral services were conducted in Boston by H. L. Hastings, after which she was removed for burial to Wakefield, N. H., where a discourse was preached by Eld. Joseph Spinney, from Rev. 14: 13. H. L. H.

Cutton. Died in Carlton, Orleans Co., N. Y., April 18th, Bro. Thomas A., son of Thomas and Mary A. Cutton, aged twenty-two years.

Bro. C. was converted under the labors of Bro. P. A. Smith in the fall of 1864, and baptized soon after by Bro. C. B. Turner, and has since lived an upright, consistent, christian life. Bro. J. H. Whitmore preached the funeral sermon from the words of Job—"If a man die, shall he live again?"

J. H. Luttenton.

Sleeper. Fell asleep in Jesus, April 16th, of consumption, John H. Sleeper, of East Kingston, aged forty-nine years and five months.

He leaves a wife and two children and numerous other friends to mourn his loss. D. Brewer.

Spencer. Died, in Syracuse, N. Y., Apr. 21st, Adelbert D. Spencer, aged thirty-one years and four months.

A sermon was preached on the funeral occasion from words selected by himself (Matt. 15: 45), by Elder E. F. Sergisson.

Mansfield. Died, in Danvers Centre, April 23d, 1871, Alfred C., son of Bro. and Sr. E. M. Mansfield, aged eleven years and one month.

Services attended by the writer, assisted by Bro. Rice, pastor of the Congregational church.

C. E. Barnes.

Summary of News.

FOREIGN.

Cable News.

Scenes in and about Paris.

Paris, April 25. At an early hour to-day ports Bineau and Ternes presented extraordinary scenes. Carriages, ambulances, and all kinds of vehicles crowded with men, women and children, rich and poor, all clamorous to leave the horrible city. Only the persons possessing conveyances were allowed to leave, however. Some took up decent women, who wished to search for their relatives at Neuilly. There was great distress outside the gates. The sight was pitiable. Many of the Nationals were drunk; thousands of poor collecting remnants of furniture; ambulances seeking wounded; houses torn open by shells; railings and lamp-posts were ripped up; trees were cut off, and horses killed at the barricades, where, in spite of the armistice, the Nationals were working devastation horribly. At the point near the junction of Avenue Roull and Rue Orleans it was evident that nothing with life could have existed under such a storm of iron hail, and many were the impromptu places of shelter resorted to. There was a strange mixture of ruins and magnificent furniture.

The asylum for the aged and bed-ridden is full of wounded and every body is hurriedly placing the sick and young in vehicles and their goods in vans before the slaughter would recommence. On the Elysee crowds of persons were viewing the scenes of destruction or moving furniture.

The Ottoman Embassy is being dismantled. Many distinguished persons are present. By five o'clock 50,000 people had gathered at the ramparts waiting to see the first shot fired. St. Croix is all in ruins. In it I found a young man much emaciated, who had lived in a cellar three weeks. Last week the Nationals came to the place and demanded the plate and money and the following day the priests removed to the English Convent, the next door. On Friday last the Communists returned, visited the English Convent and demanded the priests. The Concierge attempted to save them, but those who could be found were seized and bound and taken to prison. The Nationals attempted to set the Convent on fire.

Versailles, April 26. The Prussians have ordered the arrest of the Cure of the Church of St. Denis. The cause is unknown.

Seven cannons in Fort Issy have been dismounted and Fort Montrouge is an utter wreck.

Florence, April 28. The discussion of the Papal guaranties continues in the Italian Senate. The Minister of Justice has announced in the Chamber of Deputies the approaching introduction of a bill for the separation of Church and State.

From China.

Shanghai, April 12, via London, April 26. Advices from Pekin state that the imperial Government has made a demand upon foreign ambassadors, that the schools for the education of females be abolished: that the teaching to the male subjects of the Empire of all doctrines opposed to those of Confucius be forbidden; that missionaries shall be considered Chinese subjects, and that the women shall not be permitted access to the empire in that capacity.

The Ambassadors are also notified that the attendance of women upon religious service was one of the reasons for the recent massacres of foreigners, and that though these events cannot but be deplored by the Imperial Government, compensation for their commission is absolutely refused.

Versailles, April 27. Thiers, in a speech to the Assembly to-day, tells the country that the situation is painful. French blood is still flowing, but it is consoling to know that the denouement is near. All are doing their duty, especially the army, to which he alludes in terms of high eulogy, which is, said Thiers, commanded by a Chevalier without fear and without reproach, who, completely unfettered in his actions, has now completed the investment of the works of Paris and commenced active operations. Fort Issy has been silenced and Les Moulineaux captured. We are not assailants: we are the defenders of law and order. We wish for conciliation, but we also wish to save liberty from despotism and from unbridled license. After eloquently defending republicanism and the Assembly, Thiers concluded as follows: "The insurgents are isolated and all France is with the Government and Assembly in our efforts to combine unity with liberty."

The Communists have been defeated at Les Bruyeri Desevaes and some of their officers captured.

Brussels, April 28. The *Etoile* publishes a report from Paris that four National Guards taken prisoners by the Versaillists having been shot, a proposal was made in the Commune to shoot the Archbishop of Paris in retaliation for the outrage, but it was rejected.

London, May 1. It is reported in Paris that the sister of Archbishop Darboy has been arrested and taken to the prison of St. Lazare.

The German troops have received an intimation that it is probable that they will remain in France two years.

The members of the Republican Alliance of the Departments held a meeting yesterday in the court yard of the Louvre, at which speeches were made and resolutions adopted denouncing the Versailles Government.

Versailles, May 1. The insurgent garrison at Issy this morning displayed a flag of truce and a party has been sent forward from the Government lines to convey the terms upon which the surrender of the fort will be accepted.

Garibaldi and La Commune.—In a letter dated at Caprera and addressed to the committee of the insurgent National Guard at Paris who had offered him the supreme command, Garibaldi gives unmistakeable evidence that his sympathies are with the Red Republicans. He recommends the committee to appoint some one to the chief command and give him absolute authority. "If you have the fortune," he writes, "to find a Washington, France will rise again in a short time from her ruins, greater than ever." He closes his letter by expressing a hope that an opportunity to fight by the side of the brave defenders of republican France will yet be accorded him.

DOMESTIC.

Ku-Kluxism in North Carolina.—The *Herald* publishes a letter from Raleigh, N. C., stating that Cleveland, Hornett, Chatham, Cumberland and Rutherford counties of that State recently had been the scene of several murders by the Ku-Klux. George Matthews, an aged negro, was dragged from his home and riddled with fifty-eight bullets. There is great excitement among the citizens.

☞ The Rome (Ga.) *Chronicle* publishes a rumor of a terrible tragedy in St. Clair County, Alabama. A band of disguised men broke into the house of the tax collector of that county, who was absent from home at the time, and demanded the amount of the taxes from his wife. She refused to give it up or tell where it was. After attempting in vain to force her to tell the hiding place of the treasure, they searched for it and found it. They then ordered her to get them some supper. While she was busying herself with this forced task, she conceived the idea of poisoning them, and thus preserving at once the money and her husband's honor. She deftly slipped some arsenic in the coffee she was mixing. They drank heartily, and fell dead shortly afterwards. She stripped the disguises off, and found that two of the villains were strangers, but the third was her husband, who had taken this means of stealing the taxes of the people.

Elder Miles Grant.—This preacher, of the Advent Christian faith, closed his mission labors in this city, Monday evening last, when he administered the Sacrament of the Holy Communion to a large circle of partakers, at the hall of the Young Men's Christian Association. A long table was spread in imitation of the Last Supper pattern of Christ; and the communicants sat around the board. Each communicant gave his or her "testimony," after the bread was broken and the wine poured out. The spectacle was very interesting and impressive. On the occasion of his final preaching service, Sunday evening last, at the Minna-street Church, fully two-thirds of the large audience present publicly testified to having received great enlightening and converting benefit from Elder Grant's ministrations in this city. The Elder came here last December, and, with brief intervals, has labored as a revivalist in our midst since that time. In this city he has been the publicly acknowledged means of converting or recalling from a backslidden state three hundred persons. A revival was started in Vallejo under his preaching, and great interest awakened in religious subjects by a short service—less than a week—at San Jose. The Elder has baptized fifty-five persons since his arrival on this coast; and has brought the Minna-street church from a struggling to a high and prosperous condition.

It ought to be said for the Elder, that notwithstanding he holds and has here advocated peculiar and what are termed unorthodox views, his advocacy in his sermons and in his public discussions has been so kind, so free from all bitterness, though firm and full, that he has won a host of personal friends from among the number of his listeners, who could not accept as true all the doctrines he proclaimed. Beecher once said that Rev. Dr. Chapin (Universalist) could do more with an old jack-knife—that was his comparison for the theology of his friend—than some ministers could do with a whole chest of tools. If the Elder is in great error as to man's nature and destiny, he is able to present to the people—and has been recently witnessed in this city—a bold contest for peculiar religious ideas, unblemished by a single sentence or any manner of asperity or vexation. Under the circumstances it is not remarkable that he should be a successful revivalist, although he neither charms with his rhetoric, nor thrills with his oratory.—*San Francisco Bulletin, April 15th.*

☞ A remarkable and very touching instance of death in the pulpit is given in a St. Louis paper. Rev. Benjamin Eaton, first and only rector of Trinity Episcopal Church, Galveston, Mo., was struck with death while standing in his pulpit. He was preaching from the text—"There is yet room." He had just pictured the time beyond this life with wonderful distinctness, as though he already spoke from within the veil. When he found himself sinking, he struggled to finish, as though realizing that it was his last work, and as he fell into the arms of those who gathered around him, he extended his hand as if in benediction, and said, "To God the Father," and never spoke again.

In Brief.

—— Nearly one half the residents of Chicago are of foreign birth, a larger percentage than is to be found in any city of any note in the country. ——The Chaplain of the Kansas State Prison is Mrs. Lydia Sexton, an old lady of seventy years. ——Twelve thousand dollars is what the vestry of Christ's Church, Fifth avenue, New York, have appropriated for music the coming year. ——California crops are languishing under unusually severe and scorching winds. ——Louis Napoleon is hard at work at Chiselhurst paying old debts. —— It is estimated that the number of women in the United States ordained to preach the gospel, is between seventy and eighty. ——It is worthy of note that in just ten years after the beginning of the slaveholders' rebellion there should be five members of Congress of African descent. ——At the noon meetings of the Young Men's Christian Association the large reading room in Tremont Temple is daily filled, and an earnest profitable season always characterizes the hour. Many conversions have recently taken place. Only the other day a young lady widely known in New England as a popular and acceptable Spiritualist lecturer was convinced at one of these meetings of the error she was disseminating and announced her determination to abandon her old doctrines, and seek the truth as revealed by the Scriptures. She left the city the next morning to fulfill an engagement at Portland, Me., and there, instead of the expected Spiritualistic address, preached to the people an orthodox Bible sermon. The next day, also, in the same room, the meeting was presided over by a gentleman who, until a few weeks ago, was well known in this city, as a confirmed and intelligent atheist. ——A feature of peculiar interest in the *Colored Representative*, a paper published at Lexington, Ky., as an organ of the colored people, is the advertising by former slaves for their wives, their children or their friends from whom they were separated at the behests of the slave system before their emancipation. Many of the appeals for information of this kind are very touching, and serve to illustrate the peculiar wickedness of an institution now happily extinct.

Webster's Dictionary. Illustrated Edition. —In short, there is not an art or a science, in the whole range of arts and sciences, a knowledge of which may not be acquired here. But time and space both fail to tell of all the new and wonderful and valuable things to be found in this book. It should be one of the necessaries of life in every house. It is a library in itself, and contains the pith and the essence of all other books. With this and the Bible, we might go comfortably through the world, and find no great lack.—*Independent.*

Notices.

Notice.

The Alton Bay Campmeeting Committee will meet on the camp-ground, Monday, May 15th, for the transaction of important business.

For the Committee, J. Couch.

Conference.

The Lord willing, the fourth quarterly session of the New Hampshire State Conference will be held at South Sutton, commencing Thursday, May 25th, at seven o'clock P. M., to continue over the following Sabbath. It is hoped there will be a general attendance of all the faithful in that section of the State.

For the Committee, J. Couch.

Tent Meetings.

The time has almost come for the Mission Tent to be in the field, and the mission work to be vigorously prosecuted. The Mass. Conference intend to double their effort for the spread of Bible truth, hoping and expecting the brethren will help by their means and prayers. Let those who see a good opening, and desire a meeting in their neighborhood, write us of the prospects, and their desires, for we shall soon make arrangements for meetings. L. Boutell, For the Committee.

☞ Removal.

The Second Advent Church in Chelsea, Mass., have removed their meetings from Granite Hall to *Cary Hall, Stebbins' Block*, a few doors from the post office. Meetings three times Sundays, and Thursday evenings. L. Boutell.

Maine S. A. C. Christian Conference.

EXTRA SESSION.

As the executive board has been petitioned to call an extra session of the Maine Second Advent Christian Conference, to be holden in Portland, in Union Hall, on Free Street, and as there are several items of important business to be attended to; we therefore appoint to meet at Union Hall, Portland, Tuesday, June 13th, at two P. M. A full attendance of the ministers and delegates is desired. Remember, each church or society is entitled to one delegate, and one additional for every ten members, duly chosen and furnished with certificates. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause. Let all collections for the Maine Mission and Tent cause be reported at conference.

I. C. Wellcome, *Sec.*

Wisconsin Campmeeting.

This meeting is to be held at Prairie du Sac (Upper Sauk), Sauk Co., on the old camp-ground, beginning on the 4th of June. We hope to witness a large gathering of pilgrims. Come with tents, if possible. All coming by R. R. between Milwaukee and Prairie du Chien will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the R. R. between Milwaukee and La Crosse, can take a steamboat every other day at Portage City, or a stage daily at Kilbourn City, direct to the meeting. Particulars hereafter.

O. N. Knapp,
P. W. Matts, *Committee.*
Wm. Sheldon,

Wisconsin Annual Conference.

The Wisconsin Conference will convene in connection with the State campmeeting at Prairie du Sac, and hold its first session on the 10th of June. Let the churches elect their delegates in time, and let all ministers who wish to unite come in season. Members and churches unable to attend, will please report by letter to the Secretary in season for the meeting. Wm. Sheldon, *Secretary.*

Conference.

The Conference for Southern Indiana will commence at Jeffersonville, Wednesday, May 24th, 1871. As we wish all the State to be included in the organization, it is desirable that there should be a full representation from all parts of the State. Let the churches, then, send delegates and provide for their traveling expenses. The church at Jeffersonville will make ample provision for all who may attend. N. Field, Pastor of the Church at Jeffersonville.

Barn Meeting.

The Lord willing, there will be a meeting for the worship of God in the barn of M. V. B. Shattuck, near North Sutton, Sunday, May 7th. We hope the Lord will send along whom he will with the Word and Spirit. M. V. B. Shattuck.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Saturday, June 3d. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates.

J. J. Woodworth.

Notice.

Having decided to spend the summer west and south, will call on brethren or sisters living near the road I travel on, and preach to them a few times. Will take the N. Y. Central and Great Western R. R. to Chicago, Ill., thence to Clinton, Iowa, down the Mississippi to Quincy, thence to Kansas City, thence to Topeka. Brethren or sisters wishing my labors, will write me at *Wolcott, N. Y.*, immediately, as I wish to start the last of May. M. B. Miles.

Notice.

Brethren and sisters desirous of preaching at Seabrook, N. H., will please correspond with Chas. A. Barton or Robert Beckman, before publishing their appointments.

By order of Committee, A. C. Locke.

Rochester, N. Y.

The Second Advent Christian Church will meet hereafter for the worship of God over 102 State Street, at the head of the second flight of stairs. It is a new hall. It is one block south of the New York Central Depot. Will be a permanent place. Meetings Tuesday and Friday evenings, and three times on the Lord's day. Preaching afternoon and evening. Preaching brethren will find a home at Bro. D. T. Cooper's, No. 72 Mount Hope Avenue. J. Phelan, Secretary.

Forgotten Themes: or, Facts for Faith.—This work contains 112 pages, and consists of six lectures delivered by Eld. Geo. A. Brown, in the Temperance Room, Weymouth, England. They were reported by the writer. The titles of the Lectures are, (1) What is Truth? the Bible or Tradition? (2) The Nature of Man: is he Mortal or Immortal? (3) Immortality through Christ alone; and no Immortality promised to the Wicked. (4) The Doom of the Ungodly. (5) The New Birth. (6) The Kingdom of God upon Earth; and Christ, the King, to sit upon the throne of his father David. In addition to these Lectures, a small tract, "How to be saved." 25 cents a copy; by post 30 cents. Fifty copies for distribution for $10. Orders may be sent to Eld. W. Kellaway, Fairhaven, Mass. Any English work procured to order.

"The Mediatorial Kingdom, or Reign of Christ."—The above is the name of a work by Bro. W. N. Pile. I am pleased with the general tenor of the work. It can be read by all without having their minds particularly excited, if the young preacher does give occasionally the opinions of those who differ from him—some negative arguments, which he certainly has a perfect right to do. Persons fond of expository literature will be benefited by its perusal. I am more and more a lover of the inspired maxim (1 Thes. 5: 21)—"Prove all things; hold fast that which is good." Will you do it?

This work is for sale by the author, Eld. W. N. Pile, Springfield, Mass., and at the *Crisis* Office. Price 25 cents. S. S. Brewer.

New Tract.

"The Harmonium," being an exposition of those passages of Scripture thought to teach the doctrine of the immortality of the soul, and consciousness of the dead, and showing them to be in perfect harmony with the doctrine of the sleep of the dead. By J. W. Taylor. Price, 10 cts. single copy; $1 per dozen. Address D. Cogswell, Dansville, N. Y., or J. W. Taylor, Little Marsh, Tioga Co., Pa.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant..........Sundays, May 7th and 14th

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M.

☞ *Meeting every evening. Seats free.*

John G. Hook..........Sunday, May 7th
Mrs. S. E. Taylor..........Sundays, May 14th and 21st
E. Cotton..........Sundays, May 21st and 28th and Sundays, June 4th and 11th.

[If any one wishes to write to me, please direct to Charlestown, Mass., up to the first of July.] E. C.

Mercantile Hall, Boston, 32 Summer Street.

Preaching by H. L. Hastings and others.

Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M. Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

Chelsea, Mass.

☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

J. Couch..........Sunday, May 7th
M. Batchelor..........Sunday, May 14th
J. Hemenway..........Sunday, May 21st
T. M. Preble..........Sabbath, May 28th
J. S. White..........Sunday, June 4th

Charlestown.

(*Removed to Hall No. 70 Main Street.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

John T. Dixon..........Sunday, May 7th
Mrs. L. M. Stoddard..........Sunday, May 14th

East Boston, Mass.

(*Second Advent Hall, 154 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

H. M. Bryant..........Sunday, April 30th

South Boston (Mattapan Hall, 361 Broadway.)

Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress. J. N. Berry.

Lynn, Mass..........Sabbath, May 14th
Barnstead, N. H. (Clark meeting-house) Sabbath, May 21st. J. Couch.

Exeter, N. H..........Sunday, May 14th
C. Goodrich.

Stowe, Mass..........Sunday, May 7th
Hudson..........Sunday evening, May 7th
Let the brethren come in from all the region and feast with us.
Braggville, Mass..........Sunday, May 14th
L. Boutell.

Webster, Mass..........Sunday, May 7th
Goshen, Mass. (as Bro. Daman may appoint) Sunday, May 14th.
Wilbraham, Mass..........Sunday, May 21st
Chicopee Falls, Mass..........Sunday, May 28th
Southampton, L. I..........Sunday, June 4th
Dover, N. H..........Sunday, June 11th
H. Pratt.

Athol, Mass..........Sunday, May 21st
A. Ross.

Holden, Mass..........Sabbath, May 7th
Brimfield, Mass..........Friday evening, May 12th and remain over the Sabbath, May 14th.
Westboro, Mass..........Sabbath, May 21st
T. M. Preble.

Tremont, Mass..........Sunday, May 7th
Plymouth, Mass..........Sunday, May 14th
Holden, Mass..........Sunday, June 4th
J. S. White.

Albany, N. Y..........Sunday, May 7th
A. A. Phelps.

Hampton, N. H..........Wednesday evening, May 3d
Seabrook, N. H..........Thursday evening, May 4th
Vernon, Vt..........Sabbath, May 7th
Seitico, Ct..........Sabbath May 21st
May 14th and 28th at liberty. Hiram Munger.

No. Springfield, Vt..........Sunday, May 7th
Vernon, Vt..........Sunday, May 14th
West Fairlee, Vt..........Sundays, May 21st and 28th
H. F. Carpenter.

Stoneham, Mass..........Sunday, May 7th
B. Finney.

Fremont, N. Y..........Sunday, May 7th
A. P. Moore.

Addison, Vt..........Sunday, May 7th
Bristol, Vt..........Sunday, May 14th
Warren, Vt..........Sunday, May 21st
West Fairlee (if desired)..........evening, May 24th
Can have an evening appointment in any convenient place, after leaving Warren, till the 24th. If any desire, please write to Bristol, Vt.
Factory Village, N. H..........Sunday, May 28th
Lake Village, N. H..........Sunday, June 4th
Our P. O. address will be Lake Village. Any desiring an appointment for June or July, please write us there. L. C. & M. M. McKinstry.

East Acworth, N. H..........Sabbath, May 7th
T. L. Hall.

Murray, N. Y..........Sabbath, A. M., May 7th
J. H. Luttenton.

Seabrook, N. H..........Sunday, May 14th
Nath'l Chase.

Rochester, N. H. (Chapel)..........Sunday, May 7th
J. L. Chute.

Charlton, Mass..........Sunday, May 7th
Will some one meet me at the Oxford Depot May 8th, forenoon train from Worcester?
Clinton, Mass..........Sunday, May 14th
Athol, Mass..........Sunday, June 18th
Chicopee Falls, Mass..Sundays, June 25th and July 2d
North Adams, Mass..........Sunday, July 9th
If these conflict, write me at Charlestown, Mass.
E. Cotton.

Porter, Me..........Sabbath, May 7th
and onward one fourth part of the time.
West Parsonsfield, Me. (baptism)..Sabbath, May 14th
Water Village, N. H..........Sabbath, May 21st
and onward one fourth part of the time.
Mark Stevens.

West Poland, Me..........Sunday, May 7th
Mexico Corner, Me..........Saturday evening, May 20th and over Sunday.
Byron, Me..........evenings, May 22d and 23d
Weld, Me. (Town House) evenings, May 24th and 25th
Sweat Neighborhood..........evening, May 26th
Carthage, Me..........evening, May 27th
and over Sunday. J. T. Jordan.

Warner, N. H. (Schoodac school-house) Sab., May 7th
Bradford, N. H. (Pond meeting-house) Sab., May 14th
Fisherville, N. H. (Sander's Hall) Sabbath, May 21st
Manchester, N. H..........Friday evening, May 26th
Nashua, N. H. (where brethren may appoint) Sabbath, May 28th. Simeon Roby.

Barnstead, N. H. (communion)..........Sunday, May 7th
Sutton, N. H. (as Bro. J. A. Hazen may arrange) Sunday, May 14th. J. H. F. Varney.

Fisherville..........Sabbath, May 7th
South Berwick, Me. (Great Works) Sabbath, May 21st (Baptism.) S. S. Mooney.

Melvin Village, N. H..........Sunday, May 7th
Alton Corner, N. H..........Sunday, May 14th
Wm. Boden.

Stoneham, Mass..........Sunday, May 21st
Seabrook, N. H..........Sunday, June 11th
J. G. Smith.

Seabrook, N. H..........Sunday, May 7th
J. C. Smith.

New York (Cooper Institute)..........Sunday, May 21st
Wm. N. Pile.

North Haverhill, N. H. (Brick Church) Sun., May 7th
Landaff, N. H. (Dungay school-house) Sun., May 14th
Dorchester (Town House)..........Sunday, May 21st
Thornton, N. H. (Mad River school-house) Sunday, May 28th. Wm. H. Shaw.

Campton, N. H. (Bump school-house) Sunday, May 7th
Groton Corner, N. H. (school-house) Sabbaths, May 14th and 28th. C. W. Nelson.

Unity, N. H. (at Bro. Joseph Kimball's) Sab., May 7th
D. W. Davis.

West Groton, Vt. (baptism) Sabbaths, May 7th and 14th. Daniel D. Page.

Vienna, Me. (Brick Chapel) Sundays, May 7th and 28th
Sidney, Me. (Robins' school-house)....Sun., May 14th
Rome, Me. (Robins' school-house)..Sunday, May 21st
W. P. Jackson.

Warehousepoint, Ct..........Sunday, May 7th
New Britain, Ct..........Sundays, May 14th and 21st
C. W. Sargent.

Rye, N. H..........evening, May 11th and over Sunday, May 14th. H. M. Bryant.

East Randolph, N. Y., May 7th, and renew the discussion with Elder Burgess May 8th and 9th.
Wm. A. Fenn.

Abington, Ct. (if it does not conflict) Sabbath, May 7th
Hollis Centre, Me..........Sabbath, May 14th
Bonny Eagle, Me..........Sabbath, May 21st, and onward
I have engaged Bro. J. Hill to fill my appointments at Bath, Brunswick, and Lewiston. C. H. Sweet.

Holderness, N. H. (Brick school-house) Sun., May 7th
W. W. Sutherland.

New Boston, Winchendon (Chapel) Sunday, May 14th
Dover, N. H..........Sundays, May 21st and 28th
Geo. A. Streeter.

North Abington, Mass..........Sunday, May 7th
Hudson..........Sunday, May 21st
Lord's Supper after the close of the P. M. service.
Stowe, Mass..........Sunday, May 28th
T. T. Farrell.

Savoy, Mass. (East Church)..........Sunday, May 7th
S. C. Hancock.
Brethren in that section wishing my labors, will please address me immediately at Florida, Mass., care of David Nelson. S. C. H.

Dover, N. H..........Sunday, May 7th
M. Batchelor.

New Britain, Ct..........Sunday, May 7th
A. Simpson.

Titusville, Pa..........every Wednesday evening. Bucklins' Corners, Chaut. Co., N. Y., once in four weeks, commencing April 2d. John T. Ongley.

North Dorchester, N. H. (Union school-house) Sabbath, May 7th.
Canaan, N. H. (Factory Village)..........evening, May 20th and over the Sabbath. John H. Evans.

Bridgewater, Vt..........Sunday, May 7th
Dinsmore Hill, Vt..........Sunday, May 14th
Bridgewater, Vt..........Sunday, May 21st
Geo. A. Cole.

North Benton, N. H. (where Bro. Geo. E. Brown may appoint) Sunday, May 7th. U. G. Ladd.

Seabrook, N. H..........Sunday, May 7th
Kennebunk Depot..........Sunday, May 14th
Kennebunk Landing..........Evening, May 17th
Hollis Centre, Me..........Sundays, June 4th and 11th
Kennebunkport..........Sundays, June 18th and 25th
E. S. Moulton.

Putnam, Ct..........Sunday, May 7th
L. B. Potter.

Holderness, N. H. (Brick school-house) eve., May 4th
North Haverhill (Brick meeting-house) eve., May 5th
Swift Water, N. H..........Sunday, May 7th
South Elliot, Me..........Sunday, May 28th
East Rochester, N. H..........Sunday, June 4th
Deerfield Centre, N. H..........Sunday, June 11th
J. Pinkham.

Cushing, Me..........Sunday, May 7th
H. S. Mitchell.

Wilbraham, Mass..........Sunday, May 7th
P. S. Butler.

Lowell, Mass..........Wednesday evening, May 3d
Danielsonville, Ct..........Sunday, May 7th
Mrs. L. M. Stoddard.

Sidney, Me. (Dist. No. 2)..........Sunday, May 7th
Somerville, Me. (Trask school-house, with Bro. Dudley) Sunday, May 14th. Thomas Hines.

Exeter, N. H..........Sunday, May 21st
Dover, N. H..........Tuesday evening, May 23d
Madison, N. H. (North Division) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) evenings, June 8th and 9th.
North Haverhill, N. H...Sundays, June 11th and 18th
West Fairlee, Vt..........Sunday, June 25th
North Haverhill, N. H..........evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. Drake.

Chicopee Falls, Mass..........Sunday, May 7th
Westboro, Mass..........Sunday, May 14th
Wilbraham, Mass..........Sunday, May 21st
Warehousepoint, Ct..........Sunday, May 28th
A. M. Higgins.

Great Falls, N. H..........Sunday, May 7th
Warren Summit, N. H..........Sunday, May 14th
Groton, Vt..........Sunday, May 21st
Cabot, Vt..........Sunday, May 28th
Clarkville, Vt..........Sunday, June 4th
and onward. T. E. Lang, Jr.

Alton, N. H..........Sunday, May 7th
D. F. Leavitt.

London Ridge, N. H..........Sunday, May 28th
Lee, N. H..........Sunday, June 4th
C. S. Emerson.

South Troy, Vt..........Sabbath, May 7th
J. A. Cleaveland.

Lewiston, Me..........Sundays, May 7th and 28th
I. C. Wellcome.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, May 14th. J. A. Potter.

Newport (Northville) N. H. (baptism) Sun., May 7th
East Acworth, N. H..........Sunday, May 14th
C. H. Fletcher.

Marden's Corner (Epsom) N. H..........Sunday, May 7th
West Canterbury, N. H...Saturday evening, May 13th and over Sunday, May 14th. Enoch Morrill.

Newcastle, N. H..........Sunday, May 7th
Wm. M. Harmon.

Meredith Neck, N. H..........Sunday, May 7th
Guilford, N. H. (Pond school-house)..Sun., May 14th
Moultonboro (L. Island school-house)..Sun., May 21st
N. Glidden.

East Haddam, Ct..........Sunday, May 7th
Ansonia, Ct..........Sunday, May 14th
Seymour (Great Hill) M. E. Church, Tuesday evening, May 16th.
Collinsville, Ct..........Sunday, May 21st
Pleasant Valley, Ct..........Sunday, May 28th
Winsted, Ct..........Sunday, June 4th
Wm. A. & M. L. Durand.

Steep Falls, Me..........Sabbath, May 14th
Bath, Me..........Sabbath, May 21st
Kennebunk, Me. (Pine school-house)..Sab., May 28th
Jas. Hill.

Fisherville, N. H..........Sunday, May 14th
C. Richardson.

Square Pond, Ct..........Sunday, May 7th
Collinsville, Ct..........Sunday, May 21st
G. L. White.

North Easton, Mass. (Ripley Hall)..........every Sunday
Geo. Waugh.

☞ The desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. Brooks, G. W. Baker.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by Allen Damon.

Lawrence, Mass.

A. Kidder..........Sunday, May 7th
M. Batchelor..........Sunday, May 21st
C. H. Fletcher..........Sunday, May 28th
S. S. Brewer..........Sundays, June 4th and 11th
I. B. Potter..........Sundays, June 18th and 25th

Worcester, Mass.

S. S. Brewer..........Sunday, May 7th
A. Simpson..........Sunday, May 14th
Wm. H. Mitchell..........Sundays, May 21st and 28th

Springfield, Mass.

Wm. N. Pile..Sundays, Apr. 30th, and May 7th and 28th
Wm. Stuart..........Sunday, May 21st
Wm. N. Pile..........Sunday, June 4th

Haverhill, Mass.

Wm. C. Stewart..........Sunday, May 7th
J. R. Boynton..........Sundays, May 14th and 21st
J. G. Smith..........Sunday, May 28th
J. M. Quimby..........Sunday, June 4th
J. H. F. Varney..........Sunday, June 11th
A. Simpson..........Sunday, June 18th
Joseph Pinkham..........Sunday, June 25th

Lowell, Mass.

Wm. H. Mitchell..........Sundays, May 7th and 14th
C. Goodrich..........Sunday, May 21st
J. S. White..........Sunday, May 28th

Concord, N. H. (Centre Street.)

A. Ross..........Sabbath, May 7th
I. C. Wellcome..........Sabbaths, May 14th and 21st
T. W. Piper..........Sabbath, June 11th
C. S. Shattuck..........Sabbath, June 18th

Concord, N. H., (at the Bethel.)

T. W. Piper..........Sunday, May 7th
J. H. Evans..........Sunday, May 14th
E. Owen..........Sunday, May 21st
A. Simpson..........Sunday, May 28th
Wm. H. Mitchell..........Sunday, June 11th
C. S. Shattuck..........Sunday, June 25th

Hampton, N. H.

J. G. Smith..........Sunday, May 14th
Wm. C. Stewart..........Sunday, May 21st
J. Bickford..........Sunday, May 28th

Great Falls, N. H., Old Hall (Franklin.)

C. Goodrich..........Sabbath, May 7th
N. C. Twombly..........Sabbath, May 14th
A. Simpson..........Sabbath, June 4th
S. C. Shattuck..........Sabbaths, June 11th and 18th

Manchester, N. H.

D. M. Leavitt..........Sundays, May 7th and 14th
C. Richardson..........Sunday, May 21st
E. Owen..........Sunday, May 28th
J. Couch..........Sunday, June 4th

East Rochester, N. H.

John Parsons..........Sunday, May 7th
J. H. F. Varney..........Sunday, May 28th
J. Pinkham..........Sunday, June 4th
Charles Emerson..........Sunday, June 11th
J. G. Smith..........Sunday, June 18th
T. W. Piper..........Sunday, July 2nd

Farmington, N. H.

J. G. Smith..........Sunday, May 7th
C. S. Emerson..........Sunday, May 14th
E. B. Walls..........Sunday, May 21st

Portsmouth, N. H.

E. Owen..........Sundays, May 7th and 14th
S. S. Brewer..........Sundays, May 21st and 28th
E. Owen..........Sundays, June 4th and 11th
Geo. W. Brown..........Sunday, June 18th
Geo. W. Burnham..........Sunday, June 25th

London Ridge, N. H.

O. W. Kimball..........Sunday, May 7th
D. F. Leavitt..........Sunday, May 14th
A. Simpson..........Sunday, May 21st
J. G. Smith..........Sunday, June 4th

Rye, N. H.

L. Boutell..........Sunday, May 21st
C. Goodrich..........Sunday, May 28th
Andrew Simpson..........Sunday, June 11th
Joseph Pinkham..........Sunday, June 18th

South Elliot, Me.

E. B. Wells..........Sunday, May 7th
John Parsons..........Sunday, May 14th
Geo. W. Brown..........Sunday, May 21st
S. S. Brewer..........evenings, May 22d, 23d, and 24th
J. Pinkham..........Sunday, May 28th
S. S. Mooney..........Sunday, June 11th
T. W. Piper..........Sunday, June 18th
Wm. H. Mitchell..........Sunday, June 25th

Bristol, Ct.

Seth Woodruff..........Sunday, May 14th

South Windsor, Ct.

H. Hitchcock..........Sunday, May 7th

Southington, Ct.

Jane A. Benson..........Sunday, May 7th

North Somers, Ct.

A. Morse..........Sunday, May 7th

Portland, Me. (Union Hall.)

J. A. Libbey..........Sundays, May 7th and 14th
J. H. F. Varney..........Sunday, May 21st
Geo. W. Burnham..........Sabbaths, May 28th and June 4th

Portland, Me.

Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
B. S. Emery..........Sundays, May 7th and 14th
H. M. Bryant..........Sundays, May 21st and 28th
Geo. A. Streeter..........Sunday, June 11th

Biddeford, Me.

Geo. A. Streeter..........Sunday, June 4th
E. S. Moulton..........Sundays, May 21st and 28th

West Alton, N. H..........Sunday, May 7th
Levi Allen.

Clinton, Mass..........Sunday, May 7th
Charlton, Mass..........Sunday, May 21st
E. Ford.

Bradford, N. H. (Pond meeting-house)..Sab., May 7th
F. S. Ranson.

Plymouth Village, Me..........Sunday, May 7th
Corinna, Me. (Chapel)..........Sunday, May 21st
(Baptism expected.) M. V. B. Edgerly.

Hartland (Town Hall)..........Sunday, May 7th
S. Woodbury.

Meredith, N. H. (Dolloff Hall)..........Sunday, May 14th
Mrs. L. E. Saltpaugh.

Strafford, N. H. (Roberts' school-house) Sun., May 14th
New Durham, N. H. (Second Division) Sun., May 21st
J. T. Libby.

Meredith, N. H. (Dolloff Hall)..........Sunday, May 7th
Meredith Neck, N. H..........Sunday, May 14th
Sandwich (Vittum school-house)..........Sunday, May 21st
Geo. H. Wallace.

Sumner, Me..........Sabbath, May 7th
Hartford, Me..........Sabbath, May 14th
E. M. Hackett.

Gloucester, Mass..........Sunday, May 7th
S. Julia Buswell.

Barnstead, N. H. (Clark meeting-house) Sun., May 7th
Bro. D. W. Davis will be at Bradford with me.
Alvin S. Williams.

New York City (Cooper Institute, Room 24) Sunday, May 7th.
New Britain, Ct..........Sundays, May 28th and June 4th
Middletown, Ct..........Sundays, June 11th and 18th
Wm. Stuart.

Bangor, Me..........Sunday, May 7th
Levant, Me..........Sunday, May 14th
F. A. Baker.

Reading, Vt. (where Bro. Merrill may appoint) Saturday evening, May 13th.
Plymouth, Vt. (Five Corners)..........Sunday, May 14th
Pomfret, Vt..........Wednesday evening, May 17th
Barnard, Vt. (where Bro. Adams may appoint) evenings, May 19th and 20th, and Sunday, the 21st.
East Roxbury, Vt..........Sunday, May 28th
Warren, Vt..........Sunday, June 4th
Middlesex, Vt..........Sunday, June 11th
Z. T. Wood.

Lynn, Mass..........Sunday, May 7th
C. H. Leverton.

Great Falls, N. H..........Sundays, May 7th and 14th
Northwood Narrows, N. H..........Sunday, May 28th
Farmington, N. H..........Sunday, June 4th
Rochester, N. H. (Town Hall)..........Sunday, June 11th
Geo. W. Brown, *So. Elliot.*

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Cash Receipts for Books and Tracts.

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SPEAK THOU THE TRUTH.

Speak thou the truth. Let others fence,
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.

Guard thou the fact; though clouds of night
Down on thy watch-tower stoop;
Though thou shouldst see thine heart's delight
Borne from thee by their swoop.

Face thou the wind. Though safer seem
In shelter to abide;
We were not made to sit and dream;
The safe must first be tried.

Where God hath set his thorns about,
Cry not, "The way is plain";
His path within for those without
Is paved with toil and pain.

One fragment of His blessed word
Into thy spirit burned,
Is better than the whole, half-heard,
And by thy interest turned.

Show thou the light. If conscience gleam,
Set not thy bushel down;
The smallest spark may send its beam
O'er hamlet, tower and town.

Woe, woe to him on safety bent,
Who creeps to age from youth,
Failing to grasp his life's intent,
Because he fears the truth.

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume thou not to teach.

Hold on, hold on—thou hast the rock,
Thy foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand;

While each wild gust the mist shall clear,
We now see darkly through,
And justified at last appear
The true, in Him that's true.

—*Dean Alford.*

LETTER FROM SAN FRANCISCO.

ELDER GRANT'S DEPARTURE.

A goodly number of the Elder's friends accompanied him yesterday morning across the Bay of San Francisco to the eastward bound train. Among the party was Bro. Bailey, the pastor of Minna St. church, Elder Grant's first friend in San Francisco. As they both stood on the deck of the ferry boat, I could not help noting the contrast between the two men. The Elder, you know, is rather below than above the average height, is somewhat spare in body, and inclined to be pale-faced. Bro. Bailey is the very opposite of all this; in person he is a six-footer, a broad-shouldered, large-framed, muscular and ruddy-faced man; in fact, the very impersonation of physical strength and power. He could if he chose handle the Elder with as much ease as a mother handles her baby. Indeed, if Elder Grant had ever felt that he had need of a protector in this far-off region, he could not have selected an abler friend than the esteemed pastor of Minna St. church.

Well, we all went across the bay to see the Elder off, and, considering how very early the hour was, we mustered well for the occasion. He was, I am sure, surprised to see us, and glad also; for among the number were some of his young converts, young people who felt it hard to part with him.

The Elder's last evening in San Francisco was spent in partaking of the Lord's Supper with those who were in sympathy and could sit with him at the same table. All christians were invited to join in the Communion in the large hall of the Y. M.'s Christian Association. This hall, large as it is, was not half large enough to accommodate all who came. The disappointment therefore was very great, as the Elder follows the primitive mode in administering this Sacrament. The occasion was to us as novel and interesting as it was solemn.

As soon as the services were over, the Elder was immediately surrounded by his friends to bid him farewell. The crowd was so dense it was impossible to get near him for some time. Such a rush to say good bye is seldom seen even in this excitable city; but it was a a pretty good indication of the hold the Elder has on the hearts of the people. It is quite evident that many of the people of San Francisco have reserved a warm corner in their hearts for Elder G.

I need scarcely say that his labors here have been greatly blessed; indeed, such a refreshing season of spiritual grace and power, as we have been favored with this year, was never known in California, and is unprecedented in the history of our city. To say that hundreds have been converted would not convey an adequate idea of the results of his mission; for his influence has been powerfully exerted and felt outside as well as inside of the christian community.

Many who have stood aloof from all christian influences have through him been brought to forsake their skepticism and embrace the truth as it is in Jesus; and others who were led away by the delusions of spiritualism have through his influence been brought again to reason and to the Bible.

Spiritualism has for many years been bold and defiant in this city and has led thousands astray; but since the Elder has unveiled the delusion, and shown the source from whence it springs, the eyes of the people have been opened, and the very name of spiritualism is becoming odious in our city. H. F. R.

April 12th, 1871.

THE BARREN FIG-TREE.

F. M. CHAMBERLAIN.

We read of a certain man who had a fig-tree planted in his vineyard, "and he came and sought fruit thereon and found none." Year after year, for three years, he came seeking fruit, but found none. "Then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?"

What kind of fruit should be borne by those who profess to be God's people—"trees of the Lord"? Paul says "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If all these are found, then the tree is good; for corrupt trees cannot bring forth good fruit, neither will a good tree yield evil fruit. But how is it with you, reader? Are you filled with "righteousness, and peace, and joy in the Holy Ghost"? Isaiah tells us of a vineyard "in a very fruitful hill," in which everything had been done that could be done to cause it to yield good fruit, yet it brought forth only "wild grapes."

What kind of fruit do you bear? Wild grapes? Evil fruit? Some professors yield such fruit as envy, self-will, variance, wrath, strife, covetousness, hatred, pride, self-righteousness, hypocrisy. This is bitter fruit, and proves the tree to be evil. Can it be that men who have been blest with all the advantages of this age of Bibles, and Sabbath schools, christian education, evangelical preaching, and even all the light to be found among the most favored class of God's chosen people; can it be be that men so highly favored yet fail to yield good fruit? Alas! that it should be so. Barren fig-trees, withered branches, "without fruit, twice dead, plucked up by the roots." Not only here and there one solitary case, but whole societies, whole churches wither, droop and die, and become scattered and apparently lost. Is there no remedy for this? "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" "What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

"Still may this barren fig-tree stand,
And, cultivated by thy hand,
Verdure, and bloom, and fruit afford,
Meet tribute to its bounteous Lord."

DANIEL 9: 27.

BY "PILGRIM ON THE WATCH-TOWER."

"And he shall confirm the covenant with many for one week."

This "one week," like the key to a lock, has been filed down and applied to various places and in various ways to the sealed prophecy of Daniel; but tradition and darling theories, also an earnest desire for the nearer coming of Christ, have stood in the way of applying it as Gabriel directed; therefore the bolts have been unmoved and the seal unbroken, until many have supposed that the 2300 days could afford us no further light upon the time of Christ's coming and the end of the age. But not so with all. After experimenting in every conceivable way without success, they have bowed like Daniel at the feet of Gabriel, listened more carefully to his instructions, applied the key as he directed, and the massive bolts roll back of their own accord; sight and understanding come rushing in upon their pathway, and joy and gladness fill their hearts.

In the text we find brought to view a covenant, and a confirmation of that covenant; also the time allotted for its confirmation, and a person to confirm it. A right understanding of Gabriel's instruction to Daniel must give us the desired information, as it did Daniel. And he said after this interview with Gabriel that he "had understanding of the vision," "but the time appointed was long." Dan. 10: 1.

Says Gabriel, "Understand the matter, and consider the vision." The "matter" to which Gabriel refers is the *covenant* made by God to that people, as recorded by Moses; and the *confirming* of that covenant would give the end of the time allotted them (seventy weeks), and make sure the vision and prophecy. And that there might not be a mistake about that "week," he says—"In the midst of 'the week' he shall cause the sacrifice and oblation to cease." Daniel had been praying about his people and the holy city, and confessing their transgressions in departing from God and breaking the covenant that God made with them at the hand of Moses. He says—"O Lord, the great and dreadful God, keeping the covenant." Mark: it is *the covenant* that is in the mind of Daniel, and it is *the covenant* that Gabriel says shall be *confirmed*. And Daniel further designates this covenant by saying that it was written in the law of Moses. 9: 11. He makes it still plainer by acknowledging that the destruction of that city and people was involved in the breaking of that covenant. He also shows that to confirm that covenant would be to bring upon them the evil written in that covenant. Hear him—"We have sinned, and by departing from thy precepts" (or covenant, as he calls them in verse 4). In verse 10 he says—"Neither have we obeyed the voice of the Lord our God to walk in his laws, which he set before us by his servants the prophets." "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice. Therefore is the curse poured upon us, and the oath that is written in the *law of Moses*. And he hath *confirmed* his words which he spake against us, ... by bringing upon us a great evil." Verses 10, 12. One of the curses or evils written in that covenant was the scattering of that people into other lands, or, as Daniel says in verse 7—"Through all the countries whither thou hast driven them, because of their trespasses that they have transgressed against thee." This driving them out of their land Daniel calls confirming his word or covenant. But greater evils were written in that covenant, even the destruction of that people and city; likewise the manner by which it should be accomplished.

A covenant is an agreement by which one binds himself to perform certain promises or conditions, or otherwise. This covenant to which Gabriel and Daniel refer is a covenant recorded in Deut. 28, in which God promises to bless them if obedient, and let great evils or curses come upon them if disobedient, even to the destruction of that people and city, which David feared was then to come upon them. We will turn to that covenant and read—"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments that I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth. And all these blessings .... shall overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground. .... Blessed shall be thy basket and store." They were to be blessed in going out and coming in; blessed with rain and with everything temporal here, if but obedient. "But it shall come to pass, if thou wilt not hearken .... to do all his commandments, ... cursed shall be the fruit of thy body," etc., etc. Turn and read. And in the thirty-sixth verse we have the evil of which Daniel spoke in his prayer as the confirming of his word in bringing upon them a "great evil." That was, by taking them from their land to Babylon in the days of Nebuchadnezzar, as he said: "The Lord shall bring thee, and the king which the Lord shall set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone."

This great evil of this covenant was confirmed in the days of Daniel, but they did not all bow to the image. There were "worthy" ones there that said—"We will not bow down." But other and sorer evils were to overtake them. "The Lord shall bring a nation against thee from far, ... a nation of fierce countenance." Verse 49. Just what Daniel had seen in vision, "a king of *fierce* countenance," who shall not regard the person of the old, nor show favor to the young. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst. .... And thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters, in the siege, and in the straitness wherewith thine enemies shall distress thee. .... The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards her children; .... for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates."

Here are some of the evils of that covenant to which Daniel referred, and had reason to suppose that all the evils denounced against them would overtake them; therefore he prays (Dan. 9: 16) that they might be turned away. "O Lord, according to all thy righteousness, I beseech thee, let thy anger and thy fury be turned away from thy city Jerusalem, thy holy mountain." The dreadful curse that involved that city and people weighed heavily upon his mind, and he cries—"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." His cry had reached the throne, and Gabriel with swiftest flight is at his side. "Greatly beloved!" cries that holy messenger, "I am come to show thee. I am come to give thee skill and understanding; therefore understand the matter and consider the vision." Your people are not yet to be utterly overthrown. Your city must be builded. Messiah must come, and be cut off. "Then the people of the prince that shall come [in the covenant it reads, a nation of *fierce* countenance] shall destroy the city and sanctuary"; "he shall *confirm* the covenant with many for one week; and he shall cause the sacrifice and oblation to cease." So "I am come to show thee" that "seventy weeks" are allotted, cut off, or "determined" upon thy people, and upon thy holy city, to finish transgressions, to make an end of sin-offerings, to bring in everlasting righteousness, to seal up the vision, and prophecy, and to anoint the Most Holy.

The curse concerning Daniel's people and the holy city, written in the covenant of Moses, was the burden of Daniel's prayer; and the burden of the message which Gabriel brought was to show Daniel that *seventy weeks* were allotted to that people and that holy city. The city must be restored; Messiah the prince must come, and that people must finish up their transgressions by cutting him off. Then the king of "fierce" countenance would come and destroy them according to the covenant—"The Lord shall bring a nation against thee from afar to destroy thee." Gabriel says the prince of the people that *shall come* shall destroy the city and sanctuary. And "*he* [the prince that destroys the city and sanctuary] shall *confirm* the covenant with many for one week." What remained of that covenant to be confirmed was to bring about that siege upon the city that should hem them in on every side; or, as the covenant reads, "besiege thee in all thy gates," bring down those mighty walls, cause parents to eat their own children, and cause their sacrifices and oblation to cease.

The Savior foresaw it. He does not pray like Daniel to have the Father "turn away the curse." The die was cast, and he bemoans their dreadful state and their soon-coming calamity. He knew about the covenant that his Father had made with them. He had seen them rejecting the prophets and the Son. He knew they would crucify him, and then it would be too late. He weeps, and in the anguish of his heart he says—"O that thou hadst known, even now at this time, the things that belong to thy peace; but now they are hid from thine eyes." "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." Then he repeats the curse pronounced against them in the covenant of Moses—"For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and shall not leave thee one stone upon another; because thou knewest not the time of thy *visitation*." "The day-spring from on high hath *visited* us," was the exclamation of Zacharias. Luke 1: 78. But "because they knew him not, neither the voice of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."

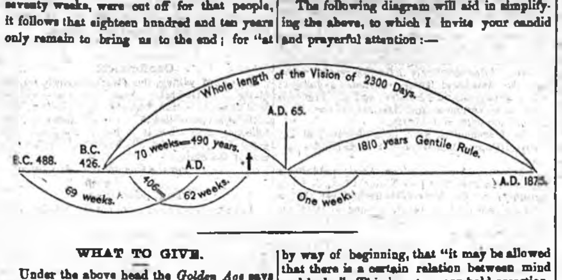
The allotted time runs out, and the army of Titus surrounds the city. That awful sword is seen in the heavens. There is that strange voice day and night from one whose voice never fails, crying, "Woe! woe! woe! to Jerusalem!" He is whipped, he is stoned, but his voice is still heard breaking upon the stillness of the night, and the dawn of the day—"Woe to Jerusalem!" There the heifer brings forth a lamb while being led to the altar, and there is that unearthly voice amid the silence of the temple saying—"*Let us depart.*" A few are admonished by the voice of the Lamb of God—"When ye see Jerusalem encompassed by armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it *depart out*; and let not them that are in the countries enter thereinto; for these be the days of vengeance, that all things which are written [in the covenant of Moses] may be fulfilled," or *confirmed*. A few fled, but with "many" the covenant was confirmed. The siege began, provisions were exhausted, every avenue was searched for food, but oft in vain. The soldiers who were driven to desperation at length small savory food. They demand of the "delicate woman" to bring it forth. The platter appears. Its contents are uncovered, and there are the remains of the mother's own child, of which she had been eating. The soldiers retire, leaving the mother the sacred privilege of eating her own child, as Moses in the covenant had declared. Was not this *confirming* the covenant? Was it not brought about by Titus, the Roman prince? It was. And that is just what Gabriel said. "The princes of the people that shall come shall destroy the city and sanctuary. *And he shall confirm* the covenant with many for one week." All this did Titus, and he caused the sacrifice and oblation to cease in the midst of that "seven years' war"; and no Jewish altars have smoked with the fat of lambs since. And when the Jews were asked why the sacrifice and oblation had ceased? the reply was—"There is nothing to sacrifice, and no one to offer it." How could we have been so misled? Titus did bring upon them the evils of that covenant, thereby confirming it. Titus did cause the sacrifice and oblation to cease in the midst of that confirmation week. Why not believe? The "seventy weeks," their allotted time, were up, and the dreadful week then and there began.

But what of the sixty-nine weeks, and the sixty-two weeks? They had their time and purpose, and the events predicted were accomplished. The sixty-nine weeks reach from "the going forth of the commandment to restore and build Jerusalem unto Messiah the prince." So says Gabriel. The sixty-two weeks reach to the cutting off of the Messiah; for "after threescore and two weeks shall Messiah be cut off." But the seventy weeks are allotted "thy people and thy holy city," and when that time runs out, their probation as a people had expired, and the "one week" begun.

If this be so, what is the sequel? It is this. As four hundred and ninety years, or seventy weeks, were cut off for that people, it follows that eighteen hundred and ten years only remain to bring us to the end; for "at the time appointed [says Gabriel] the end shall be." This event of besieging them occurring in A. D. 65 (according to Josephus), it follows that the remaining 1810 years will expire in 1875. Thus the allotted time for that people and that holy city being four hundred and ninety years, we can have only 1810 remaining to make to make up 2300.

The Savior does not direct his disciples to the commencement of the seventy weeks for information, but to their ending. He says—"When ye see Jerusalem encompassed by armies, then know that the desolation thereof is nigh." The seventy weeks (says Gabriel) are to seal up the vision; i. e., make it sure; and I sit cheerfully and hopefully at his feet. My brethren, we are a covenant people. Our time of probation is ebbing. The Savior says—"Blessed is he that watcheth." May the Lord help us to "watch and be sober."

The following diagram will aid in simplifying the above, to which I invite your candid and prayerful attention:—



WHAT TO GIVE.

Under the above head the *Golden Age* says the following good things:—

"But we are very apt to imagine that the only thing worth giving, the only thing we have to give, is money or its equivalent in comfort or care; and we underrate the value of that personal notice, attention, and ministry which money cannot procure. When things go wrong with us, and we are prostrated with sadness and discouragement, it is not a present but a personal presence that we need, communicating stimulus and cheer from a sympathetic mind. In any of the troubles and crises of life, we value the companionship the counsel, the magnetic hopefulness, the enlivening and uplifting faith of friends, a thousand times more than any check they could give. We all set a far higher value on persons than on purses, and feel nothing more keenly than a slight. The man who cheats us we can forgive more easily than the man who cuts us. This is because we all instinctively feel that persons are the most precious property this planet carries, and know from our own experience what comfort and virtue, cheer and quickening, a kind heart and sympathetic mind can communicate.

And this fact indicates the character of the most useful and precious giving. Of course, the poor need money, medicine, food, clothes, and coal. They must have creature comforts or they will suffer, if they do not perish. No amount of philanthropic commonplace, no number of the platitudes of charity, can ever take the place of food in a hungry stomach, or of clothes upon naked or shivering limbs. Ejaculations of sympathy pay no rent bills. The poor and perishing classes want a gospel in acts,—a Testament whose texts are translated into loaves and fishes, fuel and flannel; and without that material beneficence, they must die. But they want more than this; they want personal notice, sympathy, counsel, and cheer, a hundred times more than any gifts we can bestow upon them, and without these the most generous gifts are unavailing. The chief reason that so much of our charity is wasted, if not worse; that the poor are confirmed in the very pauperism we would lift them out of, and in part by our own gifts; that wretchedness and want spread in spite of the growth of kind sentiments and the increase of charities is, that our gifts are so exclusively material. We have given things, but not thoughts. We have bestowed money, but have not given ourselves.

It is an easy matter to give a little unneeded money, a few cast-off clothes, or an order on the grocer; and many people give these in order to get rid of troublesome applicants. But to give personal attention, interest and direction to those in trouble and want, is a much harder thing to do. The difficulty with our modern charity is that it is so purely mechanical. Giver and receiver do not come into personal relations. There is no actual contact and communication between them. Their hearts do not touch each other. No virtue goes into the gift, and through that into the recipient's soul. We have the mechanics of charity without its mind. And what is wanted to make our charity blessed and a blessing, is just that personal quality we so crave for ourselves, but are so reluctant to bestow; that interest in, and sympathy for, and kindly direction of, the poor and unfortunate, which are a thousand times more valuable and precious to them than anything else possibly can be. It is not pleasant to lay down the book, or to rouse from the dreamy luxury of an evening *tete-a-tete*, and visit some unventilated attic or noisome cellar to look after those whose vices are as bad as their environments are repulsive; but there is all the more merit in the sacrifice, and the personal visit communicates a positive pleasure and moral force which no gift could convey; it throws a restraint around the wayward will, while it infuses needed cheer into the heart. A young woman of our acquaintance goes every day to rub the limbs of a poor old paralytic, whose loneliness is so relieved, and whose heart is so soothed and irradiated by such personal kindness that even her body shares the renewal. Who can tell the virtue there is in a sympathetic touch? Who knows what healing lies latent in the heart, waiting to be evoked by the call of the right occasion? The voice kindly with hope, melting with tenderness, tremulous with love,—who has fathomed its miraculous power? The magnetism of a kind, thoughtful, sympathetic personality,—who can describe or define it? It is these that the poor and sorrowing need more than any thing else. They want your mind more than your money. There is more help in a hand, with a warm heart beating in its palm, than in any goods that may be dropped at the door.—The greatest gift, and the best, is the giver of gifts. Almighty Love crowns all his other gifts with himself."

McCOSH ON MATERIALISM.

James McCosh, D. D. LLD., President of Princeton College, has been delivering a course of lectures on "Natural Religion and Apologetics," at the Madison-square Presbyterian Church, New York City. The subject of his seventh lecture was "Materialism." Among other things he is reported to have said: "The tendency toward materialism in this country must be met." We are glad to learn that the doctrine of materialism is to be met. We hope it may be fairly met. Hitherto, its opponents have relied chiefly on misrepresentation and blackguardism. Materialism asks only a fair field and no favor. Its onward tendency cannot be checked by raising the mad dog cry of "heresy" and "infidelity." Let it stand or fall according as it is true or false. Prove it false and all good men will unite to oppose it. Establish it as a truth and all good men will sooner or later accept it as such. Whoever furnishes demonstrative proof either of the truthfulness or falsity of materialism performs thereby a valuable service in the cause of truth. Dr. McCosh treats the materialist as a "foeman worthy of his steel." He has for him no gibes, sneers, or contemptuous expressions. He is in evident good humor, for his allowances and admissions are of the most generous and sweeping kind. He says, by way of beginning, that "it may be allowed that there is a certain relation between mind and body." This is not a very bold assertion, but what is far better, it is an eminently safe one. No one will deny its truthfulness, or charge its author with extravagance in making it. We may take it for granted, then, that there is a certain relation between mind and body.

The question to be determined is, *what is the relation between mind and body?* Is the mind dependent upon the body, or is it not? Dr. McCosh's next "allowance" is rather more generous than his first one, and serves as an admirable proposition from which most important inferences may be fairly drawn. "It may be further allowed," says the President of Princeton College, "that *there is a general correspondence between the size of the cerebral hemispheres and the powers of the intellect.*" Why this should be so if the mind or soul be a separate entity, and immaterial, the learned lecturer did not deign to inform us. If intellectual power be measured by volume of brain; if a large brain be the exponent of great mental power, and a small brain of little mental power, why may we not in the descending scale go a step further and say, *no brain, no mind?* If in this life the mind is entirely dependent upon an active brain for the manifestation of thought or intelligence, what reason have we for supposing that when the brain becomes inactive in death the mind will still exist with all its active powers unimpaired?

Near the close of his lecture, Dr. McCosh concedes the whole question in these words: "I am inclined to admit that without physical force distributed in the brain the mind will not work, as a water-mill will not run without water; and when this force is exhausted the mind is helpless for a time." This admission is as broad as the most zealous materialist could have hoped for. Without an active brain the mind is helpless. It cannot work without it. As the water-mill is useless without water, so is the mind helpless without an active brain.

We do not claim Dr. McCosh as a convert to materialism. But we think his immaterialism is *almost* as "gross" as our materialism, and quite as heterodox.—*A. C. Quarterly.*

Gems.

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.
It is not just as we take it—
This mystical world of ours!
Life's field will yield, as we make it,
A harvest of thorns or flowers!

— Let your promises be sincere, and within the compass of your ability.

— The time is short; if faith and patience hold out, we shall be placed forever out of the reach of sin and Satan and reign triumphant with Him who shall make our foes become our footstool.

— The crown of all real manliness, of all Christian manliness, is purity.

— It is pleasant to remember that by doing our *best* in our station, however humble it may be, we can each serve Jesus just as acceptably as those who occupy the most responsible positions.

— He who waits to do a great deal at once, will never do anything.

A sense of an earnest will,
To help the lowly living,
And a terrible heart-thrill,
If you have no power of giving;
An arm of aid to the weak,
A friendly hand to the friendless;
The world is wide, these things are small,
They may be nothing, but they are *all*.

— If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest—thy mind shall not reproach thee.

— Doubtfulness and untruth are the daughters of ignorance.

— The troubles of life are like the sticks in a bundle of faggots. It is easy to take one at a time; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

— Who thinks before he does, thriveth before he thinks.

— It is too much for one good man to want.

DICE-THROWING MINISTERS.

WM. KELLAWAY.

The following extract from "*Four Years in the Old World*," by Dr. and Mrs. Palmer, will serve to show the corruptions which prevail in the present day preachers, and at the same time show what other devoted servants of Christ think of these things, besides also proving the words of the Book which says of professors in the "latter days," they shall be "lovers of pleasure more than lovers of God."

"While I write this, I have a subject pressing on my heart of which I hesitate to speak. I hesitate, because I do not wish either to be, or seem to be, uncharitable. Seeing the people so generally engaged in various kinds of games, we took pains to draw our dear W. from witnessing these scenes, which we have regarded as worse than vain. But he came to us repeatedly, saying, 'I saw Rev. Mr. ——, and also Rev. Mr. ——,' and so on, till he numbered four out of the five *ministers* on board, that he had seen engaged in *playing at various games, such as chess, dice, etc.*

Now, think how it would strike you to see a duly-accredited Congregational minister and a Baptist minister together at a game in the presence of a score of beholders! This moment, while I am writing, I hear a jocose laugh, and looking up see a minister whose name I will not mention, but one who is a well-known professor in the Union Theological Seminary of New York, playing a game, at which one of the party seems to have gained the better of the other, and therefore the merry laugh. I turn to the lady sitting near me, and ask,

'Do you know what game that minister and the other gentlemen are playing?'

'THEY ARE THROWING DICE,' is the reply.

The same minister addressed us yesterday in the saloon. When I heard he was to officiate, I was really thankful, and said to Dr. P.,

'This is well for the cause; for he is the only one that has not been seen playing at games in the presence of the passengers.'

The Church of England service was read by the captain, and the responses by the surgeon, as on the preceding Sabbath; and it was currently reported that no other would be permitted. But the captain, on being asked whether Prof. ——, of the Theological Seminary, might not address the passengers after the Church of England service was over, consented, and said 'he had occasionally asked ministers of different persuasions to officiate, but *they had generally pleaded ill health, and refused.* [Would Paul have refused? or have been glad of the opportunity? Are elders to be apt to teach?] *But*,' he observed, '*their health did not discommode them in any other way, as they were generally ready for their meals, or any thing else, as usual.*' ....

Prof. —— gave us a good address on Sabbath. As the company were dispersing we met the professor walking out on deck, and congratulated him in view of his having been called to officiate. As one reason why we were thankful that he had been chosen rather than either of the other ministers on board, we observed, 'That he alone of all the ministers had not been engaged in playing at various games.' The professor seemed embarrassed as we made these remarks, and said he had himself played games since he came on board.

We spoke of what we thought to be *the injurious tendency of such games, leading to gambling of every species*, and as *concomitant with various vices, especially as connected with habits of intoxication.* This latter view neither he nor any other of this ship's company could gainsay. Seldom does a company sit down to play, but in a short time the steward is called to bring a bottle of brandy, wine, porter, or something of the kind. These, of course, veto the wagers. The difference, I suppose, between ministers and others was, that there were no wagers in the case.

Said Prof. ——, 'That *some* of these games lead to gambling and dissipation, in various forms, must be admitted, but others I have been accustomed to regard as harmless; and it has been a question with me where the line of demarkation is.' He said he had been accustomed to fix the proscribed line with *cards*, as these were generally used in gambling. Perhaps he may have thought us puritanical, or too severe in our *methods* of thought; but I was free to acknowledge that we were *Methodists*, and said, '*If I were to see one of our ministers playing at games of dice, or any thing of the kind, I should actually be frightened.*' We of course intimated that we could not conceive how ministers in their public or private capacity could, as ensamples to the flock, do it for the glory of God, and maintain a conscience void of offence toward God and man. Now, think of the text, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,' and then think of a minister of the New Testament holding a leading position in a theological institution for the training of young ministers, treading on ground allowed by himself, and by the religious community generally, to be at least so *questionable!* Can we wonder that the gospel has not more power when ministered under such training?"

Brethren, are not these faithful words of testimony from loyal hearts?

Hygiene.

"This is for your Health."

LETTER FROM THE POET BRYANT.

We take the following interesting letter from the *Herald of Health*:—

NEW YORK, March 30, 1871.

To Joseph H. Richards, Esq.:—Dear Sir:— I promised, some time since, to give you some account of my habits of life, so far, at least, as regards diet, exercise, and occupation. I am not sure that it will be of any use to you, although the system which I have for many years observed seems to answer my purpose very well. I have reached a pretty advanced period of life, without the usual infirmities of old age, and with my strength, activity, and bodily faculties generally in pretty good preservation. How far this may be the effect of my way of life, adopted long ago, and steadily adhered to, is perhaps uncertain.

I rise early, at this time of the year about 5½; in summer, half an hour, or even an hour, earlier. Immediately, with very little incumbrance of clothing, I begin a series of exercises for the most part designed to expand the chest, and at the same time call into action all the muscles and articulations of the body. These are performed with dumb bells, the very lightest, covered with flannel; with a pole, a horizontal bar, and a light chair swung around my head. After a full hour, and sometimes more, passed in this manner, I bathe from head to foot. When at my place in the country, I sometimes shorten my exercises in the chamber, and, going out, occupy myself for half an hour or more in some work which requires brisk exercise. After my bath, if breakfast be not ready, I sit down to my studies until I am called.

My breakfast is a simple one—hominy and milk, or, in place of hominy, brown bread, or oat-meal or wheaten grits, and, in the season, baked sweet apples. Buckwheat cakes I do not decline, nor any other article of vegetable food, but animal food I never take at breakfast. Tea and coffee I never touch at any time. Sometimes I take a cup of chocolate, which has no narcotic effect, and agrees with me very well. At breakfast I often take fruit, either in its natural state or freshly stewed.

After breakfast I occupy myself for awhile with my studies, and then, when in town, I walk down to the office of the *Evening Post*, nearly three miles distant, and after about three hours return, always walking, whatever be the weather or the state of the streets. In the country I am engaged in my literary tasks, till a feeling of weariness drives me out into the open air, and I go upon my farm or into the garden, and prune the trees, or perform some other work about them which they need, and then go back to my books. I do not often drive out, preferring to walk.

In the country I dine early, and it is only at that meal that I take either meat or fish, and of these but a moderate quantity, making my dinner mostly of vegetables. At the meal which is called tea, I take only a little bread and butter, with fruit, if it be on the table. In town, where I dine later, I make but two meals a day. Fruit makes a considerable part of my diet, and I eat it at almost any hour of the day without inconvenience. My drink is water, yet I sometimes, though rarely, take a glass of wine. I am a natural Temperance man, finding myself rather confused than exhilarated by wine. I never meddle with tobacco, except to quarrel with its use. That I may rise early, I, of course, go to bed early: in town, as early as ten; in the country, somewhat earlier. For many years I have avoided in the evening every kind of literary occupation which tasks the faculties, such as composition, even to the writing of letters, for the reason that it excites the nervous system and prevents sound sleep.

My brother told me, not long since, that he had seen in a Chicago newspaper, and several other Western journals, a paragraph in which it was said that I am in the habit of taking quinine as a stimulant; that I have depended upon the excitement it produces in writing my verses, and that, in consequence of using it in that way, I had become as deaf as a post. As to my deafness, you know that to be false, and the rest of the story is equally so. I abominate all drugs and narcotics, and have always carefully avoided every thing which spurs nature to exertions which it would not otherwise make. Even with my food I do not take the usual condiments, such as pepper, and the like.

I am, sir, truly yours, W. C. BRYANT.

POPULAR ERRORS.—To think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study the faster they will learn. To conclude that, if exercise is good, the more violent it is the more is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system without regard to more ulterior effects. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a night of weary waking in the morning.—*Good Health.*

SORE THROAT.—Everybody has a cure for this trouble, but simple remedies appear to be most effectual. Salt and water is used by many as a gargle, but a little alum and honey dissolved in sage tea, is better. Others, a few drops of camphor on loaf sugar, which often affords immediate relief. An application of cloths wrung out of hot water and applied to the neck, changed as often as it begins to cool, has the most potency in removing inflammation of anything.—*Ex.*

PILLOWS.—A lady says that the best pillows she ever saw were made of oat chaff. One particular advantage is in their use in time of sickness, especially in fevers, as they are much cooler than feathers.—*Ex.*

☞ A GOOD BATH of sunshine in summer is better for girls than two baths of cold water.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE READY RECKONER.

"Father, do you remember that mother asked you for two dollars this morning?"

"Yes, my child; what of it?"

"Do you remember that mother didn't get the two dollars?"

"Yes. And I remember what little girls don't think about."

"What is that, father?"

"I remember that we are not rich. But you seem in a brown study. What is my daughter thinking about?"

"I was thinking how much one cigar costs.

"Why, it costs ten cents—not two dollars, by a long shot."

"But ten cents three times a day is thirty cents."

"That's as true as the multiplication-table."

"And there are seven days in the week."

"That's so, by the almanac."

"And seven times thirty cents are two hundred and ten cents."

"Hold on. I'll surrender. Here, take the two dollars to your mother, and tell her that I'll do without cigars for a week."

"Thank you, father; but if you would only say a *year*. It would save more than a hundred dollars. We would all have shoes and dresses, and mother a nice bonnet and lots of pretty things."

"Well, to make my little girl happy, I will say a year."

"Oh! that will be so nice? But wouldn't it be about as easy to say *always?* Then we would have the money every year, and your lips would be so much sweeter when you kiss us."—*Everybody's Paper.*

CHILD'S EVENING HYMN.

Lord, through the day now past and gone,
Thou hast watched over me;
Safe until another day shall dawn,
May I be kept by thee.

My food and clothes, my home and friends,
Thou dost on me bestow;
Be thou my guide until life ends,
My shield where'er I go.

And when the shades of night are past,
Refreshed, may I again
March boldly on till I at last
A crown of life obtain.

—*Telescope.*

GOD KNOWS.

A little boy and girl, brother and sister, were playing in the dining-room, where their mother had set a basket of cakes on the tea-table, and then had gone out.

"How nice they look!" said Charlie, reaching out his hand to take one of the cakes.

"Oh! don't do that, Charlie," said his sister Jane; "you know mother told us not to take any of them."

"But mother didn't count them, and she won't know if I take just one," said Charlie.

"But remember, Charlie, that God counts," said his sister, "and He will know."

Charlie put back the cake, and turned away from the temptation, looking very serious. Presently he said: "You are right sister; God does count, for the Bible says: 'He telleth the number of the stars;' and 'The hairs of your head are all numbered.'"—*Sunday School Paper.*

BE GOOD, MY BOY.—"Be good, my boy," may seem a very short catechism; but let us add to it, "Be good, my boy, for God's sake," and we have in it very nearly the whole of the law and the prophets.

☞ HOLD on to your hand when you are about to strike or steal.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 810. BOSTON, WEDNESDAY, MAY 10, 1871. VOL. XXXIII.—NO. 7.

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AND
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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHO ARE THE CHARITABLE?

They, who bearing heavy burdens over life's most hilly road,
Strive to cheer a weaker brother bowed beneath a heavier load;
Who, with dear ones round about them, on whom plenty never smiled,
Yet can stretch their heart's affections round some tearful orphan child;
They, who hungry, feed the hungry in the moment of distress,
They, who having but a little, give to those who have still less;
They, who needy, yet can pity when they look on greater need;
These are Charity's disciples—these are Mercy's sons indeed.

They whose lips with gentle instinct ever watchfully restrain
Random jest, or keen allusion, that can give another pain;
They who yield their own fond wishes, even for a stranger's sake,
Well content, by self-denial, others' happiness to make;
They whose conscience bids them scruple o'er some deed they fain would do,
Asking if the work of pleasure be a work of duty too;
They who in the world's great market do as they would be done by,
These, and such as these, are children always true to Charity.

They who suffer wrong from others, rather than an other wrong,
Meeting all unkindness kindly, quite content to suffer long;
They who quickly own a trespass—promptly seek to make amends;
They who take without a murmur whatsoe'er a Father sends;
They who treat an erring brother as a brother none the less,
Ever ready with forgiveness, not disposed the weak to press,
Granting mercy as they hope to have it on themselves some day,
These are Charity's disciples, walking in the better way.
—*Ex.*

GENESIS.

O. R. FASSETT.

The book of Genesis has ever been regarded as written by Moses, and as a historic record of facts. It was so regarded and esteemed by the Jewish nation, and counted as one of their sacred books. In fact, the book of Genesis is the only reliable history of the earliest creation of things, and of the earliest periods of human existence. It is the foundation and beginning of all archæology and ancient history. "The book of Genesis has an interest and importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. Genesis is neither like the Hindoo Vedas, a collection of hymns more or less sublime; nor like the Persian Zendeevesta, a philosophic speculation on the origin of all things; nor like the Chinese Yih-king, an unintelligible jumble, whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy. It is a history—a religious history. . . . . From first to last it is a religious history. It is very important to bear in mind this religious aspect of the history if we would put ourselves in a position rightly to understand it."—*Dictionary of Bible.*

But never were there bolder or more determined efforts to destroy the character of this book, as either a divine revelation or reliable history, than in this age. And thus men seek to sap the very foundations; and "if the foundations be destroyed, what can the righteous do?"

It is endeavored to be made out that Moses was not the author of this book, nor of the Pentateuch, and that they were not written until the days of Samuel and Daniel; or may have been the work of the time of Ezra, and perhaps from his pen. Says Mr. Sawyer—"The ascription of the Pentateuch to Moses is a Jewish fiction."—"Reconstruction Biblical Theories." Of the record of the creation (Genesis chap. 1) he says—"We can accept this as a fiction, and acknowledge a sublimity and beauty in it; as a narrative of facts, it is absurd and ridiculous. Eve's temptation is only a laudable stride after useful knowledge; and her eating of the tree of knowledge of good and evil, is her fortunate discovery of the cereal grains and luxuriant fruits by which man becomes perfect"! "Serpents being sufficiently intelligent to be tamed and domesticated, and to wait on a mistress like a dog, and take food from the hand, Eve perhaps had a pet of this kind on which she might have purposely tried the new food. The serpent satisfied her that the new food was harmless and beneficial; perhaps he grew fat upon it, and Eve added it to her stores, set it on her table, and ate it, and gave to her husband, and the *serpent's augury was fully accomplished. The soul,* as well as the body, thrives on it."

It is astonishingly marvelous in how many ways the devil gets men to teach his satanic lie; and even good men, we *fear*; and certainly intelligent men. For men of this stamp are not fools. When men rid themselves of the idea that there is no devil, they can well preach his doctrine, and "the doctrine of devils," as has Mr. Sawyer—"Satan is a night-shadow, and on being pushed to the wall may some day prove fictitious " He proceeds:—"The story of Cain killing his brother is a tale often repeated, and a tragedy often re-enacted. . . . It may be accounted one of the laws of the race, that the stronger branches shall destroy and absorb the weaker; and it is by this means that the advancement and increased elevation of the race are secured; it is a beneficent law."

Thus murder, which is condemned as a heinous crime, and even fratricide, is justified by this christian author. What will not men teach when they deny the divine origin of the Bible?

If the book of Genesis and the Pentateuch can be proved to be unauthentic, and not written under the inspiration of the Holy Spirit, then the whole Bible falls with them! Moses as the author is referred to in Joshua, Psalms, Isaiah, Jeremiah, Malachi, Matthew, Mark, Luke, John, Acts, most of the Epistles, and book of Revelation. We see, therefore, the desperate effort of Satan, and men who act as his agents, to destroy "the foundations." With this attempt, the divinity of our Lord and Savior is impeached; for he gives sanction to Moses as the author of these sacred books; and sets his seal upon them as being a record of facts. (See the Evangelists.) He also says: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Lk. 16: 31.

We cannot yet give up Genesis, the first sacred book of the Bible, for we cannot give up the Bible itself. We shall believe the word of God, and revere the God of the Bible, till men give us better proofs that the Bible is a book of "fictions," and that there is no God in the universe wise and good enough to give his intelligent creatures a written revelation.

SOLEMNITIES.

WM. KELLAWAY.

To-night the sky is intensely dense, and flashes of lightning appear in almost every part of the horizon. They dart, and quiver, and disappear. Here is a flash, and another, and another. O how brilliant, how vivid, how terrible, this one. It lights up the whole neighborhood. To-night the ungodly tremble and shiver like the leaves of the forest when blown by a terrific wind. To-night the blood slackens its speed for a moment, and the heart thumps at the unexpected messengers of Jehovah. To-night there is pallor on the face, and a numbness in the limbs of the impenitent. To-night, my God! as thou drawest nigh, men are afraid. Confronted by thee, and warned by the tokens of thine existence and power, the rebel halts often in his way. We have often believed that there was a God. Thy works have told us so. The revelation of thyself in the gospel has further enlightened us as to thine existence. But now we know, for we *feel* that thou art. There is no need now to reason the fact with the sinner; he is most awfully sensible of the living God whom he has offended.

How do I feel to-night, in the midst of this scene of terrible grandeur? Well, I feel the preciousness of Jesus. I feel all is well. I must own that my nature sympathizes with the disturbed atmosphere. I am charged with the electricity; but I *have* to-night Jesus. O, he has not forsaken me now. I am on the Rock of Ages. I am in the Ark of safety. I am sheltered in God's best City of Refuge. I am *hid* in God. Christ is my friend. My faith desires him near; my heart expects him near; he *is* near. Then if the flash comes, I am forgiven. If I should be a scorched balck in a moment hence, Christ will save me in the great day. For I am shielded by the blood. O that blood on my conscience by faith! Better far than the blood on the lintels and door-posts of the Israelites in Egypt. Even that saved from the stroke of the destroying angel; but this saves even more—to the uttermost. Precious blood of Christ! I am lighted inside this moment as the physical world is thrown into view. I have been a sinner in the past. Yes, and against the majestic God, who controls the air and its elements. They damn me. They destroy me. God is impartial. God is terrible in his justice. But I repented. I flew to the mercy-seat. My sins were forgiven. But since then I have sinned. Yes, but yesterday I came back to the Father again. I told him I had gone far, far away. I told him my heaviness on account of sin. I rested on the promises which told me he pardoned me. I found the joy of forgiveness again. I *tasted* again the good word of life. Will I not trust him now in danger? I will. God is love. He is my Father! O how infinitesimally little am I to be his child!

But I look onward. A day comes to-morrow. Tick—the last moment of probation is gone. The skein is wound up. The tale of sin is finished. The history of the world is closed. See! Now for lightnings. What is to-night to that day? The elements are melting with fervent heat. O the action going on above. I see a world beneath them. What spectacles I behold! O despair, despair, despair! O cries unutterably full of sorrow! "The mighty man shall cry there *bitterly*." 'Tis come. The great and terrible day is come. "The great day of His wrath is come, and who shall be able to stand?" Realities now. Prophecy is history to-day. No more proclaimed, it is here—"Day of judgment, day of wonders."

Reader! you are there in a brief time. I would have you saved from meeting that day with no rest for the sole of your feet. I would save you with fear. "Knowing therefore the terrors of the Lord, we persuade men." Come to Jesus and rest. Trust God, believe in Christ; obey him, and you will stand then. Christ will know and save you then. Jesus bids you come and find peace in him. Come and put him on. "Let the same mind be in you as was in Christ." And we will stand if all the rest of the world perishes. But delay not—delay not—delay not. I feel intensely in earnest with you. I am not overwrought. With that day so near, and its coming so certain; with the knowledge that it may "overtake" you at any moment, and the immense interest you have at stake; with the thought that God is "*ready to pardon*" to-day, can you linger or refuse to heed my God-sent appeal to you to at once repent, and be converted? You will die if you do not come. What will you do in the solemn day? Lord, I wish thee to *draw* the reader to thee to-day. Amen.

A CHRISTIAN.

C. MENDENHALL.

A christian has something within him that is unseen by the world, and unknown to the moralist. He has a fountain of life, a well of living waters, a spirit to help his weaknesses, and a constant Comforter to cheer him when trials compass him about, and to console him when met by afflictions and disappointments.

This inward hope and faith makes the weak strong, and the timid bold for the cause of Him upon whom we rest all our anticipations. Though we are told that they who serve the Lord must suffer persecution and see many sorrows, we can rejoice always, knowing that He doeth all things well, and works for the good of those he loves. He has given to his followers a deep, settled peace, which cannot be destroyed by anything the world, the flesh, or the devil, may bring to disturb or uproot it.

Is it not, then, indeed blessed to follow Jesus, to love him above all things, and to keep his commandments? Through the Holy Bible we have learned that he is the Son of God, and that his atonement was for our benefit; yea, for all who accept it he offers in mercy salvation, cleansing us from all condemnation, for "Christ is the end of the law for righteousness to *every one that believeth.*" The inspired writer says (Rom. 10: 9)—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thine heart* that God hath raised him from the dead, *thou shalt be saved.*" How plain, yet how beautiful is the plan of salvation; it is by grace through faith we are saved; from this faith good works naturally spring, giving us the two great essentials which procure a "title clear" to our inheritance. A christian is nothing and can do nothing of himself; all depends upon the Fountain Head, which is Christ.

God in his infinite wisdom has so constituted and circumstanced mankind that no one has a purely separate existence; no one can be independent; we all depend on others, directly or indirectly, for all we have, and nothing is received without the knowledge of Him who holds the waters in his hand. So it is with the christian; his whole being must be swallowed up—so to speak—in Christ; he must be entirely covered with Jesus' righteousness, losing his individuality as a citizen of this world, striving to be pure, even as He is pure, who, though tempted in all points as we are, knew no sin.

Let us then strive on, brethren, being faithful and earnest, then we shall be raised up in the last day to inherit life eternal. Sinner! will you not turn to Him who gives the victory over death, and be found with those who at the last trump shall be clothed with immortality? We are surely in the last days of this universe; now is the time to be in readiness to welcome the King of kings, and then you shall become one of his joint-heirs, inheriting the land which has been prepared from the foundation of the world.

"No more shall sin and sorrow grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found."

REST.

J. W. THOMAS.

"There remaineth a rest to the people of God."

In the connection from which this text is taken, three "rests" are brought to view. Past, present, and future. The past refers to the rest of Canaan, which was held forth as the hope of ancient Israel. A land flowing with milk and honey was to be their possession when the conflicts and weariness of the wilderness were past. But of all the multitude which came out of Egypt only *two* (except the little ones who grew up during the forty years wanderings) were permitted to enter the promised land. To whom sware he that they should not enter into his rest, but to them who believed not? Caleb and Joshua had "another spirit," and followed God fully; and as the result of their faithfulness they were permitted to roam the vine-clad hills, and feast upon the delicious fruits of Palestine. All this is worthy of serious meditation. Let us fear lest we come short.

The present rest is embraced in these words—"We which have believed, do enter into rest." It is the rest of faith. All true believers know something about it by experience. In the midst of conflicts, tumults, toils and sorrows, there is blessed rest. Rest in Jesus. As Noah's dove could find no rest for the sole of her foot until she returned to the ark, so our wandering thoughts can find no rest until they centre in Jesus the Lamb of God. He is the only and true resting place. "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Storms and tempests may rage without, but within there is solid rest and abiding peace. "In the world ye shall have tribulation, but in me ye shall have peace." This rest and peace is the "earnest" and "foretaste" of that which is to come. How few there are who live up to their privilege in this respect. They fret and worry, and know but little about calmly resting in Jesus.

The third is the future rest. "There remaineth a rest." The scene of this rest will be the kingdom of God. The earth will be at rest. Now it is rent and torn, tossed and shattered with volcanoes and earthquakes; tornadoes make bare its forests and desolate its most beautiful fields. The effects of the curse are visibly manifest, and the whole creation groans and travails in pain for deliverance. But *then* it will be free from the curse, with all its blighting, withering effects. There will be no internal eruptions or external disturbances to deform its loveliness, or mar its beauty. The great Peacemaker will lift his voice and say, Peace, be still, and the world's tumultuousness shall be hushed in an eternal calm. God shall make the place of his feet glorious, and there shall be nothing to hurt nor destroy in all his holy mountain. In this new world, beautiful and lovely as the presence and glory of God can make it, the saints will find the rest that remaineth. It will be a rest from sorrow, rest from conflict, rest from labor, rest from pilgrimage, rest from sickness, rest from death, rest with Jesus, rest with angels, rest with loved ones, rest in glory, rest forever.

O, how desirable is the rest that remaineth! In this world there is no permanent rest. All is confusion and unrest. A voice from the sick bed, from the grave, and from broken and bleeding hearts, continually sounds in our ears,—"Arise ye, and depart, for this is not your rest." Over yonder there will be no sin, no temptation, no pain, no grief, no separation. This mortal shall put on immortality, and death shall be swallowed up in everlasting victory. He who sitteth on the throne will make all things new, and years, centuries, and ages shall roll on and on, still all will be rest and tranquility. Let us labor to enter into that rest. Weary, wayworn pilgrim, cheer up. We are almost there. Soon we shall rest at home.

PRESS ONWARD.

L. M. PROCTOR.

Press onward, christian, onward; why halt ye on the way
Again a new foundation from out dead works to lay,
The doctrine of baptism the rising from the dead?
Press onward, christian, onward, the prize is yet ahead.

Add to your faith much virtue, and knowledge broad and deep;
A perfect understanding of the word that thou must keep;
A learning of the Master and of the heavenly way,
Your watchword, christian's, onward! heed not the call to stay.

Press onward, christian, onward; be temperate in each thing,
Excess in any matter a sad reward will bring;
But patiently continue in each good work and word,
Thus by a life of godliness do honor to thy Lord.

Have for each weak disciple a brotherly true care,
With unfeigned love and kindness all burdens help to bear;
Even a cup of water in Jesus' name when given,
By our Father's not forgotten, but is registered in heaven.

Press onward, christian, onward; add yet one other grace,
Completing all thy virtues, a bond of perfectness,—
The golden chain of charity, binding the whole in one
Divinest ornament, a polished, lively stone;

And set within the building, with other precious gems,
Will form a glorious temple, on which God's love descends,—
A holy, royal priesthood to offer to our God,
Spiritual sacrifices through Jesus Christ our Lord.

THE PRAYER MEETING.

"I could not get through the week without the prayer meeting," said a professional man to us a few days since. "Why, then, we replied, "do we not hear from you oftener?" "Because," he rejoined, "there is no time. I cannot bear the thought of robbing some humble brother of the opportunity of adding his testimony to the power of an experimental and practical faith."

His words gave rise to a train of thoughts, interesting, at least, to us; they may be of some utility to others who love to gather around the mercy seat.

May it not be that his experience is the experience of many who are seldom heard in prayer or exhortation? Call it what you please, modesty, timidity, or a benevolent purpose to give others the opportunity to contribute to the interest of the meeting—many manifestly are silent who might add very materially to the enjoyment of the best hour of social pleasure which the week affords.

Is it not possible that some upon whom the meeting seems to depend, take up too much of the time? Why should so many who speak feel called upon to pray? Are not an address and a prayer more than one's share? Besides, the prayers are, in a majority of cases, too long. If one cannot get to the end naturally or easily, or rhetorically, let him *cut* it off, and giving the usual ascription, pronounce the "Amen." Five minutes is too long for most men to pray when others are hearing. It is impossible to ask for everything in one petition. Let some one burden of the soul find its expression, and that may suffice for *that* meeting. We can afford to take the rest of the load to the closet. And then, when one feels more like speaking to the brethren than addressing the throne of grace, he should remember that there are at least a dozen, if not twenty, who have a similar offering, whether richer or poorer than theirs, is known only to the Master. In five minutes, a man in earnest, can give the best item of experience the week has afforded him, besides speaking words of encouragement which will surely reach some one present.

It should be remembered that the prayer meeting belongs especially to the membership. The pastor knows he will grow the richer in materials if the time is almost entirely consumed by his brethren. All he need do is to give the signal and push from the landing. That is a selfish church indeed which will exact formal and lengthy exercises from a pastor at a meeting where he as well as others come for refreshment, not labor. Many years ago we heard a pastor say that the materials of his richest sermons were gathered up at his covenant meetings.

The greatest drawback to a prayer and conference meeting is the notion that a few must carry it on, and that a certain rut of formality and sanctified decorum must characterize it. In no other assemblage of persons is there so much stiffness—in no other should there be less, for we come by a freedom there which was purchased by the blood of Christ, and we meet on a plane where no one is our superior, and we become cognizant of a kinship which will last forever, and we can speak, a common language whose sentiments are felt alone by those who have been in the company of Jesus. Child language, brotherly sentiments, spontaneous utterances, fresh heart out-gushings—these, with songs and hymns suggested by the occasion, and prayers which, by their transparent sincerity, will unite all hearts, make the chapel the very gate of heaven. Here is one of the features of a pure religion—a feature which tests the genuineness of religion, and furnishes a striking contrast with the show and glitter of a priestly system. Let us make the most of the prayer meeting.—*Central Baptist.*

TRUSTING IN THE LORD.

J. E. WHIPPLE.

God has always had a watchful care over his people; even in the minutest affairs of their temporal, as well as their spiritual life, his guiding hand has led them, and in some instances their deliverance has been almost miraculous.

We recently met with a christian lady, who related to us the following incident in her experience, which has greatly strengthened our faith, and has proved that God is a prayer-answering God.

A relative of hers died, leaving in her possession a sum of money, to be used for a certain purpose, and to be paid at a specified time. Before the time expired for the payment to be made, an object of charity was made known to her, which she was very anxious to relieve; but having no money of her own, and not knowing where to procure it, she felt with a saddened heart she must refuse; but it came to mind that God's storehouse is always full, and the golden key of prayer was able to unlock the door; and having made it a rule to make all her wants known to Him who "seeth in secret,' she accordingly withdrew to her place of secret prayer (the old garret), and there falling upon her knees before God, relieved her burdened heart.

While praying she remembered the money which had been left in her care, and it occurred to her to use a portion of it, and before the time for the money to be paid, she could replace it; and feeling it was from the Lord, she took the money and relieved the person in distress, and her mind of a great burden.

As the time drew near for the payment to be made, she had not replaced one cent, and she began to fear that she would not be able to make out the sum; but she remembered she used the money in answer to prayer, and the same God was able to help her again. So she retired to the garret, and again poured out her soul to God. When she arose from her knees, her mind was free from all anxiety regarding the money, feeling that God would in some way relieve her if she would only trust him.

A short time afterwards she received a letter "from a friend," containing ten dollars, which she joyfully acknowledged as coming from the Lord; and she felt she could safely trust him for the remainder. In a day or two before the time expired, some one gave her three dollars to buy her a new dress—just the sum she needed to make out the required amount; and when the time arrived she paid the money; but, added she, "I did not go without my new dress. In a few days afterwards my daughter came in with a bundle in her hand, and said, 'Here is a present for you, mother. I thought you needed a new dress, and so I bought one for you.' Praise God! he does not forget the little ones who put their trust in him."

We thought as she concluded, surely there is a God in Israel, and blessed are they who have put their trust in him; for he has promised never to leave nor forsake them; but is a very present help in time of trouble.

SEEK THAT YE MAY EXCEL.

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

This injunction brings before us the building of the temple at Jerusalem. We see young and old working with busy hands and earnest hearts,—all Israel interested.

Before the death of their beloved king David, the people had gladdened his heart, "because with perfect heart they offered willingly to the Lord" of their treasures of gold, silver, and precious stones. Having consecrated themselves to the service, they went on with the erection of the temple, and rejoiced as it rose in beauty and unrivaled splendor before them.

Other nations had built pyramids, temples, and wondrous works of art, but had not the motive that inspired the myriads of workers in Judea. Israel built for God, the Lord of heaven and earth, who had promised—"I will dwell among you."

When reading the scriptural account of the temple-building and the dedication, one is prompted for a moment to wish he might have been a fellow-laborer in the work; that he had been within the temple praising God when as a cloud the "glory of the Lord filled the house."

Let us not forget that for us is reserved a greater honor. We may "excel to the edifying of the church," the spiritual temple of our God. Apostles, martyrs, prophets, have finished their course. Our day of labor is come. What have we to do? Most of us are so weak and poor spiritually, and withal so ignorant, what can we do? Let us consecrate ourselves to God with an honest heart and willing mind. Let us believe that he receives us in Jesus, whose blood can purge the conscience from dead works to serve the living God. Let us trust Jesus to raise up, *by his life-giving word, the buried talents of our soul.* Then, losing no time in regrets for the past, or bewailing our want of power, "let us do good to all."

Look about us; there is plenty of work for willing hands. Enter our Sunday Schools; there are goodly stones there,—infant and youthful minds to be taught the way of holiness. Many of them are already deeply imbued with the follies and sins of the world, and Zion mourns as she sees her jewels in the hand of the wicked one. Can we not do something in God's strength to wrest them from the enemy? Go to our social means of grace, specially where all may work as the Spirit impels them. The object of these gatherings is to "call upon his name, and make known his doings among the people." Have we done our part in this work, or have we only enjoyed, and perhaps in some instances only criticised?

Let us not excuse ourselves by pleading, "We have no talent for speaking or praying publicly." God commands, "*Seek* that *ye* may excel." He promises, "To him that hath shall be given." He threatens, "To him that hath not from him shall be taken away even that which he hath."

If we give ourselves to the work, God will supply the power, and we shall find many other ways besides those alluded to, in which we may help to build Zion. As the reward and result of our labors, it may be ours to see the glory of the Lord fill many human hearts with peace and purity. Even though we may not behold the end for which we have labored, we may hope to hear, "Well done, it was in thine heart to build." . . . . .

Let us, in view of God's faithfulness, seek that we may excel, to the edifying of the church, remembering the promise—"If any purge himself from these [sins], he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."—*Guide to Holiness.*

ORTHODOXY against ORTHODOXY.

I. C. WELLCOME.

Nearly all the creeds and formulas of modern sects, claimed by themselves to be "orthodox," describe their God to be an unorganic, impersonal being, "without body or parts." Theologians also are very eloquent at times in so representing him, and very bold in denouncing as "heresy" the doctrine of there being a "personal God."

But it has come to pass that orthodoxy, having exhausted every other source of supply for evidence of the immortality of the soul, and failing to prove it, one of the "doctors" has ventured to use one of the "literalist's" fundamental truths to sustain the heathen dogma, and by inferential analogy, dogmatically asserts that the soul is immortal. Hear him. Ebenezer Dodge, D. D., President of Madison University, in a work entitled "The evidences of Christianity," says on the "*existence of God,*"—

"Now the power on which we depend, and the authority to which we owe our allegiance, and the goal for which we strive, can find their sympathies only in a living personal God." To this we can heartily say Amen. It is well said. But on the "immortality of the soul" he says again,—

"If God is personal, the soul is immortal. These two truths mutually support each other. If God is distinct from the cosmos, the soul is distinct from any physical organism."

Thus the doctor declares that the "power on which we depend," and "to which we owe our allegiance," "and the goal for which we strive, can find their sympathies only in a living personal God." He next seeks to impress the idea, without an atom of proof, that therefore man's soul is immortal (if God is personal.)

But this claim for a personal God being an intrusion on orthodoxy, the Dr. treads back; and in a chapter on the "soul," he says,—"Possibly the Supreme Being alone is without any organism whatever."

Is such "evidence" in support of Christianity? We think not. First, "All the power and authority on which we depend, and to which we owe our allegiance," and in which to find sympathy "is a living personal God."

Second. The doctrine of the immortality of the soul rests on God's personality.

Third. God is possibly the only being without any personality. Thus the Dr.'s hetrodoxy proves to him the soul's immortality. But when he assumes orthodoxy, he destroys the dogma of immortality, and becomes infidel in denying that there is any "power" or "authority on which to depend" or "to which we owe allegiance."

But the Dr. goes further, and seems determined to use the dogma which orthodoxy calls heterodoxy. He again says,—"If there is no personal God, then there is no place for the individual life of the soul after death. A full belief in either of these truths insures complete conviction of the other."

But the Dr. claims that the Supreme Being has no organism, consequently no personality; therefore "there is no place for the individual life of the soul after death." Then to be orthodox on the impersonality of God, he must hold to the annihilation of the soul of man at death. This is orthodoxy against orthodoxy. But the Dr. fears these syllogisms (?) are not sound, and do not sustain the dogma; he therefore makes another case for it, as follows,—

"The doctrine of the immortality of the soul may be more distinctly grounded on the following considerations:" "First, on the expectation of a future life. This is found everywhere. It has imbedded itself in the mythologies of the old world, and wrought itself into the superstitions of ancient and modern times. It emerges in the oriental dogma of transmigration of souls, and it comes before us in an integral part of the old platonic philosophy. It is now the inheritance of the ages."

Here, then, we have the dogma more distinctly proved than on the personality of God. Is this the best orthodoxy can do? If so, we had better turn to Christ and find how "life and immortality are brought to light in the gospel." But the Dr. feels the mist of the darkness of orthodoxy on this whole subject, and tries hard to open some window for a gleam of light, and thus he strikes another blow on the creed. "A man may give a false direction to the dominant thought of his mind, and, holding to the impersonality of God, he must make his future life equally unconscious."

All this he has done, and therefore "makes his future life unconscious," if his logic is good. But once more. He says,—

"The soul is godlike in its character, and so endless in its life. Without this belief, martyrdom would be extreme folly. If, then, this belief be general, and be the mark of true manhood, it must be natural and so legitimate." . . . "The soul, then, may not share in the fortunes of its present organism, for it does not seem to be identical with it. It may under different conditions form another organism quite different from the one which it now inhabits. It may be under the necessity of using some medium of communication with the universe suited to its altered surroundings." This last remark assumes the soul intangible and unorganized itself, and needing an organism to enable it to communicate. It also rejects the promise of "a body fashioned like Christ's glorious body."

But all this reasoning is without one test of Scripture. "To the law and to the testimony" let us go for light and truth.

WHY?

N. D. BABCOCK.

Why must Christ die in preference to all else? Man in the beginning was made upright, and held a high position, being made in the image of his Creator, and ruler over all the earth. But he disobeyed, fell, lost his high position; and all things else fell with man.

Now who shall bring man, the earth, and all things, back to their original purity? Could the blood of animals? No, for the curse rested upon all living creatures like the earth. We must have something pure and holy. Shall man's good works restore him back again? shall riches? shall honor? Nay, verily, man with all his riches, honors, and ingenuity, would never have dreamed the way back again. Then who but the Son of God could say—"I am the way"—"Follow me"—"There is no other way under heaven given among men"? I see a few follow him to the mountain, to whom he said, Are you tried and tempted? I shall be tried and tempted. And as I overcame, so may you. I will show you the way to be peacemakers; to be merciful; to be pure in heart; for you must be, if you ever see my Father in peace. Does the world hate you? It hated me before it did you. You must not lie, swear, or commit adultery. You must not fight, nor hate your enemies, but do good to all; and, "Be ye perfect, even as my Father in heaven is perfect."

What a strait path. Can we ever travel it back from where we fell? Follow me. I will show you the way. Many of us are poor and despised, have no place we can call our own. Neither have I, but follow me, and as I overcame, ye shall have grace to overcome. Man is subject to death, and must go down into the silent grave. I will go there too, and show you the way, if you will follow me. Like a lamb led to the slaughter, without a murmur, you can go. I will come up again, and you may have this hope that you too may come again from the dead.

Who first of all could have endured all these things without a murmur, and by his grace shown us the way but the Son of God? How important that we follow Him who is the only true way.

"I will follow thee, my Savior,
Wheresoe'er my lot may be."

CREDIBILITY OF THE WITNESSES OF CHRIST.

The credibility of a witness depends upon two things, 1st., the truthfulness of the witness." 2nd, the opportunities he has for knowing, with absolute certainty, the facts concerning which he testifies. Of two witnesses, equally truthful, the more weight must always be given to the testimony of him whose opportunities for knowing the things affirmed were the better.

If the interest of a witness coincides with his testimony, that is, if his own well-being or the well-being of a friend, or if any temporal good or favor comes to a man in consequence of the things concerning which he testifies, being as he says they are, it casts a shade of suspicion over the testimony of the truest man. If on the other hand his testimony runs counter to his own interests, if it brings evil, reproach, disgrace on him, it makes sure the testimony of the worst man.

Now the testimony of the apostles was concerning facts, about which it was hardly possible to be mistaken. It was in reference to the identity of Jesus. Was he whom they saw after the death of Jesus, the veritable one who had been nailed to the cross, whom they saw expire and who was buried in the grave? In an interval of only three days he appeared. They handle him, scrutinise closely his person from day to day, and week to week. They feel of the nail prints in his hands, they thrust their hands into his pierced side. They cannot doubt. They cannot be mistaken. He is the same.

Are their interests promoted by their testimony? On the other hand, it brings poverty, disgrace, persecution, death in its most repulsive forms. No man can believe they intentionally testified falsely. Not a single motive could prompt them so to do. On the other hand every temporal, earthly interest drew them to testify in the opposite direction. No honest man can believe the apostles intentionally testified falsely—when the testimony brought on them such terrible consequences. No man can believe twelve men knowing Jesus as they did could be mistaken as to his identity after a separation of only three days.—*Gospel Advocate.*

☞ Do not be troubled because you have no great virtues. God made a million spires of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

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And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, May 10, 1871.

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END OF THE 1000 YEARS.

We have followed the current of events, as laid down in the Scriptures, till we arrived at the period when we found the saints reigning "*with* Christ" "on the earth," during the period intervening between the first and second resurrections. During that period Satan will be bound, and the wicked dead remain in their graves. The earth, outside of the cleansed sanctuary, will enjoy her Sabbaths while the saints are reigning with Christ in the renewed paradise. But "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20: 7-9.

From the foregoing Scripture it appears evident that, when Satan is loosed, at the end of the one thousand years, the wicked dead will be raised, at the same time and be deceived by their arch leader, being made to believe that they can go up and take "the camp of the saints," and then have paradise for their own use. With this object in view, they will rally for the conflict, when fire will "come down from God out of heaven" and devour them. Then all the wicked will be burnt up in the gehenna fire, and be no more forever. That will be the burning day described by Peter in his second letter, when "the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." 2 Pet. 1: 10. When the wicked shall be burnt up, the saints in the sanctuary will remain unharmed, as did Jerusalem when Sodom and the other cities of the plain were destroyed by fire and brimstone. Abraham beheld the smoke rising from those burning cities, but he remained uninjured; thus it will be when the great gehenna fire shall devour the wicked.

When the fire shall have done its work in destroying the wicked, and purifying the earth outside of the sanctuary, then this planet will have been restored to its original condition, as it was when first possessed by Eden's happy pair. Then sin will be "*finished*," the works of the devil destroyed, and the saints will take the kingdom and dominion "under the whole heaven." Then the Savior will have completed his work, and the time will have come for him to deliver "up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15; 24); and will himself become "subject" to the Father, "that God may be all in all." 1 Cor. 15: 28. From that time forth, "for ever and ever" (Dan. 7: 18), the whole earth will be filled with the glory of God, as the waters cover the sea.

How blessed to live *then*. How glorious the thought that those living then will never die. No pang of pain or sorrow will ever shade their perfect bliss. Friendships there will be eternal. Hatred, variance, evil-speaking, backbiting, envy, jealousy, and every thing evil will be forever unknown. This seems too good to be true; but it is what God has promised; and his word is true. Dear reader, let us live so that we can meet in that beautiful land, where peace and joy shall be ever abounding.

SALT LAKE CITY.

We are now (April 20th) at Salt Lake City, where we arrived at 10 o'clock A. M. yesterday. It is a delightful, home-like place, in a beautiful valley, gradually sloping towards the South, surrounded by wild mountain scenery, with snow-clad peaks; while the fruit trees and flowers are in blushing bloom in the Salt Lake Valley. We have seen no place between Boston and San Francisco, so well adapted for a community of those entertaining "one faith," as the one chosen by Brigham Young, the President of the Mormon society, at Salt Lake City. The plain is four thousand and three hundred feet above tide water, and surrounded by wild, picturesque mountains, ranging from 3000 to 7400 feet above the city. Some of these peaks are covered with perpetual snows, presenting a lively contrast between them and the verdant plain below. The basin valley, with its mountain rim, is some thirty-five miles long and twelve to fifteen wide. We learn this valley was first discovered by Col. Fremont, during his exploring expeditions. When the Mormons were driven out of Ill., in 1840, they started in search of a resting place in the far west. After suffering very severe hardships, in company with their leader, the noted Brigham Young—a party of one hundred and forty-three persons arrived at Salt Lake Valley, July 21st, 1847. The main body of Mormons soon followed. They found the valley covered with sage brush. Since then they have built over one hundred towns and cities in the Utah Territory, having a population of about 100,000, of which about eighteen thousand are in Salt Lake City.

Before this valley could be made fruitful, it became necessary to provide some means of irrigation, as there is a lack of rain in the summer sufficient to bring vegetation to maturity. The melting of the mountain snows constantly in the gutters of the city, and is taken from them to every garden spot, thus rendering the land very fruitful. In the warmest summer weather, when the most water is needed, then they have the largest supply, because the snow on the surrounding mountains is then melting most rapidly. After supplying the city with water, the streams pass on to refresh the fields below. The gradual slope of the land from north to south, where the city is located, is specially favorable for taking advantage of the mountain streams, to water their lands.

SALT LAKE CITY

Is laid out with much regularity. The streets are one hundred and thirty-two feet wide, lined with trees, and run north and south, east and west. Each square contains ten acres; and about every lot has a good supply of peach, pear and apple trees; besides strawberries; all of which grow very thriftily, and bear an abundance of fruit every year. The city is spread out some nine miles in extent, and well supplied with ornamental trees. The houses are mostly of plain style, built of adobe brick, or wood. The brick are unburnt, and made from the adobe clay, found in the valley. This clay is now nearly exhausted. There are several first-class houses, surrounded by very pleasant yards; but a large number of the people are poor and live in very plain style. The best houses are generally occupied by the apostles, bishops and elders of the church.

President Young has a large house, or more properly, a cluster of houses, and other buildings, which are the most prominent among the residences of the city. His ten-acre square is surrounded by a pebble-stone wall, cemented together, sixteen feet high, and six feet wide at the base. In the "Temple Block" are two tabernacles, one holding three thousand people, and the other twelve thousand. They are both unique in their style of architecture. The smaller one is used on ordinary occasions, and the larger for their annual conferences, when it is filled. It has the largest organ ever built in the United States; and the third largest in America. It was constructed by Mr. Ridges, a Mormon, at Salt Lake City. The gallery of the Tabernacle will hold some four thousand people. The building is elliptical in form, two hundred and fifty feet long, and one hundred and fifty feet wide *inside*. There is a gradual rise of seats from the front to the rear of the house. There are nine tier of seats in the gallery. In both tabernacles, after rising a few feet from the ground floor, the grand arch of the spacious rooms begins, and spans the entire building, without any support below. The tabernacles are so constructed that they are easily filled by the voice of the speaker. The larger is the most conspicuous building in the city. The outside top is shaped quite like the half of an egg shell, cut lengthwise, allowing that both ends of the egg were of the same size. There is nothing upon the outside of the roof but a single flag staff. There is no apparent effort for display or show, in either of the tabernacles; and the same is true of their dwellings and public buildings.

In the "Temple Block," near the great Tabernacle, the foundation is laid of an imposing temple, to be constructed of granite. The foundation is eight feet in thickness, and is laid sixteen feet below the surface. The temple was commenced April 16th, 1853, but during the last eighteen years, the work has been hindered, and the walls have only been raised to a level with the ground. A number of hands are now at work upon it, and it is purposed to finish the building as soon as practicable. It is to be 186½ feet long, and ninety-nine feet wide. It is purposed to have three towers at each end of the building, the two centre ones being two hundred feet high. The foundations cover an area of 21,850 feet. There are several smaller tabernacles in the different wards of the city, where meetings are held, which will hold some three or four hundred. These resemble ordinary meeting-houses. Besides these, there is a city hall, a court house, council house, and theatre. The latter will seat some seventeen hundred. The theatre is sometimes turned into a ball room, by taking out the seats in the parquette, and putting down a floor kept for this purpose. There are several good hotels, among which the Townsend House, kept by Mr. Townsend, takes the lead.

In the vicinity of Salt Lake City, are some warm and hot springs, which will boil an egg in a few minutes. We took a delicious bath in one of the warm springs, which was strongly impregnated with sulphur. Farther away is the river Jordan, and the great Salt Lake. There are no fish found in the latter. The waters contain some elements which are destructive to animal life.

Very rich and extensive silver mines have been opened from twenty-five to two hundred miles from Salt Lake City, which are receiving the special attention of a large number of capitalists, who are flocking to Utah. This gives Salt Lake City a very lively appearance. The hotels are crowded with tourists, and men interested in the mines. This city presents the most lively business look of any we have seen in the western country; and there is no doubt but that there will be a constant and rapid increase of the same, in consequence of the vast mineral wealth stored away among the mountains of Utah. It is said that President Brigham Young knew about these mines, but wisely discouraged his people from working them, lest they should neglect their home interests. More anon.

EIGHT WEEKS MAY WEATHER.—About the middle of March, the peach, pear, and other fruit trees, on the Pacific coast, were in blushing bloom. After enjoying the pleasant sight for some three weeks, we went to Nevada City, some two hundred miles from San Francisco, where the spring was a week later, and remained another week among the bright blossoms. From thence we went to Salt Lake City, where the season is still a week later; and found the fruit trees in fresh bloom. After staying there about a week, we came on to Iowa, Ill., and Mich., where the season is another week later; and then to New England, where the fruit trees blossom later still. Thus we have had the pleasure of an eight weeks' spring.

"WATCHING THE SIGNS.

"The secular press betrays a tendency to discuss the warning it finds in the action of the elements of late, and the pulpits follow on with their warnings. There is no question that both are pretty well exercised over the strange, if not unparalleled proceedings of the year. Let us run them over in a moment; earthquakes, tidal waves, hurricanes, water spouts, wildly flaming auroras, frightful meteors, protracted drouth, ocean tempests—all these up to the present date, and one of the most beautiful months for October that ever crowned the summer with its brilliant glories. There is much in what has been witnessed and felt to start the human mind on a new course of inquiry. So many marvels within the limits of a single year—who can tell what the year 1871 may have secreted for the world? It is a fact that these startling phenomena tend to make people more serious, however much they may try to turn it off with superficial laughter. When the earth itself grows unsteady, like the waves of the sea, and the forces of the air are let loose to ravage the face of nature, and the deep heavens flame nightly with fires of whose kindling no man knows the cause, and when, as now, these phenomena are all crowded together in so small a compass of time, men's minds might reasonably become stirred to deeper strata of reflection, and it is a fair subject of thought whether all these distinctions and ambitious projects are of any account in comparison with the one thing that alone has reality, and that is the spiritual."

The foregoing, from the *Banner of Light*, Nov. 19, 1870, is quite in harmony with things we have often said, which have been frequently turned to ridicule by the same paper. We are glad to find the *Banner* now talking in harmony with the Bible and facts. We desire that it may give more *light*.

FRANCE.

The French situation remains in a very critical condition. No rays of political sunshine yet appear to illumine the deep darkness that has settled down upon that nation.

Napoleon keeps still, anxiously watching his opportunity to seize the reins of government, in order that he may again lead the French to their former high position among the nations of the earth, where they may enjoy once more the political, financial, literary and social position of other days. A change must come soon, and it will not be one of small moment.

The interests of all the European governments are involved more or less in the results of the French war. Should the Republicans be successful, it will be difficult for England and other countries to keep the same class in subjection to monarchical power. The Republican fires are all aglow in thousands of hearts in every county in Europe; and they are determined to overthrow despotism in all its forms. The struggle has commenced in France; but should the imperial power prevail there, it will be a strong check to Republicanism throughout the continent.

THE PRESENT WORK OF GOD.*

It is to this, the only true church ground, that God is bringing back in these last days the twos and threes in various parts of the world, to meet in the name of Jesus. Not to reconstruct a fallen church. Not as claiming to be *the* church. Not as disowning in any sense true believers in every and in all denominations. Not as presuming to be anything—nor assuming superior sanctity. But in lowly confession of past failures, and in the present consciousness of entire weakness and nothingness, desiring in simplicity and faith to walk in the pathway of obedience to Christ; gathering in his name alone, around his own blessed person, to meet on the principles of God, the principles of the house of God, which is the church of the living God, the pillar and ground of the truth.

Every real believer in Ephesus or Corinth, in the apostles' times, belonged to the church of God. So every true believer now in any given city, town, village or district, belongs to the church of God.

But in Ephesus or Corinth all believers were also associated together in the confession of the name of Jesus, and formed the one church of God there—one in spirit, and one in manifestation. They were associated in separation from the unbelieving world, from Judaism, and from heathenism, and sects among themselves were then unknown.

The question which God by his Spirit is now pressing on true hearts and tender consciences is this, Ought not all believers now in each locality, seeing that they are one in Spirit, to associate together around the person of their common Savior, in separation from all evil, moral and doctrinal, which would dishonor him, and in the acknowledgment of his supreme Lordship?

When this is truly done, there is a rallying point for every simple believing soul that desires fellowship with true believers—for every one that loves holiness, and hungers and thirsts after righteousness, and is anxious to enjoy the communion of saints "with them that call on the Lord out of a pure heart."

A rallying point for every one that values the truth of Christ, and desires to guard it, in association with those that "love each other in the truth, for the truth's sake." And for every one whose heart is true to Christ, and who desires to pay to him the honor and subjection which is due to him alone, in separation from the usurped authority of man, and in combination with those that own his Lordship and desire to obey him.

We most fully indorse the sentiments of the foregoing, and believe without a doubt it is in keeping with the teachings of the Holy Spirit and the word of God. Let us rally around this standard, and do all in our power to break down the sectarian walls that separate the children of the Lord. Remember Jesus prayed that all his children might "be one." Let us be careful to do nothing to prevent this oneness. We shall not all see alike on every doctrinal point, but we may all possess the one Holy Spirit, which is the bond of union. That, and that alone, unites us to Christ, and to each other. We can have that Spirit as long as we keep the eye single to the glory of God; but when hatred, variance, covetousness, envy, jealousy, etc., take possession of us, then the Holy Spirit is grieved away, and the spirit of division at once enters, and desolation follows. "Let us therefore follow after the things that make for peace, and things wherewith one may edify another." Rom. 14: 19. The hour has come for all christians to make a united effort to break down sectarian walls, and persuade those who truly love Jesus to meet together in harmony, for the worship of the Lord, and to get ready for the marriage of the Lamb. Dear Brn. and Srs., let us not be in the background in this important work, but take our position in the front ranks.

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* From "Jesus in the Midst," published at 24 Paternoster Row, London.

WESTWARD TRAVEL.—Those going west will find the express trains on the Michigan Central R. R., from Detroit to Chicago, noted for speed, comfort, and gentlemanly conductors.

THE AGRICULTURAL PROSPECTS of the west are encouraging for this year. Of course there is no certainty yet as to the farming results.

THE PROMISED KINGDOM.

The apostle James pronounces the saints "*heirs* of the kingdom which God hath *promised* them that love him," and Jesus is to say, at his coming, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34), hence, that is the promised kingdom. A sky kingdom is nowhere promised to the saints in the Bible. When earth was created it was made as the home of man in his sinless state; and had man been obedient while here on trial, he might have eaten of the tree of life, and have lived forever; but in consequence of sin, the territory of the kingdom to be enjoyed by the saints hereafter is now in a sin-defiled and dilapidated condition, and stands in need of a renovation before becoming the endless abode of glorified state.

That earth is really "the kingdom prepared from the foundation of the world," is evident, as Gabriel affirmed to Daniel that "the kingdom *under the whole heaven* shall be given to the saints" (Dan. 7: 27), and as they cannot occupy two kingdoms at the same time, and are to have "the kingdom under the whole heaven," they are identical. Christ refers to the same kingdom in this statement—"The Son of man shall send forth his angels, and they shall gather out of his *kingdom* all things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 41, 43. The kingdom to be enjoyed by the saints ultimately, is now the residence of evil doers; not a sky-kingdom, but the very kingdom which God prepared "from the foundation of the world. That kingdom is now under the curse, and under the dominion of the "god of this world," who rules "in the hearts of the children of disobedience"; but it is ultimately to be *redeemed*; hence, Paul speaks of "the redemption of the *purchased* possession." Eph. 1: 14. Christ not only purchased salvation for his people, by his death upon the cross, but he also purchased a "possession," or a home, for them; and that possession is one that needs to be redeemed. Surely, *heaven* does not stand in need of "redemption," therefore it cannot be the possession which Christ has purchased as a home for his people. But "the kingdom prepared from the foundation of the world," now groaning beneath the curse, and under the polluting tread of the enemy of righteousness needs "redemption."

It is to be redeemed, firstly, from the possession of its present occupants. Said Christ, "Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, *in the kingdom of heaven*. But the *children of the kingdom* shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." It is to be redeemed, secondly, from the curse; and for this purpose it is "reserved unto fire, against the day of judgment" (2 Pet. 3: 7); after which it is recognized as the "new earth," or the *renewed* earth. Verse 13. Christ likewise informs us when the saints are to inherit the kingdom prepared for them: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31, 34. Not at the hour of death, but at the revelation of Christ.

Let us look for the right kingdom, at the right time; but above all things, be ready to inherit it when he comes. Are we ready to see the heavenly King descend? W. S.

THE TABERNACLE TO BE "PUT OF."

Both Peter and Paul speak of dwelling in a certain tabernacle to be finally dispensed with; but neither of them speak of a tabernacle for the soul, but for the man himself. Peter had a tabernacle, and Paul had a tabernacle; but neither Peter nor Paul were tabernacles for ghosts. This claim that the body is a tabernacle for the soul, is an assumption totally out of harmony with the record. The tabernacle was that in which Peter *himself* dwelt, and which Peter himself was to "put off"—not that in which his soul dwelt.

The term "tabernacle" is used in a figurative sense, or it could mean nothing but a literal tabernacle; and if used in a figurative sense, what is it used to represent? Paul explains what he meant by "tabernacle" in telling us, "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that *mortality* might be swallowed up of *life*" (2 Cor. 5: 4), thus expressing his anxiety to be divested of his "*tabernacle*" by being invested with "life" beyond mortality, or by exchanging a mortal life for immortal life; and as certainly as the reception of the future life would divest him of his tabernacle, that tabernacle is the present mortal life, or a life of mortality. Let us read the entire statement with this inspired definition: "For we know that if our earthly house of mortal life were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens. For in this mortal life we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this mortal life do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the *self same* thing is God, who also hath given unto us the earnest of the spirit. *Therefore* [seeing God "hath wrought us for the self same thing," "that mortality might be swallowed up of life"] we are always confident, knowing that, whilst we are at home in the body [the mortal body], we are absent from the Lord (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body [the mortal body], and to be present with the Lord." 2 Cor. 5: 1-8. Paul is here simply contrasting our mortal life with the immortal life. We now tabernacle in mortal life. This tabernacle is not eternal—we put it off—but in due time we shall be "clothed upon, that mortality might be swallowed up of *life*"—endless life—and by virtue of this change we shall be "absent" from the mortal body, and present with the Lord in our immortalized state, without mortal bodies, but with bodies changed and fashioned like Christ's glorious body.

Let us see if Peter uses the term tabernacle in the same sense that Paul does: "I must put off this my tabernacle, *even as our Lord Jesus Christ hath showed me*." But did Christ put off mortal life, and sleep in death awhile, and then become immortal? Yes; for "Christ being raised from the dead, dieth no more; death hath no more dominion over him (Rom. 6: 9); that was the only way Christ ever put off his tabernacle, and Peter expected to put off his in the very way Christ had shown him. Let us read the entire statement of Peter, with this definition of the figurative use of tabernacle. "Yea, I think it meet, as long as I am in this *mortal life*, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease [*exodus*—departure from life] to have these things always in remembrance." 2 Pet. 1: 13-15.

Let the following points be observed: (1) The *possessor* of the tabernacle is not the soul, but the man himself; hence the tabernacle cannot be the man, but something possessed by the *man*. (2) This possessor of the tabernacle dies, for the same personality is referred to in both these phrases—"my tabernacle"—"my decease," or my *death*. (3) The possessor of this tabernacle desired to be *clothed upon, that mortality* might be swallowed up of life"; hence the possessor of this tabernacle is certainly *mortal*, and therefore cannot be an immortal soul. (4) When we receive the life beyond mortality, or when "mortality is swallowed up of life," this tabernacle is dispensed with, and immortality takes its place, as in the case of Christ. All the saints will put off this tabernacle, this mortal life, either at death, or at the Lord's coming, and be invested with immortality in its stead. But we nowhere read that the soul puts off a tabernacle, or that the body is a tabernacle for the soul. W. S.

IS MIND A PERSONALITY?—If mind is a personality, then it follows that there can be no mind where there is no indwelling personality; but if mind is not a personality, then its various characteristics cannot be claimed as proof of its immortality. According to Webster, "thinking, willing, choosing," are some of the actions of the mind; but man is not the only being that can will, think, and choose; and if these cannot be exercised by man without an inward personality to give them rise, how can the same results exist in animals? If it is said they are more perfectly developed in man, there is a reason for it, as man is a superior organism.

It is sometimes said that if mind were a property of matter, all matter would think. I might as reasonably affirm, if instinct is a property of matter, all matter would possess instinct, and then set up the claim that instinct is a spiritual entity in the beast. While unorganized matter possesses neither mind nor instinct, it would be folly to deny that matter can be so organized by the Divine hand as to produce both mind and instinct. Who will claim that the organism of the beast is so far superior to that of man, as to produce *instinct* (a species of mind), while man's organism produces no such result, and stands in need of another personality inside of him, to think for him? Is man's physical organism inferior to that of the animals? Then why can they think without the help of an immortal soul, unless man also could? W. S.

ARENA, WIS.

BRO. GRANT:—The Lord is still working here. The little church is all awake. On Sunday, Apr. 23d, fourteen happy souls were buried in the likeness of Christ's death and resurrection. Since then, some fourteen or fifteen more have started in the service of the dear Master. The whole community seems stirred, either in approval or opposition. And in the midst of all, God is gathering in such as we trust shall be eternally saved. *Earnestness* and zeal are marked characteristics of the little band here; and they bid fair to become one of the strongest churches in the west. I am exceedingly rejoiced at the progress of the good work on the Pacific coast. Effectual doors are opening everywhere for the promulgation of the "gospel of the kingdom." Surely the end must be near.

I do trust that your California correspondent "C." will re-consider his resolution. I feel sure that all the readers of the *Crisis* will unite with me in requesting a continuance of his highly interesting and instructive letters. Your Bro. in Christ,

May 2nd, 1871. GEO. THOMSON.

REMOVAL.

For the last five years I have traveled quite extensively in northern New York, proclaiming the gospel of the kingdom to good acceptance, and with satisfactory results. I have visited numerous places where the truth had never been preached, and have formed the acquaintance of many dear ones who now rejoice in the blessed hope; but circumstances are such that a change in my field of labor is demanded. For the past year my health has failed very much in consequence of being exposed to inclement weather, and almost incessant labor. Therefore with reluctance I quit the field, and take up my abode with the good people of Wolcott, Wayne Co., N. Y. I shall preach only on Sundays, until my health improves sufficiently to allow of more extensive labor. I hope some brother in the ministry, who has health, will go into northern N. Y., and fill the vacancy. Brethren and sisters will please remember me at Father's throne. C. H. WILLIAMS.

Wolcott, Wayne Co., N. Y.

FOR SISTER C. B. TURNER.—Previous acknowledgments, $164.28. D. D. Reed, $1. Ac't.

FOR ELDER B. P. MANNING.—H. Dickin, 25. John McGrier, $1. Ac't.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. H. HERMAN, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$421.84
A Sister, Wakefield	1.00
JOHN CLOTHY	1.00
JOHN SALISBURY	2.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$40.75

YOUNG PILGRIM FUND.

Previous acknowledgments	$18.06

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,289.56
C. F. Lathrop	1.00
C. F.	1.00

AN ILLUSTRATION.

Two neighbors are seen running in the same direction. One apparently sees a prize of inestimable value ahead, and he has undoubted assurance that he can obtain it; he feels a perfect confidence that if he endures to the end, the prize will be his; his thoughts and desires, his affections and ambitions are all concentrated in that direction; he cares for nothing on the right hand or the left, "forgetting the things behind, he pushes on for the prize;" running with implicit faith, he runs joyfully and thankfully, using every means by which he is authoritatively assured of obtaining.

The other neighbor apparently sees some terrible danger behind, upon which his gaze is constantly reverting; he has been pointed to the prize for which his neighbor is hastening, and has been told that there is safety from this much dreaded calamity; but he fails to see the prize, and catches merely the one idea of safety; aside from this he sees no attraction—nothing worth running for, and is in constant doubt about being able to reach the point; he has no relish for the race, it is an intolerable burden to him, and he looks hither and thither for some other way to avoid that haunting danger (which is his impelling power,) and says to his neighbor who is running for the prize: "If I saw as you do, I would not run another step." In his confusion he stumbles upon a company of persons who tell him they are going to the same place, but by a circuitous route which is the only sure way; soon he comes upon another company, and another, and another—all going different ways, and sometimes at open war with each other, but all claiming the same destination; he is ready to sit down in despair, when a venerable evangelist tells him he must unite with some one of the companies—that it is the only means, the way having become so cut up and nearly obliterated by sectarian feuds, that it is impossible for him to find it without traveling with some of the organized companies. He finally selects his company, closes his eyes and gives his hand to some blind leader, nods assent to some peculiar tenets probably entirely foreign to the real subject, and tries to make himself and others believe that he feels safe. He thus entails upon himself the additional duty of gathering in and carrying along all the supplies necessary for the maintenance of party government, but also the obligation to beat back his neighbor who is running for the prize—with the Chart in his own hand and his eyes open to the fact that a "kingdom divided against itself cannot stand."

The foregoing is a fair representation of two classes of Christians. One follows Christ because he believes he will thereby obtain eternal life; the other endeavors to follow Christ because he thinks God will torture him forever if he does not. One feels that eternal life is an inestimable boon in itself, with which all this life is not to be compared, seeing it cost the blood of the Son of God, and in view of the promise that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" the joys of eternal life without sin. The other looks upon it as nothing, only as an escape from imaginary eternal torments. One looks upon death as a dire punishment—an "enemy," because it will deprive him of eternal life; the other tries to look upon death as a "friend," an angel of mercy," because he has been told it will immediately accomplish his end and admit him to heaven, and, if there is no eternal torture, because it will release him from all obligation to God and man. One runs a race of love, joy, confidence and peace in believing, "supported by Jesus and his word;" while the other runs a race of compulsion, doubt and fear, supported by the "traditions of men."—*The Nazarene.*

Correspondence.

From Sr. O. Case.

DEAR BRN.:—"The Adventists are dying out in our place; not so much interest as formerly."

So said an individual who had said, "The Adventists have more truth than any other people." Shall it be said of us, who profess to believe the next great event is the coming of Christ to judge the world in righteousness, and that it is just at the door, that our interest is dying out? God forbid. Nay, verily, let us gird on the armor more closely. When the tares are ripening for the great harvest, as well as the wheat, it requires renewed exertion to stand firm, to be kept from conformity to the world, unspotted from the world. How often is the cry extorted—"Who is sufficient for these things?" It is well for us it is written—"Our sufficiency is of the Lord; in the Lord Jehovah is everlasting strength." He has promised to be a present help in every time of need. He that is for us is more than all that can be against us.

Suppose we have to stand alone; no matter; it is not expected that the servant is to be above his Master; he was forsaken by all, left alone. Suppose the finger of scorn is pointed at us; no matter; just the same was done to our Master. Suppose we are scoffed at for believing Jesus is soon coming, being thought to be wise above what is written; no matter; just as Peter said it would be in the last days. Suppose we are called fanatical, because we cannot go with the popular crowd; just the same has been said of the real children of God in all ages, who have taken the word of God as the man of their counsel, instead of taking for doctrine the commandments of men; and to cure them of their fanaticism, how many have they put to death, thinking they were doing God service. Says Jesus, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." It always was a little flock, and always will be; but Jesus says, "Fear not." If any man come to me and forsake not all that he hath, his own life also, ready to lay it down, if need be, he cannot be my disciple. Have we the martyr spirit, or are we seeking honor that comes from men, instead of that which comes from God only? It is time to bestir ourselves. May it not be truthfully said of us, that we are dying out.

Extracts from Letters.

BRO. P. S. DEYO writes:—"March 25th I preached at Boylan's Grove. Had a good hearing. March 31st spoke to the people near Howardville, some twelve miles north of this city, where I was in Jan. April 1st went on to Michall Co., three miles south of Brownsville, where Bro. Pilcher lives. Spoke three times, and organized a church of ten members. There was one new convert for baptism. Looking over this field I can see the need of men moving in the right time. Much more might have been done here which is now lost, perhaps never to be gained. April 3rd, went to a new school-house, three miles from the Little Cedar church, to meet Elder Nelson, of the Disciple church, to commence a debate, or make arrangements for the same. Found that he had said he would meet Bro. Wilbur, or any one, on the question of 'Soul,' and 'Punishment of the Wicked'; but when we were engaged to meet him, his friend said that he would not challenge. As I had not, and do not, nor wish my friends to do so, it put things at a stand still. I told them that he might fix it any way he pleased, and call it as he wished, only come on and discuss. It finally ended in a back-down, plain to all. I preached to them on the soul, which made quite a stir, and think it will be the means of doing good with the tracts I left.

April 8th went to Clear Lake. April 15th preached in Floyd, there being no regular appointment. April 23rd went back to the new school-house to preach on the punishment of the wicked."

SR. M. E. STREETER writes:—"I feel like praising my God with all my heart for his loving kindness to me, and I will try and serve him faithfully the remainder of my days. For I do want to wear the crown of life, and have a home in the paradise of God. I long for the time to come when the saints will be gathered home. I believe the time is very near when all our trials and sorrows will have an end, the cross be exchanged for the crown, faith lost in sight, and prayer in praise."

BRO. S. L. MANLEY writes:—"Sickness, and having no home and no lawful claim on any one for earthly necessities, impels me to make this communication to my brethren, confident that I shall have their prayers and sympathies in my present trial. I am, as ever, waiting for the dawn of redemption's day. My address is Marion, Wayne Co., N. Y."

TRUE LOVE AND FRIENDSHIP.

True love and friendship were brought vividly to our mind, while reading the farewell of that loving friend of Bro. Grant. It caused the tears to freely flow, mingled with joy and grief. While we were joyful in the prospect of the return of our beloved Bro. G., we felt sad at the thoughts of the parting of that dear friend "C." We long for the time when these partings will end in a meeting with all the dear friends of Jesus, in the beautiful new earth; and we pray the Lord to return Bro. G. in safety, and remain with his loving friend "C." We have read with great pleasure the progress of the work of the Lord through the instrumentality of Bro. Grant in California. We hope and pray it will not cease when he leaves; but may we hear that the work of the Lord continues to prosper. While they bid adieu to beloved Bro. G., may we continue to hear through the *Crisis* from his dear friend "C."

Clinton, Mass. A. M. BARNES.

A NIGHT ON VESUVIUS IN ERUPTION.—We find the following very interesting account of a night passed on Mount Vesuvius during an eruption in the *Naples and Florence Observer* of April 15. The writer, Mr. F. Capen of Boston, predicted this eruption, and the editor of the *Observer* gives his testimony to the general correctness of the weather predictions of Mr. Capen. The following graphic account will be read with interest:

"This was, by far, the most thrilling and eventful night of my life. My interest in the volcano had been raised to enthusiasm by the outbreak of its torrent of lava on the evening of the 3d inst., against the opinions of experienced residents. During a late walk on that magnificent road the Corso Vittorio Emannele, which overlooks the finest city and bay, and the most charming scenery I ever beheld, I heard, on the evening of the 8th, a succession of violent explosions from the crater, the distance being about twelve miles. Similar reports were frequent on the morning of the 9th, and in the afternoon a party of us—among whom were Mr. W. W. Griscom, a sound scholar and scientist from Philadelphia, and his pupil, Master S. C. Stanton of Boston, now a resident of London—started for the scene. To omit the amusing incidents of the journey, we reached the stream of lava before sunset, and the summit before dark. We had a close view of the new crater, at the foot of the great cone, which, having no accumulation of ejected matter, i. e., no cone of stones and ashes, shows clearly how it was first formed. A thick bed of solid rock seems to have been rent by the pent-up forces beneath, and forced upward into a vertical position, like the jaws of a monster—broad at the base and tapering at the top. Three or four of these vast rocks form the chimney, through which pour volumes of steam and smoke, roaring flames and lava, with great violence, as if from a mighty conflagration under intense pressure below. Our party were in haste to descend, as the night drew on; but I was not satisfied, and, being on the ground, I resolved to stay till morning; and I was well repaid for my trouble and privation.

It is impossible to do justice to such a subject in a brief article. There are really three separate throats, so to speak, from the depths below, quite distinct in their mode of action. Two are within the main crater at the summit, and on a line with the new one above named, which is near the N base of the great summit, or apex cone, and whose action I have described. The middle throat or register is the only one that was violent in its action, and through the night, at longer or shorter intervals, it was terrific. After brief periods of rest it broke forth again, with a tremendous explosion, as sudden and intense as that of the heaviest cannon, but many, many times vaster and grander, as if a magazine of powder or nitro-glycerine had suddenly been ignited far down in the deep bowels of the earth. Sometimes one, oftener several reports, came in quick succession. Sometimes the first was loudest, but often the second and third reports followed with increasing rapidity and violence and with much greater intensity than the first. At all the explosions of this opening, immense volleys of glowing stones and red hot cinders were thrown to the height of from one hundred to two hundred feet, spreading into magnificent boquets of great brilliancy, many of these stones, some of large size, falling outside the crater and rolling down the cone in glowing fragments to its base. Sometimes the explosions were preceded by subterranean rumblings far down in the deep cavern of the mountain, accompanied by a trembling of the solid frame to its very base.

The action of the third spout or register was wholly different from the other two. There was no violent explosion, as of pent-up power, as in the case of that just described, though, like that, its delivery was fitful; blowing out at intervals, and never uniform, continuous and unexplosive, like the first described new crater outside the cone, whose flow was a copious compressed volume of smoke and flame, as from a well-fed furnace, and with no noise, except that of the constant roaring of the flames. This third register made a great blowing noise like an immense fuse, and very much like the noise of an ascending rocket, of immense proportions. It threw out volumes of black smoke and great boquets of glowing cinders, but with much less violence than its companion, as if the opening were much larger—so much larger in proportion to its discharge as to divest it of all explosive violence. I should regard this as the old and nearly spent crater. There are many other very interesting topics that should be noticed in this connection, but I have already intruded too far, both in your space and the patience of your reader.

Respectfully, F. L. CAPEN.

Married.

THAYER—BUTLER. In Darien, April 20th, by Elder A. C. Newell, Mr. WILLIAM H. THAYER and Miss EMILY E. BUTLER.

SQUIRE—PERRIN. At the house of the bride's father, Mr. Jathniel Perrin, May 3d, by Eld. P. S. Butler, Mr. RALPH H. SQUIRE, of Ashford, Ct., and Miss E. LEMIRA PERRIN, of West Woodstock, Ct.

BUTLER—PERRIN. At the house of the bride's father, Mr. Aldis Perrin, May 3d, by Eld. P. S. Butler, assisted by Eld. I. B. Potter, Mr. JASON BUTLER, of Wilbraham, Mass., and Miss S. CORNELIA PERRIN, of West Woodstock, Ct.

Obituaries.

TURNER. Sweetly fell asleep in Jesus, April 20th, 1871, at Syracuse, N. Y., of consumption, Marial, widow of Eld. C. B. Turner, aged thirty-five years and three months.

The intelligence of Sr. Turner's death will bring deep sorrow from many a loving heart, and many eyes will be wet with tears as they read the notice of her death. She was an affectionate and loving mother, a true, every day christian, loved by all who knew her. To know her was to love her. Her faith was practical and powerful in its effects. She has left three lovely children, orphans, in a merciless world, to the protection of their heavenly Father. In her last moments her anxiety for her children was very great. She exhorted them with deep earnestness to prepare to meet their dear father and mother in the kingdom. She clung to her eldest son, seventeen years old, until he promised to live a christian life, and meet her in the bright world to come; and then she died in the triumphs of faith, expecting soon to be reunited with her dear husband, who sweetly sleeps in Jesus by her side.

Her family and relatives render their sincere thanks to the brethren and sisters scattered abroad for their deep interest manifested in her behalf in so kindly administering to her temporal wants. Words of comfort were spoken by the writer at her funeral, Sunday, April 23d, before a large circle of relatives and friends, from Ps. 17: 15.

A. C. Times, please copy. E. F. SERGIOSON.

DOUGLASS. Died, in New York City, April 25th, Caroline, wife of Franklin Douglass, formerly of Syracuse.

Sister Douglass has not been able to walk for about eleven years. Her suffering (with rheumatism) at constantly returning intervals was excruciating in the extreme, requiring the most tender and watchful care. She greatly rejoiced in the hope of the coming kingdom, and longed to be admitted to that glorious rest that ends all earthly sorrows and banishes all pain. She leaves three interesting children, in charge of their father, whom may our kind Father sustain in his great affliction. T. J. COX.

A. C. Times, please copy.

AGNER. Departed this life, March 30th, 1871, Bro. Martin Agner, of Rockbridge, Ohio, aged thirty-seven years.

He was immersed into the Christ Feb. 23d, 1860, and joined the S. A. C. Covenant on the 27th ult. In Oct. last he was one of the two delegates from the Rockbridge church to our Ohio conference in Nevada, where the writer met him for the first time, little thinking we should so soon be called to discourse at his funeral. He died in full assurance of hope. His aged father and mother, with one sister, and a daughter, await his coming again from the dead. G. W. STETSON.

JEWELL. Died, in East Farnham, P. Q., April 19th, 1871, Mrs. Mary E., wife of Eri Jewell, aged thirty-five years and ten months.

Our sister has fallen asleep, but not without hope. She early learned to love the Savior, and fully manifested a christian character in her daily walk. The funeral services were attended by the writer, who addressed a large circle of mourning relatives and sympathising friends from 2 Sam. 14: 14. May the Lord sustain the afflicted.

E. G. CHADSEY.

MILLS. Died, near Charles City, Iowa, Feb. 10th, 1871, Sister Almira Mills, wife of Jos. Mills.

Bro. Mills removed from Springfield to Iowa about fifteen years ago. Sr. M. died in hope of a resurrection to eternal life through Jesus Christ. She was a great sufferer for two or three years before her death, but bore all with christian meekness and patience. "So He giveth his beloved sleep." R. E. LADD.

MARSHALL. Died, at Hooksett, N. H., April 26th, Parmelia P., wife of G. W. Marshall, aged sixty-seven years, two months, and two days.

Sr. M. was sick one week. She found peace by believing in Christ in 1842, and was a strong believer in his second coming. She sleeps, and waits the sounding of the last trump, when she will awake in the likeness of Christ. She left a companion and children to mourn her loss.

P. C. MOORE.

GOODWIN. Died, in Groton, Vt., April 25th, Mrs. Eunice Goodwin, widow of Mr. Rufus Goodwin, aged sixty-one years.

She sought and found the Savior in her youthful days, and since then her life has been that of a consistent christian. She died in faith of soon being made like Jesus. C. DARLING.

BRAMLY. Died, in Chicopee, Mass., April 5th, 1871, Philena Bramly, aged sixty-seven years.

She died a christian, with no fear of death, but a perfect reliance on God. She was a firm believer in the second coming of Christ to reign on the earth in righteousness. A. M. B.

CHAPPELL. Died, in Colebrook, Conn., April 26th, of consumption, Samuel T. Chappell, aged fifty-one years and two months.

Almost his last words were—"Come, Lord Jesus"; and my heart responds—"Amen, even so, come, and come quickly." S. E. CHAPPELL.

Summary of News.

FOREIGN.

Cable News.

LONDON, May 5. The *Times* special dispatch from Paris says that all hopes of peace are abandoned. Delegations of Freemasons have gone to the provinces to agitate in favor of the Commune. There was constant heavy firing yesterday between the forts.

The *Times* Versailles dispatch says that Favre, Pouyer and Quertier have gone to Frankfort-on-the-Main to meet Bismarck.

The *Daily News* special says that the Versailles forces are shelling Auteuil from a battery at Montretout.

The Prussians allow provisions to enter Paris, which occasions uneasiness at Versailles.

The Castle of Issy has been burned.

A letter to the *Telegraph* says that Rossel defends the conduct of Cluseret.

The Republican Union League demands the negotiation of a truce for twenty days.

The railway station at Auteuil was damaged by the fire of the Versailles batteries, and the inhabitants of the place are flying.

Since Friday the insurgents have lost 2000 in killed, wounded and prisoners.

PARIS, May 5. The Communists still hold Fort Issy and are having it entrenched. The fort continues to fire slowly upon the Versaillist batteries at Clamart and Bois Meudon, and receives in return a perfect hail of projectiles. Fort Vanves also keeps up a slow fire and is vigorously assailed by the Versaillists at Chatillon.

The Assemblists have unmasked a formidable battery at Montretout, near St. Cloud, which menaces Auteuil, Point du Jour and Passy.

VERSAILLES, May 5. St. Germain has been taken possession of by the Versaillists, who have established a battery there with which to shell the insurgent gunboats in the Seine. A naval combat is expected.

Fort Montrogue and Haute Bruveres are constantly bombarded by the Versailles batteries at Chatillon, but without important result. The Communists have occupied the trenches of Villejuif. Fort Issy replies sharply to the fire of the Versailles batteries.

A great movement is expected upon Neuilly and Levallois.

It is reported that the Commune requested those of the Orleans Princes still in Paris to leave the city.

It is positively stated that Thiers refuses to enter into a commercial treaty with Germany, and Bismarck has protested against the unjust discrimination by France against German commerce.

VERSAILLES, May 5. The mission of Jules Favre and Quertier to meet Bismarck at Frankfort is in consequence that the German authorities have telegraphed that if the Versaillists do not enter Paris by Monday the Prussians will on Tuesday. Favre hopes to gain an extension of the time, but he is unlikely to succeed. It is probable that the Prussians will bring back the empire if they enter. Favre and Simon are likely to resign shortly in consequence of the dissensions in the Assembly.

VERSAILLES, May 6. The regulars captured over a thousand insurgents in the trenches before Vanvres on Saturday; the insurgents voluntarily surrendering. The fourth line of Government works has been opened.

The Assemblists have destroyed the Communist force near Neuilly, and are now marching on Clichy. A heavy battle has opened.

A dispatch states that Germany gives to the Versaillist Government the immediate possession of the Eastern forts.

The insurgent losses during the attacks of Friday and Saturday were 2000, including 1500 taken prisoners in the brilliant affair at Moulin Saguet and before Vanvres.

The Imperialists are very active in the rural districts of France.

ANOTHER BLOW AT PAPAL INFALLIBILITY.—The recent protest against the new dogma of Papal infallibility by the learned Dr. Dollinger, has been followed by one equally frank and outspoken from the professors of the Roman University. In their address these learned Italians state: "The episcopacy which dwells in our land is of no country, and has nothing in common with the Italian people. The syllabus infallibility, Papal autocracy—all these negations of divine and human reason—compose a system which has no connection with the Italian character, with Italian thought. Our Roman, that is to say, Italian race, abhors as much as the Germanic, that evil system of the bondage of the understanding." They add that in the sacred cause of reform the German and the Italian people will fight and conquer together.

THE PAPACY.—The political power of the Pope of Rome, once so mighty, but now so weak and daily becoming weaker, has received another staggering blow, this time from its ever willing patron, Austria. By cable the fact is announced that the Minister of Instruction in the Austrian Reichsrath has made declaration that the Government was in favor of the abolition of the Concordat with Rome, and this is supplemented by the statement that Reichsrath has taken up the discussion of the dogma of infallibility in its relation to the Empire. This is very significant. Heretofore Austria has been the devoted friend and upholder of the Papacy, opposing all concessions to the people in the interests of popular government. Whence this change? Of course, in seeking for the answer to this question, we cannot ignore recent political occurrences, such as the unification of Italy, France defeated and a by-word in the mouths of the nations, Germany united and at the head of the European powers—all of which events have had their effect on retrogressive, despotic Austria; but, admitting their full significance, is not this change due mainly to the action of the Ecumenical Council which decreed Papal infallibility? This decree, determined upon in the interests of Papal political supremacy, seems to have had a contrary effect. Reviving a dogma of the dark ages, when Rome was regarded as not only the centre of civilization and Christianity, but also of supreme power, political and religious; it has aroused the jealousy and the opposition of kingly governments, and in less degree of many of the leading ecclesiastics of Catholicism, who regard it as trenching upon their prerogatives. So we see Catholic and Protestant governments of Europe hastening to interpose against the promulgation of this decree, and declaring its assumptions hostile to the interests of the State. The Jesuitism which sought, therefore, to save a tottering power is no wise an aid to Catholicism, or to its propagandism, by engrafting upon it a new dogma, have overleaped the mark, and thereby hastened the very end they wished to avert. The world moves forward, never backward.

WOMEN IN PARIS PREPARING TO FIGHT.—A letter from Paris says:—"We hope against hope, in awaiting a bloodless termination of the drama. Women are beginning to take an active part, and, according to all past experience of French revolutions, whenever the gentler sex rouse themselves to do man's cruelest work the end is sure to be a sanguinary one. '*Citoyennes*' meet nightly in solemn conclave at their different mairies and issue appeals and inflammatory placards. 'When our fathers' swords are hacked and broken, when our sons and husbands have bitten their last cartouche, our place will be upon the barricades with picks and shovels, and upon the housetops with stones to hurl upon the foe.' So runs the concluding sentence of one of the last of their appeals, printed on very red paper to designate the redness of their sentiments. Others propose plans for a more elaborate system of barricades, suggesting the planting of mines at the corner of the streets, so as to bury all Paris simultaneously in a Sardanapalian heap of ruins, in the event of failure or defeat."

DOMESTIC.

"DOMINIE JOHNSON'S" REBUKE.—Mrs. Conway's new theatre in Brooklyn is rising on the ashes of one of the oldest Episcopal churches of the city. The rector of the old church, Dominie Johnson, was one of the landmarks of the town. He was a sort of Rowland Hill, devotedly pious, full of wit and humor, distinguished for keen practical judgment and strong common sense, and he would have remained fifty years longer rector of the church, if he had lived as long. He was celebrated for his method of rebuke. His smitings were like those of the Psalmist—"An excellent oil that would not break the head." One Sunday he was greatly annoyed by the irreverence and talking of two young men in the gallery just before the service commenced. Dominie Johnson arose in the chancel and said: "I want to say a word to those young men sitting in the gallery. The Sexton did not do right to give them so poor a seat. I know they don't like it, and they have been talking about it ever since they have been in the church. They need not talk any more about it, for I will see next Sunday that they have a very comfortable seat provided for them." The Dominie, as he was called, received the undivided attention of the young men during the rest of the service.—*Cor. Boston Journal.*

☞ INOCULATION, which, prior to the great discovery of Jenner, was regarded as the best protection against the horrors of the small-pox, was practised in China at a very early period, and probably found its way to Europe by the same secret channels as those other arts whose footsteps are so difficult to trace. Western Europe obtained it from the Turks, Lady Mary Wortley Montague having made the first experiment of its efficacy by inoculating her son while residing at Constantinople.

☞ A very aged couple, Reuben Mason and his wife, after living together for sixty-five years in Morrisville, Vt., died suddenly a few days since—she at eleven o'clock in the morning, and he only ten minutes later. The shepherd king's elegy upon Saul and Jonathan will well apply here: "They were lovely and pleasant in their lives, and in their death they were not divided."

In Brief.

—— Germany is making extensive preparations to cultivate friendly relations with Japan. A German school is to be established at Yeddo at once. ——Columbia (South Carolina) advices say that another negro has been taken from his house in Darlington county and hanged by the Ku klux.——One of the most famous London physicians has written in favor of good living in the treatment of nervous disorders.——Advices from Buenos Ayres of April 12th state that the ravages of yellow fever are dreadful. The deaths from the disease have increased to seven hundred per day.——Naples advices say it is probable that a meeting of Bishops will shortly be held at Fulda, when they will consider measures to be taken in the case of priests who oppose the new dogma, and the relation of the Church to the Empire.——San Francisco is to have one cent, two cent, and three cent pieces. Heretofore their smallest coin has been the five cent piece.——The Methodists of Portland, Me., decide that no candidate for the ministry who uses tobacco should be admitted.

Notices.

Notice.

The Alton Bay Campmeeting Committee will meet on the camp-ground, Monday, May 15th, for the transaction of important business.

For the Committee, J. COUCH.

Conference.

The Lord willing, the fourth quarterly session of the New Hampshire State Conference will be held at South Sutton, commencing Thursday, May 25th, at seven o'clock P. M., to continue over the following Sabbath. It is hoped there will be a general attendance of all the faithful in that section of the State.

For the Committee, J. COUCH.

Tent Meetings.

The time has almost come for the Mission Tent to be in the field, and the mission work to be vigorously prosecuted. The Mass. Conference intend to double their effort for the spread of Bible truth, hoping and expecting the brethren will help by their means and prayers. Let those who see a good opening, and desire a meeting in their neighborhood, write us of the prospects, and their desires, for we shall soon make arrangements for meetings, L. BOUTELL, For the Committee.

Notice.

The Mass. A. C. Conference will hold its next quarterly session in Salem, Mass., commencing Tuesday evening, June 6th, and holding over the following Sabbath. It is hoped that the preaching brethren will make a *special effort* to attend this meeting, and come filled with a spirit of labor, so that the glad tidings of a soon coming Savior may be echoed throughout the length and breadth of the city. And will not the brethren from the adjoining churches endeavor to attend *en masse*, so that this gathering may result in good to all, and bring glory and honor to God?

C. E. BARNES, Secretary.

Maine S. A. C. Christian Conference.

EXTRA SESSION.

As the executive board has been petitioned to call an extra session of the Maine Second Advent Christian Conference, to be holden in Portland, in Union Hall, on Free Street, and as there are several items of important business to be attended to; we therefore appoint to meet at Union Hall, Portland, Tuesday, June 13th, at two P. M. A full attendance of the ministers and delegates is desired. Remember, each church or society is entitled to one delegate, and one additional for every ten members, duly chosen and furnished with certificates. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause. Let all collections for the Maine Mission and Tent cause be reported at conference.

I. C. WELLCOME, *Sec.*

New York Campmeeting and Annual Conference.

Dear Brn. of New York Conference:—At a meeting of your committee in Rochester, May 1st, a quorum, as undersigned, being present, it was thought advisable, as suggested at last conference, and therefore decided unanimously, to hold a campmeeting in connection with the coming annual session in June. Certainly the cause demands a grand rally of all the working forces of this State to come up "to the help of the Lord against the mighty."

It needs but a casual *christian* outlook over this great State to know and to feel how lamentably low are the banners of Christ and the standards of truth. We feel like calling upon the men of God and our brethren in Christ in this State to awake to the duties of the hour. Has not the "enemy come in like a flood," and shall not "the spirit of the Lord lift up a standard against him"? Who has the spirit of the Lord—who? We trust in God that the echoes shall not answer alone, but that the good work already begun in our State may be a testimony to us in the increased energy with which it shall be carried on to the glory of God and the salvation of many. We want humble, unpretended, persevering efforts in much patience, prayer, fasting, and faith, that the glorious truths of the Bible may run and be glorified. Jesus is soon coming! Brethren, let us prepare ourselves for the short warfare now before us. Come one and all up to this meeting, and strengthen yourselves for earnest labor this season, if time continues. Hewers of wood and drawers of water, come, and every one that has a shoulder for burdens, come and enlist for service in the work of God.

The meeting will be held in Stephen N. Whitney's grove, one mile and a half south east of Albion, commencing on Thursday, June 8th, 1871, and to continue one week. All trains stop at Albion, and ample arrangements will be made for the transportation of persons and baggage to and from the camp-ground. Further particulars hereafter. WILLIAM E. BROWN, Secretary.

The business of conference, which is rather important for this session, election of officers, etc., will be disposed of in the morning and A. M. sessions, as early in the meeting as possible. Let all ministers and delegates be as early at the meeting as they can. The large new State Tent will be put upon the ground for dedication. The old "State Tent" and the "Lord's Tent" will also be on the ground for the accommodation of strangers, and such as cannot well supply themselves with family tents. Let none forget overcoats, thick shawls, quilts, and such other articles of clothing and bedding as are necessary for camping out.

It is expected that as many as can will associate themselves in family tents, providing themselves with board, etc. But there will be a small boarding tent, though sufficient to supply all those that cannot arrange for themselves, at reasonable rates.

WM. E. BROWN,
LAUREN GRINNELL,
A. RIGGS,
N. WITHERSTON,
N. MCCULLOCK, } Committee.

Wisconsin Campmeeting.

This meeting is to be held at Prairie du Sac (Upper Sauk), Sauk Co., on the old camp-ground, beginning on the 4th of June. We hope to witness a large gathering of pilgrims. Come with tents, if possible. All coming by R. R. between Milwaukee and Prairie du Chien will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the R. R. between Milwaukee and La Crosse, can take a steamboat every other day at Portage City, or a stage daily at Kilbourn City, direct to the meeting. Particulars hereafter.

O. S. KNAPP,
P. W. MATTIS,
WM. SHELDON, } *Committee.*

Wisconsin Annual Conference.

The Wisconsin Conference will convene in connection with the State campmeeting at Prairie du Sac, and hold its first session on the 10th of June. Let the churches elect their delegates in time, and let all ministers who wish to unite come in season. Members and churches unable to attend, will please report by letter to the Secretary in season for the meeting. WM. SHELDON, *Secretary.*

Conference.

The Conference for Southern Indiana will commence at Jeffersonville, Wednesday, May 24th, 1871. As we wish all the State to be included in the organization, it is desirable that there should be a full representation from all parts of the State. Let the churches, then, send delegates and provide for their traveling expenses. The church at Jeffersonville will make ample provision for all who may attend. N. FIELD, Pastor of the Church at Jeffersonville.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Saturday, June 3d. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates.

J. J. WOODWORTH.

Notice.

Having closed my labors as pastor of the church at Darien, I am at liberty to labor in other fields, as the way may open. Address A. C. NEWELL, Darien City, N. Y.

Notice.

Our Conference, which has formerly been held at Carr's Corner, will be held at the school-house, on the South Ridge, in Dexter, Me. Come, brethren, to this monthly meeting, and work for the Lord. In behalf of the Brn., O. G. TRUNDY.

"THE MEDIATORIAL KINGDOM, OR REIGN OF CHRIST."—The above is the name of a work by Bro. W. N. Pile. I am pleased with the general tenor of the work. It can be read by all without having their minds particularly excited, if the young preacher does give occasionally the opinions of those who differ from him—some negative argument, which he certainly has a perfect right to do. Persons fond of expository literature will be benefited by its perusal. I am more and more a lover of the inspired maxim (1 Thess. 5: 21)—"Prove all things; hold fast that which is good." Will you do it?

This work is for sale by the author, Eld. W. N. Pile, Springfield, Mass., and at the *Crisis* Office. Price 25 cents. S. S. BREWER.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Miles Grant .... Sunday, May 14th
Hiram Munger .... Sunday, May 28th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET, (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.

Mrs. S. K. Taylor .... Sundays, May 14th and 21st
E. Cotton .... Sunday, May 28th and Sundays, June 4th and 11th.
John G. Hook .... Sunday, June 4th

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

M. Batchelor .... Sunday, May 14th
J. Hemenway .... Sunday, May 21st
T. M. Preble .... Sabbath, May 28th
J. S. White .... Sunday, June 11th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

Mrs. L. M. Stoddard .... Sunday, May 14th

EAST BOSTON, MASS.
(*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS. J. N. BERRY.

Lynn, Mass .... Sabbath, May 14th
Barnstead, N. H. (Clark meeting-house) Sabbath, May 21st. J. COUCH.

Exeter, N. H. .... Sunday, May 14th
C. GOODRICH.

Braggville, Mass .... Sunday, May 14th
L. BOUTELL.

Salem, Mass .... Friday evening, May 19th
JOHN G. HOOK.

Lynn, Mass .... Sunday, May 28th
M. BATCHELOR.

Goshen, Mass. (as Bro. Daman may appoint) Sunday, May 14th.
Wilbraham, Mass .... Sunday, May 21st
Chicopee Falls, Mass .... Sunday, May 28th
Southampton, L. I. .... Sunday, June 4th
Dover, N. H. .... Sunday, June 11th
H. PRATT.

Athol, Mass .... Sunday, May 21st
A. ROSS.

Brimfield, Mass .... Friday evening, May 12th and remain over the Sabbath, May 14th.
Westboro, Mass .... Sabbath, May 21st
T. M. PREBLE.

Plymouth, Mass .... Sunday, May 14th
Tremont, Mass .... Sunday, May 21st
Holden, Mass .... Sunday, June 4th
J. S. WHITE.

Vernon, Vt. .... Sunday, May 14th
West Fairlee, Vt. .... Sundays, May 21st and 28th
H. F. CARPENTER.

Bristol, Vt. .... Sunday, May 14th
Warren, Vt. .... Sunday, May 21st
West Fairlee (if desired) .... evening, May 24th
Can have an evening appointment in any convenient place, after leaving Warren, till the 24th. If any desire, please write to Bristol, Vt.
Factory Village, N. H .... Sunday, May 28th
Lake Village, N. H .... Sunday, June 4th
Our P. O. address will be Lake Village. Any desiring an appointment for June or July, please write us there. L. C. & M. M. MCKINSTRY.

Seabrook, N. H. .... Sunday, May 14th
NATH'L CHASE.

Clinton, Mass .... Sunday, May 14th
Athol, Mass .... Sunday, June 18th
Chicopee Falls, Mass .. Sundays, June 25th and July 2d
North Adams, Mass .... Sunday, July 9th
If these conflict, write me at Charlestown, Mass.
E. COTTON.

Gloucester, Mass .... Sunday, May 14th
Wells, Me .... evening, May 18th, and over Sunday
S. JULIA BUSWELL.

Fisherville, N. H. (Sander's Hall) Sabbath, May 21st
O. W. KIMBALL.

Barnstead, N.H. (Tuttle school-house) Sun., May 21st
JOHN PARSONS.

Gardiner, Me. (Temperance Hall) Sunday, May 14th
S. K. PARTRIDGE.

West Ossipee, N. H. .... Sunday, May 21st
Freedom, N. H. (where Bro. Corson may appoint) Sunday, May 28th. J. B. BROWN.

Cambridge, Mass .... Sabbath, May 14th
Lafayette, R. I. .... Sabbath, May 21st
Danielsonville, Conn .... Sabbath, May 28th
J. T. DIXON.

Lake Village, N. H .... Sunday, May 21st and onward. LEVI ALLEN.

East Pownal, Vt. .... May 20th and 21st
Woodford Hollow .... May 27th and 28th
Woodford City .... May 29th and 30th
R. J. HARRISON.

Huntington Hill, Mass .... Sunday, May 14th
ENOCH PHELPS.

Lovely Street, Ct. .... Sunday, May 14th
WM. J. RIPLEY.

Seabrook, N. H. .... Sunday, May 28th
J. M. BOYNTON.

Seabrook, N. H. .... Sunday, July 9th
A. SIMPSON.

Holderness, N. H. (True school-house) Sab., May 21st
Dorchester, N. H. (Town House) ... Sunday, May 28th
JOHN H. EVANS.

Keene, N. H. .... Sundays, May 14th and 21st
C. H. LEVERTON.

Danbury .... Sabbath, May 14th
Newhampton (at Bro. Pike's) .... Sabbath, May 21st
F. S. RANSOM.

Providence, R. I. .... Sundays, May 21st and 28th
Warren, R. I. .... evening, May 30th
Anthony, R. I. .... evening, May 31st
Coventry Centre, R. I. .... evening, June 1st
Hartford, Ct. .... Sunday, June 4th
Warehouse Point, Ct. .... evenings, June 7th and 8th
Springfield, Mass .... Sunday, June 9th
West Meriden, Ct. .... Sunday, June 11th
Katontown, N. J. .... Sunday, June 18th
S. W. BISHOP.

Northwood Narrows, N. H. .... Sunday, May 28th
GEO. W. BROWN, J. C. SHOREY.

West Parsonsfield, Me. (baptism) .. Sabbath, May 14th
Westboro, Mass .... evening, May 17th
Water Village, N. H. .... Sabbath, May 21st and onward one fourth part of the time.
MARK STEVENS.

Mexico Corner, Me .... Saturday evening, May 20th and over Sunday.
Byron, Me .... evenings, May 22d and 23d
Weld, Me. (Town House) evenings, May 24th and 25th
Sweet Neighborhood .... evening, May 26th
Carthage, Me .... evening, May 27th and over Sunday. J. T. JORDAN.

Bradford, N.H. (Pond meeting-house) Sab., May 14th
Fisherville, N. H. (Sander's Hall) Sabbath, May 21st
Manchester, N. H .... Friday evening, May 26th
Nashua, N. H. (where brethren may appoint) Sabbath, May 28th.
Boscawen, N. H. (Gulf school-house) Sab., June 4th (Baptism.) SIMEON ROBY.

Sutton, N. H. (as Bro. J. A. Hazen may arrange) Sunday, May 14th. J. H. F. VARNEY.

South Berwick, Me. (Great Works) Sabbath, May 21st (Baptism.) S. S. MOONEY.

Alton Corner, N. H. .... Sunday, May 14th
Chichester, N. H. (Pine Ground, Advent Chapel) Sunday, May 21st. WM. HODGE.

Stoneham, Mass .... Sunday, May 21st
Seabrook, N. H. .... Sunday, June 11th
J. G. SMITH.

New York (Cooper Institute) .... Sunday, May 21st
WM. N. PILE.

Landaff, N. H. (Bowsey school-house) Sun., May 14th
Dorchester (Town House) .... Sunday, May 21st
Thornton, N. H. (Mad River school-house) Sunday, May 28th. WM. H. SHAW.

Groton Corner, N. H. (school-house) Sabbaths, May 14th and 28th. C. W. NELSON.

West Groton, Vt. (baptism) .... Sabbath, May 14th
DANIEL D. PAGE.

Vienna, Me. (Brick Chapel) .... Sunday, May 28th
Sidney, Me. (Robins' school-house) ... Sun., May 14th
Rome, Me. (Robins' school-house) .... Sunday, May 21st
W. P. JACKSON.

New Britain, Ct. .... Sundays, May 14th and 21st
C. W. SARGENT.

Rye, N. H. .... evening, May 11th and over Sunday, May 14th. H. M. BRYANT.

Hallis Centre, Me .... Sabbath, May 14th
Bonny Eagle, Me .... Sabbath, May 21st, and onward
I have engaged Bro. J. Hill to fill my appointments at Bath, Brunswick, and Lewiston. C. H. SWEET.

New Boston, Winchendon (Chapel) Sunday, May 14th
Dover, N. H. .... Sundays, May 21st and 28th
GEO. A. STREETER.

Hudson .... Sunday, May 21st
Lord's Supper after the close of the P. M. service.
Stowe, Mass .... Sunday, May 28th
T. T. FARRELL.

Titusville, Pa. .... every Wednesday evening.
Bashline's Corners, Chaut. Co., N. Y., once in four weeks, commencing April 30. JOHN T. GEHART.

New Britain, Ct. .... Sundays, May 28th and June 4th
Middletown, Ct. .... Sundays, June 11th and 18th
WM. STUART.

Levant, Me .... Sunday, May 14th
F. A. BAKER.

Reading, Vt. (where Bro. Merrill may appoint) Saturday evening, May 13th.
Plymouth, Vt. (Five Corners) .... Sunday, May 14th
Pomfret, Vt. .... Wednesday evening, May 17th
Barnard, Vt. (where Bro. Adams may appoint) evenings, May 19th and 20th, and Sunday, the 21st.
East Roxbury, Vt. .... Sunday, May 28th
Warren, Vt. .... Sunday, June 4th
Middlesex, Vt. .... Sunday, June 11th
Z. T. WOOD.

Great Falls, N. H. .... Sunday, May 14th
Northwood Narrows, N. H. .... Sunday, May 28th
Farmington, N. H. .... Sunday, June 4th
Rochester, N. H. (Town Hall) .... Sunday, June 11th
GEO. W. BROWN, *So. Eliot.*

Charlton, Mass .... Sunday, May 21st
E. FORD.

Philadelphia, Pa ... Sundays, June 4th, 11th, 18th, 25th
H. K. FLAGG.

Corinna, Me. (Chapel) .... Sunday, May 21st (Baptism expected.) E. V. B. EDGERLY.

Meredith, N. H. (Dolloff Hall) .... Sunday, May 14th
MRS. L. E. SALLPAUGH.

Strafford, N.H. (Roberts' school-house) Sun., May 14th
New Durham, N. H. (Second Division) Sun., May 21st
J. T. LIBBY.

Meredith Neck, N. H .... Sunday, May 14th
Sandwich (Vittum school-house) .... Sunday, May 21st
GEO. H. WALLACE.

Hartford, Me .... Sabbath, May 14th
E. M. HACKETT.

London Ridge, N. H. .... Sunday, May 28th
Lee, N. H. .... Sunday, June 4th
C. S. EMERSON.

Dinsmore Hill, Vt. .... Sunday, May 14th
Bridgewater, Vt. .... Sunday, May 21st
GEO. A. COLE.

Kennebunk Depot .... Sunday, May 14th
Kennebunk Landing .... evening, May 17th
Hollis Centre, Me .... Sundays, June 4th and 11th
Kennebunkport .... Sundays, June 18th and 25th
E. S. MOULTON.

Lisbon, N. H. .... Sabbaths, May 14th and 21st
East Rochester, N. H. .... Sunday, June 4th
Deerfield Centre, N. H. .... Sunday, June 11th
J. PINKHAM.

Somerville, Me. (Trask school-house, with Bro. Dudley) Sunday, May 14th. THOMAS HINES.

Exeter, N. H. .... Sunday, May 21st
Dover, N. H. .... Tuesday evening, May 23d
Madison, N. H. (North Division) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) evenings, June 8th and [illegible]
North Haverhill, N. H ... Sundays, June 11th and 18th
West Fairlee, Vt. .... Sunday, June 25th
North Haverhill, N. H. .... evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. DRAKE.

Westboro, Mass .... Sunday, May 14th
Wilbraham, Mass .... Sunday, May 21st
Warehousepoint, Ct. .... Sunday, May 28th
A. M. HIGGINS.

Warren Summit, N. H. .... Sunday, May 14th
Groton, Vt. .... Sunday, May 21st
Cabot, Vt. .... Sunday, May 28th
Clarkville, Vt. .... Sunday, June 4th and onward. T. E. LANG, JR.

Lewiston, Me .... Sunday, May 28th
I. C. WELLCOME.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, May 14th. J. A. POTTER.

East Acworth, N. H. .... Sunday, May 14th
C. H. FLETCHER.

West Canterbury, N. H ... Saturday evening, May 13th and over Sunday, May 14th.
Marden's Corner (Epsom) N. H. .... Sunday, May 21st
ENOCH MORRILL.

Guilford, N. H. (Pond school-house) .. Sun., May 14th
Moultonboro (L. Island school-house) .. Sun., May 21st
N. GLIDDEN.

Ansonia, Ct. .... Sunday, May 14th
Seymour (Great Hill) M. E. Church, Tuesday evening, May 16th.
Collinsville, Ct. .... Sunday, May 21st
Pleasant Valley, Ct. .... Sunday, May 28th
Winsted, Ct. .... Sunday, June 4th
WM. A. & M. L. DURAND.

Steep Falls, Me .... Sabbath, May 14th
Bath, Me .... Sabbath, May 21st
Kennebunk, Me. (Pine school-house) .. Sab., May 28th
JER. HILL.

North Easton, Mass. (Ripley Hall) .... every Sunday
GEO. WAUGH.

☞ THE desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. BROOKS, G. W. BAKER.

☞ Meetings will be held by the church of God worshiping at Lisbon Village, N. H. (Town Hall), three times every Sabbath. Preaching for the present by ALLEN DAMON.

SPRINGFIELD, MASS.

W. S. Campbell .... Sunday, May 14th
Wm. Stuart .... Sunday, May 21st
Wm. N. Pile .... Sundays, May 28th and June 4th
F. H. Burbank .... Sundays, June 11th and 18th
Wm. N. Pile .... Sunday, June 25th and July 2d
H. M. Bryant .... Sunday, July 9th

LAWRENCE, MASS.

M. Batchelor .... Sunday, May 21st
C. H. Fletcher .... Sunday, May 28th
S. S. Brewer .... Sundays, June 4th and 11th
L. B. Potter .... Sundays, June 18th and 25th

WORCESTER, MASS.

A. Simpson .... Sunday, May 14th
R. R. York .... Sundays, May 21st and 28th

HAVERHILL, MASS.

J. R. Boynton .... Sundays, May 14th and 21st
J. G. Smith .... Sunday, May 28th
J. M. Quimby .... Sunday, June 4th
J. H. F. Varney .... Sunday, June 11th
A. Simpson .... Sunday, June 18th
Joseph Pinkham .... Sunday, June 25th

LOWELL, MASS.

Wm. H. Mitchell .... Sunday, May 14th
C. Goodrich .... Sunday, May 21st
J. S. White .... Sunday, May 28th

CONCORD, N. H. (Centre Street.)

I. C. Wellcome .... Sabbaths, May 14th and 21st
John G. Hook .... Sabbath, May 28th
A. Kidder .... Sabbath, June 4th
T. W. Piper .... Sabbath, June 11th
C. S. Shattuck .... Sabbath, June 18th

CONCORD, N. H., (at the Bethel.)

J. H. Evans .... Sunday, May 14th
E. Owen .... Sunday, May 21st
A. Simpson .... Sunday, May 28th
Wm. H. Mitchell .... Sunday, June 11th
C. S. Shattuck .... Sunday, June 25th

HAMPTON, N. H.

J. G. Smith .... Sunday, May 14th
Wm. C. Stewart .... Sunday, May 21st
J. Blakford .... Sunday, May 28th

GREAT FALLS, N. H., Old Hall (Franklin.)

N. C. Twombly .... Sabbath, May 14th
A. Simpson .... Sabbath, June 4th
S. C. Shattuck .... Sabbaths, June 11th and 18th

MANCHESTER, N. H.

D. M. Leavitt .... Sunday, May 14th
C. Richardson .... Sunday, May 21st
E. Owen .... Sunday, May 28th
J. Couch .... Sunday, June 4th

EAST ROCHESTER, N. H.

J. H. F. Varney .... Sunday, May 28th
J. Pinkham .... Sunday, June 4th
Charles Emerson .... Sunday, June 11th
J. G. Smith .... Sunday, June 18th
T. W. Piper .... Sunday, July 2nd

MELVIN VILLAGE, N. H.

T. W. Piper .... Sunday, May 28th
John Parsons .... Sunday, June 11th

FARMINGTON, N. H.

C. S. Emerson .... Sunday, May 14th
E. B. Wells .... Sunday, May 21st

PORTSMOUTH, N. H.

E. Owen .... Sunday, May 14th
S. S. Brewer .... Sundays, May 21st and 28th
E. Owen .... Sundays, June 4th and 11th
Geo. W. Brown .... Sunday, June 18th

LOUDON RIDGE, N. H.

D. F. Leavitt .... Sunday, May 14th
A. Simpson .... Sunday, May 21st
J. G. Smith .... Sunday, June 4th

RYE, N. H.

L. Boutell .... Sunday, May 21st
C. Goodrich .... Sunday, May 28th
Andrew Simpson .... Sunday, June 11th
Joseph Pinkham .... Sunday, June 18th

SOUTH ELLIOT, ME.

John Parsons .... Sunday, May 14th
Geo. W. Brown .... Sunday, May 21st
S. S. Brewer .... evenings, May 23d, 24th, and 25th
J. Pinkham .... Sunday, May 28th
S. S. Mooney .... Sunday, June 4th
T. W. Piper .... Sunday, June 18th
Wm. H. Mitchell .... Sunday, June 25th

SCITICO, CT.

Anna E. Smith .... Sunday, May 14th
Hiram Munger .... Sunday, May 21st
John Wickerson .... Sunday, June 4th
J. T. Dixon .... Sunday, June 11th
Dr. A. M. Higgins .... Sunday, June 18th

WINSTED, CT.

H. K. Stark .... Sunday, May 21st
Mrs. M. L. Durand .... Sunday, June 4th

BRISTOL, CT.

Seth Woodruff .... Sunday, May 14th

PORTLAND, ME. (Union Hall)

J. A. Libby .... Sunday, May 14th
J. H. F. Varney .... Sunday, May 21st
Geo. W. Burnham .... Sabbaths, May 28th and June 4th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 262½ Congress St.

S. S. Emery .... Sunday, May 14th
H. M. Bryant .... Sundays, May 21st and 28th
Geo. A. Streeter .... Sunday, June 11th

BIDDEFORD, ME.

Geo. A. Streeter .... Sunday, June 4th
E. S. Moulton .... Sundays, May 21st and 28th
Geo. W. Burnham .... Sundays, July 23d and 30th

Arena, Wis .... Sunday, May 21st and once in two weeks.
Sauk, Wis .... evening, May 27th and Sunday morning, at ten o'clock.
Lyman, S. H., West Point, Wis., 3 and 7½ P. M., May 28th, and once in four weeks. GEO. THOMSON.

Montgomery, Mass .... Sunday, May 14th
Westfield, Mass .... Sunday, May 21st
I. B. POTTER.

Roxbury, Ct. (as Bro. Levi E. Teeple may arrange) Sunday, May 14th.
New Preston, Ct. .... Sunday, May 21st
J. L. WOOD.

Lake Village .... Sunday, May 21st
T. W. PIPER.

Shrewsbury, Mass .... Sunday, May 14th
MRS. A. M. BARNES.

North Dana, Mass .... Sunday, May 21st
MRS. A. M. BARNES.
MRS. E. HEMENWAY.

Cabot, Vt. .... Sundays, May 14th and 21st
East Landaff, N. H .. Sundays, May 28th and June 4th
Will attend to baptism. A. A. HOYT.

Lincolnville (Rackliff school-house) ... Sun., May 14th
Belmont Corner .... Sunday, May 21st
Albion (Friend's Hill school-house) Sunday, May 28th
Friendship (new house) .... Sunday, June 4th
Cushing (Lower school-house) .... Sunday, June 11th
JER. CARR.

Collinsville, Ct. .... Sunday, May 14th
Waterbury, Ct. .... Sunday, May 21st
A. ELLIOTT.

Yalesville, Ct. .... Sunday, May 21st
O. D. WOODRUFF.

Yalesville, Ct. .... Sunday, May 14th
B. HITCHCOCK.

West Kingston .... Sunday, May 14th
Baptism will be attended to. WM. C. STEWART.

Fisherville, N. H. .... Sunday, May 14th
C. RICHARDSON.

Wrightville, Ct. .... Sunday, May 14th
G. L. WHITE.

Business.

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Letters Received.

L M Proctor, A N Hitchcock, N A Angell, C Darling, E E Alexander, S L Manley, M D Babcock, T J Cox, E C Southwick, C C Bragg, M Hodgdon, W P Jefferson, J C Moore, A Friese, T R Allen, R E Ladd, S E Chappell, L J Dibble, G W Stetson.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Mempais, Tenn." Published by the Author.

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SATURDAY EVENING.

How sweet the evening shadows fall,
Advancing from the west,
As ends the weary week of toil,
And comes the day of rest.

Bright o'er the earth the star of eve
Her radiant beauty sheds;
And myriad sisters calmly weave
Their light around our heads.

Rest, man, from labor; rest from sin;
The world's hard contest close;
The holy hours with God begin,
Yield thee to sweet repose.

Bright o'er the earth the morning ray
Its sacred light will cast;
Fair emblem of the glorious day
That evermore shall last.

EXTRACTS FROM SPURZHEIM.

F. H. BURBANK.

"J. G. Spurzheim, M. D., of the Universities of Vienna and Paris, and Licentiate of the Royal College of Physicians of London," and the leading Phrenologist of the nineteenth century, was at heart in entire sympathy with the Mosaic and Pauline view of man. This is our opinions, based upon his writings.

Dr. Good, in his "Book of Nature," while trying to show that Spurzheim was not a Materialist, candidly admits that he speaks "upon this topic [the soul as a distinct being from the body.—F. H. B.] with a singular hesitation and reserve, more so, perhaps, than upon any other point whatever." Again he writes, "The mind of this celebrated craniologist seems to be wonderfully skeptical and bewildered upon the subject, and studiously avoids the important question of the capacity of the soul for an independent and future existence."

Spurzheim was not the only great mind that looked upon the popular theory of man a-bewildering. Dr. Frederick Lees, of England, Christendom's greatest champion of the temperance cause, rejects that theory. Bp. Law, Archbp. Whately, Milton, Luther, Tyndale, and a host of others, reject the popular view. But we will now listen to the distinguished Spurzheim. The work from which I quote is entitled—"Phrenology, or the Doctrine of the Mental Phenomena."

"Till our day, the external forms of the brain and its parts only were known; their internal structure was quite overlooked; and the physiological ideas on the brain and nervous system, have been but a succession of errors, ever conformable to the prevailing philosophical system of the day.

"Besides the natural difficulty of inquiring into the causes of the functions, there are many artificial obstacles. The metaphysical notions of the schools have greatly impeded improvements in psychology. By substituting such metaphysical opinions, on all occasions for data, which the observation of nature would have furnished, physiologists, and even anatomists, came to regard those opinions as sacred. The schoolmen, for example, say the soul is simple, and therefore its material residence must be simple also, and all the nerves can have only one origin, because each individual has but one soul. Bonnet, Haller, and others, having its seat extended to the whole substance of the brain, were contradicted by the metaphysicians, who did not reflect, that a little more or less room could not enable them to explain the nature of the soul any better; nor that, according to the remarks of Van Swieten, Tiedemann, and others, a material point, in which all ideas and sensations should centre, is inconceivable, in consequence of the confusion and disorder which would result from such an arrangement. It appears, indeed, ridiculous, that the naturalist should be guided in his researches and inductions by such frivolous speculations. If metaphysicians, on the contrary, would observe facts, and ascertain the conditions with which these are coupled,—on which they depend,—their notions would never be at variance with the inferences of anatomy and physiology; and one science would not arrogate the right of setting bounds to the progress of another. The doctrine of a single origin and central point for all the nerves, is neither true nor possible; as may be verified by examination. If, after this, the metaphysician cannot comprehend the unity of his individual consciousness, I ask him, if he can understand how, in automatic life, such different apparatus concur by their varied functions in forming one whole? If he can reconcile in animal life, the occurrence of double organs with unity of function and simplicity of consciousness? if he can comprehend any single power in the material world?

"The principal artificial impediment to the improvement of psychology was the blameable method pursued in the study of human nature. All phenomena were explained by the imagination alone, or by hypothesis. There exist, even at the present day, philosophers who maintain that man is in nowise subjected to the laws of nature; that he can begin a series of actions independent of all cause and motive, and that his actions admit of no explanation. According to these schoolmen, man is separated from all other beings, and is considered as regulated by laws peculiar to himself. They attribute all his operations to his soul; several of them even give it unbounded power over the body. This negligence, in not comparing men with other beings, has been a great obstacle to the progress of psychology. . . .

"The doctrine of immaterial substances is not sufficiently amenable to the test of observation; it is founded on belief, and only supported by hypothesis. It is an essential item in metaphysics. Opinions upon such points must vary continually, and none can ever gain general assent. Those which flatter the wishes of man the most, and promise the greatest advantages, will be the most readily and generally believed . . .

"Metaphysicians are pleased to say that the mind acts independently of organization, and adduce in support of their opinion, the fact of the mind's having no consciousness of the organic conditions which Phrenology assigns as necessary to its manifestation.

"It is allowed, that the mind does not know, by intuition, that its operations are performed by means of the cerebral organization; but it is a general truth that the mind requires to observe the instruments of its actions, in order to know them. Voluntary motion is impossible without nerves and muscles, but the mind in itself has no consciousness of the existence of these organs. In the same way the external senses cannot without the respective nerves of each; the mind cannot see without eyes, nor hear without ears, but it becomes acquainted with these nervous apparatuses or instruments only by observation. In precisely the same manner it is, that the mind knows the instruments of its affective and intellectual operations: by observation alone. Thus, the arguments of the metaphysicians against the dependence of the mental functions on the brain are unfound, and leave the first principle of Phrenology: the brain is the organ of the mind, in its original integrity." (*Phrenology, Vol. I.*)

Ere long I will send extracts from the second volume, which I trust may prove both useful and instructive to the many readers of the *Crisis*. Many minds need just such articles as these, for they confirm the statements of the Bible in regard to man's physical nature. The tidings from the West and South are heart-cheering. Keep the ball rolling. Let unity and peace prevail. Our work is of immense importance. May it all be done to the glory of God. Peace be with all the saints.

— Poverty that contenteth is great riches.

OHIO A. C. CONFERENCE.

The second quarterly conference of the A. C. C. of Ohio met in Norwalk, Huron Co., April 22nd, 1871, at ten A. M., with Pres. E. McCulloch in the chair. Those present from localities where there is no church organization were invited to participate. Rockbridge, Norwalk, Fairfield, Nevada, W. Salem, and Jackson, of Wayne Co., Hartland of Huron Co., Olmstead of Cayahuga Co., Berlin of Erie Co., and Toledo, were represented.

Eld. G. W. Stetson reported the condition of the church at Rockbridge as growing, and though young, were determined. They have built for themselves a house wherein to worship, which will soon be dedicated. They need help from the Conf. to give them preaching.—Eld. J. M. Judson reported Olmstead. He is preaching at that point on the first Sunday of every month. There is a prevalence of truth at that point, and although they have no regular organization, are ready to work.—Bro. Erastus Cone of Toledo reported quite a number of believers in his locality. They take the *Times* and the *Crisis*. Thinks if they had preaching could organize a church.—Bro. Joseph Barker reported the church in Fairfield as steadfast in the faith, and in a growing condition. Four additions since last October.—Bro. Sam'l Lyon reported the church in Norwalk on the increase, and a growth in the church membership; are still looking for Jesus.—Bro. F. S. Walker reported the church in Nevada. Had a revival in the winter, with four additions to the church. Have regular preaching by Eld. E. McCullock, who also preaches regularly at Bucyrus and the Union. Have a large and flourishing Sabbath School of about eighty members.—John Eshleman of W. Salem, and Joseph Eshleman of Jackson, Wayne Co., have just come into the faith and want the *truth* spread there.

The business committee reported the following, which was adopted:

1st. That under the circumstances we consider the numerous calls from the different parts of the State to "come over and help us" demand an exertion and a sacrifice from us, as a conference, to respond in Christian love and energy; we therefore offer the following consideration:

Resolved, That we appoint Bro. G. W. Stetson an Evangelist to travel and visit those places where God in his providence may open for the dissemination of truth, according to the faithful record.

2nd. And whereas, money in different localities has been pledged to sustain a Tent in the field, but not to a sufficient amount to justify such a course; we therefore invite and earnestly entreat the donors to permit the amount of their pledges to be applied to the sustaining of said Evangelist in his labors of love.

Resolved, That we recommend the committee appointed by the annual conference at Nevada to solicit pledges, to continue their efforts with renewed energy for the maintenance of said Evangelist.

Resolved, That we heartily recommend Bro. Geo. W. Stetson as an Evangelist, and commend him to the faithful in Christ Jesus.

The committee appointed by the President is as follows:—A. B. Benedict, J. M. Treadwell, D. W. Huls, S. F. Rogers, A. Mackey, Martin Bacon, P. T. Light, Dr. H. Kesler, Eber Bradley, Thos. Boorman, Henry Rust, Wm. Siddall, Geo. English, N. R. Cheadle, G. B. Terwilleger, Aaron Rittenhouse, Erastus Cone, Lucy Spoor, Philo Bradford, Dr. C. S. Hyde, John Eshleman and Joseph Eshleman.

Any one desiring the labors of G. W. Stetson will please correspond directly with him at Olena, Huron Co., Ohio.—The Secretary was instructed to prepare the minutes for publication in the *Crisis* and *Times*.—Adjourned to call of the Board.

W. F. JEFFERSON, *Sec'y.*

R. I. AND CONN. CONFERENCE.

The R. I. and Eastern Conn. Conference of Reformers met at North Scituate, R. I., April 5th, at half past two P. M. The afternoon was occupied in social prayer and conference, and the evening by J. S. Collins in preaching.

Thursday, ten o'clock, met for business. The following preaching brethren were present:—A. Durfee, E. Bellows, J. S. Collins, E. R. Wood, H. C. Hopkins, D. O. Hopkins, J. Eldridge, B. Roberts, D. V. Corey. Delegates present from different churches:—No. Scituate,—N. A. Angell, A. Bishop, R. R. Knight. River Point,—C. P. Turner. Foster,—W. P. Durfee. Danielsonville, Conn.,—N. Shumway. Putnam, Conn.—H. N. Reed. The clerk being absent, N. A. Angell was chosen clerk *pro tem*. Minutes of last meeting read and accepted, with slight correction of report of No. Scituate church. Treasurer's report read and accepted.

REPORTS OF CHURCHES. River Point, R. I. Social meetings on Sundays when no preaching, which are interesting and spirited. Have given one sister a letter to join the brethren and sisters at Lester Hall at Providence. Have been encouraged by the addition of seven members. The cause is still progressing. Death, the terrible enemy of man, has taken two of our number away. Preaching by Bro. A. Durfee once a month.

Lafayette, R. I.:—Still holding on to the "good part." Number only twenty-five under the new organization. Some are in good working order, others are backward and neglectful of duty. Preaching by E. R. Wood, Sr. E. Crumb, and J. J. Northup.

Wyoming, R. I.:—Have some who are determined by the grace of God to reach the kingdom. A few are indifferent and careless. One added since last meeting of the conference. Present number eighteen. Preaching regularly once a month, and generally two prayer-meetings a month.

West Gloucester, R. I.:—A strong church. Progressing in the good cause. Preaching by M. R. Phetteplace.

Arlington, R. I.:—Are holding on to "the faith once delivered to the saints,' expecting the Master to set up his kingdom soon. But little preaching the past winter. Expecting more this summer.

North Scituate, R. I.—Many have lost all interest, others have but little. A few old, experienced soldiers, and some who are younger in the cause, are at their posts, looking for His appearing and kingdom. Bro. W. Kellaway has preached to us part of the time. Bro. B. Roberts and J. S. Collins have preached here once each.

Foster, R. I.—In a low condition, although some are trying to serve the Lord. No regular preaching since fourth Sabbath in January. Bro. E. Bellows has been with us a number of times. His labors have not been fruitless. Three have recently joined with us.

Peace Dale, R. I.—A few striving to enter in at the strait gate. Preaching every Sunday. The Sunday School is good, with an average of sixty-five members.

Danielsonville, Ct.—Nothing very flattering nor discouraging, but about the same as last quarter. Preaching half the time. Bro. E. Bellows preaches here one Sunday in each month. Mean to stand by the old landmarks.

Putnam, Ct.—In good order. This church was received into the conference at this session.

Business. The Campmeeting committee gave a verbal report, which was accepted, and the committee was discharged. Voted to have a campmeeting in R. I. during the year 1871. Brn. E. Bellows, A. Durfee, N. Shumway, E. R. Wood, and W. Kellaway, were appointed a committee to arrange for time and place and all other matters which need be for a campmeeting. The following preaching brethren gave interesting and encouraging reports of their labors: A. Durfee, E. Bellows, M. R. Phetteplace, B. Roberts, J. Eldridge, D. V. Corey, J. S. Collins, D. O. Hopkins, W. Kellaway, and C. H. Sweet.

Resolved, That we recognize Brn. D. O. Hopkins, W. A. Fenn, R. W. Pierce, and J. Hemenway, as members in good standing in this conference. (The names of these brethren were, by oversight, not transferred from the old to the new list of membership.)

Resolved, That those women who labor with us in the gospel be invited to become members of this conference, and have equal privileges with the brethren in the transaction of business, and vote on any question coming before the conference. This resolution was adopted by vote without any discussion or asking of questions. But some thoughts were shortly afterwards expressed which brought the subject up for discussion. The vote adopting the resolution was rescinded. A spirited discussion followed. Most of the brethren present took part in the discussion, some speaking several times. Finally the subject was laid on the table for further discussion at the next meeting.

The Word was preached by Brn. Collins, Durfee, Eldridge, Wood, and Phetteplace, to the edification of those present. The attendance was good. Adjourned to meet at Putnam, Ct., July 5th, at half past two o'clock P. M.

N. A. ANGELL, Clerk *pro tem.*

Gems.

— Doubts are not overcome with violence, but with reason and understanding.

— Not the goods which we have acquired, but the good that we have imparted, will indicate the success of our lives.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

— Slow belief is the handmaid of wisdom. He that knows not when to hold his peace, knows not when to speak.

— All things on earth are created for men; and men are created to worship God, and aid one another.

— It is pleasant to remember that by doing our best in our station, however humble it may be, we can each serve Jesus just as acceptably as those who occupy the most responsible positions.

— God giveth his wrath by weight, and mercy without measure.

— A genuine zeal is very jealous of self, but a false one is most secure upon the sins of others.

— We never know how profitable the presence of a friend is, until we have felt the want by his absence for a time.

God alone knows what pain
Some hearts endure;
How they need sympathy,
Tender and pure.
We oft in thoughtlessness
Grief round them wind;
Oh! when we can, to all
Let us be kind.

— Man has two chambers in his heart; the one for himself, the other for a friend; but the latter had better be empty than filled with that which is false.

— He that delights only in riches, delights in a dangerous pleasure.

— Happiness has many friends. The sunshine of prosperity has attraction for all those who love to bask within its influence, hoping to share in its sweets.

— Be glad of that day wherein thy tongue hath not mis-said, and thy heart hath repented of thy sins.

— Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

— A friend loveth always, a lover but for a time.

— A good conscience is a continual quietness.

CASTING OUT DEVILS.

L. BOUTELL.

I see by reading an April number of the *Advent Herald*, that they have had a revival in Attleboro, Mass., in Bro. Geo. Childs' congregation, through the labors of a Bro. Mudge with himself. A successful work of grace has been going on. About eighty souls have been converted, and the devils, or unclean spirits, have been cast out, and they are clothed and in their right minds.

This seems to have been evangelically done. I feel glad and rejoice, any way, to get the demons out, and Christ put on; and we will not forbid any in this godlike work, nor "call fire from heaven to consume them," "even though they follow not us"; for "he that is not for us is against us," saith the blessed Jesus, the life-giving Son of God. We belong workers together with him, and having his mind, shall delight to see the work of God in converting men from idols to the living God, and to wait for his Son from heaven. So we will praise the Lord our Savior and Redeemer.

The Lord help us to be so sweetly in his love and fellowship that we shall rejoice when good is done in this direction, by any body, or any where. Let us be where we can but rejoice when men are being saved by the agency of truth, which is the power of God unto salvation to every one that believeth.

MULLER AND HIS ORPHAN-HOUSE.

"What do you think of Muller's orphan houses?" I said to a man who gave himself out as a liberal-minded Catholic. He looked at me as if he wished to convince me of the truth of what he was going to say: "Sir Ashley Downs, here in Bristol, has presented the most wonderful spectacle in the world since the founding of these houses. A poor man, and a foreigner besides, falls upon his knees in this city, and in answer to his prayers alone there rise up one, two, three, four, five houses, which would be cheap at $1,250,000. I am not a rich man personally, but I can see this after ten years' observation, that God blesses Bristol because Muller resides in it." Indeed, everywhere in Bristol, ask where you will, all, if they do not speak so decidedly as the above, still with one voice express their admiration of this noble work.

There are now 2,050 children in the Institution. If any person knows of a child who is a proper subject of its care, the applicant is required to give in writing the date of the child's birth, the names of his parents, and any other information of importance. If the child is healthy and under fourteen years of age, he is admitted. First he is carefully bathed; the clothes in which he came are laid away for him as a memorial, and he is dressed in the uniform of the orphans. The boys wear brown pants, dark blue jackets, and simple cloth caps. The girls wear blue striped frocks, a grey plaid shawl, and a straw hat covering the ears and shielding the face,—of an old fashion, but a fashion dictated by delicacy. Muller does not generally read the Paris fashions. Every child has two suits.

The day in the Institution begins at six in the morning, when all are required to rise. Between that hour and eight every one has time to wash, dress, make his bed and pray in secret. Then follow breakfast and family prayer. At ten o'clock is school time. All the usual branches are taught. Particular attention is paid to writing. Twelve o'clock, play time; twelve and a half, dinner. They have meat five times a week. The afternoons are spent in alternate play, study and work. All their clothes, except shoes, are cut, fitted and made by the children. They also do the washing. At nine o'clock in the evening, all is still. Every moment, day and night, the children are subject to the careful oversight of pious teachers, male and female.

When the boys are fourteen years old, they are taken to a safe place to learn a trade. The girls remain in the Institution till they are sixteen or eighteen, and then go out to service. Most of the number go out Christians.—*Christian World.*

MANNA.

[*From Bishop Hall's "Meditations."*]

— God's merciful humiliations of his own are sometimes so severe, that they seem to differ little from desertions; yet at the worst, he loves us bleeding: and when we have smarted enough, we shall be sensible of it.

— If that roaring lion, that goes about seeking whom he may devour, find us alone among the vineyards of the Philistines, where is our hope? not in our heels; he is swifter than we; not in our weapons; we are naturally unarmed; not in our hands, which are weak and languishing; but in the spirit of God, by whom we can do all things. If God fight in us, who can resist him? There is a stronger lion in us, than that against us.

— Softness of address is a great help towards the good effect of an admonition. Roughness and rigor, many times harden those hearts, which meekness would have melted to repentance. Whether we sue, or convince, or reprove, little good is gotten by bitterness.

— The less a man strives for himself, the more is God his champion. It is the honor of great persons, to undertake the patronage of their client: how much more will God avenge his elect, which cry to him day and night? He who said, I seek not mine own glory, adds, but there is one that seeks it and judges. God takes his part ever who fights not for himself.

— A good nature is ready to answer courtesies: we cannot do too much for a thankful man. And if a courteous heathen reward the watering of sheep in this bountiful manner, how shall our God recompense but a cup of cold water, that is given to a disciple?

— Christ's love is the church's fire; thither bring thy heart when it is cold, frozen, and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

— The danger of mistaking is requited by honest minds with more than restitution. It is not enough to find our own hearts clear in suspicious actions, except we satisfy others.

— It is too much tenderness to respect the censures and constructions of others, when we have a direct word from God.

— Man has two chambers in his heart; the one for himself, the other for a friend; but the latter had better be empty than filled with that which is false.

A HINT TO MEDDLERS.

A little white rose bloomed all by herself in a nook in the hedge.

"Ah," cried the wind, in passing, "what a pity you should be be suffocated there! I will blow a hole in the hedge, and the breeze shall find you through it."

"I pray, sir, you will leave me as I am; I breathe well enough," said the rose.

"I know better," said the wind, and rent the hedge as he passed on, and the breeze rushed through and made her tremble.

"You are not well placed there," he said, as he came by again; "I will give you a better berth than that."

"I beg you will leave me as I am; I like my place well enough, if it were not for the gap you have made," said the rose.

But the wind would not listen; he broke her stem, and she fell to the ground.

"Oh, you mustn't lie there," he cried; "I will carry you to the spot that will suit you exactly."

"Nay, I entreat you to let me lie and fade on this pleasant grass," said the rose, beseechingly: but he caught her up and whirled her on a few yards, when her petals were scattered and her leafless stem was cast on the hedge.

"How is this?" exclaimed the wind.

"How is it? this is how it is," replied the hedge, "there are some folks that are never satisfied but when they are meddling in other folks' affairs; they think nobody can be happy except in their way; and you are one of them; and this bare stem is a specimen of your work."

ADVICE TO MOTHERS.—The first book read and the last book laid aside by every child, is the conduct of its mother.

First, give yourself, and then your child, to God. It is but giving him his own. Not to do it is robbing God.

Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

Give not heedless commands, but when you command, require prompt obedience.

Never permit cruelty, even to an insect.

Cultivate sympathy with your child in all lawful joys and sorrows.

Be sure that you never correct a child until you know it deserves correction.

Never allow your child to whine, or fret, or to bear grudges.

Early inculcate frankness, candor, generosity, magnanimity, patriotism, and self-denial.

Never mortify the feelings of your child by upbraiding it with dullness; but do not inspire it with self-conceit.

Pray with and for your child, often and heartily.

Encourage all attempts at self-improvement.

Never deceive nor break a promise to a child.

Reprove not a child severely in the presence of strangers.

Remember that life is a vapor, and that you and your child may be called out of time into eternity any day.—*S. S. World.*

TRUE HEROISM.—The truest heroism is that which is unseen and unknown. Public martyrdom of every shade has a certain eclat and popularity connected with it, that will often bear men up to endure with courage its trials; but those who suffer alone, without sympathy, for truth or principle, those who, unnoticed by men, maintain their post, and in obscurity, and amid discouragement, patiently fulfill their trust, these are the real heroes of the age, and the suffering they bear is the truest martyrdom.

☞ DURING Dr. Payson's last illness, a friend coming into his room remarked familiarly, "Well, I am sorry to see you lying here on your back."

"Do you know what God puts us on our backs for?" asked Dr. Payson, smiling.

"No," was the answer.

"In order that we may look upward."

☞ A TRAVELER once visiting the lighthouse at Calais, said to the keeper:

"But what if one of your lights should go out at night?"

"Never—impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights at Calais light-house gave no warning, and some vessel had been wrecked. Ah, sir! sometimes I feel when I look upon my lights, as if the eyes of the whole world were fixed upon me." No one knows how much sorrow and suffering may ensue from a single neglect of duty.

☞ IT is an easy matter to commence tunneling a mountain; the difficulty is to drive it through to the other side. Yet this is done, not by a resolution or single effort, but stroke by stroke. Skill, labor, and perseverance are thus necessary in every department of life to accomplish whatever one ought to do.

☞ I AM coming, says Christ, therefore watch! Am coming suddenly, therefore watch! Am coming quickly, therefore watch! The Spirit and the Bride say, Come! Watch, therefore! The night is far spent, the day is at hand. *Watch!*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

LITTLE THINGS.

"He that contemneth small things, shall fall by little and little."—ECCL. 19: 1.

"Oh, it is such a little thing,
It cannot be worth while!"
This is the enemy's device,
Our spirits to beguile.

We do not know; we may not judge;
For, in our Savior's sight,
The golden gifts were counted poor
Beside the widow's mite.

If flowers and mosses did not grow,
As well as stately trees,
How much of pleasure we should miss
From little things like these.

And He who formed the universe,
Has made each insect's wing
So marvelously beautiful,
And yet "a little thing."

The great Creator, though his throne
Is far above the sky,
Will stoop to hear an infant's prayer,
And listen to his sigh.

Then if, by kindly look or tone,
We can draw forth a smile,
And cheer some spirit's loneliness,
Is it not worth our while?

In climbing up a steep ascent,
Perchance we may have found
Some aid from the poor slender stems
That trail along the ground;

So little duties, well performed,
Will help the soul to rise
To heights, which those can ne'er attain
Who little things despise.

—(*London*) *Children's Paper.*

HOW TO FORGIVE.

"Good-bye, grandmother," said young Stanley. "I am going to the market-town, and shall not come home until day after to-morrow."

"The Lord go with you, my dear lad," said the aged grandmother; "but before you go I want to know if you have settled the quarrel with Ned Brooks."

"I have settled it, that I shall have nothing more to do with him. He has treated me very badly, I do not intend to treat him badly in return, but I do not intend to have anything to do with him."

"Have you forgiven him?"

"I do not intend to do him any harm."

"Have you forgiven him?"

"He has not asked me to forgive him."

"Remember what the Savior says: 'When ye stand praying, forgive, if ye have aught against any; for if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' We are allowed to ask forgiveness for ourselves, only as we forgive others. It is not safe for us to live a single day without being forgiven. If we would be forgiven we must forgive others."

"Well, grandmother, I will try to do my duty. Good-bye."

The young man went to the market-town. He was busy during the day, and thought but little of what he had said to his grandmother. At night when he came to lie down on his bed, he thought of what she had said. He thought of Ned Brooks and he became angry. As he thought of his own sins, and then he felt his need of pardon. He thought of the words of his Lord: "If ye forgive not men their trespasses." He felt that he must forgive Ned Brooks even though he did not turn and say, I repent. He tried to do it, and failed. He then knelt in prayer, and asked for a forgiving spirit, and continued asking till he felt that he could forgive all.

RAIN FROM HEAVEN.

Once a little girl who loved her Savior very much for having so loved her, came to her clergyman with eighteen shillings for a Missionary society.

"How did you collect so much—is it all your own?" the clergyman asked.

"Yes, sir, I earned it."

"But how, Mary? You are so poor."

"Please, sir, when I thought how Jesus had died for me I wanted to do something for him; and I heard how money was wanted to send the good news out to the heathen, and as I had no money of my own I earned this by collecting rainwater and selling it to the washer-women for a half-penny a bucket."

"My dear child," said the clergyman, "I am very thankful that your love to your Savior has led you to work so long and patiently for him; now I shall gladly put down your name as a missionary subscriber."

"Oh! no, sir, please not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew it but him; I should like it to be put down as 'Rain from heaven.'"

"RELIGION TAKES THE MAD OUT."—So said a little girl of five summers, during our late meeting. This little girl knew quite well that her father, who was a member of the church, was at variance with an ungodly neighbor, for she had often heard the matter talked of in the home circle. When that neighbor, who would not speak to her father, became a seeker of religion, the subject of their difficulty was often discussed in her hearing. She came to the just conclusion that they were mad with each other.

When this little girl, who was a member of an infant class in our Sabbath school, saw her father approach that penitent neighbor at the mourner's bench, and saw the once revengeful man leap from his seat, and throw his arms around the neck of her father, and rejoice aloud; and when she saw him also meet her mother in the aisle with similar demonstrations of forgiveness and joy, her little head began to reason, and the conclusion she reached was this: "*Mother, religion takes the mad out of people.*"

Here is embodied thought for a volume—a fine motto for a sermon. Let who will work it out.—*Christian Standard.*

☞ "WHAT ugly feet!" said a little girl, pointing from a window to another girl about her own age who was passing. To her surprise her mother answered:

"I think Caroline has the most beautiful feet of any girl in the village."

"Why, mother! just look at them!" she replied.

Then her mother said:

"Beautiful feet are they that go
Swiftly to lighten another's woe
Through summer's heat and winter's snow."

"Now, Caroline's feet are carrying her on errands of mercy; sometimes to read to blind Maggie, sometimes to amuse poor lame Eddie West, and sometimes to hunt up new Sunday school scholars among neglected children. I think her feet must be beautiful, for the Bible says: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.'"

A WISE REPLY.—"Would you like to be a judge?" said a gentleman one day to a little boy. The child, after thinking a minute, replied, "I think I should like better still to teach children about Jesus dying to save them. That would make them love and obey him; and, if they loved and obeyed him, they would not need a judge."

Hygiene.

"This is for your Health."

CHRISTIANITY AND HEALTH.

The Maker of man knows what is for man's good. He understands man's needs, and his gifts and provisions meet the exact necessities of his creatures.

The fear of the Lord is a fountain of life. Length of days, and long life, and peace, are found in the path of obedience to him. The temperance, moderation, and chastity which the Bible requires, are just what any wise physician would prescribe, whether he followed his own prescription or not. Every passion and emotion which the Scriptures forbids, is a source of physical disorder. Anger has laid many a man in an untimely grave. Excess of wine has slain thousands. Lusts and revelings war against the body as well as against the soul. Malice and envy cause indigestion and countless ills. Anxious care for the morrow has sent many a man crazed to the hospital, and many another, lifeless to the grave. Rage is worse than a fever. Grief wastes and withers its pale victims, and drags them to the tomb. Ambition gnaws away the life, which becomes a self-consuming sacrifice; and every base and godless desire works ruin and disorder in the physical nature of mankind.

On the contrary, every sentiment and emotion prescribed and enjoined by the sacred Scriptures, is healthful and life-giving. The love, joy and peace, which are the fruits of the Spirit; the patience which is quiet under reproach; the charity which suffereth long and is kind; the meekness that bends before an assailing blast; the hope that sings her songs of gladness through the night of tears; the faith that rests secure in trouble as in the hollow of the Almighty's hand; the trust which has no anxiety for foes or raiment, or for to-morrow's cares; the knowledge that all things are working for good, and will surely come out right at last; the surety that all is well, in sickness and health, for time and for eternity; the feeling that life's great care has not been neglected, but that the concerns of eternity are forever settled;—and in fact every thought, emotion, and peculiarity which distinguishes Christianity from superstition, and divine grace from human nature, conduces to health, happiness, and physical perfection.

If we pursue this subject, we shall find that while the precepts and practice of Christianity extend the average duration of physical life, the results of unchristian and heathenish courses work sickness and death in their most terrible forms among the sons of men.

Whence come those plagues and pestilences which desolate cities and nations? From lands where the gospel sheds its light? By no means. The cholera is called "Asiatic," and it, with the more desolating Plague, comes from eastern countries, where humanity lies festering in filth and sin; famishing and perishing for lack of the knowledge which ever attends the diffusion of the light of life.

From the ensanguined fields where men butcher each other for the amusement of kings, amid the pomp and glitter of military show, and where rotting carcasses of mourned and longed-for sons, and brothers, and fathers, fill the air with the effluvia of dissolution, sweeps the dire and deadly pestilence which falls like a withering curse upon the lowest, the filthiest, the most degraded, and godless inhabitants of the purlieus of our cities.

Thus righteousness ever tends to life, while sin brings death and ruin to the race. Why is this? Can infidels tell? Who knows? The answer is plain, God is the author both of nature and revelation, and each is fitted to the other as the wax to the seal, and in his favor alone is life and peace and blessing.—*The Christian.*

FLATULENCE.—Flatulence is simply one of the many symptoms of indigestion. Whatever tends to weaken the digestive powers of the stomach and bowels may be counted among the causes of flatulence, and whatever aids in improving the digestion may be reckoned among its remedies. Plain, easily digested food, not over two or three kinds at a meal, two meals per day, no eating between meals, no drink at meals, slow eating and thorough mastication, moderate quantity of food, gentle exercise, and thorough kneading of the bowels after each meal, as much out-door exercise as strength will allow, climbing hills, sawing or chopping wood, rowing, etc., where practicable, are the most important things to be observed in the hygienic home treatment of this very common affection. In the case of this correspondent, he probably eats too much, too many kinds at a meal, too often, food too difficult for digestion, does not masticate his food sufficiently, and does not take enough exercise. Vegetarians can and often do live as unhygienically as meat-eaters. One of their greatest errors is eating too much. Many of them seem to think that because vegetables, bread, and fruit are healthful that the more they eat the better. They had better eat meat, and eat a moderate quantity, than to over-eat as many do.—*Herald of Health.*

EFFECT OF WEARING CORSETS.—The chest may be deformed by compression during infancy, and by many of the injurious practices of mothers and nurses; but the chief agents in distorting this part of the skeleton are the various kinds of corsets. It is especially from the sixth to the last rib that this pressure is exercised; these, from their greater flexibility, are pressed inward, and all the organs within them—lungs, heart, stomach, liver, etc.—are more or less changed in their position and form; the amount of air introduced into the lungs is lessened, the circulation of the blood through the heart is impeded, the stomach cannot perform properly its functions of digestion, and the liver is displaced downward and presses upon the intestines, laying the foundation for diseases of the chest, consumption, heart disease, dyspepsia, constipation, and many other ills which shorten and embitter the lives of most of the votaries of fashion.—*Health and Home.*

☞ THE city of Dublin has taken the initiative in certain sanitary matters with a vigor which we earnestly trust may be imitated by all other towns. A raid has been very properly made on the confectionary and sweet stuff makers, and the poisonous wares found therein submitted for analysis. The result was even worse than those detailed from previous experiments. Chromate of lead, cochineal, vermilion (*or mercuric sulphide*,) were the principal poisons in vogue, the first named in very large quantities. Here is the antopsy of a Dublin confectioner's baby:—The cradle was made of Plaster-of-Paris and sugar; the body of the baby of sugar and rice starch; its eyes were Prussian blue; its cheeks of cochineal, and its clothes colored with chromate of lead. This one artificial infant had poison enough about it to have killed at least two live ones; and Heaven knows how many children have been sent to their last account by these manufacturers, not only in Dublin, but elsewhere.—*Good Health.*

☞ THE most certain purifier of the breath is health of body. Temperate living, early hours, cleanliness, and exercise, will do much towards keeping the breath sweet.

P. O. Address of Preaching Brethren.

Massachusetts.

G. Goodrich—No. 167 Hanover Street, Boston.
Enoch Merrill—Crisis Office, Boston.
J. S. White—31 Saratoga Street, East Boston.
[illegible]
[illegible]
S. W. Thurber—Chelsea.
T. M. Preble—No. Cambridge.
H. Munger—Chicopee Falls.
D. Churchill—Lowell.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 47 Cedar Street.
J. Ford—Box 26, Branch P. O., Springfield.
W. N. Pile—Springfield.
T. S. Butler—Collins Depot.
Geo. A. Streeter—North Dana.
J. R. Boynton—Box 226 Plymouth.
J. W. Britton Westboro.
Benj. Finney—Wakefield.
Elam Burnham—Hamilton.
S. S. Brasse—Cold Spring.
W. H. Hathaway—North Carver.
Rufus Baker—Warren.
Dr. A. M. Biggins—Palmer.
H. K. Flagg—Savoy.
Geo. W. Burnham—Cambridgeport.

Maine.

S. K. Partridge—North Whitefield.
I. C. Wellcome—Yarmouth.
H. D. Reed—Richmond.
H. S. Mitchell—Richmond.
J. Carr—South Albion.
Israel Damman—Corinna.
N. F. Nason—Weeks Mills.
C. Goodwin—Topsham.
Jesse Gay—Norway.
Thomas Smith—Bangor.
Thomas Rhynes—Augusta.
R. B. York—Portland.
I. E. Lombard—Machiasport.
M. B. Patterson—Richmond.
J. Albert Libby—West Poland.
J. T. Jordan—West Poland.
E. M. Haggett—Livermore.
F. A. Baker—Levant.
Jared Whitman—Mechanic Falls.
H. B. Savoy—Mt. Vernon.
M. W. Collins—Milltown.
N. G. Reed—Bath.
Wm. H. Mitchell—Kennebunk.
Austin W. Taylor—Harrison.

New Hampshire.

L. C. & M. McKinstry—Lake Village.
A. W. Sibley—West Thornton.
[illegible]
O. W. Kimball—Concord, P. O. Box 492.
D. N. Chadsey—Whitefield.
Caleb Richardson—Salem Depot.
H. C. Twombly—Strafford Centre.
R. Cotton—Newport.
Daniel Eastman—East Canaan.
J. B. Brown—Laconia.
A. A. Hoyt—Lisbon.
T. B. Lane, Jr.—Meredith Village.
E. B. Moulton—Whitefield.
Wm. C. Stewart—Exeter, Box 227.
John H. Evans—Holderness.
Levi Allen—Lake Village.
Allen Damon—Lisbon.
Wm. H. Shaw—Piermont.
O. D. Eastman—Landaff.
Joseph Kimball—Unity.
Joseph Pinkham—Dover.
Amos Morse—East Landaff.
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SECOND ADVENT MESSENGER

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 812. BOSTON, WEDNESDAY, MAY 17, 1871. VOL. XXXIII.—NO. 8.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

O CITY OF THE JASPER WALL.

O city of the jasper wall,
And of the pearly gate!
For thee, amid the storms of life,
Our weary spirits wait.
We long to walk the streets of gold
No mortal feet have trod;
We long to worship at the shrine,
The temple of our God!
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where they need no light
Of sun or moon or star,
Could we with eye of faith but see
How bright thy mansions are,
How soon our doubts would flee away,
How strong our trust would grow,
Until our hearts should lean no more
On trifles here below.
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where the shining gates
Shut out all grief and sin,
Well may we yearn amid earth's strife
Thy holy peace to win.
Yet must we meekly bear the cross,
Nor seek to lay it down
Until our Father brings us home,
And gives the promised crown.
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
Soon shall we there find peace and rest.
—*Selected.*

IMMORTAL JEWELS.

D. D. LATHROP.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 3: 16–18; 4: 1.

The Lord of hosts is soon going to make up a fine lot of immortal, untarnishing jewels. They will be his never-dying children, glorified and made equal to the angels of God. The apostle James says: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12. A crown of life, such as the Lord has promised to them that love him, is the most valuable jewel that man can possess. Kings, queens and nobles have paid thousands of dollars for pearls. Cleopatra continually wore in her ears two of the largest pearls ever found, one of which was valued at five hundred and fifty thousand dollars. Julius Cæsar presented a pearl to the mother of Brutus, for which he paid six million sesterces, or three hundred and thirty thousand dollars. Ear-rings, set with pearls, were much worn. They were also woven in the hair; but the price paid for the jewelry was not so large as in Rome. A head-dress was valued at two hundred and fifty to four hundred dollars; and a single fine string cost about three hundred and fifty or four hundred and fifty dollars.

John, the Revelator, wrote of the woman (Babylon) "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls"; and of the merchants weeping at the sight of her downfall, who had dealt largely in this kind of jewelry. See Rev. 17th and 18th chapters. None of these things can compare in value and brilliancy with the crown of which Paul speaks: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8. These immortal jewels will be exceedingly brilliant, shining with radiant glory. The angel said to Daniel, the prophet, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. 12: 2, 3.

Matthew says: "Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did *shine as the sun*, and his raiment was white as the light." Matt. 17: 1, 2. This was before Jesus was immortalized; hence it was not *real*, but it was a *vision*, or *transfigure*. Matt. 17: 9; Acts 10: 10; 22: 17. Paul said, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be *fashioned like unto his* GLORIOUS BODY, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21. When the righteous are thus crowned with glory, honor, and immortality, they will be "equal unto the angels." This crown is to be given at the last trump, when the Lord comes. If each angel possesses such a glorious body as those who rolled away the great stone from our Lord's tomb, at the sight of whom the military guards fell as dead men, there is a good deal of meaning in the following language of Jesus: "When the Son of man shall come in his *glory*, and *all the holy angels with him*, then shall he sit upon the throne of his glory." Matt. 25: 31. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and GREAT GLORY." Matt. 24: 30.

When the tares are all gathered and burned up as chaff; when the heavens and earth by fire are cleansed from evil and made a fit habitation for glorified beings; it will then be called the new heaven and the new earth. "Then shall the righteous *shine forth as the sun in the kingdom of their Father*." Matt. 13: 43. O, what a delightful place the new earth will be. There will be no more sea, but the land will be drained by pleasant rivers, on whose banks sweet flowers bloom. Trees of beautiful form will spread their evergreen branches, as if to invite the beholders to come and regale themselves on their golden fruit; while ever the feathered songsters are warbling forth the songs of paradise. The earth will be replenished with an innumerable company of immortal jewels. Songs of everlasting joy will be there. White robes, bright crowns, and harps of gold, will augment the glory and bliss of those who will have been made rich by inheriting this everlasting kingdom. These will have been spared in that great burning day "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them NEITHER ROOT NOR BRANCH." Mal. 4: 1. This is the process of cleansing the earth.

"*Then shall ye return.*" Coming again from the land of the enemy, death, is meant by this returning. "Come again," "brought again," and "bring," are used in a similar sense. See Isa. 31: 15–17; Heb. 13: 20; 1 Thess. 4: 14. BIBLE CHEMISTRY, or, the refining and purifying process. The material of which this immortal jewelry is to be made must first be made pure; for none but the "pure in heart shall see God." Matt. 5: 8. "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19: 12–14. "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10. "Many shall be purified, and made white, and tried." Dan. 12: 10. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5: 3–5.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. 3: 11–15. "For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth." Heb. 12: 6. "The just shall live by faith." Gal. 3: 11. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a *pure heart fervently*." 1 Pet. 1: 22.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, CHARITY." 1 Pet. 1: 5–7. Thus you see, dear brethren, that the Lord's jewels are to be made of the pure metal, or they would not stand the test. May it be our happy lot, to be found among the shining ones.

THE WICKED MUST BE RAISED.

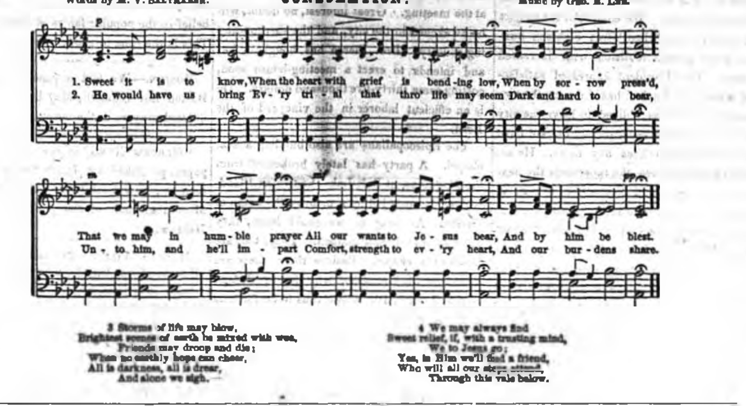
NAAMAN GRANT.

"In Adam's fall, we sinned all." No such thing. Adam's fall brought death upon all. Adam died for his *own* sins, but not one of his posterity have ever died for their sins, yet death is the penalty for sin. A man may, for a certain crime, be condemned and put to death; yet had his execution been delayed a few days, or even hours, he might have died a natural death; so his execution would only be a shortening, or depriving him, for his crime, of a few days of his life; if peradventure he should die a natural death a few days previous to the day for his execution, it could not be said he died for his crime. Then why should man die, if he dies not for Adam's sin, nor for his own? Who can get a clean thing out of that which is unclean? Adam's whole system, by sin, had become subject to death; therefore, whatever sprang from him must die, as the stream cannot rise above the fountain. Justice could not hold Adam's posterity under death for his sin, as they had nothing to do in that which brought it upon them. It came upon them without their knowledge or consent. They had no trial for life; therefore, in justice, they must have a trial of their own for eternal life, as Adam did; not this present life, that they lost in Adam. This trial is in this life, and does not end until man is dead. "After this the judgment." How can a dead man appear in judgment? for "the dead know not anything."

To leave man forever under the power of death for Adam's sin would be unjust. Therefore justice demands that they shall be raised from this death, and brought back into the life they lost in Adam, and there be judged according to the deeds done here under this trial, there to stand or fall for themselves. Then the wicked will die for their own sins, "which is the second death." Therefore all men must have a resurrection unto life—not eternal life, but the life they lost in Adam. This is "the free gift" which "came upon all men unto justification of life"; "for as in Adam *all* die, even so in Christ shall *all* be made alive."

CONSOLATION.

Words by M. V. Saltmarsh. Music by Geo. R. Lee.


1. Sweet it is to know, When the heart with grief is bend-ing low, When by sor-row press'd,
2. He would have us bring Ev-'ry tri-al that thro' life may seem Dark and hard to bear,
That we may in hum-ble prayer All our wants to Je-sus bear, And by him be blest.
Un-to him, and he'll im-part Comfort, strength to ev-'ry heart, And our bur-dens share.

3 Storms of life may blow,
Brightest scenes of earth be mixed with woe,
Friends may droop and die;
When no earthly hope can cheer,
All is darkness, all is drear,
And alone we sigh.

4 We may always find
Sweet relief, if, with a trusting mind,
We to Jesus go;
Yes, in Him we'll find a friend,
Who will all our steps attend,
Through this vale below.

SPOILED THROUGH PHILOSOPHY.

O. R. FASSETT.

The apostle admonishes christians—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men." Col. 2: 8. There is true philosophy, mental, moral, physical, and theological; and it is yet to be proved that the Scriptures are not in harmony with all these. There is, however, much false philosophy put forth in "vain deceit" by learned men, calculated to beguile the ignorant and the simple christian, as well as feed the minds of the self-conceited. Also, there is true science, and the Bible is in harmony with it; while there is that which claims to be science which is very far from it. There are, too, many false deductions from both real science and true philosophy, by which the word of God is sought to be interpreted, and is thus "corrupted, after the rudiments of the world, and not after Christ." Never in any age was there more of this, or greater efforts made to undermine the word of God by men of learning, who endeavor to array the sciences and their philosophies against the truth of revelation. Christians, "beware!"

If there is a God wise enough and good enough in the universe to give a written revelation, we have reason to believe he has done it, and not left his intelligent and responsible creatures to guess what he has done, what he will do, and what his will is respecting them; or to grope their way amid the dim light of nature, and by perverted human reason and finite intelligence. If this be so, the Bible is this divine book; for it stands out before the world as "The Book" of books, and has through all the generations of man to this day. The Bible, therefore, should be the rule and standard by which all philosophy and science, whether true or false, is to be tested; not that the latter are to determine what God's plainer written revelation teaches. Let christians cling to it, and not be "spoiled through philosophy"; and "avoid vain babblings, and oppositions of science falsely so called." 1 Tim. 6: 20. Human systems of philosophy, and pretended science, unfounded in established and demonstrative facts, have arisen and lived their brief day and been exploded. Others are destined to share the same fate, while "the word of God endureth forever."

PRIMITIVE MAN.

The Scriptures reveal that "Adam" was created "in the image," and after the "likeness" of God. If this be true, we have reason to conclude that Adam was made the highest type of the human species, "in the beginning,"—in beauty of his physical conformation, mental power, and moral excellence. Besides, God, on the creation of man, his crowning work and glory, "saw every thing that he had made, and, behold, it was very good." To suppose that man was not so created "in the beginning," and that the scientific theory of "progressive development" is correct, would be to derogate and detract from the glory of our Maker, deny the sacred record, and destroy all confidence in the Scriptures, as well as pervert authentic and reliable archæological facts. The idea that the Almighty, when he created man "in his own image, and after his likeness," created him in the form of a vegetable, oyster, tadpole, monkey, or baboon, or any other animal or four-footed beast, or in the very lowest scale of human being, is simply ridiculous. This, instead of being *progressive knowledge* "upward and onward," is progress downward and backward. Rom. 1: 21–23.

Prof. Lyell said, a few years ago, "The *low antiquity of our species is not controverted by an experienced geologist*." If this could have been said truthfully at that time (which is to be questioned), it is controverted now. Dr. Dods remarks: "The idea that man has ever been a monkey, a bird, or any other creature besides man, I deem wholly visionary, unphilosophical, and impossible; or, as the author of 'Vestiges of Creation' teaches, that man had been perhaps an oyster, or a vegetable, and passed through every possible link in the existence below him up to man."—*Immortality Triumphant*, p. 52.

Prof. Huxley says, "The Engis skull," the oldest human cranium found, "is a fair average," so that "the progressive development theory" is most seriously damaged by later facts discovered, and there is still an advance toward the Mosaic record in further developments.

Louis Fiquier, in his work entitled "Primitive Man," the "Revised Translation," though maintaining the theory of "pre-historic ages," "shows," as remarks one, "that so so far from resembling any of the monkey family, the oldest cranium found can only be distinguished from the existing Caucassian by the most careful and critical study; resembling the Simian skull no more than does the present human head. He argues the question at length, and demonstrates that the Simian anatomy and the human were as distinct *at the beginning* as they are now; and that all the facts go to show that the two species were always distinct." By this it will be seen that "Primitive Man," according to the language of Fiquier, had not only a skull the same as at present, but his "cranium" resembled the "Caucassian" species, which is the very highest type of the race. This is certainly coming back to the Biblical record as soon as we could have expected; and these Scientists are fast giving up their imaginary "pre-historic ages," as they will all have to do; for it is showing itself to be a myth, and is "ready to vanish away." We wait further discovery in confirmation of the Scriptures to the confusion of these men.

Carried away by the reasonings of Prof. Lyell, and others, respecting "the progressive development theory," there are christian men and ministers who have been "spoiled through" their "philosophy and vain deceit." Here is one author who endeavors to reconcile the scriptural record with this philosophy; but has hard work of it, owing to the language employed by Moses the inspired penman. "True he [man] was created in the image of his Maker—but he commenced at the *lowest stage of humanity*."—*E. Royce, Med. Econ.*, *p.* 13. And then the author quotes from Prof. Lyell, in proof of his statement. Thousands of christian men are "spoiled" by not heeding the apostle's admonition.

That God "in the beginning" would create man "in the image of his Maker," and as the prototype, head, and ruler of his whole race, and yet "at the lowest stage of humanity"—inferior to his entire future posterity—is simply preposterous, and unworthy of the credence of an intelligent christian, and especially of a Bible student. How a professed believer in the Bible can make such a statement I cannot conceive; or how an individual can do it with the history of our world before him, I am unable to understand, only as the apostle has informed us of the danger of being "spoiled through philosophy." I maintain that according to the "Scriptures of truth" and archæological facts, man was at the first created in physical proportions and beauty, in mental power and moral virtue, superior to his begotten offspring under the curse and fall. He was created No. 1 of his species, and "was the figure of Him that was to come." Rom. 5: 14; Heb. 1: 1–3.

ABOVE THE CLOUDS.

T. L. WAUGH.

It is said of a traveler in the Alpine regions, that when he was upon those lofty heights, he looked down and saw the angry storm raging below him; while above him the sun shone brightly in a cloudless sky. He was above the darkness and gloom that enveloped the people below. What a comparison to the Christian, who dwells in the sunshine of perfect love. The world is under his feet, and he has risen above it in his thoughts and desires, and the Sun of righteousness shines upon him with undimmed lustre. There is no need of going through the world fearing and doubting, murmuring and complaining, fretting and worrying, as many do. A good Methodist brother once remarked at a camp-meeting, "The baptism of the Holy Ghost is the best cure for nervousness." I have found it a perfect cure for every thing contrary to the fruits of the Spirit.

And if we want to live in the sunshine of God's love, where it is our duty and privilege to be, we must make a *full surrender of ourselves to God*; an *entire consecration of every thing*; then we shall feel a sweet submission to his holy will, accept him as our Savior, and realize the all-cleansing power of Jesus' atoning blood to save from *all sin*. Then we can say—

"'Tis done! thou dost this moment save,
With full salvation bless;
Redemption in thy blood I have,
And perfect love and peace."

But some, after having received the blessing, have lost it, like Christian who lost his roll. How can they get it again? Return again to their first love. *Neglect no duty*. Many make shipwreck of faith by neglecting one duty after another, until they lose their interest and go wandering on the dark mountains of unbelief; all because they do not watch, and pray without ceasing.

Serve God from *principle*, and soon you will serve him from love. Walk by naked faith, and you shall soon feel heaven in your soul. Walk in the light as he is in the light, and if faithful, you will be made like him and see his blessed face. Live holy lives; possess that meek and quiet spirit that Jesus possesses, and be prepared to welcome him back to earth. Even so, come, Lord Jesus.

SIGNS OF THE END.

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear,
For sorrows abound, and the judgment is near.

The sun in the heavens is languid and pale,
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world is grown old, and the judgment is near.

The king on his throne, the bride in her bower,
The children of pleasure, all feel the sad hour;
The roses are faded, and tastless the cheer,
For the world is grown old, and the judgment is near.

The world is grown old, but should we complain,
Who have tried her, and know that her promise is vain?

Our heart is in heaven, our home is not here,
And we look for our crown when the judgment is near.
—*Selected by* H. E. H.

"WHERE, LORD?"—Luke 16: 37.

D. EASTMAN.

This question was asked while hearing the prophecy fall from the lips of the Son of God, as he was foretelling the condition of the world at his second appearing. Men were to be carrying on the business of life, as usual; while the church would be looking for his appearing, although, perhaps, not aware of his coming so suddenly. For some are found in the field, some at the mill, others upon the house top. One shall be taken and the other left. Luke 17: 31–27. Therefore the admonition is given, lest coming suddenly, he find you sleeping. Mark 13: 36. We think the time will soon come when this great separation will be made. Some are taken; others are left. But who are those that are taken? It is quite certain, if we can determine the one, we can the other; as there will be but two classes on the earth at his appearing, the wicked and the righteous.

We read, the tares are bound in bundles to be burned. Matt. 13: 30–40; but the wheat is to be gathered into the Lord's garner. Where will the tares be burned? We answer, in the field, as the field is the world. We turn to Jer. 25: 33, and read, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried. They shall be dung upon the ground." Thus we see the wicked are not gathered, but remain upon the earth after the saints are gathered; for he is to gather "his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven." Mark 13: 27.

If the righteous are taken, well might the apostles ask, "Where, Lord?" Jesus answered their question, in this same verse. "Wheresoever the body is, thither will the eagles be gathered together." The apostle answers this also in his epistle to the Thessalonians: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. Thus we see the righteous are to be gathered with the body in the air at his appearing. "For we are members of his body, of his flesh, and of his bones." Eph. 5: 30. Many other scriptures might be brought to prove that we are members of his body; and if so, why not Christ answer the disciples as he did.

"Where, Lord?" "Wheresoever the body is, thither will the eagles be gathered together." But why are the saints called eagles? those who should be alive when the Lord comes? I turn to Rev. 4: 7, and read that John saw the four different states of the church represented by four beasts. "The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." I wish to pass over those beasts briefly. Yet we see a great similarity between those beasts and the church. First, we notice the world as it looks upon the lion church. It trembles before it. She speaks, and men drop dead before her, and great fear comes on all that hear it. She hurls the gospel of a crucified and risen Savior through every land with power from heaven, or the Holy Ghost sent down from heaven. But we pass on and find the second beast, like a calf. The world now looks on the church as a fit subject for slaughter. The papal power prevailed over it, and blood flowed freely; but she is not always to continue in this condition, for we see the third beast having a face like a man, and free toleration is granted to the whole world. The Bible is translated into many different languages, and is exalted to heaven. The church looks upon the world as now being willing she should enjoy equal rights, represented by a pair of balances in the hand of him that sat upon the black horse.

Thus it is seen, lastly, she assumes the likeness of an eagle. The eagle church can fix her eye upon the Son, her only hope of rescue. She is to take her flight, and soar away into the air to meet her Lord. Who does not want to be caught up to meet Jesus when he comes? May every reader of this be ready.

PURE vs. "POLLUTED ADVENTISM."

L. T. CUNNINGHAM.

That the teachings of the Scriptures on a subject *inseparably* connected with the Lord's coming, as is the doctrine of the unconsciousness of the dead, and the utter destruction of the wicked, pollutes the doctrine of his coming, to say the least, is in the highest degree absurd. To contend that a man is alive, and that it is *necessary* for him to be *alive* (for we cannot conceive it possible for a man to be *conscious* without being alive) in order to be raised from the *dead*, is simply ridiculous. Now if it is necessary to believe this *absurdity* in order to receive "Adventism" in its unpolluted form, we prefer to receive it in its *stigmatized* "polluted form," and thus join company with the apostle Paul, in believing there is a *necessity* of a resurrection from the *dead*, in order to *future life*. (See Paul's entire argument in his 15th chapter of 1st Cor.)

The Bible statement concerning man after the breath leaves the body, is, that he is *dead*. A few examples will make this apparent. "Moses my servant is *dead*." Josh. 1: 2. "For your master Saul is *dead*." 2 Sam. 2: 7. "Therefore David said unto his servants, Is the child *dead?* And they said, *He is dead*." 2 Sam. 12: 19. "Then said Jesus unto them, plainly, Lazarus is *dead*." John 11: 14. "And he that *was dead* came forth." ver. 44. It was the faith of all the patriarchs and prophets that a resurrection of the dead was necessary, in order to have future life; therefore we hear the patriarch Job exclaiming, "If a man *die* shall he *live again?*" and Isaiah, "Thy *dead* men shall *live;*" and Daniel, "Many of them that *sleep in the dust* of the earth shall *awake*; some to everlasting LIFE"; also Christ in John 5: 29, ... "they that have done good, unto the resurrection of *life*." From these quotations from the Scriptures, it is evident, that after a man *dies*, he remains *dead* until he is brought to *life again* by a resurrection from the *dead*; and there is no Scripture rightly interpreted that militates against these facts so plainly stated in the word of God.

The fact that this earth on which we live in its renewed state, is the *only* inheritance promised to man (and his condition after the resurrection as a material being will be perfectly adapted to his material inheritance, for both will be incorruptible, immortal, and glorious), makes it incompatible that he should live or be rewarded in any other condition or place separate from the resurrection, and the new heavens and earth. The Scriptures are abundant in their testimony on this point. God promised Abraham *land* for his future inheritance; and Paul tells us that land embraced the habitable world to come, including a "city that hath *foundations*, whose builder and maker is God." He also speaks of a number like "the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, *not having received the promises*, but having seen them *afar off*, and were persuaded of them, and embraced them," etc. Some of these were sawed asunder, slain with the sword; and others were tortured, scourged, imprisoned, *not accepting deliverance*, that they might obtain a *better resurrection*.

Again, Paul tells us, Gal. 3: 29, "And if ye be Christ's, then are ye *Abraham's seed*, and *heirs according to the promise*." If it was possible for God's people to live in an unclothed state, Paul did *not* desire that condition; moreover the translated saints are never to know by experience such a condition; therefore, we conclude the suspension of mortal life, whether for six thousand years, or one year, will be alike momentary with the saints; and, as in this unclothed state, the saints will have no knowledge of the passing of time, or any thing else; but it will be like falling asleep under the pressure of mortality, and awaking in the vigor of immortality to behold the wonders of the glorified state. Therefore, Paul says of the salvation purchased by our Lord Jesus Christ, "Who died for us, that whether we wake or *sleep*, we should live together with him." This *life*, or salvation, Paul speaks of, comes at the resurrection of the righteous dead, and at no other time. This view of the subject attaches an importance to the doctrine of the second coming of Christ, and the *resurrection of the dead*, that makes those two events indispensable, and on which the truth of the whole gospel depends. Therefore, this view must be "Adventism" in its unpolluted form; while the opposite, i. e., life, *not* necessarily dependent on the second coming of Christ and the resurrection from the dead, but on inherent immortality, is "Adventism" in its "polluted form." Amen.

TO-DAY.

C. W. TERRY.

"Verily I say unto thee to-day, shalt thou be with me in paradise."—Luke 23: 43.

What Christ meant by this promise to the thief, has been a subject of doubt in my mind, and is to many at the present time; but if we turn to God's holy word, we will there find it explained in such plain terms, that a child can understand it. The thief made a request and this was Christ's answer. Now what was the thief's request? "Lord, remember me when thou comest into thy kingdom." The thief understood that Christ was to have a kingdom when it was set up.

First, we must determine when Christ's kingdom is to be set up; then we can determine when the thief wanted Christ to remember him; whether it was at his death, or some time in the future. The prophet said there was to be born a King, that should rule the world; and the Jews understood that Christ was to be this King; but as Christ did not take the throne, they claimed he was an imposter, and accused him of claiming to be King, when he was not. They took him before Pilate to be questioned. John 18: 33–40. Pilate asks, "Art thou the King of the Jews?" Christ replies, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (that is, his kingdom is not of this world of sin and corruption, before its purification); "but now is my kingdom not from hence;" that is, not from this time onward. Here Christ says his kingdom is not of this wicked world, nor from his death onward. This Pilate saw, and questions thus: "Art thou a King then?" Jesus replies: "To this end was I born." Thus admitting that his kingdom was not of this world of sin, nor from his death onward, but still he was born to be a King. Now we ask, when? John the revelator in speaking of the end, says: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Also Daniel in his prophetic word, when tracing the rise and fall of nations to the end, says (Dan. 2: 44): "In the days of these kings [that is the last earthly kings] shall the God of heaven set up a kingdom, which shall never be destroyed; . . . it shall stand for ever." Also Daniel 7: 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; . . . and his kingdom that which shall not be destroyed." Christ in his teachings (Matt. 25: 31–46) says: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them," etc. When speaking of his coming, he says: "Behold I come quickly, and my reward is with me." When is it that he becomes King, and takes the throne? When he comes in power, at the last trump, and sits upon his throne and judges the world.

What was the thief's request? "Lord, remember me when thou comest into thy kingdom." Now we see Christ's kingdom is set up when he takes the throne, and judges man; and it was then the thief wanted Christ to remember him, when man receives his reward for deeds done in the body; not the day Christ and the thief died; for the thief could not then receive his reward and be in paradise, unless he was an exception to mankind; for Rev. 11: 18 says, in speaking of the judgment: It is "the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants," etc. Nor could he have gone to heaven that day with Christ, for three days after Christ arose, he said to Mary, "I am not yet ascended to my Father" (John 30; 17), which was true, for if Christ did go to heaven and remain three days, the second time he came from heaven would have been a second coming; but the angel said to his disciples forty days after his resurrection, as you have seen him ascend into heaven, so shall he come again in like manner; therefore his second coming must be sometime in the future, and not at his resurrection.

Now, all we have to make us think the thief was rewarded at death is the punctuation of modern writers, which makes it read, "Verily I say unto you, to-day shalt thou be with me in paradise;" which we have shown would be impossible. Punctuation is a modern invention, and is thrown in to suit the taste of the translator, as all will admit. Why stick to the punctuation of one verse, when it makes it contradict the rest of the Bible? The thief says, "Lord remember me when thou comest into thy kingdom." Christ replies: "*Amen lego soi semeron met emou ese en to paradiso.*" Which literally reads, so let it be; I tell thee to-day, thou shalt be with me in paradise. When? Just when the thief requested to be; Amen, or let it be as you request; and to doubly assure the thief, He says; I say unto you to-day (although it looks to you doubtful as to my having a kingdom), thou shalt be with me in paradise, which makes the thief's request and Christ's answer harmonize, and agrees with the theory that man receives his reward after being judged.

— As it is great foolishness to forsake the clear fountains, and to drink puddle water; so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of men's imaginations.

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AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 17, 1871.

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THE MORMONS.

The Mormons appear to be a quiet, honest, temperate, industrious, sincere people; opposed to vanity, and the foolish fashions of the world. We were pleased with the modest, Quaker simplicity exhibited by the women. As a people, they are opposed to the use of all intoxicating liquors, tobacco, tea, and coffee, and rich food. The men and women look more healthy than in any other city we have ever visited. After careful observation for some days, we came to the settled conclusion that there is less licentiousness in Salt Lake City than in any other one of the same size in the United States; and were we to bring up a family of children in these last days of wickedness, we should have less fears of their moral corruption, were they in that city, than in any other. Swearing, drinking, gambling, idleness, and licentiousness, have made but small headway there, when compared with other places of equal size. As a body, they are a very sincere people, and believe the Lord led them there. They are close Bible students, and are very familiar with the Old Testament prophecies; upon which they dwell much in their preaching. Among them are a number of able men, who are capable of entertaining an intelligent audience. They preach without notes, and present such thoughts as come to them on the occasion. We heard three of their best speakers, who expounded their views of Scripture. They claim that their settlement at Salt Lake City is the true Mt. Zion, or the beginning of the kingdom of God upon earth, mentioned in the 7th chapter of Daniel, and symbolized by the stone cut out of the mountain without hands, which should smite the great metalic image upon its feet and dash it to pieces. They believe their Mormon kingdom will continue to spread and prevail till it shall fill the whole earth, and consume all other kingdoms. They say they are firmly established at Salt Lake City, and shall not be moved again. They believe in the literal resurrection of the dead, and the personal coming of Christ, when "the latter-day saints," as they call themselves, shall have prepared the kingdom of God for the reception of the King of kings. They claim that theirs is the *only* true church that has been upon the earth since the days of the apostles, because the apostolic succession was broken up, and was not restored till Peter, James and John came and laid hands upon Joseph Smith, their founder, and thus set him apart by divine appointment, to re-establish the true church, at which time the kingdom of God commenced, as represented by "the stone that smote the image."

Their views of baptism are the same as entertained by the Campbellites; that sins are not remitted till after baptism. When their children are eight years of age, they have them baptized, and then they are members of the church, provided they accept the Mormon faith. Any one can become a member of their church by adopting their system of belief, and declaring their intention to do right. They do not believe in revivals and conversions, as taught by the evangelical denominations generally; that is, a sudden change of heart. They say they do not take their peculiar faith from the Bible, but from the book of Mormon. But for that book, they would not be what they are. They accept it as a new revelation from God. They affirm that they receive the Holy Spirit by the laying on of hands; that they have the gifts of healing, and of tongues, and of the discerning of spirits. In short, as a church, they claim to be just the same as the apostolic church in the days of Christ. They say they are frequently receiving new revelations.

THEIR POLYGAMY.

We did not talk with them much in relation to their plurality of wives. We heard one prominent preacher say in public, that he had but two wives. He supposed some one asking him why he had not more? His reply was, "It takes two to make a bargain." We learned from a reliable source, that most of the Mormons in Utah believe that polygamy is right, and ordained of the Lord; but that nearly all the women who have submitted to it are unhappy, unless it be the *last* wife, who is supposed to receive the warmest affections of her husband, while the others are left to shiver in the cold of jealousy. So long as they are human such results cannot be avoided. Mothers urge their daughters never to countenance polygamy; and say they would give all they have in this world to be back where they were before they submitted to it. But we do not believe polygamy was adopted by the Mormons merely to gratify lust; but because they were persuaded to believe it was the will of the Lord, as taught them by revelation, from certain angels. One of their prominent preachers said in our hearing, when addressing a large audience in the tabernacle, that "monogany—[the doctrine that a man should have but one wife] came from pagan Rome and the Devil." We thought if such is the case, it is high time that the proof was published to the world.

OUR MEETINGS

In Salt Lake City were seasons of special interest. Soon after our arrival, we met Mr. Caine, the editor of the Salt Lake Daily *Herald*, to whom we feel much indebted for his special kindness, who took us to the house of President Brigham Young, for the purpose of securing a place in which to hold some meetings. The President manifested a kind spirit toward us, and generously offered us the free use of the tabernacle. In addition to this, free hand-bills were printed, and widely circulated with great dispatch through the city. Although the first bills were not posted till about two o'clock in the afternoon, over one thousand people were present at the meeting that evening, who gave the very best attention. We felt special help from the Lord while speaking on the evidences that prove we are near the second coming of Christ. We have rarely had an audience that listened with more interest. Their familiarity with the Bible, and their love for the prophetic Scriptures, enabled them to receive and comprehend the subject with much pleasure. We felt that they gave the truth a hearty welcome. We continued the subject the next evening, when some eighteen hundred were present to listen with increased interest. The President expressed satisfaction with what he had heard during the two evenings. He was obliged to leave the city the next day, and consequently did not have an opportunity to hear any more. He arranged for us to have the tabernacle the next evening (Friday) and Sabbath at five P. M. They have their regular meetings at 10 and 2. Friday evening, we had an audience of about twenty-five hundred, and a deep interest was manifested in the strong evidence showing that the Lord will soon come. The Lord gave great help in presenting the subject, and the truth was received with joyfulness. The people were hungry and thirsting for more. Their appetite for the truth of the Bible is not a morbid one, like that we find in many places, but they have a hearty relish for its sacred teachings. They have made too much sacrifice for what they believe, to shrink back from any truth because it may be unpopular. Whoever wishes to convince them must go with Bible in hand, and follow closely its literal teachings.

At our next meeting, Sabbath 5 P. M., the tabernacle was full, with an audience of three thousand people. It was a bad time to get out in consequence of mud occasioned by a snow storm that day. Had the walking been good, the tabernacle would have been too small for the congregation. At noon, when we saw the unfavorable prospect for the meeting, we expressed regret that we had it appointed; but when we saw the crowd assembled to hear, our regret was all removed. Again we felt great help from the strong arm of the Lord while presenting the truth. This was our last meeting at Salt Lake City. We were urged to stay longer, or to come again. This appeared to be the universal expression of Apostles, Bishops, Elders, and all the lay members. We were treated very kindly by all, and we felt sorry we could not stay some weeks in that mountain-city home, and talk more about the contents of the sacred Book. We have been in no place where we have felt that our labors would be better appreciated, or be productive of greater good, than at Salt Lake City. The Mormons are ready to hear and receive whatever they conceive to be true. It is a pleasure to talk to such people, and that pleasure we have *enjoyed;* and feel thankful for the privilege so kindly extended by the President.

We felt a strong assurance that while we were at Salt Lake City, we were among friends. We enjoyed our visit, and would like to make another, if it be the will of the Lord. We carried friendship to them, and received the same in return; and it was not scanty measure. We think it would not be easy to tell it was a Mormon city from any outward appearances, if one had not been previously informed. They look, talk, eat, drink, dress, sleep, work, and breathe, *just like other people.* They are real *human beings;* and we are most fully persuaded that kindness will do them much more good than kicking and slander.

A FEW ITEMS.

At the close of the first meeting in the tabernacle, the President sent a gentleman from his house to inquire after our temporal welfare. We had arranged to stop with a friend at a private boarding house. After learning our situation, he said President Young wished us to go to the Townsend House, where we should be well entertained, as his guest, as he never took any to his own house. We replied, we did not wish him to feel under any *obligations* to take care of us. He said it would afford the President pleasure to provide us a good home, at his expense, while we tarried in their city. We could not well refuse such an offer, and accordingly accepted the favor, and took much comfort with the intelligent and distinguished guests whom we found at the Townsend House. Some were regular boarders, some were tourists between Boston and California, and had stopped to see the Mormon City; while others were eminent business men, who were connected with the Utah silver mines. Among these guests was Gov. Young, the governor of Utah, and his family; Gen. Sterling, Hon. Tom Fitch, Col. Mix, of Mexico, Alexander Majors, who formerly had charge of the overland transportation, having some three thousand men under his care. We found him to be a noble-hearted man, and a true friend. When engaged in the transportation business, he would assemble his men and talk to them of Jesus. We took much pleasure in his society. He is anxious to know the whole truth, and has a warm place in his heart for its reception. Among others, we met with Col. Gray, the American tourist, and general agent for western emigration, who was at Salt Lake to arrange for excursionists. We afterwards had the pleasure of his company from Salt Lake to Omaha. It was quite a privilege to travel with one so familiar with the route.

Among other pleasant incidents, were our frequent interviews with the editors of the *Herald*, the *Deseret News* and *Tribune;* besides agreeable conversations with the leading men in the Mormon church, and visits in various families.

We also formed an acquaintance with Bro. G. M. Peirce, the Methodist preacher at Salt Lake. He has been there about a year. We were very much pleased with him, and his amiable wife. He appears to be a true and faithful man in the vineyard of the Lord. He has arranged to have a noted tent meeting at Salt Lake, to begin next June, and continue as long as circumstances may demand. The tent will hold some three thousand people. It is now in California. It is under the direction of Bro. Inskip, the distinguished conductor of campmeetings among the Methodists. Some fifty ministers are expected at the meeting. Great interest, no doubt, will be awakened in the city, and the surrounding country. Bro. Pierce has bought a lot, and intends to erect a meeting-house soon, costing some thirty-five thousand dollars. He is an efficient laborer in the vineyard of the Lord.

The Episcopalians are also building a neat chapel. A party has lately broken off from the Mormons, at Salt Lake, known as "Godbeites," because led by a man by the name of Godbe. As near as we could learn, they have embraced Spiritualism. They, too, are building a chapel. Besides these, there are a number of Mormons, who follow Joseph Smith, Jun., in Ill., who claims to be the true successor of his father. He and his supporters repudiate polygamy. Thus the "kingdom" is divided into three parts.

JAPANESE. When at the Townsend House, twelve Japanese princes arrived from Japan, *en route* for the best colleges in the United States, and Europe, where they are to be educated. They were fine looking young men, neatly dressed, and quite gentlemanly in their behavior. They very much resemble the most intelligent Coolies, or China men, in California.

When the time came to leave Salt Lake City, we received warm expressions of friendship from various sources. At the depot an interesting woman and her intelligent, lady-like daughter, came to bid us good bye, and to present us with a charming boquet of very sweet flowers, tastefully arranged. Of course we appreciated such warm expressions of friendship. The mother is a sister of Sr. Thatcher, in Philadelphia. Our last shake of hands in Salt Lake City, was through the car window with Mr. Caine, the editor of the Daily *Herald*, who left in our hand money to pay our fare to Ogden.

Well, to sum up, we are glad we visited the Mormons at Salt Lake City. We shall remember our sojourn there with much pleasure; and should we ever have occasion to visit their city again, we should expect to meet them as *friends*, to speak kind words, and bless each other with kind deeds. Mr. F. D. Richards, of Ogden, who is one of the twelve Mormon apostles, sent word for us to come and speak in the tabernacle, in that city, which we did on Monday evening, April 24th, the day we left Salt Lake City. Some five or six hundred were out, on a short notice, and listened very attentively to evidences which showed that Christ is soon coming. At the close of the discourse, Apostle Richards asked those to raise their hands who had been pleased with the discourse. We believe every hand was up. They expressed a desire to hear more. Thus ended our mission work.

FRANCE.

France continues in a critical condition. A civil war is raging between the different political parties. Theirs is a bitter cup, and they are drinking it to the very dregs. Their programme continually reads, "Worse and worse." But a change must come soon. The prospect for the return of Napoleon continues to brighten. The better class of people are really tired of the present state of things, and do not wish to make any more republican experiments. They find the proposed republicanism much worse than the rule of Imperialism. They are passing through the reign of terror. The signs of the times are now very ominous of the approaching end of this dispensation. The last sands of time are dropping out, and soon the great clock of time will strike the closing hour. What a solemn period is the one in which we are living, when the day-dawn of eternity is about to open upon an astonished world. How few are ready. Most are as indifferent to these things as were the Sodomites the morning that Lot left the cities of the plain.

This is the hour to watch and pray, lest we enter into temptation. In a little while we shall be praising the Lord in his kingdom, or be forever shut out. The time *must* come.

ALARM BELL.—Bro. C. Colegrove informs us that he intends to issue No. 3 of the "Alarm Bell," as soon as convenient, in the form of a book, containing from one hundred to one hundred and fifty pages. Besides other interesting matter, this number will contain a narrative of the wonderful visions of Wm. Russell, of Ontario, Canada; together with a full and thorough examination of the prophetic number, 666. Price 50 cts. Address Clinton Colegrove, Sardinia, N. Y.

EXCURSION.—Col. Gray, General Immigration Agent, is about getting up an excursion to Salt Lake City, and California. If any of our readers wish to avail themselves of the privileges of such an excursion, they will please send us their address.

HELP THE NEEDY.—We learn that Bro. and Sr. F. H. Chamberlain, Webster, Mass., are short of the necessaries of life. Give him a lift.

☞ Do not fail to read the article headed, "Above the Clouds." It is full of fatness.

PLEASING.—When we receive an article containing quotations from the Bible, it is very pleasant to find that the writer has taken pains to turn to every passage, and quote it just as it reads in the Scripture. If all who write will observe this rule, it will save your editor much labor. When we have to hunt up every passage in an article containing much reference to the Bible, it often takes much more time than all the other corrections. Please be *particular* to quote the Bible just as it *reads.*

☞ NEW SUBSCRIBERS for the *Crisis* have come in more rapidly this year, thus far, than during any period for many years. We wish to thank our friends for their noble efforts. Do not slacken your zeal. Let us do all in our power to turn men and women from a belief in the popular fables of these last days. This is the time to *work.*

BOSTON.—We had a pleasant meeting in Boston last Sabbath, May 6th. Several requested prayers in the evening.

"HEBREW NEWS" is the name of a new paper, published by Jacob Cohen, 43 Chatham St., New York City. Price, $5 a year. More than half of the paper is printed in Hebrew.

MAKING WILLS.—As disease is sweeping off some of our friends, who must leave their wealth to others, and as some make wills, and forget to leave the Lord anything, I drop a thought on this point. Is it not well to will the Lord a share? In an adjoining State, a sister thus left a part of her estate, directing that it should be spent in erecting an Advent chapel. How praiseworthy the deed. And how much good may yet result from it. Others may do the same; or, what is still better, invest their money, while still living, in some such noble enterprise, and share in witnessing the results before death; or, if not in present danger of dying, witness the result of the enterprise before Jesus comes. The Lord's treasury is too often forgotten in this age of selfishness. Remember we are but stewards. W. S.

CHRIST AN "HEIR."—Saints are to be "joint *heirs* with Christ"; hence Christ is an *heir*, being "appointed *heir* of all things" (Heb. 1: 2); and "he that overcometh shall inherit all things" (Rev. 21: 7), after sin and death shall have been obliterated. Christ, though now in heaven, is still an "*heir*"; an heir to a kingdom yet to come. "All things," when renovated, will be given to Christ and the saints. "The kingdoms of this world," divested of sin and sinners, will "become the kingdoms of our Lord and of his Christ." When it was said of Christ (Matt. 21: 38), "This is the *heir*; come, let us kill him, and let us seize on his *inheritance*," little was it thought that the resurrection would renew his heirship. He will soon claim his inheritance, and dispossess his enemies, and with his saints possess the kingdom. W. S.

THE SAINTS TO REIGN.

An inquirer asks, "Who are the saints to reign over, if there are to be no mortals left after Christ's kingdom is established, seeing all the saints are to reign?"

We reply, if in order for the saints to reign, they must have mortals to reign over, death must be an endless ingredient of the kingdom, for death is inseparably connected with mortality—mortals must die—for this reign cannot be restricted to a thousand years, and then end; but after reaching the new earth state, in which it is said, "There shall be no more death," it is said of the saints, "They shall *reign* for ever and ever" (Rev. 22: 5.) So this "*reign*" of the saints continues after death comes to an end, even "for ever and ever;" and as it thus continues after death has ceased its work, there can *then* be no mortals to reign over, for while mortals exist, death will continue, as mortals must die sooner or later; and if the saints are to reign in *some* sense after death has come to an end, and as they are to enjoy but *one* reign in the kingdom, they never will reign in the sense of governing mortals.

There is a sense in which we speak of "diseases, which commonly *reign* in summer," in which it is said "death *reigned* from Adam," and in which the apostle could say, "let not sin reign," etc.; that is, *prevail.* Whether the saints are to reign in this sense, or in some other, it is certain that they are to reign after "there shall be no more death;" and consequently no more mortals to reign over. Then why assume, without proof, that they are ever to reign over mortals? They are to be so exalted, that they are said to reign, having triumphed over sin and death, being equal to the angels," having escaped the bondage of corruption," they reign as victors. W. S.

DEATH "ABOLISHED."

Paul asserts that Christ "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10. In reading this statement, we are led to inquire, What kind of death has been "abolished"? What kind of life has been "brought to light"? And what kind of immortality is "brought to light," and on what principle? In order to bring the matter fully before the mind, we will notice each point separately.

I. What kind of death did Christ abolish? Some kind of death was abolished, at least to some extent, which had not previously been abolished; for the statement does not read, *shall* abolish death, but "*hath* abolished death," a work already done.

1. Allusion cannot be made to moral death—a death in trespasses and sins—for that death reigns now just as really and just as extensively as it did before Christ's mission to earth; and although Christ now pardons sins, it is equally true that sins were pardoned before he came to earth; so if that act of forgiving sins could be made to mean the abolition of death, death was as really abolished before Christ appeared, as after his advent. But spiritual death reigns still. It has not been "abolished" in the case of man.

2. Allusion cannot be made to the abolishing of literal death over the race of man, else (1) all dead men would have lived again; and (2) no living men would subsequently have died, neither of which results have been realized. As neither spiritual death nor literal death have come to an end in the history of man, it is certain that no death has been "abolished" in the case of the race of men at large. Yet the statement of Paul has a meaning, and also agrees with the facts of the gospel, when understood.

3. The truth is, Christ "hath abolished death" *in his own person*, as "the first fruits," or sample, bearing away "the keys of *hades* and death." He is the first and only person in whose case death has been "abolished," it having only been *suspended* in other persons who had been liberated from its grasp. He was the first dead person ever *immortalized;* he became deathless, and thus "abolished" death, in his escape from its power; for "Christ being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. 6: 9); and his resurrection is an invulnerable pledge that the resurrection harvest of the holy dead shall correspond with the undying first-fruits, or specimen; hence, as death hath been "abolished" in the "first fruits," it must also be in the harvest of holy slumberers. So through the gospel Christ is held up to our view (1), as practical *proof* that death has really been abolished in his person, and (2), as a *pledge* that it will hereafter be as really abolished in the case of the dead saints, he being the "first fruits."

II. What kind of "life" did Christ bring to light?

1. Not spiritual life, called religion, for that had long previously been enjoyed by the saints; and when we bring anything to light, we manifest something not already exhibited, something new.

2. Not temporal life, for that, too, already existed among men, and was nothing new in the history of the world.

3. But Christ, by his resurrection from the dead, brought to light a new life—eternal life—a life never possessed by man; and this same life is offered to a perishing world through Christ, being proclaimed through the gospel, in which Christ is held up as a living sample of endless life, embodied in a personage once under death's power. Here is an exhibition of eternal life, after the power of death is broken, in a sample taken from the field of death. Man need doubt no longer; there is a life after death's reign is broken, and Christ is pointed to by the gospel as the proof of such a life; and above the storms of life, he is crying to dying men, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1: 18. There is eternal life manifested to a dying world, in the person of Christ.

III. What is immortality? It is nothing more or less than *deathlessness;* and in the person of Christ, deathless humanity is exhibited in the world; for after being released from death, he "dieth no more"; and among all the potentates of earth, he "only hath immortality," and in due time it will be shown that he is the "only Potentate" who has a right to reign on earth; but till that time arrives, he dwells "in the light which no man can approach unto," where he officiates as high priest, in which capacity "no man hath seen, nor can see" him. Immortality, or deathlessness, is the basis of eternal life; for a person made deathless can never die, and consequently must ever live, and that would be endless life. The saint is to put on immortality at the resurrection. Christ is the living illustration of immortality from the ranks of perishing men, being proclaimed through the gospel. W. S.

WORTH REMEMBERING.

That the early inhabitants of this continent were familiar with the revelations which God made to his ancient people, on the other continent, is safely inferred from many discoveries. I clip the following from the *Deseret News*, it being a report of a sermon preached by *Orson Pratt*, in the great Mormon Tabernacle, at Salt Lake; and though given to inspire confidence in that modern production, the Book of Mormon, as an ancient record, it is nevertheless valuable as an historic item, though used for a wrong purpose in this discourse; for the Book of Mormon contains much internal evidence that it is a document of recent date, palmed off upon the ignorant as an ancient production. Here is the part of the discourse referred to:—

"Perhaps some may say that we have neither witness nor testimony, save it be the Book of Mormon, and the living witnesses whose names are attached to that book, that the people of this continent knew anything about God or about revelation. But let me inform such persons that they are mistaken. Only a few years ago,—in 1865, thirty-eight years after the plates of the Book of Mormon were taken out of the earth by Joseph Smith, one of the great mounds in the State of Ohio was opened, near Newark, in Licking County. It was a very large mound; it measured, before they began to cart away the stones and dirt, 580 feet in circumference, and was from forty to fifty feet in height. After they had carted away from this mound several thousand loads of dirt and stone, for the purpose of canaling or fixing a canal, they found on the outer edge near the circumference of the base of this mound, just within the circle, several smaller mounds, built entirely of fire clay, that had the appearance of putty. When digging into one of these smaller mounds they came to something that had the appearance of wood, and after having removed the upper surface of it, they found a trough, and in that trough several metallic rings, probably the ancient coins of the country. They also found that the interior trough had been lined with some kind of cloth, but it was in such a state of decomposition that only the least bit of it would hold together, not even a piece as large as your thumb nail. There were also some human bones in this trough and a lock of fine black hair. Underneath this trough, still further down in the fire clay, they found a stone, and when it was taken out they found that it was hollow and that there was something inside of it. They found by inspection that it had been cemented together with hard cement. With considerable exertion they broke the stone in two. It was oval, or elliptical in form. They separated it where it was cemented together, and in the inside they found another kind of stone on which was engraven the Ten Commandments in the ancient Hebrew. This stone was immediately sent to Cincinnati, where many learned men saw it and they declared the inscriptions were in ancient Hebrew, and translated the Ten Commandments. The stone was nearly seven inches long, nearly three inches wide, and almost two in thickness. On one side of it there was a raised profile, the likeness of a man clothed with a robe,—that is, carved out of the stone, with his left side partially facing the beholder, and the robe and girdle upon his left shoulder; he had also a turban on. Over his head was written in Hebrew, Moshe, which is in the Hebrew name for Moses. They therefore represented this person, thus carved out, as Moses. Around about him, that is on the various sides of the stone, were written the ten commandments in ancient Hebrew."

If the Book of Mormon had been found written in Hebrew in a similar manner, subject to examination after its discovery, it would change the matter. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$427.34
A FRIEND	3.00
K. BENSON	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$40.75
A FRIEND	3.00
AMELIA TROOP	1.50
A FRIEND	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$18.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,291.81

Correspondence.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I am truly glad to learn that you are having a good time at San Francisco. May the Lord ever bless you, and those who assist you there in your mission of love. May many converts be the happy result of your labors there. I often think of the blessed time I had under your preaching at Rochester, N. Y.. You and Bro. Pratt were the first to give me the true light on God's word. Ever since then I have been trying in my poor, stammering way, to give the light to others. Having for a time my lot cast near this people, I have had opportunity to learn their true condition. I find since the Mission closed last June, that most of them have been holding on to the faith, struggling against opposition from other churches; being laughed at for their faith, and for being left by the Mission Society without a place of worship. They have not had a suitable place for worship, but they have one in view, which they will make answer until they can get a larger one. Some of them seem very grateful to their teachers in the Mission and Society for the light and instruction they have received. I know they are, for I often hear them express a desire to see the dear ones who have labored here. I tell them, though they are far from them, they still love and wish them well. I also tell them to hold on, and the friends of the Mission will again help them, when they find that they are trying to help themselves. The friends who have aided this Mission need not think it has been in vain. I see the fruits of it in every part of the city. Many of the white people have become interested in our views of the Bible through this Mission, and the reading of tracts. They have become so interested, they express a feeling of sorrow that this people (I mean this colored church) have not a respectable place for worship. One white man here says that he will give $20 towards helping them get a house to hold meetings in; and others will give smaller sums; so I think with what we can raise here, and from the friends north, this people will soon have a home.

I have concluded, though I had intended using the profits of my little book to get suitable tracts for distribution, but knowing the condition of this people, I will give the profits of the book towards helping them to secure a place of worship, that is, if the brethren will assist them by purchasing the book, which costs ten cents by mail. It is a pamphlet of forty-eight pages, giving some incidents of my travels, as tract-missionary, and a dialogue between a missionary Baptist and an Adventist, which I trust will be interesting; besides other matter, receipts, choice sayings, etc. All who desire the book will please address J. V. Himes, Buchanan, Mich., who will send the book on the receipt of ten cents by mail. And also those who are able, and feel disposed to help this people, can send it to J. V. Himes or Geo. T. Adams, Boston, Mass.

Dear brethren, I do not ask you to send your dollars, for I know that there are many calls at present for help; but I trust you will help this people with a little mite, five or ten cents. Lay the matter before your neighbors, and probably in this way each reader of the Crisis can send us twenty-five cents, which will be of much help to this people. I have sold about sixty of my little books, and the pictures of Daniel in the den of lions, through the *Crisis* and the *Times*, for which please accept my thanks. I still have a few more on hand, which I will sell at $3 per dozen in the sheet, without the book. The size of the picture is 20 x 24. Yours in love. Please address, J. B. WADSWORTH, *Memphis, Tenn.*, Box 634.

From Bro. I. K. Lombard.

BRO. GRANT:—It has been a long while since I have written a letter or an article for publication in the *Crisis*, and I have concluded that I would endeavor to break the silence somewhat, as I am now located with better opportunities for writing than I have had. I have been holding meetings here on Sundays, since I came here from Chelsea, and two weeks I was holding meetings in a new field, near here, with some encouragement. I find invitations to labor in different places near, and shall find enough to do, I have no doubt.

It is surprising to see how generally the people who go to hear the gospel get fed on husks, and how little they realize that there is anything better for them. And when we consider that so many will pay a high price for husks, rather than have the true bread for nothing, it seems stranger still. Some truths are indeed stranger than fiction. Well has Christ said that "men love darkness rather than light." I am glad that he has taught us a "more excellent way," and I hope we may have grace to keep it unto the end.

Time is short, and soon this night of weeping will pass away, and give place to the morning of joy. I want to be ready to hail the Master with a glad heart on his return. I am so glad he is coming soon. I long to greet him as my Lord and Master, and with the redeemed bid adieu to these scenes of earth's night. Soon will earth cease her "groanings" for deliverance; soon will sin cease its work of blighting, ruin, and death; and soon will Satan cease to tempt the struggling child of God. I want to have my loins girt about, and my lamp burning, and be found among the waiting ones when the Master shall call.

Hereafter my address will be Machiasport, Maine, where the friends can address me for my hymn books, or Admonitions, as they may need at any time. I have a supply always on hand. Yours in Christ.

Machiasport, Me., Dec. 30th, 1870.

From Bro. G. W. Turner.

Dear Crisis:—Thinking that a line from a pilgrim in the hedges of Wisconsin may add to the variety of our loved paper, I write a few words. I have been very much interested in the great work of Bro. Grant on the other coast; but while he has found some large clusters of ungathered fruit there, others, by crawling around amongst the bushes, find once in a while a large berry. Never was I more convinced than now that we are doing up the last gleaning work for this world. The mists of Demonology are settling down like a dark pall upon the minds of those that have "not the love of the truth"; and for this cause, God is sending "them strong delusion," that they all might be condemned, who believe not the truth. A church was organized of thirteen, and a number more are about ready to take hold at Williamsburgh, Wis. Seven were baptized in the likeness of the Savior's death by the writer, April 20th. Praise the Lord that the time of work and fighting is almost over, when we shall enjoy a time of recreation on the immortal, evergreen shore. Let us not be weary, dear fellow pilgrims.

Eau Clair, Wis.

Bro. S. W. Thurber, Sparta, Wis., writes April 10th:—"All is well with Samuel. I have settled down in Sparta, and expect to stay for one year. The Lord is with us. We are having good meetings."

CONN. A. C. CONFERENCE.

The Conn. A. C. Conference met at New Haven, Ct., April 28th, 1871. Vice President in the Chair. Prayer by Bro. Rockwell. Bro. G. L. Teeple was chosen Secretary *pro tem.* Ministers present: Bro. Rockwell, White, Teeple, St. John, Ripley, Stark, Durand, and wife. Delegates: P. W. Jones, Winsted; Alt Andrews, Bridgeport; James H. Stancliff, Pleasant Valley; Henry H. Mix, Yalesville; J. Whitney, New Haven.

Voted, That Bro. St. John and Bro. Stark be a committee to draft resolutions expressive of the mind of the conference in relation to the death of Elder H. H. Dickinson, our late President.

Resolved, That preachers not in sympathy with the *Crisis* and A. C. A. be respectfully requested not to send their Conn. appointments to the *Crisis* for publication. The report of the Treasurer was heard and accepted.

The report on the resolutions in relation to the death of Bro. Dickinson reported the following: Whereas, it has pleased God in his providence to remove from our membership Elder Henry H. Dickinson, who died April 19th, 1871, and who at the time of his death was the President of this conference; therefore

Resolved, That we place on the records of the conference this minute, thus testifying our appreciation of an able, earnest, and efficient preacher of the gospel, and a truly noble and christian man, with rare talents as a presiding officer, and business manager, and our consciousness that in his death each member of this conference has lost a true christian friend.

Resolved, That we also express our sympathies with the afflicted family of our deceased Bro., in the great loss they have sustained in the death of a good husband and kind father. May He who has promised to be the widow's God and a Father to the fatherless bless and care for them in their deep affliction. After appropriate remarks, it was unanimously adopted.

Voted, That the preamble and resolution be sent to the A. C. *Times*, Buchanan, Mich., and the *World's Crisis* for publication; also that a copy be transmitted to the family of the deceased. The reports of the delegates were then heard, who gave an interesting account of the various churches. Our ministering brethren have labored with success in the various fields, and seen some converted. They felt determined to labor on for Christ and his cause until he, who is our life, shall come and give us a crown of glory which will never fade away. Thus closed one of our precious seasons in conference. We regretted very much that we could not have been there, but were detained on account of sickness. May God grant that we may soon meet where sickness and death shall divide us no more.

The vacant chair of Bro. Dickinson was shrouded in black, expressive of our grief, with a branch of evergreen expressive of our hope. B. Hitchcock, *Sec.*

Forestville, Ct., May 12th, 1871.

For Sr. C. B. Turner.—Previous acknowledgments, $165 25. E. M. Lee, $2.00; O. B. Hibbard, $1.00. Ag't.

For Bro. P. B. Manning.—Sr. M. Sunderland, $1.00. Ag't.

NEW CONFERENCE.

Northern N. Y. and Southern Pa.:—Brethren, I wish to say to you, through the *Crisis*, that I am heartily in favor of the organization of a conference in this locality. I think we need it, and if organized, and properly conducted, will prove a great help to us in promoting the cause we love. Some may think strange that they have not heard from me before, or seen me face to face; but all the excuse I have to make, is of sickness in my family. My heart is in the work, and, as time and opportunity gives me chance, I shall labor for the truths of God's blessed word. Let us hear from the brethren through the *Crisis*; Bro. D. B. Hunt, W. Marlatt, F. Mack, J. Wendell, and others. Brethren, pray on. Pray for me and my family, that if it be God's will, they may be again restored.

Yours in love of the blessed hope,

Springmills, N. Y. A. H. Briggs.

AN IMPOSTER.

A man of light complexion, light hair, blue eyes, about thirty-five to forty years old, medium height and size; not very tidy in his general appearance, claiming to be Dr. Foster, bragging of his great cures by the use of herbs, barks, roots, etc., has been humbugging several persons around here within a few weeks past. He claimed, when here, to hail from Chelsea; boasts of his wealth, and also of his benevolence; said he was an Adventist, and claimed acquaintance with many of the brethren there and in the surrounding towns. Said he studied with Dr. Bigelow, and was head physician at the City Hospital for three years, and also understood surgery. The fact is, he is a liar, a swindler, and quack; and don't know enough about medicine to doctor a cow. His remedies have, in several cases, to my knowledge, done more harm than good. Show the hypocrite up, and look out for traveling scamps like him.

J. N. Berry, *So. Boston, 227 E. Street.*

A TRIBUTE.

To the Brn. in Christ, Greeting:—We, the undersigned, feel it a fit tribute to one so near and dear to us, as is Bro. Charles C. Ramsay, a minister of the gospel in Christ, to give him our hearty co-operation, and bid him God-speed in the cause he is so particularly blessed in, and so fully able to defend; and wherever he may go, our prayers will follow him, for the ties that bind us together are of the most endearing nature. We shall much deplore his absence from among us, and shall ever feel grateful to our heavenly Father, and thankful to our brother that we have ever heard such precious truths from a heart so full of the spirit of the Master, and so congenial to his kindred in the precious faith.

H. P. Wright, 1st Elder, L. C. Rice, 2nd Elder, of Adv. Chris. Society, South Green St., between Madison and Monroe, Chicago.

To Charles C. Ramsay.

Chicago, April 24th, 1871.

Married.

WHITING—GREEN. In Worcester, Mass., May 11th, 1871, by Elder T. M. Preble, M. Albert Whiting, of W., and Mamie L. Green, of Charlton, Mass.

Obituaries.

Died in Wrentham, Mass., May 6th, Bro. Thomas Richards, aged about seventy-six years.

Bro. Richards had for many years been a firm believer in Christ and his gospel. He was a believer in the personal and near coming of the Savior to reign on the earth. He took the Bible for his rule of faith. He did not rely upon tradition of the fathers, or upon the teachings of men who have lived since the days of those who wrote the Bible. He received the teachings of Christ, and his apostles, without adding to or taking from them. He did not *infer* from one passage a doctrine that would contradict a fact stated in another. He was *strictly* evangelical in his faith. His whole religious life was uniform and consistent. By his request the funeral was attended by the writer, and remarks made from Col. 3: 4. Our Bro. had but few relatives, though a large circle of personal friends. He has left a widow, who is not only afflicted by his death, but by severe sickness of one of her children, not expected to recover. May the event be sanctified to all the surviving friends. J. S. White.

Bean. Died, in West Deerfield, N. H., April 11th, 1871, Sr. Sarah A. Bean, daughter of Bro Rufus P. Bean, aged eighteen years, eleven months, and eight days.

Sr. Sarah was an amiable, cheerful, and intelligent girl, and loved by all who knew her. In the summer of 1867 she gave her heart to God, and the following autumn was baptized by the writer, at Alton Bay. She died of consumption. She gave remarkable evidence that the Lord was with her by his Spirit. About three months before she died, she met with us in the prayer meeting. A large number of her youthful companions and school-mates were present, and her exhortation to them will never be forgotten. She told them that was the last time they would ever hear her voice in meeting; that she was going to die, with the hope of living again on the new earth; and she invited and urged them to prepare to meet her there. That was her last meeting. When the hour of dissolution came, she told the weeping circle which stood around her bed, that all was peace; and with a heavenly smile upon her face, she sweetly fell asleep. Funeral service by Elders John Parsons, John M. Quimby, and the writer. Enoch Morrill.

Douglas. Died, in New York, April 25th, Jane C., wife of Franklin Douglas, aged thirty-eight years, three months, and fourteen days.

Bilious fever of one week's duration ended eleven years of suffering from rheumatism, during which time she has been unable to walk or stand. During the past three years she gradually lost the use of her arms, and the past year has been fed mostly by her three precious children. Her general theme has been the Christian's hope, Jesus and the resurrection. Her death was so sudden, she was spared the pain of parting with her family. Elder Cox and Sr. A. E. Smith presented Bible comfort to mourners and friends. She was taken to Syracuse for burial. Many relatives and friends met at the second funeral, and were comforted by remarks from Rev. Mr. Wightman, Wesleyan minister, who was personally acquainted with her. The children sadly miss a mother's constant presence, love and instruction. As days and nights pass, the vacancy increases, but the knowledge that "it's well with her" comforts her companion, and stimulates him to continued faithfulness. Franklin Douglas.

James. Died, in Rochester, N. Y., May 3d, 1871, Erastus A. James, aged forty-eight years.

Thus again has death entered our family, and another of its members fallen a victim to his power. Within a very few years death has made great havoc in our family. First my oldest sister, then another younger sister, then my father, then my youngest sister at my house, and now my only surviving sister's husband. But amid it all, we have had sustaining grace, and have been enabled to lean on the everlasting arm. All died in hope. He has been suffering all winter, and had two cancers taken out, but death was the result. He gave himself to the Lord several months before his death, and greatly desired to live to set a christian example before the world. The blow falls heavily upon his wife and two sons. May they be comforted by hope, be sustained by grace, and prepared when the trump of God shall summon forth the dead to meet him, and reign in everlasting life. A. P. Moore.

Davis. Died, in Lake Village, N. H., May 5th, 1871, Martha E., daughter of Alvin and Mary E. Davis, aged twenty-one years and seven months.

Martha had an intelligent mind, and was possessed of an amiable disposition, which won for her many friends. In her last sickness, which was quick consumption, she gave her heart to God, and found Christ precious. She died in peace, and rests in hope. She leaves a father and mother of like precious faith, three brothers, and a large circle of friends to mourn, but not as others that have no hope. The writer endeavored to speak comforting words at the funeral, from Mark 5: 39—"The damsel is not dead, but sleepeth." A. Ross.

Also, July 21st, 1870, Mary, infant daughter of Alvin and Mary S. Davis. Funeral attended by Elder A. Damman.

Lewis. Died, in Thomaston, Ct., April 30th, 1871, Bro. Geo. A. Lewis, aged thirty-eight years.

Bro. Lewis has been a firm believer in the blessed hope a number of years, and an exemplary christian, faithful in every position in life. He was an affectionate husband, a kind and loving father, and a good neighbor. This glorious hope sustains his companion in this hour of deep affliction. May the widow's God and the Father of the fatherless continue to abide with her and her two children, and bring them with the sleeping one to share the glories of the kingdom of Christ,

"Where no farewell tear is shed."

W. B.

McCosmickey. Died, in Charlesville, Barrington, N. S., Feb. 14th, 1871, after much suffering, Bro. Josiah McCosmickey, aged sixty years.

Although our brother suffered much, he bore it with great patience. He was a firm believer in the second coming of Jesus to awake the sleeping dead, and give immortality and eternal life to all his saints. This blessed hope sustained him to the last. Words of comfort were spoken from Rev. 14: 13. Wm. Halliday.

McCosmickey. Died, in Charlesville, N. S., March 17th, 1871, Sr. Rebeckah, wife of Bro. Josiah McCosmickey, aged fifty years.

In former years, our deceased sister and her companion were connected with the Freewill Baptists in Barrington, N. S. When they heard of the speedy return of our Lord, some three years ago, they identified themselves with the first Advent church in Barrington. Our sister feared no evil as she passed through the dark valley. Her end was peace. Words of comfort were spoken from 1 Thess. 4: 14, by the writer. Wm. Halliday.

Warner. Died, in Dover, N. H., April 15th, 1871, of consumption, Sr. Julia A. Warner, aged fifty-six years.

Our sister suffered much, but bore it with great patience. She leaves four kind sons and a daughter to mourn their loss. May they be prepared to meet where suffering, death and separation will never come. Funeral services by the writer. J. G. Smith.

Summary of News.

FOREIGN.

Cable News.

London, May 9. It is reported here on good authority that a plebiscite will be immediately ordered. It is also reported that the country districts of France are unanimously in favor of Napoleon, and that by Monday he will be declared Emperor of France.

Versailles, May 10. One hundred and twenty-nine cannon were captured in Fort Issy, fifty of which were brought to this city. Large quantities of ammunition and provisions were found in the fort, as also considerable brandy infused with tobacco. The latter rendered fatal the wounds of those who drank it. The capture of Issy has caused terror among the Parisians.

The battery at Montretout continues a furious fire upon the southwestern portion of Paris, to which the Federalists make a feeble reply.

It is claimed by the government that the Communists statement that the garrison escaped from Issy before the capture of the fort, is untrue.

The Versailles forces are slowly but surely approaching the enciente of Paris.

Paris, May 10. The Commune asserts that the garrison of Fort Issy has certainly escaped capture.

Gen. Rossel closes the communication to the Commune, complaining he had not received proper support, in the following words: "Two courses were open to our forces, viz., to break through obstacles which environ Paris, or to retire. The former has been found to be impossible, and therefore we have retired. I have the honor to ask a cell in Mazas."

Paris, May 11. Fort Vanvres was captured last night by the Versailles troops and was held for a short time, when it was recaptured by the Communist forces. There has been desperate fighting there to-day. The fort is in a very dilapidated condition, and the forces of the Commune will be obliged to evacuate it. The Government troops make daring attacks on Neuilly and Asnieres.

Paris, May 12. Under orders from the Commune the Bank of France has been searched for arms, but none were discovered.

It is rumored that the Federalists are evacuating Fort Vanvres.

Versailles, May 12. A letter from Count De Chambord, making a strong bid for the throne, is published to-day.

Le Vengeur reports the increasing discouragement among the National Guard, and says that an attempt has been made to assassinate Dombrowski.

London, May 13. The *Times'* dispatch from Paris says that the clerks in the Bank of France have been armed and victualed, and are resolved to stand a siege from the Federalists.

More newspapers have been suppressed.

Fighting is reported at St. Owen, which shows that the sphere of attack is extending.

The German Commander has demanded the disarmament of the northern enciente of Paris.

A naval combat has occurred at the Anteuil Viaduct, and one of the insurgent gunboats sunk.

Fifty thousand Versaillist troops will cross the Seine to-night to strengthen the force already in occupation of the towns of Boulogne and Billancourt.

A reconnoissance under Dombrowski has chased the Versailists from Saltonville.

A permanent court martial has been established in Paris.

Versailles, May 13. The Seminary of Issy has been captured, with considerable loss to the Federalists. Eight cannon have been captured at Oiseaux, where one hundred insurgents were killed and several hundred taken prisoners. The approaches to the ramparts and fortifications of Paris are being actively pushed forward under the cover of a heavy cannonade of the entire Federal works.

McMahon has issued an address to his soldiers, which is apparently preliminary to a grand attack.

Numerous papers have been suppressed.

The Commune has ordered religious instruction to cease, and all crucifixes and madonnas to be removed from the schools.

The *Siecle* says that a vast Bonapartist organization exists throughout France.

Paris, May 14—Sunday noon. Yesterday Dombrowski ordered all officers refusing to obey their superiors to be shot. He reviewed five thousand troops this morning, at Neuilly, with great enthusiasm. After breakfast yesterday Dombrowski rode in front of Porte Maillot and was fired at by the Versaillists with rifles and two shells without hitting him. He took off his hat and bowed politely. The men cheered lustily.

Yesterday a grand procession of women, headed by buglers and drummers, marched to the Hotel de Ville and demanded arms. To-day a proclamation has been issued authorizing female battalions to be organized immediately to stimulate the men. All cowardly males are to be led to prison by females. The women are to march against the Versaillists.

Beslay, called the father of the Commune, retires from the membership of that body because the residence of Thiers has been despoiled.

All persons having sulphur or phosphorus in their possession are required to report it to the Commune.

There is indubitable evidence that there is a wide spread conspiracy in Paris for the overthrow of the Commune.

Paris, May 15. Twenty-eight Archbishops and Bishops of the Catholic Church have addressed a petition to Emperor Francis Joseph, requesting him to inform the King of Italy that the independence of the Pope is necessary to the Catholic Church, and demand that Rome and a suitable territory be immediately returned to the Pope. The petitioners say it is the duty of all other Catholic powers, and of the Protestant powers also, to make a similar demand.

DOMESTIC.

Fort Laramie, May 9. A great battle took place yesterday between several thousand Indians and United States troops, numbering several hundred, in the Wind River District. The troops were surprised in the attack, which was led by several of the most noted chiefs of the Snake, Cheyenne and Sioux Indians, of which tribes the Indian army was composed. The Indians were defeated after a very hard battle, in which several hundred of the redskins "bit the dust," including two of the bravest chiefs. The loss of the troops was comparatively small. It is feared that a general Indian war is inevitable, and every preparation will be made for it.

Terrible Ravages of the Yellow Fever in Buenos Ayres.—Letters received in Portland from Buenos Ayres give additional particulars of the fearful ravages of the yellow fever at that South American city. Mr. Edward E. Spring, whose death, March 28th, has been mentioned, left Portland last October. He was at the estancia of Messrs. Spring when the fever broke out one hundred miles away. Hearing some near friends were sick with it, he immediately hurried to the city and devoted himself to their care, and was soon himself a victim. It is also stated that there is absolutely no business in Buenos Ayres, and the fever was increasing. More than half the population have left the city. Out of 200,000 but 80,000 have remained. On the 3d of April the deaths were over five hundred. Some 15,000 have already died; 9,000 more are sick. One hundred native doctors have run away, the foreign doctors heroically remaining. No business whatever is being transacted. The first death among Americans was Mr. John H. Bean of Brownfield, Me., a young man of fine qualities, widely known there and esteemed. His uncle, Mr. Andrew C. Bean, was attacked with the fever, and after being given up by four physicians recovered. The case of Dr. Ayer of Fryeburg, Me., was given up as hopeless. The American residents nobly stand by each other. Among those who, with true and christian bravery, were zealous in their good work are Capt. Nash of New York, Rev. Mr. Jackson of the Methodist Church, and Mr. Dexter Clapp, the American Consul. Mr. Jackson is reported dangerously sick with the fever. Advices received via Rio de Janeiro, Lisbon, London and New York give a fortnight's later news, up to April 17. The fever then was increasing, some seven hundred deaths per day taking place.

Notices.

Conference.

The Lord willing, the fourth quarterly session of the New Hampshire State Conference will be held at South Sutton, commencing Thursday, May 25th, at seven o'clock P. M., to continue over the following Sabbath. It is hoped there will be a general attendance of all the faithful in that section of the State.

For the Committee, J. Couch.

Tent Meetings.

The time has almost come for the Mission Tent to be in the field, and the mission work to be vigorously prosecuted. The Mass. Conference intend to double their effort for the spread of Bible truth, hoping and expecting the brethren will help by their means and prayers. Let those who see a good opening, and desire a meeting in their neighborhood, write us of the prospects, and their desires, for we shall soon make arrangements for meetings. L. Boutell, For the Committee.

Notice.

The Mass. A. C. Conference will hold its next quarterly session in Salem, Mass., commencing Tuesday evening, June 6th, and holding over the following Sabbath. It is hoped that the preaching brethren will make a *special effort* to attend the meeting, and come filled with a spirit of labor, so that the glad tidings of a soon coming Savior may be echoed throughout the length and breadth of the city. And will not the brethren from the adjoining churches endeavor to attend *en masse*, so that this gathering may result in good to all, and bring glory and honor to God?

C. E. Barnes, Secretary.

Maine S. A. C. Christian Conference.

EXTRA SESSION.

As the executive board has been petitioned to call an extra session of the Maine Second Advent Christian Conference, to be holden in Portland, in Union Hall, on Free Street, and as there are several items of important business to be attended to; we therefore appoint to meet at Union Hall, Portland, Tuesday, June 13th, at two P. M. A full attendance of the ministers and delegates is desired. Remember, each church or society is entitled to one delegate, and one additional for every ten members, duly chosen and furnished with certificates. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause. Let all collections for the Maine Mission and Tent cause be reported at conference.

I. C. Wellcome, *Sec.*

New York Campmeeting and Annual Conference.

Dear Brn. of New York Conference:—At a meeting of your committee in Rochester, May 1st, a quorum, as undersigned, being present, it was thought advisable, as suggested at last conference, and therefore decided unanimously, to hold a campmeeting in connection with the coming annual session in June. Certainly the cause demands a grand rally of all the working forces of this State to come up "to the help of the Lord against the mighty."

The meeting will be held in Stephen N. Whitney's grove, one mile and a half south east of Albion, commencing on Thursday, June 8th, 1871, and to continue one week. All trains stop at Albion, and ample arrangements will be made for the transportation of persons and baggage to and from the camp-ground. Further particulars hereafter. William E. Brown, Secretary.

The business of conference, which is rather important for this session, election of officers, etc., will be disposed of in the morning and A. M. sessions, as early in the meeting as possible. Let all ministers and delegates be as early at the meeting as they can. The large new State Tent will be put upon the ground for dedication. The old "State Tent" and the "Lord's Tent" will also be on the ground for the accommodation of strangers, and such as cannot well supply themselves with family tents. Let none forget overcoats, thick shawls, quilts, and such other articles of clothing and bedding as are necessary for camping out.

It is expected that as many as can will associate themselves in family tents, providing themselves with board, etc. But there will be a small boarding tent, though sufficient to supply all those that cannot arrange for themselves, at reasonable rates.

Wm. E. Brown,
Lauren Grinnell,
A. Rioos,
N. Witherington,
N. McCulloch,
Committee.

Family Campmeeting.

This meeting will be held on the ground occupied last year, four miles east of Avalanche, commencing May 31st, 1871, and hold over Lord's day. It is desirable that all who come will be on hand the first day. It is a very small sacrifice to make for the perishing, in the name of Jesus. He made a greater one for us. Let nothing hinder us from coming the first day, but an impossibility; and come to work as never before. Let us try and pull some wanderer out of the fire, hating even the garments spotted by the flesh. Poles for tents may be obtained on the ground. The committee will furnish hay for all teams, whose owner's tent is on the ground. Bro. Thurber, of Sparta, will be in attendance. Whereas the committee and friends, who reside in the place, will (and intend to) bear the heaviest burden, we hope those who are able will not forget to help them. The poor will be cared for. Brethren and sisters, come to work. The Lord will soon come, then our work will be done.

For the Committee, P. W. Hough.

Wisconsin Campmeeting.

This meeting is to be held at Prairie du Sac (Upper Sauk), Sauk Co., on the old camp-ground, beginning on the 4th of June. We hope to witness a large gathering of pilgrims. Come with tents, if possible. All coming by R. R. between Milwaukee and Prairie du Chien will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the R. R. between Milwaukee and La Crosse, can take a steamboat every other day at Portage City, or a stage daily at Kilbourn City, direct to the meeting.

Wisconsin friends will please, so far as possible, to come in time to pitch tents on Saturday, June 3d. Fare from Mazomanie, by stage, only 25 cts. Usually boats leave Portage City for Sauk on Tuesday, Thursday, and Saturday. We wish to begin on Sunday morning with a full grown campmeeting, at high water mark.

O. S. Knapp,
P. W. Matts,
Wm. Sheldon,
Committee.

Wisconsin Annual Conference.

The Wisconsin Conference will convene in connection with the State campmeeting at Prairie du Sac, and hold its first session on the 10th of June. Let the churches elect their delegates in time, and let all ministers who wish to unite come in season. Members and churches unable to attend, will please report by letter to the Secretary in season for the meeting. Wm. Sheldon, *Secretary.*

Conference.

The Conference for Southern Indiana will commence at Jeffersonville, Wednesday, May 24th, 1871. As we wish all the State to be included in the organization, it is desirable that there should be a full representation from all parts of the State. Let the churches, then, send delegates and provide for their traveling expenses. The church at Jeffersonville will make ample provision for all who may attend. N. Field, Pastor of the Church at Jeffersonville.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Saturday, June 17th. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates.

J. J. Woodworth.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. Blain, Buffalo, N. Y.

To Bro. J. S. Potter.—I received the barrel of flour from you, by the packet, for which I return many thanks, with the blessing of God; hoping that you will be blest with that reward that will be given at the resurrection of the just. I am so that I can walk out some. All glory to God. Amen. A. B. Swanberg.

Acknowledgments.

The following donations have been received by Dr. L. Watson and C. C. Tuck, for Sr. Lucretia Tuttle:—"A friend," Laconia, N. H., $4 00; a friend in Lowell, Mass., $3 00; Sr. Fanny Smith, Cambridgeport, Mass., $1 00; G. F. Burch, Philadelphia, $2.00; L. A. Whitney, Phillipston, Mass., $1.00; J. H. Brown, Littleton Common, Mass., $1.00; "A Sister," Westboro, $1.00; "A Bro.," South Poland, 50 cts. Charles C. Tuck.

Bangor, May 7th, 1871.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Miles Grant.......Sunday, May 21st
Hiram Munger.......Sunday, May 28th

Boston (Branch Chapel) 1735 Washington Street.
(Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.

John G. Hook.......Sunday, A. M., May 21st
Mrs. S. K. Taylor.......Sunday, May 21st

☞ Tuesday evening, May 23d, Bro. J. K. Southwayd, of Boston, for many years a Deist, will relate some incidents in regard to his late miraculous conversion from infidelity to evangelical Christianity. All will be pleased to hear his wonderful experience.

E. Cotton.......Sunday, May 28th
and Sundays, June 4th and 11th.
John G. Hook.......Sunday, June 4th

Mercantile Hall, Boston, 31 Summer Street.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

CHELSEA, MASS.

☞ Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.

J. Hemenway.......Sunday, May 21st
T. M. Preble.......Sabbath, May 28th
J. S. White.......Sunday, June 11th

CHARLESTOWN.
(Removed to Hall No. 70 Main Street)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

H. L. Hastings.......10½ A. M., Sunday, May 21st
J. D. Brown.......3 and 7½ P. M., Sunday, May 21st
Baptism after morning service.
C. H. Leverton.......Sunday, May 28th

EAST BOSTON, MASS.
(Central Hall, 152 Meridian Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

South Boston (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress.
J. N. Berry.

West Winsted, Ct.......Friday evening, May 19th
Miles Grant.

Clinton, Mass.......Sunday, June 4th
Westboro, Mass.......Sunday, June 11th
Holden, Mass.......Sunday, June 18th
C. Goodrich.

Barnstead, N. H. (Clark meeting-house) Sabbath, May 21st.
J. Couch.

Salem, Mass.......Friday evening, May 19th
Cambridgeport, Mass.......Sunday, P. M., May 21st
(Baptism at half-past one o'clock)
John G. Hook.

Plymouth, Mass.......Sundays, May 28th and June 4th
L. Boutell.

Lynn, Mass.......Sunday, May 28th
M. Batchelor.

Wilbraham, Mass.......Sunday, May 21st
Chicopee Falls, Mass.......Sabbath, May 28th
Southampton, L. I.......Sunday, June 4th
Dover, N. H.......Sunday, June 11th
H. Pratt.

Athol, Mass.......Sunday, May 21st
A. Ross.

Westboro, Mass.......Sabbath, May 21st
T. M. Preble.

Tremont, Mass.......Sunday, May 21st
Holden, Mass.......Sunday, June 4th
Springfield, Mass.......June 23d
Warehouse Point, Ct.......Sunday, June 25th
New Britain, Ct.......Sunday, July 2d
J. S. White.

West Fairlee, Vt.......Sundays, May 21st and 28th
H. F. Carpenter.

Warren, Vt.......Sunday, May 21st
West Fairlee (if desired).......evening, May 24th
Can have an evening appointment in any convenient place, after leaving Warren, till the 24th. If any desire, please write to Bristol, Vt.
Factory Village, N. H.......Sunday, May 28th
Lake Village, N. H.......Sunday, June 4th
Our P. O. address will be Lake Village. Any desiring an appointment for June or July, please write us there. L. C. & M. M. McKinstry.

Athol, Mass.......Sunday, June 18th
Chicopee Falls, Mass.......Sundays, June 25th and July 2d
North Adams, Mass.......Sunday, July 9th
If these conflict, write me at Charlestown, Mass.
E. Cotton.

Wells, Me.......evening, May 19th, and over Sunday
S. Julia Buswell.

Fisherville, N. H. (Sander's Hall) Sabbath, May 21st
O. W. Kimball.

West Ossipee, N. H.......Sunday, May 21st
Freedom, N. H. (where Bro. Corson may appoint) Sunday, May 28th.
J. B. Brown.

Lafayette, R. I.......Sabbath, May 21st
Danielsonville, Conn.......Sabbath, May 28th
Warehouse Point, Ct.......Sabbath, June 4th
Seltico, Ct.......Sabbath, June 11th
Warehouse Point, Ct.......Sabbath, June 18th
J. T. Dixon.

Lake Village, N. H.......Sunday, May 21st
and onward.
Levi Allen.

East Pownal, Vt.......May 20th and 21st
Woodford Hollow.......May 27th and 28th
Woodford City.......May 29th and 30th
H. L. Harrison.

Seabrook, N. H.......Sunday, May 28th
J. H. Boynton.

Seabrook, N. H.......Sunday, July 9th
A. Simpson.

Danielsonville, Ct.......Sunday, May 21st
Abington, Conn.......Sunday, May 28th
H. Davis.

Lowell, Mass.......Sundays, June 4th and 11th
D. M. Leavitt.

Seabrook, N. H.......Sundays, May 21st and June 4th
J. C. Smith.

Hartland (Town Hall).......Sunday, May 21st
Also, Sundays, May 28th and June 4th.
S. Woodruff.

South Berwick, Me. (Great Works)...Sun., May 28th
C. Richardson.

Bradford, N. H. (Bush meeting-house)...Sun., May 21st
Sutton, N. H. (in Martin Shattuck's barn, with Bro. D. W. Davis) Sunday, June 4th.
Barnstead, N. H. (Clark's Corner)....Sun., June 11th
A. S. Williams.

Holderness, N. H. (True school-house) Sab., May 21st
Dorchester, N. H. (Town House)...Sunday, May 28th
John H. Evans.

Keene, N. H.......Sunday, May 21st
C. H. Leverton.

Newhampton (at Bro. Pike's).......Sabbath, May 21st
F. S. Hanson.

Northwood Narrows, N. H.......Sunday, May 28th
Geo. W. Brown, J. C. Shorey.

Water Village, N. H.......Sabbath, May 21st
and onward one fourth part of the time.
Freedom, N. H. (baptism).......Sunday, May 28th
Porter, Me.......Sunday, June 4th
Mark Stevens.

Mexico Corner, Me.......Saturday evening, May 20th
and over Sunday.
Byron, Me.......evenings, May 22d and 23d
Weld, Me. (Town House) evenings, May 24th and 25th
Sweat Neighborhood.......evening, May 26th
Carthage, Me.......evening, May 27th
and over Sunday. J. T. Jordan.

Fisherville, N. H. (Sander's Hall) Sabbath, May 21st
Manchester, N. H.......Friday evening, May 26th
Nashua, N. H. (where brethren may appoint) Sabbath, May 28th.
Boscawen, N. H. (Gulf school-house) Sab., June 4th
(Baptism.)
Salisbury, N. H. (Smith's Corner meeting house) Sabbath, June 11th. Simeon Roby.

Meredith, N. H. (Delloff Hall)....Sunday, June 18th
My appointment for Barnstead is withdrawn.
John Parsons.

South Berwick, Me. (Great Works) Sabbath, May 21st
(Baptism.) S. S. Mooney.

Chichester, N. H. (Pine Ground, Advent Chapel) Sunday, May 21st. Wm. Bodge.

Stoneham, Mass.......Sunday, May 21st
Seabrook, N. H.......Sunday, June 11th
J. G. Smith.

New York (Cooper Institute).......Sunday, May 21st
Wm. N. Pile.

Dorchester (Town House).......Sunday, May 21st
Thornton, N. H. (Mad River school-house) Sunday, May 28th. Wm. H. Shaw.

Groton Corner, N. H. (school-house) Sab., May 28th
C. W. Nelson.

Vienna, Me. (Brick Chapel).......Sunday, May 28th
Sidney, Me. (Robins' school-house)....Sun., May 14th
Rome, Me. (Robins' school-house)...Sunday, May 21st
W. F. Jackson.

New Britain, Ct.......Sundays, May 14th and 21st
Fisherville, N. H. (Sander's Hall) Sundays, May 21st and June 4th.
Lake Village, N. H. (North Church) Sun., June 25th
O. W. Kimball.

Bonny Eagle, Me.......Sabbath, May 21st, and onward
G. H. Sweet.

Dover, N. H.......Sundays, May 21st and 28th
Geo. L. Streeter.

Hudson.......Sunday, May 21st
Lord's Supper after the close of the P. M. service
Stowe, Mass.......Sunday, May 28th
Dover, N. H.......Sunday, June 4th
North Abington, Ct.......Sunday, June 11th
T. T. [illegible].

Unity, N. H. (at Bro. Joseph Kimball's) Sab., May 21st
[illegible]

New Britain, Ct.......Sundays, May 28th and June 4th
Middletown, Ct.......Sundays, June 11th and 18th
Wm. Stuart.

Barnard, Vt. (where Bro. Adams may appoint) evenings, May 19th and 20th, and Sunday, the 21st.
East Roxbury, Vt.......Sunday, May 28th
Warren, Vt.......Sunday, June 4th
Mill Green, Vt.......Sunday, June 11th
Z. T. Wood.

Northwood Narrows, N. H.......Sunday, May 28th
Farmington, N. H.......Sunday, June 4th
Rochester, N. H. (Town Hall).......Sunday, June 11th
Geo. W. Brown, *So. Eliot.*

Charlton, Mass.......Sunday, May 21st
T. Ford.

Philadelphia, Pa....Sundays, June 4th, 11th, 18th, 25th
H. K. Flagg.

Corinna, Me. (Chapel).......Sunday, May 21st
(Baptism expected.) E. V. B. Knowlton.

New Durham, N. H. (Second Division) Sun., May 21st
J. T. Libby.

Sandwich (Vittum school-house)....Sunday, May 21st
Geo. H. Wallace.

London Ridge, N. H.......Sunday, May 28th
Lee, N. H.......Sunday, June 4th
C. S. Emerson.

Bridgewater, Vt.......Sunday, May 21st
Geo. A. Cole.

Hollis Centre, Me.......Sundays, June 4th and 11th
Kennebunkport.......Sundays, June 18th and 26th
E. S. Moulton.

Lisbon, N. H.......Sabbath, May 21st
Campton, N. H. (Bump school-house) Monday evening, May 22nd, at seven o'clock.
East Rochester, N. H.......Sunday, June 4th
Deerfield Centre, N. H.......Sunday, June 11th
J. Pinkham.

Exeter, N. H.......Sunday, May 21st
Dover, N. H.......Tuesday evening, May 23d
Madison, N. H. (North Division) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) evenings, June 5th and 6th.
North Haverhill, N. H....Sundays, June 11th and 18th
West Fairlee, Vt.......Sunday, June 25th
North Haverhill, N. H.......evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. Drake.

Wilbraham, Mass.......Sunday, May 21st
Warehousepoint, Ct.......Sunday, May 28th
A. M. Higgins.

Groton, Vt.......Sunday, May 21st
Cabot, Vt.......Sunday, May 28th
Clarksville, Vt.......Sunday, June 4th
and onward. T. E. Lang, Jr.

Lewiston, Me.......Sunday, May 28th
I. C. Wellcome.

Marden's Corner (Epsom) N. H.......Sunday, May 21st
Enoch Morrill.

Moultonboro (L. Island school-house)...Sun., May 21st
N. Glidden.

Collinsville, Ct.......Sunday, May 21st
Pleasant Valley, Ct.......Sunday, May 28th
Winsted, Ct.......Sunday, June 4th
Wm. A. & M. L. Durand.

Arena, Wis.......Sunday, May 21st
and once in two weeks.
Sauk, Wis.......evening, May 27th
and Sunday morning, at ten o'clock.
Lyman, S. H., West Point, Wis., 3 and 7½ P. M., May 28th, and once in four weeks. Geo. Thomson.

Westfield, Mass.......Sunday, May 21st
I. B. Potter.

New Preston, Ct.......Sunday, May 21st
J. L. Wood.

Lake Village.......Sunday, May 21st
T. W. Piper.

North Dana, Mass.......Sunday, May 21st
Mrs. A. M. Barnes.
Mrs. E. Hemenway.

Cabot, Vt.......Sundays, May 14th and 21st
East Landaff, N. H...Sundays, May 28th and June 4th
Will attend to baptism. A. A. Hoyt.

Belmont Corner.......Sunday, May 21st
Albion (Friend's Hill school-house) Sunday, May 28th
Friendship (new house).......Sunday, June 4th
Cushing (Lower school-house).......Sunday, June 11th
Jer. Carr.

Waterbury, Ct.......Sunday, May 21st
A. Elliott.

Yalesville, Ct.......Sunday, May 21st
O. D. Woodruff.

Bath, Me.......Sabbath, May 21st
Kennebunk, Me. (Pine school-house)..Sab., May 28th
Jer. Hill.

Barnstead, N. H. (White Oak Ground) Sun., June 4th
Brn. Horne and Libby will probably be present.
J. H. F. Varney.
O. H. Willey.

Bucklins' Corners, Chaut. Co., N. Y., Sun., May 28th and every four weeks.
McClintockville, Venango Co., Pa., June 11th, and every four weeks. John T. Ongley.

Warehouse Point, Ct.......Sunday, May 21st
Josiah Hall.

Campville, Conn. (school-house).....Sunday, May 21st
Litchfield, Conn. (at the house of Bro. Negus) Monday evening, May 22d.
Litchfield Station, Conn. (at Sr. Mansfield's) Sunday, May 28th. Samuel W. Treat.

North Easton, Mass. (Ripley Hall)......every Sunday
Geo. Watson.

☞ There will be preaching in Rochester, N. H. (Goslo Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ The desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. Brooks, G. W. Baker.

SPRINGFIELD, MASS.

Wm. Stuart.......Sunday, May 21st
Wm. N. Pile.......Sundays, May 28th and June 4th
F. H. Burbank.......Sundays, June 11th and 18th
Wm. N. Pile.......Sunday, June 25th and July 2
H. M. Bryant.......Sunday, July 9th

LAWRENCE, MASS.

M. Batchelor.......Sunday, May 21st
C. H. Fletcher.......Sunday, May 28th
S. S. Brewer.......Sundays, June 4th and 11th
I. B. Potter.......Sundays, June 18th and 25th

WORCESTER, MASS.

R. R. York.......Sundays, May 21st and 28th

HAVERHILL, MASS.

J. R. Boynton.......Sunday, May 21st
J. G. Smith.......Sunday, May 28th
J. M. Quimby.......Sunday, June 4th
J. H. F. Varney.......Sunday, June 11th
A. Simpson.......Sunday, June 18th
Joseph Pinkham.......Sunday, June 25th

LOWELL, MASS.

C. Goodrich.......Sunday, May 21st
J. S. White.......Sunday, May 28th

CONCORD, N. H. (Centre Street.)

I. C. Wellcome.......Sabbath, May 21st
John G. Hook.......Sabbath, May 28th
A. Kidder.......Sabbath, June 4th
T. W. Piper.......Sabbath, June 11th
C. S. Shattuck.......Sabbath, June 18th
D. M. Leavitt.......Sabbaths, June 25th and July 2d

CONCORD, N. H., (at the Bethel.)

E. Owen.......Sunday, May 21st
A. Simpson.......Sunday, May 28th
Wm. H. Mitchell.......Sunday, June 11th
C. S. Shattuck.......Sunday, June 25th

HAMPTON, N. H.

Wm. C. Stewart.......Sunday, May 21st
J. Bickford.......Sunday, May 28th

GREAT FALLS, N. H., Old Hall (Franklin.)

A. Simpson.......Sabbath, June 4th
S. C. Shattuck.......Sabbaths, June 11th and 18th

MANCHESTER, N. H.

C. Richardson.......Sunday, May 21st
E. Owen.......Sunday, May 28th
J. Couch.......Sunday, June 4th

EAST ROCHESTER, N. H.

J. H. F. Varney.......Sunday, May 28th
J. Pinkham.......Sunday, June 4th
Charles Emerson.......Sunday, June 11th
J. G. Smith.......Sunday, June 18th
T. W. Piper.......Sunday, July 2nd

MELVIN VILLAGE, N. H.

T. W. Piper.......Sunday, May 28th
John Parsons.......Sunday, June 11th

FARMINGTON, N. H.

E. B. Wells.......Sunday, May 21st

PORTSMOUTH, N. H.

S. S. Brewer.......Sundays, May 21st and 28th
E. Owen.......Sundays, June 4th and 11th
Geo. W. Brown.......Sunday, June 18th

LONDON RIDGE, N. H.

A. Simpson.......Sunday, May 21st
J. G. Smith.......Sunday, June 4th

RYE, N. H.

L. Boutell.......Sunday, May 21st
C. Goodrich.......Sunday, May 28th
Andrew Simpson.......Sunday, June 11th
Joseph Pinkham.......Sunday, June 18th

SOUTH ELLIOT, ME.

Geo. W. Brown.......Sunday, May 21st
S. S. Brewer.......evenings, May 23d, 24th, and 25th
J. Pinkham.......Sunday, May 28th
S. S. Mooney.......Sunday, June 11th
T. W. Piper.......Sunday, June 18th
Wm. H. Mitchell.......Sunday, June 25th

SCITICO, CT.

Hiram Munger.......Sunday, May 21st
John Nickerson.......Sunday, June 4th
J. T. Dixon.......Sunday, June 11th
Dr. A. M. Higgins.......Sunday, June 18th

WINSTED, CT.

H. K. Stark.......Sunday, May 21st
Mrs. M. L. Durand.......Sunday, June 4th

PORTLAND, ME. (Union Hall.)

J. H. F. Varney.......Sunday, May 21st
Geo. W. Burnham...Sabbaths, May 28th and June 4th

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
H. M. Bryant.......Sundays, May 21st and 28th
Geo. A. [illegible]

[illegible]

East Weare Village...4 o'clock, Sunday eve., May 28th
Joseph E. Nichols.

North Haverhill, N. H.......Sunday, May 21st
Allen Damon.

Vienna Village, Me.......Sunday, May 21st
Belgrade Depot, Me.......Sunday, May 28th
Rome, Me. (Yellow school-house)...Sunday, June 4th
Lewiston, Me.......Sunday, June 18th
H. B. Seavey.

Meredith, N. H. (Delloff Hall)......Sunday, May 21st
Farmington, N. H.......Sunday, May 28th
Exeter, N. H.......Sunday, June 4th
Hampton, N. H.......Sunday, June 11th
D. F. Leavitt.

Saratoga Springs, N. Y...Morning and evening, Sunday, May 21st.
Greenwich, N. Y.......7½ o'clock P. M., May 25th
Hoosick, N. Y...11 A. M. and 7½ P. M., Sun., May 28th
C. Pike.

Putnam, Conn.......Sunday, May 21st
Webster, Mass.......Sunday, May 28th
Brimfield, Mass.......Sunday, June 4th
Danielsonville, Conn.......Sunday, June 11th
Mrs. L. M. Stoddard.

Wilmot, N. H. (where Bro. Goodhue may appoint) Friday evening, May 26th.
Newhampton, N. H. (at Bro. Pike's) Saturday evening, May 27th.
Meredith, N. H. (Delloff Hall).....Sunday, May 28th
Goshen, N. H. (North school-house)...Sun., June 4th
Joseph Kimball.

Meriden, Ct.......Sunday, May 21st
Wolcottville, Ct.......Sunday, May 28th
Providence, R. I. (Richmond Hall)...Sunday, June 4th
Rocky Brook, R. I.......Sunday, June 11th
W. S. Campbell.

North Somers, Ct.......Sunday, May 21st
A. M. Bradford, James Tower.

West Alton, N. H.......Sunday, May 21st
East Lebanon, N. H.......Sunday, May 28th
J. L. Chute.

Kennedy Corner, Me.......Sunday, May 21st
Wales, Me. (school-house near the Town House) Sunday, June 4th. Wm. H. Doughty.

Lyndeboro, N. H. (school-house near Page Spaulding's), Sunday, May 28th. (Baptism.)
John H. Dadmun.

Vernon, Vt.......Sundays, June 4th and 18th
S. Cook.

Webster, Mass.......Sabbath, May 21st
Woodstock Valley, Ct.......Sabbath, May 28th
Square Pond, Ct.......Sabbath, June 4th
Putnam, Ct.......Sabbath, June 11th
Webster, Mass.......Sabbath, June 18th
Woodstock Valley, Ct.......Sabbath, June 25th
P. S. Butler.

Bristol, Conn.......Sunday, May 28th
Mary E. Otis.

Advent Christian Church, Salem.
Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. Barnes, Pastor.

Business.

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Letters Received.

D P Newton, F H Burbank, F Glidden, E Bozzell, E E Alexander, T L Waugh, D Clow, L T Cunningham, Geo. Thomson, H Munger, S W Thurber, A A Phelps.

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The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

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WHO IS THE CHRISTIAN?

Who is the genuine Christian man?
Portray for me that righteous man.
Is it he who neither drinks nor swears,
But goes to church and says his prayers,
Looks pious, pays his tithes, and then
Thanks God he's not like other men?
Rolls up his eyes and cries, Ah, me!
How dreadful wicked sinners be!
And most intensely disapproves
Of all sin, save the sin he loves;—
Is he the Christian? Bless you, he
Is just a snuffling Pharisee!

Who is he, then, the Christian man,
How shall we know the blessed man?
Is it he who feeds the poor with prayer,
And gives them cant for clothes to wear?
Is it he who, with a solemn whine,
Exhorteth me, but stealeth mine?
Who, casting Satan out on Sunday,
Invites him in again on Monday,
And deems the foulest wrong is right
If it be covered well from sight;—
Is he the Christian? Not a whit!
He's but a canting hypocrite!

Who is he then, the Christian man?
Come let us see the wondrous man.
Is it he who, ere the east is red,
On week days blithely leaps from bed,
And marches off with cheery song,
To toil for mammon all day long;—
But Sunday sleeps till noon, and then
Loiters to church and sleeps again,
Returns a visit, takes a ride,
And deems his God is glorified?
Is he the Christian? Nay, I paint
The features of a modern saint.

Who is he, then, the Christian man?
Point out the noble-hearted man.
Is it he, the pious soul, who pays
For preaching by his shouts of praise,
And gives, for fuel and repairs,
His exhortations, psalms, and prayers?
Then sits and sings with holy glee,
I'm glad, I'm glad salvation's free;
Nor of the wealth which heaven has lent,
Will ever yield the Lord a cent?
Is he the Christian? If he be,
Salvation must, indeed, be free.

Who is he, then, the Christian man,
Constructed on the gospel's plan?
Is it he who gives the Lord his pelf,
And therefore lives to suit himself,
Deeming the builded synagogue
Absolves him from the Decalogue?
Who never fasts and seldom prays,
But then how like a prince he pays!
And holds it cause for just complaint,
Unless you reckon him a saint?—
Is he the Christian? Nay, I guess
The Lord regards him something less.

Who is he, then, the Christian man?
Bring forth at last the righteous man.
It's he who with a soul sincere,
Loves God and holds his neighbor dear;
Denies himself, nor swerves from right
In darkness more than in the light;
Who renders God and man their due,
Even when no law compels him to,
And builds his life upon the plan,
That serving God is blessing man;—
Such men are Christians, but I fear
They are not over numerous here.

EXTRACTS FROM SPURZHEIM.

No. 2.

F. H. BURBANK.

"It is an error to say that animals act solely by instinct. It is true that some of their doings, such as the labor of instincts, are the result of mere instinctive powers, but many animals modify their actions according to external circumstances; they even select one among different motives, and often resist their internal impulsions or instincts. A dog may be hungry, but with the opportunity he will not eat, because he remembers the blows which he has received for having done so under similar circumstances. If, in following his master, he is separated from him by a carriage, he does not throw himself under the feet of the horses or its wheels, but waits till it has passed, and then by increasing his speed he overtakes his master. "This shows that some animals act with understanding. On the other hand, though new-born children cry, and suck the finger, they certainly do not act from understanding. And, if men of great genius manifest talents without knowing that such faculties exist; if they calculate, sing, or draw, without any previous education, do they not so by some internal impulse, or instinct, as well as the animals which sing, build, migrate, and gather provisions? Instinct, then, is not confined to animals, and understanding is not a prerogative of mankind. . . .

"Did animals and men learn all from others, why should individuals, similarly circumstanced in regard to manner of living and instruction, excel the rest? Why should one nightingale sing better than another living in the same wood? Why, amongst a drove of oxen, or horses, is one individual good-tempered and meek, and another ill-natured and savage? M. Dupont de Nemours had a cow which singularly knew how to open the gates of an enclosure; none of the herd ever learned to imitate its procedure, but waited impatiently near the entrance for its leader. I have the history of a pointer, which, when kept out of a place near the fire by the other dogs of the family, used to go into the yard and bark; all immediately came and did the same; meanwhile he ran in, and secured the best place. Though his companions were often deceived, none of them ever imitated his stratagem. I also knew of a little dog, which, when eating with large ones, behaved in the same manner, in order to secure his portion, or to catch some good bits. These are instances of genius among animals, which are by no means the result of instruction.

"Children often show particular dispositions and talents before they have received any kind of education. Almost every great man has, in infancy, given earnests of future eminence. Achilles, hidden in Pyrrha's clothes, took the sword from among the presents of Ulysses. Themistocles, when a child, said that he knew how to aggrandize and render a state powerful. Alexander would not dispute any prize at the Olympic games, unless his rivals were kings. At fourteen years of age, Cato, of Utica, showed the greatest aversion to tyranny. Nero was cruel from his cradle. Pascal, when twelve years old, published his treatise on Conic Sections. Voltaire made verses when only seven years of age. The number of such instances is very great, and it is unnecessary to mention more here, as they must be within the scope of every ones knowledge. . . .

"After having seen what nature does in man, let us inquire into the means by which she effects it. Religious people commonly believe in a mere supernatural dispensation of gifts; but there cannot be a doubt of natural causes also contributing to produce the phenomena of mind. "I may follow the example of other natural philosophers, and confine myself to proving a relation between the body and the manifestations of the mind, or, I may endeavor to determine the special powers of the mind and the respective organs. This latter task has been accomplished by *Phrenology*. Here I shall only show, in a summary way, how reasoning coincides with observation. It is important duly to appreciate my expressions upon the subject. I do not say the organization produces the affective and intellectual faculties of man's mind, as a tree brings forth fruit, or an animal procreates its kind; I only say that organic conditions are necessary to the manifestations of mind.

"I never venture beyond experience; and therefore consider the faculties of the mind only in as far as they become apparent by the organization. Neither denying nor affirming anything which cannot be verified by experiment, I make no researches on the lifeless body nor on the soul alone, but on man as a living agent. I never question what the affective and intellectual faculties may be in themselves; do not attempt to explain how the body and soul are united and exercise a mutual influence, nor examine what the soul can effect without the body. The soul may be united to the body at the moment of conception or afterwards; it may be different in every individual, or be of the same kind in all; it may be an emanation from God, or something else. Whatever metaphysicians and theologians may decide in regard to these various points, the position, that manifestations of the faculties of the mind depend, in this life, on organization, cannot be shaken. Let us then consider the proofs which reasoning affords of this principle of Phrenglogy.

I. *Difference of the Sexes.* The faculties of the mind are modified in the sexes; some are more energetic in men, others in women. Do then the souls of men and women differ, or is it more probable, that the faculties are modified because their organs or instruments vary? Phrenology shows that certain parts of the brain are more developed in men, others in women; and thus renders the peculiarities in the mental manifestations of each, easily explicable. There are, however, many instances in which the intellectual faculties of women resemble those of men, and the contrary.

"II. *Individuality of every person.* The mental faculties are modified in every individual. Now, is it probable that the soul differs universally, or is it more likely, that as the whole human kind has descended from an original pair, all modifications of the faculties may be explained by differences in the organs on which each respectively depends? Like species of animals, and man also, have essentially the same corporal structure, there is merely difference of proportion and development in the various parts of which the body is composed; and these differences in the organs produce corresponding varieties in the functions attached to them.

"III. *Ages.* Mental manifestations are modified by age. Either the soul, or its instruments, therefore, must produce these modified manifestations. It is ascertained that certain faculties appear early in life, or at a later period, according as the peculiar organs of each are developed. The same law holds in both affective and intellectual faculties; the manifestations of all are not simultaneous. Several of both orders appear in infancy, others not before maturer years; several, too, disappear earlier, whilst others endure till the end of life. Now as we know that manifestations of the mental powers always accord with certain organic conditions, it is impossible to overlook their dependence on organization."

In our next, we will give his "further proofs," which will be found to increase in power and interest. I think that all can detect readily his skepticism in regard to the common theory of man. All his reasoning conforms to the Mosaic account of the creation of man. If this age should continue a century longer, all christendom would be revolutionized, and the old theory of man, invented by the serpent, would be supplanted by the older theory of the Almighty, committed by him to Moses.

COLPORTEUR'S NOTES.—No. 2.

I. C. WELLCOME.

Called at a house in A—— and showed my books to the lady. She called a minister who resided in the house.

Colporteur. "Would you like a good book to-day?"

Minister. "What have you to sell?" He examined the books a little, and read their titles—"Signs of the Times,"—"Plan of Redemption,"—"Berean's Casket,"—"Christian Baptism," etc.,—and laid them down. "No, I don.t want them. Do you dare offer a work advocating immersion on this road?"

C. "Yes, sir, I am not afraid nor ashamed to offer any books I carry. Are you a Baptist minister?"

M. "I am, but all the people in this neighborhood believe in sprinkling, and they will be down on any one who meddles with that."

C. "So much more reason that we should be faithful, and put the truth before them. Here is a tract on 'The New Heavens and New Earth,' and one on the resurrection of the dead. Will you read them?"

M. "Yes, I will read them. Do you believe in a literal resurrection of all the dead?"

C. "Certainly. That is the promise of God, Christ, and the apostles.

M. "Hah! the whole earth would be covered twenty feet deep with men, if all who have died should be raised literally."

C. "Ah, do you adopt infidel ground to help the Lord out of difficulty? Did you ever enter upon a mathematical calculation of this subject to learn the truth? Infidels have blown up this bubble, and christian ministers should examine it and see its weakness, instead of adopting it. Please hear me read from 'The Berean's Casket' a true statement of facts on this case under the caption—

'AN INFIDEL OBJECTION EXPLODED.'"

M. "I would like to hear it read."

C. "Here it is. I will read concerning the entire population of the world from Adam until now, then the number of square feet of the surface of New York State, which gives room to bury twice the entire population of the globe since Adam."

M. "Let me examine that calculation." He took the book and very carefully examined the estimates, and replied, "Well, I am not the only fool you have found on this subject."

C. "No, no; there are many of them; but it is a great pity that Christians and ministers should allow infidel cant and ignorance to guide their ideas of religious theology, instead of investigating to *learn facts*."

M. "I never thought to look into this matter; but I shall do so now. Thank you for these remarks, and tracts. I hope you will call on me again."

Thus closed one half day's efforts to sow seed on all sorts of ground, hoping some would fall into good ground and bear fruit.

LONG SERMONS.

M. W. POTTER.

We often see pieces in the *Crisis* headed as the above. The general tenor of these pieces has been directed particularly to the ministry. We have often wished that some one would speak not only of "long sermons" in the pulpit, but of "long sermons" in the social meetings, and also of long prayers. We frequently go to meeting and hear some pray ten minutes, or more, and then speak as long by way of exhortation. Paul, in writing to his Hebrew brethren, commands them to exhort one another, and so much the more as they see the day approaching. It is better to speak often, than to speak so long that every one is anxious for the time to come when they will sit down. It would be a great deal better to speak three, or four, or even half a dozen times, than to speak so long that every body gets tired of hearing. The great beauty of speaking is to speak just what the Lord has for us to speak, and then sit down. When we talk just because we can talk, or pray because we can pray, it won't amount to much; but when we are led by the Holy Spirit, we shall speak just long enough, and pray just long enough to ask for the very things that we stand in need of.

The great difficulty is, we want to be somebody, and appear smart before the world. But if we could see ourselves in the same light that God sees us, it does seem that we should be more willing to be led by him, and to follow him whithersoever he leads. Our appearing well, or talking well, never will save us; we must have Christ formed within the hope of glory. We must have his Spirit, or else we are none of His. We wish that drags were unknown in a prayer-meeting; for of all the things disagreeable is a dragging prayer-meeting. Let us beware of dragging not only in prayer and exhortation, but also in singing. We like to have singing with the "Spirit and with the understanding also." But what Spirit can there be in a drag? Some have a peculiar fancy for singing the whole hymn, if there are a dozen verses; and if there is any life in the meeting, it is all gone by the time that the hymn is dragged through. May God give us grace and wisdom, and help us to know his will and do it.

Melvin Village, N. H., April 3rd.

[The foregoing is full of common sense, and practical thoughts.—ED.

CALLING NAMES.

D. F. NEWTON, *Author of "Home Thrusts."*

"Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine or pretence,
Let others bask their day."

Call names? Who can help it? Who dares? Wherefore specify? Because God does. Good names and bad names, from Genesis to Revelation. He holds up wicked folks to the gaze of the universe, to look at; and also the good folks—the blessed evermore. See Abraham, the father of the faithful; look at him. Moses, also, the meekest of men; Joshua, who, in answer to prayer, caused the sun to stand still. David, the sweet singer of Israel; Solomon, the wisest of the wise; the good Hezekiah and Josiah; Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel; sons of thunder, sons of fire; the three blessed ones cast into the fiery furnace, heated seven times hotter that is wont. Wherefore called? For ensamples? Assuredly. O, for a host of Shadrach's, Meshach's, and Abednego's, who will stand the fire—fires on fires—come life, come death. Lord, send them.

But stop, where is Job, the most patient of the patient? Pass him by? *Never*, nor the true Bible reformers, Ezra and Nehemiah. Praise the Lord for these bold ones for God, truth, and love. Come nearer home. Take a peep at John the Baptist, filled with the Holy Spirit from his birth. Shrink from truth, from reproof, at the loss of his head? When? where? God of mercy, send us more of these *thunderers*, who spurn from their inmost soul cowardice in the field of battle. Its thunder, *thunder*, THUNDER. Load and fire; load and *fire*, but bombshells of God's truth, into the very midst of Satan's camp, leaving consequences with God for execution.

Then comes on the docket Paul, Peter, James and John. What were they? Sycophants? Ephraims? turning aside in the day of battle? time-servers, intemperate daubers, bowing here, bowing there to popular conservatisms? loving the praise of men more than the praise of God? Look and see, friends. These names are called out. What for? For us to look at, and imitate, with the Lord of glory himself? Who is on the Lord's side? Who?

Turn now your eyes to the bad folks. Seest thou Cain, the first murderer? His name is called out blazingly, so is Pharaoh's, the oppressor. Balaam, the false prophet, is rebuked by the dumb ass for his madness, and money-loving. Look at him, ye false prophets and soothsayers, lovers of "ill-gotten gains." Mark also Nebuchadnezzar. What did he do? Seek his own glory, and not God's? What now? Driven from men, and made to eat grass as oxen, for seven long years, till his hairs were grown like eagle's feathers, and his nails like bird's claws.

"I am the Lord; that is my name; and my glory will I not give to another; neither my praise to graven images." Isa. 42: 8.

Did time and space permit, we might allude to the bloody Manasseh, Ahab, and Jezebel; the hypocritical, time-serving, money-loving Scribes and Pharisees; Simon, the sorcerer; Demetrius, the shrine maker; Alexander, the coppersmith, whose names are called out—held up as beacons of warning; as pillars of fire, blazing out. Thus, in imitation of the blessed Lord and his faithful ones, we call names, for the same reason, the same motives.

The sinner that raises the puny arm against the Most High, in open day, is called out, that heaven and earth may hear. "They that sin openly, rebuke openly." When king David sinned, and his son Solomon—the greatest and wisest of men—mark how their names were called out, and held up to the gaze of all on earth and all in heaven, forever and forever. Even Peter, though he sinned under the pressure of a powerful temptation, is not screened, concealed, or kept behind the curtain. The denial of his Lord and Master stands recorded to this day, for everybody to to look at. Nathan said to David, "*Thou art the man.*" No concealment here. This bloodguiltiness of David stands out prominently in all its naked deformity. Behold the adulterer and the murderer.

Take every instance of open transgression and public outlawry, from Genesis to Revelation; and is there any covering up of the offence, the guilt, or the criminality; any thing like daubing with untempered mortar, or prophesying smoothly? God speaks once, twice, three times, that all may see, all may hear, all may fear. These are Bible facts, placed on record for examples. The prophets called things by their right names, and so did the apostles, "Them that sin openly, rebuke openly, that others may fear." Paul tells Titus, not only to rebuke these open transgressors, but to "rebuke them sharply." "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him."

"I am not come to send peace on earth," saith the Lord, "but a sword." Matt. 10: 34.

"Thy saints in all this glorious war,
Shall conquer, though they die;
They view the triumph from afar,
By faith they bring it nigh."

Call names? How help it? The very stones would cry out. Call names? Louder and still louder; thunder them from pole to pole; thunder on thunder, peal on peal. Every one in public life, in the church professing discipleship, and still on the side of Satan, should be held up sky high, in all his naked, devilish deformity, in [illegible] of blood, as a beacon of warning to young and old, little and big. What, all folks, body and soul, murder in open sunshine, deliberately, and no one to scream out, "murder! *murder!* MURDER!" Stop the murderer, hang him—*quick! haste!* hang him fifty cubits high.

A PECULIAR POINT.

H. MUNGER.

There have been some peculiar questions asked me of late in different places: Bro. M., what shall we do about trying to sustain our meetings? Some have backed out from helping to support them temporally or spiritually. We few have the whole burden to bear, and but few are interested; now, what is duty? In another place they say, We have had good meetings, some have seen the truth, and been converted; others were interested; but Bro. A, B, C, or D, has just spoiled the interest by pushing in a foreign subject, which the people did not receive, and which we could not comprehend, and the good Spirit is gone. Yet he persists in enforcing his views, because he has a right in the house. Now, what shall we do?

Answer to the first inquiry. If you felt it duty to hoist the flag to show the people the light, and they have had a chance to see and hear, and the interest is running down on account of their unwillingness to come out and help sustain it, and you have done your duty as you feel you have, then give it up, and pick up your living by giving to some other poor church, a few miles off. Help them on Sabbath, and have weekly prayer-meetings at home in private houses, and you will soon see who followed for the loaves and fishes, and who had a heart in the work. This is a peculiar message—not to gather the world, or large congregations, but to stir them up to look at it, and decide and come into the valley of decision; and if there are not enough to keep a public meeting running, without crippling a few in their financial affairs, you had better give it up and wait further developments from the Lord, as to duty. This is a message for this age, as a witness; and if you have testified to the people in your place, and they don't receive it, go to another place, and not try to weld cold iron by hammering it.

This applies only to such places as I have been requested to advise in these matters. There are other places, far different; so no rule of advice is adapted to all. We are a "peculiar people," looking for the coming of the Lord. This peculiarity subjects all that are called upon to advise, to consider the peculiar position they are in who ask advice. Some churches have men that are able and willing to sustain meetings steadily, and need no advice of this kind.

The second inquiry answered, as I look at it, after forty-five years of religious experience, being now sixty-five. You say you first hired a hall, and all had a right to speak as they pleased, and the Lord blessed you. Next, built a chapel, by choosing a committee to receive donations, and all that paid in had a right, according to what they paid towards it. Now, as your hearts were warm and honest, you supposed all were so that admitted the truth you love so dearly. You ought to have first formed a religious society, before you built, and then those joining your society had the right to act as directors, and no others. Then you could have chosen proper persons as trustees of the property, and furnished your house with the furniture suitable for keeping house in an orderly manner. This could be done without a church organization, which is far better in many localities. In this way you get rid of the element you have got in among you, that have taken advantage of your honest ignorance, and have assumed a position where they will rule or ruin. Such persons cannot give any heat to the body, nor light to a spiritual mind; or water to a thirsty soul; but can and will empty some slops into the bowl, thus defiling the whole, and the lambs will not drink.

Your only way is to endure it, live in a quarrel, or organize leaving him out, and tendering him what money he paid in, if he claims it before evidence. This has been successful in some cases, when they could not remove the cancer without. I know of no other remedy in your case. We must mark in some way those that cause division contrary to the gospel. Perhaps some other Bro. may suggest a better plan. There is a call for the best antidote.

APPEAL TO CHRISTIAN PARENTS.

L. M. WESCOATE.

In our meetings for prayers and exhortations, we hear an oft expressed desire to get nearer to God, to have a more perfect communion with him. Week after week is the same desire manifested, yet they do not seem to receive an answer to their prayers. Are they in earnest? Is it *the* desire above *all* others? Do they go to their Father in secret, and often? Do they ask for the assistance of the Holy Spirit, that they might gain this position? And will not the Giver of every good and perfect gift answer this petition? His word declares he is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children; so we see they must be in a position where God can bless them. Sometimes we hear a mother or sister saying it is so little they can do for Christ, that they are almost discouraged. Dear brother or sister, you who have children committed to your care, is it a *small* matter to train them for Jesus? Are you faithful in the discharge of your duty to them? Have you given them to the Lord, and are you watching over them with jealous care? Truly, we are living in perilous times. How few children do we find walking the narrow way. O! what a responsibility rests upon parents; those who profess to follow Him, who was meek and lowly. Are you leading your little ones in this same good way? teaching them by precept and example to make the golden rule the rule of their lives?

Oh! how my heart was pained one Sabbath, on meeting a part of a class (not from one of our fashionable churches, where such treatment might be expected, but from our own little Advent church), whose hearts were filled with sorrow, and their eyes with tears, as they spoke of the ridicule and contempt they were experiencing Sabbath after Sabbath from other members of the class, on account of their dress. I spoke of this to a member of the church. She says, "I cannot get one of my children into the Sabbath school on that very account." Soon after meeting another sister, I spoke of it again. She replied, "My daughter has refused to go again on account of remarks made upon her dress. I know of others who are in doubt if it is duty to compel children to attend the Sabbath school. How long, O Lord, shall this unholy passion rule and reign among thy people? Mothers, will you have mercy upon yourselves and your children? Are they not exposed to temptation on every hand? Will you, who have felt when living nearest to God, that the adorning of your persons was a sin in his sight, will you nourish the pride and vanity of your little ones, by making them bow down to the God of this world? Do you believe that if you sow to the wind, you will reap the whirlwind? Look around you. See how many of the young to-day are on the downward road to destruction, giving up parents, home, the love of friends, reputation, health, and often life, to gratify their desire for *dress*. How many mothers are to-day mourning their children forever lost; for the sorrow of the world worketh death, eternal death. Christian mothers, is not the admonition to you, "Love not the world, neither the things that are in the world; . . . for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world?" O remember, "when pride cometh, then cometh shame; but with the lowly is wisdom." Even a child is known by his doings, whether his work be pure, and whether it be right.

How this desire for personal adornment is increasing, not only in our Sabbath schools, but in our daily schools. What necessity then for christian mothers to take a firm and decided stand against this sin. The world may remonstrate, Satan may tempt, ingenious arguments may explain away; it is enough for us, "*Thus saith the Lord.*" If our duty is difficult, bring it to the test of prayer. Let prayer consecrate every thing; our time, our talents, our joys, and sorrows. "A word spoken in due season, how good is it." Let us speak gently, yet speak faithfully. O let us beware of every thing that would tend to deaden spirituality of heart, and induce a perilous conformity to the world's tastes, manners, habits, and principles. Let us seek to live above its corroding cares and anxieties; "for in due season we shall reap, if we faint not." We are called to labor, to fight, to wrestle, to agonize, and the heavenly reaping will be in proportion to the earthly sowing. O let us be faithful to these little ones committed to our care, that they, with us, may be included at last in the gracious benediction, "Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE ESCAPED NUN.

Miss Edith O'Gorman, the escaped nun, addressed another large audience last evening in Liberty Hall, giving her closing lecture in New Bedford.

She commenced by appealing to Catholics to be no longer wheedled and cajoled, but to look into the facts and investigate the authority wielded over them. Any one who would enter a convent for six years would see enough to open her eyes. For the wrongs committed in the seclusion of Catholic institutions, the law cannot intervene. British law prevents the Hindoo widow from throwing away her life by the suttee, but the candidate for the nunnery rushes to the destruction of truth, reason, and virtue. And if one is bold enough to tell the truth, she is in danger of mobs instigated by priests in the confessional.

Miss O'Gorman stated that she is a native of Ireland, and though educated in Protestant schools, was a devoted Catholic, and being naturally of strong religious feelings, she became a nun by the advice of her confessor. She had not been long in the convent before she found that the superior was in the habit of entertaining a priest in a suspicious way, giving flimsy excuses for her conduct that would satisfy an inexperienced girl, but not one knowing the peculiarities of conventual life. A girl of an inquiring and reasoning disposition is generally dismissed at the end of her novitiate, on the plea that she does not possess the spirit of obedience, and is therefore not qualified for the veil.

The latter portion of Miss O'Gorman's convent life was spent in Hudson City, N. J. She had done much as a Sister of Charity to needy Catholics, but she felt she was doing them a greater service in exposing the evils of the hierarchy to which they are subject. Wherever priesthood reigns and the confessional is found, poverty, drunkenness, brawls and riots abound. In Hudson City, Father Remuter's congregation may number one thousand of the poorest class in the city, and yet they have to support two priests at salaries of one thousand to one thousand five hundred; and five Sisters of Charity at four hundred each, besides giving to numerous contributions; and though they had a church that with a little alteration and repairs would have been sufficicient, Father Remuter's zeal for the glory of the church has caused the construction of another which will cost one hundred thousand when finished. But Father Remuter never shows any favors or sympathy to his people; he never visits them except to beg. He also has an income of some four hundred for saying masses for souls at one dollar each, but there is no means of knowing whether the masses are actually said or not. He is harsh and domineering in his sermons, and though he condemns drunkenness, he will drink his two quarts of ale at dinner, and his house is well stocked with wines and liquors.

Miss O'Gorman exhorted her Catholic friends to trust for salvation in the merits of Christ alone, and not through the trappings and formalities of Catholic worship. It is not necessary to have the mediation of priests, saints, or the mother of Christ; he is ready to receive all, however unworthy they may be. The Catholic Church is destitute of the meekness and humility and the self-denial of Christ. The good shepherd left his flock to search for the stray lamb, but the Catholic priests, as far as the lecturer's knowledge extended, were wolves in sheep's clothing.

Becoming tired and sick of the hypocrisy of a nunnery, Miss O'Gorman made a visit to Newark, and the next day ran away, with only five dollars in her pocket, to Philadelphia. She applied to the Bishop at Philadelphia for a situation to teach, but could get no assistance unless she would enter a convent. She went next to Archbishop Spalding, of Baltimore, the Pope of America, and she never met a man whose conversation was more unbecoming to the character of a Christian priest. She indignantly left his palace with twenty-five cents in her possession, and walked back to Philadelphia, begging from door to door, and sometimes sleeping under the open sky. At Wilmington she called on Bishop Becker for employment, and he proposed that she should become his housekeeper and pass herself off as his niece, adding that under the circumstances she must see that it was the best thing she could do. She found that the priesthood, up to the highest rank, was rottenness to the core. Some would have been glad to aid her, but feared the condemnation of superior authority. Great efforts were made to induce her to resume the veil. Had she applied to Protestants she would have saved herself much suffering, but she was determined to put the holy Catholic Church to the test, and it was found wanting.

Miss O'Gorman said some of the priests had boasted of their ability to turn her into a pillar of salt. They cannot do it, but they can despoil virtue, get beastly drunk, and bamboozle their parishioners, pander to illicit pleasures, and people the world with their doubly unfortunate offspring. The sacred vestments often cover a moral leprosy, and the black veil a lasting sorrow caused by priestly wrongs. The priest takes little notice of the funeral of a poor child, but will follow a rich man to the grave and preach a sermon extolling his virtues, because the rich man buys of the priest the right to eat meat on Fridays and in Lent, or to marry his cousin.

The duplicity, treachery and crimes of the Jesuits have made their name a reproach, and the people of this country must beware of them. The Pope, driven from his temporal power, would be glad to reinstate himself in America. Universal suffrage is against him, but his hope is that the Catholic vote may be held as a balance of power between other parties.—*New Bedford Daily Evening Standard, Feb. 20th*, 1871.

Gems.

When the clouds are gathering o'er thee,
And the path looks dark before thee;
When thy feet are worn and weary,
And thy way seems long and dreary,
Go to Jesus.

— As fire cast into the water, is quickly quenched, so a false accusation against an honest life, is soon extinguished.

— As the canker eateth and destroyeth iron; so doth envy eat and consume the hearts of the envious.

— The ancient fathers have given three principal marks, by which the true religion is known: First that it serveth the true God; secondly, that it serveth him according to his Word; thirdly, that it reconcileth that man unto him which followeth it.

— He that cleaveth to the customs of the world, forsaketh God.

— Constancy, except it be in truth, and in a good cause, is impudency.

— Vain is the hope that doth not fear God.

A smile is but a little thing
To the happy giver,
Yet full oft it leaves a calm
On life's boisterous river.

— They only hope well which have a good conscience.

— He that gathereth virtues without humility, casteth dust against the wind.

— It is no commendation to be humble in adversity; but in the midst of prosperity to bear lowly sail, deserveth great praise.

— The pitcher that goes often to the well gets broken at last.

— Be just to others, that you may be just to yourself.

Call the children early, parent,
Give the little lambs thy care,
See that they are folded safe
Within the heart of prayer.

— Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

— Nature has written a letter of credit upon some men's faces, which is honored almost wherever presented.

— He that cannot have what he would, must be content with what he can get.

— Idleness is the enemy to chastity.

— Opportunities neglected are manifest tokens of folly.

— This mortal life is the hope of the immortal.

— Frugality is the sign of chastity.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE FEAR OF MAN BRINGETH A SNARE.—Prov. 29: 25.

"Mother, said Bessie Dumont, "there was a queer girl came to school to-day. Her father had just moved into the village from the "Uplands." The "Uplands" was a name given to a remote and somewhat uncivilized portion of the township.

"I am glad he lost no time in sending his daughter to school," said Mrs. Dumont, not choosing to notice the epithet Bessie had used.

"She had the coarsest calico dress on that I ever saw, and her shoes were great, thick, heavy things."

"Was her dress clean?"

"Yes, ma'am, it was clean; but it was so coarse, and she looked so frightened, that all the girls laughed at her."

"Did they all laugh at the poor girl?"

"Yes, ma'am; I think they all did."

"And my daughter was one of the number?"

"I didn't want to laugh at her. I felt sorry for her; but all the rest of the girls laughed, and so I laughed, but not much."

"That is, you were not quite so cruel toward her as some others were. Is that a valid excuse?"

"I don't think I was cruel. I only laughed a little with the other girls."

"Did the laugh give her pleasure or pain?"

"I suppose it gave her pain."

"Had she done anything that rendered it proper and right that her schoolmates should inflict pain upon her?"

"I don't know that she had."

"Was she to blame for wearing a coarse dress?"

"No ma'am. I presume her father could not afford to get her a better one."

"Was she to blame for being embarrassed among strangers?"

"No, ma'am."

"Wouldn't it have been better to have gone up to her and spoken kindly to her?"

"Yes, ma'am. I wanted to, but I was afraid the girls would laugh at me if I did. I felt very sorry for her when she came into the school-room, and stood looking so uncomfortable."

"'The fear of man bringeth a snare.' I am very sorry that the fear of your thoughtless companions should lead you to repress your better feeling, and to affect a cruelty that you did not feel."

I am afraid that Bessie is not the only girl who has been prevented by the fear of others from doing what she felt to be her duty. It is very strange that an intelligent being should be ashamed to do right.—*Ex.*

EVENING HYMN.

Have us in thy holy keeping,
Jesus, through the darksome night,
Guard and shelter us while sleeping;
Bring us to the morning light.

Let us, on thy love reposing,
Fear no evil, feel no care;
But, with wearied eyelids closing,
May each conscious thought be prayer!

Child's Companion.

PRAYING AND WATCHING.

Is it not a sad thing that we should think it wonderful for God to hear prayer? Much better faith was that of a little boy in one of the schools in Edinburgh, who had attended a prayer-meeting, and at last said to his teacher who conducted it,—

"Teacher, I wish my sister could be got to read the Bible; she never reads it."

"Why, Johnny, should your sister read the Bible?"

"Because if she should once read it, I am sure it would do her good, and she would be converted and saved."

"Do you think so, Johnny?"

"Yes, I do, sir; and wish, the next time there is a prayer-meeting, you would ask the people to pray for my sister, that she may begin to read the Bible."

"Well, well, it shall be done, John."

So the teacher gave out that a little boy was very anxious that prayer should be offered that his sister might begin to read the Bible. John was observed to get up and go out. The teacher thought it very rude of the boy to disturb the people in a crowded room, and so the next day, when the lad came, he said:—

"John, I thought it very rude of you to get up in the prayer-meeting and go out. You ought not to have done so."

"O, sir," said the boy, "I did not mean to be rude; but I thought I should just like to go home and see my sister reading her Bible for the first time."

Thus we ought to believe and watch, with expectation for answers to our prayer. Do not say, "Lord, turn my darkness into light," and then go out with your candle as though you expected to find it dark. After asking the Lord to appear for you, expect him to do so, for according to your faith, so be it unto you.—*C. H. Spurgeon.*

"IT KEEPS IT IN MY MIND."—It would be hard for most people to give a better reason than this for attending on the social means of grace. A clergyman writing for the *American Messenger*, says:

"Several little girls were in my study, seeking counsel to aid them in becoming christians. One of them, a dear child, not much more than eleven years old, said:

'I haven't been to two or three of the meetings lately.'

Desiring to test her, I answered:

'It don't make us christians to attend meetings, Lizzie.'

'I know that,' she replied at once, '*but it keeps it in my mind.*'"

Hygiene.

"This is for your Health."

HEALTH AFFECTED BY DIET.—The body is not the only part that becomes morbidly affected by errors in diet; the mind suffers with it. There is great sympathy between the organs of digestion and the brain. These are closely and intimately connected by nervous communication, so that you cannot, to any extent, affect the one, without affecting the other; and to the degree that you affect the brain, to the same degree do you affect the mind; for it is by the action of the brain that mind is produced. Unhealthful food irritates the nerves of the stomach, and through them, the irritation, to a greater or less extent, is conveyed to the brain, causing it to act abnormally.

Many an individual has often wondered why he could not better control his mind, and why his evil passions should often and so easily gain the mastery over him, and become irritable, fretful, peevish, and fault-finding; when, if he would but correct his bad habit of eating, and live on plain, simple and unstimulating food, he would find that his mind would be more easily controlled, and be in a much better condition to bear the trials and difficulties of this life, and he would have a better prospect before him of securing that which is to come.—*Dr. Day.*

SECRETS OF LONGEVITY.—"To chew well and to walk well," said Bosquillon, "are the greatest secrets of longevity that I know of." One of the most pernicious habits that can be acquired is that of eating fast. The loss of teeth is not necessarily conducive to a short life, if the imperfection in chewing is remedied by a more careful and slower process. Simplicity in diet is another great point. Two, or at the most, three dishes ought to suffice, but monotony should be avoided. There should be variety in simplicity. It is also of importance to preserve a certain degree of regularity in repast. The number of repasts may vary with age and constitution; but three repasts, a light breakfast, a good dinner in the middle of the day, and a light supper, are admitted more favorable to health than late dinners, which leave the stomach unoccupied for a long interval, and overloaded at night. It is further of importance that the mind should be at ease during meals. That which is pleasant promotes digestion; everything that is reverse is obnoxious. Plutarch declared laughter to be the best sauce. Exercise should precede alimentation, not follow it.—*Ex.*

HINTS TO NIGHT-WATCHERS.—A person who is sick enough to need night watchers needs rest, and quiet, and all the undisturbed repose he can get. If one or more persons, are in the room reading, talking, or whispering as is often the case, this is impossible. There should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil should never be used in the sick room. The attendant should quietly sit or lie in the same room, or, what is usually better, in an adjoining room, so as to be within call if anything is wanted. In extreme cases, the attendant can frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patients occasionally for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuations should be removed at once, and the air in the room kept pure and sweet by thorough ventilation.—*Herald of Health.*

TOBACCO.—I know two respectable physicians, who were well satisfied that they had broken their constitutions, and brought themselves to the borders of the grave by the use of tobacco. I know two other gentlemen, the one a minister of the gospel, who were for years greatly emaciated and troubled with a severe cough, with other symptoms of diseased lungs, who, on being persuaded to give up the use of tobacco, both became immediately better, and are now, and have been for many years, perfectly healthy men. I know another case of a very respectable man, who has told me that he knew he was injuring both his body and mind by it, but had not resolution to give it up. Another still, a minister of the gospel, who was so much affected with a determination of blood to the head that he would sometimes, when walking the streets have to sit down on the first thing he could find, to keep from falling. This man, after giving up the use of the filthy plant for a few months, told me that his head had become clear and ceased to trouble him.—*Dr. Wimmer.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE SINNER'S ONLY PLEA.

Jesus, my advocate above,
To thee I bring my sinful load,
And cast myself upon thy love,
Trusting the merits of thy blood.
I would present no other plea,
But this, that thou hast died for me.

Thy wounds are eloquent in prayers
For all who humbly trust thy grace;
The Father on his oath declares
He waits to answer and to bless;
Then reconciled I now may be,
Since thou, my Savior, died for me.

Thou canst not plead my cause in vain;
I cannot trust thee and be lost;
The Father now accepts my claim,
And now I make thy death my boast;
My load is gone, my soul is free,
Because my Savior died for me.

—*Telescope.*

A NEW ERA.

J. S. CLARK.

This is an age of *revolution* and *changes.* There is a mighty struggle between truth and error. The armies of heaven are marshaling to the final conflict, and are sure to triumph at last. The Lord of hosts is the leader of this angelic company. Truth will triumph. All false doctrines will disappear before the triumphant march of heaven's army. The time has come; the work is begun; the end will be glorious. *A new era* is about to dawn upon our dark, fallen world. The prophetic periods, the signs of the times, both moral and physical signs, indicate the speedy close of this dispensation, and the ushering in of that age when the Lord will be King over all the earth.

The question, What is to be accomplished before and after this mighty change? is of no small account. We are to *watch,* and act well our part, lest we be found sleeping and unprepared when the Master comes. "Behold I come as a thief." Rev. 16: 15. "Whoso readeth let him understand." As a thief will the day of the Lord come upon those who are not found watching. Christ himself will come as a thief, as a thief in the night; and they will not know, till they wake up and find their goods gone. Too late! the thief has *come* and *gone,* and they are left to mourn their loss. So it will be in the end of this world. The great work accomplished during the transition period will be such that those who are not watching will not *believe,* will not know, till they are found outside of the kingdom. And is it saying too much, when we assume that we are living (in this our day) in the transition period? The voice of one crying in the wilderness can be heard by all those who have *ears to hear;* and a mightier One is soon to appear in all his glory; even that dear Savior, who desires all men to be saved by believing on his name. The Jews were cut off because they knew not the time of their visitation. So there will be a class of professors, at the close of the gospel day, who will be counted as foolish virgins, because they have no oil—no faith in God's word. Nevertheless, man's unbelief will not hinder the great work and plans of God.

The new heavens and new earth will appear, and the first heaven and the first earth will pass away. And the New Jerusalem will be seen coming down from God out of heaven, and there will "be no more death, neither sorrow, nor crying, . . . for the former things are passed away." The mighty One will make all things new, and "he that overcometh shall inherit all things." The great change is at hand. The bride, the Lamb's wife, is to be all ready to go in to the marriage supper of the Lamb; for none but "the pure in heart shall see God." "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21: 8.

We are to be watchful, and strengthen the things which remain, that are ready to die, for our works are not perfect before God. We are to repent, and hold fast; to watch and pray always, lest coming suddenly he find us sleeping.

THE NARROW WAY.

F. H. CHAMBERLAIN.

Christians are exhorted to walk circumspectly, and to take diligent heed to their steps; or, as the original word in Eph. 5: 15, signifies, "Take heed to walk accurately," not carelessly or foolishly, but like wise men. The path is too narrow for pride, with its train of supporters; too narrow for hatred, envy, covetousness, lust, evil thoughts, and each and all of the works of the flesh. All these are in the broad road, the downward road, that leads to death. As the poet says—

"Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveler."

This path is wide enough for "love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, and all the fruits of the Spirit; and those who possess all these traits of character, are true pilgrims, and are walking in the way of life, the narrow way.

The hypocrite pretends to walk in this way; but above all others, this pretense is indeed a "vain show." Doubtless, some think themselves in the right way who are not; for "there is a way which seemeth right unto a man," but the end of that way is death. "Strive to enter in at the strait gate." Luke 13: 24. "For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

MOSES AND PISGAH.

O. R. FASSETT.

Have the dead knowledge and eye-sight? After Moses wrote his valedictory, and delivered it in writing to Israel, as Jehovah gave it him, and as he was charged to do, he received command to go "up into this mountain Abarim, unto Mount Nebo, ... and behold the land of Canaan, ... and die in the mount." Deut. 32: 49, 50. "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord showed him all the land." Deut. 34: 1. How can this be reconciled with the popular and spiritistic faith, that the dead have knowledge of the world, and all that transpires therein, and "know more than all the living," and are the witnesses and spectators of earth's passing scenes? Moses was "a hundred and twenty years old; . . . his eye was not dim, nor his natural force abated," when God called him to go up into the mount that he might show him the land, and that he might "see" it before he died "in the mount." Deut. 34. Did not God know that he could show the land to Moses after his death as well as before, and even to far better advantage, and without this trouble of his climbing the mount? And did God not know that Moses after his death would see the land any-how from "either plains," whether he showed it to him or not?

One of two things is very apparent from this record. Either God was ignorant that Moses could "see the land" as well after his death as before, in the spiritistic state, and with his spirit eyes; or the prevailing doctrine that the dead have knowledge of "the mundane sphere," and of this world's affairs, or the affairs of the universe is a "fable." Shall we be long in deciding which horn of the dilemma to take?

But has not God showed to Moses "the land" in the spirit state also, at least on one occasion, and that on the transfiguration of Christ? No, sir. For Christ says of the whole transaction witnessed by the disciples, that it was a "vision"; and a vision is not a reality. Neither Moses nor Elijah were there, though Elijah could have been, for he never saw death as did Moses. "The vision" of Moses and Elias, seen by the disciples, was no more an actuality than John's vision of "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," standing "before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7: 9–17), was an actuality. This scene beheld in "vision" by John is to be repeated, but in fact; and it is laid beyond the scenes of "the judgment of the great day," and subsequent in chronology to the redemption of the whole number of the elect saved. See Rev. 6 and 7. Christ himself was upon the mount, but he was "transfigured." His appearance was changed, so that he appeared immortalized, as he now is, and will appear in his kingdom; but he was not actually made immortal, nor glorified.

WATER BAPTISM.

C. B. [illegible]

Water baptism by immersion, I believe, is clearly taught in the word of God, and has always been believed by us as a church. We have believed that Jesus was baptized of John in the river of Jordan, setting forth an example for us to follow, and that Jesus' disciples every where preached repentance, and baptized in the name of the Lord Jesus Christ. Not only did they baptize, but they enjoined it upon believers immediately after they believed. I say, we as a church have believed in water baptism. When I embraced the light on the second coming of Christ, and gave my heart to God, I understood the ordinance of baptism as binding upon the Christian church, and accordingly went down into the water, and was baptized. I did not understand the full force of that ordinance for years afterward; and I find that hundreds of others can testify to the same thing. Neither did I see it at all until in searching the Scriptures I saw that glorious figure of the death and resurrection, by baptism. By referring to Acts 22: 15, 16, we hear Ananias talking thus unto Saul, who is afterwards called Paul. He says: "For thou shalt be his witness unto all men of what thou hast seen and heard. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Why does he say, "Arise, and be *baptized,* and wash away thy sins"? We find, according to Webster, the definition of wash to be (1) to cleanse by ablution, or by rubbing in water; (2) to wet, to fall on and moisten; (3) to overflow; (4) to overflow, or dash against, to cover with water, etc., etc. I think this clearly proves that the term *wash,* used by Ananias, meant water baptism. A *few drops* were not sufficient for Paul, but he had to be covered with water. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3: 1. If ye be risen from *what?* Why, from the watery grave. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. BURIED WITH HIM IN BAPTISM. Now this does not read much like Holy-Ghost baptism. Let us see what Peter says on the subject. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. This clearly shows, I think, that Peter alludes to water baptism.

Let us hear also what Paul says. Here we get at the root of the whole matter. Paul sets forth that beautiful figure of the death and resurrection, by water baptism. Now hear what he says: "Else, what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?" 1 Cor. 15: 29. Again. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3–5. "Therefore we are buried with him by baptism into death"; and "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." What a beautiful picture. It is the foundation of the christian's hope. I think that all of us must come to the conclusion that this view of the subject is correct. The more we look at it, the brighter it grows. It seems to me that if all those who are hesitating about being baptized would study these passages, that are quoted above, in connection with others, they would come to the conclusion at once that water baptism was one of the first principles of the Christian religion.

To me, there is no picture more beautifully illustrated in the whole Bible than this figure setting forth the death and resurrection by water baptism. Christ is the door. He that "climbeth up some other way, the same is a thief and a robber." 1 John 10: 1. Christ has set us the example, by being baptized himself of John in Jordan; and I think we must accept it as the only way, or else make ourselves thieves and robbers. Besides, if we could climb up any other way, it would be changing the plan for which Christ died. Jesus said unto the eleven, as they sat at meat, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16. After he had thus spoken, he was received up into heaven, from whence we look for him the second time, without sin unto salvation, as he promised. Glorious day. Who would not rejoice that it is soon coming, that they who are faithful may dwell in life and immortality forevermore. Let us try to be there.

WHY NOT BE UNITED?

J. W. THOMAS.

United in what? In choosing a minister to come and labor with you as pastor. Does it pay to be always in a state of division in regard to this matter? Is it scriptural? Does the Lord bless a church in pursuing a course which is not in harmony with his word? Have you not seen the evil effects of too much transient preaching? Are not many churches to-day in an awfully crippled, shattered, and mangled condition, just because they have had no shepherd to watch over them and look after the lambs? What would the apostles say if they could come into some of the churches, who profess even to be looking for the soon coming of Jesus, and find them all in a state of confusion, contending and quarreling about ministers? Would not they administer some cutting rebuke? Listen to Paul for a moment: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed? I have planted, Apollos watered; but God gave the increase."

I verily believe that much injury has been done to the cause of God, in many places, because of this *same spirit* which Paul found among the Corinthians. I am neither old in years, religious experience, nor in the ministry, but I have not been a careless observer of the course which the Advent people, especially, are pursuing. I believe this system of constant traveling by *nearly all* of the preachers, is detrimental to the cause. It is true God has called some to be evangelists, and it is their duty to see that they perform the work of an evangelist; but he has also called some to be *pastors* and *teachers.* One is just as important in his place as the other. After the evangelist has labored in a church, or in a new field, and a great interest has been awakened, and many converted, then it is the pastor's work to *stay* and *water* and *cultivate* the seed which has been sown, and guard the tender plants. Every local church should have a pastor, and they ought to have religion enough to love and support him. Evangelists should teach the churches to be united with and help their pastor. But today, how is it? The churches have had so much transient preaching, that their mental and spiritual appetite is completely perverted. Every Sunday they must have something *new.* They will pray, "Lord, send by whom thou wilt," and then get right up and send for the smartest man in the country. This looks like trusting God, doesn't it? "Oh," say they, "we must have a smart man, or we shall lose our congregation." Yes, and perhaps you will have a little more scrip to pay, because the Gentiles don't put quite so much in the old contribution box. I think if you have any hearers who are so fantastical and voluptuous that they cannot listen to God's plain, unvarnished truth from an *ordinary* man, they had better stay away. Jesus Christ says to every church to-day, as he did to the churches of Asia, "I know thy works." The hour of solemn and eternal retribution is hastening on, and if Jesus comes and finds the churches in a state of wrangling and confusion, what will he do?

Would it not be wise to stop talking so much about ministers, and begin to talk more about Jesus? Would it not be wise to inquire *first* in regard to a preacher, Is he a "good man, full of faith and the Holy Ghost," instead of, Is he great, smart, and can he preach "some *new thing*"? Why not stop now, and inquire for the "old paths"? Paul never left a church without a pastor. Get on the right track. Obey God, and then you will prosper. Be united; love the brotherhood; live in peace; sustain your pastor.

TRUST.

How sweet it is to trust the Lord,
And in his goodness e'er confide;
To hearken to his precious word,
And ever by his truth abide.

So good a friend can ne'er be found,
He is our guardian and defense;
His mercies compass us around,
And sleepless is his providence.

On him make haste to cast your care,
And dwell secure in every place;
He'll never lure you to a snare,
Nor leave to ruin or disgrace.

Though friends forsake and foes assail,
He'll never false or recreant prove;
His faithfulness will never fail,
Nor his supernal, changeless love.

Then trust the Lord, and be at rest;
Let no distracting thoughts arise;
What he decrees for us is best;
He rules in love supremely wise.

Selected by O. B. L.

HEAVEN.

A. L. ADAMS.

Heaven is my ideal home, pure, inviting, satisfying. How often do I look up and crave a blessing from the only place where my weary soul can find rest. In heaven all my sorrows are known. All the longings of my heart are unconsciously directed toward heaven, as the place from whence all my help must come. When I am sad and lonely, then I try to sing,

"Heaven is my home."

To know all of heaven that can add to our happiness is to live forever. I love to think of God, heaven, the great white throne surrounded by angels, and my Savior pleading with the Father for fallen men. I think of heaven as the home of all that is good and lovely, the synonym of perfection and beauty. I involuntarily associate God, heaven, perfection. Father and Son, heaven and home, perfection and immortality, constitute my *trinity.* There is help in heaven, and blessings without number.

To the christian, heaven is a comprehensive word, full of rich blessings. Our lives should be much in heaven, if we would be owned of God. I never doubt where heaven is. It is not far off. The nearer we get to Jesus, the nearer we are to heaven. The fully rounded christian life is not far from the kingdom of God. Heaven may be on this earth; if not now, when Eden shall be restored; and the saints shall inherit the earth. Jesus will be here, and that will make it heaven enough for me. Heaven will always last, though hell may not long endure. Heaven is a perfect word for home, love, joy, satisfaction, rest, perfection.

The worth of your life is told by counting your hopes of heaven. You may imagine the condition of this earth without the sun, but what imagination can picture the blackness and despair of earth without a heaven? In our Father's house are many mansions. In heaven there will be no night. If we would live in heaven, we must have our names written in the Lamb's book of life. In closing, I beg of you to read the last two chapters of the revelation to St. John. I cannot afford to lose heaven, though it cost all the glory of earth. Live for heaven.

CHURCH DIVISIONS.

THE CURE.

A. A. PHELPS.

4. "*Be not wise in your own conceits.*" Where opposite opinions are entertained in regard to a given subject, both parties *may* be, but one *must* be mistaken. Whether the issue be of a doctrinal or practical character, it is but the dictate of wisdom that you seriously consider the *possibility* of your occupying a wrong position. "To err is human." You cannot claim exemption from mistakes. It is not well to imagine that you have reached the acme of human knowledge, or that wisdom will find its grave with you. Egotistical utterances and consequential airs are as false to the facts of philosophy, as they are fatal to the spirit of Christian love and unity. If you have any desire to promote harmony of feeling, do not assume that whatever is worth knowing has taken up lodgings with you, and that whoever dissents from your conclusions is necessarily wrong. It will take more than one ecumenical council to confer the gift of "infallibility" on a poor, ignorant, blundering, short-sighted mortal, like yourself. Therefore, lay aside all pomposity, and cherish the spirit of genuine humility. Consider your own frailty, and be willing to acknowledge that others may be as honest, as intelligent, and as correct in their positions as yourself. The less of conceit and dogmatism, and the more of the Master's meekness we possess, the better will be our qualifications to purify the turbid waters of strife.

5. *Give up your own way for the sake of God's suffering cause.* *Compromise* in Christianity is always *wrong,* for it involves a sacrifice of *principle.* But *concession* is both honorable and *commendable,* as it implies the surrender of a given preference, prejudice, or opinion, for the sake of peace. What though your opinion may be abstractly correct; is it best to shatter to fragments a whole society of believers by the tenacity with which you cling to some unimportant theory? It were better to maintain a favorite notion in patient silence, than to obtrude it upon the unwelcome attention of others, and then push it with such reckless furor as to leave nothing to mark its pathway but contention and strife. Such a course would argue more zeal than knowledge—more *grit* than *grace.* Where the issue is of such a nature that one of the parties *must* yield in order to bring about a conciliation, is it not as reasonable that you should *make* a surrender, as to *ask* one of your antagonist? As you really *desire* him to give up his own way and accede to you, so he desires you to yield the controversy and come over on his side. Suppose now you apply the *golden rule,* and do yourself just what you have been demanding of him. The probability is that the exhibition of such a Christian spirit will effectually melt the ice that has been collecting around your opponent's heart, and he will be willing to meet you more than half way. How *sweetly* your softened hearts run together now, and your only wonder is that they should have kept apart so long, with no better reason for the alienation. Far better is it that *self* should *subside* than that the *cause* of *God* should *suffer.*

6. *Be willing to confess your faults.* Church divisions generally involve more than a diversity of sentiments. Practical departures from the path of duty, and sometimes gross immoralities and heaven-daring sins, are interwoven in their sad history. In all such cases, of course a real reformation can only be secured by a radical repentance of the guilty party. The bitter cup must be drained. The heart must be burdened with a godly sorrow for sin, and the lips must give utterance to an honest confession. "Confess your faults one to another, and pray one for another, that ye may be healed." Jas. 5: 16.

If you are the guilty one whose crooked career has been a stumbling-block to sinners, and a cause of grief to the faithful, make all haste to confess your faults both to God and the church; for "he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13. Let no pride of character, no love of "consistency," prevent you from humbling yourself in child-like simplicity and penitential grief. Nothing is so consistent as for those who have been pursuing a wrong course to turn squarely about and go the other way.

It would be exceedingly bad policy to run in the wrong road to ruin, for the sake of sustaining the reputation of a "consistent character" that never changes. It is *time* to change, the very moment the discovery is made that you are not right. Further delay only makes a bad matter worse. It is hardly possible for church difficulties to continue where the spirit of mutual confession becomes prevalent. Such a spirit implies a mellowness and docility that are eminently promotive of Christian concord. It does us good to acknowledge even those mistakes by which we unintentionally afflict our brethren; how much more ought we to confess and forsake what we know to be sinful in the sight of God, and damaging to the interests of our fellow men. Confession will bring forgiveness. Confession and forgiveness will secure Christian fellowship.

FAITH.

E. H. ALEXANDER.

Who can comprehend the depth of meaning in that little word? It is so great, that the wisest minds may not guess it; yet is it exercised even by infants in their mother's arms. Behold on the great ocean that noble vessel. It is rocking to and fro amidst the roaring of the wind and the gathering storm, which threaten every moment to cast it down in the maddened waters, to rise no more. All on board are in anxiety and fear. A little girl is standing beside her father holding his hand. We see no alarm on her childish countenance; and why is this? She trusts with all her heart to that father, who has always shielded her from harm; and she simply looks to him for protection. This is *faith;* and yet that child could not if she would explain it.

Again: a fair young girl, reared in the lap of luxury, and who is the very sunbeam of her parents' home, is about to leave those loving hearts, and all those hallowed scenes of the past, and go with one who only a short time ago was a stranger; it may be, even to distant lands, never to return. Whence this purpose, and why this separation from home and friends? It is *faith.* She trusts the one to whom she has given her heart's affections, and she trembles not to place the future in his care. And then, in the daily events of our lives, what faith we have in the word of a fellow creature. We read accounts in history which have transpired years ago, and we believe them as implicitly as if they had taken place before our eyes.

Now shall we not have the same confidence and trust in that great and loving Father who has watched over us from our infancy, and guarded us from many an unseen danger? Although our pathway may be strewed with thorns, and our bark sailing on stormy waters, yet let us look up and fear not, but say with the patriarch Job, "Though he slay me, yet will I trust in him." Weak and faltering disciple, while you may doubt whether you have really passed from death unto life, because your faith may not be as others, remember the great Teacher's words, that if your faith be as the grain of mustard seed, which is indeed the least of all seeds, ye shall ask what ye will in my name, and it shall be done unto you. It is not the degree of faith, but the principle, which he requires. May our prayer ever be with the disciples of old, "Lord, increase our faith."

And to those who trust not in the merits of a risen Savior, but are throwing around them the cloak of their own righteousness, God grant that their eyes may be opened, and that they may see in that spotless Lamb slain for their sins, and who rose again for their justification, all that they need for their complete and eternal salvation; and may their prayer ever be, "Lord, I believe; help thou mine unbelief."

BUSY FOLKS—FOLKS THAT ARE BUSY.—WORK! WORK!

D. F. NEWTON, Author of "*Apples of Gold.*"

"Whatsoever thy hand findeth to do, do it with thy might."—ECCL. 9: 10.

"God gives the bird its food, but does not throw it into its nest."

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Paul told the Thessalonians, "If any would not work, neither should he eat." 2 Thess. 3: 10. See also Eph. 4: 28.

"Labor with what zeal we will,
Something still remains undone;
Something, uncompleted still,
Waits the rising of the sun."

Look at the birds, any idlers here? The fishes, any idlers there? Lift your eyes to the starry heavens, the planetary systems, worlds on worlds flying through infinite space; any idlers or dosers up there? Look at the skipping, dancing animalculæ, millions on millions, before the setting sun; any idlers there, dosers, or sleepers? Behold nature dressed in living green, waving fields, beautiful landscapes, fruits and flowers; any idlers, dosers, or loungers, seen or heard of here?

Every thing in nature and grace are active, full of life and motion, on the wing. The sun, the moon, the sparkling heavens, the birds, the floods, the rippling brooks, and flowing founts. The birds warble on every tree, in ecstasy of joy; the tiny flower, hidden from all eyes, sends forth its fragrance of full happiness; the mountain stream dashes along with a sparkle and murmur of pure delight. The object of their creation is accomplished, and their life gushes forth in harmonic work. O plant! O stream! worthy of admiration to the wretched idler.

Idleness is the bane, the moth, the gangrene, the curse of life.

"Dream not, but work. Be bold, be brave;
Let not a coward spirit crave
Escape from tasks allotted.
Thankful for toil and danger be;
Duty's high call will make thee flee
The vicious—the besotted."

The secret of all success in life, of all greatness, nay, of all happiness, is to live for a purpose. There are many persons always busy, who yet have no great purpose in view. They fritter away their energies on a hundred things, never accomplishing anything, because never giving their undivided attention to any one thing. They are like butterflies, that flit from spot to spot, never gaining wealth; while the ant, who strictly keeps to a certain circuit around her hole, gradually lays up stores for winter comfort. "Go to the ant, thou sluggard; consider her ways and be wise."

These early business-like habits and moral inculcations, watered by the dews of heavenly grace, shield the juveniles from temptation's snare; they grow up to manhood's prime, become useful, benevolent citizens; shine as lights, if so be Christ is formed in the soul the hope of glory.

"We need only labor as hard as we can,
For all that our bodies may need;
Still doing our duty to God and to man,
And we shall be happy indeed."

Young readers, will you please listen to these few gentle hints by way of improvement? Parents, will you? But let us glance at life and activity in a spiritual and heavenly light. How is it here touching things Godlike, things divine? Are you on the wing, flying here, flying there, on deeds merciful and gracious? Some little folks, and some big folks calling themselves disciples, are snail-like, dumpish, mopish, doltish, clinging to earth. Multitudes of christian professors are locked up in Doubting Castle for want of work. No marvel, what else could be expected, so long as they take the easy-chair, sleep while angels sing, "glory, glory"!

What is a soldier? for what does he enlist? To slumber at his post, sleep on downy pillows? "The foxes have holes, and the birds of the hair have nests, but the Son of man hath not where to lay his head." Did Job, think you, doubt or despond while searching out objects of charity and mercy, when he delivered the poor that cried, and the fatherless, and him that had none to help him? when the blessing of Him that was ready to perish came upon him, and when he "caused the widow's heart to sing for joy?" Job was eyes to the blind, and feet to the lame, and the cause he "knew not he searched out."

Did Paul, think you, suffer with doubts or despondency, while on the wings of love, pouring in the liquid flame of God's truth? Were Peter, James, or John, ever troubled with dumps or dumpishness, or were they ever locked up by Giant Despair in Doubting Castle after receiving the pentecostal baptism, the tongue of fire? And may not our sweet little ones, though yet *very little,* have this same pentecostal baptism and tongue of fire? Is not the blessed Lord just as ready and willing to bestow this baptismal fire and tongue of fire on the littlest of the little, as on the biggest of the big? This activity in doing good, diffusing light and life, is the great secret of warding off Satan's fiery darts, of growing in grace, of holy living. "Why stand ye here all the day idle?"

"Live for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming,
Labor is the sweetest joy."

"The poor ye have always with you; and whensoever ye will, ye may do them good." In ministering to the poor ye minister to Jesus. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42. "God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6: 10. What saith Jesus to those on his right hand, in Matt. 15: 34? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Wherefore?

"I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "Inasmuch of ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Be thine the joy that angels know,
Who visit oft the abodes of pain,
With interest list to tales of woe,
And bid the dying live again."

"ONCE, AND NOW."

WM. KELLAWAY.

The above is the title of an article by a member of the Methodist Episcopal church. It first appeared in the *Telescope,* and was copied into the *Christian World,* May, 1825. It bears a second title—"Or Methodism in days that are past, and days that are present." It is so full of truth—sad truth, alas!—and so fully and literally counterparts the prophecies which speak of the love of many waxing cold, and of a form of godliness—in short, the power—that I have thought it useful to write it for the *Crisis.*

"Once the preachers went from house to house, preaching the wonder-working gospel of Jesus Christ; and the word was attended with such amazing power, that many fell down like men mortally wounded in the field of battle. Now, we seldom have a sermon, except in a certain large building, called a church; here we may hear them three or four times a week, but nobody cries for mercy; nobody falls down under the soul-piercing power of the word; so far from this, that some sleep soundly. Once, the Methodist preachers used to work with their own hands for their support; now they must be supported by their brethren. Once, if they had food and raiment, they were therewith content; now, they must have fine carpets, mahogany tables, and gilded chairs. Once, to be a Methodist preacher, was to be the filth and offscouring of all things, and to be despised and hated of all men for His name's sake. (O the glorious legacy!) Now, it is 'the *Reverend* Mr. S. has kindly offered to deliver a discourse in the Presbyterian church, in Wall street.' Once, the Methodists held their public worship in private houses, among the poor, in barns, and in the open fields and highways. Now, they must have a goodly number of churches, and some of these must be pretty dashy inside, though they should have to go in debt for the same, and never pay; and some others must have tall steeples, and sell their pews to pay for them.

Once, the Methodists loved one another with a love that many waters could not quench; and their hearts were knit together in this love, like the hearts of David and Jonathan. Now, they bite and devour each other; brother goeth to law with brother, and that, too, before unbelievers. Once, they sang in their devotions like the angels above, and their simple songs made sweet melody in heaven, because they all sang together in the Spirit. Now, the singing is by no means general in a congregation; it is done mostly by a few, who sit together in what is called the gallery. They are taught the art of singing, from time to time, by a kind of captain among them, being kindly assisted on certain occasions (intended as a season of instruction) by a huge fiddle! What would Paul have said to this nondescript worship? Notwithstanding many of their poor brethren, more spiritually-minded, are grieved with this practice, yet they persevere.

Once, the Methodists were a plain-dressing people, contented and happy in cheap and homely clothes, looking down with holy contempt upon all the fashions and gaities of this poor deluded world. Now, very many dress like the children of this world; and a few females, though they do wear plain hats, yet these, together with the other parts of their dress, are costly, and their ribs squeezed into so small a compass by corsets, that they can scarcely breathe. Are they learning of Him who was meek and lowly in heart, when they are girting themselves up with these engines of misery and death?

Once, the Methodists, when in prayer in the great congregation, were mighty, having power with Elijah's God, and prevailed. Yea, when only a few of these poor, despised people assembled for prayer, the great King of kings himself would descend from heaven, and walk with terrible majesty through the congregation, filling some hearts with heavenly comfort and unspeakable joy, and others with amazing grief and anguish of spirit. O, the mingled sounds of joyful sinners just converted, of weeping mourners, and the shouts of saints! This is heaven begun below. But oh, the mournful contrast now! These seasons are seldom, or hardly ever seen. There is not that travail of soul for the conversion of sinners, and the consequent wrestling with God for this end. There is too much formality; too much cold-hearted singing; too much exhorting and preaching by those who need converting over again themselves. Indeed, people in this day are killed with preaching; too many cold, long, grammatical, heartless, faithless sermons; and quite too few of them that are dictated and warmed by the Holy Ghost. And what proves the awful and dangerous state of the preachers and people is, that such a proportion of them cry 'Peace,' when sudden destruction is near; and if you represent these facts, they will perhaps insult you, or say as Thomas Mason, a Methodist minister, did to a person some time ago, who stated that the Methodists were rapidly declining in religion. Said he, 'You are under a delusion of the devil.'

In short, they have now become so dark, that they rise up against the truth, as you have daily instances of since you commenced your publication. Truly may it be said, that 'all flesh have corrupted their way before the Lord'; and when Christ comes, as the apostle asks, 'shall he find faith on the earth?'"

Dear readers of the *Crisis,* God grant that we may profit by these things. Let us take warning, lest we also fall in like manner.

— Watch for opportunities to do good.

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And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 24, 1871.

☞ Please Remember! ☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice! ☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

OUR HOMEWARD TRIP.

Our return trip from California was quite pleasant. The Central Pacific R. R., from San Francisco to Ogden, in Utah, and the Union Pacific from thence to Omaha, Nebraska, are well built roads, with nice cars, pleasant conductors, and pass through the most interesting scenery of any roads on the continent. For these reasons, tourists, who wish to travel for pleasure, and see beautiful, wild, grand, and sublime scenery, should not fail to make an excursion to the Pacific coast, and from the Cliff House look far away upon the great western deep, and adore Him who made all these great wonders; and made them too, for the convenience and happiness of man. But bless his holy name, better things are in reserve for those who love and obey him.

After leaving Ogden, in Utah, at the junction of the Utah Central R. R. from Salt Lake with the Union Pacific and Central Pacific, at this point, we passed through Weber canon [pronounced canyon], noted for its wild scenery. On each side are towering rocks and hills, some two thousand feet high, with the Weber river winding its way in quietude at their base, in the deep canon below. The scenery is truly majestic, romantic, picturesque, and wild, mingled with sublimity. An attempt to give a pen-picture of those wonders of nature would be like an effort to paint the sunbeams—a failure. For many miles it looks as though wildness had run wild, and stopped in the midst of its fright, and there remains petrified, to feast the eyes of the beholder. Rocks, like steeples, stand alone; others of immense size are piled like cobble stones on the tops of towering cliffs, threatening a terrible fall if slightly disturbed; then comes another deep canon dividing the mountains from top to bottom, affording a yawning gulf, where the sun never shines; and thus we travel on mid scenery as changeable as that of the kaleidoscope.

After climbing the Rocky mountains through a new variety of strange scenery, we arrive at Sherman, where we stand on the top-most point upon the road, eight thousand two hundred and forty-two feet above tide water. Here we found the ground covered with snow. In the distance may be seen "Long's Peak" and "Pike's Peak," covered with their snow caps, and looking far away upon the surrounding country. From Sherman, we go down, down, till we come to the valley of the Platt river, apparently as boundless as the ocean. As far as the eye can reach, we can behold nothing but a beautiful grassy plain. The land is said to rich, and we think it cannot long remain unoccupied. Enterprising farmers, and western emigrants, will then find plenty of room for doing a large business. When we arrive at Fremont, between forty and fifty miles west of Omaha, we come to the junction of the Sioux City and Pacific R. R. At this point, a lively interest has been awakened, and a pleasant village has sprung up that bids fair to enjoy a rapid growth. At Omaha a substantial R. R. bridge is being built across the Missouri river, which will be a great convenience to the traveling public, especially in the winter season. It will take some two years for its completion. After crossing the river at Omaha into Iowa, we pass through a rich farming country all the way to Chicago, the grand central depot for the produce of the northwest. This city of unparalled enterprise is growing rapidly in everything but virtue. If worldly prosperity produced holiness, Chicago would be a very righteous city. As it is, there are some noble men and women, who truly love Jesus.

OUR MEETING IN CHICAGO.

Sabbath, April 30th, was one of special interest and profit. We had the pleasure of meeting Bro. F. Burr and C. C. Ramsey. The latter is about leaving the city for Floyd, Iowa, where he purposes to make a home for the present. He hopes that this change of climate will afford much benefit to the health of his wife, who is still quite feeble. Bro. R. has done a noble and self-denying work in Chicago, during the past few years; and his labor in the Lord has not been in vain. Bro. Burr has come to take his place, as pastor of the church. We are rejoiced to know that such a true man of God is to succeed Bro. Ramsey. We shall expect to hear of the continued prosperity of the church under his watch-care, and faithful pastoral labors. The situation is not an easy one, but one of special responsibility. May the Lord give our dear Bro. great wisdom of speech and action, and make him eminently successful in leading the church into green pastures, and in winning souls to Christ.

We had also a pleasant visit with Dr. Manning, whom we introduced to our readers last autumn, as one who had been eminently successful as a revivalist in former years; but who had been thrown into doubts and darkness by the fabled theology which he was required to indorse. As a result, he stopped preaching, and took up the medical profession. In this situation he came to our meetings in Chicago, last year; returned to Christ, was blest, and is now on his way to the celestial city. We recommended him to those who would like to have a series of revival meetings.

We had a delightful visit with Bro. A. H. Billings, in his pleasant home, where we ever find a hearty welcome. He is an ardent lover of pure and undefiled religion; while at the same time he is one of the noted business men of the city. He is most firmly settled in the great truths of the Bible, is abundantly able to defend them, and has done much to assist in their promulgation.

We found the Chicago church in a healthy condition, and longing for the coming of the Just One, whom they soon expect to see in his glory. We learned that a new interest is being awakened in other churches in relation to the coming of Christ. The subject is being agitated, and the people are anxious to hear on the prophecies of Daniel and John. Several requested prayers, and many warm testimonies were given at the close of the Sabbath evening meeting.

We learned that Bro. Snyder, the German preacher, whose stirring testimonies we have often heard in the Chicago meetings, is very feeble. His health has been poor for sometime. He is an earnest lover of the blessed hope, and has stood up nobly in its defense. Pray for him.

Leaving Chicago, we arrived home May 6th, and found all well as usual, and in a prosperous condition. Thank the Lord.

"BAD HABITS."—Under this head will be found an article from Bro. Munger, on long sermons. If those who preach the long sermons could hear the complaints that are made against them, we feel sure there would be a reform. Why should the preacher tire out himself and a large number in the audience with a long sermon, when one half as long will accomplish twice as much? *Why?* Let such read Bro. Munger's article, and ponder it well. It is time there was a reform. Those who can preach long sermons, and make long prayers and exhortations, can certainly give short ones. *Condense*, and double the power. Instead of reading and singing long hymns, it is much better, as a general rule, not to read more than one stanza, and not sing more than three. If we would have interesting and profitable meetings, every thing like *dragging* must be avoided.

DRY.—When looking over some professedly religious papers, once noted for their warm devotional spirit, we are astonished at their dryness. There seems to be scarcely any life in them. They are filled with the spirit of the world, instead of articles to awaken a devotional frame of mind. They lead into a cold formalism instead of an increase of love for Christ and his coming. Is not this a sign of the times? Do not the Scriptures clearly indicate that such will be the state of things at the time of the end? True faith in the word of the Lord seems to be departing from the people.

PASTORS.—Our readers will find in another column some practical thoughts on the subject of pastors, by Bro. J. W. Thomas. His remarks on the subject demand attention—*immediate* attention.

"SOCIAL" METHODISTS IN BOSTON.

There are no long-faced Methodists here. The Methodists have become the most sociable denominational Christians in New England, and they cultivate sociality as a science. Wesleyan Hall is in the upper story of the new Methodist Episcopal Church Publishing House on Bromfield street, and here are held monthly gatherings of laymen and the clergy of the city and vicinity. They are Methodist social unions, and, as may be inferred, the membership is somewhat select. An hour, perhaps, is spent in social intercourse; a good supper is then discussed, in which all the *et ceteras* are included, and then follows the feast of reason and flow of soul. Occasionally an outsider, connected with the Baptists, or the Orthodox, or the Unitarians, is invited in for the purpose of showing him how the Methodists inject true pleasure into their every-day religion, and make still stronger the bonds of friendship that unite the laymen and clergy of the Church.—*Boston Cor. of Chicago Jour.*

We have been thinking that the Methodists at Bromfield St., Boston, "inject true *pleasure* into their every-day religion" in a way quite unlike that practiced in the days of John Wesley.

"MODERN SCEPTICISM."

Under the above heading, we find a report in the Montreal Daily *Witness*, April 19th, 1871, of an address by Prof. M'Vicar to the Y. M. C. Association, in which is the following. After showing the dangers to which young men are exposed from the spread of pantheistic sentiments, he takes up "MATERIALISM," and says:—

"This is a species of scepticism strongly allied to pantheism. It blots out all soul and spirit, and claims that the body is the whole of man, and that when he dies all dies with him; that man and the world are material and not spiritual. This is the old Sadducean doctrine; aiming at the overthrow of the doctrine of a future state, and specially of future punishment. The answer to this doctrine is simple. The soul and body can be easily distinguished in thought. The old Greeks knew and felt this. The soul has a separate existence as a thinking being. We do not teach our body philosophy, but our soul. There was a mass of Scripture evidence that could be adduced to disprove this dogma. Our Savior commended his soul not his body to God, and the apostle St. Stephen, when stoned to death, cried to Christ to receive his spirit. The writings of St. Paul showed that the spirit must be cleansed from the lusts of the flesh, and the Bible was replete with such distinctions between the body and the soul. In the resurrection of Jarius' daughter, 'her spirit came again,' says the apostle, showing that it had been separated from her body and had returned. This materialism was a form of scepticism very injurious to young men, as it lessened their respect for religion and God's laws."

When telling the young men how to meet scepticism, he recommended them to study the Bible more thoroughly. This was excellent advice; and if carefully followed, can hardly fail of convincing them that *the Scriptures do* NOT *teach that man has a soul which "has a separate existence as a thinking being."* If this distinguished Professor could step into some of the meetings in the Minna street church, San Francisco, we think his love for truth would oblige him to say, "this materialism" has done wonders towards reforming young men, and wonderfully increased their respect for religion and the Bible; leading them from the service of sin and Satan to become the delightful followers of the Lamb of God, who has taken away their sins, and filled their hearts with abounding love, joy and peace. And further, when Bro. M'Vicar sees the clear light shining on the sacred page, in relation to the fact that man has not an immortal soul, which "has a separate existence as a thinking being," we believe he will love God and the Bible better than ever before; especially when he sees that the Scriptures most plainly teach the *destruction* of the wicked, instead of their eternal torment.

SR. J. W. THOMAS IS DEAD.

Just as we were going to press, we received the following sad intelligence:—

Providence, R. I., May 20th.

DEAR BRO. GRANT:—I have sad news to write you. My dear companion is dead. She died this morning, at half-past eight. Truly I am passing through the deep waters, and the floods of grief overwhelm my soul. O when will the morning come that shall dry up all our tears, and awaken with its rising glory our loved ones who sleep in Jesus?

Yours in deep affliction, J. W. THOMAS.

"I WILL COME AGAIN."

That statement fell from the lips of the Savior, and in due time it will be verified, let men disbelieve it and scoff at the sentiment as they may, by saying, "Where is the promise of his coming?" Here we have the promise given by the Savior himself, and given in such a connection as forestalls every effort to spiritualize the promise. "I *go* to prepare a place for you. And if I *go* and prepare a place for you, I will *come* again." Did he literally "*go*"? Certainly. Then he will as literally *come* again." We cannot literalize the departure, without also literalizing the return, unless we do violence to the language; for the same "I" that was to "go," designates the personage to return—"*I* will come again."

A large class of theologians freely concede the fact that Christ will literally return from heaven, but having overlooked the object of his coming, they feel uninterested in the great question. Let it be understood that Christ not only announced the *fact* of coming, but also specified the *object* for which he was coming, and an interest will be necessarily felt in the matter. The full statement of Jesus is as follows: "I will come again, and *receive you unto myself;* that where I am, there ye may be also." John 14: 1–3. He is coming for the important purpose of receiving the saints unto himself, and if they are not to be "received unto himself" till he comes, his coming is an important event.

That he will not receive them unto himself prior to his return is further evident from the fact that he "shall *judge* the quick [living] and dead at his *appearing*" (2 Tim. 4: 1); and certainly he will not receive unjudged men into realms of felicity, to be subsequently summoned to leave a world of happiness to be judged; and consequently, unless men enter glory *unjudged*, they cannot enter till Christ's "appearing," for he is not to judge either the living or the dead till then; and another result grows out of this conclusion, which augments the importance of the Lord's coming: if the dead remain unjudged till Christ's "appearing," they must also remain *unrewarded* till then; for judgment involves the decision of the Judge for or against men, and the execution of that decision; and the decision in favor of the righteous cannot be executed before it is made. Whatever the saints enjoy in the world to come will be the result of judgment rendered in their favor by the divine Judge, unless they judge themselves in defiance of Jehovah's arrangement. And if it were possible for the saints to obtain the bliss of futurity previous to the judgment, the judgment would thereby be invalidated. But the truth is, judgment is not only due at Christ's appearing, but reward comes after judgment, both according to reason and scripture, as the following text will show: "Thy wrath is come, and the time of the dead that they should be *judged*, and that thou shouldest give *reward* unto thy servants the prophets, and to the saints." Rev. 11: 18. The saints of all ages, including the ancient prophets, remain *unrewarded* till the dead are judged, and the dead remain unjudged till Christ's appearing.

As there is no reward till the judgment, and no judgment till the coming of Christ, future reward depends upon the coming of the Lord, agreeing with Paul's statement: "Unto them that look for him shall he appear the second time without sin unto *salvation*" (Heb. 9: 28); thus deferring the completion of salvation till Christ appears. This makes the advent of Christ an event of no ordinary importance, a theme of unparalleled interest, it being an event which brings our future reward; and the Scriptures often present the matter in this light.

Paul testifies: "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." Col. 3: 3. Should the question be asked why we must wait till that event before we can appear with Christ in glory? the answer is not difficult: the judgment does not come till then, and unjudged men cannot enter glory. Peter affirms: "When the Chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. But why must the saints remain uncrowned till that event? Because the judgment does not come previously, and it is the work of the Judge to dispense the crowns.

Jesus asserts: "The Son of man shall come in the glory of his Father with his angels; and *then* he shall *reward every man* according to his works." Matt. 16: 27. "And behold I come quickly; and my *reward* is with me, to give *every man* according as his works shall be." Rev. 22: 12. Here are two testimonies from Christ himself, connecting "reward" with his coming; not for a few merely, but for "every man," and that takes in all, both dead and living. But why are all to remain *unrewarded* till then? The answer is easy: the judgment does not come previously. "I will come again"—come as Judge, come to give reward, and come to receive the saints unto himself to reign with him in his kingdom forever. W. S.

A DEATHLESS NATURE IN MAN.

When men are desirous of learning what is really true, they will carefully examine both sides of a question; but when they arbitrarily assume that a certain sentiment is true, and bend all their energies to prop it up, and to *make it true*, they often select some very poor props. This is specially true of the efforts to prove the deathless nature of the soul. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3: 36. The claim is made that the physical man has not eternal life, and therefore reference must be made to the soul. But if this is the case, the soul cannot possess everlasting life prior to believing on Christ, for only "he that believeth" possesses it, while it is expressly affirmed that the unbeliever "shall not see" it,—that is, if this claim is correct, the soul becomes immortal at conversion, and the souls of the unconverted never become immortal, and hence must die; so this effort to prove a deathless nature in man, proves the reverse in the case of the majority of men.

The saint "*hath* everlasting life" only as an investment in Christ, but not yet in actual possession. "This is the record, that God hath given to us eternal life, and this life is *in his Son*" (John 5: 11), instead of being in us; "and this is the promise that he hath *promised* us, even eternal life" (1 John 2: 25); "in the *world to come* eternal life." Mark 10: 30. W. S.

"RECEIVE MY SPIRIT."

The petition of Stephen, "Lord Jesus, receive my spirit" (Acts 7: 59), and the dying language of Christ, "Father, into thy hands I commend my spirit" (Luke 23: 46), are adduced as proof that man survives death; but these texts say nothing about a personal spirit. As only *one* spirit leaves man at death, indicated by the statement, "The spirit shall return unto God who gave it" (Eccl. 12: 7), and as God "gave it," not as a pre-existent *personality*, but simply as a pre-existent *element*, it will not return to God as a personality, but as the "spirit of life." Two facts show the *pre-existence* of this spirit; (1) God "gave it." He could not give that which did not exist; (2) it is to "*return* to God"; and it could not "return" if it had never come from God. But did it pre-exist as a personality of life and intellect? Then why do we not all remember such an existence? It was a *spirit* of some kind when it was given, for God "gave *it*—the spirit—and only *that* spirit leaves man at death. If it was not a personal spirit of life and intellect, before given to man, it will not be such a spirit after leaving man. Being stoned, bruised, and mangled, with no hope of recovery, or mitigation of suffering, or even alleviation of pain, Stephen uttered a reasonable request: Receive the spirit of life; let me die and escape this torture, as recovery is impossible. The claim that a personal spirit leaves man at death is not susceptible of proof, but at war with both revelation and reason. W. S.

"CALIFORNIA GAB."

It will do I suppose for "C" to give such a scurrilous name to his own correspondence, but I am sure it will not go down with the *Crisis* readers. After feasting us with reports and stirring articles all winter long, he suddenly comes to a halt, gives them the above mentioned title, and bids us all "good bye."

I think this is very abrupt. To be sure I have no business to find fault, for "C" has the perfect right before man to quit us if he pleases, and I, for one, am truly thankful for what good advice he has already given to us, and hope to profit by it; but I would say to "C" that if he can conscientiously resume his communications to us in the *Crisis*, call them by what name he will, I think that many hearts would rejoice as they read them.

Come out from retirement, "C"; put on the *whole* armor of God, give us a broadside *every week*, and let your *voice also* be heard in the defense of the gospel. This is your duty, and God help you to do it. F. B.

NEW YORK CAMPMEETING AND ANNUAL CONFERENCE.

Dear Brn. and Srs. of New York and Penn.: The New York State conference is to hold a general campmeeting in connection with the annual conference, commencing June 8th, to hold one week. Are we awake to the awful responsibility resting upon us, as christians? God has called us out in these last days to give the last note of warning to a perishing world. The signs of the times speak in thunder tones that the Lord is coming, and that very soon. Are we doing all we can to help others to see this great truth? Come, dear brethren and sisters in Christ, let us make one grand rally, and come up to this annual gathering in the name of our God. Come praying, ready to take hold of the work the first day. The Lord will bless us, and we shall see the power of the Lord manifested in the conversion of sinners. Let us all break through every seeming hindrance, and come up to this meeting. O Lord, help, is my prayer.

Dansville, May 18th. D. COGSWELL.

"WHO ARE SADDUCEES? OR, TRUTH VINDICATED. By Geo. Thomson. Being a Review of a work of I. P. Warren, entitled, 'The Wicked not Annihilated, or Modern Sadduceeism Refuted.'"

I. C. WELLCOME.

We have read the above work with much interest and satisfaction. We had seen and read Mr. Warren's work with mingled feelings of gladness that the truth on "the nature of man" had taken such a wide range and strong hold of the public mind, as to arouse the attention of the largest religious publishing establishment in America; and of regret that the editors and combined wisdom of the managers of the "American Tract Society" were so ill-informed in Bible truth, and so reckless of consequences, as to publish a work filled with perverted statements, false use of words, false statements of the views of their opponents, illegitimate deductions, and weak efforts, with exceedingly bad logic, to sustain the dogma of the immortality of the soul, and then call it a "Refutation of Modern Sadduceeism," meaning of the "mortality of man," and "the destruction of the wicked."

Bro. Thomson has done well in his "Review" of said work; and it is not a labored work, for it was an easy task to show the sophistries of the work of Mr. Warren. It is a candid and important work, vindicating the truth of the Bible against the attacks of men who resort to all means, except legitimate Bible arguments, to sustain error. If the "Board of the American Tract Society" ever read Bro. Thomson's Review, I think they will blush in shame for having decided to publish Mr. Warren's effort. The Review costs but 10 cents single, and should be widely circulated to meet the influences of the other. Published by Geo. Thomson, Attica, Wis.

☞ MORALITY without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$430.84
MRS. E. FLETCHER	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$45.75
A FRIEND	2.00
H. H. DAVIS	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$18.06

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,201.56
"R."	1.00
C. F.	2.00
S. DODGE	1.00

TRAVELING THROUGH CHICAGO.

I have seen it stated in papers that there was but one "union depot" in Chicago; and for the benefit of those who may be passing through this city, I wish to make a true statement of this matter in the *Crisis*. Nearly every passenger depot in the city is a "union depot" for an eastern and a western route; and travelers from the New England States, can generally so choose their routes, if they wish, as to have no transfer in the city, and so save expense, and also time when on close connections. The union depots are as follows: Michigan Central, from the east; and Burlington and Quincy, and Illinois Central, westward. Michigan Southern and Lake Shore eastward, with the Rock Island and Pacific, westward. Pittsburg and Fort Wayne eastward, with the Alton and St. Louis westward. The Indianapolis and Cincinnati depot is across the street from the Wisconsin branch of the North Western railway. The Galena Division of the North Western R. R. stands unconnected with any eastern road.

The cost of transfer between depots is fifty cents for each person; but this can be saved by travelers frequently by a little calculation beforehand, and sometimes also a tedious delay in consequence of trains being behind time, although every effort is made by the R. R. companies to prevent delays, and make timely connections. Through fares are usually the same on all the different routes, and the accommodations about alike on them all.

F. BURR.

MISSION WORK.

F. & W. REYO.

BRO. GRANT:—I took the cars Feb. 22nd to go to Tama City, Tama Co., Iowa, a distance of one hundred and twenty-five miles. I had about five hours to wait at Marshalltown. I went to the P. O., and inquired who took our papers. I found that a Bro. A. Wilbur was taking the *Crisis*. I soon found his house. He is a member of the M. E. church. A friend east had persuaded him to take it three months. He liked it much. They treated me kindly, and gave me my dinner. He told me that there was another man who was reading it, who had been one of our preachers. He took me to his shop, and, to our mutual surprise, we had met before. It was Bro. T. F. Marshall. I spent about an hour with him, and after receiving a faithful promise from him that he would return to the Lord and duty, I went to the depot, and was soon landed at Tama City, and was warmly greeted by Bro. U. C. Newcomb's family, from Manchester, Iowa. Having about an hour to give out notice, I had a good hearing for the short time, and the first night. Things looked favorable, as there was already a theological upheaving in the place. Eld. J. B. Tallmadge, of the M. E. church, a preacher some twenty-two years, who had read Storrs' "Six Sermons" some eighteen years ago, for the last few years had been a firm believer in the truth we hold. A short time ago he applied for a letter and obtained one from the Presiding Elder, and had preached four sermons about five miles from the city, which had made a stir all around. The circuit preacher had given out to preach on the immortality of the soul; so I was just in time to add to the stir, which was done with the best of results.

On Saturday, I requested the minister to bring just one text that said the soul was immortal, and I would give it up; I should be there in the morning to hear him, then I would reply in the afternoon. Not many were out to hear him. He said the sermon was not prepared in view of what had been said the few days before, but would quote three texts for my benefit, as proof of the immortality of the soul, as follows: John 11: 26; Luke 20: 38; Rev. 6: 9. These I answered, as not being positive proof; so I saw no good reason to change. March 4th, I immersed two. The next day came the M. E. preacher's third sermon, and five of his members withdrew—Bro. M. A. Newcomb and his family. He had been a licensed exhorter for the three years past, and was acting as class-leader at the time. We organized a church of thirteen members that night, and took the Lord's Supper. This Bro. Newcomb is a justice of the peace and Notary Public, and just nominated for the mayor of the city, the last of the week. On Monday they had the town election. Some voted for him because he took the step he did, but the Methodist church went with almost their entire strength against him, because he had left them, which was the common electioneering plea of the day. I was told they run a man who was not a professed christian. Bro. N. only lacked five votes of being elected. I am thus particular, to show how truth is hated, and that professed christians will stoop and take such things to the polls. What would they do if they had the power in their hands?

March 7. As the Baptists refused me the baptistry, we went to the Iowa river and immersed twelve. Some of them were children of the Baptist members. I closed the meeting March 8th, with thirty-six names on the church book.

Charles City, Iowa.

Correspondence.

From Bro. H. K. Flagg.

BRO. GRANT:—I know it is interesting to the brethren and sisters to read accounts of what the Lord is doing in different localities of the gospel vineyard. Since the campmeeting at Springfield last fall, I have been preaching all of the Sabbaths, and nearly every evening. I have witnessed the conversion and re-consecration to God of a good number of sinners and backsliders, as the fruits of the many prayers, exhortations, pleadings, and teachings of the flock during the united and harmonious efforts put forth by the church and ministry for the salvation of sinners, and the waking up of the Laodiceans. I have attended protracted meetings with the church at Bridgeport, Ct., 24th St. church, N. Y., Waterville and Collinsville, Ct. I labored two weeks in Philadelphia, Pa., preaching, mornings and evenings of the Sabbaths to the church worshiping corner of Ninth and Spring Garden streets, and in the afternoons to the church in Camden, N. J. Both of these churches have the pastoral care of Bro. F. H. Burbank, whose labors among them have been rewarded with success. They have also the labors of Bro. Samuel Ashman and Bro. J. M. Stetler.

The church in Camden commenced at the close of the tent-meetings held there during the summer and fall of '69, most of its members embracing the faith of the ancient saints at that meeting. During my stay at Philadelphia, Bro. J. M. Stetler, in accordance with a wish unanimously expressed by the church, was set apart and ordained an Elder to the work of the ministry, Bro. Ashman and myself officiating. Both churches are in a prosperous condition.

The church at Bridgeport, Ct., worship in a little chapel of their own. They have the pastoral care and labors of Elders Andrews, Leonard, and Stowe, all members of the same church. They are united and harmonious in their efforts to advance the cause of truth. During my stay of two weeks, a good number from the other churches attended our meetings, appearing to be much interested in the different points of our faith. I found the church at Waterbury, Ct., in a very prosperous condition. Quite a number of our Free Methodist brethren had come in to labor together with the church for salvation. Although differing on some points of doctrine, yet they brought with them PEACE, and earnestly contended for an entire consecration to God of soul, body, and spirit. This is an element we very much need at the present time; and although we may think ourselves rich and increased with goods, and have need of nothing, in view of the many and glorious truths we advocate, with hearts in a lukewarm condition; yet God will spue us out of his mouth unless our zeal originates from a clean and pure heart, and with a life consecrated to God.

During the two weeks I labored at N. Y., the meetings were exceedingly interesting. A good number of ministering brethren of the city and its surroundings were present, each contributing their share to the work of reformation during the meetings; and although differing on points of prophecy, yet perfect harmony prevailed throughout the whole course of meetings. I have visited and preached to other churches in Ct., and Mass., Sundays and evenings of each week, as the way seemed to open for good. In nearly all the places I have visited, I found a growing disposition on the part of some of the Advent and other christian churches to cultivate a more kind and charitable feeling towards each other than formerly. It cannot be denied, however, that there is an alarming state of lukewarmness existing throughout the Advent Christian body; and at the very time, too, when the events of every day and hour can be found marked in the delineations of prophecy to be fulfilled during the preaching of the last message, "Behold I come as a thief," etc. Rev. 16: 15. Yet there is a deep feeling of interest waking up among some who are trimming their lamps and preparing to meet the Coming One.

From Bro. P. B. Manning.

BRO. GRANT:—I see by the *Crisis* that you are expected to be in Boston about this time. I should like to see you once more in this world, but I do not expect to see you till Jesus comes; then I shall see you in the kingdom, if I am faithful to God till I am changed from mortal to immortality. Well, my dear brethren and sisters in Christ, what a winter I have passed through, but I have been almost to the grave, yet a few weeks at the most. It does seem to me I cannot stay here much longer, unless God raises me up again. I now have to be on my bed most of the time in distress. But I can say with Paul, that 'I am now ready to be offered.' I am satisfied my time is at hand.

I thank the dear children for their help in my distress. Brethren, do think of me in your prayers. I received $5.00 from a friend in Bath, Me. He did not give his name. I wish the dear brethren and sisters would send me their names, so that I can answer them. I am trying to live for the Lord every day, and be ready for the judgment. It must be soon. The Brn. and Srs. will not have to help me much longer. I am satisfied that I must go into the grave soon. So let it be. Bless the Lord forever. May the Lord bless all the dear saints, and save them in the kingdom, is my prayer. Thy poor sick brother in Christ.

Goffstown, N. H., May 14th, 1871.

From Bro. S. Woodruff.

DEAR BRETHREN:—How often have I been cheered by your letters in the *Crisis*; and the thought came to me this morning that perhaps in like manner, in return, I might comfort some throbbing heart sighing for our Lord's return. Many are the afflictions of God's dear children here, for this is truly a vale of tears. Many are the hours of weeping in our pilgrimage. We are told to refrain our voice from weeping, and our eyes from tears, because our children are not, knowing they will come again from the land of the enemy; but we may weep over the lost and perishing of earth, for we are told to sow in tears, and reap in joy. How can one help but weep over the perishing, when salvation and eternal life are offered so freely, without money and without price? How can we but weep knowing the shortness of time, and the mighty host that are living in pleasure, who are soon to meet the vindication of God's righteous judgments; for his word declares the end of all things is at hand—the hour that will bring our loved ones from the silent grave.

A few years ago, we bore away our little boy to his cold resting place, to wait the trump of God at the last day; and the 11th of this month (Feb.), we followed again the hearse, which carried our aged father to the silent tomb. Many weeks had he prayed that the Lord would let him rest in the tomb. His prayers are answered.

Dear brethren and sisters, it is a blessed thought that the hour is coming, in the which all that are in the graves shall hear his voice and come forth. Our fathers, our mothers, and our little boys and girls, will be numbered with those that come from the land of the enemy. Blessed be the name of the Lord for the prospect before us. The tombs cannot always hold the now silent dead. A little while, if faithful, we shall mingle our voices with theirs in the Eden of love, where all will be beautiful and lovely. No chilling winds, no dying groans, no grave-yards there; no tolling bells to greet our ears; but our Jesus will be there, the Lamb of God, the Captain of our salvation. Yes, and the loved of earth saved eternally with Jesus our Lord. O sinner, would you be there? Get ready ere it be too late. Jesus calls you. I pray you hear his voice; take heed to his words, and live forevermore.

From Sr. C. M. Case.

BRO. GRANT:—Will you permit me to speak to the brethren and sisters scattered abroad, in behalf of our southern mission? Dear friends of the mission: I have been spending a few weeks at Black Walnut, Va. That mission is under the direction of Bro. Hastings, and is prospering finely in charge of Bro. Brundage, who makes his home there, but whose field of labor extends from Richmond into North Carolina. His labors are incessant, and so arduous that unless he has help before long, I fear he will break under them. He has been south the last three years; has been teaching and preaching continually, night and day, most of the time. O could our friends of like precious faith see things as they really are in that beautiful land of darkness,—could they but hear the cries that go up daily from those cabin homes, and realize as we do with what eagerness they are looking to them for instruction in the way of life and salvation, their hearts would go out to them as ours do, and they would feel their responsibility as we do. Where are our young men, all imbued with the spirit of their Master, who are willing to forsake all, take their lives in their hand, trusting in Him alone who feeds the ravens, and go forth to this noble work? Yes, I mean *you*, my brother, just starting in life, and your companion with you. You are just the one needed. Many a sister stands ready to join in your labor of love, if your home and presence were open to shield her from the shafts of calumny that are flying in every direction, in this land of the enemy. Could you but see how earnestly they seek that knowledge that has been almost forced upon you from your earliest childhood, walking from five to eight miles after toiling hard all day, in order that they may read God's holy word for themselves, you would feel that no sacrifice was too great to assist them in their endeavors to gain everlasting life.

I feel there are very many of our brethren and sisters north, who will be glad to do something in this direction, who cannot go themselves. To such I would say, Send your offerings, asking the blessing of God upon them, and do not hesitate because you cannot send your dollars. Let the tens, twenty-five and fifty cents be sent with kind, sympathizing words to the dear ones, who are literally sacrificing all for Christ and his truth; and the Lord will bless you four-fold. I assure you anything sent to Bro. Brundage will be judiciously expended, and these little rills running in from all directions will form a mighty river, flowing through Old Virginia, and watering the whole sunny South, bringeth forth fruit to the glory of God. Try it, my dear friends, and do not delay. The time is short. Christ is coming very soon, and what is done must be done quickly. Try it, and see if the Lord does not bless your efforts. Send your offerings to Elias Brundage, Black Walnut, Halifax Co., Va. Your sister waiting for Jesus.

Philadelphia, March 13th, 1871.

Extracts from Letters.

BRO. E. S. GILBERT, Dowagiac, Mich., writes:—"I am very much interested in your paper, and, I trust, edified by the explanations of Scripture. I am often pleased, surprised, and thankful for this new light shining on texts, which before were not more than half understood; and also am gratified that your paper is conducted in such a frank and candid manner toward the orthodox churches, and that so little ridicule is employed, which seldom convinces of error, and would be, I think, descending from the high tone your paper occupies, as a general thing.

We must remember, were it not for what those churches have done, the Bible and missionary societies, with all their grand results, would not have existed, and the world might still have been in heathenish darkness; besides, were not we converted to Christ in those churches, and do we not owe them a debt of love? I intend to pay that debt, as well as I may, by circulating your writings among them, whether they will hear or forbear."

SR. P. T. WRIGHT, Hope Valley, R. I., writes:—"Being a constant reader of your valuable paper, the *Crisis*, and a firm believer of the truths therein advocated, I scarcely know how to express my gratitude for the light I have received from its columns. I feel you are doing a great work in spreading the truth, and fighting against the errors that are fast becoming rooted in the minds of many people. There is much prejudice in the place where I live; yet there are a few who are looking for the Master, and are not afraid to testify to the truth. Although we are scoffed at, and called many harsh names, still we have the blessed assurance that Christ knoweth them that are his; and though friends despise and forsake us, we have a friend who said, I will never leave or forsake you. There are many precious promises to the obedient. May the Lord be with all his faithful ministers, and help them to declare the whole counsel of God, and bring them with all his dear children to that rest that remains for all them that love his appearing."

SR. I. V. BAILEY, Jacksonville, Fla., writes April 17th, 1871:—"I thank God for the true light that shines, and to think that I am spared to be able to sit under the teaching of Bro. P. A. Smith. I don't think we can do without a preacher here in Florida. I had the pleasure of hearing Bro. Smith yesterday. He preached a powerful sermon."

☞ THERE is some place in which we may all work—rich and poor, young and old. Coveting earnestly that best of all gifts, love, we shall not be long in finding opportunities. While those endowed with great intellectual abilities are grappling with deep questions and interests that present themselves to mature mind and thought, gentle, loving souls are bringing as deep thoughts into the mind of childhood, and leading the young heart into the way of life.

Obituaries.

FOWLER. Died, in Corinna, Me., May 7th, 1871, Ephraim D. Fowler, aged fifty-one years and six months.

Bro. Fowler attended church the day and evening of his death, spoke of his hope, retired about nine o'clock in good health, apparently, and at eleven, a son of fifteen, who lodged with him, awoke only in season to see the last gasp of life. Thus we are admonished of the uncertainty of life. The funeral services were conducted by N. F. Nason, of Weeks Mills, Me. Discourse from words found in Isaiah 26: 19. H. H. DAVIS.

SMITH. Fell asleep in Danbury, N. H., May 10th, 1871, Dea. Amos Smith, aged seventy-four years.

The subject of this notice has been firm in the service of the Lord for many years, and an ardent lover of the blessed hope. Pilgrims have ever found a hearty welcome at his board. Words of comfort and sympathy were spoken by J. G. Knowlton, from 2 Tim. 4: 7, 8: "I have fought a good fight," etc. S. F. LEAVITT.

COOK. Died, at Mill Creek, May 9th, 1871, John, son of John and Caroline Cook, aged eight years and six months.

We mourn the loss of our dear son, but not as those who have no hope; for we believe he sleeps in Jesus, and soon he that raised up Christ from the dead, will also quicken his mortal body. JOHN E. COOK.

CLOUGH. Died, at North Benton, N. H., May 14th, Sr. Merriam N., wife of Bro. Chester C. Clough, and daughter of Bro. and Sr. Brown, of Haverhill, aged thirty-two years, five months, and sixteen days.

Her disease was consumption. She sleeps in Jesus, waiting his return. Text selected by the friends. Hosea 13: 14. N. WHEELER.

WELLS. Died, in Sutton, N. H., May 11th, Mertie Emma, twin daughter of Bro. Eliot and Sr. Alma E. Wells, aged seven years and six months. F. NELSON.

Married.

BRITTON—RANDALL. At Chicopee, May 10th, by Eld. Lewis Robinson, Mr. FRANCIS BRITTON and Mrs. LUCIA A. RANDALL.

MERRILL—McCLENTICK. In Woodstock, N. H., May 1st, 1871, by Jesse Jackman, Esq., Mr. DANIEL F. MERRILL, of Woodstock, and Miss CLARRA C. McCLENTICK, of Thornton.

DOWNING—AKINS. In Farmington, N. H., May 10th, 1871, by Elder J. H. F. Varney, Bro. GEORGE T. DOWNING, of Farmington, and Sr. ANNA AKINS, of Barnstead.

WHITNEY—WATKINS. In West Poland, Me., May 7th, 1871, by Elder J. Whitman, MARK WHITNEY and MARIA WATKINS, both of Casco, Me.

Summary of News.

FOREIGN.

Cable News.

PARIS, May 21. The Federalists have abandoned their positions at Malakoff, Petit Vanvers and Grand Montrouge, which only maintains communication with Paris by a subterranean passage.

The Federal forces are re-entering the city in the greatest disorder. Shells are falling on Montrouge. The inhabitants are terror-stricken and many have been killed.

VERSAILLES, May 21. The Versailles forces entered Paris at four o'clock this afternoon. The entrance was effected simultaneously at two points—at the Gate of St. Cloud, near Point du Jour, and the Gate of Montrouge, on Boulevard Brune. The insurgents have abandoned the rampart.

PARIS, 21. The Versaillists have not attempted an assault on the South. A terrible bombardment sweeps the ramparts. The Federalists are making desperate efforts to repair and protect the gates. The only Generals now outside of the walls are Dombrowski, who is in Bois de Boulogne, near Porte de la Maette, and Wroblewski, who is making a stand at Gentilly. The Versaillists attacked and captured part of the latter suburb. Auteuil and Passy are subjected to a violent bombardment. The Auteuil gate has been abandoned by the Federalists, whose forces have fallen back inside of the city.

VERSAILLES, May 21. A circular from Thiers officially confirms the entrance of the troops into Paris. It says: "The gate of St. Cloud having been battered down, Gen. Donai rushed in. Generals Ladmirault and Clinchamps are preparing to follow."

Since the issue of the above circular good news has been received. Donai's men held their positions in the St. Cloud gate, where they have cut the telegraph wire communicating with other portions of the enciente. A flag of truce was hoisted at Auteuil gate. Two regiments entered there and proceeded beyond the Viaduct Circular Railway, meeting with feeble resistance.

General Cissey reports that Malakoff and Fort Montrouge have been abandoned by the insurgents, and will soon be occupied by his command, but the batteries on the ramparts opposite are still firing.

There is a panic at Paris. It is said that Pyat, Grousset, and other rebel leaders have disappeared.

The inhabitants of Malakoff and the villages near Vaugirard and Montrogue are fleeing from their dwellings.

PARIS, May 22. In all, over 70,000 Versaillists have entered Paris, and more are now coming. They marched in all night, coming through six gates, and met with but slight resistance. The barricade was not defended, and no mines were exploded.

The Versaillists are now moving on the Hotel de Ville, where the Communists will make their last stand. The Versaillists behaved splendidly, committing no excesses.

L'Admirault telegraphs that every thing is satisfactory, and although fighting may continue several hours, the city is absolutely won. Many of the Commune leaders were taken and there were some awful massacres.

VERSAILLES, May 22. In the Assembly to-day Thiers made a congratulatory speech on the surprising success of the Government arms. He said that he had not expected to effect an entrance into Paris for three or more days, and gave an account in detail of the movements on Sunday which terminated so victoriously. He announced that the Government was determined to visit with rigorous punishment the most criminal insurgents.

Bills were introduced to restore the Chapel of Expiation and the Column of Place Vendome, the latter to be surmounted by a statue of France. A vote of thanks to Thiers and the army was adopted by acclamation.

LONDON, May 22. All communication with Paris is suspended, the Northern Railway having been cut by the Prussians.

It is reported that Gen. Dombrowski has been captured by the Versaillists.

The bombardment of portions of the fortifications of Paris still held by the Federalists continues.

VERSAILLES, May 22. Paris has been completely isolated by the Prussians, and no news has been received from there since midnight. Half the army is within the walls of Paris, and hold the gates of St. Cloud, Passy and Auteuil, Trocadero and Muette, as well as the Arch of Triumph. Eighty thousand Versailles troops have entered Paris. A sharp cannonade is heard, doubtless against the barricades near the Arch of Triumph. Gen. Unrich took six hundred prisoners last night, of whom four hundred, including M. Assy, have been brought to Versailles.

DOMESTIC.

THE GERMAN EMPEROR AND THE POPE.—The ultramontanes of Germany have found a solace for the Dollinger schism in a declaration of the Emperor William, made to a deputation of his Catholic subjects while he was sojourning at Versailles, in reply to an address in favor of the independence of the Pope. The Emperor's reply, but recently made public, is said to have been to the following effect:

"My sentiments toward the Pope, as the religious sovereign of my Catholic subjects, have always been the same. I look upon the occupation of Rome as an act of violence and arrogation on the part of Italy, and after the termination of this war, I will, in connection with other monarchs, consider upon steps to be taken against it."

The war being at an end, a supreme effort is making to induce the Emperor to act upon his promise. A taut reign is also kept over the Catholic communities to prevent the spread of independent thought. The priests are exhorted by the bishops, and charged in turn to exhort their flocks against this newest form of heresy, and, remarks a correspondent at Berlin, not a nobleman, statesman or any influential individual who is not taken in hand far more stringently than any political organization ever attempted, and made to work in behalf of the cause of Papal supremacy and Papal infallibility, and for the suppression of the Dollinger heresy.—*Boston Journal.*

Religious Items.

—— If Pope Pius IX. lives to the 17th of June, he will be the only one of the two hundred and fifty six Popes who has equalled the founder of the dynasty in reigning a quarter of a century; and if he lives over the 24th of August he will have been the longest reigning of all the Popes.——There are said to be one hundred and sixty nine Second Advent ministers in New England.——The national association of christians opposed to secret societies will hold its annual meeting this year in Worcester, Mass., on the 7th, 8th, and 9th of June.——The *Interior* (Presbyterian), of Chicago, has laid down a new rule for the guidance of the religious press. It says the junction of a religious journal is not to discuss current events and facts, but "to imbue the minds of the readers with those principles which are as old as John on the Isle of Patmos."——The price of a Bible in the time of Edward I. was thirty-seven pounds, while the price of a day's labor was three half-pence; at which rates it would have taken a laborer over sixteen years to earn a Bible.——During the siege of Paris the prominent Protestant pastors remained in the city preaching the gospel not only in their churches, but in the streets, to all who were willing to hear. They were never allowed such a privilege before.——A new Russian sect, that of the "Sighers," has just been formed at Kalouga. This sect believes that the time has now come which was foretold by the prophet, when there should be no true church on earth, and when all that men can do is to send up their sighs to heaven and pray for salvation. The "Sighers" have no churches, priests, or religious ceremonies of any kind.——Devoted and talented women have suddenly appeared in Methodist conventions and conferences, as well as in churches. Some reporters say that it is well worth while for the preachers to hear them, if only to learn how to preach. We not only hear about Miss Leonard, away off in Kansas; of the singularly eloquent Mrs. Willing, from Chicago to New York, and from New York to Boston; of Mrs. Whittemore of Philadelphia; but in the latest reported case, of a whole corps of them invading the Pittsburg Conference—Mrs. Bishop Clark, Mrs. Eastlake, Mrs. Willing—and carrying triumphantly the votes of the session for their good cause.——The Young Men's Christian Association of Chicago is evidently a live institution. Last year it found employment for 3490 strangers, and its committees visited 40,203 persons with a view to their general and spiritual welfare.

In Brief.

—— Louis Napoleon used to write sentimental poetry for the New York *Mirror* when he sojourned in that city.——Which Pope is infallible? Pope Innocent XII. excommunicated all who used tobacco in any form; Pope Pius IX. smokes and uses snuff.——A fiery volcano of large proportions has suddenly appeared in the interior of Mexico.——The Post Office Department sold $16,581,000 worth of stamps and stamped envelopes and wrappers during the last fiscal year.

Notices.

Notice.

The Lord willing, a feast and supper will be given to the poor, maimed, lame and blind, by Lewis Bean, Jay, Bean's Corner, Me., Thursday, June 29th, at six o'clock P. M., in connection with a grove and basket meeting, which will be held at the same place, and onward over the 4th of July. We wish our brethren and sisters to make special effort to help the needy to attend this feast and meeting. A general invitation is given, and provision will be made for all. Come, brethren and sisters, to this meeting, praying the Lord's blessing to strengthen the weak and awaken sinners. Those coming on the cars will stop at Wilton Depot, two miles from the grove. Conveyance will be in readiness by notifying Lewis Bean. The day train is due at five o'clock P. M. Will our brethren bring their tents? Preaching brethren are requested and expected to attend. Come one, come all. Brethren will call on Lewis Bean, A. J. Riggs, Rufus Davis, Arnold Ireland, E. J. Bean, and others. Per order of the church,

H. B. SEVEY.

Grove Meeting.

There will be a grove meeting in Bartlett, in Elder J. B. Deering's grove, where it was last year, commencing June 21st, to hold over Sunday, and longer if the brethren think best. We give a cordial invitation to the preaching brethren to come and help us. A good work has commenced here, and sinners are inquiring the way to life. We pray that some more may be gathered in before it shall be too late; for we believe the day is not far off, when he who is to come will come, and will not tarry. Come, all ye who love the Lord. Come from the north, the south, the east, and the west, and help us.

H. PARKER, JR.
J. B. DEERING.

New York State Campmeeting.

As it has been announced that we are to have a campmeeting the coming month, in this State, I would inform all who intend to be present with us, and desire to rent or purchase tents, that such tents can be procured at Rochester. Below you will find the sizes of the tents, with price, for one week.

Tent 24 x 30 feet	one week	$13.00
" 16 x 24 "	" "	8.00
" 12 x 17 "	" "	4.50
" 9 x 12 "	" "	2.50
" 7 x 9 "	" "	2.00

Select your tent, and then send your money to N. McCullock, Rochester, N. Y., who will see that they are sent to the camp-ground, at Albion; also send fifty cents extra for freight. Now, brethren, let us make a little sacrifice for the cause of truth. Come, fathers, mothers, brothers and sisters. Let all who will, come up to this feast of fat things. Pray for the meeting, that the spirit of God may arrest the sinner, and that some may be converted to the truth of God. JAS. E. WELLS.

Notice.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler, Co., Iowa, commencing the 22nd day of June, 1871, and hold until the 3d of July. Brethren and sisters, and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There are to be many ministers present. Bro. C. C. Ramsay, of Chicago, will be with us through the meeting again this year. Hay, straw, and tent-frames furnished free of charge.

ALONZO RAYMOND, Sec. of Campmeeting Board.

In connection with the above meeting, the Iowa Christian Conference will hold its fifteenth annual session. Let ministers and delegates be present. Ministers are required by the constitution to report by letter, if not present. I cannot say positively when the conference will sit; probably on the 27th and 28th of June, or as may be thought best for the interest of the meeting. All are cordially invited to come who can.

JON GILDERSLEEVE, President.
ALONZO RAYMOND, Clerk.

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings. B. P. STEVENS.

Dedication.

The Advent Christian Chapel, in North Carver, Mass., will be dedicated to the Lord on Friday, June 9th, at 1½ o'clock P. M. Meetings to continue over Lord's day. Bro. Grant intends to remain with us during the meetings to preach the word. A cordial invitation is given to the friends abroad to meet with us on that occasion. There will be conveyance from Middleboro, on arrival of cars from Boston and New Bedford, on the morning of dedication. H. E. HATHAWAY.

Notice.

Having closed my labors with the church at Hebron, N. Y., and moved to Fort Edward, N. Y., I would say that I am now at liberty to attend to calls from those churches which have not a settled preacher. My P. O. address is Fort Edward, N. Y. C. PIKE.

Notice.

Preaching brethren and sisters wishing to come to North Adams, Mass., to preach, will please correspond with J. B. Clark, as we are supplied one half of the time by Sr. E. A. Warren.

J. B. CLARK, Cor. Sec.

Grove Meeting.

Providence permitting, there will be a grove meeting held in Ripley, Chautauqua Co., N. Y., commencing Thursday, June 29th, to continue over the following Sabbath, as Brn. James Thorp and H. E. Austin may arrange. J. W. TAYLOR.
E. P. MOORE.

Notice.

The Mechanic Falls Campmeeting Committee will meet on the camp-ground, Thursday, June 1st, to make arrangements for the coming meeting. A few men and tools might be well used that day. J. ALBERT LIBBY.

Conference.

The Lord willing, the fourth quarterly session of the New Hampshire State Conference will be held at South Sutton, commencing Thursday, May 25th, at seven o'clock P. M., to continue over the following Sabbath. It is hoped there will be a general attendance of all the faithful in that section of the State.

For the Committee, J. COUCH.

Tent Meetings.

The time has almost come for the Mission Tent to be in the field, and the mission work to be vigorously prosecuted. The Mass. Conference intend to double their effort for the spread of Bible truth, hoping and expecting the brethren will help by their means and prayers. Let those who see a good opening, and desire a meeting in their neighborhood, write us of the prospects, and their desires, for we shall soon make arrangements for meetings. L. BOUTELL, For the Committee.

Notice.

The Mass. A. C. Conference will hold its next quarterly session in Salem, Mass., commencing Tuesday evening, June 6th, and holding over the following Sabbath. It is hoped that the preaching brethren will make a *special effort* to attend this meeting, and come filled with a spirit of labor, so that the glad tidings of a soon coming Savior may be echoed throughout the length and breadth of the city. And will not the brethren from the adjoining churches endeavor to attend *en masse*, so that this gathering may result in good to all, and bring glory and honor to God?

C. E. BARNES, Secretary.

Maine S. A. C. Christian Conference.

EXTRA SESSION.

As the executive board has been petitioned to call an extra session of the Maine Second Advent Christian Conference, to be holden in Portland, in Union Hall, on Free Street, and as there are several items of important business to be attended to; we therefore appoint to meet at Union Hall, Portland, Tuesday, June 13th, at two P. M. A full attendance of the ministers and delegates is desired. Remember, each church or society is entitled to one delegate, and one additional for every ten members, duly chosen and furnished with certificates. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause. Let all collections for the Maine Mission and Tent cause be reported at conference.

I. C. WELLCOME, Sec.

Vermont Tent-Meeting.

The Vermont tent will be pitched at Woodstock, Vt., June 14th, and meetings will be held day and evening, as long as duty may require. We want a general rally of the King's forces from far and near. Brn. Grant, Couch, and Mathewson are expected. Particulars soon. H. F. CARPENTER.

New York Campmeeting and Annual Conference.

These meetings will be held in Stephen N. Whitney's grove, one mile and a half south east of Albion, commencing on Thursday, June 8th, 1871, and to continue one week. All trains stop at Albion, and ample arrangements will be made for the transportation of persons and baggage to and from the camp-ground.

The business of conference, which is rather important for this session, election of officers, etc., will be disposed of in the morning and A. M. sessions, as early in the meeting as possible. Let all ministers and delegates be as early at the meeting as they can. The large new State Tent will be put upon the ground for dedication. The old "State Tent" and the "Lord's Tent" will also be on the ground for the accommodation of strangers, and such as cannot well supply themselves with family tents. Let none forget overcoats, thick shawls, quilts, and such other articles of clothing and bedding as are necessary for camping out.

It is expected that as many as can will associate themselves in family tents, providing themselves with board, etc. But there will be a small boarding tent, though sufficient to supply all those that cannot arrange for themselves, at reasonable rates.

WM. E. BROWN,
LAUREN GRINNELL,
A. RIGGS,
N. WITHINGTON,
N. McCULLOCK,
Committee.

Family Campmeeting.

This meeting will be held on the ground occupied last year, four miles east of Avalanche, commencing May 31st, 1871, and hold over Lord's day. It is desirable that all who come will be on hand the first day. It is a very small sacrifice to make for the perishing, in the name of Jesus. He made a greater one for us. Let nothing hinder us from coming the first day, but an impossibility; and come to work as never before. Let us try and pull some wanderer out of the fire, hating even the garments spotted by the flesh. Poles for tents may be obtained on the ground. The committee will furnish hay for all teams, whose owner's tent is on the ground. Bro. Thurber, of Sparta, will be in attendance. Whereas the committee and friends, who reside in the place, will (and intend to) bear the heaviest burden, we hope those who are able will not forget to help them. The poor will be cared for. Brethren and sisters, come to work. The Lord will soon come, then our work will be done.

For the Committee, P. W. HOUGH.

Wisconsin Campmeeting.

This meeting is to be held at Prairie du Sac (Upper Sauk), Sauk Co., on the old camp-ground, beginning on the 4th of June. We hope to witness a large gathering of pilgrims. Come with tents, if possible. All coming by R. R. between Milwaukee and Prairie du Chien will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the R. R. between Milwaukee and La Crosse, can take a steamboat every other day at Portage City, or a stage daily at Kilbourn City, direct to the meeting.

Wisconsin friends will please, so far as possible, to come in time to pitch tents on Saturday, June 3d. Fare from Mazomanie, by stage, only 25 cts. Usually boats leave Portage City for Sauk on Tuesday, Thursday, and Saturday. We wish to begin on Sunday morning with a full grown campmeeting, at high water mark.

O. S. KNAPP,
P. W. MAYS,
WM. SHELDON,
Committee.

Wisconsin Annual Conference.

The Wisconsin Conference will convene in connection with the State campmeeting at Prairie du Sac, and hold its first session on the 10th of June. Let the churches elect their delegates in time, and let all ministers who wish to unite come in season. Members and churches unable to attend, will please report by letter to the Secretary in season for the meeting. WM. SHELDON, *Secretary.*

Grove Meeting.

If the Lord permit, there will be a grove meeting in Belchertown, Mass., Dark Corner school district, Sunday, June 11th. Pilgrims in adjacent towns are invited to the feast. Some four or five are to be baptized. M. L. CURTIS.

Notice.

The Maine Westerly Quarterly Conference will be held at Hartford, Me., commencing Thursday, June 8th, at five o'clock P. M., to continue over the following Sabbath. It is hoped there will be a general attendance of all the faithful in that section of the State. JESSE GAY.
E. M. HAGGETT.

Notice.

There will be a meeting, the Lord willing, at West Rumney, N. H. (Plain school-house) commencing Tuesday evening, May 30th, 1871, and continue over the Sabbath. Let the brethren and sisters in that vicinity come and labor for the salvation of the perishing. EDWARD COX.
B. W. DAVIS.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Friday, June 16th. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates.

J. J. WOODWORTH.

Minnesota Campmeeting.

This meeting will be held at Kasota, beginning June 26th, and closing Sunday evening, July 2nd. Kasota is a station on the St. Paul and Sioux City R. R., about three miles above St. Peter. The Winona and St. Peter R. R. also (which is just completed) runs within half a mile of the camp-ground, making this point the most convenient for a general gathering from the different parts of the State. We hope to announce soon the arrangements for half fare tickets, and other particulars. EDWIN T. HEMAN, Chairman of Com.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and ought to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. BLAIN, Buffalo, N. Y.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger........Sunday, May 28th

BOSTON (BRANCH CHAPEL) 1725 WASHINGTON STREET.
(Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.

E. Cotton........Sunday, May 28th and Sundays, June 4th and 11th.
John G. Hook (Baptism)........Sunday, June 4th
J. N. Sherman........Sunday, June 11th
Theodore N. Sherman........Sundays, June 18th and 25th.

☞ Meeting every evening. Seats free.

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

T. M. Preble........Sabbath, May 28th
J. S. White........Sunday, June 11th
S. S. Brewer........Sundays, June 18th and 25th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

C. H. Leverton........Sunday, May 28th
W. C. Thurman........Sunday, June 4th
John Couch........Sunday, June 11th
W. N. Pile........Sunday, June 18th
J. G. Smith........Sunday, June 25th

EAST BOSTON, MASS.
(*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

C. H. Leverton........Sunday, June 4th
J. S. White........Sunday, June 25th

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

Salem, Mass........Friday evening, May 26th
Hyde Park, Mass........Sunday, May 28th
Hudson, Mass., (at Houghton's Hall) Tuesday evening, May 30th, each succeeding evening of the week, and the following Sabbath. MILES GRANT.

Clinton, Mass........Sunday, June 4th
Westboro, Mass........Sunday, June 11th
Holden, Mass........Sunday, June 18th
C. GOODRICH.

Plymouth, Mass.....Sundays, May 28th and June 4th
L. BOUTELL.

Lynn, Mass........Sunday, May 28th
M. BATCHELOR.

Chicopee Falls, Mass........Sunday, May 28th
Southampton, L. I........Sunday, June 4th
Goshen, Mass........Sunday, June 11th
North Wilbraham, Mass........Sunday, June 18th
H. PRATT.

West Fairlee, Vt........Sunday, May 28th
North Springfield, Vt........Sunday, June 4th
Bethel, Vt. (Camp Brook) evenings, June 5th and 9th
Warren, Vt........Sunday, June 11th
With the tent onward from June 13th.
H. F. CARPENTER.

Stoneham, Mass........evening, June 2d
The Wakefield church are affectionately invited to attend. S. S. BREWER.

Natick, Mass........Lord's day, May 28th
Cambridgeport, Mass........Lord's day, June 4th
L. T. CUNNINGHAM.

Holden, Mass........Sunday, June 4th
Tremont, Mass.....Sundays, June 18th and July 2nd
J. S. WHITE.

I wish to postpone my appointments to some future time, for Springfield, Warehouse Point, and New Britain. J. S. W.

Webster, Mass........Sabbath, June 4th
Keene, N. H........Sabbaths, June 11th and 18th
T. M. PREBLE.

Keene, N. H........Sunday, May 28th
Westfield, Mass........Sunday, June 18th
J. HEMENWAY.

Factory Village, N. H........Sunday, May 28th
Lake Village, N. H........Sunday, June 4th
Bartlett, N. H........Sunday, June 11th
Sugar Hill, N. H. (or where Bro. N. Wheeler may appoint) Sunday, June 18th.
Our P. O. address will be Lake Village. Any desiring an appointment for June or July, please write us there. L. C. & M. McKINSTRY.

Athol, Mass........Sunday, June 18th
North Adams, Mass........Sunday, July 9th
Chicopee Falls, Mass........Sundays, July 16th and 23d
If these conflict, write me at Charlestown, Mass.
E. COTTON.

Freedom, N. H. (where Bro. Corson may appoint) Sunday, May 28th. J. B. BROWN.

Danielsonville, Conn........Sabbath, May 28th
Warehouse Point, Ct........Sabbath, June 4th
Warehouse Point, Ct........Sabbath, June 18th
J. T. DIXON.

Philadelphia, Pa...Sundays, June 4th, 11th, 18th, 25th
H. K. FLAGG.

Huntington Hill........Sunday, June 11th
ENOCH PHELPS.

West Hoosick, N. Y........Sunday, May 28th
East Savoy, Mass........Sunday, June 4th
Lakeville, Ct........Sunday, June 11th
S. C. HANCOCK.

Barnstead, N. H. (White Oak Ground) Sun., May 28th
Strafford, N. H. (Roberts' school-house) Sun., June 4th
Melvin Village, N. H........Sunday, June 11th
WM. BODGE.

New York City (405 Grand Street) 10½ A. M., and 3 o'clock P. M., Sunday, May 28th.
At 128 West 24th Street, eight o'clock in the evening.
A. P. MOORE.

Maryall, Ct. (at my house)........Sunday, May 28th
J. L. WOOD.

West Poland (Free Chapel)........Sunday, May 28th
Mayberry Hill........Sunday, June 4th
South Windham........Sunday, June 11th
J. ALBERT LIBBY.

Montgomery, Mass........Sunday, May 28th
Collinsville, Ct........Sunday, June 11th
G. L. WHITE.

West Poland, Me........Sunday, June 4th
Duck Pond Mills, Westbrook, Me., Sunday, June 11th
J. T. JORDAN.

Woodford Hollow........May 27th and 28th
Woodford City........May 29th and 30th
R. L. HARRISON.

Seabrook, N. H........Sunday, May 28th
J. R. BOYNTON.

Seabrook, N. H........Sunday, July 9th
A. SIMPSON.

Abington, Conn........Sunday, May 28th
H. DAVIS.

East Weare, N. H........Sunday, May 28th
Lowell, Mass........Sundays, June 4th and 11th
D. M. LEAVITT.

Seabrook, N. H........Sunday, June 4th
J. C. SMITH.

Hartland (Town Hall)........Sunday, May 21st
Also, Sundays, May 28th and June 4th.
S. WOODRUFF.

South Berwick, Me. (Great Works)....Sun., May 28th
C. RICHARDSON.

Sutton, N. H. (in Martin Shattuck's barn, with Bro. D. W. Davis) Sunday, June 4th.
Barnstead, N. H. (Clark's Corner)....Sun., June 11th
A. S. WILLIAMS.

Northwood Narrows, N. H........Sunday May 28th
GEO. W. BROWN, J. C. SHOREY.

Freedom, N. H. (baptism)........Sunday, May 28th
Porter, Me........Sunday, June 4th
MARK STEVENS.

Carthage, Me........evening, May 27th and over Sunday. J. T. JORDAN.

Nashua, N. H. (where brethren may appoint) Sabbath, May 28th.
Boscawen, N. H. (Gulf school-house) Sab., June 4th (Baptism.)
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, June 11th. SIMEON RoBY.

Meredith, N. H. (Dolloff Hall)....Sunday, June 18th
JOHN PARSONS.

Seabrook, N. H........Sunday, June 11th
J. G. SMITH.

Thornton, N. H. (Mad River school-house) Sunday, May 28th. WM. H. SHAW.

Groton Corner, N. H. (school-house) Sab., May 28th
C. W. NELSON.

Vienna, Me. (Brick Chapel)........Sunday, May 28th
Sidney, Me. (Robins' school-house)....Sun., May 14th
Rome, Me. (Robins' school-house)........Sunday, May 21st
W. P. JACKSON.

Fisherville, N. H. (Sander's Hall) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) Sun., June 25th
C. W. SARGENT.

Stowe, Mass........Sunday, May 28th
Dover, N. H........Sunday, June 4th
North Abington, Ct........Sunday, June 11th
T. T. FARRELL.

Oxford, Me. (Craig's Mills)........Sunday, May 28th
JARED WHITMAN.

Chichester, N. H., Pine Ground, (Chapel) Sabbath, May 28th.
Concord, N. H. (Snaptown)........Sabbath, June 4th
London Ridge, N. H........Sabbath, June 11th
G. W. KIMBALL.

Dover, N. H........Sunday, May 28th
Kennebunk Depot, Me........May 29th
Kennebunk Port........May 30th and 31st
Portsmouth, N. H........June 4th
Gloucester, Mass........June 10th and 11th
GEO. A. STEARNS.

New Britain, Ct.....Sundays, May 28th and June 4th
Middletown, Ct.....Sundays, June 11th and 18th
WM. STUART.

East Roxbury, Vt........Sunday, May 28th
Warren, Vt........Sunday, June 4th
Middlesex, Vt........Sunday, June 18th
S. T. WOOD.

Northwood Narrows, N. H........Sunday, May 28th
Farmington, N. H........Sunday, June 4th
Rochester, N. H. (Town Hall)........Sunday, June 11th
GEO. W. BROWN, Sc. Elliot.

London Ridge, N. H........Sunday, May 28th
Lee, N. H........Sunday, June 4th
C. S. EMERSON.

Hollis Centre, Me.......Sundays, June 4th and 11th
Kennebunkport........Sundays, June 18th and 25th
E. S. MOULTON.

East Rochester, N. H........Sunday, June 4th
Deerfield Centre, N. H........Sunday, June 11th
J. PINKHAM.

Madison, N. H. (North Division) Sundays, May 28th and June 4th.
Lake Village, N. H. (North Church) evenings, June 5th and 9th.
North Haverhill, N. H...Sundays, June 11th and 18th
West Fairlee, Vt........Sunday, June 25th
North Haverhill, N. H........evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. DRAKE.

Warehousepoint, Ct........Sunday, May 28th
A. M. HIGGINS.

Lewiston, Me........Sunday, May 28th
L C. WELLCOME.

Pleasant Valley, Ct........Sunday, May 28th
Winsted, Ct........Sunday, June 4th
WM. A. & M. L. DURAND.

Sauk, Wis........evening, May 27th and Sunday morning, at ten o'clock.
Lyman, S. H., West Point, Wis., 3 and 7½ P. M., May 28th, and once in four weeks. GEO. THOMSON.

East Landaff, N. H...Sundays, May 28th and June 4th
Will attend to baptism. A. A. HOYT.

Albion (Friend's Hill school-house) Sunday, May 28th
Friendship (new house)........Sunday, June 4th
Cushing (Lower school-house)........Sunday, June 11th
JAS. CARR.

Kennebunk, Me. (Pine school-house)..Sab., May 28th
JAS. HILL.

Barnstead, N. H. (White Oak Ground) Sun., June 4th
Brn. Horne and Libby will probably be present.
J. H. F. VARNEY.
G. H. WILLEY.

Bucklins' Corners, Chaut. Co., N. Y., Sun., May 28th and every four weeks.
McClintocksville, Venango Co., Pa., June 11th, and every four weeks. JOHN T. ONGLEY.

Dorchester, N. H. (Town House)...Sunday, May 28th
North Dorchester, N. H. (Union school-house) Sunday, June 4th. Will Bro. Pillsbury meet with me?
Newhampton, N. H. (at Bro. Pike's)...eve., June 10th
Meredith, N. H. (at the new hall) June 11th. Will Brn. Lock and J. B. Brown meet with me?
JOHN H. EVANS.

Cabot, Vt........Sunday, May 28th
Clarkville, Vt........Sunday, June 4th and onward.
Warren Summit, N. H........Sunday, July 2nd
Grove or barn meeting, as the Brn. may arrange.
Farmington, N. H........Sunday, July 9th
Great Falls, N. H........Sunday, July 16th
Hampton, N. H........Sunday, July 23d
Seabrook, N. H........Sunday, July 31st
Rye, N. H........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. LANG, JR.

Holderness, N. H. (Bump school-house) Sun., May 28th
Holderness, N. H. (True school-house) Sun., June 4th
East Holderness, N. H........Sunday, June 11th
No. Dorchester, (Union school-house) Sun., June 18th
DANIEL D. PAGE.

North Somers, Ct........Sunday, June 4th
Woodstock Valley, Ct........Sunday, June 11th
Abington, Ct........Sunday, June 18th
Square Pond, Ct........Sunday, June 25th
A. MORSE.

Lewiston, Me........Sundays, June 4th and 11th
Hartford, Conn........Sunday, July 16th
New Britain, Conn........Sunday, July 23d
H. M. BRYANT.

Stowe, Mass........Sunday, June 4th
Hudson, Mass., in the evening, if desired.
D. FINNEY.

Vassalborough (Brown's Corner)...Sunday, May 28th
Sidney District, No. 2........Sunday, June 4th
Pittston, Me........Sunday, June 11th
Sidney District, No. 1........Sunday, June 18th
THOMAS HINES.

Lyndeboro, N. H. (school-house near Page Spaulding's), Sunday, May 28th. (Baptism.)
JOHN H. DADMUN.

Hatley, C. E. (where the Brn. may appoint) Sunday, May 28th.
Melbourne, P. Q........Sunday, June 4th
T. L. CHURCHILL.

Litchfield Station, Conn. (at Sr. Mansfield's) Sunday, May 28th.
Campville, Ct........Sunday, June 4th
Newfield, Ct........Sunday, June 18th
SAMUEL W. TREAT.

Keene, N. H........Sunday, June 4th
GEO. WATON.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ THE desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. BROOKS, G. W. BAKER.

SPRINGFIELD, MASS.

Wm. N. Pile........Sundays, May 28th and June 4th
F. H. Burbank........Sundays, June 11th and 18th
Wm. N. Pile........Sunday, June 25th and July 2d
H. M. Bryant........Sunday, July 9th

LAWRENCE, MASS.

C. H. Fletcher........Sunday, May 28th
S. S. Brewer........Sundays, June 4th and 11th
L B. Potter........Sundays, June 18th and 25th

WORCESTER, MASS.

R. R. York........Sunday, May 28th
M. Batchelor........Sundays, June 4th and 11th
A. Ross........Sunday, June 25th

HAVERHILL, MASS.

J. G. Smith........Sunday, May 28th
J. M. Quimby........Sunday, June 4th
J. H. F. Varney........Sunday, June 11th
A. Simpson........Sunday, June 18th
Joseph Pinkham........Sunday, June 25th
Wm. C. Stewart........Sunday, July 2nd
H. L. Hastings........Sunday, July 9th
D. M. Leavitt........Sundays, July 16th and 23d

ATHOL, MASS.

S. Pike........Sunday, May 28th
A. Ross........Sunday, June 4th
E. Cotton........Sunday, June 11th
S. Brewer........Sunday, July 2nd
G. W. Burnham........Sundays, July 9th and 16th

LOWELL, MASS.

J. S. White........Sunday, May 28th

CONCORD, N. H. (Centre Street.)

John G. Hook........Sabbath, May 28th
A. Kidder........Sabbath, June 4th
T. W. Piper........Sabbath, June 11th
C. S. Shattuck........Sabbath, June 18th
D. M. Leavitt........Sabbaths, June 25th and July 2d

CONCORD, N. H., (at the Bethel.)

A. Simpson........Sunday, May 28th
T. W. Piper........Sunday, June 4th
Wm. H. Mitchell........Sunday, June 11th
C. S. Shattuck........Sunday, June 25th

HAMPTON, N. H.

J. Bickford........Sunday, May 28th

GREAT FALLS, N. H., Old Hall (Franklin.)

A. Simpson........Sabbath, June 4th
S. C. Shattuck........Sabbaths, June 11th and 18th

MANCHESTER, N. H.

E. Owen........Sunday, May 28th
J. Couch........Sunday, June 4th

EAST ROCHESTER, N. H.

J. H. F. Varney........Sunday, May 28th
J. Pinkham........Sunday, June 4th
Charles Emerson........Sunday, June 11th
J. G. Smith........Sunday, June 18th
T. W. Piper........Sunday, July 2nd

MELVIN VILLAGE, N. H.

T. W. Piper........Sunday, May 28th
John Parsons........Sunday, June 11th

PORTSMOUTH, N. H.

S. S. Brewer........Sunday, May 28th
E. Owen........Sundays, June 4th and 11th
Geo. W. Brown........Sunday, June 18th

LONDON RIDGE, N. H.

J. G. Smith........Sunday, June 4th

RYE, N. H.

C. Goodrich........Sunday, May 28th
Andrew Simpson........Sunday, June 11th
Joseph Pinkham........Sunday, June 18th

SOUTH ELLIOT, ME.

J. Pinkham........Sunday, May 28th
S. S. Mooney........Sunday, June 11th
T. W. Piper........Sunday, June 18th
Wm. H. Mitchell........Sunday, June 25th

WATERBURY, CT.

Geo. Teeple........Sunday, May 28th
W. J. Ripley........Sunday, June 4th
A. Elliot........Sunday, June 11th

SCITICO, CT.

John Nicherson........Sunday, June 4th
J. T. Dixon........Sunday, June 11th
Dr. A. M. Higgins........Sunday, June 18th

WINSTED, CT.

Mrs. M. L. Durand........Sunday, June 4th

PORTLAND, ME. (Union Hall.)

Geo. W. Burnham...Sabbaths, May 28th and June 4th

PORTLAND, ME.

Sec. Adv. Hall, Cushman's Block, 352½ Congress St.
H. M. Bryant........Sunday, May 28th

BIDDEFORD, ME.

E. S. Moulton........Sunday, May 28th
Mrs. A. Brewster........Sunday, June 4th
I. C. Wellcome........Sunday, June 11th
Geo. W. Burnham........Sundays, July 2d and 30th

East Weare Village...5 o'clock, Sunday eve., May 28th
JOSEPH E. NICHOLS.

Belgrade Depot, Me........Sunday, May 28th
Rome, Me. (Yellow school-house)....Sunday, June 4th
Lewiston, Me........Sunday, June 18th
H. B. SEVEY.

Farmington, N. H........Sunday, May 28th
Exeter, N. H........Sunday, June 4th
Hampton, N. H........Sunday, June 11th
D. F. LEAVITT.

Greenwich, N. Y........7½ o'clock P. M., May 28th
Schuylerville, N. Y...11 A. M. and 7½ P. M., May 28th
C. PIKE.

Webster, Mass........Sunday, May 28th
Brimfield, Mass........Sunday, June 4th
Danielsonville, Conn........Sunday, June 11th
MRS. L. M. STODDARD.

Wilmot, N. H. (where Bro. Goodhue may appoint) Friday evening, May 26th.
Newhampton, N. H. (at Bro. Pike's) Saturday evening, May 27th.
Meredith, N. H. (Dolloff Hall)....Sunday, May 28th
Goshen, N. H. (North school-house)....Sun., June 4th
JOSEPH KIMBALL.

Wolcottville, Ct........Sunday, May 28th
Providence, R. I. (Richmond Hall)..Sunday, June 4th
Rocky Brook, R. I........Sunday, June 11th
West Abington, Mass........Sunday, June 18th
Hartford, Ct. (Talcott & Post's Hall)...Sun., July 9th
Springfield, Mass........Sunday, July 16th
West Meriden, Ct........Sunday, July 23d
W. S. CAMPBELL.

East Lebanon, N. H........Sunday, May 28th
J. L. CHUTE.

Wales, Me. (school-house near the Town House) Sunday, June 4th. WM. H. DOUGHTY.

Vernon, Vt........Sundays, June 4th and 18th
S. COOK.

Woodstock Valley, Ct........Sabbath, May 28th
Square Pond, Ct........Sabbath, June 4th
Putnam, Ct........Sabbath, June 11th
Webster, Mass........Sabbath, June 18th
Woodstock Valley, Ct........Sabbath, June 25th
P. S. BUTLER.

Bristol, Conn........Sunday, May 28th
MARY E. OTIS.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

Business.

Letters Received.

C. E. Messenger, A. L. Adams, F. H. Chamberlain, Geo. W. Lewis.

Cash Receipts for Books and Tracts.

B Martin 20c, C T Wiggin 50c, C S Hall 15c, M G Wise $4.50, M E Otis $1.60, Geo. W Smith $2.00, C A Brooks $3.25, R L Harrison $5.00, W Banton $5.00, G Glidden $25, Geo. W Sprague 15c, A B Cushing $3.00, C L Jones $1.00, I Fancher 50c, J R Leggett 50c, E J Andrews 50c, H Dickie 30c, J E Make 10c, Wm. Jackson 25c, Geo. Thompson 25c, J W Thomas $3.00, J H Evans 30c, A M Seilwell $1.05, L B Cummings 12c, A Pease $1.00, H L Hastings $2.44, I N Thompson $3.50, A M Barnes 40c, E R Smith 30c, C Marden 50c, C Aguith 15c, J Price $5.00, Book Marks $1.16, O Ryder $3.00, B Martin 25c, E S Gage $1.50, C McLaughlan 65c, B Clement 30c, B Martin 25c, E Waters 25c, Mrs H F Miller $1.50, J M Weaver 35c, J W Cowles 35c, J M Jewett 50c, A Fritz 50c, A Slade $1.50, C E Morton $2.50, E R Smith 20c, S Stephens 50c, S Roby $2.25, Rev. H B Fry 35c, L Rawson 50c, C A Brooks $3.50, B Martin 24c, S C Smith $2.25, Dr. J Kichiens $1.50, H G Chase $1.30, J Thomas $1.24, A B Dunn 35c, M F Howard 12c, M Clark 15c, J B Crane 50c, M Newenham $1.75, R A Stockman 20c, B L Hawkins $2.00.

Books and Tracts Sent.

By Mail—J N Thompson, J L Knapp, J E Make, H Dickie, J Earle, Eld. M A Hubbell, J H Evans, J W Thomas, G Thompson, W Jackson, C Marden, A Pease, L B Cummings, Mrs. A M Barnes, E S Gage, T Johnson, C Agmith, C Ryder (2 pack.), Dr. C Budder, J M Jewett, E Waters, S C Martin (2 pack.), B Clemens, C McLaughlin, J Rice, Rev. J M Weaver, A Fritz, E R Smith, E B Card, A Slade, C E Morton, R Crandel, Mrs. S Stearns, S L Manley, Rev. H B Fry, Dr. C Butcher, D L Martin, L Ransom, E A Stockman, A B Dunn, M Clark, J B Crane, M Newenham, M F Howard, J W Cowles, B L Hawkins, Dr. C M Buringer (2 pack.)

By Express—N McCulloch, J N Thompson, J Porter, C A Brooks, G A Hawkins, J C Smith.

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publication sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Mempsis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. AG'T.

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By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

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I. C. WELLCOME, Yarmouth, Me.

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I. C. WELLCOME, Yarmouth, Me.

AWAKE.

S. L. REED.

Awake, awake to the morning light,
Behold its dawn dispels the night;
The seal is open, the deed is done,
The earth may tremble, her race is run.

The beast in the lake of fire has gone,
Her lovers are left to wail and moan;
They've eaten her flesh who held her high,
With none to help, she is left to die.

The marriage supper is now at hand,
We hear the sound of the music grand;
The groaning earth casts forth her slain,
And the dead in Christ are alive again.

David awakes in his likeness now,
The seal of God on his royal brow;
Safe in his lot good Daniel stands,
A living host as our God commands.

The pure and good of every clime,
Join with the heavenly choir sublime;
Immortal voices swell the strain
That echoes on fair Eden's plain.

The curse removed, forevermore
God's glory beams from shore to shore;
Old ocean at her God's command,
Yield's back the long imprisoned land.

Safe in God's city, safe at last,
Where comes no storm or wintry blast;
Safe in the mansions built on high,
Who enter never more can die.

This is the consummation blest,
Of all the hopes the saints possest;
They'll shout His praise from pole to pole,
While the eternal ages roll.

EXTRACTS FROM SPURZHEIM.

No. 2.

F. H. BURBANK.

The next proof given concerning the fact "that manifestation of the faculties of the mind depend, in this life, on organization, is the "*Influence of physical conditions.*" He writes:

"All that disorders, weakens, or excites the organization of the nervous system, influences especially the manifestation of the mental faculties also. It is generally observed that organs are enfeebled if their growth be very rapid; their functions, too, are, in consequence less energetic. This is chiefly remarkable in the climacteric years, or periods of increase; a knowledge of which is so very important in practical medicine. Vegetables are known to increase particularly at two periods; in the spring and in the middle of summer. The growth of the human body is also more rapid at certain times than at others. Now rapid growth weakens the organs, both of vegetative and animal life, and consequently the functions they perform respectively. Girls who grow too suddenly turn pale, chlorotic, and consumptive, etc. Individuals, therefore, during the periods of growth, are not fit for active business, and ought not to exercise their intellectual faculties much. Rest is necessary till the organs acquire maturity, when all the faculties of the mind and body will resume their energy. Organs of particular faculties are occasionally too soon developed, and are then apt to be exercised overmuch. Incurable exhaustion often results from this, and early genius is nipped in the bud.

"Adult men and animals are still subjected to variable degrees of excitement from seasons, temperature, food, and especially from particular laws to which the organization is subjected. We see animals resume and abandon at different periods their instinct to sing, to build, to gather provisions, to live solitary or in society, to migrate, etc., and the faculties of man do not always act with the same degree of energy. Who can overlook the influence of such evacuations as the catameni, hemorrhoids, etc., or of pregnancy, digestion, fasting, and whatever exhausts the corporeal powers? Who can deny the effects of disease upon the manifestation of our faculties; or of external and internal exitements, as of agreeable impressions, fine weather, music, dancing, etc? Now all these act upon the organization only; manifestation of the mental faculties consequently depends on the organization.

"Exceedingly defective mental powers have been known to grow very active when excited by external or internal causes. Haller relates the case of an idiot, who, happening to be wounded on the head, manifested great understanding so long as the wound remained open, but who, as soon as this healed up, fell into his former stupidity. He speaks of another patient whose eye being inflamed, saw perfectly during the night while the inflammation lasted. Father Mabillan, in his infancy, gave little promise of superior abilities; but having received a blow on his head, he, from that moment, displayed talents. I have heard of a boy, who, at the age of fourteen, seemed incapable of improvement; having fallen down stairs one day, however, and got several wounds on his head, he afterward began to excel in his studies. I have seen a girl, nine years old, whose right arm grew gradually weak and paralytic, in consequence of a blow on the same side of the head; her lower jaw trembled incessantly, and she was often convulsed; but her intellectual faculties had acquired great energy and perfection; her whole deportment indeed, was exceedingly imposing.

"I shall mention only one other case of this kind from the *Edinburg Review*, in an article upon the Retreat, an institution near York for insane persons of the Society of Friends: 'A young woman, who was employed as a domestic servant by the father of the relator when he was a boy, became insane, and, at length, sunk into a state of perfect idiocy. In this condition she remained for many years, when she was attacked by a typhus fever; and my friend, having then practised some time, attended her. He was surprised to observe, as the fever advanced, a development of the mental powers. During that period of the fever when others are delirious, this patient was entirely rational. She recognized in the face of her medical attendant the son of her old master, whom she had known so many years before, and she related many circumstances respecting his family and and others, which had happened to herself in or earlier days. But, alas! it was only the gleam of reason. As the fever abated, clouds again enveloped her mind; she sunk into her former deplorable state, and remained in it until her death, which happened a few years afterwards.' These facts are positive, and there can be no doubt of similar causes influencing the faculties of the mind surprisingly; yet they can only act immediately upon the organization. We must perforce conclude, that when physical and organic causes excite the most impudent lasciviousness, the most arrogant pride, despair, which rejects all consolation, and so on, these various manifestations depend on the organization.

"*Sleeping and Dreaming.* The states of watching, sleeping, and dreaming, also prove the manifestations of the mind depend on organization; for corporeal organs can alone be fatigued and exhausted. Now it is known that mental operations cannot be continued incessantly, that rest is indispensable, and that a regular recurrence of that inactive state of the mental faculties called sleep, is necessary to enable them to display their perfect energies. If single organs be by any cause excited, and enter into action while the others are inactive, partial sensations and ideas, or dreams, arise. Dreams, then, are almost always the result of certain material causes, and are conformable to the age and organic constitution of the dreamer. Men and women of an irritable habit of body, find difficulties and endless impediments in their dreams, and generally suffer pain, and feel anxiety and alarm. This constant relation between dreams and our bodily frame, which has been verified by an infinity of observations, proves further that the mental manifestations depend on organization.

"*Exercise.* The possibility of exercising and of training the faculties of the mind, also shows their dependence on the organization; for that an immaterial being can be exercised is inconceivable."

In our next we will give his seventh proof, which is the "Relation between the brain and the manifestations of the mind. How different from the powerful reasoning and clear proofs of Spurzheim are assertions of theologians, who hold that the soul has dominion over the body, and that after death a man can think and act better than ever. Spurzheim's reasoning is in perfect accord with the statements of the view of man set forth in the Bible. That declares that man is a material being, and it would be well for Christianity if all theologians would bow to the word.

OUTSIDE VIEW.—No. 1.

I. C. WELLCOME.

We propose to give the substance of various conversations with brethren and others on outside things.

Inquirer. Why do our preachers not come and preach to *us*?

Preacher. Perhaps you have never opened the way; never invited them, nor secured a place in which to preach. Have you done so?

I. No; but the people need the gospel here as much as elsewhere.

P. Yes, but we cannot fill half the calls, and you don't call. Be active in the work of the Lord yourself, and let all your neighbors know you love the Lord and his truth, and get a place to preach in, a meeting-house, town-house, school-house, a barn, a grove, or dwelling-house; then ask a preacher to come, and ask the Lord to send him.

I. Well, I do not want to ask a preacher to come unless I can do something to support him. I cannot do much of that.

P. But if he comes without your asking it costs just as much to support his family, and pay his fare, as though you invited him.

I. Yes, but I should not feel responsible for that.

P. Ah! Then you want them to come and pay their own expenses, and support their families, and preach the truth to the people, and to you, and you feel no responsibility to aid. This would do you no good.

I. Well, I know the preachers ought to be sustained, but I find it hard work to sustain my family and pay my bills.

P. Do you not believe we have the most important part of the gospel message to preach that the world ever heard?

I. I do, and I want all to hear it.

P. Do not Advent preachers get along through the year with one half, and most of them with one quarter the expense which other preachers do? Do they not preach four or five times as much in a year?

I. Yes; that is so, I know.

P. When you were a member of another church, you did much more to support your minister than you now do to support those who do four or five times more work, did you not? Also your neighbor who is no better situated than you, and with not half as much truth, you think, pays double or triple the amount you do to a minister who preaches much less, and gets four or perhaps ten times the amount which your preachers get.

I. I suppose this is so, but I never looked at it so before.

P. Yet, you doubt about the religion of your neighbor, and be doing five times as much as you to preach the gospel.

I. Ah! I have to do and give considerable to support the preacher who is stationed with us. They beg, and I have to pay them to keep along with them.

P. Then you want Advent ministers to travel, preach, live cheap, deny self, stint their families, overwork to earn half their bread, and preach to feed those who are starving for the bread of life; while you help pay men fat salaries to keep up fashionable religion.

BAD HABITS.

S. MUNGER.

BRO. GRANT:—There has been much able argument brought forth to fit every nook and corner of bad habits. There is one on which you have spoken, as well as others, i. e., long sermons and meetings, about which there is great complaint by many. These things are certainly making our meetings irksome. I will make a few statements as given to me on this point.

A few days ago, I asked one how he liked ——? Very well, said he, but he was too awful long. The first forty-five minutes he did well; after that I lost all interest. He continued one and a half hours. Some of us think we shall not go again if he comes. This man is an outsider.

Another case. How did you like —— last evening? Very well, for forty-five minutes, and then I got tired, then I got nervous, then got out of patience and left. This also was an inquirer after truth.

Another in ——. We cannot sustain the interest of our meetings, among outsiders, unless some of our preachers hold up after the people get tired out. In addition to this, we sometimes have an exhortation fifteen to twenty minutes long, which kills us out. Another complaint from ——, nearly the same, only worse; and from some dozen places there is the same complaint within three months of the habit of long preaching; for it is a habit, and nothing else. Some hold their meeting two hours, and some two and a half; one hour too long certainly for all the services.

But some will say, or think, Whose business is it? Why, those that suffer by it; and these are their complaints.

Another case of complaint,—at a funeral. The preacher read two long hymns, after getting there late, made a long prayer, preached one and a half hours, addressed the mourners fifteen minutes, making two and a half hours service, sitting on a hard seat. Such preachers will say, Whose business is it? Surely, the business of the mourners, who were tired out before, while watching and taking care of their sick, and getting ready for the funeral. They could not stand it, and some of them left. The dead did not go. Now these habits are annoying, and as wrong and out of place as many others that are more private. One person at this funeral thought if he died, he hoped they would not get an Advent minister to attend his funeral; and so it goes, on account of some of these long services. But, whose business is it?

I will venture to say, on the authority of what I have seen and heard about long-sermon preachers, if you will leave off this habit, and not preach so long by half an hour, or a quarter even, you will please God and your hearers better, and do more good, and save strength enough to get up in the morning by seven or eight o'clock. Again some may think, Whose business is it? and still persist in their habit. I will tell you what we will do to wean you from this habit, who feel it is our business, who are sufficient to pay some five or six of our preachers one dollar for closing their sermons fifteen to twenty-five minutes sooner than usual. I am getting somewhat old, and cannot do what I could once, but know more about the feelings of the people than younger men in experience. I will head the paper to start the thing with fifty dollars out of my own means, and many others will pay something, after paying you for your long sermons.

This will show you how some feel about your bad habit of long preaching, and I think the people that have been complaining in the different places ought to speak out, for our light is put out in many places by this habit alone, and we who have the experience know it, and hear the complaints of those who are grieved. You to whom this applies will not be likely to hear these complaints. Let those who preach one hour, or over, if they doubt these facts, ask any old preacher of experience, and even if he is addicted to this habit, he will own up the truth of this statement. In new places there may be a demand for one hour sermons, and in some extreme cases one hour and fifteen minutes; but in our churches where they have preaching all, or half of the time, forty-five to fifty minutes is all the people want. Those who preach long, are long getting to work, generally act lazy, and have but little life, said an old Methodist revivalist; which is the truth generally.

Now, Bro. Grant, are there any means to be used, or arguments to be introduced, to persuade the preachers who have acquired this habit of long preaching to condense one-fourth? which will be a great relief to many of their hearers, as well as to themselves. How long did you preach in California, where God is at work so powerfully? Please tell us something about it, as this is a delicate subject to touch. The time has come when we, as a people, need a reform from this habit. It is certainly injuring us. It is getting to be a proverb, or by-word, Such and such things are "as long as an Advent sermon." Now that these are facts, the question is, Whose business is it? Well, I feel $50 worth of interest in the reform, and no doubt that five hundred could be raised, if money could bring it about; but if writing and praying, and offering to pay for stopping, will not do it, we must endure it until He comes who prayed short, preached short, and taught us so to do by his example. We hope he will soon come.

"SINFUL GAMES."

J. T. ONGLEY.

Having cut the following from a secular paper, I thought it would be well for our brethren and sisters to read it, and ponder it in their hearts; for I am afraid that some of them may perhaps be doing the same things, besides devoting a good deal of time to reading the worthless novels of the day, instead of searching the Scriptures. O that we all might have a more anxious desire to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and to be in a waiting position to meet him at his coming, is the prayer of your brother in Christ.

The Methodist preachers' association met yesterday to discuss the following question:—"What is our duty as ministers concerning fashionable pleasures and amusement?" Rev. Dr. Crawford presided. Rev. Mr. Harris said they should avoid many of those amusements which to-day were considered allowable by many christians. He was opposed to operatic and dramatic performances, to dancing, horse-racing, card-playing and drinking whiskey, and all drinks which came under that cognomen.

A voice—What about croquet?

Rev. Mr. Harris—Well, I don't know, I never played that childish game.

Rev. Mr. Gorse needed instruction on the theme, as the experience of country ministers differed from that of those engaged in the city. He considered dancing and going to the theatre detrimental to spiritual development. He had preached against such practices, and his opinion was that ministers would have to stand up against these amusements. They would have to discipline the church or it will become demoralized. In proportion as they loved the dance and the theatre, they loved the church less. The church was in danger from cowardice in the pulpit. Rich men, he said, give parties and invite libertines to their houses, men whose only recommendation is their riches. Those men should be disciplined or else asked to leave the church.

Rev. Mr. Vinne was of the opinion that the membership of the church required purification. He believed that money had a most injurious influence on the morality of the church.

Rev. Mr. Weed asked Rev. Mr. Ferris to give his views on the subject.

Mr. Ferris said he considered it a live question—one which the church should consider.

Rev. Mr. Smith felt a deep interest in the question. He never went to a theatre, never played cards or checkers, but he knew to his deep regret that those games were practiced by church members. He even disapproved of chess as a parlor game. The church should have no fellowship with these works of darkness.

Rev. Mr. Shaffer never attended an opera, never smoked a pipe or cigar, or chewed tobacco. He was a total abstainer from his boyhood. He kept a piano in his house for the amusement of his children, and he occasionally danced in the parlor with them.

A voice—Did you open the dancing with prayer?

Rev. Mr. Shaffer—I did not.

Another voice—Did you dance to sacred music?

Rev. Mr. Shaffer—I did not; I don't know how.

Voice No. 2—Well, then, God help you.

Mr. Shaffer, in continuation, said it was a standing rule in his house that those amusements should be limited. He considered it right to have amusements in one's own family. If he was wrong, he asked them to pray for him.

A voice—God forgive you for breaking the rules of the church.

Mr. Shaffer further said that he was brought up to believe that theatre-going was wrong, but the day was gone by for arraigning members of the church with the threat of expulsion for dancing at their own house, at which there was no social gathering. If members were found delinquent in those matters, they should be approached mildly, which would have a more beneficial effect than threats of expulsion. Expulsion was sometimes necessary, but it should not be resorted to except in very extreme cases.

Rev. Mr. Ferris never supposed that he should have the humiliation of hearing a minister of the Methodist church confessing to such a violation of the law as was admitted by Mr. Shaffer. The man who practices dancing in his own family, he continued, cannot reprove others for dancing elsewhere. With the utmost kindness, and in no spirit of disrespect to Brother Shaffer, he would say that if called upon to administer discipline, he would begin with Brother Shaffer.

Rev. Mr. McClean was opposed to the views of Brother Shaffer. It was dangerous to tempt the devil to tempt them. He was for the old-fashioned Methodist ways which their fathers practised.

Rev. Mr. Landon could not altogether condemn those amusements, if they were practised with a spirit of religion. If a person could dance and go to a theatre in a spirit of religion, it was, he thought, within the rules of discipline. The men who preach in the pulpit against those very things, come down and meet the men who practice them and are in good fellowship with them every day. Preaching will go for nothing until the minister comes to the man and says: "You are the man I mean." Let the man feel that you have a righteous indignation against him, and preaching will have its effect.

An adjournment then took place. The question will be resumed at a future day.—*N. Y. Times.*

CHRIST FOR ME.

My heart is fixed, eternal God,
Fixed on thee, fixed on thee;
And my eternal choice is made,—
Christ for me, Christ for me.
He is my prophet, priest and king,
Who did for me salvation bring,
And while I breathe, I mean to sing,
Christ for me, Christ for me.

Let others boast of heaps of gold,
Christ for me, Christ for me;
His riches never can be told,—
Christ for me, Christ for me.
Your gold may waste and wear away,
Your honors perish in a day;
My portion never can decay,—
Christ for me, Christ for me.

If I in sickness, or in health,
Christ for me, Christ for me;
In deepest poverty or wealth,
Christ for me, Christ for me.
Then in the all important day,
When I the summons must obey,
And pass from this dark world away,
Christ for me, Christ for me.

—*Selected by* ELIZA BUSSELL.

JOURNEYINGS OFT.

I. C. WELLCOME.

Feb. 15th. Having a day to improve before engaging in a protracted meeting, I turned from my course, and called on Bro. H. B. Sevey and family, and attended the dedication of their brick chapel on the 16th. Found them well, with some apparent prosperity in the work of the Lord. The "chapel" is a remodeled brick school-house, which was sold at auction by the school district, to change the location of schools, and was bought by a few brethren as a house for the Lord. It was a good purchase, and makes a convenient chapel for the sparse community in its vicinity. May the Lord bless the sacrifice made to the saving of sinners there.

16th. The chapel was to-day dedicated to the worship of God. It was a refreshing season. Here we met with several who have lately come into the faith, and with some of the old workers, among whom were Bro. D. W. Griffin and his faithful daughter.

Feb. 17th. Went to Hartford, and, in company with Bro. E. M. Haggett, commenced a protracted meeting in Bro. Bryant's neighborhood. Here we found the "little flock" of believers, who have been raised up mostly under the labors of Bro. Haggett, somewhat enlarged by several additions. Our meetings began well, and a deep interest was manifested to hear the word. After preaching once, I was laid by for two days with severe neuralgia pains in the head, causing me all the distress I seemed able to endure. When it subsided I rallied again, and found the meetings were going well under the labors of Bro. H. We continued them through another week, and over Sunday, Feb. 26th, a portion of the time in the Methodist meeting-house, which was kindly granted us. It was a precious season in the Lord. The believers were strengthened and blessed of the Lord, and seemed more determined than ever to press on to the soon coming kingdom of God. The evidences of Jesus' soon coming were given, which gladdened the hearts of the waiting ones. Some came nine miles and returned, to attend evening meetings, and felt greatly blessed in so doing. Members of other churches came in, and listened attentively to the word preached. Sinners felt deeply their need of salvation, and we trust some seed sown will spring up unto eternal life. We called on the Methodist minister, and invited him to come in and assist us, but he refused. May the Lord open his heart to see and feel the truth of Jesus' soon coming and kingdom.

TEMPERANCE.

COM. BY H. H. T.

At a meeting of the Congressional Temperance Society, held in Lincoln Hall, Washington, D. C., on Washington's birth-day, Hon. Henry Wilson, of Mass., in the chair, the following able and eloquent address was delivered by Mrs. Paulina W. Davis, wife of Hon. Thos. Davis, Ex. M. C. from R. I., and editor of a Temperance paper, the *New World*, published at Providence, R. I.

Mrs. Davis commenced by saying, that "when invited to speak by the president of the society she had asked herself what she should say. She had read the reports of the temperance meetings, and felt from the standpoints occupied by the speakers that had covered the entire ground, but as a woman she saw that there were other deeper and more far-reaching cases than had been presented. She was early led to look deeply into the question, and asked, why so many families were swept away from their moorings and lost. A thorough study of physiology had revealed to her mind many causes which do not appear on the surface.

From this observation she was led to believe that the intense, ungovernable desire for stimulants is much more frequently found among the children of those who are given to the pleasures of the table, to the stimulants of condiments and sauces, which are deemed harmless, so far as transmission goes, than among those of positive drunkards. It is the moderate drinkers and inordinate eaters who transmit a demand for the most fiery stimulants. Fathers do not always remember that their sins are visited upon their children, and that the more subtle as well as the grosser are transmitted. Violations by mothers are more rapid in effect. The child of a mother given to intemperance tells its own wrongs—its miserable dwarfed physique and the idiotic glare of its eyes. Mrs. Davis had known a young mother who was advised by her physician to take a whisky punch at night in order to procure sleep. She followed that advice. The child was one of promise, but at seven or eight months it died under such peculiar circumstances that the attending physician desired a *post mortem* examination. This examination showed the child's stomach and brain to be in precisely the condition of those of the drunkard who dies of *mania a potu*. Here was the effect of a sleeping potion.

Mrs. Davis mentioned other instances of a similar nature, and then turned to another appetite which is a part of man's lives, and their companion day and night, the little demon with one fiery eye, whose incense wreaths around their heads, exciting their imagination, and dulling all their finer and more delicate nerves of taste and smell, so that it is no wonder that condiments are needed to sustain the tone of their systems. She did not denounce this, but, as a mother, entreated young men to look at this great question from the highest standpoint of physical and moral science. To allow any habit to have the mastery, is to be a slave. I regard those who cannot do without their tea, coffee, wine, or cigar, as slaves, and my heart yearns over them with profoundest pity; for who shall strike from them their fetters, stronger than ever bound a slave upon a southern plantation, because more subtle and more difficult to reach?

That there is a craving for stimulants in every human being, none can deny. Now, the question is, how shall this demand be met and lessened? I have hinted at the causes; study them, and the remedy will suggest itself. Learn to control all your appetites, and thus purify the fountain head of transmission.

Mrs. Davis had often heard women called the tempters, the Eves who still proffer the sparkling wine cup. She grieved that she must admit that it was so, for she desired above all things purity, truth and nobleness in her own sex. But gentlemen should remember that women were the subordinate class; that they make the laws for women and naturally they seek to please their masters. A young lady dreads ridicule. All this was weakness, but it was the education of ages given them by their lords. 'God thy law; thou mine,' has made a very prominent part of the theological, legal and moral teaching of women. They give no laws, even of fashion, but simply help to popularise them. There is the motive to please a father, a lover, a brother or husband. But when at no distant day women stand by the side of men, no longer their dependents, but their equals, they will be found true on this question of temperance, as on all others. She will never be in favor of legalising any vice. Remember that woman is also subject to inherited appetites, and must she be strong for herself and man too, while she is still held in the age an irresponsible being?

When Eve transgressed it seemed wondrous easy for Adam to follow. If he had been really manly and resisted the proffered fruit she would have had to walk out of Paradise alone. But mark, the curse was heavier upon Adam than upon Eve, and to her was given the promise and it is by her that redemption comes to the sons of earth. Her hour is at hand, and with it comes a new and higher civilization, even the reign of peace, temperance and righteousness.

I have trenched upon delicate, almost untrodden ground, sacred to the mother's heart of womanhood, but where duty bids there woman must go, even to the stake or to the cross."

AN ANTI-DESTRUCTIONIST.

J. B. CLARK.

We read a document from the pen of an Anti-Destructionist, a short time ago, a specimen of which we give, as follows:—

"I tell you plainly, there are many things among the Advent believers that I do not believe in, and among others, is that doctrine of soul and body resting in the grave, and soul-destroying and diabolical doctrine of *destructionism*, which I firmly believe had its origin in the infernal pit of hell." "I tell you plainly, that at the coming of Christ, I would as soon be found a believer in the religion of Mahomet, or a worshiper of the idol Juggernaut, as to be found a believer in that soul-destroying, abominable doctrine of *destructionism*."

We now present a few quotations of the Word, which abideth forever: "Broad is the way that leadeth to *destruction*." Matt. 7: 13. "If any man defile the temple of God (whose temple ye are), him shall God *destroy*." 1 Cor. 3: 17. "Thou castedst them down into *destruction*." Ps. 73: 17. "Who shall be punished with [eternal torments in hell? No, no,] everlasting *destruction*." 2 Thess. 1: 9. "Whose end is *destruction*." Phil. 3: 19. "All the wicked will be [God] *destroy*." Ps. 145: 20. "And shouldest *destroy* them which destroy the earth." Rev. 11: 18. "Fear him who is able to *destroy* both soul and body in hell." The word of God demands a more serious consideration from those who oppose its most plain truths. Let us not be found fighting against God. We pray the Lord to forgive the *blasphemy* of this *Anti-Destructionist*. The name we withhold.

THE MORNING COMETH.

MRS. J. FINN.

The night is far spent, the day is at hand. The long, long night of weeping, of sin, sorrow and death, is almost gone. Friends have been torn from us by the cruel and unrelenting hand of death, and left us to mourn in silence for loved ones whom we can see no more until the morning of the resurrection. Death is the last enemy that shall be destroyed, when Jesus, our life-giver, shall come to reign. O glorious morn of eternal day, when all the saints of God shall awake to everlasting life, free from toil and sorrow; free from sickness and pain. O blessed thought! O happy day! Let us be faithful, that we may wear the shining diadem of royalty, and with the white-robed throng join in the sweet anthems of eternal day. Come, Lord Jesus, come quickly!

Gems.

— To bring forward the bad actions of others to excuse our own, is like washing ourselves in mud.

— A man's own good breeding is the best security against other people's ill manners.

— The best hints are obtained from snarling people. Medicaments make the patient smart, but they heal.

— Dung and prune a bad tree ever so much, it can bring forth no fruit but of its own kind.

Leave to God's sovereign sway
To choose and to command,
So shalt thou, wondering, own his way—
How wise, how strong his hand.

— Whatever is done by those around you, be yourself fully determined to walk in the most excellent way.

— We may look coldly upon the sweetest and most gentle dew of love till it becomes snow or frost.

— The delicate perception of truth, and the enthusiastic love for it, will inevitably be impaired by arguing for victory rather than for truth.

— Any neglect of duty is inevitably followed by a loss of strength, every sin impairs our growth, and even repentance cannot wholly remove its effect upon us.

Gentle words are never lost,
However small their seeming;
Sunny rays of love are they
O'er our pathway gleaming.

— At the very time we help others, we find by that act our own moral power strengthened, and the time may come when in a more direct way the help we have extended may be returned.

— Wound no man unnecessarily; there are thorns enough in the path of human life.

— He that would eat the kernel must crack the nut.

— True politeness is an earthly reproduction of the urbanity of the court of heaven.

— It is a Buddhist maxim that not nakedness, not plaited hair, not dirt, not fasting or lying on the earth, not rubbing with dust, nor sitting motionless, can purify a mortal who has not overcome desires.

— A passionate man is like a weak spring that cannot stand long locked.

Do good to a neighbor, and help him along;
A word, if we only will speak it,
May change the sad wailing of grief to a song—
There's comfort for all who will seek it.

PRAYER IS THE LIFE-FEEDER OF THE SOUL.

Prayer is just as vital to my spiritual life as water is to the monthly rose, whose leaves are now dripping from the refreshing of the pitcher. Prayer is the conduit-pipe between my soul and heaven. It is the *outlet* upwards for gratitude, and yearning desires for blessings. It is the *inlet* through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires, "I wonder why the water does not run to-day?" The plumber is sent for, and he soon explains the difficulty. "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the christian who has broken his connection with Christ!

Prayer may be also likened to a telegraph with heaven. Our messages go up with the lightning speed of thought. The mercies asked for often flow backward to us with the promptness and velocity of a divine love. Sometimes the blessing sought is ours at once. Sometimes the answer is delayed. Then we can only do our duty and wait. Sometimes the reply comes in the sudden shock of an unexpected trial; it comes like a death message over the wires. But it is all right. God knows what answer to send. I must take what my Father chooses to give. But trying messages are not so dreadful as to have the telegraph of prayer utterly out of order through long disuse, and the soul cut off from communication with Jesus.

But with prayer the Master also coupled watchfulness. The oversight must be close, constant, and wakeful. "Wherefore I say unto all, watch." Watch over your soul's nurseries in which the thoughts are cradled. Watch over an unruly tongue. Let the Mary side of your religion be ever at the feet of Jesus in humble devotion; let the Martha side of your piety be ever abounding in the work of the Lord. You must not take off the spiritual eye for one instant. Have the arm of resolution ever ready to seize it the very first moment that it attempts to fly off into sin. Never yet have I seen the christian whose heart would not "bear watching."—*Dr. Cuyler.*

☞ DR. JACKSON, Dover, Vt., said to his daughter, just married: "Now, Margaret, I want you to remember this one thing: All you can get out of life is usefulness."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

EACH CAN DO SOMETHING.

What if the little rain should say,
"So small a drop as I
Can ne'er refresh those thirsty fields;
I'll tarry in the sky."

What if the shining beam of noon
Should in its fountain stay,
Because its single light alone
Cannot create a day.

Does not each rain-drop help to form
The cool, refreshing shower?
And every ray of light to warm
And beautify the flower?

Then let each child its influence give,
O Lord, to truth and thee;
So shall its power by all be felt,
However small it be.

THE LOST MARBLES.

Andrew, or "Ande," as he was called, sat down to dinner. While he was eating, the tears rolled down his cheeks. He tried to stop them, but come they would.

"What troubles you Ande?" asked his father. The little fellow tried to swallow his trouble, whatever it was. "Can you not tell us, my son?" asked his father kindly.

"I've lost my all, sir," said Ande, trying to put on a brave face; "that's all."

"How is that, Ande?" asked his father.

"This morning I went out, sir," said Ande, "with twenty-one marbles, and five were the handsomest you ever saw, and I've lost them all. I played with Bill Taylor, and he won every single one."

"You can bear that, Ande."

"Oh yes, sir, but—" he stopped.

"Never mind, you can win them all back again," said James; "yes, and get Bill's too."

"I know it," said Ande, "the boys all say I can get Bill's some day; but then Bill wont have any, and I know just how he'll feel."

"That is gambling," said his father. "You don't think much of gambling, do you, Ande?"

"No, sir, I don't" answered Ande.

"In lawful trade, Ande," said his father, "a man parts with his property, his potatoes, his cloth, his iron, or whatever he has to sell, and receives in return its value in money; or a man buys something, a farm, a house, an engine, or whatever he wants, and gets for his money his money's worth. You see that, Ande."

"Yes, sir," said Ande.

"In gambling," continued his father, "you agree to part with your property without receiving anything of equal value in return, which is a foolish and sinful wasting of what you have; or you take another man's property without giving him anything for it, which every honorable mind must see to be ungenerous and mean."

"I think as much," said Ande. "I should not enjoy what I got that way, I know I should not. I don't want Bill Taylor's marbles unless I give something for them."

"Gambling then, you see, Ande, is bad in principle, and worse in practice, and I hope you will never countenance it even in play."

"I never shall, sir," said the little fellow.

Ande smarted a good deal under his loss, because, as he said, it seemed such a mean way of losing. It is mean. Gambling is mean business, and that is the reason it sneaks into back alleys and by-places, and allures people to its haunts by some cheat or other. People engage in it as a play; but it is a play that frets, sours, disgusts, hardens, and in the end ruins.

In all your recreations, boys, choose those which give a cheerful exercise to both mind and body, and leave no sting behind.—*Child's Paper.*

NO USE FOR IT.—At school, little boys and girls learn lessons about how many ounces make a pound, and how many farthings make a penny. One day when the lesson was the table called "Ale and Beer measure," a little boy, remarkable for the correct manner in which he usually said all his lessons, was quite unprepared.

"How is this, John?" said his teacher.

"I thought it was of no use," said John.

"No use?" interrupted the teacher.

"No, sir; it's ale and beer measure," said John.

"Well, sir," said the little boy, "father and I both think it is of no use to learn about ale and beer, as we mean never to buy, sell or drink it."—*Ex.*

POLITE LITTLE HARRY.—I was visiting Harry's mother lately, and she, happening to turn suddenly, not knowing the little fellow was so near, struck against him, then catching the face in her two loving hands said,—"I beg your pardon." A little while after, Harry was climbing in his mother's lap and pricked his finger on a pin in her belt. The pain made him start, but instead of crying he took the wounded finger in the other hand to examine, hastily murmuring—"I beg your pardon." His mamma thought it was she who should ask pardon of him this time also.

Hygiene.

"This is for your Health."

CARE OF THE TEETH.

The best and safest tooth-wash in the world, is tepid water. There is not a tooth-powder in existence, or a tooth-wash, that does not inflict a physical injury to the teeth, and promote their decay. Each dentist has a powder of his own, which he sells at a thousand per cent. profit, which he may honestly imagine will do a positive good without any injury whatever; but he is mistaken. The teeth were never intended to be pearly white. Every intelligent dentist knows that the whiter the teeth are, the sooner and more certain they will decay; he also knows that those teeth are the soundest, last the longest, and are the most useful, which have a yellowish tint; then why provide powders to take off this yellowish surface?

It is useful to wash the teeth, once a week, with white soap, making the mouth as full as possible with "lather," so as to be close to every particle of every tooth for a few minutes; because the tartar on the teeth is the product of a living thing, which is instantly killed with soap suds. A few persons have another living thing about the teeth, not affected by soap, but which is instantly killed with salt; hence each person is advised to wash the teeth with white soap, once a week, and once a week with salt.

The teeth should be washed with a stiff brush every morning on rising, by dipping it once in the water, and rubbing the teeth slowly, front and rear, from side to side, and finally twisting the brush, so that each bristle shall act as a tooth-pick at the joinings of the teeth, so as the more thoroughly to dislodge anything which might remain in the hollows between the ridges. The water in the brush combines with the saliva of the mouth, and, by its great softness, makes one of the best solvents in nature for any extraneous substances about the teeth. The teeth should be brushed immediately after each meal, with a soft old brush, with plenty of water, twisting it up and down as before. After each washing, the brush should be placed far back on the tongue and also turned from side to side, so as to clear off the tongue; this does much towards freeing the teeth from the odor of the last thing eaten.

If persons would brush their teeth well immediately after the last meal of the day, instead of putting it off until bed time, the teeth would be clean for four or five hours more in the twenty-four, which is not a slight advantage.

It is unnatural, absurd, and unphilosophical to have the teeth separated with a saw, or frequent picking, or by threads.—*Hall's Journal of Health.*

THE STOMACH AND THE MIND.

Much of our conduct depends, no doubt, upon the character of the food we eat. Perhaps, indeed, the nature of our meals governs the nature of our impulses more than we are inclined to admit, because none of us relish well the abandonment of our idea of free agency. Bonaparte used to attribute the loss of one of his battles to a poor dinner, which, at the time, disturbed his digestion; how many of our misjudgments—how many of our deliberate errors—how many of our unkindnesses, our cruelties, our acts of thoughtlessness and recklessness, may be actually owing to a cause of the same character! We eat something that deranges the condition of the system. Through the stomach nerve that derangement immediately affects the brain. Moroseness succeeds amiability; and under its influence we do that which would shock our sensibility at any other moment. Or perhaps a gastric irregularity is the common result of an over-indulgence in wholesome food, or a moderate indulgence in unsuitable food. The liver is afflicted. In this affliction the brain profoundly sympathizes. The temper is soured; the understanding is narrowed; prejudices are strengthened; generous impulses are subdued; selfishness, originated by physical disturbances, which perpetually distract the mind's attention, becomes a chronic mental disorder; the feeling of charity dies out; we live for ourselves alone; we have no care for others. And all this change of nature is the consequence of an injudicious diet.—*Ex.*

☞ WHY are feather-beds objectionable? Feathers are very poor conductors of heat, and consequently keep the skin overheated, debilitating it, preventing the full performance of its functions, and rendering the person more liable to colds. Not only this, but the functions of the skin being impaired, the liver, kidneys and lungs have to do extra duty, and are liable to become diseased in consequence. Another objection to feathers is, that there is a decomposition of their animal matter going on all the time, and they absorb and retain the emanations from the body to such an extent that they soon become too filthy for even common decency.

TO STOP BLEEDING.—It is said that bleeding from wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding is profuse, use a large quantity, say from one to three pints. It may be left on for hours, or even days if necessary. The person who gave me this receipt says: "In this manner I saved the life of a horse which was bleeding from a wounded artery; the bleeding ceased in five minutes after the application."

☞ IF absolute thirst be experienced while eating, a few sips of cold water held in the mouth, and slowly swallowed, with no food in the mouth, is sometimes allowable. The remedy for thirst when eating, singular as it may appear, is to eat the driest kind of food, and masticate it slowly and thoroughly.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE COMING OF CHRIST.

Com'st thou at evening? We would fain
Be found before thee meekly kneeling,
Where through the far off storied pane,
The last soft gleam is upward stealing.

Com'st thou at midnight? Oh! may we
Be watching found; some lonely moan
Just breathed in humbleness to thee—
Some hidden deed of penance done.

Com'st thou at cock-crow? Well for those
Whose pillows vacant shall be found,
And they gone forth to seek repose
Perchance with thee upon the ground.

Com'st thou at morn? The home how blest,
Where from thine altar trimmed aright,
The hallowed lamp hath known no rest,
The chanted psalm outworn the night.

—*Selected by* J. Taylor.

PARDON.

WM. KELLAWAY.

God has many attributes. This we know from revelation, and have confirmed our belief by observation and reason. He is almighty. We have seen it in the power of his gospel over most obdurate and demon-possessed men. This mightiness of Omnipotence has overcome their evil propensities, and saved them from the power of the devil. We have seen his might in the universe, and marked how he upholdeth all things by the word of his power. So much for the power of God.

He is also glorious in holiness. We have seen his abhorrence of sin, and his infinite distance from the abominable thing. We have learned of the rectitude of God in that way, so as to believe he cannot sin. It is against his nature; contrary to his thoughts; and, further, he being the head over all, is amenable to none. And of how many attributes, all glorious and good, is Deity the possessor. "Praise belongeth unto God."

But of all his attributes, there is one that is supremely greater to man than any of the rest, and that is his attribute of *mercy*. I may stand and look at God's power, and gaze with astonishment; but it will only lead me to reverence and adore Jehovah. I may think of his holiness, of his consuming brightness and perfection; but it makes me stand afar off by very reason of its unapproachable grandeur. O how can sin, which is another name for man, draw nigh to holiness like God's? There is nothing in common, there is no affinity between the fallen state of man, and the glorious excellency of Jehovah's immutable and unimpeachable character. This attribute of God makes me sanctify him in my heart, and hallow his name.

But mercy, O mercy! how near and dear is that blessed attribute to a sinner like me. Does that repel me? O no. Does that necessitate distance from my Maker? Just the reverse. Does that cause me to adore only? Nay, but to love. Mercy emboldens me to approach God. Mercy brings me to him. Mercy makes even a sinner ready to come to the God he has insulted, whose laws he has disregarded, or knowingly trampled under his feet.

We may here notice this doctrine of forgiveness of sins. It will be profitable for us; for the greatest scholars in the school of Christ love to fall back on it equally with the most newly-born babe.

Man is a sinner. O to thrust the thought home, and not to talk about others, but ourselves. We are sinners, I, you. "*All have sinned*, and come short of the glory of God." "There is *none righteous*, no, *not one*." "*All the world* is become guilty before God."

God is the being against whom man has sinned. He is the sovereign over all. He made all. He owns all. All are his. He has a right therefore to our obedience. He has the most natural claim upon us as his property, and good reason to hold us responsible to his will, as the Sovereign of all, the God that ruleth in the heavens, whose kingdom is over all. He has promulgated certain commands among men, and we have broken them. It is worse than useless for any one to dissent from this. "Thou art the man." Thou art the sinner. Thou art the transgressor. Some people flatter themselves that they are not sinners; but I dare assert, if there is one reader of this kind who peruses this article, that your conscience, if not too seared, and delusively persuaded to the contrary, bears witness against you. What, no misgivings? Have you *never* had an evil *thought?* Ah! it is only "wicked" men who flatter themselves they have no sin. For thus saith the Lord of the wicked, "He flattereth himself in his own eyes, until his iniquity be found to be hateful." So you are a sinner, and I; and "he that saith he hath no sin deceiveth himself, and the truth is not in him." All sin is directly, or indirectly, done against God. All transgression is the transgression of his law.

We are not responsible to any law, any further than he lays responsibility upon us; and if he lays us under such responsibility, then if we do wrong, or leave right undone, we sin against him. Said the Psalmist—"*Against thee, thee only have I sinned*, and done this evil in thy sight; that thou mightest be justified when thou speakest, and clear when thou judgest." To know that sin is committed against God, you may refer in your Bibles to Gen. 20: 6, when God tells Abimelech, king of Gerar, in a dream that he withheld him from sinning against himself. And Joseph also asked, when tempted by Potiphar's wife, "How, then, can I do this great wickedness, and *sin against God?*"

"Sin against God"—think calmly. It is God whom I have offended. What will you do? He is great; he is strong; he is just; he is holy. O his majesty! What can you do to be saved from his just displeasure? How can you be saved the penalty of the law? How can you be delivered from the reward of unrighteousness? Do you not feel concerned for your state? O your peril! Well may your heart tremble as his voice thunders in the heavens, and his eyes glance fire of lightning there. Well may you fear as the signs of that man whom He has appointed judge of quick and dead appear one by one, as the stars of the evening, in the black background of time. O the fire which is kindled in his anger. O to perish without a look of pity from your Maker! O to have no one to compassionate, no one to cheer, no one to help, no Savior in that day. Man, man, awake! See the peril before you. Behold the shame of the lost—"the second death." O to be blotted out of the book of the living, as the meteors disappear from the heavens. How terrible to lose consciousness for ever. The mind a blank for ever—destroyed. Who would commit himself to sleep to-night, if he thought he should never wake again? Afflictive thought! But not only so; this death is to be brought about in terrible anguish by fire. And all because you have sinned against God. O do I hear the cry—Is there any way of escape? Can I not fly from this doom? Thank God! there is. God has made it possible for such as we are to be saved. Hear, then.

God is our help. He who gave us our being, is also sufficient for our sin; yea, more, for by *mercy* he can triumph above it, so that where sin abounded, grace did much more abound. God loves me; he loves you. "Man," says he, "thou hast destroyed thyself." "I know it, I feel it," says my soul, "Thou, O God, art true." And as I cast a wistful eye to him, and long to hear what else is coming, he says to me, "But in me is thy help." What, he whom I have offended, tell me he is my helper! He whom I have robbed, going to crown all with a gift? It is true; oh, so true. If it were not for God, I should have had no being; I should have had no life; I should have had no Jesus. We owe Jesus to God. We are indebted to him for Christ. Christ is the fruit of his love—the expression of his love—the persuasion of his love. No love, no Jesus. But as God is love, Jesus Christ came into the world to seek and save those who were lost to obedience. He, the dear Savior, the true and only begotten Son of the true God, sacrificed all he had for us; the comforts of this life, and himself at the end. God, as he tells us, is our help. He points us to Jesus. It is very remarkable, but the name "Jesus" is from an old Hebrew word, which literally translated means "Help of Jehovah." And he caused him to be lifted up on the cross for us to see, and rejoice in his words. He has spoken—"I have found a ransom." Truly, God is the help of the believer. He has redeemed man from death by Christ, and saved him from eternal destruction.

God is merciful. If the old serpent introduced sin and death into the world, God checked it by sending "The Lord our Righteousness," and opening to us "eternal life." God is merciful. The character of offended majesty—of heaven's King—is one of mercy. Mercy! "Publish the tidings abroad." Ye rebels! mercy. Ye sinners! mercy. Bless you, dear soul! this is no broken reed on which to lean your weight. Mercy in Christ. He is the mercy-seat. From him—through his name—comes forgiveness of sins. Once the Lord descended in a cloud, and stood before Moses and proclaimed his name to be "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, FORGIVING INIQUITY, transgression and sin, and that will by no [other] means clear the guilty." What a name! What a God! How beyond all praise his disposition to forgive! How eminent his clemency! How great his tenderness! His goodness to penitent delinquents how unbounded! But yet this "*secret* of the Lord is with them that fear him." I have felt, through faith, this pardoning love, and rejoiced in it. O! wretched is the man that longs for it, and does not trust in the promise; whereas "the desire accomplished is sweet to the soul."

God's pardon is abundant pardon. "Abundant"—thank God! He does not take up the case of the sinner and say, "I will forgive you some of your crimes; I will pardon the smallest; but here you sinned against light and knowledge in these cases, and I cannot forgive these transgressions." Abundance implies mercy that forgives not a part of the crime, but the whole; not a few of the sins, but the whole, to the last; for "the blood of Jesus Christ, his Son, cleanseth from ALL sin." His merciful-kindness is a sponge that wipes from off the tablet of Divine recollection every blot; a stone, which sinks *all* our iniquities into the depths of forgetfulness.

Sinner, O how we want you to be blest. Do listen. "Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and HE WILL HAVE MERCY UPON HIM; and to our God, for he will ABUNDANTLY PARDON him." Come, and have "abundant" pardon. God is no niggard. His heart is too generous to make his hand spare. He means "abundant" pardon. All he asks is a character as he describes—forsake your evil ways and thoughts. Simple, is it not? Which is best, God's mercy, or sin for a season? Surely God's mercy. Then let wisdom bring you to God, saying, "pardon my iniquity, and my sin, and take me for thine inheritance."

Christian, faithful, but not free from sin that dwelleth in you, there is "abundant" mercy with God for you. He *keepeth mercy* for thousands of them that love him and keep his commandments. I am glad God keeps that cordial on his shelf, in Christ, his blessed dispensary. If any have strayed, do not keep your sin. Tell the Physician what is the matter, and he will heal you. And go, and sin no more. That medicine is most often called for in God's laboratory. My soul! what a tonic hast thou often found it! O, if you are not a pardoned sinner, come and ask God very humbly and hopefully for his good word. Tell him you want the "abundant" pardon—that is the name of the heart-cure. "If we confess our sins, he is faithful and just to FORGIVE us our sins, and to cleanse us from ALL unrighteousness." "Whatsoever ye shall ask the Father in my name, he *will give it* you." Here, dear soul, I have right to tell you that if now you truly repent toward God, and put trust in Christ, God pardons you; your sins are remitted; you are forgiven—freed from condemnation.

God is ready to pardon. He is ready, ready to-day, ready this hour, ready this moment, now. He has no business demanding his first attention. You need not wait. He can give present attention to your prayer. He will not keep you in suspense. He is ready. He even now looks toward you to see if you are ready. Shall God be ready, and you not prepared? Shall he be all waiting in his inimitable condescension to do you this good turn? It is even better than that. Shall the Majesty of heaven come down to a worm, to serve it in the person of Jesus, and frail man be so sadly deranged that he will not know Him who would wash him whiter than snow? Stop; God is ready to pardon. My Father can pardon by hundreds and thousands. He holds innumerable laws in nature in control at one and the same time, and if they all converge to him, and he can rule the whole at once, he can pardon hundreds in a word. I have an illustration in my mind. I have sought to get rid of it, but still it will come. A cashier stands behind the counter. He stands ready to attend to the business of the next comer. He could dispatch him at once. The gospel is like the glass of his counting-room—the window into which you can look. There are pardons all made out in the name of Jesus, and signed by the Father. They hang before your very eyes. You hear people talk about them. O come and be forgiven. Take by faith the white stone, which has the initials of Jesus in it, and be glad and thankful.

Again, God is *ready* to pardon. He has made all the necessary preparations. "All things are now ready." "Christ has died, yea, rather, is risen again." Jesus "shows cause" why you should be forgiven. There are only two grounds on which people can be justified. (1) On the ground of their innocence. (2) On the ground of mercy. The latter is the ground on which God is ready to pardon you. Point to Christ, as all your plea. "Christ," say you, "is my trust. O great High Priest, bear in my case, and bring out my absolution."

Jesus is coming to pronounce openly the absolution of the pardoned. He shall come forth from the heavenly sanctuary to bless his people. Then he shall declare whose sins are forgiven. They will be the people who have received forgiveness and pardon here by faith. But the sins of some shall be retained. No blood shall cancel their debt; dissolve their iniquities; drown their sins. My God! what shall the reader do, if he shall appear in the judgment unpardoned? Do? Do? O what can you do? O what an "eternal weight" will your sin be! It will sink you into death eternal. It will drown you in the sea of wrath, and it will be so heavy that you will never rise again. No resurrection with that weight on you.

There are some, said Jesus, "who hath never forgiveness, not in this world, or the world to come." They accept it not now—they desire it not; and when the nations of the saved are openly pardoned and received back again to God, not into friendship merely, but now into relationship, they shall remain unpardoned. "Now is the day of salvation"; if it slips, it is gone irrecoverably.

"There's no salvation in the tomb,
Or pardon offered to the Lord."

Then whilst it is to-day, and God is *ready*—that is a marvellous word—"whosoever will let him come and take of the water of life freely."

And O saint! "I write unto you because your sins *are* forgiven." The forgiveness is in God's purpose, in his mind, in his thoughts, on his books, in your hearts. But the day of declaration comes with Jesus. I want Christ to come. Pardoned, I hold fellowship with him; and am "looking for the mercy of God unto everlasting life." If every infidel knew God as a pardoning God, and a Savior, if they only could realize it by faith, there would not be the vestige of an infidel left. "But ye know him, for he dwelleth with you, and shall be in you." "And this is life eternal to know thee the only true God [as a loving, pardoning sanctifying Savior], and Jesus Christ whom thou hast sent." Amen. "We speak the things we do know."

— I am more afraid of my own heart than of the pope and all his cardinals. I have within me the great pope—self.—*Luther.*

THE MODEL PREACHER.

O. R. FASSETT.

Our Lord had entered into Capernaum, and it was soon noised abroad that he was in the city, as his fame had preceded him because of the marvelous and wonderful miracles which he did, the gracious words he spoke, and the remarkable doctrines he taught, with the singular commanding authority and unction with which they were delivered. The house into which he entered soon became packed with an audience, and an immense concourse of people assembled about the door, so that all further ingress was impossible. The teacher took advantage of the occasion, and "*Preached the word unto them.*" Mark 2: 2. The probability was, that Jesus on this, as on other occasions, expounded the Scriptures concerning himself. Not egotistically, but in the utmost meekness and humility, as when the woman of Samaria said at the well, "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things." Jesus replied, "I that speak unto thee am he." This was direct and positive, but in no spirit of ostentation, and so commended he himself in the manner of its delivery, that she was convinced of its truthfulness.

On the resurrection of our Redeemer he instructed the disciples thus: "Beginning at Moses and all the prophets, he expounded unto them in *all the Scriptures* the things concerning himself. . . . And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24. Christ "preached the word," and his chosen apostles followed his example. "Paul, as his manner was, . . . reasoned with them out of the Scriptures." Acts 17: 2, 3. And thus gives a "charge" to Timothy, and through him to every minister, "*Preach the word.*" 2 Tim. 4: 1, 2. If there was more of this done by the ministry of our day, there would be less ignorance of the Scriptures, both on the part of ministers and people; for the preachers would have to study to acquaint themselves with the Scriptures; and when they preached the word, the people would be fed with gospel truths.

As the custom is now, the Bible is a mere text book for preachers. If a clergyman can take a text from the Scriptures, and then close his Bible and lay it one side, not to look at again, and give his audience a harangue of the scintillations of his own mind and opinions, he is a marvelous preacher in the estimation of thousands. Or if another can write a manuscript sermon, in which there is not a passage of Scripture given, aside from the text, but which is a beautiful essay, or a well written discourse, with rounded periods, closing eloquent sentences, on moral, religious, or political, and even scientific themes; this is "a heavy" sermon, an "admirable discourse." And in too many instances, yea, may we not affirm as a general rule, "the people love to have it so"; and say of an effort at Scriptural exposition, "We can read our Bibles at home; we want to hear the preacher preach a sermon without reading the Bible." This is the cry, and yet they denounce these very preachers who withhold the word of God from them, when you come to converse with them in private, saying: "They give us shucks," "chaff for wheat." Yet still they will go to hear, and be charmed with human eloquence, and human opinions and tradition. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of."

Let the preachers follow Christ and the apostles, and please God. The "New York Herald," as one says, "turned preacher" a few weeks ago! and quoted the language of the prophet as applicable to the church-going community in this day, declaring that there was "a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they wander, and run to and fro to seek the word of the Lord, and do not find it." This is a merited rebuke from the secular press, and most sadly true. Let us do as did Christ, the great Teacher: "*Preach the word unto them*" till that famine actually occurs.

GOD IN HEAVEN—DAVID IN THE TOMB.

"Never man spake like this man," said one in reference to Jesus. Never man spake by the inspiration of Jesus as did Peter on the day of Pentecost, say we—when that great gospel baptism of the Spirit was poured out on the apostles at Jerusalem. Now notice what Peter said to those Jews who thought more of David than they did of Jesus, in Acts, 2d chapter:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul [he] was not left in hell [the grave], neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. For David *is not* ascended into the heavens; but he saith himself, the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool."

We hear everywhere, continually, especially on funeral occasions, of souls going to heaven at death; but Peter very plainly tells the Jews in that memorable sermon, that David, the man after God's own heart, the sweet singer of Israel, and Israel's favorite king, had not ascended into the heavens, but was dead and buried at Jerusalem, and his tomb was there as evidence of the fact, unto that day. It was Jesus who had ascended into heaven after leading captivity captive. Here is a great positive truth boldly declared, in which the Old and New Testaments abound; yet, as a late English writer has said, theology would about as soon die in error as relinquish a life long belief in some man-made creed. Paul says of all who have died in the faith, they sleep, just as David is now sleeping, and will be "satisfied," as he said while yet alive, *when he awakes in the likeness of Christ.*

When will christians gain sufficient stamina to accept gospel truth in preference to the uninspired wisdom of men, coming from doctors of divinity, made such by feeble, ignorant man—in many instances having none of the grace of God in their hearts. Let truth prevail, though all the bricks and mortar in Christendom tumble down—though all the denominational divisions of Christ's church be swept from the earth, and creeds be driven as chaff before the wind.—*The Nazarene.*

ALL THINGS FOR OUR GOOD.

Oft times we meet with trials
And toils upon our way;
We're pressed to self-denial,
And know not what to say.
The path seems rough and strong,
Ourselves misunderstood;
'Tis then, we must remember
All things are for our good.

Sometimes our life seems dreary,
A sad and lonely one;
Our feet are worn and weary,
We wish that it was done.
But when we see the shadows
Of this approaching mood,
We ought to hold the promise—
All things are for our good.

Christ says he will not leave us
To grope our way alone;
He always will relieve us,
And keep us, every one.
But we must all be tested,
And stand, as christians should,
Amid the fiery furnace;
All things are for our good.

—*Earnest Christian.*

TOO LATE.

J. W. THOMAS.

How these words thrilled through my mind on the morning of Jan. 23d, when I reached the depot in Montpelier, Vt. Through the kindness of Bro. Hill, who gave me a passage in his own private team, I was permitted to leave Cabot about four o'clock A. M., supposing we had ample time to reach the train which left for Boston at nine; but in riding twenty-three miles, with the thermometer thirty-two degrees below zero, it was necessary to stop and warm up once on the way, and then meeting with one or two accidents, and not looking at the time, we were saluted, on arriving at the depot, with the words, "You are about *two minutes too late.*" Our feelings can be imagined. In the distance I heard the whistle, but it was no use. "Too late" rung in my ears, and the only alternative was to wait in the midst of strangers, enduring their cursing, swearing, and smoking, until two P. M. Being quite weak in body, and fearing that the long journey might bring on a relapse of the same difficulty with which I had so recently been prostrated, it was to me a day of serious reflection and unusual prayer. All day long was my heart lifted to Him who has "all power in heaven and earth," that he would grant me grace and help in time of need, and bring me safely home. His promise was sure, and on the following Tuesday evening, I was permitted to greet dear friends, from whom I had been absent three months, and who had experienced no little anxiety on account of my illness. Praise God for his abounding mercy, and unspeakable goodness. With good old Samuel, here will I erect my Ebenezer, saying, "Hitherto the Lord hath helped me."

But the disappointment, and the words "too late" above referred to, have suggested to my mind some practical thoughts, and the object in writing this is to express them for the benefit of others. What uncounted multitudes there are now living, who, ere long, will hear it said, "*too late*," in a more solemn and significant manner than ever before. The gospel of salvation, through Jesus Christ, is freely offered to all, and there are many who *intend* to embrace it before they die, or before the Lord comes to judgment; but they will procrastinate, or neglect it until they shall hear those words of awful import—"Too late." In the case above mentioned, the principal reason of my being late was in neglecting to look at the *time*. If I had looked at my watch occasionally, we might have urged the horses, and thus gained a few minutes; but it being so cold, and I was wrapped so closely with external garments, I neglected to do it. And will not this be the principal cause why many will hear the words "too late? They think there is no danger, and are so closely wrapped in their garments of pride, worldliness, covetousness, etc., that they neglect to look at the *time;* hence they will be overtaken as a thief.

Would it not be wise to look at the "time piece," which God has given us, and thus learn our whereabouts in the history of this world? Where are we? How much time have we in which to prepare for the coming kingdom? Everything indicates that probationary time is almost over. Only a little while, and the gospel trumpet will be blown no more. In my disappointment, I only had to wait a few hours, and then take the next train, but in this case, there is no other train of salvation to run over the track of time. When the Lord appears, those who are ready will go in with him to share the joys of the New Jerusalem; but those who are not ready will be shut out. Sinner, you have no time to spare. Make haste, prepare to meet thy God now, or it may be be forever "too late."

— All over this world what an endless chorus is singing of love, and thanks, and prayer! Day tells to day the wondrous story, and night recounts it to night.

CHURCH DIVISIONS.

The Cure.

A. A. PHELPS.

7. *Do not expect too much of others.* In our early experience we are apt to look for angelic perfection among the followers of Jesus. Time works many a modification in our estimate of men and things. After our hopes have been repeatedly disappointed, we come to entertain more truthful views of the frailties and imperfections that belong to the race. Everybody has some weak points. Some people are weak in understanding, some in the Christian graces, and some in moral principles. In vain do we look for a church whose members are all models of moral excellence. Even the apostolic churches had a liberal sprinkling of "weak" members, whose "infirmities" demanded the special forbearance of the more vigorous. This fact is clearly brought out in such scriptures as the following: "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. 14: 1. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15: 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Gal. 6: 1.

A faithful compliance with these Bible directions will prove a two-fold blessing: (1.) It will benefit the *weak*. Our kind consideration of their frailties will give us access to their hearts, increase their confidence in our piety, and thus increase our power to do them good. How much more like Jesus thus to bear with the weak and commiserate the erring, than to haughtily repudiate all who do not exhibit a faultless character. (2.) It will benefit the *strong*. The kindly disposition we manifest toward others will have a reflex influence on our own hearts. Our graces are improved by exercise. What experienced disciple has not had his patience, meekness, and long-suffering put to the severest test by the dullness, backwardness, and inconsistency of many bearing the Christian name? The devil has tempted us to chafe and censure and anathematize; but whenever we have resisted the tempter and "let patience have her perfect work," we have gained a victory that made us stronger for future conflicts. In exercising forbearance toward the weak and wavering, the law of association has conducted us back to a point in our experience when God and the brethren had everything to bear, from us. We follow on the train of reflection until the serious inquiry arises, whether it is not much the same with us yet. Perhaps our weakness—largely concealed from our own view—taxes the patience and charity of those in our advance, quite as severely as ours has been taxed by the infirmities of those in our rear. Thus we are saved from censoriousness. Our humility is deepened, and our gratitude raised to a higher pitch. We feel more sensibly our own dependence, and our hearts flow out with new sympathy and love toward the feeblest portion of the Shepherd's flock. If we are extravagant in our expectations and exacting in our spirit, life will be a continued series of disappointments. But if we make due allowance for the limitations of human knowledge and the various weaknesses of our common humanity, our course will be directly promotive of Christian unity.

THE ROMAN QUESTION.

MRS. JOHN PELL.

Having been a subscriber to the *Crisis*, we have watched closely the various articles on the Roman question, and as yet have seen nothing clearly satisfactory to our minds; and it appears to us some of the points of the prophecy have been overlooked. It is generally understood by prophetic students that the beast of Rev. 17th is the Napoleonic dynasty, and that the woman that sits upon it, the Papacy, has its seat at Rome. The ten horns upon (or, as the Syriac reads, *with*) the beast, are the ten kingdoms of Italy. These ten horns are represented as having one mind, and giving their power and strength to the beast; they are also to hate the harlot, and make her desolate and naked, and shall eat her flesh and burn her with fire. It is well known that since 1848, the Pope has only kept his temporal power in Rome by the aid of French troops; therefore she (the harlot) sat upon the beast; and while Napoleon has been supporting this power at Rome, he has allowed the ten horns (the Italians) to pick the Pope's pockets, to make her desolate and naked, eating her flesh, and burning her with fire. In the 17th verse of the above chapter it reads, "For God has put in their hearts to fulfill his will, and to *agree* and give their kingdom to the beast until the words of God shall be fulfilled." How marked is the prophecy, and we think here is the point that has been overlooked since the downfall of Napoleon. The ten horns are to fulfill the will of God, and to agree and give their kingdom to the Napoleonic "beast, until the words of God shall be fulfilled."

Let us examine and see what are the words of God to be fulfilled. We turn to 2 Thess. 2, and learn that Paul's man of sin is to oppose and exalt "himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (the Pope declaring his infallibility). Again, in Dan. 7: 11: "I beheld then because of the voice of the *great words* which the *horn* spake" (declaring himself infallible). How marked is the prophecy! These shall hate the harlot, "and give their kingdom to the beast, until the words of God shall be fulfilled." We will see how the events have marked the correctness of the prophecy.

The Pope declared his infallibility on the 19th of July, 1870. On the 22nd of the same month, Napoleon declared war against Prussia; and eight days after, the French troops had all left Rome, leaving the infallible one to take care of himself. On the 19th day of July, the words of God were fulfilled, and then the harlot power could sit upon the Napoleonic beast no longer, and the ten horns ceased (with the withdrawal of the French troops from Rome) to give their power and kingdom to the beast. The words of God having been fulfilled, there, was no further use of Napoleon. The ten horns have taken possession of Rome, proclaimed it the capital of the nation, and have confiscated the Pope's property. In Rev. 18, we read that her plagues shall "come in one day, death, and mourning, and famine." Death, we understand to be the loss of her temporal power. The mourning has already commenced. Great efforts are being made at present by the Roman Catholics of England, Ireland, and the United States, to make the most of the present position of the Pope as a prisoner, as he calls himself, in the hands of the Italian government. Protests, not only against the indignities offered to the Pope as a sovereign, but the occupation of Rome by the Italians, are made from nearly all their churches, especially in cities; and many efforts made to get up excitement on the subject. A monster demonstration was held by the Catholics of Philadelphia, on Sunday, Dec. 4th, 1870, and meetings were held in all the churches of that denomination in New York city, to consider the same subject. A protest by the Archbishop of Westminster was read in all the London churches on the same day, denouncing the act as sacrilegious and treasonable, and also subversive of religion and morality. This we understand to be the commencement of the mourning, and in the end she is to be overthrown with violence, and be found "no more at all." Such, we think, is the fulfillment of the prophecy. Even if Napoleon should be reinstated on the throne of France (an event quite probable), he cannot reinstate the papacy at Rome.

We notice that some writers are of the opinion that the "city" mentioned in Rev. 18 is Paris, but that cannot be, as Paris is not built on seven mountains; neither has it reigned over the kings of the earth. Rome has done that; she is Babylon, the highest dignitaries of the papal church having ruled there. But there is every reason to suppose that Paris is the city of Rev. 16: 19—"And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The Syriac translation reads, "The *city* of the nations fell, and Babylon the great was in remembrance before God." Paris is evidently the *city of the nations.* She is called the queen city. The French say it is not Paris that is blockaded, but the whole world. It looks at present as though "the city of the nations" will soon fall; and what next? Great Babylon comes in remembrance before God. She will go down with violence. Such, we think, is and will be the fulfillment of the prophecy. Let us watch and be sober, for great events are just at hand that will usher in the coming of the King of kings.

Pleasant Valley, N. Y.

FORGETFULNESS.

D. F. NEWTON, Author of "*Shining Light.*"

"Work well done is twice done." Never mix up things; do one thing at a time; begin one thing and finish one thing—make clean work as you go. Have order, system, regularity; a place for everything and everything in its place. Whatever you do, do it well. A job slighted, because it is apparently unimportant, leads to habitual neglect, so that men degenerate, insensibly, into bad workmen.

Training the hands and the eyes to do work well, leads individuals to form correct habits in other respects, and a good workman is, in most cases, a good citizen. No one need hope to rise above his present situation who suffers small things to pass by unimproved, or who neglects, metaphorically speaking, to pick up a cent because it is not a dollar. A rival of a certain great lawyer sought to humiliate him publicly by saying, "You blacked my father's boots, once."

"Yes," replied the lawyer, unabashed; "and I did it *well*."

"Do justice; 'tis thy God's command,
The mandate of thy King;
Be prompt in rendering dues to all,
And let no fraud spot, great or small,
Unto thy conscience cling."

"Be ye doers of the word," says the apostle James, "and not hearers only, deceiving your own selves."

As it is with little folks, so it is with great folks. "Oh, I forgot it." Forgot it, indeed; and *why* did you forget it? Why vow and pay not? Why make an engagement and fulfill it not? You forget to comply with your promise. How is this? Do you forget your breakfast, your dinner, your supper? Do you forget to provide your bodily comforts or necessities? And yet you forget to do a thing that might have saved a soul from death eternal. Wicked man! wicked woman! Is this you—brother, sister, forgetting to do good, and that good you *promised* to do? This indicates obtuseness of conscience, a lack of God's fear, love, and mercy. Besides grieving the Holy Spirit by this omission, you forfeit your reputation for strict honesty, curtail your usefulness greatly. We beseech you, consider engagements binding to the very letter, for conscience' sake. Do you promise to visit the sick, the poor, the oppressed, to attend to such a meeting, to deliver such a message, such book, such a tract, for the soul's salvation? and then will you say, when questioned, "I forgot it?"

"Work, work, nor covet an ignoble rest;
Allow no sin thy spirit to beguile.
Those love the Savior most who serve him best;
And he who blesses others shall be blessed,
With the full sunshine of the Savior's smile."

— The less a man thinks or knows about his virtues, the better we like him.—*Emerson.*

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And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
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The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 31, 1871.

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TOO MINISTERIAL.

It often happens that prayer-meetings are much injured by ministers, who are too "ministerial." By this we mean, that when they speak they try to say something worthy of a *minister*; i. e., something "smart." In other words, they do *too much*, they talk *too long*; they make a kind of a "set speech." The effect is to discourage the little ones,—the one-talented ones,—who say *inside*, If I could only talk like the minister, or Bro. and Sr. A. or B., I would be willing to take a part in the meeting; but I don't like to get up and make a fool of myself. In this way the Spirit is grieved, Satan is pleased, and a dull, cold, formal meeting is the result. All are glad when it is closed; and but few care to come again.

If the minister would only say a few simple words, in the most informal, familiar manner, as he would speak to his near friends, who make him an evening call—just merely talk to them, without *any* effort to say big things,—he would find those in the meeting would feel much more freedom to speak and pray. Throw off all *formality*, and put on great *familiarity*. Talk as children. Make no effort to say great things. Pure christianity is very familiar and specially social. It makes one feel *easy*, when in company with those who truly love Christ. The *talking* in a good prayer and conference meeting should be as social and familiar as any visit between the most loving friends; and the *praying* like the petition of an affectionate child to a kind parent, who is ever ready to do whatever is best for the dear little one. In short, carry the warmest expression of social, true christian friendship, and brotherly love into the prayer-meeting; and let it gush out in songs, prayers and exhortations, and such meetings would soon become the most attractive of all social gatherings.

A FACT.

No amount of reasoning can ever change a *fact*. It will still be a *fact*, when the objector has finished all his arguments, and uttered all his hard sayings against it. Suppose one should say he did not believe a person could sail around the earth; and should deny that the earth is a spheroid, turning daily upon its axis from west to east; and should present various reasons in opposition to these facts; when he had finished his arguments it would still be a *fact* that the earth is of globular form, turning over daily, and that navigators have sailed around it frequently.

We wish to state a *fact*: *there is not a single passage of scripture in the Bible, in which the words soul or spirit have any qualifying words which signify unending existence.* Keep this *fact* before the people. If the passage can be found where the words soul or spirit are ever qualified by such words as "immortal," "everlasting," "undying," "endless," or any other word of like import, let it be produced. No uninspired man has a right to prefix any word to soul or spirit in the Bible, which is not found in the original. What is not taught in the Bible cannot be a Bible doctrine. The immortality of the soul, or spirit, is *not* taught in the sacred Scriptures; therefore it is not a Bible doctrine. The preacher has no more right to attach the word immortal to the word *soul*, than he has to any other name in the Scriptures, if it is not found in the text.

Again we say, Keep these *facts* before the people.

PERSONAL.

We had a very pleasant interview, at our office, with LIEUTENANT CRAIG, of the Royal Antrim Artillery, London, Eng. In company with several other distinguished English gentlemen, he has given himself away to Christ, that he may walk in the "higher life," where he can enjoy perfect peace and love, with full assurance of acceptance. He has just returned from Cal., where he arrived about the time of our departure. He is fully convinced that Jesus is coming *soon*. He says about one-third of the believers in England are looking for the speedy return of our Savior. It was a feast to talk with one from the higher walks of life, who has condescended to step down to the simplicity of a pure, unsectarian christianity. Such things are not common in these days of cold formalism. He remarked that he found only a few who enjoyed the "higher life" in Christ, as the result of entire consecration. He intends to return to England in a few weeks. . . . . SR. S. K. TAYLOR, from Harrison, Me., has been preaching at the Branch Chapel, in Boston, to good acceptance. She leans heavily upon *Christ*, and he blesses her labors. We commend her to the churches. . . . . We also enjoyed pleasant interviews with Brn. I. L. Leslie, J. Hemenway, and Edwin Burnham. The latter is now in good health, physically and spiritually. . . . . . Bro. A. W. Sibley has become pastor of the church at Rutland, Vt. May the Lord greatly bless his labors. . . . . The church in Carver, Mass., will have a chapel ready soon for dedication. Bro. Leslie has been instrumental in forwarding the building of the house.

☞ IF any of our friends, who may visit Boston, should forget where to find us, they have only to look in the city directory, where they will find our address.

FRANCE.

The rebellion in Paris is about ended; but it has closed in blood and fire. There has been a terrible slaughter of human life, and a wanton destruction of valuable property by the insurgents. When they saw but small hopes of success, they set fire to the Tuilleries, and other palace buildings. It is said they fought "like fiends." They slaughtered some fifty ministers in cool blood. We may now daily expect a radical change in the aspect of things in France. A new government must be organized, and new men put into office. Some of the leading insurgents have been shot. Paris is passing through a reign of terror, quite like the one of 1793. Things are ripening for the end. The world's harvest is apparently ready for the sickle of the reaping angel. Great events are at hand. Soon the great clock of time will strike the hour of judgment. This is the time to *watch* and be ready.

PROGRESSING.—There is much said of the progress of the present age. The following are specimen examples in church matters, as published in the Chicago *Post*, May 13th and 16th, 1871:

"The young people of the Oakland Congregational Church will give a musical and dramatic entertainment, on Tuesday evening, at the residence of H. R. Smith, on Vincennes Avenue, between Egan and Oakwood Avenues. Proceeds for the benefit of the church."

"A strawberry and floral festival, with dancing, will take place this evening, at Martine's north side hall, No. 248 Ohio street. The object being to raise funds for the erection of a parsonage for the Church of the Ascension."

It is very evident that many professors of religion are progressing rapidly into the spirit and manners of the world.

SAD NEWS.—We have just seen in the Boston *Journal*, of May 29th, the following sad news from Concord, N. H.:—

DEATH OF A PROMINENT CITIZEN.

Rev. Jonas Merriam, who was for many years the Editor of the *World's Crisis*, a Second Advent paper, died in Concord yesterday, aged sixty-eight years. He was a native of Topsfield, Mass., and graduated at Bowdoin College in 1826. He was an able writer and an esteemed citizen. Since 1855 he had resided in this city. The deceased left a widow, but no children.

A MODEL BUSINESS LETTER.—The following is so *plain* and concise, removing all excuse for mistakes on the part of the Crisis office, we venture to give it *entire*, word for word, hoping it may be a benefit to some not accustomed to writing:—

"OAKFIELD, N. Y., May 15, 1871.
Miles Grant, Ed. Crisis:
Enclosed find three dollars and fifty cents; $2.50 to be credited on subscription of *Crisis*, and one dollar for *Tract Fund*. MRS. E. FLETCHER.
Post Office..............................Oakfield.
Town.. "
County..................................Genesee.
State.................................New York."

PERIODICALS FOR JUNE.—Received, "The Manufacturer and Builder," published by Western & Co., 37 Park Row, New York. $1.50 per annum. A valuable monthly for mechanics.—"The Child's Hour," and Arthur's "Lady's Home," published at 809 Chestnut St., Philadelphia.—"Good Health," published by Alex. Moore, Boston. $2.00.—"Laws of Life," by Austin, Jackson & Co., at "Our Home," Dansville, N. Y., $1.00.—"Home and Health," by W. R. De Puy & Brothers, Broadway, New York, $1.50.—"The Herald of Health," published by Wood & Holbrook, 15 Laight St., New York, $2. These periodicals, relating to health, are valuable, and should be in every family.

THE FRENCH REBELLION ENDED.—The latest news from Paris brings the glad tidings that the rebellion is now at an end. It closed in bloody scenes. It is estimated that fifty thousand dead bodies are in the houses and cellars. The slaughter was terrible. No quarter is given to the rebels. Death awaits them at every turn. One third of Paris is said to be destroyed. What next?

STRANGE THEORIES.

The strange religious theories advanced at the present time are truly astounding. It seems that Satan has set men's minds at work inventing new theological dogmas and fables, with all the zeal that ever characterized a noted mechanical inventor. It is also a little remarkable that nearly all of the wild theories make the coming of Christ a prominent point; but instead of teaching in harmony with the Bible, most of them deny his *personal* coming, and, like the Spiritualists, claim that he is only coming spiritually, by the spread of certain "eternal principles," taught by the spirits. Those who set forth these new theological fables, claim that they have received them by revelation in dreams, through mediums, or some other remarkable way.

A few days since a man by the name of Frederick Hyren, who was born Feb. 7th, 1812, in southern Finland, Russia, presented us with a work of his, entitled "Dispensation of the Fullness of Times," containing 178 pages of strange matter. He very properly calls it "a strange book." It contains "a sketch of his autobiography." He claims "it is written by Divine authority; . . . under the influence and guidance of the Holy Spirit." See page 4 of preface. He speaks as follows:

"When the book was ready to be printed, God declared to me plainly that this book is all right." Page two of preface. He was converted in 1835, when twenty-three years of age. On the 12th of Aug. 1846, he arrived in New York. He has been quite well educated, having studied twelve languages, and claims that the Lord has called him by direct revelation to a special mission, which is, "to form and establish the true, holy, and everlasting Christian church—the Millennial Church,—and to prepare the way of Jesus Christ for his second advent." Page 14. He claims to be under the direct influence of the Holy Spirit, and sets aside the teaching of the apostles, as inferior authority. He says the *Lord* told him to go bare-headed and bare-foot; and not to use the rasor or the comb. He says the *Lord* revealed to him that the Bible and Paul are "the two great idols of all the churches" (p. 35); that "the works of Swedenborg are . . . almost divine" (p. 36); that he "shall be burnt alive, . . . and that the Lord will raise" him "again on the third day, even of the ashes." p. 38. He also speaks of what "the spirits told" him. He affirms that the Spirit spoke to him with a loud voice as follows: "Andreas Bernardus Smolnikar, formerly Professor of the University of Klagenfurth [German]; he and thou are the two only true servants of God in this country" (p. 48.) "A Spiritualist medium, being in a trance, spoke very highly both of me and of my book" (p. 48.)

When referring to the punishment of the wicked, he says the Lord spoke to him thus: "We must not understand that the fire will destroy the wicked; but, on the contrary, it will purify and cleanse them from all their pollutions." (p. 69.) He claims to have learned that marriage is of the devil; and says the Lord has taught him "that promiscuous intercourse between the sexes is not sinful or unlawful, if it is done in love and with mutual agreement" (pp. 98, 99); and that "of all the churches and societies of the world, the Oneida Community is the nearest Christian-like society" (p. 96.) In describing this society, he says: "there is no marriage, no division of any kind, but all are living together in a community as one family." He further says: "God does not care in what way men live; whether they have one or many wives, or whether their wives are lawfully married to them or not, if they only live in love and peace, and if they only agree among themselves." p. 15 second part. Such are some of the teachings in this "strange book," of which its author affirms that God said, "this book is all right."

It is most evident that he is being taught by a demon, instead of the Lord. It is the theology of the Devil, and not of Christ. It is the religion of the antichrist. Yet the spirit that he follows has required him to perform an almost intolerable amount of fasting in order to bring his body into the right condition for these remarkable revelations; also to live in the most abject manner, enduring a great amount of self-denial and hardship. One might reasonably conclude, after reading his book, that Satan wished to make him one of his special apostles.

Since looking over this "strange book," and talking with its strange author, we have received a communication for the *Crisis*, from J. S. Speights, of Baltimore, Md. Some of our brethren and sisters in Conn. are quite well acquainted with him. He says:—

"We have reached the end of the eleventh and last hour of the day's work, which has brought the penny, and opened the door of the new dispensation of life to all who are prepared to receive it.

Without arguments, or any apology, I proceed to give the facts as they now exist, as the 'true sayings of God' which will judge both the house of God, and the world at large. 'T is done. The end of all things has come. The prophets are fulfilled. All time is out. The days are ended. The door of the gospel tabernacle is closed. The mercy-seat of the gospel of atonement is vacated. The door is opened in heaven, or life-age. The invisible tabernacle into which the gospel age went by faith, is come down from God out of heaven. The tabernacle which God pitches, and not man, is on the earth, and he dwells here. The Lord God and the Lamb is the light thereof. The living order—or order which is to give life—is revealed. The key of life and death has been given. The throne is erected. The judgment has come. The marriage of the Lamb has taken place. The Bridegroom has come. The Lord has been revealed. The race of the human nature has been run. The circuit has been made of the compound of good and evil. The curse has been removed in a pair made divine. The race of divine beings commences. The ark has rested on the mount. Noah and his family of *seven* comes forth to till the new earth, and repeople it with inhabitants that shall never say I am sick."

"The Amen."

To the foregoing he appended the following, copied, as we suppose, from a letter sent some one, as descriptive of this man:

"The Devil's vicegerent, who has succeeded in inducing women to leave their husbands in Conn., and follow him; and he has had seven women follow him to Montreal, and broken up their families. It is the same that was at campmeeting two years ago. A. P. MOORE."

This may explain what Mr. Speights means by "his family of *seven*," who are to till "the new earth, and repeople it with inhabitants that shall never say I am sick." Perhaps it may be well to keep a little watch of this noted "*seven*," and see whether they have any more sickness.

Well, these are *strange times*. What next? When men depart from the Lord, and yield to the devices of Satan, it is astonishing to see what strange notions the deceiver gets into the minds of some. Satan flatters them with the idea that they are to perform some very important part in the programme about to be unfolded. He gives them strange revelations, dreams, or visions; and tells them they are direct from the Lord, or his angels. These visions and revelations usually relate to the subject in which the individual is specially interested; and about which he had not been fully satisfied, for want of light. The deceiver takes advantage of this state of mind, and plays all his arts to gain the confidence of his victim; giving excellent advice at first, and calling his attention to some portion of Scripture that might be used to blind the eyes of the one he could seduce away from Christ. After the Devil once gets their attention, he leads them step by step away from the narrow path, till they become completely absorbed in his new revelations, visions and dreams; the Bible is neglected, prayer omitted, they become exalted in their own estimation, and denounce with bitterness those who refuse to accept their strange notions. This class of people is rapidly increasing, thus showing the active workings of the powers of darkness.

This is the time for *christians* to gird on "the whole armor of God," that they may be able to stand against the wiles of the Devil.

WILL CHRIST BE "A PRIEST UPON HIS THRONE"?

One of my correspondents desires to know if there is not positive proof in Zech. 6:13 that Christ will "be a Priest upon his throne," thus involving the doctrine of probation after the reign of Christ commences? We answer, No; it does not even *hint* such a thing, but refers to the then officiating high priest, as the context will show: "And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus saith the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be *a priest upon his throne*; and the council of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." Zech. 6:9–15.

1. This refers to Joshua, the "high priest," here called the "branch." Some have incorrectly applied it to Christ, simply because Christ is sometimes called a "branch." On the same principle Ezekiel is called "son of man"; so is Christ; but that neither makes Ezekiel Christ, nor his type.

2. The building of the temple, here ascribed to Joshua, is a past event, having commenced under the joint control of Zerubbabel the governor, and Joshua the high priest, in the second year of Darius (Hag. 1:14, 15); and God said, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Zech. 4:9. This was accomplished jointly by Zerubbabel and Joshua, and was finished in the past, and does not belong to the future. W. S.

PAUL'S DESIRE FOR TRANSLATION.

An eastern correspondent inquires why I interpret Paul's "desire to depart and be with Christ" to signify a desire for translation personally, instead of a desire for the "return" of Christ. We reply—

1. We regard the criticisms in favor of rendering the original terms by "return" in this text quite defective, for which conclusion we wish to give our reasons at another time.

2. Paul himself speaks of this departing in contrast with abiding: "I know that I shall abide and continue with you all"—instead of departing, as he had desired; and such a statement is irreconcilable with the supposition that the return of Christ is meant instead of the departure of Paul; for it is not true that the return of Christ could thus be deferred, that Paul might remain longer with his brethren; nor could Paul remain with them instead of accepting Christ's return when due; in other words, Christ's return could neither be dispensed with, or postponed, like the departure here spoken of, all of which could be said of a coveted translation.

3. To "abide in the flesh," instead of being translated, or departing, sounds much better in an apostle's mouth, than to say, "To abide in the flesh is more needful for you" than the return of Christ. I opine the text needs no such tinkering. Paul desired translation, but did not expect it, but expected to remain with them. "In the flesh" simply means in *person*, as when it is said Christ was "put to death in the flesh"; so Paul's decision to remain with them in person is contrasted with his desire to depart in person, which, could it have been granted, would have been "far better" than a life of persecution, or the "gain" that death would have afforded him by exempting him from persecution. He did not choose death, nor a life of persecution, as his personal preference; but a third thing, "far better"—translation—though not granted nor expected. W. S.

CHRIST BORN TO BE A KING.

At the birth of Jesus, wise men came from the East to Jerusalem, inquiring, "Where is he that is born King of the Jews? Being convinced that the Messiah was born, these wise men felt confident that he was destined to be the King. And this impression was in harmony with prophecy, for the angel Gabriel, in predicting the first advent of the Messiah, styles him "Messiah the *Prince*"—an heir to a throne; and about four hundred and eighty-three years later, the same angel affirmed, "The Lord God shall give unto him the throne of his father David." In harmony with this, Jesus himself "witnessed a good confession" "before Pontius Pilate," in reply to Pilate's question, "Art thou a King?" Jesus confessed, "To this end was I born;" but in the same conversation, he affirmed, "My kingdom is not from hence"—not from this time onward. At some time, and in some locality, he must reign as King.

If he is simply to be King in heaven, over disembodied men, why need he ever have been born to be King? Would it not be more appropriate to have a bodiless King over bodiless subjects? A kingdom with a physical King, and immaterial subjects, would be a strange kingdom. But when we learn that our vile bodies are to be "changed" at his return from heaven, and "fashioned like unto his glorious body," and that "we shall reign on the earth," the plan looks harmonious and beautiful. With physical subjects to reign over, it was appropriate that Jesus should be "born to be a King." Soon may he "reign in Mount Zion," and be "King over all the earth." W. S.

FOR THE CHILDREN OF THE LATE SISTER TURNER.—Prev. acknowledgments, $168.25. "A Friend," in Vt., $10. AG'T.

A SUCCESSFUL MINISTRY.—Rev. T. L. Cuyler, pastor of a large Presbyterian Church, Brooklyn, N. Y., gives a brief sketch of his "Twenty-five years in the Pulpit." He says these years "have been spent in unbroken labor, each day rounded with sound honest sleep." He had received 2527 persons into church fellowship, 1200 of whom were received on profession of faith. He adds: "During our whole ministry we have made it a rule never to let a week pass without at least one article of a moral or religious character—long or short—being sent to the press. These articles number 1800." He had also preached four thousand times, and delivered about as many public addresses. Dr. Cuyler was never more popular and useful as a minister and writer than at present.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$431.84
A FRIEND	5.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$49.25
JAMES ZANES	5.00
JANE HOUGHTALING	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$18.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,295.38

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Previous acknowledgments	$31.00
MRS. E. P. ROBINSON	5.00
A FRIEND, Worcester	5.00

A CALL FROM EUROPE.

VERY DEAR SIR:—The awful signs of our times, and past and present events, call for a special edition of your paper for Europe, with agents for all your issues in London, Scotland and Ireland; as you may have a weekly sale here of ten thousand. While it pleases the Lord to "tarry," you have a field here spacious, and in the highest degree inviting and remunerative for immediate action, and for our united effort to your new plans for international action. Our loved and beloved Second Advent Christians of Boston would find in friends here the heartiest co-operation. We want from you a powerful and well directed lecturing and working agency, with a budget of all your issues at this important epoch; and never had you, dear sir, as one of the able directors of the Second Advent press, such a grand opportunity for united effort in Great Britain, and throughout the continental states generally, as you now have at this crisis. Millions in old Europe would be awakened to a becoming attitude, with an American agency; and why should you all in the States "stand idly by," while the United Kingdom and the Continent is spread out for Second Advent operations?

By the teaching we have been doomed to here, with the creeds of Christendom, so antagonistic to Second Advent action, we are far behind, and want your agency with all dispatch. The intense interest of the prophecies of Ezekiel, Daniel, and St. John, with the awful signs of our times, in the seeming nearness of the Redeemer's advent, furnish matter for your new plans for international action in all lands.

From your powerful pen a second series of addresses should be issued in your paper, directed to ministers of all denominations, in both hemispheres, as well also as to members of the churches. The attacks of the anti-christian press also call for a prepared rejoinder, for they have been too long glorying in the anti-millenary controversies, and which, with the awful signs around us in almost every land, call for very different writing, with these divine visitations,—the state of things getting now alarming. The prophecies have been too long a dead letter in the anti-christian press, while their writers and defenders have borne reproach, although a vast ocean-full of deep gulfs have swallowed up, by the events of the day, all human wisdom.

The state of things in the Turkish empire, with the drying up of the Euphrates, seem to call for a special series from your pen, in your early impressions, with a series generally to the present Roman rulers, with a divine warning to take heed to coming events, seemingly now at hand. Let friends in the old world have your plans at length for international action by the press; for with your mammoth scheme, any amount can be raised, either in shares, or otherwise, for the press and general agencies. Pardon the suggestion of establishing a new monthly and quarterly in defense and vindication of the second advent of Christ.* The European sale of such issues would be immense, and attended with the most happy, the most beneficial, the most permanent results, while it pleases the Lord to "tarry." Yours, very dear and esteemed sir, in the "blessed hope,"

A BRITISH ADVENTIST.

London, Eng., May 7th, 1871.

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* Bro. Wm. L. Himes, Buchanan, Mich., is publishing the "Advent Christian Quarterly," and Bro. H. A. King, 14 Murray St., New York City, is publishing a monthly, called the "Bible Banner." Both are filled with valuable reading.—ED.

TO THE FRIENDS OF N. Y. STATE.

Some months have passed since I have saluted you through the columns of "our paper"; but my heart and hands are still in this great work of spreading the news of salvation through a crucified and risen Savior. I am still in this State, and though I have removed to the city of Rochester, it is only a matter of convenience, as I still expect to travel as heretofore, laboring as an evangelist as the Lord, through his people, shall open the way before me. Our State campmeeting, which commences the eighth of June, is at hand. I purpose to be present during the meeting. I am expecting to see a greater number of our brethren and sisters together than I have ever seen on any other occasion. Come, ye lone and sad ones, long deprived the privilege of meeting with the people of your choice, surmount the rising difficulties and rally to the call, and new strength and courage will be gained to hold up the light of truth with a firmer hand and lighter heart.

I learn that our dear sister L. M. Stoddard, of Worcester, Mass., has accepted an invitation to visit this State; and if the Lord permit, will be at the campmeeting with me. Some of our friends may recall to mind the girl in her teens, who, many years ago, stood in one of the largest halls in this city, and witnessed before many people to the same truths which inspire her heart to-day. Though I have without exception received the sympathy and fellowship of my brethren in the ministry, during the four years past which I have spent in this State, yet my heart bounded with a new joy when I heard that one of my own sex was about to visit us. May God enable her to come in the fulness of the gospel of Christ, with balm for the weeping and wounded; words of hope for the wayward and sinful; and life for the helpless and dying; is the prayer of your sister in Christ,

E. S. JENNINGS.

Rochester, N. Y., May 26th, 1871.

COME TO THE FEAST.

WILLIAM A. FENN.

A new interest should be felt by every lover of truth in New York State, in view of the coming campmeeting. The large gatherings that have heretofore characterized our annual conferences warrant us in the anticipation of a good campmeeting, which is to be held in connection with our conference the 8th of June. Let not small hindrances keep any away from this feast. Come, and get strength and courage, and by your presence and aid encourage others. The cause of truth never stood better in N. Y. State than now. In union and co-operation, we can accomplish much.

We have lost much, as a people, from a lack of co-operation and mutual intercourse. Let us come together at our June campmeeting and conference *en masse*, and pray for the heavenly flame to warm every heart. Begin *now* to pray God to bless the meeting to the good of every attendant, and be sure to be there at an early day of the meeting, and make the *meeting* your special business; and you will doubtless carry home with you a sweet fragrance of divine love, and be better prepared to endure the temptations of these last days, than you will to stay at home. It is hoped that we may have the *best* meeting we ever held in the State, and that is hoping for much. As many well know, we have had some *excellent* meetings. Come in the name of Jesus; work for him; trust in him; and good will be done. Yours hoping and working.

THE ALBION CAMPMEETING.

This is the first regular campmeeting ever called by New York Adventists, and as it is to be a State Campmeeting, a large attendance is confidently expected. Come, then, dear brethren, from all parts of the Empire State—from eastern, northern southern, western, and central New York. Come praying that peace and heavenly wisdom may direct all our deliberations, and bless all our meetings. Very important business will be transacted. The draft of a new constitution will be submitted for adoption, and the State Conference will probably be divided into two or more quarterly conferences. Mr. Fields, of Rochester, will furnish tents of various sizes for families and societies, at a rental of from two and a half to six dollars for the week. Those desiring tents, should order them immediately. Address William A. Fenn, 63 Meigs St., Rochester, N. Y., stating the number and size of tents desired, and they will be sent to Albion in time for the first day of the meeting. In addition to the articles mentioned in Bro. Brown's notice, it would be well for each tent to have a saw, hammer, and hatchet. For the Committee,

JAMES H. WHITMORE.

P. S.—Albion is thirty miles west of Rochester, on the Niagara Falls branch of the New York Central R. R.

Correspondence.

From Sr. Emma L. Streeter.

Dear brethren and sisters in the Lord:—Although I have never attempted before to write anything for the perusal of the dear ones who read our dear paper, the *Crisis*, yet this evening my mind has been deeply impressed to pen a few lines for your perusal, and I pray God to aid me by his blessed Spirit, as I shall attempt so to do. My heart is with you in the great and blessed work of trying, if possible by God's help, to be the means of saving some poor soul. I am with you striving to gain a home in the kingdom, which I am looking for and expecting every day. Signs are thickening fast on every hand, and everything seems to say Jesus is coming again, and that soon. O, glorious thought! soon, if faithful, we shall enter into rest, and be free from all earth's trials and afflictions, and where parting scenes will have an end. Glory be to God most high. I never felt more like serving him than now. Although I have many trials to encounter, yet I feel to-night perfectly resigned to the will of God. Let it be what it may, anything that the Lord sees fit to let come upon me, will be for my best good; for "all things work together for good to them that love God," and I know I love him. He knows better what we need than we do; and is not such a God as this worth serving, and such a kingdom as he has gone to prepare worth living for? I am willing to become anything, or do anything that he requires of me, if I can but have a home in the kingdom at last. My whole being is in the work, and I often think, as I sit by the bedside of my dear sick Auntie (Theria B. Weaver), and see her suffering the most excruciating pain, lying in one position nearly all the time, unable to move scarcely at all, on account of its increasing her distress if she does move, or is moved at all; and then to see her have such terrible fits and spasms, as she often has, I feel like crying unto God to hasten his coming speedily; for, dear friends in Jesus, you never can know or think anything what her situation is.

Aunt Theria has lived in our family for nearly fifteen years; and in those long years she has suffered the most extreme pain and distress, beyond all expression; yet in all that suffering, not one word of complaint, or murmuring, or the least impatience, has she ever manifested in her most trying moments; but ever says, It's all right. "Thy will, O Lord, be done," is the language of her heart. She is perfectly reconciled to her lot. Sometimes I wonder how she can be, for it needs so much patience to bear what she has to hourly. It has been a good example for all of us, to see her christian meekness and patience under the rod of affliction. It is a great comfort to her (as well as the rest of us) to receive visits from God's dear saints, for we have none of like faith near us to come in and talk with her. She feels very grateful for the least favor, and especially to those who take the pains to come and see her. Jesus has said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Are we trying to do all the good we can to those around us? Let us talk in love and meekness, and manifest the sweet and blessed Spirit of Jesus, for without his Spirit we are none of his. Let our hearts be so full of love that no harsh nor bitter words can escape our lips, and, if we do not all see alike on doctrine, let us not get up that bitter feeling that none are good but those who believe as we do. Let us be patient toward all; willing to bear and forbear. All the professed followers of Jesus need that spirit of love. Let us have it, and show to others that we possess what we profess. May the blessing of God ever rest upon all the dear saints, is the earnest desire of your sister, who is waiting, watching, hoping, praying, for a home in the kingdom.

North Dann, Mass.

The Turmoil in Paris.

Humanity sickens and civilization stands aghast over the scenes of carnage and death enacted in unhappy Paris. Pernicious as has been its example, and deeply as it has offended against the cause of law and order, and against Christianity, no one—no Christian at least—could ask for it so terrible a punishment. But having sown the wind it must reap the whirlwind. The Communists, maddened by defeat, and rendered desperate by the prospect before them, seem determined that their overthrow shall be signalized by the destruction of Paris and the ruin of her people. Concentrated in the narrow limits of Belleville, where the insurrection gathered its first adherents, and occupying the Place Vendome, they have prepared to resist to the last calling to their aid the torch of the incendiary, and with cannon, mitrailleuse and rifle sweeping with the besom of death the very heart of the town. Undaunted the troops of the Government press forward, constantly gaining ground and narrowing the circle of resistance. The sacrifice of life must be terrible on both sides. Some idea of the fierceness of the strife and the horrors of the situation may be gathered by the statement in a dispatch sent from outside of Paris last evening, to the effect that the wounded in the streets are unattended and the dead unburied, lying where the messengers of death overtook them. As if these horrors were not enough, the fire fiend is invoked to add his forces thereto. Incendiaries, supplied with chemical combustibles and petroleum, apply the torch to palaces, churches and public edifices. Where these agencies are lacking, powder and flame are called into play. And so, amid cannon, sword and flame, the capital of France is desolated, and the wealth, the art productions and the labor of centuries swept away almost at a breath. The palace of the Luxembourg has been partially blown up. Whether its art treasures have been destroyed is uncertain; many of them were removed during the German siege, and may not have been returned.

At last accounts, the four walls only of the Palace Royal were standing; the Louvre, two-thirds destroyed; the Hotel de Ville, riddled with cannon balls; the Tuileries, saturated with petroleum, rapidly burning, McMahon watching the spectacle from the Place Vendome, from which he had just driven the insurgents; the Place de la Concorde, terribly injured, and the Hotel of Ministry and Finance, burning fiercely. Fires are raging on nearly every street. No wonder a savage feeling is reported to possess the government troops. It is said no quarter is given, although the inhabitants, who manifest great joy at the change, are treated well by the Versaillists. The insurgents are reported fighting like fiends, while the streets are smeared with gore and littered with the debris of the battles and the conflagrations. Meanwhile, an examination of the insurgent prisoners taken reveals the presence of many women and children who, the account reads, maintained a defiant attitude, as though "the eyes of Europe were on them," showing a ridiculous side to this terrible holocaust of death—this horrible mosaic of human passions and frailties.

M. Thiers has issued a circular to-day, in which he sums up the events of the past three days. He says: "We are masters of Paris, except a small portion, which will be occupied to-day. The Louvre has been saved." He claims to have captured ten thousand prisoners, and says the streets of Paris are strewn with insurgent corpses. He thinks France will yet be happy in the midst of her misfortunes. As M. Thiers is something of an optimist, his hopeful view is not likely to be generally shared, nor is it certain that he will occupy at the early hour he has announced the last stand of the insurgents.

This state of things cannot last much longer. The preponderance of the Government forces must soon overcome the desperate fury of the insurgents, and end the conflict. The worst, we think, is over. The dying throes of the Commune may last for another forty-eight hours, for it has shown wonderful vitality; but but beyond that nothing less than a miracle, seemingly, can prolong its miserable life.—*Boston Journal.*

Obituaries.

BERRY. Died in Farmington, N. H., April 27th, 1871, of heart disease, Sr. Susan, wife of Bro. Andrew Berry, aged fifty-five years.

Our sister gave her heart to the Lord at the age of twelve years. The few last years of her christian journey have been sweetened and cheered by the blessed hope that Christ would soon come, and the dead be raised to life and immortality. The kindness of her generous heart was manifested toward the poor and needy, and her motherly feeling toward all was such that it could hardly be said that she had an enemy. Little did we think when we saw her at the last meeting of the State conference, that it would be her last, but so it was. The Wednesday night following, she retired to rest as well as usual. The next morning she died without being able to speak to loved ones.

Our brother and the children are all united in the same blessed hope of soon meeting where there will be no sad partings. Funeral services attended by the writer, assisted by Elder Park, pastor of the Baptist church. A large congregation of sympathizing friends listened to the words:—"The righteous hath hope in his death." We then laid her in the cemetery to rest until the glorious resurrection morning. J. G. SMITH.

HOLMES. Died in Plymouth, Mass., April 28th, 1871, Miss Alice T., daughter of Sr. Margaret S. Holmes, of Plymouth, Mass.

Alice loved life. She did not want to die. Yet she could say, "Not my will, but thine be done." We have every reason to believe that Alice sleeps in Jesus. The funeral services were attended by the writer, assisted by Eld. Taylor. Text, Ps. 119: 74, "They that fear thee will be glad when they see me; because I have hoped in thy word." J. R. BOYNTON.

BROWN. Died in Boscawen, N. H., May 16th, Sr. Mary Brown, wife of Bro. James P. Brown, aged thirty-four years, three months, and seventeen days.

Sr. Brown gave her heart to the Lord last winter. She believed in the soon coming of Jesus to awake all that sleep in him. May God bless the dear husband and children, and may they all meet where death can never enter. SIMEON ROBY.

McLANE. Died in New York City, April 3d, James W., son of Bro. and Sr. McLane.

James was a moral young man, and before his death became entirely resigned to the divine will, giving evidence of a change of heart, which was a great relief to his friends, who mourn not as those without hope. The rooms were crowded with sympathizing friends, who were addressed by the writer from Luke 23: 42. H. A. KING.

MORSE. Died in Effingham, N. H., April 23d, 1871, Sr. Abbie A. Morse, aged sixty-two years and eight months.

The writer endeavored to speak comforting words at the funeral from Rev. 7: 17. MARK STEVENS.

TOWLE. Died in Effingham, N. H., Aug., 1870, Tristrom C. Towle, aged seventy-seven years and eight months.

April, 1871, Betsey, wife of Tristrom C. Towle, aged sixty-six years and nine months.

They both died in the triumph of faith. They leave a son of like precious faith. Words of comfort were spoken at the funerals by the writer, from Job 14: 10, and Rev. 21: 4. MARK STEVENS.

KINGSBURY. Died in Rawsonville, Jamaica, Vt., April 9th, 1871, Ebenezer S. Kingsbury, aged twenty-eight years and eight months.

Words of comfort were spoken by Bro. O. Pecar. Z. T. WOOD.

HAYES. Died in Comminsville, Ohio, May 8th, of consumption, Clarence D., son of Seely and Sarah E. Hayes, aged five years and four months.

Summary of News.

FOREIGN.

Cable News.

LONDON, May 23. A dispatch from Versailles Monday evening says the Versaillist troops have occupied a station of the Versailles Railway on the Boulevard Mont Parnasse, within a short distance of the Luxembourg, and that Gen. Clinchamp has turned the insurgent position at the Tuileries and made from 8000 to 10,000 prisoners. A later dispatch says the Versaillists have occupied the Place Vendome, the Tuilleries and the Hotel de Ville.

VERSAILLES, May 23. Advices from Paris report that there has been a terrible fire of cannon and musketry since daybreak this morning in the direction of Montmartre. The isolation of Paris by the Prussians is now complete. Gen. Dombrowski has been wounded and endeavored to make his escape from the Versailles troops, but was prevented by the Prussians. The enthusiasm among the delivered population of Paris is immense. Battlions of the friends of order are re-organizing. The Mayors of Paris assemble at Chateau Murette to-day.

OUTSIDE OF PARIS, May 23. The Versailist flag now floats over Montmartre. The whole city is evidently in possession of the forces of the Assembly.

May 24. The barricades in Place Vendome and Place de la Concorde have not yet been carried, and the barricades at Belleville still hold out against the Government troops. The insurgents, however, are discouraged by the success of the Versaillists. The losses of the latter yesterday were heavy.

VERSAILLES, May 24. The Louvre and Tuilleries are burning. They were ignited by the Federalists with Petroleum. Gen. Dombrowski was wounded and has been captured and imprisoned at St. Denis.

Billionary, the Communist Minister of War, was killed in yesterday's battle.

The insurgents have fired the palaces of the Legion of Honor and the Council of the State on the southern side of the Seine and opposite the Gardens of the Tuileries. Other palaces are also burning. The Versaillists have advanced their left to Belleville, their centre to the Palace of the Louvre and Hallo Centrale, and their right to the Observatory. The fumes and smoke of Petroleum pervade the city.

LONDON, May 25. The latest dispatches from Paris say that Luxembourg has been partially blown up.

The Palais Royal is still burning. Only one third of the Louvre has been saved.

The fighting continues at the Hotel de Ville, and at the terminus of the Northern Railroad.

McMahon, with his staff, has removed to the Place Vendome.

A savage feeling exists among the Versaillist troops. Four prisoners were shot because they sat down. Rochefort was brought to Versailles handcuffed. He had five thousand francs and much jewelry in his possession. He refused to answer the questions which were put to him by Picard. Thiers is afraid to pardon him, and demands the committee to exercise the prerogative of mercy.

The fighting to-day in the Boulevard Haussmann and the Faubourg St. Honore was very severe. Many houses are filled with the dead and wounded of both sides. The Hotel of Ministry and Finance are burning fiercely. The four walls only of the Palais Royal are standing. The British Embassy building is much damaged. The Audit Office of Archives is burnt. Place de la Concorde is terribly injured. No quarter is given. The Versaillists behave well to the inhabitants. A fire is raging in nearly every street.

PARIS, May 24. During the last few days ten thousand prisoners have marched through Versailles, including a company of Amazons of the Seine and a battalion of patriotic children. Mounted gens d'armes forced the Amazons, some of whom were handcuffed, to walk under the broiling sun. Their appearance caused much mirth, but they maintained a defiant look. Even the children seemed to feel that the eyes of Europe were on them. Many old men were among the prisoners.

The Northern Railway station is in the hands of the Versaillists.

There is a heavy bombardment on Paris from the barricade on top of Rue Lafayette.

The capture of the Place Vendome made the Tuileries untenable, and the insurgents saturated it with petroleum and set it on fire.

The insurgents are still fighting like fiends.

The Eastern faubourg population seem mad with joy, and the tri-color waves everywhere. The streets are quiet and the Versailles troops are orderly.

The hunt for the Commune leaders has been begun, and the police are searching the houses, rooms and cellars. Paris is enveloped in a dense pale smoke, and terribly damaged. The streets are smeared with blood and littered with debris.

VERSAILLES, May 25. Thiers has to-day issued a circular of information to the provinces as follows: "We are masters of Paris, except a small portion which will be occupied to-day. The Louvre has been saved, the Hotel of the Minister of Finance has been partially burned, and the Tuileries and Palace du Quay D'Orsay, in which the Council of State holds its sessions wholly is destroyed. We have already 12,000 prisoners and shall have 20,000. The streets of Paris are strewn with insurgent corpses. Our loss is small. The army has behaved admirably. Justice will soon be satisfied and France be happy in the midst of her own misfortunes."

The Archbishop Darboy, ten hostages and nearly fifty priests were murdered in clold blood at Mazas prison Tuesday night.

May 26. The following leading insurgents have been shot: Valles, Amoreux, Brunel, Rigault, Dombrowski and Bousquet. The report of the arrest of Pigot, Delescluze and Cluseret, is unconfirmed. It is rumored that all the hostages held by the insurgents are safe. The following named public buildings have been destroyed: The Palace of the Tuileries, Ministry of Finance, Prefect of Police, Court of Accounts, Palace of the Legion of Honor, Barracks on the Quay d'Orsay, Hotel de Ville, and Mont de Piete. The following have been saved: Ministries of Marine, Interior, Foreign Affairs and Agriculture; the Pantheon, Ecole des Bearux of Arts, Ecole Militaire, Bank of France, Credit Fancier, and the churches generally.

Marshal McMahon has sent to the insurgents the last summons to surrender, in which he says that all who may be hereafter captured with arms in their hands will be shot.

The collections in the Louvre have all been saved, except the library, in which a great many valuable books were destroyed. The National Library and Grand Livres are safe.

The troops to-day surprised and shot on the spot a large company of women engaged in pouring petroleum into cellars, and, afterward throwing in lighted fuses. Fires continue in many places.

A remnant of the Communists attempted to cut away toward Pantin, but were closely pursued by the troops, who slaughtered them without mercy.

ST. DENIS, May 27. The foreign firemen have entered Paris. The conflagrations are decreasing. The workshops of the Versailles railway have been burned.

OUTSIDE OF PARIS, May 28. All is quiet within the city, not a shot has been fired since 10 o'clock this morning. The firemen have the flames under control.

The Prussians at Romainville took a thousand prisoners, including several armed women, on Saturday evening. All insurgents who come within their lines are disarmed and placed under guard.

Provision trains are entering the city. There is great rejoicing within and without the city over the termination of the struggle.

VERSAILLES, May 28. The remaining insurgents surrendered unconditionally at nine o'clock this morning. The slaughter on Saturday night was awful. Altogether the suppression of the rebellion has cost over 60,000 lives and the destruction of one-third of Paris.

PARIS, May 23. The fighting at Belleville, Menilmontant and Pere la Chaise was desperate and no quarter was given to man, woman or child. Military law has been established in the city. Executions are progressing at Champs de Mars, Park de Monceaux and Hotel de Ville. From fifty to one hundred insurgents are shot at a time. No one is permitted to leave Paris without a pass signed by McMahon. The troops, fearing incendiary fires, have caused all cellar gratings and openings to be sealed.

Among the hostages shot by the insurgents were the Abbes Sura and Degnerry, Jesuit Fathers Olivain, Carbert and Bangy, the Abbe Allard and twenty gens'darmes.

Three thousand prisoners arrived here yesterday. The disarmament of the National Guards is proceeding, and multitudes of people have been arrested.

The population of Paris are enthusiastic over their deliverance. Nearly every member of the Commune was shot or executed immediately after being captured.

Religious Items.

—— The Roman Catholic Church is reported to own $50,000,000 worth of property in the State of New York.——Bishop Clark died at Cincinnati, at 9.20 evening of May 23d. Members of his family and Bishop Janes only were present. Bishop Clark was born at Mt. Desert, Me., Feb. 25th, 1812.——The Non-Episcopal Methodist Conference at Pittsburg, by a decided vote, has refused to authorize the ordination of women for the ministry. The conference has decided to remove the Book Concern from Springfield, Ohio, to Pittsburg, next September.

☞ Soap suds are good manure for grape vines. Downing says that he has seen the Isabella grape produce three thousand fine clusters well-ripened fruit in a season, by the use of manure and soap suds from the weekly wash. The effect of soap-suds on various plants is very remarkable.

Notices.

The Springfield National Campmeeting.

The Committee of this meeting are requested to meet at Springfield, Wednesday, June 7th, at 9 o'clock A. M. GEO. T. ADAMS, *Secretary.*

Notice.

The Lord willing, a feast and supper will be given to the poor, maimed, lame and blind, by Lewis Bean, Jay, Bean's Corner, Me., Thursday, June 29th, at six o'clock P. M., in connection with a grove and basket meeting, which will be held at the same place, and onward over the 4th of July. We wish our brethren and sisters to make special effort to help the needy to attend this feast and meeting. A general invitation is given, and provision will be made for all. Come, brethren and sisters, to this meeting, praying the Lord's blessing to strengthen the weak and awaken sinners. Those coming on the cars will stop at Wilton Depot, two miles from the grove. Conveyance will be in readiness by notifying Lewis Bean. The day train is due at five o'clock P. M. Will our brethren bring their tents? Preaching brethren are requested and expected to attend. Come one, come all. Brethren will call on Lewis Bean, A. J. Riggs, Rufus Davis, Arnold Ireland, E. J. Bean, and others. Per order of the church,

H. B. SEVEY.

Grove Meeting.

There will be a grove meeting in Bartlett, in Elder J. B. Deering's grove, where it was last year, commencing June 21st, to hold over Sunday, and longer if the brethren think best. We give a cordial invitation to the preaching brethren to come and help us. A good work has commenced here, and sinners are inquiring the way to life. We pray that some more may be gathered in before it shall be too late; for we believe the day is not far off, when he who is to come will come, and will not tarry. Come, all ye who love the Lord. Come from the north, the south, the east, and the west, and help us.

H. PARKER, JR.
J. B. DEERING.

New York State Campmeeting.

As it has been announced that we are to have a campmeeting the coming month, in this State, I would inform all who intend to be present with us, and desire to rent or purchase tents, that such tents can be procured at Rochester. Below you will find the sizes of the tents, with price, for one week.

Tent 24×30 feet	one week	$13.00
" 16×24 "	" "	8.00
" 12×17 "	" "	4.50
" 9×12 "	" "	2.50
" 7×9 "	" "	2.00

Select your tent, and then send your money to N. McCullock, Rochester, N. Y., who will see that they are sent to the camp-ground, at Albion; also send fifty cents extra for freight. Now, brethren, let us make a little sacrifice for the cause of truth. Come, fathers, mothers, brothers and sisters. Let all who will, come up to this feast of fat things. Pray for the meeting, that the spirit of God may arrest the sinner, and that some may be converted to the truth of God. JAS. E. WELLS.

Notice.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler, Co., Iowa, commencing the 22nd day of June, 1871, and hold until the 3d of July. Brethren and sisters, and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There are to be many ministers present. Bro. C. C. Ramsay, of Chicago, will be with us through the meeting again this year. Hay, straw, and tent-frames furnished free of charge.

ALONZO RAYMOND, Sec. of Campmeeting Board.

In connection with the above meeting, the Iowa Christian Conference will hold its fifteenth annual session. Let ministers and delegates be present. Ministers are required by the constitution to report by letter, if not present. I cannot say positively when the conference will sit; probably on the 27th and 28th of June, or as may be thought best for the interest of the meeting. All are cordially invited to come who can.

JOE GILDERSLEVE, President.
ALONZO RAYMOND, Clerk.

New York Annual Conference.

The especial attention of all the Advent Christian Churches of New York is called to the importance of immediate action in appointing delegates, and taking the quarterly collection for the approaching annual session. Important business relative to the new constitution, the State tents, etc., will come up. *Let no church fail of proper representation.* We hope a healthy collection will be sent in to encourage the work. A few strong hands are needed to help put up the large tents Wednesday (June 7th), and all are requested to pray for the blessing of God upon the entire meeting.

B. P. STEVENS, President.
WM. E. BROWN, Sec.

Iowa State Campmeeting.

Partial arrangements are made to secure the Chicago Christian Mission tent, also the Iowa Mission tent, which will give us a larger range of accommodations, as we learn that there are many calculating to attend this meeting, who have not before. We trust all the preachers will come and attend this feast. To secure this, the brethren at New Hartford propose to provide provisions for those who may need, to cook for their families, and other churches may assist in this if they can. Be sure to provide things necessary for yourselves to camp. The meeting will commence June 22d. The campmeeting proper on the Monday following, and continue till July 3d. Also see notice.

PETER S. W. DEYO.

Meetings at Bonny Eagle, Me.

For the information of friends residing at a distance from Bonny Eagle, Me., who may desire to meet with us occasionally, I will say that Eld. C. H. Sweet, of Rhode Island, having been invited to settle here, has decided to come and remain as long as may seem duty. Preaching every Sunday, at 10½ A. M., and 1 P. M.; Sunday school at 9½ A. M. Prayer meeting at 5 P. M.; also Tuesday and Friday evenings. All these services are held in the Chapel. T. J. ROMERY, Ch. Elder.

Grove Meeting.

Providence permitting, there will be a grove meeting held in Ripley, Chautauqua Co., N. Y., commencing Thursday, June 29th, to continue over the following Sabbath, as Brn. James Thorp and H. E. Austin may arrange. J. W. TAYLOR.

A. P. MOORE.

Notice.

The Maine Westerly Quarterly Conference will be held at Hartford, Me., commencing Thursday, June 8th, at five o'clock P. M., to continue over the following Sabbath. It is hoped there will be a general attendance of all the faithful in that section of the State.

JESSE GAY.
E. M. HAGGETT.

Grove Meeting.

If the Lord permit, there will be a grove meeting in Belchertown, Mass., Dark Corner school district, Sunday, June 11th. Pilgrims in adjacent towns are invited to the feast. Some four or five are to be baptized. M. L. CURTIS.

Notice.

The Mechanic Falls Campmeeting Committee will meet on the camp-ground, Thursday, June 1st, to make arrangements for the coming meeting. A few men and tools might be well used that day.

J. ALBERT LIBBY.

Notice.

Bro. Enoch Morrill is to take charge of the Mass. Conference tent, and will be ready to set it up any time after the 6th of June. If the brethren are ready for a meeting at Littleton, or at any other place, write me immediately, and we will make arrangements as soon as possible, and the tent shall be forthcoming. L. BOUTELL.

Notice.

The Mass. A. C. Conference will hold its next quarterly session in Salem, Mass., commencing Tuesday evening, June 6th, and holding over the following Sabbath. It is hoped that the preaching brethren will make a *special effort* to attend this meeting, and come filled with a spirit of labor, so that the glad tidings of a soon coming Savior may be echoed throughout the length and breadth of the city. And will not the brethren from the adjoining churches endeavor to attend *en masse*, so that this gathering may result in good to all, and bring glory and honor to God?

C. E. BARNES, Secretary.

Maine S. A. C. Christian Conference.

EXTRA SESSION.

As the executive board has been petitioned to call an extra session of the Maine Second Advent Christian Conference, to be holden in Portland, in Union Hall, on Free Street, and as there are several items of important business to be attended to; we therefore appoint to meet at Union Hall, Portland, Tuesday, June 13th, at two P. M. A full attendance of the ministers and delegates is desired. Remember, each church or society is entitled to one delegate, and one additional for every ten members, duly chosen and furnished with certificates. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause. Let all collections for the Maine Mission and Tent cause be reported at conference.

I. C. WELLCOME, *Sec.*

Vermont Tent-Meeting.

The Vermont tent will be pitched at Woodstock, Vt., June 14th, and meetings will be held day and evening, as long as duty may require. We want a general rally of the King's forces from far and near. Brn. Grant, Couch, and Mathewson are expected. Particulars soon. H. F. CARPENTER.

New York Campmeeting and Annual Conference.

These meetings will be held in Stephen N. Whitney's grove, one mile and a half south east of Albion, commencing on Thursday, June 8th, 1871, and to continue one week. All trains stop at Albion, and ample arrangements will be made for the transportation of persons and baggage to and from the camp-ground.

The business of conference, which is rather important for this session, election of officers, etc., will be disposed of in the morning and A. M. sessions, as early in the meeting as possible. Let all ministers and delegates be as early at the meeting as they can. The large new State Tent will be put upon the ground for dedication. The old "State Tent" and the "Lord's Tent" will also be on the ground for the accommodation of strangers, and such as cannot well supply themselves with family tents. Let none forget overcoats, thick shawls, quilts, and such other articles of clothing and bedding as are necessary for camping out.

It is expected that as many as can will associate themselves in family tents, providing themselves with board, etc. But there will be a small boarding tent, though sufficient to supply all those that cannot arrange for themselves, at reasonable rates.

WM. E. BROWN,
LAUREN GRINNELL,
A. RIGGS,
N. WITHINGTON,
N. McCULLOCK, } Committee.

Wisconsin Campmeeting.

This meeting is to be held at Prairie du Sac (Upper Sauk), Sauk Co., on the old camp-ground, beginning on the 4th of June. We hope to witness a large gathering of pilgrims. Come with tents, if possible. All coming by R. R. between Milwaukee and Prairie du Chien will stop at Mazomanie, and take stage ten miles to the meeting. Those coming over the R. R. between Milwaukee and La Crosse, can take a steamboat every other day at Portage City, or a stage daily at Kilbourn City, direct to the meeting.

Wisconsin friends will please, so far as possible, to come in time to pitch tents on Saturday, June 3d. Fare from Mazomanie, by stage, only 25 cts. Usually boats leave Portage City for Sauk on Tuesday, Thursday, and Saturday. We wish to begin on Sunday morning with a full grown campmeeting, at high water mark.

O. S. KNAPP,
P. W. MATTS,
WM. SHELDON, } *Committee.*

Dedication.

The Advent Christian Chapel, in North Carver, Mass., will be dedicated to the Lord on Friday, June 9th, at 1½ o'clock P. M. Meetings to continue over Lord's day. Bro. Grant intends to remain with us during the meetings to preach the word. A cordial invitation is given to the friends abroad to meet with us on that occasion. There will be conveyance from Middleboro, on arrival of cars from Boston and New Bedford, on the morning of dedication. W. E. HATHAWAY.

Minnesota Campmeeting.

This meeting will be held at Kasota, beginning June 26th, and closing Sunday evening, July 2nd. Kasota is a station on the St. Paul and Sioux City R. R., about three miles above St. Peter. The Winona and St. Peter R. R. also (which is just completed) runs within half a mile of the camp-ground, making this point the most convenient for a general gathering from the different parts of the State. We hope to announce soon the arrangements for half fare tickets, and other particulars. EDWIN T. HIMES, Chairman of Com.

Wisconsin Annual Conference.

The Wisconsin Conference will convene in connection with the State campmeeting at Prairie du Sac, and hold its first session on the 10th of June. Let the churches elect their delegates in time, and let all ministers who wish to unite come in season. Members and churches unable to attend, will please report by letter to the Secretary in season for the meeting. WM. SHELDON, *Secretary.*

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings. B. P. STEVENS.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Friday, June 16th. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates.

J. J. WOODWORTH.

Notice.

I would say that the committee chosen by the N. H. Advent Christian Conference to meet with the brethren at Great Falls, have attended to their duty. The result is, there is a goodly number that have come together at Franklin Hall, as a church of Christ, by taking the Bible as their standard, and recognizing New Testament officers. Any of our preaching brethren who can preach to them the word of life, can correspond with the Great Head of the church, and with J. T. Hodgdon, Great Falls. For the Com., J. G. SMITH.

Going West.

We are intending to go west, as far as Minnesota, the last of June or first of July, to spend perhaps two months. If the brethren in Montreal, or elsewhere, on the Grand Trunk R. R. from Maine to Chicago, would like to have us spend a Sunday with them and preach, as we go and come, and will notify us in season, we will arrange to call on them, as we may be able, and will give notice in the Crisis when we will come.

I. C. WELLCOME.

Request.

Will Bro. S. K. Southmayd please give the readers of the Crisis an account of his miraculous conversion from infidelity to evangelical christianity, as by so doing it might, under God, be instrumental in bringing others to the light, who are now infidel in sentiment. M. A. B.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. BLAIN, Buffalo, N. Y.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. RECKER, 1006 Chestnut Street, Philadelphia, Pa.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger..........Sunday, June 4th
SUBJECTS: At 3 P. M., "Ancient Spiritualism that deceived the kings in old times." Evening, "Modern Spiritualism and its prophetic work, now developed in deceiving the whole world."
A. Ross..........Sunday, June 11th
M. Batchelor..........Sunday, June 18th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.

E. Cotton..........Sunday, June 4th
John G. Hook (Baptism)..........Sunday, June 4th
J. N. Sherman..........Sunday, June 11th
Theodore N. Sherman....Sundays, June 18th and 25th

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

J. Hemenway..........Sunday, June 4th
J. S. White..........Sunday, June 11th
S. S. Brewer..........Sundays, June 18th and 25th

CHARLESTOWN.
(Removed to Hall No. 70 Main Street.)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

W. C. Thurman..........Sunday, June 4th
John Couch..........Sunday, June 11th
W. N. Pile..........Sunday, June 18th
J. G. Smith..........Sunday, June 25th

HYDE PARK, MASS.

J. Hemenway..........Sunday, June 4th
S. G. Mathewson..........Sunday, June 11th
C. H. Leverton..........Sunday, June 18th

EAST BOSTON, MASS.
(Central Hall, 152 Meridian Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

C. H. Leverton..........Sunday, June 4th
J. S. White..........Sunday, June 25th

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

Hudson, Mass., (at Houghton's Hall) Tuesday evening, May 30th, each succeeding evening of the week, and the following Sabbath. MILES GRANT.

Salem, Mass..........Friday evening, June 2nd
Clinton, Mass..........Sunday, June 4th
Westboro, Mass..........Sunday, June 11th
Holden, Mass..........Sunday, June 18th
Rye, N. H..........Sunday, June 25th
C. GOODRICH.

Plymouth, Mass..........Sunday, June 4th
Braggville, Mass..........Sunday, June 18th
Carver, Mass..........Sunday, June 25th
L. BOUTELL.

Lynn, Mass..........Sunday, June 25th
M. BATCHELOR.

Webster, Mass..........Sunday, June 11th
Scitico, Ct..........Sunday, July 9th
The rest of the time of June and July not engaged.
H. MUNGER.

Southampton, L. I..........Sunday, June 4th
Goshen, Mass..........Sunday, June 11th
North Wilbraham, Mass..........Sunday, June 18th
H. PRATT.

North Springfield, Vt..........Sunday, June 4th
Bethel, Vt. (Camp Brook) evenings, June 8th and 9th
Warren, Vt..........Sunday, June 11th
With the tent onward from June 13th.
H. F. CARPENTER.

Stoneham, Mass..........evening, June 2d
The Wakefield church are affectionately invited to attend. S. S. BREWER.

Cambridgeport, Mass..........Lord's day, June 4th
L. T. CUNNINGHAM.

Holden, Mass..........Sunday, June 4th
Tremont, Mass.....Sundays, June 18th and July 2nd
J. S. WHITE.

Webster, Mass..........Sabbath, June 4th
Keene, N. H..........Sabbaths, June 11th and 18th
T. M. PREBLE.

Westfield, Mass..........Sunday, June 18th
J. HEMENWAY.

Warehouse Point, Ct..........Sabbath, June 4th
Warehouse Point, Ct..........Sabbath, June 18th
J. T. DIXON.

Lewiston, Me..........Sunday, June 4th
Biddeford, Me..........Sunday, June 11th
I. C. WELLCOME.

Athol, Mass..........Sunday, June 18th
North Adams, Mass..........Sunday, July 9th
Northfield, Mass. (at Frank Streeter's house) Sunday, June 25th.
Hinsdale, N. H..........Sunday, July 2nd
Will Bro. L. Streeter meet me at the Hinsdale depot July 7th, first up train from Northfield?
E. COTTON.

Sandwich (Vitom school-house)...Sunday, June 18th
Bartlett, N. H. (at the grove meeting)......June 21st and over the following Sunday.
Sugar Hill, N. H. (or where Bro. N. Wheeler may appoint) Sunday, July 2nd.
Our P. O. address will be Lake Village. Any desiring an appointment for June or July, please write us there. L. C. & M. McKINSTRY.

East Haddam, Conn..........Sunday, June 4th
WM. A. DURAND.

Guilford, Conn..........Sabbath, June 4th
Salem, N. Y. (Pine Tree school-house) Sun., June 11th
G. L. TEEPLE.

West Stafford, Ct..........Sunday, June 4th
Brimfield, Mass..........Sunday, June 11th
I. B. POTTER.

Kennebunk Depot..........Sunday, June 4th
S. JULIA BUSWELL.

Collinsville, Ct..........Sunday, June 4th
Morris, Ct..........Sunday, June 18th
G. L. WHITE.

Meredith, N. H. (Dolloff Hall)......Sunday, June 4th
MRS. L. E. SAULPAUGH.

Northfield, Mass..........Sunday, June 11th
Hartford, Ct..........Sunday, June 18th
West Meriden, Ct..........Sunday, June 25th
S. W. BISHOP.

Gloucester, Mass..........Sunday, June 4th
WM. HOBBS.

Lisbon Village, N. H..........Sunday, June 4th
ISRAEL DAMMAN.

Knowlesville, Ct..........Sunday, June 4th
Lord's Supper at the close of afternoon service.
M. R. MILES.

Hollis Centre, Me..........Sunday, June 18th
W. H. MITCHELL.

Brimfield, Mass..........Sunday, June 4th
N. Y. State campmeeting and conference......June 8th and onward.
Rochester, N. Y.........Sundays, June 18th and 25th
MRS. L. M. STODDARD.

Philadelphia, Pa...Sundays, June 4th, 11th, 18th, 25th
H. K. FLAGG.

Huntington Hill..........Sunday, June 11th
ENOCH PHELPS.

East Savoy, Mass..........Sunday, June 4th
Lakeville, Ct..........Sunday, June 11th
S. C. HANCOCK.

Strafford, N. H. (Roberts' school-house) Sun., June 4th
Melvin Village, N. H..........Sunday, June 11th
Melvin Village, N. H..........Sunday, June 18th
WM. HODGE.

Mayberry Hill..........Sunday, June 4th
South Windham..........Sunday, June 11th
J. ALBERT LIBBY.

West Poland, Me..........Sunday, June 4th
Duck Pond Mills, Westbrook, Me., Sunday, June 11th
J. T. JORDAN.

Seabrook, N. H..........Sunday, July 9th
A. SIMPSON.

Lowell, Mass.............Sundays, June 4th and 11th
Dover.....Sundays, June 18th and Aug. 20th and 27th
D. M. LEAVITT.

Seabrook, N. H..........Sunday, June 4th
J. C. SMITH.

Hartland (Town Hall)..........Sunday, June 4th
O. D. WOODRUFF.

Sutton, N. H. (in Martin Shattuck's barn, with Bro. D. W. Davis) Sunday, June 4th.
Barnstead, N. H. (Clark's Corner)....Sun., June 11th
A. S. WILLIAMS.

Porter, Me..........Sunday, June 4th
MARK STEVENS.

Boscawen, N. H. (Gulf school-house) Sab., June 4th (Baptism.)
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, June 11th. SIMEON ROBY.

Meredith, N. H. (Dolloff Hall)....Sunday, June 18th
JOHN PARSONS.

Seabrook, N. H..........Sunday, June 11th
J. G. SMITH.

Sidney, Me. (Robies' school-house)....Sun., May 14th
Rome, Me. (Robies' school-house)...Sunday, May 21st
W. P. JACKSON.

Fisherville, N. H. (Sander's Hall)...Sunday, June 4th
Lake Village, N. H. (North Church) Sun., June 25th
C. W. SARGENT.

Dover, N. H..........Sunday, June 4th
North Abington, Ct..........Sunday, June 11th
T. T. FARNELL.

Concord, N. H. (Snaptown)..........Sabbath, June 4th
London Ridge, N. H..........Sabbath, June 11th
O. W. MESERVE.

Portsmouth, N. H..........June 6th
[illegible], Mass..........June 10th and 11th
GEO. A. STREETER.

New Britain, Ct..........Sunday, June 4th
Middletown, Ct.........Sundays, June 11th and 18th
WM. STUART.

Warren, Vt..........Sunday, June 4th
Middlesex, Vt..........Sunday, June 18th
Z. T. WOOD.

Farmington, N. H..........Sunday, June 4th
Rochester, N. H. (Town Hall)......Sunday, June 11th
GEO. W. BROWN, *So. Eliot.*

Lee, N. H..........Sunday, June 4th
C. S. EMERSON.

Hollis Centre, Me.........Sundays, June 4th and 11th
Kennebunkport.........Sundays, June 18th and 25th
E. S. MOULTON.

East Rochester, N. H..........Sunday, June 4th
Deerfield Centre, N. H..........Sunday, June 11th
J. PINKHAM.

Madison, N. H. (North Division)..Sunday, June 4th
Lake Village, N. H. (North Church) evenings, June 8th and 9th.
North Haverhill, N. H...Sundays, June 11th and 18th
West Fairlee, Vt..........Sunday, June 25th
North Haverhill, N. H..........evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St. F. M. DRAKE.

Winsted, Ct..........Sunday, June 4th
WM. A. & M. L. DURAND.

East Landaff, N. H..........Sunday, June 4th
Will attend to baptism. A. A. HOYT.

Friendship (new house)..........Sunday, June 4th
Cushing (Lower school-house)..........Sunday, June 11th
JER. CARR.

Barnstead, N. H. (White Oak Ground) Sun., June 4th
Brn. Horne and Libby will probably be present.
J. H. F. VARNEY.
C. H. WILLEY.

McClintockville, Venango Co., Pa., June 11th, and every four weeks. JOHN T. ONGLEY.

North Dorchester, N. H. (Union school-house) Sunday, June 4th. Will Bro. Pillsbury meet with me?
Newhampton, N. H. (at Bro. Pike's)...eve., June 10th
Meredith, N. H. (at the new hall) June 11th. Will Bro. Lock and J. H. Brown meet with me?
JOHN H. EVANS.

Clarkville, Vt..........Sunday, June 4th and onward.
Warren Summit, N. H..........Sunday, July 2nd
Grove or barn meeting, as the Brn. may arrange.
Farmington, N. H..........Sunday, July 9th
Great Falls, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 31st
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. LANG, JR.

Holderness, N. H. (True school-house) Sun., June 4th
East Holderness, N. H..........Sunday, June 11th
No. Dorchester, (Union school-house) Sun., June 18th
DANIEL D. PAGE.

North Somers, Ct..........Sunday, June 4th
Woodstock Valley, Ct..........Sunday, June 11th
Abington, Ct..........Sunday, June 18th
Square Pond, Ct..........Sunday, June 25th
A. MOREE.

Lewiston, Me.........Sundays, June 4th and 11th
Hartford, Conn..........Sunday, July 16th
New Britain, Conn..........Sunday, July 23d
Meriden, Conn..........Sunday, July 30th
H. M. BRYANT.

Stowe, Mass..........Sunday, June 18th
Hudson, Mass., in the evening, if desired.
B. FINNEY.

Sidney District, No. 2..........Sunday, June 4th
Pittston, Me..........Sunday, June 11th
Sidney District, No. 1..........Sunday, June 18th
THOMAS RINES.

Melbourne, P. Q..........Sunday, June 4th
T. L. CHURCHILL.

Rome, Me. (Yellow school-house)...Sunday, June 4th
Lewiston, Me..........Sunday, June 18th
H. B. SEVEY.

Holderness, N. H. (True school-house) Sun., June 4th
Holderness, N. H (Bumnschool-house) Sun., June 11th
Laconia, N. H. (Weirs Bridge)......Sunday, June 18th
C. H. LOCKE.

East Canaan, N. H. (Chapel)......Sabbath, June 11th
Baptism at the close of P. M. services.
DANIEL EASTMAN.

Hebron, N. Y. (Advent Chapel)....Sunday, June 11th
West Rupert, Vt. (Baptist Church) Tuesday evening, June 13th. ELLEN E. TOWSLEE.

Potton, P. Q. (where Bro Blanchard may appoint) Sunday, June 4th.
Caswell Borough, P. Q..........Sunday, June 11th
Benton, N. H..........Sunday, June 18th
Warren Summit..........Tuesday evening, June 20th
North Dorchester, N. H..........evening, June 21st
Waterloo, N. H..........Sunday, June 25th
Fisherville, N. H. (Sander's Hall)...Sunday, July 2nd
East Canaan, N. H..........Sunday, July 9th
U. G. LADD.

Campville, Ct..........Sunday, June 4th
Newfield, Ct..........Sunday, June 18th
SAMUEL W. TREAT.

Keene, N. H..........Sunday, June 4th
GEO. WATON.

CHICOPEE FALLS, MASS.

Samuel Nichols..........Sabbath, June 4th
Geo. L. White..........Sabbath, June 11th
H. Davis..........Sabbath, June 18th
H. Pratt..........Sabbath, June 25th
Sr. L. M. Stoddard..........Sabbath, July 2nd
A. M. Higgins..........Sabbath, July 9th
E. Cotton..........Sabbaths, July 16th and 23d

SPRINGFIELD, MASS.

Wm. N. Pile..........Sunday, June 4th
F. H. Burbank..........Sundays, June 11th and 18th
Wm. N. Pile..........Sunday, June 25th and July 2d
H. M. Bryant..........Sunday, July 9th

LAWRENCE, MASS.

S. S. Brewer..........Sundays, June 4th and 11th
I. B. Potter..........Sundays, June 18th and 25th

WORCESTER, MASS.

M. Batchelor..........Sundays, June 4th and 11th
A. Ross..........Sunday, June 25th
D. F. Leavitt..........Sunday, July 9th
M. Batchelor..........Sunday, July 16th

HAVERHILL, MASS.

J. M. Quimby..........Sunday, June 4th
J. H. F. Varney..........Sunday, June 11th
A. Simpson..........Sunday, June 18th
Joseph Pinkham..........Sunday, June 25th
Wm. C. Stewart..........Sunday, July 2nd
H. L. Hastings..........Sunday, July 9th
D. M. Leavitt..........Sundays, July 16th and 23d

ATHOL, MASS.

A. Ross..........Sunday, June 4th
E. Cotton..........Sunday, June 11th
S. Brewer..........Sunday, July 2nd
G. W. Burnham..........Sundays, July 9th and 16th

MANCHESTER, N. H.
(Meetings changed to Granite Hall)

J. Couch..........Sunday, June 4th
C. H. Fletcher..........Sundays, June 11th and 25th
Geo. W. Brown..........Sunday, July 9th
H. F. Carpenter...Sundays, July 16th, 23d, and 30th

CONCORD, N. H. (Centre Street.)

A. Kidder..........Sabbath, June 4th
T. W. Piper..........Sabbath, June 11th
C. S. Shattuck..........Sabbath, June 18th
D. M. Leavitt.......Sabbaths, June 25th and July 2d

CONCORD, N. H., (at the Bethel.)

T. W. Piper..........Sunday, June 4th
Wm. H. Mitchell..........Sunday, June 11th
C. S. Shattuck..........Sunday, June 25th

GREAT FALLS, N. H., Old Hall (Franklin.)

A. Simpson..........Sabbath, June 4th
S. C. Shattuck..........Sabbaths, June 11th and 18th

EAST ROCHESTER, N. H.

J. Pinkham..........Sunday, June 4th
Charles Emerson..........Sunday, June 11th
J. G. Smith..........Sunday, June 18th
T. W. Piper..........Sunday, July 2nd

HAMPTON, N. H.

D. F. Leavitt..........Sunday, June 11th
J. H. F. Varney..........Sunday, June 25th
A. Simpson..........Sunday, July 2nd
G. W. Brown..........Sunday, July 2nd
T. E. Lang, Jr..........Sunday, July 23d
J. Bickford..........Sunday, July 30th

MELVIN VILLAGE, N. H.

John Parsons..........Sunday, June 11th

PORTSMOUTH, N. H.

E. Owen..........Sundays, June 4th and 11th
Geo. W. Brown..........Sunday, June 18th
E. Owen..........Sundays, July 2nd and 9th
C. S. Shattuck..........Sunday, July 16th
T. W. Piper..........Sunday, July 23d

LOUDON RIDGE, N. H.

J. G. Smith..........Sunday, June 4th

RYE, N. H.

Andrew Simpson..........Sunday, June 11th
Joseph Pinkham..........Sunday, June 18th

SOUTH ELLIOT, ME.

S. S. Mooney..........Sunday, June 11th
T. W. Piper..........Sunday, June 18th
Wm. H. Mitchell..........Sunday, June 25th

SOUTH WINDSOR, CT.

Sr. Jane Benson..........Sunday, June 11th
R. K. Stark..........Sunday, June 25th

WATERBURY, CT.

W. J. Ripley..........Sunday, June 4th
A. Elliot..........Sunday, June 11th

SCITICO, CT.

John Nickerson..........Sunday, June 4th
J. T. Dixon..........Sunday, June 11th
Dr. A. M. Higgins..........Sunday, June 18th

BRISTOL, CT.

O. D. Woodruff..........Sunday, June 11th
John T. Dixon..........Sunday, June 25th

WINSTED, CT.

Mrs. M. L. Durand..........Sunday, June 4th

PORTLAND, ME. (Union Hall.)

Geo. W. Burnham..........Sabbath, June 4th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.

Caleb Richardson..........Sunday, June 4th
B. S. Emery..........Sunday, June 11th
E. S. Moulton..........Sundays, July 2d and 9th

BIDDEFORD, ME.

Geo. A. Streeter..........Sunday, June 4th
I. C. Wellcome..........Sunday, June 11th
Geo. W. Burnham..........Sundays, July 2d and 30th

Exeter, N. H..........Sunday, June 4th
D. F. LEAVITT.

Goshen, N. H. (North school-house)...Sun., June 4th
Dorchester, N. H. (Town House)..Sunday, June 11th
Hebron, N. H. (on the Turnpike, where Bro. Nelson may appoint) Tuesday, 5 o'clock, June 13th.
Hebron Plain, N. H....5 P. M., Wednesday, June 14th
Groton Corner, N. H....5 P. M., Thursday, June 15th
North Canaan (at Bro. Marshal's)...5 P. M., June 16th
Canaan (Factory Village) Saturday evening, June 17th
East Canaan, N. H..........Sunday, June 18th
JOSEPH KIMBALL.

Providence, R. I. (Richmond Hall)...Sunday, June 4th
Rocky Brook, R. I..........Sunday, June 11th
West Abington, Mass..........Sunday, June 18th
Hartford, Ct. (Talcott & Post's Hall)...Sun., July 9th
Springfield, Mass..........Sunday, July 16th
West Meriden, Ct..........Sunday, July 23d
W. S. CAMPBELL.

North Greenwich, N. Y. (where Bro. Place may appoint), June 10th and 11th.
Hebron, N. Y..........June 17th and 18th
Colesville, Vt. (at Bro. Rills)..........June 23d
East Pownal, Vt..........June 24th and 25th
Woodford Hollow..........July 1st and 2nd
R. L. HARRISON.

Holderness, N. H. (True school-house) Sun., June 11th
Moultonboro Neck, N. H. (in grove, near Middle school-house) Sunday, June 18th. Will Bro. Noah Glidden meet with me at this appointment?
Meredith, N. H. (Dolloff Hall)......Sunday, June 25th
Meredith Neck, N. H..........Sunday, July 2nd
GEO. H. WALLACE.

Wakefield, Mass..........Sunday, June 4th
ENOCH MORRILL.

Low Hampton, N. Y...10½ A. M. and 7½ P. M. June 4th
Saratoga Springs.....10½ A. M. and 7½ P. M. June 11th
O. PIKE.

Rochester..........Sunday, June 4th
Alton Corner..........Sunday, June 11th
Melvin Village..........Sunday, June 18th
East Rochester..........Sunday, June 25th
EDWIN B. WELLS.

Carthage, Me..........Sabbath, June 4th
E. M. HAGGETT.

Meredith (Dolloff school-house)....Sunday, June 4th
N. GLIDDEN.

Raccoonborough..........Sunday, June 4th
New Durham, 2nd Division..........Sunday, June 11th
Water Village..........Sunday, June 18th
CHARLES COLMAN.

Wales, Me. (school-house near the Town House) Sunday, June 4th. WM. H. DOCUMTY.

Vernon, Vt.........Sundays, June 4th and 18th
S. COOK.

Square Pond, Ct..........Sabbath, June 4th
Putnam, Ct..........Sabbath, June 11th
Webster, Mass..........Sabbath, June 18th
Woodstock Valley, Ct..........Sabbath, June 25th
P. S. BUTLER.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ THE desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. BROOKS, G. W. BAKER.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ BRO. J. CARR—It is doubtful whether it is best.

☞ M. G. S.—It was received in due time.

☞ BRO. W. H. STEEYAR—Mr. Martin, 114 Commercial Street, Boston, and Bro. Fields, of Rochester, N. Y., are excellent manufacturers of tents.

Letters Received.

H P Park, Geo. Thompson, J H Brown, C Tuller, Wm. Hobbs, J K Smith, A A Phelps, A J Page, D F Newton, O E Merrill, J Carr, J H Cook, L T Cunningham, S L Reed, O F Washburn.

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

NEW TRACTS.

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NOTHING TO FEAR.

MRS. S. L. REED.

Though the way be dark and dreary,
 On, still onward, we must go;
Heavy-laden hearts and weary,
 Drinking from the depth of woe.
Never stop to weigh thy sorrow,
 For it is of transient birth;
It will leave thee on the morrow,
 Clinging to its parent earth.

March right onward to the city,
 There is nothing left to fear;
For thou hast no need of pity,
 Walking with the Leader near.
Softly, over rocks and mountains,
 Through the desert waste and sea,
Straight he leadeth to the fountain,
 Flowing through eternity;

Near, to keep thy foot from sliding
 Down the dark and slippery way;
With the golden moments gliding
 Down to never ending day.
See, the golden gates are open,
 Waiting for thine entrance there;
Hear, the gracious words are spoken,
 Thine the city bright and fair.

SAN FRANCISCO.

EDITOR "CRISIS":—Seeing in your valuable paper some letters from California, I infer you will be willing to receive further communications respecting the progress of the work of God here. Without further preface, therefore, I proceed to inform you, and through you your numerous readers, that God's work has recently received a powerful impetus in this state generally, but more particularly in this city. "*It never rains but it pours*," is an old adage that has been verified in our religious experience here. At the beginning of this year, we had the first installment in the person of our esteemed brother, Elder Grant, who worked so *indefatigably*. Just after his departure, our city was favored by a visit from Lieutenant Craig, of the Royal Antrim Artillery. This gentleman is connected with the Young Men's Christian Association, and also with several missions in London. He is, however, an efficient, but unostentatious worker. But I do not mention him because of any notoriety that attaches to him; but because of the important fact that he is but *one* of a number of English noblemen and gentlemen who have counted themselves "of no reputation," and come out on the Lord's side. Associated with him in his "labors of love" in England have been Lord Radstock, Marquis of Cholmondeley, the Earl of Cavan, Admiral Fishbourne, Lord Farnham, Mr. Slewellyn Saunderson, Hon. Henry Noel, Lieut. General Alexander, Mr. Somerset, Saunderson, Mr. John Gosset, Mr. Wilbraham Taylor, Mr. S. Blackwood, and several others. Accustomed, as we are in this country, to hear the English aristocracy decried as a lot of affected good-for-nothings, it is really a matter of agreeable surprise to find that gentlemen of such distinction as those named above are laying aside their hereditary honors to engage in what, viewed from a worldly point of view, is the most uninviting occupation that can be found—preaching the gospel of Christ.

It ought surely to be a convincing proof of the *reality* of the religion of Jesus, when gentlemen with incomes of $150.000 a year, deliberately give up their worldly pleasures to preach the gospel. Can even the most fertile imagination of the sceptic assign *any* motive to these men, other than a firm belief in the *divinity* of the gospel they preach? Decidedly not.

Quite lately we had a grand State Sunday School Convention, held at San Jose, in which Dr. Vincent of New York, D. L. Moody of Chicago, "the singing pilgrim," and other notables took part. It was in every sense a great success; and the important work of Sunday school teaching has doubtless received a very decided impetus from it.

Still more recently, we have been having services conducted in Sacramento, by a delegation of the "national campmeeting association." Not having been to these meetings myself, I enclose you an account of them, which I clip from the "Spectator." Their services have, I understand, been crowned with much success in Sacramento; and to-day they begin to hold services between Santa Clara and San Jose. On the 20th instant they open in this city, and doubtless they will have large audiences.

The present year has brought with it an unusual degree of religious activity; and there seems to be an increasing impression in the minds of men that the advent of our Savior is not far remote. Several of the persons who have accepted the doctrines so ably preached by Elder Grant, have formed a society by themselves, for the purpose of having these doctrines preached to the exclusion of every thing which they deem unscriptural. Though at present few in number, they will doubtless increase rapidly.

The rains have been unusually light in California this year, and fears are entertained of short crops, and consequent general depression. Even in this respect, however, we may find that "God is better to us than all our fears." It will afford me pleasure to inform you that such is the fact; but much greater pleasure to be able to state that the good seed sown in the hearts of the people here, is bringing forth an abundant harvest, to the honor and glory of our great Redeemer. GAEL.

San Francisco, Cal., May 11th, 1871.

The following is the article from the *Spectator*:—

"THE TABERNACLE."

On Friday, the 14th ultimo, a huge canvas tent, similar in shape and structure to tents used by circus companies, was reared on the public plaza in Sacramento, and furnished with seats, platforms, pulpit, altar, and all needed arrangements for religious worship, with the words at the head of this article in large letters conspicuously placed on the outside. Such a structure, in that place, very naturally suggested to many minds the circus with all its accompaniments. Hence a very common interrogatory among outsiders, "Have you been to the circus?" when wishing to ascertain whether their acquaintances had been attending the meetings that were held in this tent. The services are being conducted by a delegation from the "National Camp Meeting Association," presided over by Rev. J. S. Inskip, of Baltimore. They have three sermons, preached alternately by the six or seven ministers of the association. Their theme is indicated by the short sentence, "Holiness to the Lord," inscribed immediately over the stand. The opening service was on Saturday afternoon, and up to the following Friday night, every sermon and exhortation (relying upon information obtained from others as to some few of those which I did not hear), was upon the subject of entire and immediate sanctification—in what it consists, with its advantages, and the method of obtaining it.

The preachers are plain, quiet, meek looking, unostentatious men, who seem to make no effort at any display of learning, or of oratory, but seeking a clear and forcible presentation of practical Bible truth, urging those who hear to accept, and act upon it at once. And whether in the morning meeting with a few hundreds, mostly professing christians present, or before the immense crowd of several thousands at night, four-fifths of whom perhaps are non-professors, the theme is the same—entire and immediate sanctification. For this purpose professing christians are invited to the altar at each service with as much regularity as are penitent seekers after salvation at our camp meeting. Sinners and backsliders are thus far referred to incidentally, rather than being the direct objects of solicitude and appeal.

It has been thought, and often said, that nothing of a truly religious nature and tendency can attract, and hold the attention of any considerable portion of the excitable, worldly-minded, pleasure-loving people of California. And some of us know, from long and laboriously acquired experience, how difficult this is. But this meeting has attracted, and for one week at least held the crowd. It is estimated that "The Tabernacle" will seat between two and three thousand persons, and it is full every night, and often to its utmost capacity even of standing room, with an increasing, rather than a diminishing tendency, and usually the most orderly deportment prevailing. Softly, and parenthetically let me add, in one instance at least, in the aisle immediately in front of the pulpit, and just outside of the altar, some five or six well-dressed, respectable looking ladies stood up during the entire sermon, while young and middle-aged, healthy, vigorous looking men remained seated on each side of, and almost touching them, without any seeming discomfort whatever to themselves. The standing may have been, but I am not inclined to attribute the sitting in that case to the presence and prevalence of sanctifying grace.

I will not speak of results, or indulge in criticism now, but may do so in future. The coming of these men to this coast will attract attention, and be the subject of remark throughout the state; and for the satisfaction of such as may not be able to see and hear for themselves, I have given this brief representation of them, and their work. If there is benefit for us and our people in the coming of these men to California, let us avail ourselves of it. We need spiritual power, and any man, or company of men, who can help us to its possession will do us good, and ought to be welcomed by us, no matter who they are, or from whence they come. O Lord, send by whom thou wilt, but send salvation to all the people.

QUESTIONS ASKED TO BE ANSWERED.

H. MUNGER.

About your having the *Crisis* free, belongs to the Business Agent to say. Perhaps you are unworthy of it. You had better get some one to apply who knows you, and the rules of the Association, instead of a stranger. I know of some who follow up our meetings for the loaves and fishes, who are able to pay for the paper, and something for preaching, wood, lights, rent, etc., and do nothing. I have advised the Association to stop such papers, and all preachers knowing such facts ought to report them. It is a duty.

Again, you want me to come to your place when the Lord sends me. Now, brother, if the Lord sends by impressions, he can as well tell the place as you can; as he did Philip to go south where he found the eunuch searching the prophecies, and needed help to understand what he read. I do not go out by impressions into a strange place, not knowing the circumstances, and what the prospect is for doing good. You tell how far it is from the railroad, but nothing about the place to preach in, whether a house, or barn, or lot, or whether the people have an ear to hear. I do not feel any inclination to go. There are some few left among us who go on such a fanatical call as yours, and if I should give your name and place, you would have them there at once, two or three of them perhaps; and probably would disgust every good, sound-minded person in the place, and the doctrine would be held up in contempt, as it has been heretofore. If you are going to start a meeting, first consider it well, or get some one that can, and count the cost. There are others on the protracted-meeting committee besides me, who are nearer to you than I am. Apply to them, for I do not feel it a call from the Lord or any one else.

Another inquiry. Can you come and preach for us? Our meetings are running down. The people seemed interested when the meetings first started, and if Bro. G. had stayed longer we should have been stronger. Some of us had just begun to see the light, and supposed all Advent preachers were competent to give us light, and we received it all honestly; but soon we found two or three different positions preached, and we got confused and divided in feeling. Some wanted one, and some another, or they would not help support the meetings. And here we are; a few of us have all the burdens to bear; others act as outsiders, unless their particular man comes. And as you have had a long experience, we ask your advice. What shall we do? As there are a number of similar letters of late, I feel to answer them through the *Crisis*.

Dear brethren:—No infallible advice can be given. It is a difficult task, in these times of crumbling up of powers, to hold people together. It is equally difficult to know what to do. If there are two or three different sets among you, some for Paul, and some for Apollos, and you have the burden to bear, and yet your meetings are losing their interest, and outsiders are not benefited, I advise you to give them up for a while, at least, and pay your money in some other direction, where you can see it doing more good. If the people have tried sufficiently to decide, and have not taken a stand for the truth enough to help bear their part of the burden, you are justified in giving up trying to draw a dead carcass, or a useless one.

There is another advisable position. In some places, there are two or three different parties of interest, and one has as good a right as another to send for their favorite preachers, whether it meets with general favor or not. In such cases, which are becoming more frequent than formerly, such as can agree any way might have a parish committee chosen, according to the laws under which we live, and are commanded to obey, when they do not conflict with the laws of God or good order. The members of this committee will be the only ones to take and pay out monies for the society, or church, lawfully; or to pay for building, or repairing, or hiring a place of worship, etc., etc. I see no other way for those who feel it duty to keep up meetings, and work with those of the same mind, which we all have a right to do, according to the laws of God and man. In this way, you will get rid of the chaff, and perhaps some few kernels of wheat may go off, as in all cases of winnowing. We, as a people, have suffered on account of the want of order, and all know it. But what shall we do? comes from many directions, and that is the question to answer. In some places this course would not be advisable, and in others the difficulties could not be settled in any other way than for those to associate together who can work together, or give up your meeting. Now you must decide which is the best in your cases. To be sure it will be called a division by some, and so it may prove, as it did with the Israelites when they were commanded to give up their strange women and wives, that the cause of God might prosper.

We are getting into a strange fix, and the devil wants to destroy this truth. It is better to have a mortified limb taken off, if the whole body must die if kept on. There are different ways to be mortified; sometimes to cut off, but not when other means will do better.

Now, as I have answered your inquiries in part, take such a course about taking this advice as you think proper, or ask some other preachers of experience, and you will get nearly the same advice. There is an increasing desire to hear in many places on these great truths, and the enemy will try in various ways to hinder the light from shining. We have a variety of trials and perplexities to contend with. One came upon me the other day, which I will mention. It was new to me, and perhaps to others. I was requested to preach on two particular subjects, and it was advertised in the city papers to be in the City Hall. So I took some facts, texts, and items of history, on bits of paper for the occasion, to help my memory. Getting tired of sitting, a brother asked me to go over the bridge and see them fish. We got part way, when there came a whirlwind and took my hat off up into the air, notes and all, two letters, and a silk handkerchief. The hat and letters being heavier fell into the river a few rods above the dam; but the notes being a light affair went up, I do not know where. A man on the bulk-head tried to reach the hat, and over it went. He and Bro. Doe ran down the factory yard to get a boat, and I after them bare-headed, with my long overcoat, and somewhat excited of course. On I ran after the two other men. Some of the girls and boys seeing such a spectacle as I was coming towards them, dodged out of the yard into the factory like rats into their holes for safety, probably thinking I was chasing the two men, and if the men were running to get away from me, *they* had better. I think they thought I was a crazy man. I found the boat locked, and the hat floating some four rods below the dam, and no way to get to it without swimming, which I was too old to do. As there was no head in the hat, it soon sank to rise no more. The next thing was something to wear, as the wind blew, and I was taking cold. Bro. Doe got an old cap of an Irishman, too large for me, and I passed up through the factory-yard looking for my handkerchief. This made me look more like a crazy man than before, and such a hooting from the help I never endured before. But I found my handkerchief, and got out of that scrape as quick as possible.

Going back, Bro. Doe said that was the work of the devil, for he was the prince and power of the air. But here I was, hat gone, letters gone, and the notes going yet, probably, for the last I saw of them they were two or three hundred feet in the air. After getting settled in my mind, I had a good laugh to myself, and you may if you see it as I did. Here sits the man, with this old cap on, who is going to preach in the City Hall in Dover, who has lost his hat and notes, and frightened the factory girls. Did I not look comical to myself? I hope, brethren, you may not have a trial like this.

I got the loan of a hat from a widow, and as there was not a hat store in South Berwick, I had to walk to Salmon Falls, and bought another. I wrote more letters, and let the notes go to the devil, if he wanted them, as Bro. Doe said, and preached Sabbath without them, to a large congregation of attentive listeners, on the signs of our times and origin of Spiritualism. A good many strangers were out to hear, for the first time. Perhaps the scrape in the factory-yard about the old hat called out some from curiosity, for it was a strange affair, and I felt strange, and looked strange to strangers. But my mind has got settled now under a new hat, and am on my way home rejoicing that my head was not in the hat over the dam.

TOBACCO—INSANITY.

"BEYOND GOOSE-POND."

I. C. WELLCOME.

While spending a Sunday with friends in the town of C——, a man called in the morning just after breakfast and said, "I don't know as I am doin' right on Sunday; don't know but you are religious people here; but I'm goin' away to-morrow, and I came to tell you I had some more hoop-poles over beyond Goose-pond, and want you to have 'em."

By this time he had got seated, and turned his tobacco-colored face and vacant eyes up to the wall, and discovered the portraits of Grant and Colfax, and exclaimed, "Them's the men for President. I train in that company. I go for them men. They ought to been President. Do you train in that company, Cap'n?"

Being answered in the affirmative, the tobacco sot cast his eyes about, and discovered a well-blackened pipe, which he seized, filled and fired, then began to fill the room with the stench of the poison. He soon felt the bewildering effects of his favorite dose, and proceeded to say, pointing to the portraits,

"Them's the men that ought to be President. If them had been made President, we would n't had such work down south. But the old feller we've got now don't know nothin'. He is n't fit for President, no how."

Whiff—whiff—whiff—came the tobacco-smoke, while our hero of the pipe paused to consider how to entertain the company, and then proceeded: "If our President was good for anything, he would n't let the war go on, and kill all the people down south. They are havin' dreadful work down there. It's a pity Grant is n't President; he would stop it quick. He would put down the war."

We asked, "Where is the war now?"

"In Prussia and France," he replied.

We asked, "Then you think the President of the United States could stop that war?"

"Yes, of course he could, if he was good for anything. Grant would do it quick if he was President," replied our hero, now manifesting the true symptoms of tobacco intoxication. He then drew from his pocket a copper, and laid it on the table, saying, "I must have this pipe. I have lost mine, and can't live a day without a pipe. I use about thirty cents worth of tobacco a week."

We concluded to ask him, "Who is President of the United States?"

With a wild, vacant stare he said, "I—I don't remember. Cap'n, who is President now?" "Grant," was the reply.

Recovering a little, he replied, "O yes, he is, but I don't train in that company. I'm a Democrat. I did n't vote for him. I'm a Democrat, but I don't care what party a man belongs to if he 's a good feller."

Our intoxicated smoker then departed, and we went to meeting, thinking of the effects of tobacco on the mind.

THE GREAT CONFLAGRATION.

F. H. CHAMBERLAIN.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up."—2 PET. 3: 10.

This generation has been warned of the near approach of the day "that shall burn as an oven;" warned to prepare for that event; warned to repent and be converted; warned to flee from the wrath to come. The burning of a single dwelling with all its inmates is dreadful to think of; the burning of a town or city is still more dreadful; but who can describe the terrors of that great and general conflagration, in which the world and all that is therein shall be burned up? It is called "the great and terrible day of the Lord;" "the great day of his wrath," "the day of vengeance," "a day of darkness and of gloominess, a day of clouds and of thick darkness;" "even very dark, and no brightness it." The darkness of night adds greatly to the horror of a conflagration, and we have this "horror of great darkness" added to the terror of the great day day of wrath and fiery indignation.

"Knowing therefore the terror of the Lord, we persuade men." As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

YET ALIVE.

A. B. SWANSBURG.

To the dear saints and companions in labor:—As there are quite a number of God's dear saints in this province, and also in the United States, who would like to hear how I am getting along through my sickness; and as many have made inquiries about me, I thought I would answer them in the quickest possible way, by sending this to the *Crisis*. It is now nearly four months since I caught a heavy cold, accompanied with a severe cough, while laboring at Shag Harbor. This brought on hemorrhage of the left lung, and the life-fluid flowed for about two weeks, with intermission at a time of about twelve hours, until I was like Paul's companion in labor, Epaphroditus, who was sick nigh unto death; but God had mercy on me. In this extremity, I could fully realize the language of the good old prophet David (Ps. 23: 4), "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." The rod is an emblem of power; the staff an emblem of support. God, by the rod of his power, beat back the enemy death, and left me his staff to support me through the valley. Praise the Lord.

Now, by the aid of his staff, I am ascending the hill of difficulty, and hope to reach my former elevation, so that I may be able to sound out, in my weakness, what I believe to be the last notes of warning to a doomed world. At the same time I hope I shall always be able to ascribe my recovery to the true cause, whatever means were used. The great Physician has done the work. I do rejoice in the hope of yet seeing Jesus, the King, in his beauty, before I pass into the grave. This hope truly is like an anchor to the soul, sure and steadfast.

The dear children of God in Shelburne administered to my wants, after a godly manner. May the Lord gather them with his jewels. I feel it my duty to say also that, from all denominations, I received the greatest of kindness during the severest of my sickness. May God bless them with that reward that will be given at the resurrection of the just.

Although I feel myself improving, it is so slow that while I write I feel sad, not knowing that I will ever be able to labor any more or not; but the Lord's will be done. I ask the prayers of all God's dear children, that the warfare may be continued a little longer, and say at last, when Jesus appears in the clouds, "This is our God; we have *waited* for him, and he will save us; this is the Lord; we have waited for him. We will be glad and rejoice in his salvation." Let us, then, all say with the apostle John, "Amen; even so, come, Lord Jesus." From your brother in tribulation.

Shelburne, Nova Scotia, Feb. 9th, 1871.

Gems.

— When you are the anvil, have patience; when you are the hammer, strike straight and well.

— Afflictions are blessings to us when we can bless God for afflictions. Suffering has kept many from sinning.

— The chains of habit are generally too small to be felt till they are too strong to be broken.—*Dr. Johnson.*

One by one the ties that bind us
 To this world of pain and sorrow,
Death is severing, to remind us
 We should boast not of to-morrow.

— Next to the man who can answer a question thoroughly, is the man who can ask it clearly.

— The most dangerous animal among wild beasts is the slanderer; among tame animals, the flatterer.

— Prefer diligence before idleness, unless you esteem rust above brightness.—*Plato.*

— Fiery trials make golden christians.

Jesus is forgiving:
 Then why should not we
Imitate the Master,
 And as kindly be?

— Little faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

— A genius for hard work is the best kind of genius.

— He is not only idle who does nothing, but he is idle who might be better employed.

— The duty of the happy is to help the suffering bear their woe.

— To reason with the angry, is like whispering to the deaf.

A present Savior in this vale of tears!
He calms our grief, dispels our rising fears.
'Tis joy untold, 'tis heaven begun, to know
A Savior journeys with us here below.

— There is dew on one flower and not on another, because one opens its cups and takes it in, while the other closes itself and the drop runs off. God rains his goodness and mercy as wide-spread as the dew, and if we lack them it is because we will not open our hearts to receive them.

EXTRACTS FROM SPURZHEIM.

No. 4.

F. H. BURBANK.

"VII. *Relations between the brain and the manifestations of the mind.* The preceding arguments are founded on reasoning, and prove that all manifestations of the mind depend on organic conditions. In the first volume of this work it is demonstrated, that individual faculties manifest themselves by means of particular cerebral parts, and that the faculties appear, increase in strength, and diminish in vigor, in proportion as the organs on which they depend are developed, increase in size, and shrink again. The brain of the new-born child scarcely shows any traces of fibres; these appear, become firmer by degrees, and attain perfection between the twentieth and fortieth year. As years accumulate, its convolutions, which had been plump, become flabby, and are less closely packed together.

"In conformity with the state of the brain at birth, animal life is confined to spontaneous motions, to the perception of hunger and thirst, to some obscure sensation of pain and pleasure, and to an imperfect state of the external senses. By degrees the number and energy of the affective and intellectual faculties augment, and the child begins to acquire knowledge and determinate ideas of external objects. Through the periods of boyhood and adolescence the faculties gradually gain strength; and, in manhood, they at length manifest the greatest degree of energy. From this state of perfection, however, they soon begin to decline; and, in extreme old age, the propensities are blunted, the sentiments weakened, and the intellectual faculties almost or entirely annihilated.

"If the organs of the faculties, however, do not follow the usual order of increase, but be either precocious or tardy, their respective functions are also manifested with corresponding variations. If the intellectual faculties are often more energetic in rickety children than beseems their age, their brain will also be found extraordinarily developed or irritable. Independently of all disease, however, particular portions of the brain are occasionally developed at too early a period, and then their functions likewise appear prematurely.

"On the other hand, when parts of the brain or its whole mass arrives very late at maturity, the mental imperfections of childhood remain longer than usual, sometimes till about the tenth or twelfth year, so that parents despair of the rationality of their children. After this age, however, the cerebral organs will often take on a particular growth, and the faculties then appear with great vigor. One of the most distinguished physicians at Berlin, when ten years old, could not use his organs of speech, and Gessner, at the same age, had made such slender progress in his studies, that his preceptor declared him half an idiot; yet it is known how famous he became afterwards.

"If the growth of the cerebral organs be incomplete, the faculties of the mind are equally defective. It is impossible to determine with exactness the degree or organic development necessary to the due manifestation of the mental powers; for this depends not on the size of the organs alone, but on their peculiar constitution also. A very small brain, however, is always accompanied with imbecility.

"Children have sometimes the same organic constitution of brain as their parents, and then manifest precisely similar affective and intellectual faculties. Characteristic forms of head are often transmitted from generation to generation; and thus are mental faculties propagated in families during centuries. It is an acknowledged fact, that children who resemble each other, or their parents, manifest similar faculties, making allowances for difference of age and sex. I have seen twin boys so like each other that it was almost impossible to distinguish them; their inclinations and talents were also strikingly similar. Two other twin sisters are very different; the muscular system in the one being most developed, the nervous in the other; and while the first has little understanding, the second is eminently talented.

"To conclude this point, I say that, as the peculiar organs of the affective and intellectual faculties can positively be demonstrated, it is impossible to deny the dependence of mental phenomena on the organization. "The principle of Phrenology, therefore, that the manifestations of the affective and intellectual faculties of the mind depend on the brain, is also ascertained."

We here close our extracts from Spurzheim, trusting that their perusal has afforded light and instruction.

TOBACCO AMONG THE PREACHERS.

We often hear persons plead in behalf of tobacco, but in so doing they make a bad plea. "Well, sir," says one, I use tobacco to make me fleshy." Another says, "I use it to keep from accumulating flesh." Another alleges that it is an excellent antidote for the toothache; and yet another, that it drives away melancholy, and is a preventive of loneliness. And others, to suit their own peculiarities, frame excuses for their vile habit.

The use of tobacco is of an evil nature, and its tendency is toward destruction. It should be placed in the same catalogue with dancing, dram-drinking, lying, and card playing. Respectable people have given the use of tobacco an air of respectability, so that the weak and simple have fallen into the error, and become habitual tobacco victims.

The minister of the gospel of the Lord Jesus should be an example in deportment as well as a teacher of religion. I met a Baptist minister upon occasion at his meeting; he preached a long discourse, and sent forth mouthful after mouthful of tobacco-juice. Oh! I thought, if you were a Methodist, I would leave words ringing in your ears. But that was not all; after he had finished, he said that he desired to give the hand of fellowship to two new converts. He made an address, and then took the hand of the young brother, and charged him to be faithful, live consistently, and prove to the world that his walk was with God. And then taking the hand of the young sister, he said, "My dear sister," and then he spirted forth a mouthful of saliva, strongly colored with tobacco. My heart sank within me. I said to myself, "Oh, how can a man make a charge to a young convert, and set such an example, while pleading in behalf of a better cause."

It is a filthy habit, and only proves the depravity of man, in manners at least. It is calculated to destroy natural appetite, create a taste for intoxicating drink, and undermine the constitution of its votaries. And yet we find those using it are setting an example to the young with whom they come in contact. We should make this a test of conference membership; and when we send forth a man, he should be a man without reproach; he should teach hygiene instead of destruction; he should teach morals instead of prodigality. But do they do it? They do not teach that the use of tobacco is wrong because it would be self-condemnation. —*California Christain Advocate.*

THE POPE'S RESIDENCE.—The Vatican, the official residence of the Pope, stands directly against the side of Saint Peter's church, under the guns of the castle of St. Angelo; and it is the most extensive palace in the world. In a building on this site Charlemagne had quarters when in Rome. The larger part of this palace was built about the time Columbus was seeking America. The edifice is a vast block, shaped like the letter L, and contains twenty courts open to the sky, and eleven thousand halls, chapels, saloons and apartments. The main entrance portal of the Vatican is under a mighty Doric colonnade, which cost 850,000 scudi, and is guarded by a company of halberdiers, by birth Swiss, and by profession, mercenaries. One of the halls in the Vatican is 2131 feet long and twenty-seven feet wide. The library of the Vatican possesses 24,000 manuscripts, 50,000 printed books, and over 2,000 volumes of Papal archives, which last comprise the written history of this great branch of the nominal church. An armory, a mint, a magnificent collection of pictures, a still more wonderful collection of ancient sculpture and inscriptions, and a government manufactory of Mosaic, are included in this palace; there are no less than ten thousand different shades of colored glass used in the mosaic factory of the Vatican. Michael Angelo and Raphael executed their greatest works upon the walls of this palace.—*Ex.*

DIDN'T LIKE THE SINGING.—A certain clergyman of Vermont, a few years since visited New York, and was invited to fill a city pulpit. He had never the privilege of listening to a church organ, and was totally unacquainted with the fashion of hiring a few vocalists to do the singing for the congregation. Giving out his first hymn, the organist played a fancy prelude, and in the highest style of art the choir rendered the four verses. Addressing the throne of grace in a fervent invocation which stamped him as a man of intellect and power with his audience, he coolly re-opened the hymn book, and turning to a page, exclaimed: "The audience will now join with me in singing a good old Methodist hymn, and those person's running that bag of wind in the gallery will please not interrupt."

☞ IN these days we hear much about the "higher life." But the best prescription that we know of for attaining it is to use our knees for prayer, our eyes for watchfulness, our purses for liberal giving, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will, and bring sinners to repentance.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BE ALWAYS LOVING.

Love the Savior, little children,
 To his cause be firm and true;
Both his hands are full of blessings
 For the little ones like you.
Be like Jesus, gentle, loving,
 In his lowly footsteps tread;
'Twas for you he lived in suffering,
 'Twas for you his blood was shed.

Love the Bible, little children,
 Blessed book of light and truth;
Let its holy, heavenly teachings
 Be the guide of all your youth.
Never shrink from its commandments
 Never from its prospects turn.
It hath stores of choicest wisdom
 That you nowhere else can learn.

Love your parents, little children,
 All they bid you do, obey;
You can never all their kindness,
 All their watchful love repay.
Love your brothers and your sisters,
 Harmless, kind, and truthful be;
O 'tis very sad when children
 Of one household disagree!

Love your playmates, little children,
 Do not shun the ragged poor;
All the needy and the suffering
 Give a welcome at your door.
Let your hearts be full of pity,
 Full of kindness and of love;
Then will Jesus guide your footsteps
 To that city from above.
 —*S. S. Advocate.*

A STORY FOR THE LITTLE FOLKS.

There was no help for it,—Daisy must be drowned—little, gentle two-months old Daisy, —that was always so good and quiet, and yet so full of life and frolic! Little Katie's heart was quiet broken, thinking about it. But mamma, who knew best, had said so, and there was no help for it. Three cats took so much milk! And there were so many little human mouths to feed! And milk at ten cents a quart! Poor little Katie! She saw it was best, but it brought grief to her heart.

"If some one would only buy Daisy," she said, clinging to her mother's dress.

"People don't buy kitties," said her mother, stooping to kiss the little, flushed, tearful face lifted to hers;" but I wish some one would take her as a gift. You wouldn't mind giving Daisy away, would you? That would be better than drowning her."

"Yes, indeed! a hundred times better!" answered the child, her face lighting up.

That night a little tear-wet face pressed Katie's pillow. The child was offering up her evening prayer. "Dear Father," she said, "please send some one 'long who wants a kitty. It is so awful to have Daisy drowned! and it hurts so! Please, dear Father, be good to Daisy, and don't let her be drowned;"—and here the little voice grew choked, and great tears fell on the white pillow-slip. Soon however, she fell asleep; her prayer had quieted her.

* * * * * *

"Good-bye, Daisy. Oh, I wish God *had* thought it best. But he didn't, and you must go;"—and Katie turned from her brother Reuben, who held Daisy in his strong arms.

"Don't cry, Katie," said the boy, pausing a moment; "I'll do it real quick; she won't suffer but a minute. I'll tie a big stone to the bag, and it'll be all over in a giffy."

Poor, blundering Reuben!—He meant to comfort Katie, but his words only made her cry the harder.

Reuben walked along far from comfortable. There was the bag in his pocket and Daisy in his arms, looking up in his face as confidingly as though he were the best friend she had in the world. In a few minutes poor Daisy would be struggling in the water, and he should have to go back and face Katie and tell her it was all over.

"I declare, I can't do it!" he exclaimed half aloud. "I'm going in here to Bill Watson's. Perhaps his folks would like a kitten. Any way, I'll see."

A little girl stood in the doorway.

"Hollo, Jenny! want a kitty? I've brought you a beauty—look!"

Jenny's pretty face flushed with delight. "Oh, mother," she exclaimed, running back into the room, "may I have this kitty? Reuben has brought it a purpose for me!"

Reuben had to tell his story,—how they had two other cats at home, how there wasn't milk enough for them all, and how Katie had cried when mother said Daisy must be drowned.

"Don't say another word," interrupted Mrs. Watson. "Leave puss here. I'm right glad of her."

So Reuben put Daisy into Jenny's arms, and with a heartfelt, "thank you, ma'am, Katie will be so glad," he hurried home to tell his sister the good news.

Oh, how happy Katie was that evening! "God *did* hear me, didn't he, mamma!"

"Dear little Daisy! I think God must love kitties almost as much as he does little girls,—don't you, mamma?"

"'His tender mercies are over all his works,'" murmured Katie's mother to herself; then she turned to her little girl and said—

"God loves and cares for everything that he has made, dear child. I thank him that my Katie has a tender, loving heart towards his creatures; and I am glad too, that Daisy has found so good a home."—*From "Our Dumb Animals."—Selected by* J. N. B.

PROMPTED BY LOVE.—One morning I found little Dora busy at the ironing table, smoothing the towels and stockings.

"Isn't it hard work for the little arms?" I asked.

A look like sunshine came into her face, as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said, softly.

How true it is that love makes labor sweet. So if we love the blessed Savior, we shall not find it hard to work for him. It is Love that makes his yoke easy and his burden light.

Hygiene.

"This is for your Health."

FOOD FOR THINKERS AND WORKERS.

There is no subject with which everybody has so much to do, and in respect to which so many people know so little. The subject of *diet* is an unpleasant one, so we propose to say nothing about it. The subject of *food* is a very agreeable one, and we shall therefore confine our remarks to it.

There are three necessities for the use of food. The boy would make but one—"'Cause I'm hungry." The gourmand would say, "Because it tastes good." Physiology says, "One object of food is to keep up animal heat; another, to give strength to the bones and muscles; a third, to support the brain and nerves, thereby giving power to thought and feeling." In nearly all kinds of food the elements required for the support of the system are found, but these ingredients do not exist in all articles in the right proportions. Speaking scientifically, phosphorus is used up in thinking; nitrogen is used in working the muscles, and carbon is furnishing animal heat and fat. Men who think should use the kinds of food adapted for the support of the brain and nervous system; those who work with the muscles should use those articles of food containing the material in a large degree which sustains muscle; those who go into cold climates, or are exposed to the cold, and have not much physical labor to perform, should eat more bountifully of the food which promotes animal heat and fat. But how few men know what to eat. We have seen lawyers, during court time, come to the table and eat roast pork, rice or Indian pudding highly sweetened, and wind up with mince pie and cheese. They understood the statute laws, but not the laws of the human body, and their causes and clients suffered from the muddy state of intellect induced by their ill-selected food. That dinner might have answered for a stage-driver, or a man going into the forest for a load of wood, with the thermometer at zero. In old times, baked beans and pork constituted the Sunday food in New England, and an old divine carefully and mirthfully undertook to estimate the number of "tons of beans and pork preached to in New England every Sunday while the owners were asleep." This illustrates one point, that those who are expected to be skillful and thoughtful should not eat food chiefly adapted to produce heat, and fat, and sleep.

We are often asked to give in the *Journal* a list of articles of food which furnish support for brain, and is therefore fit for thinkers and students. We are also often asked to give a list of articles best adapted to support muscular power. We cannot here do more than give a few hints.

Those who expect to think should not eat much food which simply produces warmth and fat, such as ham, fat pork, white bread, butter, rice, tapioca, and starch. These contain very little phosphatic food, being chiefly carbonaceous. . . . .

Barley, oats, and wheat ground without bolting, furnish food for brain; but lawyers, ministers, and students eat the white, superfine, or bolted wheat bread, and go to sleep. That which would fatten a pig, and give him no desire to exercise or to think, is eaten by the learned and refined of the human race, who look in pity upon the poor peasant following the plow, because he is obliged to eat his brown loaf; which brown loaf and cheap fish and wild game contain the incitement to brain work, in which poems, orations, and art are conceived and nursed.—*Phrenological Journal.*

SANITARY INFLUENCE OF SUNLIGHT.

Dr. John H. Griscom lectured recently in Toronto on the "Sanitary Influence of Sunlight." Sunlight, he said, particularly in dwellings, has become absolutely necessary to health and comfort. It has remained to the present generation to analyze this intangible and imponderable substance in all its influences, especially on animal life and vitality. As on a ship's side substances are found to crystallize by the heat of the sun, while more appear on the opposite side; so also are the crystallizations of the mind more frequent and general when the sun's rays continue longest and penetrate deepest. The lecturer demonstrated how carbonic acid gas is deleterious to human life by exhaling into a bottle the air from his lungs, and then placing a light therein, which was immediately extinguished. The life of a living insect, he said, would have been extinguished there with equal rapidity.

The oxygen necessary to human life is derived from plants through the operation of the sun's rays—the yellow ray—and the vegetables in return absorb the poisonous carbon exhaled from the lungs. Both these operations take place only in the sun's rays, hence the impropriety of sleeping with plants in our rooms. He illustrated at great length the sunlight on the various kinds of vegetable matter both in its luxuriance and richness of color, the absence of the sun's rays producing the very opposite effect, alike in the vegetable kingdom and with the lower orders of animals. With man these rays play a part no less important. Under their operation continual change is taking place in the human system; a constant chemical process is in operation. The action of death was a mere chemical operation, produced by the incapacity of the system to inhale the necessary oxygen and exhale the poisonous carbon of the system. To preserve this condition in life, and a healthy system, as the development of the mental powers, alike in old and young, a due proportion of sunlight is necessary.

The lecturer concluded with contrasting the condition of dwellers in cellars with those dwelling in light and healthy dwellings, showing the latter to be altogether more favorable to health.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING.

I am waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Savior,
Far beyond the gloom of tears,
I shall swell the song of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star."
Through the dark gray mist of morning
Do I see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord who died for me;
Oh! his words have filled my spirit,
"I will come again for thee."
I can almost hear his footfall
On the threshold of the door,
And my heart, my heart is longing
To be his forevermore.
Selected by LUCIE L. HARRINGTON.

EVERLASTING LIFE.

WM. A. FENN.

"Verily, verily I say unto you, he that believeth on me hath everlasting life."—JOHN 6: 47.

The above scripture is one of several which seems to teach that life everlasting is the *believer's* portion here. We find in 1 John 5: 11 a similar text: "This is the record, that God *hath given* to us eternal life, and this life is in his Son." With the popular faith almost inbred, and religious views already established, which are calculated to convince us that we are to continue in an uninterrupted conscious existence, it is no matter of wonder that such passages as the above are considered as proof texts in support of man's inherent immortality. There is too much surface preaching and reading among popular churches. The religious knowledge of the day is not the developments *of* the day. We speak of that part of religious knowledge which is the production of reason, and the opinions of men; not the plain asseverations of the Bible.

That the faith of the Protestant church of the present day is substantially what it was one century and a half ago is not only a matter of *fact*, but a matter of *boasting*. Inflexibility is considered by orthodoxy a christian grace; and the fact that time and science have failed to change it is a matter of pride in the hearts of many. The Bible is the same yesterday, to-day, and forever. Each distinctive truth it contains is unchangeable. But the avenue through which man is introduced to the teachings of the Holy Scriptures makes a vast difference in the appearance of the book. Let one come over the track of Calvinism, and predestination shines on every leaf, to *his* mind. Let another come through Arminianism, and he fancies he hears it said at every step, "Free and full salvation is offered to all." Let the wide road of Universalism be the avenue through which he comes to the Bible, and the beneficence and goodness of God stand out so prominent that he dare believe that the design of the book was to teach the salvation of all men.

By a little reflection, the reader will see that men come to the Bible with these views, rather than go from it. In other words, they are in possession of the thoughts upon which these views are built, before they know that the Bible supports or condemns them. They are worthless, unless something in the Bible can be advanced for their support. This is the grand secret of such a vast multitude of religious views. The discoverer of each was not on his knees with the Bible before him; but with ever busy brain, he is elated all at once with a new thought of a religious nature; and it rolls and rattles in his brain, and his eyes sparkle with delight, as he flatters himself that he is the fortunate discoverer of a gigantic truth.

Now to the Bible to see if there is the *like* there; but no positive declaration to prop the darling thought can be found. But does the discoverer stop here? No, but he searches from Genesis to Revelation for a text that will bear twisting sufficiently to match the place; and if he is a *very* smart man, he will not stop long to search the Scriptures, but away he flies through the world, as fast as ever his hobby can carry him; and amid earth's thousands of curious-minded ones, he easily finds devotees to his new and all important idea. With this class, we find the other extreme of inflexibility; and yet each class may settle down on their *imaginary* truth as firmly as though it was real. Religious convictions are no less difficult to relinquish by being on a false basis.

The above is sufficient to illustrate to the mind of the reader that, whatever our convictions of truth are, we shall lose nothing by candid and thorough investigation. Let us, then, with open hearts and minds come to the question of everlasting life, in the text quoted.

The reader will readily discover that this life comes by virtue of faith, or belief. "He that believeth," etc. "This is the record, that God hath given to us eternal life, and this life is in *his Son*. He that hath the Son *hath* life; and he that hath not the Son of God hath *not* life." 1 John 5: 11, 12. It is manifest that whatever is enjoyed in the way of faith in Christ is not the portion of the wicked; hence the above text, and others of like import, afford no evidence in favor of *inherent* or *natural* immortality.

Now as this life is not a quality of our nature, but is attainable through faith in Christ, it becomes us to carefully consider our relationship to it, and learn *how* and *when* we get it. The life, mark you, is *in Christ*, and *we* receive it by receiving him. Now if we can ascertain in what sense we receive Christ, and how he dwells in us, we shall understand how the life dwells in us, for the life *is in him*. The following passage is to the point: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man, that *Christ* may *dwell* in your hearts *by faith*." Eph. 3: 16, 17. From the above we learn that it is by *faith* the *life* dwells in us, as the life is *in* Christ, and *could not* sustain a different relationship to us than Christ does, while it is a settled fact that the life is in him.

Having learned that the life is with us only as a matter of faith, we plainly see that we have it *prospectively*, not *absolutely*. We have it in the relative degree, and may have it in the positive degree when the purpose of God is accomplished. Let us see *how* that is, by further proof. "Ye are dead, and your life is hid with Christ in God." "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." Col. 3: 3, 4. The reader will now understand, by what the Scriptures say, how we possess the everlasting life by *faith*, and when we receive it absolutely; i. e., "when Christ who is our life shall appear." This opinion is not my opinion, but what the record plainly asserts.

It may not be misspent time for us now to look a little further into the depths of this matter, and see if we can by reason see how the life is imparted to us. Our present life is limited and mortal, and dependent upon the laws of physical being for its perpetuation. It comes from Adam the first, and soon ends, from the fact that its basis is not suitable for eternal duration. Christ is presented in the Scriptures as the *second or last* Adam. 1 Cor. 15: 45. The meaning of the term Adam "is appropriately the *first* man; the progenitor of the race."—*Webster.*

Christ, then, in becoming the author of our future existence, takes the place of first in order of existence; and by virtue of the future life coming through him, he properly becomes the second Adam. The everlasting life, then, must have something to do with the manner in which we exist. Our present life is the *result* of conditions of existence adequate to produce it. It is a mortal life, as the conditions are inadequate to an everlasting life. Now if we can learn what the conditions of our future existence are to be, we may be able to conclude whether the result will be everlasting life, or not.

To the record again: "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. 3: 20, 21. We learn from the above that we are to have a body like Christ's "glorious body." The expression "glorious body" would indicate a change for him as well as us; and such a change would seem needful, as he was subject to death, and did die; and if he has now a body, the conditions of which are the same as before he died, we see no reason why he might not be subject to death the second time. But what saith the record about his change? "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit, that dwelleth in you." Rom. 8: 11. In the above text, we find proof that Christ was quickened, or changed. Doubtless there was a good reason for producing this change, that he might enjoy a state, or condition of being, that guaranteed an endless life. Now that we may have an endless life, we are to be changed like unto his glorious body, so that a condition of being adequate to an endless life may be enjoyed by us.

Life is a result, not an entity; and its duration will ever be commensurate with the condition that developes it. The mistaken idea that life is an *entity* did not attain with the Bible, as a text book, but was the thought of the barbarian, who never saw a Bible; and the dread of death prompted in him a hope that in some way he would survive the death of the body. So he fixed up the "life principle" in man into an *entity*, or immortal soul; and though false, the people love to have it so; and all Christendom are flattering themselves that a certain transport to glory is the result of death to the body, as the life of the body must depart as an entity, or soul, or spirit, etc. Now a very little sober thought will relieve us of that error, and enable us to see that life, instead of being an entity (which is a real being) is but a *result*, or condition of a real being; and when the condition of our being *is* rendered unfavorable to life, death is the result. We see, then, that life is not a *creature*, but a *condition*.

Now when Christ who is our life (or the source of our future life) appears, we shall appear with him in glory, by being changed like unto him, and by the means employed, we are reduced to the requisite state, or condition, to endure unchanged forever. The everlasting life is then enjoyed absolutely, when we are made like Christ bodily, not morally. The moral change is the guarantee of the physical change.

Each and every passage of Scripture that seems to teach the possession of eternal life now must be understood in the sense of the above argument, or our faith will be at once unphilosophical and unbiblical.

With this view before us, we see a *reason* for the resurrection of the dead, which is so plainly taught in the Bible; while the view that claims more for man in the state of death than he had in life, makes the resurrection an irrelevant matter to salvation, or reward, to say the least of it. If man can be rewarded without a body, to raise the body is a needless work. We may reasonably conclude that the resurrection is a necessity; and if so, the result of dying is not what many suppose it to be.

DEFINITE TIME REVEALED, AND TO BE UNDERSTOOD.

L. T. CUNNINGHAM.

The heading of this article may not receive a hearty endorsement by the cold-hearted and backslidden (and we are sorry to say there is a large number of this class, who love this present world more than they do the coming of Christ and the kingdom of God); but to those who, like the importunate widow, noticed by our Lord in Luke 18th chapter, are crying day and night unto him to be avenged of their adversary, it will not be an unwelcome subject for thought and investigation. And why should it be? Is it not distinctly revealed in the Scriptures? and was it not intended to be understood *before* its fulfillment? There is nothing *useless* in the Bible; therefore if the prophecies are of use in this world, they are to be understood beforehand; for "what is the value of a chart that would not tell a seaman where to find his port until after he had arrived?" God represents the prophetic word to be a "light shining in a dark place"; and that professed christian man, or minister, upon whom it reflects no light, is truly to be pitied. It is the "word of prophecy," and not the events fulfilling it, which the Holy Spirit calls a light. The Spirit of Christ in the prophets "searched the manner of time for the sufferings of Christ," as also the glory that should follow; and was not the definite time revealed unto the prophet Daniel for both the first and second coming of Christ? and was not this revelation for the benefit of the church living near these two grand epochs? If God has given any prophecies showing the definite time for the end, he has undoubtedly taken care that history should record all the intervening events foretold, and which must be known in order to understand when the time draws near. Indeed, the events fulfilling all the prophecies of the Bible up to this time have undoubtedly been recorded, either in the Bible itself, or in profane history; for only on such conditions could the prophecy be of any use; and to suppose otherwise, is to suppose that God would suffer his purpose in giving the prophecy to fail, and is an impeachment of his wisdom, goodness, and power.

For the same reason there is nothing really uncertain about *chronology*, from that period where we must begin to have certain knowledge in order to understand the prophecies, or, in fact, about any of the periods of chronology referred to or contained in the Bible. Those who maintain otherwise, must either maintain that such portions of the Bible have become obsolete, and might be left out; or that we have an uncertain light, instead of a "*sure* word of prophecy." We will say nothing of the reflection which such a view casts upon God, who has directed us to the prophecies to guide us; for what is it but tantalizing us, to give such a direction, if the prophecies cannot answer their design? He who dictated the Bible has taken care that no errors should creep into it, which would make it impossible for those to interpret these prophecies for whom they were specially intended.

It is conceded by all real Adventists that we are now living emphatically in the last days, amid the closing scenes of earth's history; then is it not time to turn our attention more earnestly to the Scripture record of the period for the close of the last event therein recorded? also the *time* when that most important prophetic measurement shall end, that marks the resurrection of the righteous dead to occur; namely, the 1335 days, or years?

It has been generally believed by pious and faithful servants of Christ, in former periods, that before the end should come, a true understanding of the *time* would be known by the godly and watchful before that event should occur; and they have thus spoken with much confidence. This uniformity of belief among the most godly in the past affords, to say the least, presumptive proof of our being correct. Another very important consideration strengthening our position is the *analogy* of other important events of the past under the government of God.

1. The one hundred and twenty years, the limited period in which the Spirit of God would strive with the antediluvians before the flood, as made known to Noah; also the specific seven days of awful suspense to that doomed generation, after the Spirit of God had stopped striving with them. This interval, before their destruction commenced, was given to Noah. We should, therefore, expect in the second destruction of the world, that God would reveal the *time*, and as the time of the event drew nigh, all who would be saved would have a clear conception of it, and when the time had about expired, would be in an attitude of expectation; being ready to meet the Bridegroom, because they know the *time*. On the other hand, those who perish would have an opportunity to acquaint themselves with the time and manner of the end, but none of them would believe in its reality.

2. At the destruction of Sodom and Gomorrah, we find that all who were saved were apprised of the event a sufficient time previous to enable them to escape, and also to warn some of those who perished, unto whom Lot seemed as one that mocked.

3. The predicted four hundred and thirty years, from the call of Abraham to the time the children of Israel left the land of Egypt. The children of Israel could at any time during their captivity in Egypt have calculated the time of its termination, if they were sufficiently interested in what God had revealed about the period of time. We also find that at the end of the four hundred and thirty years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt.

4. The overthrow of Israel within sixty-five years. 2 Kings 16; Isa. 8: 1-9.

5. The seventy years' predicted captivity of the Jews in Babylon.

6. The sixty-nine weeks from the first of Cyrus, king of Persia, to the birth of Christ.

7. The seventy weeks from the twelfth of Ahasuerus, where God restrained the transgression from desolating the Jews till A. D. 65, when the work of desolation commenced.

8. The sixty-two weeks from the completion of the wall of Jerusalem, in troublous times, A. D. 406, to the cutting off of the Messiah.

9. The one week of confirming the covenant in the seven years' war, in which Jerusalem was destroyed.

We might refer to many other prophetic periods that have had their fulfillment in the past, connected with the history of the church of God, and so necessary for them to understand in order to be found in the way of duty, on these different occasions. So also with the church of Christ now at the close of the gospel dispensation; it is their duty to receive all the light that shines from the prophetic page, and especially to that period of time, the 1335 days, that reaches to the resurrection of the just, that they may receive the blessing to be bestowed on those that wait and come to that glorious epoch.

For a more direct scriptural argument on this subject, we would refer the reader to the tract entitled, "The Judgment Impending. Prophecy and Chronology converging to one Grand Culmination." Published by the Advent Christian Publication Society, 160 Hanover Street, Boston, Mass.

VENGEANCE.

O. R. FASSETT.

There is a misapprehension of this word as it is used in the Scriptures. Webster thus defines it:—"The infliction of pain on another, in return for an injury or offence; such infliction, when it proceeds from malice, or mere resentment, and is not necessary for the purposes of justice, is *revenge*, and a most heinous crime. When such infliction proceeds from a mere love of justice, and the necessity of punishing offenders for the support of the laws, is *vengeance*, and is warrantable and just. In this case is just retribution, recompense, or punishment. In this latter sense the word is used in Scripture, and frequently applied to the punishments inflicted by God on sinners. 'To me belongeth vengeance and recompense.' Deut. 32. 'The Lord will take vengeance on his adversaries.' Nahum 1."

God is a God of justice as well as mercy; and he is the righteous Judge of all the earth, and cannot do wrong, nor have malice, nor hate, nor revenge. "The Lord passed before Moses and proclaimed, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exod. 34: 6. He is not, therefore, the *revengeful* being he has been declared to be, and which a perverted theology has set him forth before the world, and that old Satan would be glad to have men think he is. What a monstrous injustice has been done "our God" in the setting him forth as an implacable and unmerciful despot, and a most cruel tyrant, delighting in the torment and misery of our race! He has been unjustly accused of creating millions of infants to be damned; and of bringing into existance millions of men whom he "foreordained" and "predestinated" and "elected to be damned" before they were born; and without any free-moral-agency of their own, or choice as to a state of future happiness or sorrow; and furthermore, that this "damnation" in each and in every case of old and young, is to be everlasting torment inflicted in the most aggravated manner, and in the intensest degree! wreaking, too, his revengeful ire in constantly increasing the torture of the soul through all eternity! Horrible! Well may the churches and ministers begin to blush and be ashamed of this doctrine; and may God forgive the error and slander on his blessed name and character, in giving to him that "revenge" which is "a most heinous crime." "The grace of God which bringeth salvation hath appeared unto all men," and by "the gospel" God has offered "life everlasting" and "immortality" to all who will receive and seek for the blessing. He sets "life and death, blessing and cursing" before all, urging and entreating them to "choose life that they may live." He has provided an infinite Savior and an ample salvation for all.

If, then, any are finally lost and unsaved, it will be their own fault. They are not saved because they reject the Savior. They "die" because they do not ask for "life," nor "come" to Jesus "that they may have life." They "perish in their own corruption," because they will not have nor "seek for immortality." What, then, can be done? The appointed Judge, who is the Son of man, must pass the final sentence and execute it upon them in righteous vengeance. A humane Judge may pass sentence upon a culprit or felon, as the just law requires, and at the same time compassionate the devoted victim, and pity him for his irrevocable fate. So when "the Son of man" passes the awful sentence, "Depart, ye cursed," it will not be a resentful and revengeful sentence from a stony heart of malice and hate, but the language of stern justice and righteousness to the deserved, who in their "hardness and impenitent heart have treasured up wrath against the day of wrath and revelation of the righteous judgment of God." The wrath in the infliction of the vengeance deserved is "the wrath of the Lamb." They refused of him pardon and life, they must have condemnation and death, and perish in their mortality and corruption.

"If in his *love* so terrible, what then his *wrath* in flame?"

God save us the despair, and our righteous Judge the pain, of passing sentence against us and executing a just vengeance upon us.

Jesus "wept, that men might smile!
Jesus "bled, that man might never die!"

HERE AND OVER THERE.

J. W. THOMAS.

How wide the contrast between *here* and over *there*. Who does not take pleasure in contemplating the future, and realizing its superiority over the present? Strangely blinded indeed must be that mind, which prefers the fading vanities of time to the enduring splendors of eternity. *Here* sin contaminates, pollutes, and destroys. Its shadows have fallen upon every land, and its withering influence has reached earth's remotest limits. It has blighted many fair hopes, and ruined the happiness of unnumbered thousands. O sin, why didst thou enter this once beautiful planet? What untold miseries follow in thy train? Who has not felt the bitter piercing of thy poisonous sting? "Over there" no sin will be found. As far as the imagination can roam throughout those holy realms, no corrupting influence will be felt. Holiness shall sit on every hill, and purity flow in every rill. God shall sweep the universe of all its filthiness, and fill it with the unsullied radiance of his glory. The holy, the blest, and the pure of every age, shall fill up its beauteous glades, and for ever delight themselves in the abundance of peace. No tempting devil or defiling companions can enter there. Thy people shall be all righteous, and no sin will ever tarnish the spotless purity of their fadeless robes. Here sickness, disease, infirmity, and imperfection, distress, afflict, and annoy. Everywhere the sighs and groans of mortality are heard. There is not a family or an individual in existance but has felt in a greater or less degree the corroding effects of disease. All are hastening onward to the unconscious slumber of the grave.

Over there, the inhabitants will never say "I am sick." Eternal health and vigor will be depicted in the countenance of the saved. No burning fever or desolating pestilence will visit that shining shore. Infirmity, deformity and weakness will be forgotten, and the atmosphere shall bear upon its undulations the refreshing influence of life and health and blessing. The river of life will send forth its crystal waters to beautify and adorn those immortal bowers, while upon its vernal banks the variegated flowers of paradise will wave their heads in perennial bloom. Beneath the shade of life's ambrosial tree, the holy and happy multitude will forget their poverty and sorrow, while they feast upon its delicious fruit and inhale the fragrance of its healing leaves. Here, death, separation, and farewells are constantly blighting the happiness of home, and filling hearts with inexpressible anguish. Over there, death will never be known. Over those elysian fields not one little grave shall be seen. "There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." No farewells will be sobbed forth, or parting hands taken. Here, there is discord and confusion, and every thing to indicate that the world has been marred by a malignant hand. Over there all will be harmonious. The morning stars will again sing together, and the sons of God shout for joy.

"Over there I'll find my treasure,
Jewels lost long, long ago;
Love and bliss in fullest measure
There my sad heart shall know.

Will you go, dear sinner, with me,
Where the Lamb will ever reign,
Where the loved of earth will greet thee,
And never part again?"

THE EFFECT.

Those who are opposed to the destruction of the wicked, as taught in the Bible, say it takes away the motive to repentance. So far as our experience and observation extend, we find the opposite true; it leads men to repentance and love for God. The following sensible and truthful remarks are from the March number of the *Rainbow*:—

"I remember well my own early days—when, first starting into life, I think I earnestly desired to seek after my Maker,—to draw near to him, and to love him 'with all my heart and all my understanding.' But the more I tried to approach him, the more he seemed to escape me. It was a justice which I could not appreciate. It was a love which was altogether different from my own—an incomprehensible excellency. 'We are all immortals,' I was told—'all fallen in Adam—all doomed to everlasting woe; some had been chosen to be saved from this horror, and some not; the rest are to conflict and wrestle for ever;' so I read in Jonathan Edwards' sermon on Sinners in the hands of an angry God, 'with the flames of this eternal fire.' Oh, it was a long-continued moral agony. The only rest I had in my religion was not to think of it. If I thought, I must doubt; I might become an infidel. And so I held on to Christ, as it were, with a finger or two; but my soul for years was filled with anguish and difficulty, which only deepened as I passed along, and from which I was often tempted to find relief in a total abandonment of it all.

Will you tell me it would not have been good for me if some one had then shown me that these soul-confounding horrors were of human origin, not divine—that the God of the Bible was an intelligible justice, an intelligible love, an awful Judge, but a real Father? Would not my sense of the 'evil of sin' have been deepened if I could have been made to feel that the moral system of God's government was morally intelligible—if I could have been assisted to see all things in the clear light of revealed, paternal love, not in the lurid glare of that lake into which I thought nearly the whole living creation around me was going to burn in agony for ever? Yes, indeed! Sin will never seem so evil as when you can, with your whole heart and soul and strength, 'sing aloud' to God your Redeemer. What is wanted in the spiritual life of most christians is a feeling of intelligent, enthusiastic loyalty to God—a love of his will, because it is his will. And the reason men do not feel this is, I think, because they cannot. They are too full of doubt, distrust, and secret controversy with his supposed government to be able to feel it. And we say,—the root of the evil is in this unscriptural doctrine of endless misery, springing out of the equally unscriptural doctrine of man's natural immortality. Men hold views of the divine administration which freeze up their hearts; yes, freeze up love and joy at their very fountains. Hence church singing so seldom offers the genuine ring of glad voices; hence too, perhaps, the miserable luxury and sensual indulgence in the churches; there is not delight enough in God, in the study of truth, in the work of the Lord, to lead to the sacrifice of the senses; hence the parsimonious money giving,—for men do not spend freely on what they do not heartily love. The real evil of sin is felt by those chiefly who feel the glory, the delight, the enthusiasm of righteousness; and that will be felt most deeply by those to whom God is a near, a glorious, and an intelligible reality, the very sun of righteousness and love, arisen with salvation on his wings.

A secret scepticism is eating out the heart of popular christianity, a scepticism chiefly caused by the incredible doctrine maintained respecting eternal torment. If common christians are to think earnestly, feel strongly, they must hear something in which they can heartily believe. And if you wish them to 'hate evil,' you must show them a God whose very name acts as a watchword that kindles their enthusiasm. It is not the enthusiasm for 'humanity' which Christ came to teach us, so much as this enthusiasm for divinity; but that enthusiasm cannot exist where scepticism is eating like rottenness through the bones. Do not dread the lack of wholesome fear. You will find terror enough left in the awful doctrine of a real 'genenna of fire;' but you will have an added strength of reason, of conviction, of satisfied justice, of joy, of hope, of gladness, of love, in which you will find far more than a compensation for your lost doctrine of a torment that shall have no end. And when you read your Bible you will find that you hear the voice of God talking with you, not in 'dark speeches, but 'as a man talketh with his friend.'"

WORDS OF LIFE.

F. H. CHAMBERLAIN.

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."—JOHN 6: 63.

Who can measure, or weigh, the full meaning and scope of that one word LIFE? "What shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his life?" Mark 8: 36, 37. (The word rendered *soul* in the common version, is *life* in the Diaglott, and other translations.) Even this mortal life is not to be compared with the best and choicest of the treasures of earth; how then can the mind comprehend the value of that life that shall never end, and that is free from every shadow of evil, and full of peace and joy—boundless joy, and peace like a deep and ever flowing river? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36.

Do you love life, and "desire to see good days?" If you are united to Christ, as the living branch is united to the vine, then you have life in and through him. But if you have rejected Christ, either openly or secretly, you have cut yourself off from the only source of life, and unless you repent and be converted, you must utterly perish. Have you been convinced of the truth, convicted, yet continue to rebel, and resist the strivings of the Spirit?

O that you might see your danger, and at once find a safe refuge in Jesus. We rejoice in the assurance that *some* will be saved. The word will not fail of the intended result. It will not return void. It is not all like seed sown by the wayside, or on stony ground, or among thorns. Those who hear, and understand, and obey, bring forth fruit unto everlasting life.

Will you also have this great gift—eternal life? This day it is offered to you freely, but the time is short, and this may be your last opportunity. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9. You have no need to go on a long journey, or to descend into the deep, or to ascend to heaven to find the way of life and truth, but the "word is nigh thee, even in thy mouth and in thy heart." "He that believeth and is baptized shall be saved." Repent and be converted, that your sins may be blotted out. Jesus died that you might live. He died for you. Believe and live.

PRAISE THE LORD.

S. A. CUMMINGS.

Yes, "praise the Lord" for all his many mercies and blessings innumerable. And among them, I specially praise him for the privilege I enjoyed of going to East Deering to hear Bro. Boutell preach the blessed truths of the gospel. Praise God for the words of comfort he helped that dear brother to preach to us from the blessed Bible. It was good news to us who love the Lord to hear that he is coming again to take his children home. May the Lord bless the word preached to the saving of many souls; and may he help our brothers and sisters to preach the word with power, that many may be gathered into the fold of Christ.

Praise God for free salvation. All may come to him if they will. O the blessed, blessed hope that is given to us, if we are faithful, of a home in the "new earth" when Christ shall come; where the hand of God shall wipe all tears from our eyes; where we shall dwell in mansions built by God's own hand and can praise him forever. Praise God for the promise of a home with him. "Blessed be his holy name for ever."

NO MORE TEARS.

A. A. DUNN.

Numerous are the sources of sorrow in this world. Disappointment, sickness, sorrow and death are continually stirring the fountains of grief, and causing tears in unnumbered drops to roll over the cheeks of the pure and the good. Unseen perhaps by the gay and the proud, who pass thoughtlessly on, but felt and realized in solitude by those who in meekness bear their burdens without a murmur or complaint, looking for the blest Redeemer to come and end their trials and troubles. The poor are trodden down, and the good are despised; homes are broken up, fathers, mothers, brothers, sisters husbands and wives, and loved ones are scattered, perhaps, to meet no more. Circles that were once complete, are now sad and broken. The smiling countenance is no longer seen; the sweet and pleasant voice is no longer heard. Sad, indeed, is the thought.

But there remaineth a rest for the people of God. On the eternal hills no tears bedim the eyes, no sorrow fills the heart. There we shall feel no more affliction or troubles of any kind. The loved and the blest of every age will be united then. Families broken on earth will then be completed, and ties snapped asunder here will there be knit in eternal bonds. O to realize for one moment the joys that await the Christian! Those who fight the good fight of faith are to lay hold on eternal life. May we so live that we may be numbered among those who have part in the first resurrection.

A QUESTION.

Just ask yourselves this question, "On what am I resting for safety in the prospect of that day when the Lord shall shake things to their very foundation?" If there be a mixture of anything with the work of the Lord Jesus—if there be a looking to any other atonement to make your peace with God but the precious blood of Jesus, you are standing upon a hollow foundation which will not bear you. But if, on the other hand, you can as before the Lord, answer that question satisfactorily; if you can say, "The Lord knows there is not anything which affords peace to my wounded conscience but the cleansing blood of Jesus;" then ask yourselves another question, "Is my testimony clear and distinct before the world? Am I evidenced amongst men as a servant of the Lord? Does the world understand me?" For, you may depend upon it, the world is very sharp in its discernment. I do believe that the world has a much more acute discrimination as to who are the Lord's people, and who are not, than we who profess to know a great deal of the things of the Lord. The world marks the inconsistencies of God's people; the world, which wallows in sin, can see sin as a blot upon the character of a professor. The world is keen-sighted in these matters. We ask, what testimony do you bear before the world?

We live in a day when there is a great deal of profession. We live in a day when men love to put on their religion on Sunday, and to put it off on Monday. We live in a day when men can speak of the things of the Lord in one breath, and of the things which are antagonist to the Lord in the next breath. These are trying times, brethren; it behooves those who would honestly manifest to the world around them that they are the servants of God, to live very near to the Lord.

There is nothing which will give real support and comfort but the knowledge of our acceptance in Christ, and the looking for the supply of our spiritual health and strength from Him.—*Krause's Sermons.*

THE CRY.

O. R. FASSETT.

There is to accompany the proclamation, which is to be given with strength of voice, "Behold, the Lord God will come; . . . behold, his reward is with him." Isa. 40: 9, 10; 62: 6, 7, 11; Rev. 14: 6, 7; 22: 12.

The cry of mortality! "The voice said, Cry. And he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 6-11.

Our mortal race should be made to know and feel that naught of human form, beauty, glory, or goodliness, survives the withering blast of death; but like "the grass" and "the flower" of it in the burning furnace, "which to-day is, and to-morrow is cast into the oven." Matt. 6: 30. Man, physical and mental, perishes in death. And the only hope of future reward and future life is dependent upon the coming of the Lord Jesus Christ to judgment.

When men see their mortality, then they will desire and seek the immortality the gospel proffers them. When they are made to know that there is no future reward nor recompense without the coming of Jesus, then they will begin to pray for his return, and "love his appearing."

Let us "cry." Let us "cry aloud and spare not." Let us preach the mortality of man and the immortality in Christ. Peradventure some in the darkness may comprehend it and be saved.

— It is not your merits nor your righteousness that God requires, but your believing. Just believe that he means what he says when he makes his promises to you. Expect him to be as good as his word.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 7, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

TRACT DISTRIBUTION.

While it is somewhat impracticable to send out missionaries during the hot season, and the short evenings, great good can be accomplished by the scattering of tracts, which will do much towards preparing the way for the preaching of the gospel of the kingdom when the long evenings return. Let us improve every opportunity for doing good. There are those whose hearts are in the work of tract distribution. Shall they be supplied? During the past few months many thousand pages of tracts have been given away by the Publication Society, which have done much towards awakening new interest in the study of the sacred Scriptures.

An earnest call for tracts comes from San Francisco. Who will help fill up the treasury, so that this important work may be continued with increased vigor? Many are anxiously inquiring after *light*. Shall we put a lamp into their hand? It is a good time to let our light shine. Our responsibilities as a people are great. Much has been given; much will be required at our hand. Let us meet our responsibilities like true christian men. Time is short, the work is great, and the reward for well-doing is infinite—eternal life. Let us do all in our power to lead men to Christ, that they may with us be heirs of the everlasting kingdom, when paradise shall bloom again.

HYDE PARK.

Bro. and Srs. at Hyde Park, eight miles out of Boston, have just commenced holding meetings again, with an increased prospect of success. Last Sabbath (May 28th) was the first, and their hall was full of attentive hearers. It is certain that there is an increased interest throughout the country to hear about the coming of Christ, the condition of man in death, the final disposition of the wicked, and the home of the righteous.—At the same time, infidelity is advancing rapidly. It requires a firm trust in the Lord to stand against the strong current now rushing into the broad way that leads to destruction. This is no time to parley with the enemy. Let the saints be *bold* for the right.

There is now bright light for those who truly love Jesus and his appearing,—a pillar of fire at night, and of cloud by day, guiding the pilgrims on their journey to the land of promise. Soon the faithful will pass beyond the reach of the tempter. We have entered a period of thrilling interest, when all should be deeply in earnest in well-doing. Let every watchman give the trumpet a certain sound. Let all divisions, strife, jealousy, hatred and variance, forever cease among those who expect to be saved; otherwise, they can have no seat among the holy ones at "the marriage supper of the Lamb."

HUDSON.—Our meetings in Hudson, Mass., from May 30th to June 4th, inclusive, continued to increase in interest. At the close, the prospect was quite encouraging. We found there some of the dear friends of Jesus, in whose society we took much comfort. The people were anxious to hear about the coming of Christ, and were satisfied that the signs of the times indicate his speedy advent.

PERSONAL.—Our readers will be saddened to learn that our interesting correspondent "C.," from San Francisco, has been quite sick. He is now some better, and hopes to be able to visit New England in early summer. . . . . BRO. J. W. BRITTAIN called on us a few days since. His health is much improved, so that he is again able to preach. He has received rich spiritual blessings from the Lord, and is now traveling delightfully in the "higher-life road," where he enjoys perfect peace and love. We hope many others will seek and walk in the same way. None but those who have tried it are aware what rich blessings are experienced by those who consecrate themselves entirely to Christ. Their peace is then truly "like a river," constantly growing wider and deeper.

WRITE PLAINLY.—We wish to urge those who send articles to the *Crisis*, to write all proper names *very* PLAINLY. It is sometimes impossible to make out the name of the writer, and other names of persons and places. Always write your name so that every one can read it; also all other names designed for the press. Please be *very particular* about this matter, in order that all mistakes may be avoided.

THE POWER OF THE CATHOLICS in this country is increasing rapidly, while it is dying at Rome. Dr. Evarts, of Chicago, lately remarked, "The Roman Catholics of Chicago have more church property than all the other societies combined." It is evident that the Catholics intend to make a grand rally in this country, and try, if possible, to secure its control.

A CHRISTIAN BOARDING-HOUSE.—Those who wish to find a Christian boarding-house in New York, where they can board by the day, week, month, or year, will do well to call on Bro. D. F. Newton, 303 West 20th street. He is the author of "Home Thrusts," "Shining Light," "The Sword that Cuts, the Fire that Burns," and "Apples of Gold in Pictures of Silver"; besides many interesting articles in the *Crisis*.

ROMANISM.

"The New York *Advocate* says, that Father Hecker says, 'In fifteen years we Romanists will take the country, and build our institutions over the grave of Protestantism. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic.' There must certainly be some mistake about this, since Elder Miles Grant, the Adventist, who is as good authority on the future as Hecker, says that the New Jerusalem (Protestant) is certain to come within five years, and when it does will "cover Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, and nearly half of Pennsylvania.'"

"I enclose to you the above extract, as I regard it partly as a misrepresentation of your position." X.

We did say that the New Jerusalem, as described by John, will be large enough to cover the States named; but did not intimate that it would come down upon New England, but upon the original land of Eden. It is our conviction that Christ may come between the present time and 1875.

POWER OF THE CATHOLICS.

The *Examinatori* (Italian paper) says:—"The Roman Court expects to control the American Republic, through the cunning of the Papal hierarchy and their universal subjection of the religious interests to those of the politico-ecclesiastical"; and adds "The populous city of New York even now, in fact, is governed by the Roman Court."

That we may know how true this last statement is, we need only observe the official force of the city itself, so far as it is Roman Catholic. "The Sheriff, Register, Comptroller, City Chamberlain, Corporation Counsel, Police Commissioner, President of the Croton Board, Acting Mayor, President of the Board of Alderman, President of the Board of Councilmen, President of the Board of Supervisors, five Justices of the Courts of Record, all but two of the Police Justices, all the Police Court Clerks, three out of four Coroners, two Members of Congress, three out of five State Senators, eighteen out of twenty-one members of the Assembly, fourteen out of nineteen of the Common Council, and eight out of the Supervisors. The Papal Church thus controls in the New York city, first, the taxation of city property; and second, the appropriation of the millions of revenue received from taxation.

The prophet Daniel was inspired to say that the little-horn power "*prevailed* . . . until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." At the same time they are taking away the "dominion" of the little-horn, at its seat of power; it is to be prevailing, or spreading, in other places. The present facts are in harmony with the prophecy.

"A PRIVILEGED GROWL."

The following common-sense and practical remarks are from the publishers of the *Christian Union*, an able weekly, edited by Henry Ward Beecher, and published by J. B. Ford & Co., 27 Park Place, New York. Price $3 in *advance*. We trust our readers may be benefited by a careful reading of the article:

"It would be difficult to name any one minor fault which makes so much trouble as heedlessness. It is one of the least excusable, too, as there is rarely any good reason for the omissions and blunders which people make simply from inattention. Great haste, unusual and crowding press upon business, worry and anxiety about other matters, may palliate the offense of carelessly doing some one little thing; but there are certain things which people seem to think they can neglect or loosely perform without its 'making any difference.' But they think wrongly—if indeed they think at all; and we propose to illustrate how carelessness breeds care, by a brief reference of sundry classes of blunders among our subscribers, whereby it will appear now one little omission makes annoyance and trouble for many people.

1. We have, patiently waiting in a drawer, at least fifty postal money orders which came alone in envelopes, with no letter or name given, no order for anything, no means of knowing whence they came or what they are for. Of course the senders are grumbling because they don't get their paper (or whatever else it was they wanted)—and grumble they must, till they write a 'complaint,' saying that they sent money but got no paper. Those letters must be answered with requests for information as to when and how the money was sent; and so by a painful process of letter-writing, backwards and forwards, these people will at last get what they might have had at first by a little care in sending *date, money, name, order*, and *full post-office address*.

2. Many properly dated letters come enclosing money and subscription order—with no name.

3. Many letters come with money and order, but no *post-office address*.

4. Orders frequently arrive complete in everything but *the money*.

All of these specimens of carelessness involve disappointment, unpleasant feeling, angry complaint for the subscribers, and much annoyance and trouble for the publishers. And they are but types of other kinds which we have not space to specify. There are so many such troubles that we propose here to offer a few suggestions.

First: In ordering any periodical, send the necessary money, and your full name and post-office address, of town, county and state.

Secondly: If, being a subscriber, you wish your address changed, be sure to give the old as well as the new address.

Thirdly: If your subscription has expired and you send money for a renewal, *say so*; otherwise it will be put down as a new subscription, and you will be getting two papers, and writing to have one of them stopped."

CHURCH DINNERS.—In these last days of "perilous times" churches are resorting to a great variety of ways to raise money. Among others, is the practice of providing nice dinners for the public. The following is a notice of one in Chicago, published in the Chicago *Post*, May 26th, 1871:—

"The dinners at Metropolitan Hall, given by the ladies of St. John's church, are elegant repasts. The ladies who serve are handsome, and the cause to be benefited one of the best. To-morrow is the last day, and the house should be crowded."

VICTORIA C. WOODHULL, a noted lady among the brokers in New York, who has been named as a candidate for the next Presidency, has lately issued a card, expressing her sentiments on marriage, of which the following is the substance:—

"I do not intend to be made a scapegoat to be offered up as a victim to society by those who cover over the foulness of their lives and thoughts with the hypocritical mantle of fair professions, and by diverting public attention from their own iniquity in pointing the finger at me. I believe in Spiritualism; I advocate free love in its highest and purest sense, as the only cure for the immorality and deep damnation by which men corrupt and disfigure God's most holy institution of the sexual relation. My judges preach against free love openly, and practice it secretly. For example, I know of one man, a public teacher of eminence, who lives in concubinage with the wife of another public teacher of almost equal eminence." She concludes: "I shall make it my business to analyze some of these lives and take my chance in the matter of libel suits."

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?"—*Question*. "Tell us . . . what shall be the sign of thy coming, and of the end of the world?"—*The Disciples*, Matt. 24: 3.

Answer. "This gospel of the kingdom shall be preached in all the world, for a *witness* unto all nations; and *then* shall the end come."—*Jesus*, Matt. 24: 14.

"The whole world has been ransacked and explored; there is not now a corner on the globe where Christianity is unknown."—H. W. BEECHER, *Lecture-room Talk, as reported in Boston Traveller, of April 8th.*

If Mr. Beecher's statement is correct, as we believe, then it follows that we are near the second coming of Christ. Take any chain of prophecy, and trace it to its end, and it will be found that we are very near the end of the last link in the chain. When we look at the facts in the case, they are thrilling—overwhelming. Is the reader ready to meet Jesus?

THE APOCALYPSE.—Dr. J. A. Seiss, of Philadelphia, has issued No. 5, Vol. II. of his series of very interesting lectures on the Revelation of Jesus Christ, given to St. John, containing a revised text. Dr. Seiss is an original thinker, deeply interested in the speedy, personal coming of Christ. He is the editor of the "Prophetic Times," a valuable monthly, relating to the signs of the times, and the fulfillment of prophecy. We are acquainted with no other work on the "Revelation" so interesting as the one by Dr. Seiss. Price 50cts. a number, postage 4 cts. Send to "Prophetic Times," Box 2245, Philadelphia, Pa.

THE PHRENOLOGICAL JOURNAL for June is a bright specimen, ever vigorous, lively, and abreast of the times; it contains sketches on John Simmons, founder of the Woman's College; Pursuits requiring strength; How my future was revealed to me; Man, his origin and development; Equal Pay for Equal Labor; Mixed Marriages—Jews and Christians; The man about town; Taste and Economy in Dress; Food for Thinkers and Workers; In the Mammoth Cave; J. M. Hutchings, of Yosemite Valley; Criminals, how to treat and reform them; The means and the object of Education; My captivity among the Indians; The Traveller. With portraits and other illustrations. Price 30 cts. The July number commences a new volume, so that the present is the time to subscribe. $3 a year.

Address S. R. Wells, 389 Broadway, N. Y.

HOME AND HEALTH is the title of a new health journal, published by W. R. De Puy and Brothers, 805 Broadway, New York. We are very much pleased with it, and commend it to our readers.

WOMAN AND HER WORK is the name of a well-conducted monthly paper, of sixteen quarto pages, published at Concord, N. H., edited by Sr. T. F. Sargent. Price $1.00 a year.

THE KINGDOM TO BE "SET UP."

At the time the prophet Daniel lived, heaven above was as really in existence as it now is; but notwithstanding that, Daniel predicted the setting up of a kingdom after his day, which could not have meant heaven. The prediction reads:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall *never be destroyed*; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

Where will this kingdom be set up? And will it be a *literal* or *spiritual* kingdom? Many claim that a spiritual kingdom is meant, while all agree that the location of this kingdom is on the earth.

We deny that a spiritual kingdom is meant, because (1) this kingdom is symbolized by a "stone" that smites the "image"; not on its "head," which is explained to symbolize the *first universal* kingdom, Babylon; not on its "breast," which is explained to symbolize the second universal kingdom, Medo-Persia; not on its "belly," which is explained to symbolize the third universal kingdom, Grecia; not on its "legs," which are explained to symbolize the fourth universal kingdom, Rome; but on its "FEET," which were of "iron and clay," and are explained to represent the "DIVIDED" state of the fourth kingdom. That kingdom was not "*divided*" till long after the first advent; therefore, the kingdom represented by this stone was not then set up.

(2) A spiritual kingdom, or gospel kingdom, if there were such a kingdom, might *absorb* other kingdoms by making them component elements of its self; but could never "break in pieces," and cause them to be "carried away," so that "no place could be found for them."

(3.) When the "seventh angel sounds," and *not before*, "the kingdoms of *this world become* the kingdom of our Lord." Rev. 11: 15. This is after the gospel dispensation is ended, and the righteous dead are raised as subjects. This literal kingdom will then "fill the whole earth," and "never be destroyed."

The angel Gabriel thus addresses the prophet Daniel concerning the same kingdom:

"And the kingdom and dominion, and the greatness of the kingdom UNDER the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

Here we have the geographical location of the kingdom definitely specified, namely: "Under the whole heaven," not above it. If we can now find its chronological location, and learn its nature—whether literal or spiritual—all will be plain.

(1.) When will this kingdom be established? Let us look at the vision in this chapter. Daniel sees four great beasts, the last of which is "given to the burning flame;" then he sees "one like the Son of man come with the clouds of heaven, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.) These four beasts are explained to mean four universal kingdoms on earth. "The fourth beast shall be the fourth kingdom upon earth," "the whole earth" (v. 23;) and after this universal kingdom is "given to the burning flame," the heavenly one, from the skies, sets up a kingdom, which is explained to be "under the whole heaven."

(2.) It covers the same territory occupied by the four preceding kingdoms. *They* were literal; so will this be; and it "shall not be destroyed;" for "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." (v. 18.) Happy home of immortal saints.

For the want of some better argument against the doctrine of the future reign of Christ and his saints upon the earth, we are sometimes informed that this globe would not be large enough to afford a home for all the resurrected saints. The enormous absurdity of this objection is apparent from the following considerations.

It is estimated that men die at the rate of thirty millions a year. Suppose we allow that they have died at this rate from the creation, and are destined to die at the same rate down to the end of the 6,000 years—though this is too large an estimate, for a long time passed away after the creation before men died at the rate of a hundred a year, and a very long time elapsed before they died at the rate of one million a year; but waving all this, and a similar state of affairs that succeeded the deluge, we will count thirty millions a year from the creation down to the end of the 6,000 years, and multiply 30,000,000 by 6,000, and then add in the 1,200,000,000 that are supposed to be living on the earth. Then take the State of New York, and reduce its area from square miles to rods, then to feet, then compare figures; and you will find that the "Empire State" alone is large enough to hold every human being that has lived, or will live, down to the end of the 6,000 years. Then subtract the millions of unrighteous people who have lived and died on earth, and what becomes of this objection? It is driven into oblivion.

When the earth is renovated, and filled with the glory of God; when sin is banished, and sorrow comes to an end; not only will the earth be large enough, but glorious enough as a home for the resurrected saints. When the divine Ruler comes in majesty from the skies, and awakens the sleeping saints, and robes them with immortality, and shall "*thoroughly purge his floor*," and there shall be no more death," and the inhabitant shall not say I am sick," then earth will become a lovely realm. How changed the scene will be. Now its inhabitants are a dying race; then "neither can they die any more." Now they are all mortal; then this mortal shall have "put on immortality;" now many are sinners; then they shall "all be righteous;" now earth groans under the curse; then "there shall be no more curse," and the tabernacle of God shall be with men." Tears are then all wiped away by a divine hand, and the saints all made "equal to the angels." It will be a sinless, deathless, graveless, and sorrowless paradise; its inhabitants being composed of the good of every age and clime, together with the angelic hosts. Who wants a better kingdom? W. S.

"THERE IS A SPIRIT IN MAN."

Job affirms that "there is a spirit in man; and the inspiration of the Almighty giveth them understanding" (Job 32: 8); but he nowhere asserts, or even intimates, that this spirit is a personality distinct from the body. Aside from the spirit of life which returns to God who gave it, when man dies, man possesses a mental spirit, the result of a living organism, but not a personality within the organism; and this mind, often called spirit, instead of outliving the body, dies with it, for "in that very day his thoughts perish." Ps. 146: 4. As long as the *thinker* lives, thoughts will have an existence; death kills the *mind*, hence that is not a deathless personality. The assertion of Daniel, "I Daniel was grieved in my *spirit*," referred to his *mind*; and the statement, "The *spirit* is willing," relates to the mind; so with many other texts. The mind can be "grieved," can be "willing," and can possess knowledge. "For what man *knoweth* the things of a man, save the *spirit* [mind] of man which is within him?" (1 Cor. 2: 11.

But this mental spirit is never said to be a personality, and is as much the result of a living organism as is the instinct of the beast; for instinct is but a species of mind, in which the reasoning power is diminutive; and who will claim that instinct outlives the beast as a distinct entity? Without mind, man could not love, fear, nor hate. Beasts evince love, fear, and hatred. Can they exercise these passions without a degree of mind? And if they can love, fear and hate, without an immortal entity within, to exercise these passions for them, why cannot man? When men enter death, "their love, and their hatred, and their envy" perishes (Eccl. 9: 6); and the only reason why these passions of the mind thus perish, is because the mind itself perishes under the stroke of death. W. S.

DID THE SOUL OF MOSES APPEAR AT THE TRANSFIGURATION?

It is claimed that the disembodied soul of Moses appeared to the disciples upon the mount of transfiguration; but this is only the *guess so* of theologians, for the record of the scene neither asserts nor hints such a thing, but positively negates the claim. "There appeared unto them Moses and Elias." Luke 9: 30. If Elias, or Elijah, was really there in person, so was Moses, for there were "*two* men," not one man, and one spirit of another man. It is certain that Peter did not think that Moses' disembodied soul was there, from the fact he made this proposal. "Let us make here three tabernacles, one for thee, and one for Moses, and one for Elias"; and Peter would not have proposed building a tabernacle for an immaterial shadow to live in. He supposed Moses himself was there; and it would have required no more of a miracle for God to have resurrected Moses, and placed him personally on the mount, than to have personally presented Elijah there who had previously been translated. It is objected that Moses could not have been there in his resurrected state, as Christ was "the first born to immortality, but Lazarus and others were previously raised to temporal life, and Moses might have been raised on the same principle. Jesus pronounces it a "*vision*." "Jesus charged them, saying, Tell the *vision* to no man." If it was a *supernatural* vision, neither Moses nor Elias were there in reality; but if it was a vision of actual sight, then a real Moses was there as certainly as a real Elias, as the result of a miracle, for not a word is said about the soul of Moses in the account. W. S.

WHAT "SPIRIT SHALL RETURN TO GOD?"

It is claimed that a personal spirit returns to God at the death of the body; but this is but an assumption. That a spirit of some kind is to return to God is evident from these statements: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3: 21. "And the spirit shall return to God who gave it." Eccl. 12: 7. From both of these texts we learn that man possesses a spirit of some kind, called *ruach* in the original, which leaves man at death; but is it a personality?

1. The same writer speaks also of "the spirit of the beast." Is that a personality? He affirms of men and beasts, "They have all ONE *ruach*," or breath of life (Eccl. 3: 19), so if one possesses a *personal ruach*, so does the other. But if one is an *element*, so is the other.

2. This spirit is to "return to God who *gave it*." What kind of a spirit does God give man at his creation—a personal spirit, or an element of life? He "breathed into his nostrils the breath of life" or lives (Gen. 2: 7), the same being also possessed by the beasts (Gen. 6: 17; 7: 15, 22,), and this spirit only is to return to God. Whatever spirit returns to God *existed* when God "*gave it*," for God did not give something that was to *become* a spirit, but he "*gave it*"—the SPIRIT—and if he gave it as a *personality*, it will return as a personality; and if we have such a pre-existent personality, why do we not remember our former existence? The spirit of life was given as an element, and will so return. W. S.

CAN AN IMMORTAL SOUL BE SAVED?—We are told that "Christ died for the ungodly" (Rom. 5: 6), that the Lord "laid on him the iniquity of us all," and that "he was bruised for our iniquities" (Isa. 53: 5, 6), and also that we are "reconciled to God by the death of his Son" (Rom. 5: 10), from the fact that "he bare our sins in his own body on the tree," and "suffered for sins, the just for the unjust" (1 Pet. 3: 18). The demands of the divine law must be met either by the offender, or by one that will take the place of the offender, and thus save the offender, which Christ volunteered to do for the sinner, on certain conditions; and the demands of that law are nothing less than death. Christ met that demand "in his own body on the tree," which will shield the sinner from the death penalty, if he accepts Christ as his Savior; for "Christ was once *offered* to bare the sins of many"—this offering being equivalent in value to millions of copper coins,—but if the sinner refuses the conditions on which the death of Christ can avail in his case, Christ's death will not save him from the demands of a broken law. But how can the death of Christ save a deathless soul from a death penalty? As immortality cannot die, it cannot be saved from death. If we would "save a soul from death," we must save such souls as are capable of dying; and if Christ died for this purpose—"the just for the unjust"—his death can only benefit such souls as are capable of dying, which is not true of immortal souls; hence they cannot be saved by the death of Christ, if there are any such souls. W. S.

"CANNOT KILL THE SOUL."

Said Jesus—"Fear not them that kill the body, but are not able to kill the soul [*psuche*—life]; but rather fear him who is able to *destroy* both soul [*psuche*—life] and body in hell." Matt. 10: 28. The christian, by obedience, secures a life that is not affected by the death of the body, here called *soul* or *psuche*; but this *psuche*, which is forty times translated *life* and *lives* in the New Testament, can ultimately be *destroyed* with the body in *gehenna*, if its possessor is unrighteous; hence, it is not immortal; neither is it a personality that lives independent of the body. There is a *psuche*, or life, for both saint and sinner beyond the reign of temporal death; but in the sinner's case, that *psuche* or life will be destroyed with the body in hell; but in the case of the saint, a life indestructible is secured; for "this is the record, that God hath given to us eternal life, and *this life* is in his Son." 1 John 5: 11.

Here is a life that cannot be obliterated by the hand of man. Men can only *suspend* temporal life; it will be resumed at the resurrection, when in the case of the sinner God will "destroy both soul and body in hell," beyond which time their life will never be resumed. "Our life is hid with Christ in God," and we now possess it by faith only, till "Christ, who is our life, shall appear," when we shall awake to life everlasting. This life is not a *personality*. W. S.

OUR WESTERN WORLD—THE ROCKY MOUNTAIN COUNTRY—AN EXCURSION THITHER.

Boston, June 5th, 1871.

ED. CRISIS:—As this is the season we go on recuperating tours, and as no people are so blessed as we Americans in having such an extent of country to visit, we having in company with you lately made a tour over our western world; therefore, for the benefit of any of your readers who have the desire to make summer recuperating tours, to refresh and build up the system, and at the same time see all to be seen on a tour across the great plains to the Rocky Mountains, Salt Lake City, and California, to see the buffaloes by the thousands (see Leslie's pictorial for June); then, go on the route we shall here describe:

Striking out for said tour, go over the Boston and Albany road, stop in to see them at Saratoga; then over the New York Central for Niagara Falls; thence over the Great Western R. R., through Canada to Detroit; thence over the world-renowned Michigan Central, for Chicago, where, in the same depot, you find the ever-reliable Chicago, Burlington, and Quincy R. R., for a ride across the prairies of Illinois, Missouri, and Kansas, for Denver, the C. B. & Q. R. R. running coaches from Chicago to Denver by way of Quincy, and the Hannibal and St. Joseph R. R. to Kansas City; and thence over the Kansas Pacific for Denver,—and on this route only you see the buffaloes (as described by Leslie's June No.). From Denver to Cheyene, thence by U. P. R. R. to Ogden, and Utah Central to Salt Lake City; at which place we recommend the Townsend House.

So here is a route for a summer tour; and for all further information call on, or address the Editor of the *Crisis*, or James Mills, Esq., Agent, 86 Washington St., Boston.

Yours, A TOURIST.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HENNON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$434.84
"A FRIEND"	2.00
"A BROTHER"	2.20
E. NOYES	2.60
SELF DENIAL	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$55.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$18.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*", and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,296.56
"R."	1.50
— Books	2.50

WORLD'S CONVERSION.

I. MAXIM.

BRO. GRANT:—I saw in the *Crisis* of Feb. 8th, an article from *Zion's Herald*, headed "Time of the World's Conversion given." The writer seemed to carry the idea that before the two thousand years expire, the people will all be Methodists, according to their increase for the last one hundred and forty years; there being then but eight or ten, and now (1870) three and a half million. Consequently, for the next remaining one hundred and forty years, increasing as fast as formerly, they will fill the whole earth, or amount to (as he says) one hundred times more than the present inhabitants of the world, allowing that to be one billion, two hundred thousand millions. So that, at the same ratio of increase as in the past, the Methodists alone, under God, will save one hundred times as many as now inhabit the earth.

Now, I ask, If this is to be so, what will be the condition of the world then? If the Methodists still increase in pride, and in following the vain fashions, fairs, levees, etc., of the world, the next one hundred and thirty years, as they have for the last fifty years (when compared with the plain, simple and humble costumes and appearance of the eight or ten Methodists of 1740), will *they* look like the humble followers of the poor, despised Nazarene? or more resemble the world's aristocracy and the proud Pharisees of olden time? Is this the people, and the way the world is to be converted before Christ shall come? or will it be nearer the fulfillment of that scripture (Ps. 14: 2, 3)—"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one."

When Christ comes the second time, "shall he find faith on the earth?" If all the inhabitants of the earth are Methodist christians when he comes, he will find nothing but faith. Christ says, the wheat and tares shall grow together until the harvest, and the harvest is the end of the world. This cannot be true, if they are all Methodist christians when he comes. For he is coming to reward the righteous, and to destroy the wicked. "As the days of Noah were, so shall also the coming of the Son of man be. . . . They were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." If they are all Methodist christians when he comes, will it be like the days of Noah?

South Carver, Mass.

Correspondence.

From Sr. H. P. Chase.

BRO. GRANT:—It does rejoice my heart to see increasing evidence that Jesus, our great Life-giver, is soon to come and take his throne, and on it reign; purify old earth that has been groaning under the curse for nearly six thousand years; raise the dead, change the living, waiting saints, and destroy death the last enemy, and forever put an end to sin and sorrow. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. I do praise God that some have ears to hear about Jesus. I can say of a truth, that I love him, I have kept company with him more than sixteen years, and he has always proved true and kind; and when I have in any way displeased him, he has always forgiven me. The more I get acquainted with him, the better I love him. I would not give up his company for worlds and worlds like this. But the earth is the Lord's and the fulness thereof. The silver and the gold are his, and the cattle upon a thousand hills. The kingdom, and the dominion, and the greatness of the kingdom under the whole heavens, will be given to his saints.

The holy city, New Jerusalem, is to be the great capital of the new earth. Its streets will be beautiful gold, its gates of pearl, and it has no need of the sun nor of the moon to shine in it, for the Lord God will be the light of the place. There will be no night there; not one grave-yard will ever be found in all the holy land. Jesus has promised to give me all of this, and let me live with him eternally, if I will obey him; and he does not require anything hard of me. Do you wonder I love him? He loved me so much that he laid down his life to redeem me. Greater love hath no man than this; and he says, Whosoever will, may come and share in his glory. The invitation has been out over eighteen hundred years. It is time you accepted the offer. Soon it will be forever too late. If there is one that has become sick of the sorrowing scenes of earth, and desires something much better, I invite you to come to Christ. You will find far greater riches than all the treasures of earth. They will soon perish, but the riches he gives will last throughout the endless ages of eternity. I do entreat you, in Jesus' name, to seek him while he may be found, and call upon him while he is near. When once he rises up and shuts to the door, it will be too late.

Some have got the idea that to become a christian is rather degrading; but this is a great mistake. For there is nothing else that will elevate one so much; nothing else can give him so high a position in this life. It makes him an heir of God, and joint heir with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. He becomes a son or daughter of the Lord Almighty, having Jesus Christ for his elder Brother. If this will not exalt one, tell me, ye who can, what will? There is everything glorious, beautiful and sublime in the religion of Jesus Christ. It takes one up out of the filth of wickedness, to walk in the King's highway of holiness. What is still more blessed, eternal life is soon to be given to the saints.

The cry has gone forth from east to west, "Behold the Bridegroom cometh." Had they believed in Noah's day that the flood was coming, they would have gone into the ark. Had they believed in Lot's day, they would have gone out of Sodom. And did they believe in this our day that Jesus is coming back to the earth, they would get ready, and not be left to call for rocks and mountains to fall on them, to hide them from the face of Him that sitteth on the throne. It will soon be said, He has come. Soon you will be at the judgment. Are you ready? What should you expect if called there to-night? Would it be, "Come, ye blessed"? or, "Depart, ye cursed"? May the Lord help you to look into your own heart now. Delays are dangerous. Put nothing off till to-morrow, that ought to be done to-day. To-morrow, you may be in the embrace of death. The last items of God's word are being fulfilled. Next we may look for the marriage of the Lamb, when Christ will move home his bride. Not for a few years, and then to be separated by death, but to live eternally. How I love the thought. How it cheers my heart, amid the changing scenes of earth. I had rather be the least of them who are the Lord's alone, than wear a royal diadem and sit upon a throne. HANNAH P. CHASE.

Bridgewater, Vt.

From Bro. Geo. A. Barker.

DEAR BRETHREN:—Having been down at death's door panting for mortal life for eight weeks, the past fall, it seemeth to be my duty to praise the name of my heavenly Father, that he has heard and answered prayer in my behalf, and raised me up so that I can walk around a little. For ten weeks I was confined to my room, and most of the time to my bed. While lying low, nigh unto death, I learned much from the Lord. He showed me my entire nothingness, my unfaithfulness, my selfishness, and that I had not advanced in the christian life, for the want of an entire consecration to him. I took a retrospective view of past years, and found I had learned new truth, but had not even retained what I had once attained unto. I had been disobedient too often. I had given way to temptation, instead of looking for the way of escape to bear it.

Now, my brethren, wherein I have grieved any of you, who may read this, from the heart I ask your forgiveness. I wish to take the position our Master sets forth, in Matt. 18—"If thy brother repent, forgive him." Now I do this from the fact that God hath worked in me a reformation. I have begun a new life; and I can say with Paul, "The life that I now live, I live by the faith of the Son of God," knowing he loves me, has accepted my plea, and owns me as his. O how bright and clear the way; how strait the path; how light the burden; how easy the yoke. What peace, what joy, what love. My soul pants continually after the water-brooks of life. "Peace like a river," joy 'midst affliction, contentment in want, light in darkness. I can say of a truth, from the heart, "God is love." Pray for poor me, that my faith fail not, nor my love grow cold; and may the God of peace be with you till Jesus comes. Your Bro., looking for Jesus soon.

Elmwood, Va.

Extracts from Letters.

SR. E. SHEPARD, North Easton, writes:—"Please permit a stranger to address you as a brother, and also to add my testimony through the columns of the *Crisis* in favor of truth. I am a member of the Methodist church, but have dared to leave my accustomed place of worship, and identify myself with that 'peculiar, people, known as 'Adventists.' Some few years ago, no one could have made me believe that I could ever belong to this company.

Well, time passed on, and two years ago last autumn, I was favored with the exceeding great blessing of receiving a visit from a friend and relative, who was an 'Adventist,' and in conversation with him, I first learned, or rather heard the doctrine that man has not an immortal soul. I could not then receive or adopt his sentiments, but through his love for the truth, and a desire for it to prevail, he procured quite a package of tracts, which I carefully read and compared with Scripture, until I had not a doubt of its truth. Since then, it has been my privilege to peruse the very precious columns of your paper, the *Crisis*, every week, which is lent to me by a kind neighbor; and as I have found its contents so instructive and interesting, I am desirous of adding my mite in favor of its support.

My greatest wonder now is, why the immortal-soul doctrine was *ever* preached, or at least *since* Christ; and I verily believe that the Sadducees are not the only people to whom the words of our Savior might apply, when he said, 'Ye do err, not knowing the Scriptures, nor the power of God.' Oh, how important it is for us to give up the belief that we are immortal, and thus becoming nothing, in order that Christ may be *all in all*; and also that he may receive the honor and glory which is due him through faith in his promises; for he will come again to raise his faithful ones from the dead, and then they will receive as a free gift that immortality which we have far too long thought we already possessed. I do not wonder that the laboring class have failed to discover their great error, but I do wonder that our ministers, who make the Bible their study (or ought to), have been so long in discovering so important a truth; and my prayer for those who are still unenlightened on the subject is, that they may anoint their eyes with eye-salve, that they may see."

SR. D. A. BEAN writes from Sutton, N. H., Mar. 10th, 1871:—"I have felt so impressed to write, that I have thought it best to ask for a space in the *Crisis* to express some of the thoughts of my heart. David said, 'While I was musing, the fire burned; then spake I with my tongue'; but I will speak with my pen, for I think I have felt as he did sometimes, when reading some of the pieces in the *Crisis*. When we first get it, we look for the appointments, to see if there are any for this place; then for the California news. We have felt, of a truth, that God sent you there, and that he has given you success in proclaiming the great truths of the Bible, and winning souls to Christ. I am sure the prayers of God's people follow you.

We have some soul-stirring pieces in the

Crisis; many that give us an understanding of the Bible, showing us our proximity to the judgment. If we get a little sleepy, it comes in time to wake us up to watchfulness. There are some in this place that are still trying to keep their garments pure, and be ready for their coming King. We do not have preaching here all the time. Bro. Ross was with us one evening, and gave good satisfaction. It has been said to us often, by those who do not believe as we do, as well as those who make no profession of religion, Is he not coming again? Spiritualism is gaining ground here rapidly. My husband was pleased when he read about a conversation that Bro. Sheldon had with a southern Elder as to whether the negro had any soul, and to see how the Elder got caught in his own trap. We hope he will begin to see things in their true light."

Bro. J. W. Elliot, Ulman's Ridge, Mo., writes:—"The providence of our heavenly Father has led me with unmistakable signs to this part of his moral vineyard, where I feel that my labors will be abundantly blessed, there being no other one to proclaim the coming of our Lord south of the Arkansas line, with the exception of St. Louis. The field is large, and unoccupied by any who hold the present truth. O how inadequate am I for so great a task. But I put my trust in my Master, who has said, 'Lo, I am with you alway, even unto the end of the world.' This is truly a missionary field. I sincerely request all the aid that our Mission Board can bestow, which will be thankfully received, and duly applied. I never saw a community so eager to read our tracts as they are in this vicinity. I brought quite a number with me, and have distributed the greater part of them already, and would like to have some sent as soon as practicable, by express, to Suscumbia, Miller Co., Mo.

If you know of any good Bro. in the gospel ministry, who would like to come South for his health, I know of no better opening where his labors could be blest, and his health improved, than this place. I should consider it a great blessing to have a co-worker, as it is almost impossible for one man to fill appointments at all times. If any should feel disposed to come, let him correspond with me at once. I have held three stated meetings here, having a full house every time. The audience was attentive, and apparently anxious to hear. I wish to enlarge my field of labor, but cannot do it to advantage without some assistance. Nevertheless, I have consecrated my time to the cause of my heavenly Master, knowing that our labors are not in vain in the Lord. Pray for me, that the Lord would direct and sustain me. Your Bro. in the vineyard of the Lord and Savior Jesus Christ, looking and watching for his second appearing from heaven. Amen."

CORRECTIONS.

Dear Friends:—Will you have the kindness to correct in your paper three mistakes in articles written by me. In "Once and Now," in May 24th issue, "and of a form of godliness—in short, the power," it should have read, "of a form of godliness shorn of the power." Also the magazine referred to was not "*Christian World*," but "*Christian Herald*." In last week's *Crisis*, article under the head "Pardon," I am made to quote a doublet from a poetic stanza reading thus:—

> "There's no salvation in the tomb,
> Or pardon offered *to the Lord*."

Instead of that it should have been—

> "There's no salvation in the tomb,
> Or pardon offered to the *dead*."

Knowing you will readily correct these typographical mistakes, I am yours truly,

Fairhaven, Mass. W. Kellaway.

Married.

Harrington—Roberts. March 18th, 1871, at the residence of the bride's father, by Elder C. F. Sweet, Mr. Andrew B. Harrington and Miss Lany Roberts, both of Steuben, N. Y.

Prescott—Palmer—At Vienna, May 18th, by Eld. H. B. Sevey, Mr. Adoniram Prescott and Mrs. Sarah C. Palmer, both of Vienna, Me.

Obituaries.

Thomas. Fell asleep in Jesus, May 20th, in Providence, R. I., Helen, wife of Elder J. W. Thomas, in the twenty-third year of her age.

She was true in her friendship, generous in her sympathies, and unsparing in her kindness to the poor. She "rests from her labors, and her works do follow." Thursday, the 23d, after appropriate services in Providence, we accompanied her deeply afflicted husband, infant son, father and mother, brothers and sisters, and other relatives, to Rockland, the place of her birth, where we found gathered at the meeting-house an assembly of the young and aged, who came to pay a last tribute of respect to one they knew so well, and loved so tenderly. May her death be sanctified to the good of the friends, and especially to her husband, whose health is feeble.

A. Ross.

Chadsey. Died Jan. 16th, 1871, at her residence near Fitch Bay, in Stanstead, P. Q., of puerperal fever, Julia G. Moulton, wife of George Chadsey, aged twenty-nine years, ten months, and nineteen days.

Sister Julia had lived a consistent christian life for a number of years, and was calm and tranquil in view of the near approach of death, which she contemplated with composure as the end of her sufferings.

Words of comfort were spoken by the writer by request of the departed, from 1 Thess. 4: 18.

Chas. P. Dow.

Bartlett. Died in Northwood, N. H., April 29th, 1871, William P. and Rebecca J. Bartlett, aged eighteen years and sixteen days.

In his last sickness he sought and found the Savior, died in peace, and rests in hope. Funeral services by the writer, assisted by E. C. Cogswell, pastor of the Congregational church.

John Parsons.

Summary of News.

FOREIGN.

Cable News.

Paris, May 29. Already there is a strong feeling that the Paris Government is to weak too last.

Awful massacres continue. At the barricades in Rue Rochuart, in one ditch, wounded people were found in it buried alive. They groaned and shrieked dreadfully all night. An epidemic is feared from the number of dead bodies.

Mathieu, a member of the Commune, was arrested and 150,000 francs were found upon him. He is accused of selling the Commune.

Vidal was shot as was also Friälberd. The body of the latter was claimed by his widow. Forty thousand francs were found in his cellar, spoils of the Republic.

The Versailists have placed back the statue of Henry Quatre which had been thrown into the Seine.

Okolwski, found wounded in an ambulance, was taken out and shot.

Milliere was arrested at the Luxemburg. He resisted violently and fired six shots from his revolver. He was taken to the steps and a platoon of soldiers shot him.

During the attack by the Versailles upon the barricades in the Place des Fetes, a number lost their way and got mixed up with the Communists, by whom they were taken prisoners and fifty of them shot.

Versailles, May 29. At the sitting of the Assembly to-day Changarnier spoke about Metz, defending Bazaine. Thiers replied, calling Bazaine an illustrious warrior.

The Duke Audiffret Pasquier proposed the admittance of the Orleans princes into the Assembly. Picard replied that he would be happy to consider the subject.

Clinchamp's corps have returned in triumph to Versailles with 6000 prisoners, who were discovered to be of the insurgents who murdered nine Dominican priests Friday.

Paris, May 30. Rochefort has been condemned to death by the Versailles Court Martial. He has been probably executed already.

Paris, May 30. Gen. Cluseret was shot Saturday in the barracks of Prince Eugene.

A prisoner named Duil, having boasted that he ordered the execution of Gens. Thomas and Le Campt, was instantly killed.

Large masses of troops are now passing down Rue Lafayette, bearing twenty-two insurgent standards.

A girl, seventeen years of age, was shot this morning for firing at officers.

A number of persons were detected throwing petroleum in the cellars of the Faybourg Montmarte, and also in firing upon the troops in Rue Havre. They were all arrested.

All the shops in the city are opening once more, and Paris begins to wear an animated appearance.

Picard has resigned and is succeeded by Le Franc. Gen. Cissy succeeds Gen. Lolelo as Minister of War. Favre remains in the Ministry at the special request of Thiers.

Picard will be made Governor of the Bank of France.

Vincennes was surrendered unconditionally this morning. It contained three hundred men, among whom were eighteen chiefs of the defunct Commune.

General Cissey's L'Admirault's and Vinoy's corps have completely occupied Paris, and will remain until the city is thoroughly pacified.

General Barral has been named Governor of the city, but without title.

Versailles, May 31. McMahon, in his proclamation just issued, divides Paris into four commands, viz: east, north, centre and south. Gen. Vinoy is appointed to command the east, Gen. Ladmirault the north, Gen. Douai the centre, and Gen. Cissey the south. The civil power is transferred to the military, and no ingress to or egress from the city will be permitted.

Paris will remain for some time yet under military jurisdiction, but communication with the city is now unrestricted and entrance and exit is free to all.

The number of prisoners now in the hands of the Government exceeds 40,000.

It is reported that Pyat has escaped from Paris.

The adherents of Duke d'Aumale and the Bonapartists are both very active in schemes for the restoration of the Bourbon and Napoleon dynasties.

London, May 31. To-day's Paris advices say that the executions of the persons denounced continue. As soon as they are discovered in their hiding places they are arrested and shot. Numerous arrests of men and women continue to be made. There have been renewed attempts at assassination and arson. Many of those executed yesterday and to-day seemed perfectly crazy.

A horrible effluvia from the bodies of the dead fills certain quarters of the city.

There are abundant signs of a speedy coup d'etat in the Assembly, to depose Thiers and summon Count de Chambord to the throne of France.

Paris, May 31. Thirty-three Communists, among whom were seven women, were shot in a body by a company of soldiers in the plaza in front of the Hotel de Ville this morning. Around the sides of the square, troops to the number of 1500 were drawn up, under Col. Guizot. At eight o'clock the prisoners, who had been confined in the coal cellars back of the porter's lodge in the Hotel de Ville, were brought out. Their hands were tied behind their backs, and they were then marched out by the main gateway, through a double file of soldiers. Having reached the centre of a wide area in front of the Hotel de Ville, they were ranged in a row and made to kneel down close together. There was nothing on the whole plaza but three empty scavenger carts, which stood in a line at the rear of the prisoners. When the company was in a line and ready to fire, Col. Guizot stepped forward and told the prisoners in a few words that they were to suffer death for having been caught in the act of setting fire to buildings and dwellings in Paris. At this moment the women uttered piercing shrieks, and began to sway themselves back and forth. An officer advanced and made them keep still with the flat of his sword. A few minutes afterward a volley was fired, and when the smoke cleared away a most horrible sight was presented. Three of the women in the middle of the row between the men were still living and writhing in awful agony. A second volley was fired, and then a third, and not until the sixth did all the prisoners cease to live. The dead bodies were then flung into three scavenger carts and carried away to be buried. There were few people at the scene.

Paris, June 3. The streets of Paris have been reopened to traffic. The barricades have all disappeared. The pavements have been repaired, and there is perfect order everywhere. The police are arresting all suspected persons. Ten Courts Martial have been established at Cherbourg for the trial of all prisoners sent there by the Provost Marshal. The latter service is carried on at the Theatre du Chatelet, in this city, where an examination is held prior to trial by the Military Court.

Paris, June 4. A letter from Father Hyacinthe, in the *Gaulois*, acknowledges the sympathy Italy feels for France, and advises the union of the Latin races, as the balance of Europe is menaced by the preponderance of the Germans. "O, slaves, the acts of the Commune are the result of the negation of God by the people. The nineteenth century is the age of workingmen. The second empire treated social questions in the spirit of the Cæsars, instead of seeking to solve them by dissemination of education. It moreover imposed prolonged celibacy on soldiers, and legalized the prostitution of women; and the church, alas! also failed in its mission. It was too much occupied with dogmatic questions and too little with the instruction of its flock."

Father Hyacinthe concludes: "Paris is in ashes, the work of a people who have no God, or say it is impossible for them to believe in or love him. Let the rulers with whole heart and brain consider the problem and labor for the restoration of France to faith, prosperity and peace."

Paris, June 5. An address to the Pope is circulating in the provinces. It expresses the hope that regulated France will soon lend an avenging arm to the Holy Father. The document is freely signed.

The Pestilence in Buenos Ayres.—Recent telegrams fully confirm the first rumors that reached us of the prevalence, to a terrible extent, of the yellow fever at Buenos Ayres. Indeed, the latest, and apparently most authentic reports speak of the pestilence as increasing largely over the estimates made some few days ago. Up to the time of the departure of present advices, twelve thousand of the two hundred thousand inhabitants of the city had fallen victims to the terrible scourge. A similar percentage of mortality in the metropolis of New York would cut down over sixty thousand people. The end of the dread evil, however, does not even appear to rest with the twelve thousand dead. Not only is the plague increasing materially, in defiance of the feeble efforts that are being exerted to check its ravages, but the terror-stricken populace, bearing the seeds of disease with them, are flying in immense numbers to other cities. It is said that the population now remaining in the place does not exceed twenty-five thousand souls, and that two-thirds of these are sufferers from the epidemic. The whole city, in fact, except the sick and their friends, appear to have sought refuge in flight. It is feared that this action alone will carry the pestilence to Montevideo and the surrounding towns and villages. In the contemplation of so great a calamity as this is, Americans have very plainly two duties before them. Common humanity demands that the utmost exertions should be made by them for the relief of the unhappy sufferers in the plague stricken land, while an appreciation of the safety of our own people demands the exercise of the utmost vigilance by our health authorities. The fever that now prevails in Buenos Ayres, is of an unusually virulent type, far more dangerous and obstinate than ordinary yellow fever. A variety of it desolated Norfolk some twelve or fifteen years ago, and then being carried by the wind from an infected vessel, communicated its terrors to Fort Hamilton, and thence along the shore to Governor's Island and over to Staten Island. In view of these facts, and of the additional one that trading ships from South America are continually droping in at our ports, it is evident that too many precautions cannot well be taken by those in whose hands the health and well being of the people so largely rest.

DOMESTIC.

Terrible Fires raging in the Woods of Canada. A dispatch from Ottawa gives further details of the terrible fires now raging in the country districts in that vicinity, which were started about a fortnight since by persons engaged in clearing land, and which threaten to devastate a larger area of country than those of last year. The fires are favored by the absence of rain, the high winds, the dryness of the trees, and the accumulated leaves of centuries, and they rush with terrible speed on scattered villages and detached farm houses. Between Aylmer village and the Gatineau they seem to be the worst. East and west along the course of the Ottawa river, and north and south, the flames are blazing and rushing with fearful energy. At the Quio, a small town thirty miles above the city of Ottawa to the west, the parsonage of Mr. Moore, the tenant, has been destroyed, with several other dwellings. Business is entirely suspended in that district, and all the inhabitants are busily engaged, day and night, battling with flames, some drawing water from the river near by, and others throwing it upon the dry and burning earth; some beating the fires with branches of trees, and endeavoring to stamp it out with their feet; but as often as this is done, and the workers move off to another spot, the fire again gains headway. The strong wind carries the sparks and huge ignited branches considerable distance, and kindles innumerable new fires in all directions. It is painful and pitiable in the last degree to see men, women and children struggling to save their burning homes, and when that is found to be impossible, carrying off their damaged and broken articles of furniture. Notwithstanding their utmost efforts the fire gained upon them, for it is not only the brushwood and the forest trees that burn; the very sod is also instinct with fire, and the fences, generally made of cedar, carry destruction everywhere. The suffering is intense in the neighborhood of the Quio, at the Charts, near Pembroke, at the village of Sand Point, and at many other small towns and villages along the Ottawa river; and already the destruction of property is immense. Many of the villages are quite close to the woods, so close that thousands of sparks and pieces of burning wood, from one to three feet in length, are carried by the wind and deposited on the wooden roofs or beside the outbuildings and barns, which are universally constructed of wood; and it is utterly impossible for the people to watch all parts of their premises. Almost within view of Ottawa, on the northern side of the Ottawa river, the woods along the base and sides of the Laurentian Hills are on fire, from the village of Chelsea, westward. In the daytime the thick smoke hides the flames and covers the city as with a thick curtain; but at night the fires can be distinctly seen.

Notices.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so. For the Committe, J. Couch.

Vermont Tent-Meeting.

The tent will be pitched Tuesday, June 13th, in Messrs. King & Hewitt's beautiful grove, upon the east side of Woodstock Green, Vt., one half mile from the park, and near the proposed depot grounds. Our first meeting will be held, if possible, Tuesday evening. Bro. Grant, Couch, and Mathewson are expected to preach the word. It is desirable that a special effort be made to attend this meeting. We say to all come; come early in the week. Don't wait till Sunday. We need your help in this new field. Come prepared to lodge and board yourselves. There are no families of like precious faith to provide for you. We shall endeavor to have things convenient for self-lodging and boarding upon the ground. Bring your bedding and tents, if you have them. Boarding and lodging in private families for 75 cents per day. Meals at hotel one dollar per day. Horses kept upon hay and grain for 75 cts. per day. We want a dozen noble christian souls to lodge with tent every night. Who will volunteer? We expect a rich feast. All things are now ready. Come ye.

H. P. Carpenter.

Notice.

The Lord willing, I will meet with the brethren in the town of Holden, Me., where the brethren may think best, to hold a meeting of three days, to commence on the 2nd of July, and continue over the 4th. Will the brethren consult with each other in that community, and each one bear their part, like men of God, and receive the "well done" from their Master? I have a tent that I will pitch for the accommodation of those who may come from a distance. Let each one come with a basket of provision to help the poor. Will our preaching brethren, who love to meet in such a meeting, come and help preach the gospel? We invite all who are the lovers of Jesus to worship with us. Come, brethren, to the feast, filled with love to God and man, and seek the salvation of others. Jesus is soon coming. Will Bro. Walker and Howard meet with us? Israel Damman.

R. I. and East. Ct.

The Rhode Island and Eastern Ct. Conference will hold its next quarterly session with the church at Putnam, Ct., commencing Wednesday, July 5th, at two o'clock P. M. A full attendance is very much desired, and confidently expected. All letters should be directed to the care of H. N. Reed.

C. H. Sweet, Clerk.

Family Campmeeting.

This meeting will be held in what is called Cailine's neighborhood, at the head of Lewis Valley, commencing July 1st, and hold over Lord's day and the fourth. Bro. Thurber will assist in preaching the word. The big tent will be there. All are invited. Particulars hereafter.

Christian Times, please copy. P. W. Hough.

Notice.

Our annual grove meeting in East Springwater (on the Morris farm), will be held June 24th and 25th, to commence at two o'clock P. M. All our brethren and sisters in the surrounding country are invited to attend, and to be there promptly on Saturday. May the Lord of the harvest bless the meeting to the good of all.

For the Bro., C. F. Sweet.

Notice.

The Lord willing, a feast and supper will be given to the poor, maimed, lame and blind, by Lewis Bean, Jay, Bean's Corner, Me., Thursday, June 29th, at six o'clock P. M., in connection with a grove and basket meeting, which will be held at the same place, and onward over the 4th of July. We wish our brethren and sisters to make special effort to help the needy to attend this feast and meeting. A general invitation is given, and provision will be made for all. Come, brethren and sisters, to this meeting, praying the Lord's blessing to strengthen the weak and awaken sinners. Those coming on the cars will stop at Wilton Depot, two miles from the grove. Conveyance will be in readiness by notifying Lewis Bean. The day train is due at five o'clock P. M. Will our brethren bring their tents? Preaching brethren are requested and expected to attend. Come one, come all. Brethren will call on Lewis Bean, A. J. Riggs, Rufus Davis, Arnold Ireland, E. J. Bean, and others. Per order of the church,

H. B. Sevey.

Grove Meeting.

There will be a grove meeting in Bartlett, in Elder J. B. Deering's grove, where it was last year, commencing June 21st, to hold over Sunday, and longer if the brethren think best. We give a cordial invitation to the preaching brethren to come and help us. A good work has commenced here, and sinners are inquiring the way to life. We pray that some more may be gathered in before it shall be too late: for we believe the day is not far off, when he who is to come will come, and will not tarry. Come, all ye who love the Lord. Come from the north, the south, the east, and the west, and help us.

H. Parker, Jr.
J. B. Deering.

Iowa State Campmeeting.

Partial arrangements are made to secure the Chicago Christian Mission tent, also the Iowa Mission tent, which will give us a larger range of accommodations, as we learn that there are many calculating to attend this meeting, who have not before. We trust all the preachers will come and attend this feast. To secure this, the brethren at New Hartford propose to provide provisions for those who may need, to cook for their families, and other churches may assist in this if they can. Be sure to provide things necessary for yourselves to camp. The meeting will commence June 22d. The campmeeting proper on the Monday following, and continue till July 3d. Also see notice.

Peter S. W. Devo.

Meetings at Bonny Eagle, Me.

For the information of friends residing at a distance from Bonny Eagle, Me., who may desire to meet with us occasionally, I will say that Eld. C. H. Sweet, of Rhode Island, having been invited to settle here, has decided to come and remain as long as may seem duty. Preaching every Sunday, at 10½ A. M., and 1 P. M.; Sunday school at 9½ A. M. Prayer meeting at 5 P. M.; also Tuesday and Friday evenings. All these services are held in the Chapel. T. J. Rumery, Ch. Elder.

Notice.

The Maine Westerly Quarterly Conference will be held at Hartford, Me., commencing Thursday, June 8th, at five o'clock P. M., to continue over the following Sabbath. It is hoped there will be a general attendance of all the faithful in that section of the State.

Jesse Gay.
E. M. Haggett.

Levant, Me.

The Maine Easterly Quarterly Conference will be held at Levant Village, Me., commencing Thursday evening, at seven o'clock, June 22nd, and continue over the following Sabbath. All are invited to come and help. Provision will be made for teams and people. Preaching brethren are requested to attend. For the brethren,

F. A. Baker.

Tent Meeting.

The Mass. tent will be pitched at Littleton, Mass., June 11th, and continue over two Sundays, and longer if duty seems to demand. Meetings afternoons and evenings. We hope the Brn. in all that region will be interested, and come in ready to work for the salvation of men, and the spread of Bible truth relative to the speedy coming of our Lord Jesus Christ.

E. Morrill.
L. Boutell.

Notice.

The Lord willing, there will be a series of meetings in Holderness, N. H., at the True schoolhouse, commencing Thursday evening, and continuing Friday evening, and over Sunday. A general invitation is given to the brethren and sisters to come to work for the Lord.

H. C. Willoughby.
J. H. Evans.

Maine S. A. C. Christian Conference.

EXTRA SESSION.

As the executive board has been petitioned to call an extra session of the Maine Second Advent Christian Conference, to be holden in Portland, in Union Hall, on Free Street, and as there are several items of important business to be attended to; we therefore appoint to meet at Union Hall, Portland, Tuesday, June 13th, at two P. M. A full attendance of the ministers and delegates is desired. Remember, each church or society is entitled to one delegate, and one additional for every ten members, duly chosen and furnished with certificates. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause. Let all collections for the Maine Mission and Tent cause be reported at conference.

I. C. Wellcome, *Sec.*

Dedication.

The Advent Christian Chapel, in North Carver, Mass., will be dedicated to the Lord on Friday, June 9th, at 1½ o'clock P. M. Meetings to continue over Lord's day. Bro. Grant intends to remain with us during the meetings to preach the word. A cordial invitation is given to the friends abroad to meet with us on that occasion. There will be conveyance from Middleboro, on arrival of cars from Boston and New Bedford, on the morning of dedication. W. E. Hathaway.

Minnesota Campmeeting.

This meeting will be held at Kasota, beginning June 26th, and closing Sunday evening, July 2nd. Kasota is a station on the St. Paul and Sioux City R. R., about three miles above St. Peter. The Winona and St. Peter R. R. also (which is just completed) runs within half a mile of the camp-ground, making this point the most convenient for a general gathering from the different parts of the State. We hope to announce soon the arrangements for half fare tickets, and other particulars. Edwin T. Himes, Chairman of Com.

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings. B. P. Stevens.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Friday, June 16th. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates.

J. J. Woodworth.

Notice.

I would say that the committee chosen by the N. H. Advent Christian Conference to meet with the brethren at Great Falls, have attended to their duty. The result is, there is a goodly number that have come together at Franklin Hall, as a church of Christ, by taking the Bible as their standard, and recognizing New Testament officers. Any of our preaching brethren who can preach to them the word of life, can correspond with the Great Head of the church, and with J. T. Hodgdon, Great Falls. For the Com., J. G. Smith.

Going West.

We are intending to go west, as far as Minnesota, the last of June or first of July, to spend perhaps two months. If the brethren in Montreal, or elsewhere, on the Grand Trunk R. R. from Maine to Chicago, would like to have us spend a Sunday with them and preach, as we go and come, and will notify us in season, we will arrange to call on them, as we may be able, and will give notice in the Crisis when we will come.

I. C. Wellcome.

Notice.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler, Co., Iowa, commencing the 22nd day of June, 1871, and hold until the 3d of July. Brethren and sisters, and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There are to be many ministers present. Bro. C. C. Ramsay, of Chicago, will be with us through the meeting again this year. Hay, straw, and tent-frames furnished free of charge.

Alonzo Raymond, sec. of Campmeeting Board.

In connection with the above meeting, the Iowa Christian Conference will hold its fifteenth annual session. Let ministers and delegates be present. Ministers are required by the constitution to report by letter, if not present. I cannot say positively when the conference will sit; probably on the 27th and 28th of June, or as may be thought best for the interest of the meeting. All are cordially invited to come who can.

Job Gildersleeve, President.
Alonzo Raymond, Clerk.

Grove Meeting.

If the Lord will, there will be a grove meeting in Barnard, Vt., in Bro. Adams' neighborhood, three miles west of the centre of the town, commencing Sunday, July 2nd, and to hold over the fourth. Free meeting for all to come and worship the living and true God. Z. T. Wood.

Notice.

The next quarterly meeting of the "church of God of Wayland and Loon Lake," will be held at Wallace Station, Steuben Co., N. Y., on July 8th and 9th. All are invited to attend.

C. F. Sweet, Pastor.

Grove Meeting.

If the Lord permit, there will be a grove meeting in Belchertown, Mass., Dark Corner school district, Sunday, June 11th. Pilgrims in adjacent towns are invited to the feast. Some four or five are to be baptized. M. L. Curtis.

Grove Meeting.

Providence permitting, there will be a grove meeting held in Ripley, Chautauqua Co., N. Y., commencing Thursday, June 29th, to continue over the following Sabbath, as Brn. James Thorp and H. E. Austin may arrange. J. W. Taylor.
A. P. Moore.

Notice.

All persons desiring to preach in Portsmouth, N. H., are respectfully requested to communicate with the Secretary, T. E. Wood, before publishing their appointments. For the church,

T. E. Wood,
L. K. Lydston, } *Committee.*
L. Leach,

A New Work.

We have a new work now in press, of about one hundred pages, entitled "*The Life beyond Death, in the Home of the Holy: When and where to be enjoyed.*" By Wm. Sheldon. This work will be ready for circulation in a few weeks. It will be specially adapted to do missionary work in new fields, as well as in older parishes: just the right size and of the right tone to lead to your neighbors, or send to a friend. Probably the price will be: in paper, 25 cents single; $2.00 per dozen, by mail, prepaid; in cloth, 50 cts. single; $4.00 per dozen, by mail, prepaid; and will probably be kept at the *Crisis* office, Boston; *Advent Times* office, Buchanan, Mich.; as well as by the author at Brodhead, Wis. Perhaps we may not be able to fill orders before the first of August, but hope to earlier; but the first orders will be filled first. With this understanding, orders may be sent at any time. W. S.

Notice.

All papers, letters and postal matter of any kind, must be sent to Sandy Hill, N. Y., in order to reach me until further notice. A. W. Sibley.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and ought to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. Blain, Buffalo, N. Y.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
A. Ross..........Sunday, June 11th
M. Batchelor..........Sunday, June 18th

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.
J. N. Sherman..........Sunday, June 11th
Theodore N. Sherman...Sundays, June 18th and 25th

Mercantile Hall, Boston, 32 Summer Street.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

Chelsea, Mass.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*
J. S. White..........Sunday, June 11th
S. S. Brewer..........Sundays, June 18th and 25th

Charlestown.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
John Couch..........Sunday, June 11th
W. N. Pile..........Sunday, June 18th
J. G. Smith..........Sunday, June 25th

Hyde Park, Mass.
S. G. Mathewson..........Sunday, June 11th
C. H. Leverton..........Sunday, June 18th

East Boston, Mass.
(*Central Hall, 152 Meridian Street.*)
B. Woodside..........Sunday, June 11th
J. S. White..........Sunday, June 25th
Meetings every Sunday, at the usual hours. also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

South Boston (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 277 E. St. Bay-View horse cars pass by. Come and welcome.
C. W. Huntress.
J. N. Berry.

Webster, Mass..........Sunday, June 11th
John G. Hook.

Westboro, Mass..........Sunday, June 11th
Holden, Mass..........Sunday, June 18th
Rye, N. H..........Sunday, June 25th
C. Goodrich.

Portland, Me. (Union Hall, Free Street) Sun., June 11th
Carver, Mass..........Sunday, June 25th
L. Boutell.

Lynn, Mass..........Sunday, June 25th
M. Batchelor.

Webster, Mass..........Sunday, June 11th
Scitico, Ct..........Sunday, July 9th
The rest of the time of June and July not engaged.
H. Munger.

Goshen, Mass..........Sunday, June 11th
North Wilbraham, Mass..........Sunday, June 18th
H. Pratt.

Bethel, Vt. (Camp Brook) evenings, June 8th and 9th
Warren, Vt..........Sunday, June 11th
With the tent onward from June 12th.
H. P. Carpenter.

Tremont, Mass.....Sundays, June 18th and July 2nd
J. S. White.

Keene, N. H..........Sabbaths, June 11th and 18th
T. M. Preble.

Westfield, Mass..........Sunday, June 18th
J. Hemenway.

Warehouse Point, Ct..........Sabbath, June 18th
J. T. Dixon.

Biddeford, Me..........Sunday, June 11th
I. C. Wellcome.

Athol, Mass..........Sunday, June 18th
North Adams, Mass..........Sunday, July 9th
Northfield, Mass. (at Frank Streeter's house) Sunday, June 25th.
Hinsdale, N. H..........Sunday, July 2nd
Will Bro. Q. Streeter meet me at the Hinsdale depot June 30th, first up train from Northfield?
E. Cotton.

Lake Village, N. H..........Sunday, June 11th
Sandwich (Vittum school-house)...Sunday, June 18th
Bartlett, N. H. (at the grove meeting)......June 21st and over the following Sunday.
Sugar Hill, N. H. (or where Bro. N. Wheeler may appoint) Sunday, July 2nd.
Our P. O. address will be Lake Village. Any desiring an appointment for June or July, please write us there.
L. C. & M. McKinstry.

Salem, N. Y. (Pine Tree school-house) Sun., June 11th
G. L. Teeple.

Brimfield, Mass..........Sunday, June 11th
I. H. Potter.

Morris, Ct..........Sunday, June 18th
G. L. White.

Northfield, Mass..........Sunday, June 11th
S. W. Bishop.

Hallis Centre, Me..........Sunday, June 18th
W. H. Mitchell.

East Rochester, N. H..........Sunday, July 9th
J. Bickford.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, June 11th.
J. A. Packard.

Wells, Me. (Geo. Littlefield's Hall) Sunday, June 11th
R. R. York.

Braggville, Mass..........Sunday, June 11th
Enoch Morrill.

Pleasant Valley, Ct..........Sunday, June 11th
R. K. Stark.

Milo, Me., Saturday, June 10th. Conference at two o'clock P. M. Preaching and baptism Sunday, June 11th.
F. A. Baker.

Honeoye, Ont. Co., N. Y., Sunday, June 18th, at eleven A. M. and four P. M.
C. F. Sweet.

New Milford, Ct..........Sunday, June 11th
Bridgewater, Ct..........Sunday, June 18th
Zoar Bridge, Ct..........Sunday, July 2nd
H. K. Walling.

Rochester, N. Y.........Sundays, June 18th and 25th
Mrs. L. M. Stoddard.

Philadelphia, Pa.......Sundays, June 11th, 18th, 25th
H. K. Flagg.

Huntington Hill..........Sunday, June 11th
Enoch Phelps.

Lakeville, Ct..........Sunday, June 11th
S. C. Hancock.

Melvin Village, N. H..........Sunday, June 11th
Melvin Village, N. H..........Sunday, June 18th
Wm. Bodge.

South Windham..........Sunday, June 11th
J. Albert Libby.

Duck Pond Mills, Westbrook, Me., Sunday, June 11th
J. T. Jordan.

Dover, N. H..........Sunday, June 25th
Seabrook, N. H..........Sunday, July 9th
A. Simpson.

Lowell, Mass..........Sunday, June 11th
Dover.....Sundays, June 18th and Aug. 20th and 27th
D. M. Leavitt.

Barnstead, N. H. (Clark's Corner).....Sun., June 11th
A. S. Williams.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, June 11th.
Simeon Rory.

Meredith, N. H. (Dolloff Hall).....Sunday, June 18th
John Parsons.

Seabrook, N. H..........Sunday, June 11th
J. G. Smith.

Sidney, Me. (Robins' school-house).....Sun., May 14th
Rome, Me. (Robins' school-house)...Sunday, May 21st
W. P. Jackson.

Lake Village, N. H. (North Church) Sun., June 25th
C. W. Sargent.

North Abington, Ct..........Sunday, June 11th
T. T. Farrell.

Gloucester, Mass.....?..........June 10th and 11th
Geo. A. Streeter.

South Sutton, N. H., Sabbath, June 25th, and the fourth Sabbath in each month through the summer.
Frank Nelson.

Tamworth (Birch Interval) for baptism. Sun., July 9th
T. W. Piper.

Wallace Station, N. Y..........Sunday, June 18th
Fremont..........Sunday, June 25th
Ripley, Chautauqua Co., N. Y..........June 29th and over the Sabbath.
J. W. Taylor.

Holden, Mass..........Sunday, June 11th
Chicopee Falls..........Sunday, July 16th
H. Davis.

Meredith Neck, N. H..........Sabbath, June 11th
Moultonborough Neck (in the grove near the Middle school-house) Sunday, June 18th. N. Glidden.

Seabrook, N. H..........Sunday, June 18th
S. Julia Buswell.

Newcastle..........Sunday, June 18th
Wm. M. Harmon.

Hartland (Town Hall)..........Sunday, June 18th
Pleasant Valley, evening, June 18th.
O. D. Woodruff.

Stanstead Plain, P. Q..........Sabbath, June 18th
Wakefield, Mass..........Sabbath, Aug. 13th
Geo. W. Burnham.

Fitchburg, Mass..........Sunday, June 11th
Anna E. Smith.

East Deering, N. H..........Sunday, June 11th
Fitchburg, Mass..........Sunday, June 18th
C. W. Ingraham.

Belmont Corner, Me..........Sunday, June 18th
Albion, Me. (Friend's meeting-house) Sunday, 4 P. M., June 25th.
Pittsfield, Me. (Carr school-house) Sunday, July 2nd
China, Me., Week's Mills..........Sunday, July 9th
Jer. Carr.

Middletown, Ct..........Sundays, June 11th and 18th
Wm. Stuart.

Middlesex, Vt..........Sunday, June 18th
Stockbridge, Vt. (where Bro. Blanchard may appoint) Sunday, June 25th.
Z. T. Wood.

Rochester, N. H. (Town Hall).....Sunday, June 11th
Geo. W. Brown, *Sr. Elder.*

Hollis Centre, Me..........Sunday, June 11th
Kennebunkport..........Sundays, June 18th and 25th
R. S. Moulton.

Deerfield Centre, N. H..........Sunday, June 11th
J. Pinkham.

North Haverhill, N. H...Sundays, June 11th and 18th
West Fairlee, Vt..........Sunday, June 25th
North Haverhill, N. H..........evening, June 27th
If any of these conflict, please notify me at Lawrence, Mass., No. 10 Fulton St.
F. M. Drake.

Cushing (Lower school-house).....Sunday, June 11th
Jer. Carr.

McClintockville, Venango Co., Pa., June 11th, and every four weeks.
John T. Ongley.

Newhampton, N. H. (at Bro. Pike's)...eve., June 10th
Meredith, N. H. (at the new hall) June 11th. Will Brn. Lock and J. B. Brown meet with me?
John H. Evans.

Warren Summit, N. H..........Sunday, July 2nd
Grove or barn meeting, as the Brn. may arrange.
Farmington, N. H..........Sunday, July 9th
Great Falls, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 21st
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. Lang, Jr.

East Holderness, N. H..........Sunday, June 11th
No. Dorchester, (Union school-house) Sun., June 18th
Daniel D. Page.

Woodstock Valley, Ct..........Sunday, June 11th
Abington, Ct..........Sunday, June 18th
Square Pond, Ct..........Sunday, June 25th
A. Morse.

Lewiston, Me..........Sunday, June 11th
Hartford, Conn..........Sunday, July 16th
New Britain, Conn..........Sunday, July 23d
Meriden, Conn..........Sunday, July 30th
H. M. Bryant.

Stowe, Mass..........Sunday, June 18th
Hudson, Mass., in the evening, if desired.
B. Finney.

Pittston, Me..........Sunday, June 11th
Sidney District, No. 1..........Sunday, June 18th
Thomas Rines.

Lewiston, Me..........Sunday, June 13th
H. B. Sevey.

Holderness, N. H. (Bomp school-house) Sun., June 11th
Laconia, N. H. (Weirs Bridge).....Sunday, June 18th
C. H. Locke.

East Canaan, N. H. (Chapel).....Sabbath, June 11th
Baptism at the close of P. M. services.
Daniel Eastman.

Hebron, N. Y. (Advent Chapel).....Sunday, June 11th
West Rupert, Vt. (Baptist Church) Tuesday evening, June 13th.
Ellen E. Towsley.

Caswell Borough, P. Q..........Sunday, June 11th
Benton, N. H..........Sunday, June 18th
Warren Summit..........Tuesday evening, June 20th
North Dorchester, N. H..........evening, June 21st
Waterloo, N. H..........Sunday, June 25th
Fisherville, N. H. (Sander's Hall)...Sunday, July 2nd
East Canaan, N. H..........Sunday, July 9th
U. G. Ladd.

Newfield, Ct..........Sunday, June 18th
Samuel W. Treat.

Dorchester, N. H. (Town House)..Sunday, June 11th
Hebron, N. H. (on the Turnpike, where Bro. Nelson may appoint) Tuesday, 5 o'clock, June 13th.
Hebron Plain, N. H.....5 P. M., Wednesday, June 14th
Groton Corner, N. H.....5 P. M., Thursday, June 15th
North Canaan (at Bro. Marshal's)...5 P. M., June 16th
Canaan (Factory Village) Saturday evening, June 17th
East Canaan, N. H..........Sunday, June 18th
Joseph Kimball.

Rocky Brook, R. I..........Sunday, June 11th
West Abington, Mass..........Sunday, June 18th
Hartford, Ct. (Talcott & Post's Hall)...Sun., July 9th
Springfield, Mass..........Sunday, July 16th
West Meriden, Ct..........Sunday, July 23d
W. S. Campbell.

North Greenwich, N. Y. (where Bro. Place may appoint), June 10th and 11th.
Hebron, N. Y..........June 17th and 18th
Coleville, Vt. (at Bro. Rills)..........June 23d
East Pownal, Vt..........June 24th and 25th
Woodford Hollow..........July 1st and 2nd
R. L. Harrison.

Chicopee Falls, Mass.
Geo. L. White..........Sabbath, June 11th
H. Davis..........Sabbath, June 18th
H. Pratt..........Sabbath, June 25th
Sr. L. M. Stoddard..........Sabbath, July 2nd
A. M. Higgins..........Sabbath, July 9th
E. Cotton..........Sabbaths, July 16th and 23d

Worcester, Mass.
M. Batchelor..........Sunday, June 11th
A. Ross..........Sunday, June 25th
Wm. H. Mitchell..........Sunday, July 2nd
S. S. Brewer..........Sunday, July 9th
H. Pratt..........Sunday, July 16th
C. Goodrich..........Sunday, July 23d

Lowell, Mass.
A. Ross..........Sunday, June 18th
M. Grant..........Sundays, June 25th and July 2nd
B. S. Emery..........Sunday, July 9th
W. H. Mitchell.....Sundays, July 16th, 23d, and 30th

Springfield, Mass.
F. H. Burbank..........Sundays, June 11th and 18th
Wm. N. Pile..........Sunday, June 25th and July 2d
H. M. Bryant..........Sunday, July 9th

Lawrence, Mass.
S. S. Brewer..........Sunday, June 11th
L. B. Potter..........Sundays, June 18th and 25th

Haverhill, Mass.
J. H. F. Varney..........Sunday, June 11th
A. Simpson..........Sunday, June 18th
Joseph Pinkham..........Sunday, June 25th
Wm. C. Stewart..........Sunday, July 2nd
H. L. Hastings..........Sunday, July 9th
D. M. Leavitt..........Sundays, July 16th and 23d

Athol, Mass.
E. Cotton..........Sunday, June 11th
S. Brewer..........Sunday, July 2nd
G. W. Burnham..........Sundays, July 9th and 16th

Manchester, N. H.
(*Meetings changed to Granite Hall.*)
C. H. Fletcher..........Sunday, June 11th
Allen Damon..........Sunday, June 18th
C. H. Fletcher..........Sunday, June 25th
Geo. W. Brown..........Sunday, July 9th
H. F. Carpenter...Sundays, July 16th, 23d, and 30th

Concord, N. H. (Centre Street.)
T. W. Piper..........Sabbath, June 11th
John G. Hook..........Sabbath, June 18th
D. M. Leavitt.....Sabbaths, June 25th and July 2d
C. S. Shattuck..........Sabbath, July 9th
J. Couch..........Sabbath, July 30th

Concord, N. H., (at the Bethel.)
Wm. H. Mitchell..........Sunday, June 11th
A. Kidder..........Sunday, June 18th
C. S. Shattuck..........Sunday, June 25th
Joseph Pinkham..........Sunday, July 2nd

Great Falls, N. H., Old Hall (Franklin.)
S. C. Shattuck..........Sabbaths, June 11th and 18th

East Rochester, N. H.
Charles Emerson..........Sunday, June 11th
J. G. Smith..........Sunday, June 18th
T. W. Piper..........Sunday, July 2nd

Hampton, N. H.
D. F. Leavitt..........Sunday, June 11th
J. H. F. Varney..........Sunday, June 25th
A. Simpson..........Sunday, July 2nd
G. W. Brown..........Sunday, July 16th
T. E. Lang, Jr..........Sundays, July 23d
J. Bickford..........Sunday, July 30th

Melvin Village, N. H.
John Parsons..........Sunday, June 11th

Portsmouth, N. H.
E. Owen..........Sunday, June 11th
Geo. W. Brown..........Sunday, June 18th
Martin W. Harmon..........Sunday, June 25th
E. Owen..........Sundays, July 2nd and 9th
C. S. Shattuck..........Sunday, July 16th
T. W. Piper..........Sunday, July 23d

Loudon Ridge, N. H.
Wm. W. Sutherland..........Sunday, June 11th
O. W. Kimball..........Sunday, June 18th
C. S. Emerson..........Sunday, June 25th
Mrs. L. E. Sanlpaugh..........Sunday, July 2nd
S. S. Mooney..........Sunday, July 9th
D. F. Leavitt..........Sunday, July 16th

Rye, N. H.
Andrew Simpson..........Sunday, June 11th
Joseph Pinkham..........Sunday, June 18th

South Elliot, Me.
S. E. Mooney..........Sunday, June 11th
T. W. Piper..........Sunday, June 18th
Wm. H. Mitchell..........Sunday, June 25th
J. G. Smith..........Sunday, July 2nd
J. H. F. Varney..........Sunday, July 9th
Wm. M. Harmon..........Sunday, July 16th

South Windsor, Ct.
Sr. Jane Benson..........Sunday, June 11th
R. K. Stark..........Sunday, June 25th

Waterbury, Ct.
A. Elliot..........Sunday, June 11th

Scitico, Ct.
J. T. Dixon..........Sunday, June 11th
Dr. A. M. Higgins..........Sunday, June 18th

Bristol, Ct.
O. D. Woodruff..........Sunday, June 11th
John T. Dixon..........Sunday, June 25th

Portland, Me.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
B. S. Emery..........Sunday, June 11th
R. S. Moulton..........Sundays, July 2d and 9th

Biddeford, Me.
I. C. Wellcome..........Sunday, June 11th
J. Albert Libby..........Sunday, June 18th
Geo. W. Burnham..........Sundays, July 23d and 30th

South Berwick, Me. (Great Works.)
J. W. White..........Sunday, June 11th
Wm. M. Harmon..........Sunday, June 18th
Geo. W. Brown..........Sunday, June 25th
John Parsons..........Sunday, July 2nd
S. Julia Buswell..........Sunday, July 9th

Holderness, N. H. (True school-house) Sun., June 11th
Moultonboro Neck, N. H. (in grove, near Middle school-house) Sunday, June 18th. Will Bro. Noah Glidden meet with me at this appointment?
Meredith, N. H. (Dolloff Hall).....Sunday, June 25th
Meredith Neck, N. H..........Sunday, July 2nd
Geo. H. Wallace.

Saratoga Springs.....10½ A. M. and 7½ P. M. June 11th
C. Pike.

Alton Corner..........Sunday, June 11th
Melvin Village..........Sunday, June 18th
East Rochester..........Sunday, June 25th
Edwin B. Wells.

New Durham, 2nd Division..........Sunday, June 11th
Water Village..........Sunday, June 18th
Charles Colman.

Vernon, Vt..........Sunday, June 18th
S. Cook.

Putnam, Ct..........Sabbath, June 11th
Webster, Mass..........Sabbath, June 18th
Woodstock Valley, Ct..........Sabbath, June 25th
P. S. Butler.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ The desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. Brooks, G. W. Baker.

☞ Those wishing to preach in Pleasant Valley, Ct., must correspond with James M. Stancliff, Orville Jones, and Frederick Dutton.

Advent Christian Church, Salem.
Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. Barnes, Pastor.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ L. C. McKINSTRY—Received $4 80.

☞ SR. SHEPARD—We are pleased with what we have seen.

☞ B. HITHCOCK'S P. O. address is changed from Forestville, Ct., to Bristol, Ct.

☞ A. W. SIBLEY'S P. O. address is changed from Rutland, Vt., to Sandy Hill, N. Y.

Letters Received.

H Janes, A Dumas, M E Chute, O D Woodruff, C Wise, O R Fassett, W Kellogg, G W Stetson, J C Rogers, H P Wright, A S Burnham, C E Tuttle, P Alling, L Harrington, C E Livermore, S S Cristman, L M Chaffee, A S Burnham, H P Wright, J C Rogers, G W Stetson, C F Sweet.

Cash Receipts for Books and Tracts.

J H Evans $1.00, C W Buvinger $5 00, R R York $8.00, P J Brown 20c, A B Cushing 25c, J Gross 25c, E S Gage $2.00, L L Twitchell 50c, F A Laskey 25c, A W Sibley $2.00, R Lovell 35c, H G Glidden 35c, Mrs J Houghtaling 10c, R Bolles 20c, P A Smith $12.18, G A Hawkins $3.60, M E Linville $1.00, W Ashdown 35c, W M Wooster 60c, E Urick $3.50, T E Nutting 60c, G H Wallace $7.10, R B Richardson 75c, R F Barton 15c, T W Gile 55c, J A Philbrick 35c, W H Davis $1.50, W A Way 35c, P W Milliken 10c, E H Card 35c, J Earle 50c, Mrs. W B Fullerton 15c, W F Fahnestock 80c, A H Bunker 35c, Geo. E Lloyd $1 25, J Lawver $1.50, C W Buvinger $4 00.

Books and Tracts Sent.

By Mail—M L Stocking, P I Brown, J Gorse, E S Gage, L Laskey, L L Twitchell, Mrs. J Houghtaling, H E Glidden, R Bolles, R Lovell, Mrs. M E Linville, Wm. M Wooster, Wm. Ashdown, T W Gile, G H Wallace, R B Richardson, F E Nutting, R F Barton, W F Fahnestock (2 packages), J A Philbrick, W H Davis, H A Way, N A Lord, P W Milliken, J Earle, T Howell (16 packages), Mrs W B Fullerton, Dr. C M Buringer, A H Bunker, Geo. E Lloyd.

By Express—C H Sweet, J S Brooks, E Urch, J W White, L C McKinstry, Wm. E Brown, H A King.

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ag'т.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag'т.

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1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

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OR SALE AT THIS OFFICE.

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AN EXTRACT.

Alas! I have walked through life,
  Too heedless where I trod;
Nay, helping to trample my fellow-worm,
  And fill the burial sod—
Forgetting that even the sparrow falls
  Not unmarked of God.

I drank the richest draughts,
  And ate whate'er was good;
Fish and flesh, and fowl and fruit,
  Supplied my hungry mood;
But I never remembered the wretched ones
  That starve for want of food.

I dressed as the noble dress,
  In cloth of silver and gold,
With silk and satin, and costly furs,
  In many an ample fold;
But never remembered the naked limbs
  That froze with winter's cold.

The wounds I might have healed,
  The human sorrow and smart;
And yet it never was in my soul
  To play so ill a part:
But evil is wrought by want of thought,
  As well as want of heart.

—*Selected by* W. KELLAWAY.

"WHAT SHALL CHRISTIAN PARENTS DO?"

B. F. NEWTON, Author of "*Shining Light*," etc.

"They must not furnish their children with money to gratify pride. It is as wrong for them to furnish means to buy jewelry and artificials for their children, as it is to wear these things themselves. They must not be cruel under the guise of tenderness. Out of love for the souls of their children, they must stand firm, and tell them they cannot encourage them in that which God has positively forbidden in his word."

So says the editor of the E. C. True, indeed, brother; so far thou speakest wisely. But what meanest thou? Will children born of the Holy Spirit, regenerated, washed in the blood of the Lamb, lust after evil things, delight in conforming to the world in dress, folly, fashion, sinful amusements? "If any man be in Christ Jesus, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. What avails a religion that does not cast out Satan and let in Christ? To bring up children in the nurture and admonition of the Lord is your privilege. Besides, God commands it. Eph. 6: 4. See also Deut. 6: 6–9; Prov. 22: 6. A child disciplined? Yes, fully, from the first dawnings of infantile life; molded over and over in the gospel mold, trained as he should be "in the way he should go," and as God requires, is measurably proof against the wiles of Satan and every temptation.

What child was ever surrounded with evil influences more fearfully corrupting and contaminating, soul-destroying, than little Samuel? The sons of Eli were sons of Belial. The whole atmosphere around was morally contagious with spiritual malaria, and yet he let his light shine, walked in white, kept his garments unspotted, had no fellowship with the unfruitful works of darkness, but rather reproved them, "cried aloud, spared not," showed the people their transgressions, and the house of Jacob their sins. Little Samuel *grew up* in the Lord, as every child should.

Our religion begins so late in life, we are compelled to maintain a perpetual and unequal warfare with old habits. To make a graceful and complete christian character, it needs itself to be the habit of existence; not a grape grafted on a bramble; and this requires a christian childhood in the subject.

"Scatter the gems of the beautiful
  In the depths of the humble soul;
They shall bud and blossom and bear the fruit
  While the endless ages roll."

There is no license for children to sin because they are children. God makes no distinction between little folks and great folks, touching moral deportment, a life of godliness. God's precepts are equally binding on the lambs of the flock as on those of riper years. Children born of the Holy Spirit, quickened into life, as all children should be, are expected to let their light shine, walk softly, exhibit Christ in their daily walk and conversation, be living epistles, read and known of all men, ornaments in society, "olive plants around the table," precious, lively stones in God's house, active in the divine life.

Christians will be more sprightly, energetic, buoyant, in juvenile life than when advanced to mature years. We have no sympathy whatever with ascetic piety. Religion is happifying; cheerfulness and joyfulness are the fruits of faith and hope in God. The fruit of the Spirit is love, peace, joy, long-suffering, gentleness, goodness, faith.

"The sorrows of the mind
  Be banished from the place;
Religion never was designed
  To make our pleasures less."

Religion is in every way just the reverse of gloom or sadness. It imparts true pleasure and abiding peace, and sweetens everything in life.

But when and where does God palliate sin? There is one Bible, one Spirit, one precept, "one Savior for great folks and little folks." The Lord makes no distinction whatever between old christians and young christians, little or big. What the Lord requires of great folks, the very same he requires of the littlest of the little, where grace is proffered freely, light from heaven, the word and testimony. "Without holiness no man shall see the Lord." And "without holiness" no little folks shall see the Lord. If Paul was crucified with Christ, so must we be crucified with Christ. Jesus was called Jesus, what for? To save his people *from* their sins or *in* their sins? Look and see—Matt. 1: 21. Little christians need to be washed clean in this open fountain for sin and uncleanness, as much as those in advanced in life.

"As he who hath called you is holy, so be ye holy in all manner of conversation, because it is written: Be ye holy, for I am holy." "Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God." "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." Phil. 2: 15.

"Let us therefore," says Paul, "as many as be perfect, be thus minded. . . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an example—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

"'Tis not a cause of small import
  A holy life demands,
But what might fill an angel's heart,
  And filled the Savior's hands."

This training children on Bible principles as God commands is a happy method, glorious, unspeakable! It removes entirely the obstacles so frequently complained of by parents in household duty, the troubles and vexations arising from truancy in their children, their love for vain and fashionable society, their desires for unlawful pleasures and amusements, games of chance, the card-table, the gay party, the ball-room, the theater and opera-house, the light, silly, nonsensical popular readings, idolatry in dress and equipage. "Train up a child in the way he should go," and all desire for evil associations, vain, foolish, and dissipating, the pride of fashion, the friendship of the world, things earthly, sensual, devilish, is destroyed, rooted out. The love of God takes possession of the soul, the affections are placed on things above, "where Christ sitteth at the right hand of God."

Parents obeying God implicitly in family training in accordance with Bible precepts, are delivered entirely from the vexations, troubles, painful anxieties, bitter regrets, heart-rending tears of anguish, resulting from disobedient, ungodly children, sons of Belial. Children trained from early infancy in the way they should go, in strict obedience to the holy precept, are sweet-tempered, mild, gentle, patient, meek, loving, lamb-like, god-fearing. They hate sin in every form, pride, folly, self-will, and wicked companions. They love the truth, the word of life, prayer and praise, the society of the blessed. The family circle, instead of being a little bedlam, disorder, and confusion, a charnel-house, is a little Eden, a paradise, the very gate of heaven.

What sight on earth more delightful, transportingly joyous. At such a sight the hosts angelic tune their harps afresh, glory to God in the highest, peace on earth, and good-will to man.

Is this picture too highly colored, above the common walk, quite on the verge of heaven? Does God, the ever-blessed, require less of little folks or great folks? Will he accept a less holy standard? Will anything short of this gospel purity, or entire consecratedness to God's service, insure any one a seat in glory, on the right hand of mercy eternal? Look and see, search and see; to the law and the testimony.

"Some angel guide my pen, while I draw
  What nothing else than angel can exceed—
  Children on earth devoted to the skies."

Oh, what blessed encouragement have parents for obeying God in household duty. Remember, christian parent, it is not enough to pray for, or even with your children, if you do not also instruct them; and it will be in vain to instruct them, if your example contradicts your teaching; and in vain will be the prayer, example, and instruction, if, like Eli, when your children do wrong you restrain them not.

Religion begins in the family. One of the holiest sanctuaries on earth is home. The education of the soul for eternity begins by the fireside. The principle of love which is to be carried through the universe, is first unfolded in the family. "Let them learn first," says the apostle, "to show piety at home." "In the morning sow thy seed, and in the evening withhold not thine hand."

"Let thy lambs we sought to feed,
  By thy hand be nourished;
Let them be thy lambs indeed,
  In thy bosom cherished."

LETTER FROM SR. C. TULLER.

DEAR BRN. AND SRS.:—I feel it to be both a duty and pleasure to acknowledge the reception, since my last letter to the *Crisis*, of some valuable gifts to aid me in my work among the freed people. First came $5 from "A friend of the oppressed," a most timely gift, which caused me to exclaim, Can I ever distrust again? Next a letter from Sr. Way, of Monroe, with $1.50, to pay freight on a box of papers, which came safe,—a blessed gift for my Sabbath school, for which I give thanks. A package of beautiful papers from J. Rathgeber, of Freemansburg, Pa. Two packages, on which are the names Ada Martin, Dorchester, and Warren L. Howard, Hebron, N. Y. I am grateful for these papers. They keep up an interest, and are a real help. Last, came two barrels of clothing from Sister Palmer, of Norwalk, Ohio, the most valuable lot I have ever seen sent south; all clean and mended. They will scatter many smiles, and much comfort, and afford me pleasure to fix up the fatherless and motherless ones for Sabbath school. The most of those under my care are tolerably comfortable, though the best off have little enough. But there are a few to whom gifts of this kind are truly a God-send; and Sr. P. has heartfelt thanks. There is another small box for me, at the store-house, but no letter has come, telling me who it is from. The freight is not paid, and as my purse is utterly exhausted, I will have to let it remain awhile. I am not going to plead poverty, my friends, but I am really working on short allowance, having no salary, and no present available means of my own.

I feel that I am allied by deep sympathies to the household of faith, and often feel that it would be a sweet privilege to meet with brethren and sisters, and tell them the way my mind has been drawn the past three years. I feel least of all, and weak in faith, but I had a great desire to work for Christ and his poor, and my heart said, "Guide me, O thou great Jehovah." To tell you all would exceed the bounds of a letter; but allow me to ask your prayers, that I may have an increase of wisdom, and be guided by the Master's own hand.

I have opened another school back in the country, where nothing has been done for them. I have got a little log house, and we use it for school and worship. I felt it duty to divide my time between this and West Point. It is in a poor region, and the people are poor. When able, they pay me ten cents tuition. I have been teaching here a month, and have received two dollars. These littles keep me in plain food, and I enjoy uninterrupted health. Have bought me a good steady horse for $65, with a year's time to pay for it. A side-saddle is loaned me; so I keep up my Sabbath school at the Point, and I feel that I am well paid in witnessing the advancement of my young men and women. I cannot express to you the pleasure I feel in meeting them in our comfortable house, neatly clad, with testaments in hand, committing verses to memory, and showing by their answers that their understanding is being enlarged. O friends, priceless mind is hidden all over our land. Do we realize that beautiful gems might be gathered from the rubbish? O why are there not more reapers and gleaners? It must be that Jesus is coming soon; but will all labor in this direction be lost? I do believe there are some here that will become polished stones in the temple of our God. I have several scholars that have been in school less than five months, who are real helpers. Two, in particular, are happy christians, ready to pray or teach as I call upon them, and are beginning to decide all matters of right and wrong by the word of God. Many less capable are advancing. One young woman, who has been just one month with me here, rose in Sabbath school to-day and repeated the first verse of Christ's sermon. It was her first effort, and her black eyes glistened with pleasure. She had worked very hard, and came home to rest. It is too far to walk; so she brings her food Monday morning, and stays till Friday night. She gives me great comfort by her diligence and attention. I often think, O that I had some of the money that is squandered, that I could take in the scattered ones and give them instruction.

I had forgotten to say in the right place, that the *Christian* and *Woman and her Work* come to me with comfort, and whoever so kindly sends them, has my thanks. I receive the *Crisis* occasionally and prize it.

West Point, Ky., May 21st.

P. S.—If any have sent me letters, that I have not acknowledged, please inform me. I have had some reason to suspect that all letters have not been handed me.

DISCUSSION.

H. DAVIS.

A discussion took place at Webster, Mass., commencing March 14th, and continuing four evenings. *Question.* "Do the Scriptures teach that man is wholly mortal, and that there is an intelligent entity that leaves the body at death capable of enjoying happiness or of suffering pain?" Eld. A. Durfee, of Westerly, R. I. (Advent), affirmative. Rev. J. Perry, of Thompson, Ct. (Baptist), negative.

Eld. Durfee, in maintaining the affirmative, brought many strong passages of Scripture to prove that man was wholly mortal. Mr. Perry, in replying, asserted that they all applied directly to the body, and had no application to the spirit in man; but brought no good proof to sustain such an assertion. On the soul, they were agreed. It was an entity, but did not possess intelligence. On the spirit, Eld. Durfee took the position that it was from *ruach* and *pneuma*, and when applied to man, meant "breath of life," and did not possess in itself anything of intelligence. Mr. Perry, in replying, did not take a position, but endeavored to ridicule Elder Durfee's position, by reading Matt. 12: 43—"unclean breath"; v. 46—"seven unclean breaths"; John 4: 24—"God is a breath"; Heb. 1: 14—"Are they not all ministering breaths?" with several others in the same way; but it was very evident the audience did not see the force of it, as Eld. Durfee had explained that when it was applied to God, it meant a spiritual being; and when applied to angels it meant real beings, which had real bodies.

If man has a spirit that can be separated from his body, and still be intelligent, could the same be said of God, or the angels? By no means. Neither has man such a spirit that can be separated from the body, and still possess intelligence; but yet it can be separated from man; but the spirit of God cannot be separated from God, nor the spirit of angels from their bodies. Mr. Perry, in replying, asserted that angels could and did take on their bodies and lay them off again, but when called upon for proof, failed to give such proof, as he very often did when called upon for proof of his many assertions.

On Luke 23: 43, Mr. Perry would not locate paradise at first, but when he came to 2 Cor. 12: 4, he said it was in the third heavens, above the starry heaven. Eld. Durfee, in replying, asked him how Jesus and the thief could possibly have reached such a place that day, as it was about the close when they died? Mr. Perry said he did not know, but if they did not get there that day, JESUS TOLD A LIE. Here, Elder Durfee, in replying explained where paradise was, or would be,—in the new creation, or new earth, or Christ's kingdom. God did bless Elder Durfee, the truth shone, and a deep impression was made on the people.

Mr. Perry undertook to make light of it, but utterly failed. God had set the truth home to the hearts of the people, and Mr. Perry lost many friends by trying to ridicule. He then went back to making assertions, and closed by telling the people he had the question, and if they knew anything, they knew it was his, etc. Mr. Perry's position, as a public defender of immortal-soulism, ended with the discussion. In short, he spent his whole time in making assertions, using slander, and trying to ridicule Eld. Durfee and his position. Eld. Durfee took his position on all points, reasoned to a conclusion, and sustained such conclusions by Scripture. Truth never took such hold of the people before in this place. Prejudice has been very strong, but, thank God, it is giving way. Eld. Durfee left with an earnest request from the people to return as soon as possible, and let them hear more about that new creation, Christ's kingdom, etc.

Perhaps I ought to add right here, that Mr. Perry wanted to know what evidence Eld. Durfee could give that the third heavens would be any better than the first had been, or second was now? Both were full of sin and wickedness. He did not have to ask a second time for the reason, and this is why the people wished Bro. Durfee to preach on that point. A stranger told Mr. Perry at the close he had one word of advice to give him, before he left the hall. He said, "I am not a christian—make no pretensions in that direction,—but should you ever meet another man in debate, use him a little like a gentleman. You have not acted on that stage much like a minister of the gospel."

DR. NATHANIEL COLVER.

The following letter was written by Dr. Colver to a "Brother Mason" in Chicago:—

"Your friend requests me to express to you my opinion, as to your liberty as a Royal Arch Mason, to publish the secrets of masonry within your knowledge.

I am perfectly free to express my opinion upon the subject. The time was, when I supposed the obligations of masonry binding upon me. It was at the time when all the secrets of masonry was published in the state of New York, and masons were everywhere denying the disclosures, and persecuting seceders with a spirit of malignity unsurpassed at any time, by the slave-holding rebels of the South. I suffered very much at the time in my spiritual feelings; I felt that though silent, I was indorsing deception and lying, and yet my oaths bound me from frankness and truth. I did not suffer more when under conviction for sin than I did in that terrible state.

While in that terrible state, I read one morning in the Providence of God for our family worship concerning the forty Jews, who bound themselves under an oath not to eat till they had killed Paul. It struck me, and unfettered my thoughts. I soon arrived at the conviction that they were morally bound, not by, but to repent of, their oath; that any oaths which contravened the law of God, were a matter of repentance and abandonment. I was free, and my happiness and relief was little surpassed when, in view of Christ, I first found the burden of sin removed. From that time to this I have neither honored, obeyed, or spared that lying impostor, Free and Accepted Masonry. I got out from the snare with repentance and brokenness of heart—but oh! I thank God I am out.

I am free to say it is my deliberate opinion, the vicious character of masonry and its guilt-concealing and barbarous oaths is such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to man. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice. It is . . . a shield for the vilest murderers of the south. It tampers with all our civil matters and carries its monopolising partiality through all our social and civil relations. Its persecutions are to be dreaded. I warn you to count the cost before you assail it. I myself have endured its persecutions so long and so severely, that I cease to dread it in some measure; but I fear for others that provoke its hostility.

Many good men are masons, and strangely blind to its enormities; but it is a power in the hands of bad men unsurpassed for mischief. There must be no vulnerable points in a man's whole life, or their shafts will be fatal. I, perhaps, have no need to say this, as it is none of the christian's business what shall befall him, so he does his duty. But it will be well to count the cost before you begin. On my own part, I have no reserve; what I say, I say upon the housetop, but every thing pertaining to yourself is strictly subject to your own discretion and control. The Lord guide you in the path of duty. Yours truly for righteousness, NATHANIEL COLVER.

Chicago University, Jan. 15th, 1867."

Subscribe for the *Christian Cynosure*, opposed to secret societies, published at 88 La Salle Street, Chicago. Terms, $1.00 per year.

HELEN.

J. W. THOMAS.

All night around the bed we watched,
  Life's flickering lamp to trim,
Till, as the sun was coming up,
  Hope's last bright ray grew dim.

She could not close her eyes in death,
  While yet there were absent ones;
"Johnnie," she said, with faltering breath,
  "Have Richard and Johnnie come?"

It was a night of deep, deep grief,
  When loved ones gathered nigh;
And bent in sorrow o'er that child,
  Crying, "Must dear Helen die?"

She was the sunshine of our home,
  A spring morn, calm and bright;
The lily 'midst our garden flowers,
  A wife all smiles and light.

Her voice, in soft and gentle tones,
  With hopeful faith oft said,
"Weep not, dear husband, do not mourn,
  For God will raise the dead."

Sweet Louie, O that precious babe!
  He was his mother's joy;
"God bless you, Josie," she meekly prayed,
  And help you to rear the boy."

Long hours we lingered by her side,
  As slowly she sank to sleep;
Two years ago a happy bride,
  Now by her dying couch we weep.

How thronged the scenes of by-gone days
  Upon my memory now,
While close beside that lovely form
  My heart in anguish bowed.

Farewell! O can I say that word
  To the one I have loved so well?
Can it, must it be, O Lord!
  This grief no tongue can tell.

At length the throbbing pulse stood still,
  Her flesh grew cold as clay;
The sun arose, her brother came,
  And my loved one passed away.

Farewell, with weeping heart I said,
  Choice of my love and care!
And then I kissed those pale, cold lips,
  For *Helen still was there.*

Then as we laid her in the ground,
  Farewell, once more I said;
Thy presence here no more'll be found,
  Till Jesus wakes the dead.

But years are rolling swiftly by,
  And time will soon be o'er;
Then "vict'ry over death" we'll sing
  On that immortal shore.

Then shall I clasp that hand once more,
  And smooth that brow so fair;
Then shall I kiss those lips again,
  When I meet dear Helen there.

HOW LONG WILL IT DO TO WAIT?

Dr. Nettleton had come from the evening service in some country town to his home for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshment, said directly before her daughter, who was in the room:

"Dr. Nettleton, I do wish you would talk to Caroline. She don't care nothing about going to meeting nor about the salvation of her soul. I have talked and talked, and got our minister to talk, but it don't seem to do no good. I wish you would talk to her, Dr. Nettleton." Saying which, she soon went out of the room.

Dr. Nettleton continued quietly taking his repast, when he turned round to the young girl, and said:

"Now, just tell me, Miss Caroline, don't they bother you amazingly about this thing?"

She taken by surprise at an address so unexpected, answered at once:

"Yes, sir, they do; they keep talking to me all the time, till I am sick of it."

"So I thought," said Dr. Nettleton. "Let's see—how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. Nettleton, "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you are in good health, you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I have been thinking myself," said Caroline.

"Well," said Dr. Nettleton, "suppose you say till you are fifty? No, that won't do; I attended the funeral the other day of a lady fifteen years younger than that. Thirty? How will that do?"

"I am not sure it would do to wait quite so long," said Caroline.

"No, I do not think so either; something might happen. See, now, twenty-five or even twenty, if we could be sure you would live so long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people, as well apparently as you are, do die suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible says, '*Now* is the accepted time.' What shall we do? Had we not better kneel right down here and ask God for mercy through his Son Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two, she by grace came out rejoicing in hope, finding she had far from lost all enjoyment in this life.—*Christian World.*

DOES GOD DO ANYTHING THAT IS USELESS?

E. KNEFFER.

Then, I ask, Is the keeping alive of the ungodly sinner of any use after the judgment? No, is the only reasonable answer. Again: Does God derive any good from endless life of the wicked? Not at all. Does the sinner himself derive any benefit from it? The answer is emphatically, *No.* Well, do men, angels, or even the devil, derive any good from endless torment of the wicked? No! No!! Then it would be altogether useless to punish sinners with endless life in misery, and to do something useless is inconsistent with the divine perfection. The useless cumberer of the ground will be cut down, as the sure consequence of his barrenness.

AN INDICTMENT.

The history of King Alcohol is a history of shame and corruption, of cruelty, crime, rage and ruin.

He has taken the glory of health from off the cheek and placed there the reddish hue of the wine cup.

He has taken the lustre from the eye and made it dim and bloodshot.

He has taken beauty and comeliness from the face, and left it ill shaped and bloated.

He has taken strength from the limbs and made them weak and tottering.

He has taken firmness and elasticity from the steps, and made them faltering and treacherous.

He has taken vigor from the arm and left flabbiness and weakness.

He has taken vitality from the blood and filled it with poison and seeds of disease and death.

He has transformed this body, fearfully and wonderfully and majestically made, God's masterpiece of animal mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain—the temple of thought—dethroned reason, and made it red with folly.

He has taken the beam of intelligence from the eye, and exchanged for it the stupid stare of idiocy and dulness.

He has taken the impress of ennobled manhood from off the face and left the marks of sensuality and brutishness.

He has bribed the tongue to utter madness and cursing.

He has turned the lips to songs of ribaldry and revelling.

He has taken cunning from the hands, and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship and planted the seeds of enmity.

He has made a kind, indulgent father a brute, a tyrant, a murderer.

He has transformed the loving mother into a very fiend of brutish incarnation.

He has made obedient and affectionate sons and daughters the breakers of hearts and the destroyers of home.

He has taken luxuries from off the table, and compelled men to cry on account of famine, and beg for bread.

He has stripped backs of their broadcloth and silk, and clothed them with rags.

He has stolen men's palaces, and given them wretched hovels in exchange.

He has taken away acres and given not even a decent burial place in death.

He has filled our streets and by-ways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing our penitentiaries and houses of correction.

He has peopled with his multitude our poor-houses.

He has straitened us for room in our insane asylums.

He has filled our world with tears and groans, with the poor and helpless, with wretchedness and want.

He has banished Christ from the heart and erected a hell within.

These are the counts of our indictment. Let the world judge of the truth.

ARE WE NOT MISTAKEN?

I. C. WELLCOME.

This question is quite often asked by our brethren and sisters, who have been led to think Napoleon III. was "the coming man," "the anti-christ," etc., and now see he is a prisoner and France in peril.

To save time, talk, and letter-writing, I wish to state to all at once, that *only* those who have believed the above ideas seem to be mistaken on that point. I never yet saw evidence nor felt convicted that Napoleon or his empire would ever do more than he has done. I think the number among Adventists comparatively small who ever held that he was "anti-christ," "the coming man," etc.

"But, do you not think Napoleon will be restored to the imperial throne?"

No, sir, not to control France, as a sovereign. I think those who do expect any such things, will find they have chased shadows. When the Lord fulfills prophecy once, he does not do it over again, because people did not learn when he did it. Once will do. Let us learn, and watch the events which are to come, and be ready for the coming of "the Christ," our Lord.

SECRET OF SUCCESS.

J. E. CLARK.

A few days since, I met a gentleman, who is the owner of a large paper mill. He took me through the mill, and showed me the great piles of pulp, and the great piles of paper, all ready for the market. After seeing all the machinery, and how they sent for United States stocks, fifty and a hundred dollars at a time, every time he went to the city, I said, Will you please, sir, tell me the *secret of your great success*, for you tell me you began life with nothing?

"I don't know as there is any secret about it. When sixteen years old, I went to S—— to work. I was to receive forty dollars a year and my food, and no more. My clothing and all my expenses must come out of the forty dollars. I then solemnly promised the Lord that I would give him *one-tenth* of my wages, and also that I would save another tenth for future capital. This resolution I carried out, and after laying aside one-tenth for the Lord, I had at the end of the year much more than a tenth for myself. I then promised the Lord, whether he gave me more or less, I would never give *less* than one-tenth to him. And if there is any secret to my success, I attribute it to this. I believe God blesses me and makes my business to prosper. And I believe any man who will make the trial will find it so."

THREE BAD THINGS.

By three bad things I mean bad thoughts, bad words and bad deeds. We know that an ear of corn grows from a grain, a flower from a seed, and an oak from an acorn. Well, just in the same way bad words and bad deeds spring up from bad thoughts.

If we leave the door of our mind open, and are not watchful; if we let bad thoughts come in and stay there, bad words and bad deeds will follow them. When proud, wicked Haman fell into a rage with Mordecai, the Jew, he let bad thoughts into his heart, and then he began to consider how he could punish Mordecai. The more he thought of the matter the more his bad thoughts pushed him on to evil; till, at last, he made up his mind to bring about the death of Mordecai, and all his people, the Jews.

But did the matter end there? O, no! bad thoughts will go on from bad to worse; so Haman's bad thoughts made him use bad words. He went to the king and spoke against the Jews, and persuaded him to give a command that they might all be destroyed. Thus you see, bad words followed bad thoughts.

Haman was not yet satisfied; for, as I said, bad thoughts and bad words are sure, unless it please God to order otherwise, to be followed by bad deeds. Haman took good care that the king's command should be sent through the country; and, after that, caused a gallows to be made, that Mordecai might be hanged thereon.

But mark what bad thoughts, bad words and bad deeds did for Haman. The king found out that he was a wicked and deceitful man, and so he had him hanged on the very gallows he had set up for Mordecai. Again I say, beware of bad thoughts, and words and bad deeds.

Pray against these three bad things; say, "Search me, O God and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

"PLEASE, SIR."—"Sir, do you want to know how I was converted; I, an old gray-headed sinner?" said a good old man to a minister.

"Yes, tell me," answered the minister.

"I was walking along one day and met a little boy. The little boy stopped at my side: 'Please, sir,' he said, 'will you take a tract? and please, sir, will you read it?' Tracts! I always hated tracts and such things, but that 'please, sir,' overcame me. I could not swear at that kind-spoken 'please, sir;' no, no, I took the tract and I thanked the little boy, and I said I'd read it; and I did read it; and the reading of it saved my soul. I saw I was a sinner, and I saw that Jesus Christ could save me from my sins. That 'please, sir,' was the entering wedge to my old hickory heart."—*Christian at Work.*

Gems.

God sends the silvery dew of eve,
  To fill the tiny cup
Of every flower o'er all the earth,
  That meekly looketh up.
And never weary love is turned
  With trusting love to him,
But, softly as the evening dew,
  His blessing falls thereon.

— He that does a base thing in zeal for his friend, burns the golden thread that ties their hearts together.—*Jeremy Taylor.*

— Prayer is a virtue that prevaileth against all temptation, and against all cruel assaults of infernal spirits, against the delights of this lingering life, and against the motions of the flesh.

— There is only one thing worse than ignorance, and that is conceit. Of all intractable fools, an overwise man is the worst.

— That man cannot be truly blessed in whom virtue hath no place.

— Love cannot any more burn without goodness, than the flame without fuel.

— Where the conscience is drowned with worldly pomp and riches, there wisdom is turned to foolishness.

— Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sun that never setteth, a moon that is never eclipsed, an herb that is never withered, a gate that is never locked, and a voyage that never breeds weariness.

Do not look at life's long sorrow,
  See how small each moment's pain;
God will help thee for to-morrow,
  So each day begin again.

— Prayer must be freely given, and never sold.

— Peace flourisheth where reason ruleth; and joy reigneth where modesty directeth.

— Without the understanding of the will of God by his word, our sight is but blindness, our understanding ignorance, our wisdom foolishness, and our devotion fraud and hypocrisy.

— A mother's prayer will draw up from the depths of the sea.

— Without God, even across the sea; with him, not even to the threshold.

— It is a point of godly wisdom, to be at peace with men, at war with vices.

Forgive! 'Tis heaven's divine command,
  The measure of its grace;
Said Jesus, When ye praying stand
  Within the holy place,
Bring no resentments in your hand,
  No frowns upon your face.

— We often censure the conduct of others, when, under the same circumstances, we might not have acted half as well.

Hygiene.

"This is for your Health."

HOW TO EAT.—Dr. Hall's *Health by Good Living* has the following: "The common vice of our people of the United States, in both town and country, in city and village, among old and young, rich and poor, is rapid eating, when the stomach, like a dark bottle which is attempted to be filled with a funnel, gets full and overruns before one knows it. There are two ill-effects from hasty feeding; the food expands considerably, both by increased warmth and by its being divided and liquified, so that if the stomach is not full when one ceases to eat, it will be full enough in a few minutes, by the heating and liquifying process; thus it happens when a person is from the table, he may feel as if he could very easily have eaten more, if detained a few minutes more, he comes back, feeling that he does not want to taste another particle, and often expresses himself impatiently about dinner being 'spoiled,' when the truth is, his food has been enlarged in bulk by the necessary preparation which it has undergone, thus making the stomach full enough for comfort.

If a meal is eaten with great deliberation, this expanding, heating, liquifying process begins and keeps pace with the meal, and the man does not feel like a gorged anaconda. The English people thus eat as a nation; they give themselves time to enjoy their food, to experience the pleasure of its taste, and make eating a gratification, while we Americans, in multitudes of cases, look at it as a thing to be gotten through with—as a task which has to be performed, and the quicker the better."—*Baltimore Episcopal Methodist.*

CURE FOR CANCERS.—A piece of sticking plaster is put over the cancer with a circular piece cut out of the centre a little larger than the cancer, so that the cancer and a small circular rim of healthy skin next to it are exposed. Then a plaster made of chloride of zinc, blood-root, and wheat flour, is spread on a piece of muslin of the size of this circular opening, and applied to the cancer for twenty-four hours. On removing it, the cancer will be found to be burnt into, and appear of the color and hardness of an old shoe sole, and the circular rim outside of it will appear white and parboiled, as if scalded by hot steam.

The wound is now dressed; the outside rim soon suppurates; the cancer comes out a hard lump; and the place heals up. The plaster kills the cancer, so that it sloughs out like dead flesh, and never grows again.

This remedy, discovered by Dr. Fell, of London, has been used by him for six or eight years, and not a case has been known of the re-appearance of the cancer, where this remedy has been applied. It has the sanction of eminent physicians and surgeons of London, but has not till recently been used in this country. If it is what is claimed for it, this terrible disease will be shorn of most of its terrors. The application is painful, but the pain is of comparatively brief duration, which any one so afflicted would cheerfully endure.—*Milwaukee Free Democrat.*

HOW TO RISE REFRESHED.—Every person who toils daily at any kind of labor requiring great physical or mental exertion, should be extremely careful to practice a regular system of ablution at the close of each day's work. Sometimes a person may become so completely exhausted as to render this anything but an inviting performance; yet by its omission a great deal of refreshment, which the hours of repose are designed to impart, is lost. To be cleanly is a strictly religious duty, and is absolutely essential to sound and refreshing slumber; hence the labor of keeping one's person clean is amply repaid by the elasticity which follows nightly ablutions before retiring. Heed this advice, and the reader will sleep soundly; disregard it, go to bed unwashed, and you will rise in the morning unrefreshed, with feelings of lassitude, which the exertions of the day will hardly be able to remove.

DYSENTERY.—Dr. Hall says that it "ought to be extensively known that ordinary boiled rice, eaten with boiled milk, is one of the best remedies known for any form of loose bowels. Its efficacy is increased if it is browned like coffee, and then boiled and eaten at intervals of four hours, taking no other food or liquid whatever; its curative virtue is intensified if no milk is taken with it, and the patient will keep quiet in a warm bed; then it becomes an almost infallible remedy."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE BEAUTIFUL.

A. L. ADAMS.

DEAR CHILDREN:—I think we should cultivate a taste for the beautiful, especially the beautiful in nature. I would not despise art, for it is often pretty, sometimes beautiful. But it is in nature we find the original, the living, the truly beautiful. Art can be only an imitator.

It is of flowers I wish to speak now, although there are many very beautiful things in nature, towering up to heaven in sublimity and grandeur. All can and should cultivate flowers. Flowers are always good, always smiling, always appropriate. In scenes of festivity they are a living charm and joy; in places of sadness they add a heavenly solemnity. They smile with those that smile, and weep with those that weep. Flowers may always be given as a token of love and friendship. They are never out of place; they are used on "the bridal day, the festival, the tomb."

I love every body that loves flowers. I have an "*immortelle*," a perpetual bloomer, which I brought from Mount Vernon, Va., a year ago. I love it. Give me a boquet of roses, geraniums, and verbenas, and in my happiness I will not forget the giver. Flowers are the poetry of plants; the sunshine of vegetation; the footprints of angels. God makes the plants grow, blossom and smile on us; and shall we not thank him for them? Flowers speak to me of innocence, purity, heaven and God. That home must be dreary, and that heart cheerless, that has no "pet" flowers. Children, make your flower beds. If you want to see an illustrated Floral Catalogue, send to Briggs & Bro's of Rochester, N. Y. They have out a very nice one for 1871. It is healthy for the mind and body to work among flowers; besides, it softens the heart; it makes one better. When Eden shall be restored it will be a flowery land. "The desert shall rejoice and blossom as the rose." Isa. 35: 1. Give your pastor flowers if you want to make him feel that you love him. I wish I could send Bro. Grant a bunch of roses. I know he loves flowers.

THE TRUE TEST.

I stopped on my way down stairs last evening to speak to Jennie Barnes, who had just gone to bed in her cozy little room. I bent over to kiss her.

"Jennie," said I, "do you love Jesus?"

"Oh, yes," she answered.

"Are you sure? How do you know?"

"Why, of course I know," said she. "Don't I feel it all over inside?"

"That's good," thought I, "I wish every one had that same consciousness of love; there would not be so many fearful, trembling christians."

"Do you think that Jesus knows that you love him, Jennie?"

"Why, of course," she answered again. "Don't he know everything? Don't he look right down into my heart and see it there?"

"Well, Jennie," I continued, "how shall I know it? I can't look into your heart."

Jennie sprang instantly to her feet.

On the wall at the side of her bed, hung a large picture sheet, containing twelve scenes in the life of Christ, and a number of short texts: his own dear words, were printed here and there around the gaily-colored border. Putting her tiny finger on one of these, without speaking, she turned around and looked triumphantly up into my face. I put up the gas and read the words, "If ye love me, keep my commandments."

A LITTLE BOY'S FAITH IN JESUS.

One day as a little boy was crossing a dam, his foot slipped, and he fell into it in one of its deepest parts. His companion ran at once to the nearest house for assistance; but, when aid reached the drowning boy, hardly a ripple moved the surface of the water to show where he went down. A strong arm, however, soon brought him to the surface. But, oh, how changed from the merry boy, of a few moments before, were those livid features, those staring eyes, that cold, dripping form! Would life ever return? After some time of deep anxiety with what delight did his friends hail the first signs of returning consciousness!

When he became able to speak, he said, "I thought I should die; but I was not afraid."

He was asked, "Why not?" The reply was, "I love Jesus. I said my prayer. I thought of my parents and little sisters, whom I should never see again." He further stated that, while he was in the deep water, he thought that, though father and mother did not know where he was, Jesus knew; and thus this boy, only eight years old, had a faith in the Savior that enabled him to say, "I am not afraid to die."

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THANKS.

L. A. BROWN.

O it is sweet to trust our God,
To feel his powerful arm,
Leading us safe from every snare,
Shielding us from all harm.

O it is sweet to pray to him,
With troubles sore distressed;
To lay our weary, aching head,
On Jesus' loving breast.

We thank our God with grateful hearts,
For every blessing past;
And look with eager, longing eyes,
For his own peace at last.

THE NATURE CONDEMNED.—THE NATURE REDEEMED.

B. BROWNE.

"For the judgment was by one to condemnation." "Judgment came upon all men to condemnation." Thus it was by one man that the judgment came upon all men to condemnation. Now, the question is, Who and what was condemned? You will say, Adam. Well, what was Adam's nature? For "the judgment . . . came upon all men to condemnation." The nature condemned is the nature that is to be redeemed; otherwise there is no salvation of the race. Adam was human, and we derive our nature from him. I do not say our guilty nature; but flesh and blood, or human nature. As the stream cannot rise higher than its fountain; neither could we save ourselves from the judgment or condemnation passed upon Adam's race. But God has opened a way, through the second Adam, showing whereby the nature condemned may be redeemed. For Paul says, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8: 3.

The law could not give life, nor immortalize flesh and blood; but God has shown, by his Son Jesus Christ, that organized humanity can be made immortal; and that nature which was condemned and lost in Adam, will be redeemed and restored by the second Adam, or Jesus Christ. For he sent him "in the likeness of sinful flesh; and for sin, condemned sin in the flesh"; thus showing conclusively that we can also condemn sin in the flesh, become partakers of the divine nature, and our bodies be made immortal like unto Christ's when he rose from the dead, for "his flesh did not see corruption"; thus making it manifest what we shall be when we are raised from the dead, or changed from mortality to immortality, and humanity, or flesh and blood, be redeemed from death and live forever.

But does it not read, "Flesh and blood cannot inherit the kingdom of God"? Yes, and I believe it. But it does not say flesh and blood cannot enter the kingdom, but cannot *inherit* it. Now, we do not inherit it by Adam, or by Abraham, or by lineal descent of flesh and blood. If we could, then it would be by inheritance. But it is God's gift, bestowed upon us through the obedience of faith in Jesus Christ, who is the "resurrection and the life" of all that believe in him, as we read: "For this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." Therefore it is of faith, that it might be of grace, or gift; for God bestows upon us that which we never did inherit, nor can through flesh and blood descent. Hence the nature condemned in Adam is redeemed by or through Jesus Christ; for "as the children were partakers of flesh and blood, he also likewise took part of the same." What for? That he might destroy *death*, and thus show that sin might not reign in our "mortal bodies," but be "condemned in the flesh"; so that death would have no dominion over those who are worthy of eternal life, when he comes to "give reward unto" his "servants the prophets," and all that fear his "name, both small and great."

We think the Scriptures will sustain us in this view of the nature and plan of salvation, which we think is not rightly understood by the mass of the people at the present day. The reason why we think it is not rightly understood at the present day is this: the apostle in his charge to Timothy tells him to "preach the word, . . . for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth; and shall be turned unto fables." Now it is a fact that there are many fabulous stories at the present time gotten up by a people who believe when a person is dead he knows more than he did when living; and many believe that the spirits of the dead communicate with men in the flesh. Both of these assumed positions are alike condemned by the Scriptures, and, consequently, cannot be true; for the Scriptures declare, "The dead know not anything . . . also their love and their hatred . . . is now perished." Eccl. 9: 5, 6. David says, "The dead praise not the Lord, neither any that go down into silence."

Peter in his second epistle speaks of the same class of people, where he says (2: 2, 1), "But there were false prophets also among the people; even as there shall be false teachers among you, who privily shall bring in damnable heresies; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Paul also declares: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth." Many have turned the "truth of God into a lie." For the truth of God declares, if there is no resurrection from the dead, "then they that have fallen asleep in Christ are perished." Query: But what need of a resurrection, if we are better off and know more after death than we did when alive? It was Christ's mission to this world to bring life and immortality to light through the gospel, or good news of life from the dead. Hence the necessity of a resurrection to life from the dead, to redeem mankind from death, or the condemnation; and restore him back to that state in which he was when first created, and pronounced "very good."

Thus you see the nature that was condemned, was declared by God to be "very good." Hence the nature that was condemned and had to die must be redeemed, or God has lost the work of his hands. But Job says—"Thou wilt have a desire for the work of thine hands." Why? "For thou shalt call, and I will answer thee"; also, "In my flesh shall I see God." Thus you see Job believed that which went down into the grave would be redeemed from the same; for we hear him say, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God." Job did not expect to see him in *spirit*, but in his *flesh*; that nature which was condemned would be redeemed "at the last day." He did not expect to behold him in heaven, but upon the earth. For says he, "Man lieth down and riseth not; till the heavens be no more, he shall not awake, nor be raised out of his sleep." "O that thou wouldst hide me in the grave; . . . that thou wouldst appoint me a set time, and remember me." God "hath appointed a day, in the which he will judge the world . . . by that man [Jesus Christ] whom he hath ordained." When he shall come to raise from the dead those "that sleep in him," he will call Job, and he will come from the grave, clothed with immortal flesh, and behold his Redeemer. David says, "I shall be satisfied, when I awake, with thy likeness." What was Christ's likeness? It was our nature made immortal. The apostle John says, "It doth not yet appear what we shall be; but we know that when he [Christ] shall appear, we shall be like him." Christ "died unto sin once"; but now being raised from the dead, "death hath no more dominion over him." So you see Christ took on him our nature, suffered and died, and rose again, and now lives by the power of God."

Please keep in mind the nature; "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren." "For it became him, for whom are all things, . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." For this cause he was made "a little lower than the angels"; and the next order of beings in the likeness of God, lower than the angels, is man; and this order, this nature, must be a partaker of the *divine nature*. You may ask, How are we to become partakers of the divine nature, and when? We believe that we become partakers of the divine nature in this life, when we receive the "gift of the Holy Ghost." For the divine nature consists in the spirit of holiness and love, joy and peace, in the Holy Ghost. Peter says, "According as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1: 3, 4. Paul says Christ was "of the seed of David, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1: 3, 4. The apostle says we should "be partakers of his holiness."

Now just in proportion as we are in harmony with the holiness of God, and made one with Christ, we become partakers of the divine nature; as the apostle says: "Having escaped the corruption that is in the world through lust"; for nothing corrupts us worse than unholy desires gratified. As we become partakers of the divine nature, we are made perfect in love; for whoso "dwelleth in love, dwelleth in God, and God in him." Thus are we fitted for a future life in the kingdom of our Lord Jesus Christ.

It is the work of the Holy Spirit, which is freely given us of God, that makes us one in him, and gives us a knowledge of the same; as the apostle John declares in his first epistle, fifth chapter, and twentieth verse: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ." We must not love the world, nor the things of the world; for whoso loveth "the world, the love of the Father is not in him."

James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." Paul, speaking of the "beggarly elements," says, "Come out from among them, and be ye separate, saith the Lord, . . . and I will receive you, . . . and ye shall be my sons and daughters, saith the Lord Almighty." You will see by this, we must give the beggarly elements of the world a wide berth, if we would be partakers of the divine nature, and be sons and daughters of the Lord, and be fitted for the kingdom.

Our bodies must be fit temples for the Holy Ghost in this life. It is the work of the Holy Spirit to fit and prepare our nature for the change from corruption to incorruption, from mortal to immortal. When "this mortal shall have put on immortality," death will be "swallowed up in victory," and our corruptible, mortal natures be immortalized, and live forever, and in our flesh we shall see God.

RESURRECTION OF THE WICKED.

B. PERHAM.

Will the wicked rise from the dead? "What saith the Scripture?" Let us reason together in a friendly manner, and see what we can find in the word of God. We will turn to the prophecy of Daniel, 12: 2. "Many that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Can dead folks wake, so as to be ashamed of their life of sin, and still remain dead, in the dust of the earth? We think not. Turn to John 5: 28, 29. Here we are informed by the positive declaration of our Savior, that the wicked shall come forth to "the resurrection of damnation," or condemnation. Can we place words in any position that will assert the resurrection of the wicked in any plainer terms? We dare not trifle with these words, and deny the resurrection of the unjust.

Please look at Matt. 25, beginning at the 31st verse, and read to the end of the chapter. Here our Savior positively declares that all nations shall be gathered before him, when he shall set upon the throne of his glory. Will not Nero be there? Will he escape destruction by fire and brimstone, while thousands and millions of others, not the one hundredth part as wicked, must be consumed in the dreadful flames of fire? If the wicked do not rise from the dead, those who pierced the Savior can not wail because of him, for "the dead know not anything." They cannot look on him whom they pierced, if they are dead and in their graves, and do not rise to mortal life. But the Savior says, in Rev. 1: 7, that they shall look on him whom they "pierced"; and that "every eye shall see him; and all kindreds of the earth shall wail because of him."

In Matt. 7: 22, our Savior says, "Many will say to me in that day, Lord, Lord." What! and still be dead, and never to rise from the state of death, in order to plead for themselves before the judgment throne? Please look at Matt. 10: 15. How will it be more tolerable for the cities of Sodom and Gomorrah in the day of judgment, than for those cities who reject the preaching of the apostles? How can this be the case, if none of the wicked rise from the dead at the great day of accounts? Also look at Matt. 11: 21–23, where our Savior tells the inhabitants of Chorazin and Bethsaida, where many of his mighty works were done, that it shall be more tolerable for Tyre and Sidon, in the day of judgment, than for them. How can this be true, if the wicked dead do not rise from their dusty beds?

In Matt. 12: 36, 37, the Savior tells the wicked Pharisees, that they must give an account for every idle word at the day of judgment; and says to them, that by their words they should be justified or condemned. How can this take place, if they do not rise from the dead? Says the prophet Malachi: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. Will not *all* the wicked have a share in that punishment? So it reads.

THE KINGDOM OF JESUS.

A. FRIESE.

Ho! all ye who love the Lord, and who are "looking for that blessed hope"—the appearing of Jesus, our blessed Redeemer and glorious King—"lift up your heads and rejoice," for our "redemption draweth nigh." The indications are increasing, the evidence is brightening, on every hand, in corroboration of the faith and hope of those who are anxiously awaiting the return of Jesus to establish his everlasting kingdom on earth, and to give reward to his servants—the prophets and martyrs, who have long been sleeping in the dust, and to all his saints. And it must certainly be a great source, not only of consolation, but of rejoicing, to every true believer, who has the assurance of having "passed from death unto life," by being "begotten unto a lively hope" through the resurrection of our dear Redeemer, in prospect of the speedy realization of the precious and glorious promises of the Scriptures. King Jesus is soon coming to reign with his people upon the earth! In the language of the poet—

"Not many years their course shall run,
Not many mornings rise,
Till He in glory stands revealed
To our admiring eyes."

The kings and rulers of earth have been lording it over God's heritage for many centuries, exercising themselves in wickedness, and oppression, and warfare, and all manner of evil; but now "the time of the end" has come, and their time to rule and corrupt the earth has expired by limitation; their power is fast vanishing; yea, from the "disobedient to parents" of children, and others in the household, to higher governments and states and kingdoms, we behold clearly and increasingly manifested the spirit of rebellion, of insubordination; a desire to throw off the yoke of restraint which has existed. The time has come for Jesus, whose right it is, to reign; and he will "overturn" the rulers and kings of earth, by dashing the wicked nations in pieces like a potter's vessel. Behold France and the Popedom already. All human efforts for the reformation and amelioration of the condition of mankind have, to a great extent, failed, at least of enduring value, the constant tendency being toward degeneracy and corruption; until vanity, corruption and abomination have become insidiously interwoven, and are undermining every ramification of church and state; and as it was in the days of Noah, all flesh has corrupted its way upon the earth, and is emphatically "ripe for destruction," save the comparatively "few" of God's true people, and they are more or less contaminated by the surroundings.

All the governments and institutions of this world are rapidly approaching a state of crumbling or dissolution, though not so perceptible to a superficial observer; but their elements will soon be so melted, ready to crumble and fall to dust, that the winds of earthly commotion will carry them away like the chaff of the threshing-floor, so that no place will be found for them, or they will be *consumed* from the places which they occupied; and the "stone"—Christ's kingdom—which is to smite the colossal image of this world's kingdoms, will become a great mountain, or kingdom, filling the whole earth.

This is our only hope. We can look for nothing better till Jesus comes to establish justice and peace and righteousness in the earth. Then shall "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High" for an everlasting possession; and the glory of the Lord shall cover the earth as the waters cover the sea. Amen! Lord Jesus, hasten thine appearing and kingdom, even in thine own good time.

SWEETNESS OF SUBMISSION.

CARRIE ANDREWS.

When languor and disease invade
This trembling house of clay;
'Tis sweet to look beyond my pain,
And long to pass away.

Sweet to look inward and attend
The whispers of his love;
Sweet to look upward to the place
Where Jesus pleads above.

Sweet to look back, and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own.

If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Directly, Lord, from thee?

THE MIS-UNDERSTANDING.

THE SPIRIT IS THE CAUSE, NOT THE CONTRAST, OF REALITY.

J. B. COOK.

"The spirit" is taken as opposed to reality, materiality, or matters of fact. "The spiritual man" is made to go to "the spirit land," a presumed *state* of isolation from all material things. Hence the prevailing *mis*-understanding of this whole subject, and the popular support given to fanaticism. For this world was made with man at the head. It still exists in its matter-of-fact form and reality, as God's world. "God is a Spirit," the Almighty Creator. The creation is not the contradiction; but the production of his omnipotent will, word, or spirit. Nay, more, when we rise above present things, seen and temporal, to those that are unseen and eternal, we find the same order of sequence. The spirit, purpose, word of God, have set forth man and earth perfected in "the restitution of all things spoken"—the new earth and heaven; "all things made *new*." Such is the general statement; now for the proof. "By the word of the Lord were the heavens made; and all the host of them by the *breath* of his mouth." Ps. 33: 6. "The spirit of God moved" on chaos (Gen. 1: 2), light, life, organic beauty, and man in paradise resulted. "Thou sendest forth thy spirit, they are created." Ps. 104: 30. "It is the spirit that quickeneth . . . (maketh alive); the words that I speak . . . are spirit; and are life" (spiritual and life giving.) Thus believers are begotten again to a lively hope by the incorruptible seed, the word of God. 1 Pet. 1: 23. Thus the worthies "waxed valiant" in fight and strong in spirit to achieve their wondrous triumphs. Heb. 11: 5–39.

Take an illustration to get this "doctrine of the Lord." "The pattern" shown to Moses in the mount, and to David by the Spirit, did not *supercede* the tabernacle, or temple; but was the sure precursor, or certain cause, of their existence and real value to mankind; to foreshadow the living temple, the body of Christ, the fulness of Him that filleth all in all. Eph. 1: 23; 1 Cor. 8: 17.

Thus, again, the church chosen in Christ "before the foundation of the world" gives the divine assurance to faith of its effectual calling, and blessed destiny. These grand portions of Bible truth demonstrate this point, that the spirit, the will, the word of God, is the intelligent antecedent cause in creation, and in redemption. "Not by might (of man primarily) but by my spirit saith the Lord." This is God's order. "The spiritual" is then the primal movement in the great system of causation; and instead of dispensing with such material things as man and earth, Israel and the church, the law and the gospel; it evolves all these things to be the agents and instruments of the Almighty to carry out and consummate his blessed purpose in a paradisaic earth, to be enjoyed by immortals. Rev. 2: 7; 21: 1–5.

Even in human affairs, the spirit, mind, or purpose, determines in advance the intended achievement; only men are often foiled, because sinful, and so out of agreement with God's good pleasure; but God never can be. He sees "the end from the beginning; . . . saying, My counsel shall stand, and will do all my pleasure." Isa. 46: 10. The doctrine then seems demonstrated, and made absolutely certain and plain. It embraces man and natural causes as parts of the grand system; and hence, no right view of second causes can change this primary doctrine.

But the *mis*-understanding referred to inverts or ignores all the above noted human and divine proceedings. It assumes to be wise above what is written. It will not allow that the future will unfold after "the pattern," or prophecy, but backslides with a perpetual backsliding, till it loses sight of the ordinances of grace, of Christ and his Christianity; nay, of creation itself, as a whole. Thus the great lights of example; of cause and accomplishment; of God revealed in Christ; and our risen glorified humanity, in Jesus, are left; and those so deluded float away from both redemption and creation, to an imaginary state; as if before Christ came, or ever, the world was made. Thus they theorize themselves and all else into the Hindoo "Nigban." Such may sing: "Beyond the bounds of time and space"—*no*-where and *never!* Further still, they swing off beyond all vision, or prophecy from God, that he will ever make another world, and go to NOTHING. Surely this is the deepest device of the devil to catch away the word; and so subvert all faith in God as Creator, or in Christ as the Restorer.

This subject was suggested by a minister who objected to man's mortality and personal resurrection, because "the spiritual took such infinite precedence, and the literal view would make him the most miserable of men." But he did not see that he had taken up Satan's old scare-crow to sinners—"you'll be miserable if you believe." This is the same fright that is flaunted in our faces all along the path of life, and at each stage of progress in the way of truth, and we should not be "ignorant of his devices."

The spiritual, or intelligent purpose, is the antecedent to the actual, with God, and with man made in the image of God. But the opposite Platonic and Romish theory of man, deathless even in death, belongs to "the world that lieth in the wicked one." 1 John 5: 19; Gen. 3: 15–19. It is the grand negation of God's truth and works in both creation and redemption. "Ye shall not surely die," was the primal contradiction. Ye are immortal, and go to glory, if never resurrected, is but that same contradiction maintained. It is Platonism Romanized, though surrounded with some Scriptural terms. An objection may be raised from the first and second Adam—the natural and spiritual; or first and second Advent; but that numbering and succession of events, however essential to the right apprehension of the subject there given (1 Cor. 15), does not change the vast range of God's truth before us, nor justify the mystical notions that lead to Nigban, or nothing; which is the only proper notion of "annihilation." Those who arrogate such special spirituality, are the most arrant, and perhaps the only "annihilationists." It is the *end* to which the first lie of the liar leads all who are so deceived.

The truth honors "the Spirit"; gives it its proper precedence, and takes in the spiritual and the real; the cause and the consequent reality. "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9. The spirit, soul and body are all embraced and secured in redemption. 1 Thess. 4: 13–18; 5: 23. The living temple made up of lively stones will be the antitype of Solomon's. Occupied by "the living God," it will be the radiant centre of the wisdom, and the virtue, and the glory that shall fill and refresh the world restored.

The past goings of God's spirit over chaos and a sinful race, are the pledge of its future goings to achieve its ultimate triumphs in the renewal of man, and all material good, in the new heavens and new earth, wherein righteousness will dwell. The glory will be commensurate with the reality.

Note the cardinal points of Bible theology.

I. The creation of man, Adam, made a living soul to rule over the earth; all which realities exist, and are the ever present memorials of the truth recorded. Gen 1 and 2.

II. Death by sin. Rom. 5: 12. Sin still reigns unto *death*. It demonstrates itself as death. Against all controversy it does reign to take down to death and dust, even the Platonic theologian, and to brand its author a "liar," though he has deceived the whole world.

III. Redemption by faith in the risen Savior, and the resurrection.

IV. Christ's second coming, and reign with his glorified saints, to consummate God's primal or spiritual plan—all again "GOOD." Ps. 72, 1 Cor. 15, Rev. 21: 1–5.

The navigator may safely voyage the ocean with no compass or chart, as soon as the minister of Christ can guide "the old ship Zion" (without the cardinal points) into the gospel harbor—the promised rest. The co-worker on any earthly structure must obey instructions and work to the plan, or he will lose his labor and spoil the lumber; so with the christian co-worker. 1 Cor. 3: 9.

In running the christian race, we shall go wide of "the way" if we lose sight of our immortality, and do not "seek for glory, honor, immortality," as the gospel goal. In fighting "the good fight of faith," he must fail and join the foe, on maintaining the primal cause of the curse; that man, the living soul, did NOT SURELY DIE; and hence cannot need a *real, personal* resurrection, as Jesus was raised, "the first fruits of them that slept." If the spiritual had been the end, or aim, God the Spirit might have stopped at the ideal; omitted the actual in all things, and there rested; but as he did not so do, he has demonstrated the folly and falsehood of all spiritualism in doctrine, by the things that are made to show his power and Godhead. Amen.

THE TIME IS NEAR.

SANFORD P. HOWLAND.

The time is near when the earth shall be robed in its Eden beauty. The Messiah is even at the door. We can now lift up our heads, for our "redemption draweth nigh." Nearly all the signs have come to pass for which our Savior and apostles told us to watch. The stars have fallen from heaven, as a fig-tree casting her untimely figs, shaken by the wind. O let us watch for his coming, lest we be found without the wedding garment on, and be cast out into outer darkness.

"Watch, for the time is short;
Watch, for 'tis called to-day;
Watch, lest the world prevail,
Watch, christian, watch and pray.

But to the righteous, it is not a day to be dreaded, for if they love him they will also love his appearing. But how many there are who profess to be followers of Christ, who would tremble if they thought the Lord was coming the next day. Would they not fall upon their knees, and beg him to wait a little longer until they could get ready to meet him? But no; that cannot be. The door is shut, forever shut. But those same ones are now slumbering and sleeping, and not watching. But to the christian, it would be the most glorious news he could hear.

Oh! it sends a thrill of joy through my soul to think how near the time is. Young christian, do not fall back to the flesh pots of Egypt, but strive to enter that goodly heritage. The race is almost run. Don't give up now; only a few more steps will bring us to that blest abode, where sorrow and sighing shall be known no more. Who now is willing to give up the pleasures and vanities of this life for "glory, honor, immortality and eternal life," and reign with our Elder Brother in his kingdom forever? May the Lord hasten the time when "the glory of God shall fill the whole earth," as the waves fill the sea. We can afford to bear persecution for Jesus. He died for us, and why may we not die for him, if necessary? He can quicken our mortal bodies, and fashion them like unto his glorious body. Let us have on the whole armor of God, with the shield of faith, with which we can quench the most fiery darts of the devil; and have on the helmet of salvation, and be girded about with the girdle of truth, and take with us the sword of the Spirit, which is the word of God, and stand and fight for Jesus; for right will triumph over wrong in the end. Lord, hasten this time, and gather us all within those pearly gates of the New Jerusalem, is my prayer. Amen.

CHURCH DIVISIONS.

THE CURE.

A. A. PHELPS.

8. *Cultivate the spirit of kindness.* How can you do otherwise, while claiming to be a follower of Him who is "meek and lowly in heart?" Kindness is eminently characteristic of the Christian religion. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3: 18. A Christian is not a vulture, but a dove—not a tiger, but a lamb. He is not for war, but for peace. He heeds the exhortation of the great apostle to the Gentiles: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32. It is not enough to be even with a vicious party, by exhibiting the same revengeful spirit; rather conquer him by kindness, and rise above him by exercising the glorious attribute of forgiveness. The patience and pardon which you extend to an offender, will prove that you possess a power over yourself far superior to any you might exercise over another.

Peter fully agreed with Paul in urging Christians to treat each other with special tenderness: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing." 1 Pet. 3: 8, 9. Similar injunctions are largely interspersed through the New Testament Scriptures. If we were more richly imbued with the spirit of kindness, we should be less sensitive under provocations that grow out of our intercourse with each other. Good sense and good religion will overlook a thousand little faults. Charity knows how to excuse the mistakes and bear with the weaknesses of the ignorant and the erring. For want of this heaven-born element we grow morose and exacting, and petty differences ripen into turbulent strife and disastrous divisions. A kind word has allayed many a storm, and healed many a breach. Exactly the opposite results are constantly produced by crabbedness. It will be exceedingly difficult to get up a quarrel where one of the parties is so saturated with kindness that his only weapon of warfare is *love*.

9. *Construct no iron-bedsteads.* Make due allowance for the differences that exist in disposition, education, association, and exposure to evil. The Bible distinguishes between "babes," "little children," "young men," and "fathers" in the gospel. It would be both foolish and cruel to expect as much from "little children" as from experienced "fathers" in the gospel. If you prize Christian fellowship, do not require everybody to pronounce your particular "shibboleth." The moment you do this you become a hobby-riding bigot, with very little sense and less grace. Among the very best specimens of the Christian religion there will be real differences of opinion. Let us learn to tolerate them. Head-divisions are not half so deplorable as heart-divisions. To require all, irrespective of circumstances, to *feel*, and *think*, and *act* just alike, is to prove that we have made but poor proficiency in the school of Christ.

Liberty of conscience is too precious a boon to barter for a song. If we prize it for ourselves, let us not rudely assail it in others. We are sorry to be obliged to confess the shrivelling narrowness of the age, notwithstanding the loud boast of liberalism that rings out from every class of religionists. Guillotines and inquisitions have passed away, but the spirit of them remains. Conscience-cramping creeds are not far removed from thumbscrews. How utterly unkind it is to make Christian fellowship depend upon the unqualified acceptance of certain declarations and deliverances which somebody *construes* to be the teaching of God's holy word! "Orthodoxy" is the iron-bed upon which the trembling candidate must be stretched; but "orthodoxy" is so strange a thing, that the religious world has been greatly puzzled to find a suitable definition for it. Practically each church takes about the same ground as did the English bishop who was asked to give his view of what constituted orthodoxy. Said he, "Orthodoxy is *my* doxy." "What then is heterodoxy?" "*Any body's else* doxy," the bishop quickly responded. Such religious tyranny may result in what some choose to call *unity*; but it is the unity of slaves under the driver's lash—of subjects under the monarch's power—of culprits within prison walls. Let God's children be exhorted to seek the light, and allowed to walk in all that shines upon their pathway. Christian toleration will be promotive of Christian fellowship. Grant to others what you claim for yourself. Live and let live. Learn to love and to labor with those whose sentiments differ from your own. This will give you an expansion of heart that will prove a rich inheritance amid the perplexing scenes and distracting influences of this revolted world.

"WHAT WILT THOU HAVE ME TO DO?"

T. W. GILES.

This expression is of great importance to every one who is, or desires to be, a christian. It should be at all times his greatest desire and anxious concern to know his duty in relation to God, his fellow men, and himself, and to perform the same with cheerfulness. It should be an established principle of his nature to do right, because it is right. No other consideration should be recognized as worthy of his respect and dignity as a christian.

What does God require of me, as an individual, to do for the good of my fellow men, and the promotion of his cause in the earth? If this question was uppermost in the minds of the professed followers of Christ, an immense amount of evil surmisings and uncharitable criticisms of one another would be done away, and a more peaceable, loving spirit manifested in its place. This question is seldom thought of by many christians of the present time. They are apt to rely too much upon their own strength and resources, independent of divine aid.

When Saul of Tarsus was struck under conviction, he uses the following question: "What wilt thou have me to do?" When the Lord made known to him what he should do, he attended to it immediately. This language shows conclusively that the person who in sincerity utters it, feels his utter helplessness, and dependence upon the Spirit of God to direct his steps. This earnestness to know duty and perform it, was a characteristic of the apostle through his christian life, and an example worthy of imitation.

It is a great study for any one to know himself, and to be able to bring his whole nature into submission to the will of God, so as to be ever ready to obey his divine precepts—the prompting of the Holy Spirit. We should never allow ourselves to hesitate to perform duties when they are made known to us. Duties to our fellow men are constantly coming before us in all their multitudinous forms, and many times it will require study and reflection to ascertain what course to pursue in reference to them. But if we make it a principle to ask our heavenly Father about it, he will give us all necessary instructions, and thus obviate all difficulty in regard to it. There is no danger of being too obedient to the will of God, who hath so loved us as to provide a plan of redemption, proportionate to the demands of our fallen race, in the gift of his only begotten Son, who died that we might through him have immortality and eternal life. But the human heart is in a state of alienation from God by nature. How liable are we to forget the obligations we are under to our Creator for his fatherly care over us. We many times bestow but little thought upon our responsibilities, and try many times to evade them.

How important it is that all christians should enter into a self-examination of themselves, to see if their hearts are in harmony with the divine Spirit. Does the infinitude of God's blessings and love inspire in our hearts a loftier aspiration; an earnest endeavor to so live in this world as to reflect honor upon the cause of Christ; an earnest desire to develop all those christian graces which embellish the christian character; and an ardent wish to be useful in life, and prepared for the joys of the redeemed?

In fine, if the expression "what wilt thou have me to do?" is the leading inquiry of the mind, we cannot materially err from the path of rectitude, but shall grow in grace and the knowledge of the truth. We shall be ready to hail our glorious King "when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." That will be a joyous day to the child of God, who will then put on immortality and inherit an eternal existence on the new earth.

☞ The meanness of the earthern vessel which conveys to others the gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value. A shepherd's boy may point out the way to a philosopher. A beggar may be the bearer of an invaluable present.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 14, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the committee held on the camp-ground, June 7th, it was voted that our annual meeting this year commence *Saturday, Aug. 19th*, and continue over the 27th. Particulars hereafter.

GEO. T. ADAMS, *Secretary*.

THE TRUTH SPREADING.

Our correspondence from different parts of the world affords abundant and very satisfactory proof that the truths advocated in the Crisis are spreading rapidly; especially among those who truly love Jesus. Men of talent and piety are waking up to behold the perils of the hour in which we are living; and are beginning to sound the alarm. Sectarian walls, which have hitherto separated good men and women in different denominations, are tumbling to the ground, and the true disciples of Jesus are coming together to wait for his coming in glory. This is what we have been expecting for years. It is a movement in the right direction. At the same time, Satan is doing all in his power to keep up the old sectarian walls, or else persuade those who come out from them to build a new one by adopting some creed, sectarian name, or tests of fellowship, to which all true christians can not conscientiously subscribe. Let us beware of his devices, and have no creed but an open Bible, no test of fellowship but christian character, no bond of union but brotherly love, no name but *Christian*. All can unite on such a platform, who truly love Jesus; and we can see no other true basis of union, or any other that is practicable, or any improvement on the unchristian sectarianism that has for centuries crippled the efforts of the disciples of Christ.

The time has come for a grand rally among all the friends of our dear Lord against the powers of darkness. Let the petty things that have separated the *real friends* of Jesus be thrown to the moles and bats, and let us act like men of God, and no longer push aside the man who truly loves the Savior, because he does not see all things just as we do. If this be done, we shall soon stand side by side with noble men and women whose hearts are warm with love for that dear coming One, whom we soon expect to see in all his glory. Let us treat *all* kindly, and try to lead them to the glorious light now shining on the word of the Lord. Let no harsh words, no reproachful epithets, no unkind feelings be manifested towards any one; but "let the peace of God rule in" our "hearts;" and soon we shall be with the redeemed, at "the marriage supper of the Lamb," chanting the song of deliverance, where *love* will be the only law of society.

"O hail, happy day."

DEDICATION.—The chapel at North Carver, Mass., was dedicated to God for religious worship, Friday, June 9th, 1871. The house is a model of good taste, and economy. We do not think the amount expended could have been used more judiciously. Bro. I. I. Leslie has had the general superintendence of the building, and has shown himself to be the right man in the right place. The church in No. Carver have good reason for the gratitude they feel towards Bro. L. During the dedication, and at subsequent meetings, we felt conscious of the approval of our Heavenly Father, of the presence of his Holy Spirit to comfort our hearts with his peace and joy.

A GOOD EXAMPLE.—One of our readers sends the money from his own purse to pay for eight new subscribers, saying at the close of the list of names: "From one who loves the truth, and wishes others to see and love it too." Will not others make a sacrifice to send the truth to their friends and neighbors? Many have been brought to the light in this way, who are now rejoicing in the "blessed hope."

"THE CURE."—We would call special attention to the article in another column, headed "Church Divisions," and the "Cure." It is excellent. At no time, since we began to look for the coming of Christ, has there been more need of attention to the "cure," than at the present. When the small pox and the yellow fever are raging in a community, every one should be particular to observe the laws of health. So in these last-day moral perils, every one who wishes to be ready for the coming of Christ, must "follow after the things which make for peace." Bro. Phelps, pull hard on the chord of peace, and the "God of peace shall be with you."

DO NOT FAIL to read the article concerning "Preacher's Wives and Widows." It contains meat in due season. Ponder it well.

A QUESTION.—Will the editor, or some one tell us which they wish us to believe, that Spiritualism is the work of the Devil, or the tricks of men? As I see sometimes one, and sometimes the other. J. G. SMITH.

In answer to the foregoing inquiry, we would say we believe some of the phenomena attributed to spirits are the work of men, and some of demons. Much that is done in *dark* circles is human trickery. In producing the varied phenomena of Spiritualism, both men and demons are operators, as facts most clearly show.

ANCIENT JEWISH BELIEF.

It is sometimes assumed that the early Jews believed in the immortality of the soul; but we can find no proof that any of them believed it till the sect of the Pharisees arose, about one hundred and fifty years before Christ; and they learned the doctrine from the heathen philosophers.

In the book of 2 Maccabees, we have an account of a mother and seven sons, who were martyred in a most cruel manner by Antiochus, because they would not eat swine's flesh. We give below a portion of the record of their martyrdom, as found in 2 Maccabees, 7:1:

"The king being angry, commanded . . . to cut out the tongue of him that had spoken first; and the skin of his head being drawn off, to chop off also the extremities of his hands and feet; the rest of his brethren and mother looking on. And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying-pan; and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully." Then the second son was served in the same manner. "And when he was at the last gasp, he said thus: Thou indeed, O most wicked man destroyest us out of this present life; but the King of the world will raise us up, who died for his laws, in the resurrection to the eternal life."

The third shared a like torture. When the fourth was "ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him."

Here we find the true Bible faith clearly expressed; and that is, a hope of the resurrection of the dead, by means of which, eternal life may be obtained; and not on account of having inherent immortality.

BRO. HERRON IS DEAD.—On our return home, from Carver, Monday, June 12th, we read the following in the Boston *Journal*:

"DEATH OF AN EDITOR.—W. B. Herron, editor of the *Young Pilgrim*, died at his residence in North Somerville on the 8th instant, of pneumonia. Mr. Herron also sustained a business relation with the *Congregationalist*, where he had served about a year. His age was forty-six years."

He has been out of health for some weeks. He now sleeps in Jesus. Pray for his deeply afflicted family.

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

"THIEF ON THE CROSS."

BY ELDER GEORGE THOMSON.

A New Tract.

One of the best ever published on the above subject. Just the thing to scatter widely. Price, 3 cts. single; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

AG'T.

CALIFORNIA EXCURSION.—In relation to the proposed California excursion, to which reference has been made in the *Crisis*, we would say it is quite doubtful whether any arrangements can be made that will be of special benefit to those who have written us on the subject. When plans are matured, we purpose to inform all those interested.

ENVELOPE OPENER.—Those who wish for the best "Envelope Opener" and "Eraser," will do well to call at some stationer's store, for an article manufactured at Plainville, Ct., by Mr. Stevens.

THE LESSON OF PARIS.

What lesson is to be drawn from the late insane exploits of the Parisians? It is indeed a problem which even the most acute student of history and human nature cannot solve. We see a people to whom has been accorded, by all the world, the standard of taste in culture, art and refinement; in short, in everything which belongs to the æsthetic nature of man. But what are the fruits of this abundant intellectual development? Does it produce the comfort of the people, or any gain in their condition? The lesson of the last few months teaches exactly the reverse. Is not 'civilization a failure' indeed? The dullest cowherds know the value of peace and harmony, but the most elegant people on the face of the earth are become the bloodiest butchers of one another and the vandal destroyers of those monuments of art and genius which they themselves have erected. Is it true that "ignorance is bliss."—*Boston Herald.*

In looking over the history of the past, the Editor of the *Herald* will discover that worldly "refinement," and "abundant intellectual development" are not security against infidelity and wickedness, even in their grossest forms. Following *Christ* is the only remedy and shield from evil.

BRO. HENRY SNYDER has fallen asleep in Jesus. The following is from the Chicago *Post*, May 26th, 1871:

Rev. Heny Snyder, pastor of the Second German Baptist church in this city for a long number of years, departed this life on the 14th instant. He was in more than one sense a very remarkable man, and his works will follow him. A native of the city of Amsterdam, Holland, he came to this country some twenty-five years ago, and embraced with great fervor the Baptist faith shortly after his arrival in the United States. Fifteen years ago he was ordained a minister of the Baptist church, and has since then incessantly, and at the sacrifice of all personal considerations, worked for the good of his congregation. He acquired by study, reading and personal intercourse, the knowledge and perfect use of six living languages, and could use them to equal effect and purpose in his sermons and lectures. He was widely known as an indefatigable disciple of Christ, and brought about his early death, at not quite fifty years of age, by his over exertions in his profession. His family traces its descent to one of that sturdy class of burghers who, under William of Orange, defended their sea-girt country against the savage hordes of Philip II. of Spain and the bloody butcher known in history as the Duke of Alba. Henry Snyder was at all times the friend of the poor and the afflicted, and turned many into the right path. His sermons were particularly affecting and touching, his words finding a sure road into the human heart by the quaint reference to incidents in actual life, and by his unfailing sharpness in the dissection of human frailty.

He belonged to that branch of the Baptist church known as the *Second Adventists*, and exhausted all ingenuity in the expounding of the prophecies by Daniel and in the Revelations, while lecturing on the topic of the return of the Messiah.

Bro. Snyder was a faithful watchman, whose exhortations often cheered us during our meetings in Chicago.—*Ed.*

ADVENT CHRISTIAN ASSOCIATION.

At a meeting of the Board of Managers of the A. C. Association, held in Boston, Mass., June 8th, 1871, Eld. S. G. Mathewson, President, presided. Prayer was offered by Eld. J. Couch.

The vacancy of Secretary, occasioned by the death of Elder H. H. Dickinson, was filled by the election of Eld. H. F. Carpenter to that office. In the absence of the Secretary elect, Eld. A. W. Sibley was chosen Sec. *pro tem.*

Eld. M. Batchelor was elected to fill the vacancy in the Publishing Committee of the A. C. P. Society, occasioned by the death of Bro. Dickinson.

The following preamble and resolutions, presented by Bro. G. T. Adams, were unanimously adopted:—

Whereas, in the providence of our heavenly Father, Eld. H. H. Dickinson, late Secretary of the Advent Christian Association, has suddenly been removed from the scenes of his earthly labors by the hand of death; therefore,

Resolved, That in the decease of Bro. Dickinson the Association has lost an able and efficient officer, the church an earnest and faithful minister, his family a beloved husband and an affectionate father.

Resolved, That, as the associates of our late brother, we extend to his afflicted family our warmest sympathies, and assure them of our prayer that the blessing of our heavenly Father may ever rest upon, and finally bring them, with the dear sleeping one, to an inheritance in that land where sickness can never enter.

Resolved, That in the sudden death of our brother, we are individually admonished of the uncertainty of life, and of the importance of earnest and faithful service in the work assigned us, that we may be in readiness for any event that may await us in the providence of God.

At an adjourned meeting of the Board, held June 12th, 1871, the sudden death of the Secretary of the A. C. P. Society—Bro. W. B. Herron—was announced, and the vacancy occasioned thereby was filled by the election of A. W. Sibley to that office.

A. W. SIBLEY, Sec. *pro tem.*

ADVENT CHRISTIAN PUBLICATION SOCIETY.

At a meeting of the Board of Directors of this Society, held at its office in Boston, June 12th, 1871, the President, Eld. John Couch, presided. Prayer was offered by Eld. S. G. Mathewson.

After some appropriate remarks made by the members relative to the sudden death of the Editor of the *Young Pilgrim*—Bro. Wm. B. Herron, the following preamble and resolutions were offered by Bro. G. T. Adams, and unanimously adopted:—

Whereas, death in its onward and irresistible march has suddenly removed from our midst Bro. Wm. B. Herron, late Secretary of this Society, filling our hearts with sorrow, therefore,

Resolved, That in the death of our brother, the Society has lost an accurate, reliable, and valuable officer—one who served it for many years to its entire satisfaction.

Resolved, That as the originator and Editor of "The Young Pilgrim," he ever evinced a strong and ardent desire to benefit the young, "to bring the children to Jesus, instruct them in righteousness, and prepare them for the kingdom of heaven."

Resolved, That for his most deeply afflicted family—an invalid, helpless wife, and two young daughters, who have been bereft of a beloved husband and affectionate father, we do express our warmest sympathy, and assure them that our hearts are deeply affected by this sad loss; and we do most devoutly pray that the widow's God and the orphan's Protector may have them in his special care and keeping unto the day of redemption.

By vote, Eld. I. I. Leslie was chosen Editor of the *Young Pilgrim* in the place of Bro. Wm. B. Herron deceased. Services as such to commence with the August Nos. of said paper.

A. W. SIBLEY, *Secretary*.

IS EZEKIEL'S CITY YET FUTURE?

Frequently we meet honest expositors of Scripture who locate the city, described in the eight closing chapters of Ezekiel's prophecy, in the future age, insisting that it is to be a literal city. But the incorrectness of this conclusion will appear after a little reflection; for if this city, and the descriptions connected therewith, are to be literally realized in the future age, the following inadmissible conclusions will follow:—

1. That the "Sabbaths and the new moons" will be observed in that age (ch. 46:3), which Paul pronounced "a shadow of things to come," which ended at the cross (Col. 2:14:17); and to introduce the shadow again would be to deny the substance or body which cast it, which is Christ.

2. That "circumcision" will be observed in that age (ch. 44:9); whereas Paul affirms, "If ye be circumcised, Christ shall profit you nothing" (Gal. 5:2); and thus Christ must be repudiated to give place for this arrangement in the next age.

3. That sacrifices, "sin-offerings," and trespass-offerings" will be made in that age (ch. 42:13); which would make the kingdom of God a sinful realm, inhabited by sinners.

4. That the "passover" will be observed in that age (ch. 45:21), while Paul tells us that Christ is the passover lamb "slain for us;" and to continue the type is a repudiation of the antitype.

5. That there will be "death" in that age (ch. 44:25), while John affirms, "There shall be no more death."

Thus the effort to locate this city in the future age carries "sabbaths and new moons" "circumcision," "sacrifices," "sin-offerings," "passovers," and "death" into the kingdom of God. But I insist that the state symbolized by this city, and its appendages, was realized subsequent to the return from Babylonian captivity, so far as a conformity to the designated conditions would allow. The "river" and "tree" in this vision, being appendages to this symbol, cannot synchronize with John's river and tree of life, especially since in the description of Ezekiel there is "death," while John's tree is located where "there shall be no more death."

This city was a symbol, as will presently appear, and not a prophecy of a city yet to be built. Symbols never signify a subsequent reality like themselves, but always represent something else: as, for instance, in the eleventh chapter of Revelation, the treading down of the "holy city" for the space of "forty-two months" implied the treading down of the church—the city being used as a symbol of the church. So with the city which Ezekiel saw in vision: it was a symbol to *represent* something; and instead of inquiring, Where shall we locate the event or scene symbolized by the city?

But preparatory to answering this question, it may be well to learn what this city is a symbol of. Is it a symbol of the Jewish church, then in captivity? And was it shown to the prophet to represent the subsequent upbuilding of that church in their own land? Let it be borne in mind that a city seen in vision is entirely different from a prophecy foretelling the building of a city. In the one case the city has a present existence in the mind of the prophet, not as a reality, but as a symbol, to represent something else while in the other case there is distinct announcement of a future reality. All the existing speculation concerning this city has grown out of the shocking blunder of reducing a symbol to a reality—thus looking for the symbol to become a reality represented by this symbol.

To learn what this city symbolizes, let us notice the circumstances under which the vision was seen, and find out the purpose for which the vision was given.

"In the five and twentieth year of our *captivity* . . . in the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a *city*: . . . declare all that thou seest to the house of Israel.' Ezek. 40:1–4.

"They have even defiled my holy name by their abominations that they have committed; wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. Thou Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house." (ch. 43:8–11.

This vision was given when twenty-five of the seventy years' captivity had been endured by the Jews, and it was given to show them the blessings in reserve for them on condition they would "be ashamed of their iniquities." Their minds were thus to be impressed with the assurance of their restoration to their own land, to enjoy their long-neglected worship. And true enough, the Jewish church was again planted in the land of Israel, and resumed their ancient worship, as foreshadowed by the brilliant symbol in this vision. But am I told that their city, their temple, and their division of the land was not according to the description given? Certainly not, for the description was simply a description of the *symbol*, and not a description of the thing symbolized. We have no right to apply the description of a symbol to the reality represented by the symbol. Let this be remembered, and we shall save all confusion.

We will do well in our expositons of prophecy to always remember (1) that revelation marks a boundary line for *death* and *sacrifices*, and (2) whenever we attempt to locate a prophecy which includes *death* and *sacrifices*, BEYOND THAT BOUNDARY LINE, we are surely getting it out of its true latitude. Prophecies including death belong to an age of death, and not to a deathless age; and prophecies containing sacrifices belong to an age of sacrifices, and not to an age after sacrifices are superceded. By remembering this, we shall be more apt to come to safe conclusions in our prophet investigations.

W. S.

"RESTORE AGAIN THE KINGDOM TO ISRAEL."

Just before Jesus took his departure from earth, his disciples propounded this question: "Lord wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. They had gathered the impression both from the predictions of the prophets, and from the discourses of Jesus, that a kingdom of heavenly origin was destined to be set up by an heir of David, as indicated in predictions like the following: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Jer. 23:5, 6. They confidently believed Jesus to be the very personage indicated in this prophecy, and up to the time of his crucifixion, they had expected to see him elevated to the throne of David; but when they saw him under the dominion of death, their hope was blighted; but with his resurrection their hope revived, and again they hoped to see the kingdom restored to Israel.

Jesus had already conversed with them, in his resurrected capacity, forty days, "speaking of the things pertaining to the kingdom of God," and now they anxiously inquire, "Lord, wilt thou at this time restore again the kingdom to Israel?" They knew that the "kingdom of Israel" had been *overturned*, and was then in ruins; they, likewise, knew that it was destined to be *restored*. They well remembered the following prediction concerning that kingdom: "I will overturn, overturn, overturn it, and *it* shall be no more, *until he* come whose right *it* is, and I will give *it* him." Ezek. 21:27. Furthermore, they knew that Christ was the true heir to the throne of that kingdom; hence, they do not inquire, "Shall the kingdom of Israel be restored?" They have no doubt upon this point; they know that it will be, for the prophets have so testified. Neither do they inquire, "Wilt *thou* restore the kingdom?" They well know that he will do it, if he is the true Messiah, for the prophets have testified that the Messiah should do this work.

But the question relates to *time*: "Lord, wilt thou *at this time* restore again the kingdom to Israel?" Inasmuch as to say, We know from the testimony of the prophets that the kingdom is to be restored, and *believe* that thou art the Messiah who shall do this work; but we feel interested to know how soon it shall be accomplished. We are anxious to know if thou wilt "*at this time* restore again the kingdom?" Does Jesus reprimand them for expecting its restoration? *No*; but his reply strengthens their expectation—"It is not for you to know the *times* and *seasons* which the Father hath put in his own power."

But "times and seasons" of what? of something that never can be realized? Nay, verily; but "times and seasons" of the actual restoration of the kingdom to Israel in the future. If the disciples were really in an error in this expectation, why did not Jesus show it to them, instead of confirming them in their view?

If restored merely to its former imperfect state, it would require a *mortal king*, and *mortal subjects*, and exclude Christ and every immortal saint therefrom. Shall we so interpret it as to *shut out Christ* and the *saints*, in order to include the carnal Jews? No.

When the kingdom is restored, it will not be restored under a *mortal* king, with mortal subjects, as in its imperfect stage; for Jesus, who is to be the King, is already immortal; and as he is to reign as "King of saints," he has purposed that their "vile bodies shall be changed and fashioned like unto his glorious body." Phil. 3:21. Then a deathless King will reign over deathless subjects. Then "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Then "the inhabitant shall not say, I am sick." A kingdom that shall have "no *end*," no sickness, no death!

Some have supposed that the term Israel must always signify *mortal* Israelites; but the time is coming when all righteous Israelites will be made *immortal*, and all unrighteous ones be *destroyed*; and the promised kingdom belongs only to the righteous, together with the engrafted Gentiles. Let us be among them.

W. S.

PREACHERS' WIVES AND WIDOWS.

GEO. THOMSON.

I have been long waiting for some one, not specially interested, to write something on this subject; but have become tired of waiting, and have concluded to write something myself, not about a preacher's wife in particular, but preachers' wives as a class. But I do not mean the wives of those preachers who get a salary of from one thousand to twenty thousand dollars a year. They do not need an advocate; but I speak of those whose happiness, and life, and hopes, are linked with a class of gospel preachers who place too high an estimate on their work to make it a subject of merchandise. It is admitted that this class of preachers make many sacrifices, foregoing the pleasures of home, and the society of the loved ones, while absent on the Master's business; but the fact is too much overlooked that the "wife at home" is also making sacrifices for the cause. Sometimes for many weeks, and even months, she is deprived of the society of her companion and protector, and she is thus aiding in the spread of gospel truth. The preacher gets credit for his successful labors, and the lonely wife at home should get some share of that credit, as she contributes in no small degree to the work.

If this were all she had to sacrifice, it were well; but ah! the unwritten history of her sufferings, the *economisings* to make the meal hold out, to appease the hunger of the little ones, the patchings and darnings to protect little bodies and feet from the piercing blasts of winter; these, and very many other inconveniences, are cheerfully submitted to for the gospel's sake. But, then, she cannot help thinking sometimes how pleasant it would be, if Bro. A. or Sr. B. would just drop in and say, "How do you do?" and take a peep at the meal barrel, examine the dimensions of the wood-pile (if there be any), observe if Simon's toes are exposed to the cold, and speak a word of good cheer. O how much it would lighten her cares. But the preacher's wife lives much *on hope*. Father is away off holding protracted meetings; and though we have not much *now*, when father comes home perhaps Tommy will get a new pair of shoes, and Jennie a new dress, so that she can go to school; and perhaps mother will get a new shawl, that she may attend meetings. Father comes home, but, alas! those hopes are *not realized*.

I knew two preaching brethren, who preached nine discourses in a place, one hundred miles from home, and were rewarded with ten cents between them. Another held a three weeks' meeting, and received fifty cents. It is not *always* so; but is it not *too often* so? Who can imagine the sufferings and disappointments of the preacher's wife under such circumstances? And, then, it is frequently the case that the husband must lay down his life in his labor; and then the poor struggling wife becomes a destitute widow. Because her partner's work is done, is she to be dismissed from the hearts and sympathies of her brethren? God forbid. She bore a large share in his toils and privations; let her be remembered and provided for; not as an act of charity, but in the true sense of obligation and indebtedness. "But whoso hath this world's good, and seeth his brother (or sister) have need, and shutteth up his bowels of compassion from him (or her), how dwelleth the love of God in him?" 1 John 3:17.

Let the wives and widows of preachers be remembered. Give them a place in your prayers, and your *tangible* sympathies. Let the sisters visit them in their loneliness, remembering the words of our dear Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MINNESOTA CAMPMEETING.

As will be seen by notice elsewhere, our camp this year is to be at Kasota. The committee have changed the camp from the old ground at Ottawa, on account of the railroad advantages that are gained by so doing. Friends in the south and western parts of the State will have no inconvenience in changing cars or staging, as heretofore, and those coming from the northern part will have but a few more miles to travel. We trust that the liberal arrangements that we have made with the railroad companies will induce our brethren to make a grand rally, and come to this meeting in such numbers as will show to the world that we are in earnest in our work of preparing a people for our soon coming King. We have but a little while to work. Now is the time to toil and sacrifice in this good cause. The resting-time will soon be here, when our labors will cease.

In regard to tent accommodations, we would say that the State tent will be pitched, and arrangements made to give a home in it to those not otherwise provided for; but we trust that those living in the vicinity, and all others that can, will erect family tents of cotton cloth or lumber. Those coming in wagons can make a roof with a few yards of cotton, and secure a very comfortable sleeping-place in that way. Let all begin immediately to make their preparations to attend, and come with hearts warm in the Savior's love, ready to work for the salvation of perishing men.

E. T. HIMES.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............	$444.14
"A FRIEND"..............	3.00
J. CLOTHEY..............	1.00
A FRIEND..............	2.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments..............	$55.25
"A FRIEND"..............	2.00

YOUNG PILGRIM FUND.

Previous acknowledgments..............	$18.08
"A FRIEND"..............	1.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*;" and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments..............$1,206.68

THE GOLD DOLLAR.

Taking up the *Crisis* of Feb. 8th one morning, to read *just one piece*, the first one that met my gaze was entitled "The Gold Dollar." No sooner had I read the heading of that article, and quickly supposing some one had given one, than the thought presented itself—I have one that I might give. After reading the article, I decided to give it to the Lord. By doing this, however, I am not setting a good example of sacrifice and self-denial, as was the Wisconsin sister; but perhaps am setting an example of thoughtfulness, as I have been carrying it in my porte-monnaie for three years, where it has gained nothing.

Doubtless many are carrying a gold dollar, or have one stowed away, which they would never miss were they to give it into the treasury of the Lord, thus having it in the bank of heaven, where the interest is not small. Will not all the readers of the dear *Crisis* stop for a moment and just think if they have not a "gold dollar" laying idly by, which they might give to the glory of God?

I am a constant reader of your beautiful paper. I love the truths therein contained. Next to the Bible do I prize it. I am trying so to live that when Jesus shall come again to earth, I may, through his merits, receive eternal life.

SISTER EMMIE.

Lawrence, Mass.

SPEIGHTS.

BRO. GRANT:—The communication from J. S. Speights in the *Crisis* of May 31st, which he affirms are the "true sayings of God," suggest a few thoughts for the benefit of those who are unacquainted with his career.

It is about four years since he came to Ct., with the "words of Christ" to the church waiting "for the Lord from heaven." His method of handling the divine oracles has resulted in the dismemberment of five or six families; and for about a year and a half past from one to seven women have been wandering with him from Canada to Maryland and intermediate points, leaving their families in distress and anguish.

Although originally designed to walk uprightly, he has developed a rare faculty for creeping into domestic enclosures. He denies the personal coming of the Lord Jesus from heaven, which is not strange for one bringing forth such fruits.

Communications similar to the one in the *Crisis* emanated from him last winter, since which time disease has broken his regulations, and two of the "seven" have been transferred to the "sick list" with fever and erysipelas; we are glad, however, to record their recovery.

He has flattered his followers with the hope of receiving divine power without measure, with which they were to overcome all opposition. At length the opportunity came, and in the evening of April 25th, 1871, he found himself in the hands of frail humanity in Wallingford, Ct. Notwithstanding he claimed to have passed the human, and reached the divine where even bullets could not harm him, he offered twenty, and then fifty dollars, to sever this unpleasant union with the human, without success. He was subsequently released with an application of tar. This conflict between the assumed divine Mr. S. and humanity, shows that when severely tested, his entire arrangement can be bought cheap for cash! Earth cannot alleviate the aggravating scenes that have attended this man's teaching. His deceitful handling of the words of Christ, inspired prophets and apostles, leads to the severing of every tie of natural affection. 2 Tim. 3:3.

It is reported that he has been lecturing in Boston of late, doubtless to beguile others more honest and unsuspecting than watchful, to secure funds to prolong his mad career. We wish him and those under his control no harm, but rather that they would turn from the error of their ways and be content to act in their proper spheres, and not credit the Lord with deeds of darkness which belong to the devil.

The moral of this lesson is, that while the word of God is the only light to our feet, and lamp to our path, we are in extreme danger from "Bible expositions" in the hands of designing men, who handle the sacred book deceitfully, through feigned words making merchandise of those who desire to learn, but *neglect to watch*. "Beware of plausible tampering with scriptural testimony," which rapidly leads to the easy rejection of *any* or *all*, at pleasure. Every attempt to obscure and wrest any plain, simple statement of the Holy Spirit, by clothing it with sophistry, leads to shipwreck of faith. Man cannot *reason* the stony heart and proud will into conversion, but the power of God can. It can only be known by experience. We believe it; and while we do, let us not set our reason to work to create unbelief in our hearts touching any point relating to either the righteous or wicked, because we may not be able to comprehend, by reasoning, God's power to fulfill all that is written. Let us take heed to the words of Jesus, Mark 13:37.

O. D. WOODRUFF.

PROCRASTINATION is fatal to all plans for reformation. Whoever intends to repent and seek the Lord to-morrow, or next week, is in the broad road that leads to death.

Correspondence.

From Bro. Richard Mosher.

BRO. GRANT:—For the first time I commence to write for your excellent paper, the *Crisis*, thinking it might be entertaining to some of its readers to learn some of my experience in embracing the truth. I commenced preaching in 1832; in 1835 I was ordained, and united with the N. Y. Eastern Christian Conference, with which I continued a member until last June. I then withdrew from that denomination, and united with the Christian Adventists. I can truly say that I never saw such loveliness and beauty in God's word as I now see. I much regret my former prejudice against the Advent doctrine; but glory be to God, I can say as the blind man said, "One thing I know, wherein I was once blind, now I see." Thank the Lord.

In 1842, Elder G. W. Burnham came to Raidsville, Albany Co., where I was preaching, and lectured for over two weeks, day and evening, on the prophecies. I refused to investigate any doctrine he taught. Soon after this, Elder Geo. Storrs sent me a tract on the final destruction of the wicked. I read it, and re-read it with care. It so harmonized with God's word, I believed it. This weakened my superstition and prejudice against the Advent doctrine very much; yet I preached the immortality of the souls of the righteous, but had hard work to reconcile all my views with the Bible, and be satisfied. I searched the Scriptures, and prayed for God to give me light and truth, and for several years continued unsettled as to a permanent faith.

At last some good friend sent me the "World's Crisis," and continues to send it (I know not who he is) at his own expense. I was much interested in that excellent paper, and am yet. It settled my mind on many points. I occasionally visited my friends at Sandy Hill, and held much conversation with the Advent brethren on doctrine and Bible teaching, which greatly convinced me they had the truth. In 1868 I moved to Sandy Hill, rather for retirement, as my health was not sufficient for pastoral duties. I preached occasionally for the Advent church in this place, and winters went South and preached where I had formerly lived. Yet my mind was laboring hard for truth, and after a hard struggle I yielded to my convictions, and embraced the Advent cause. Now I feel like a bird let out of its cage. O how plainly the Bible teaches the near approach of Christ's second advent, and the renewed earth, the habitation for the saints. I sometimes feel almost young again, I am so happy in these views. Last August I attended the Advent campmeeting at Springfield, which put on me the finishing touch, and made me an Adventist all over, outside and in. O how I wished the whole world could have been there and heard the preaching as I heard it. Glory to God, it makes me happy to think of it.

My health has greatly improved, and I am now preaching here and at Fort Edward every Sunday; and God blesses me. I have met some who say they know the Bible teaches the Advent doctrine, but it is unpopular. I consider such men lovers of applause, more than lovers of God. May the Lord have mercy on all such, is my prayer. I feel like proclaiming God's truth to the world all I can, for I consider our time is short, and Christ is coming. Work while the day lasts. Yours in hope of the gospel,

R. MOSHER.

Sandy Hill, N. Y.

From Bro. H. P. Wright.

BRO. GRANT:—I have never as yet contributed anything for the *Crisis*, yet I trust you will pardon this first aggression, as I wish to note as briefly as possible current events, etc., in this quarter. I do not hesitate to say the *Crisis* is the best paper I have ever taken; and its contributors, in the main, are those who understand the plan of salvation, and advocate convincing truths, which is just what the dying world needs in these last days. You may be aware ere this reaches you that Bro. Henry Snyder is now sleeping from his labors. He died May 24th, '71, leaving convincing proofs that all was right, and hopes bright with the knowledge that Jesus was his while here, and will be his in the morning, when he may call his slumbering saints from their dusty beds in the likeness of himself.

The Lord is with us, and our beloved Bro. Frank Burr, who is breaking the bread of life to us, and is very faithful in the responsible sphere to which he has been called; and there is a general disposition to encourage his labors. I do not know as there could have been one selected that was better calculated to be instrumental in harmonizing the body of the membership, and in showing that unity is strength, and that brotherly love will be the leading principle in all who are rooted and grounded in Christ.

Bro. D. S. Clark preached to us yesterday. The Lord gave him much liberty, especially in the evening; and no doubt those who heard him felt enlightened and blessed. We are now having some internal repairs made in the chapel, where we worship; the use of which is given us by our kind and much beloved Bro. A. M. Billings. May the Lord bless him for his liberality to the cause that lies so near a noble heart.

Bro. C. C. Ramsay, who has been with us more or less for three years, is now laboring in Floyd, Iowa. He has left here a large number who will ever look after him with that love and sympathy that is in the hearts of those who have been glad and are rejoicing in a hope that is full of assurance, and based on a foundation that will stand when all things else will be as wood and stubble.

May the Lord lead us all in the path of duty, and form within us a desire to be faithful in the cause so near and dear to our hearts. Yours in waiting,

H. P. WRIGHT.

Chicago, May 29th, 1871.

Extracts from Letters.

BRO. A. F. DUDGEB writes:—"No church can live on preaching alone. The minister cannot keep the church alive. Unless she takes hold of the matter, and works in earnest, she is bound to die. The minister has his work to do, while the church has her's; and unless they both work together, but little permanent good will be accomplished. How pleasant it is for those who preach the word, to visit churches that are alive in the work of the Master. It cheers their hearts, lifts their drooping spirits, and imparts to them new courage and zeal in the cause and services of their Master. They love and feel like laboring with such a church, because they are in an element of power. I speak from experience.

I am happy to be able to report that there is a general waking up all through N. W. Missouri. Three years ago, there were none in this part of the State looking for Jesus. I came here three years ago. I have since traveled and preached in the following counties: Nodosa, Andrew, Gentry, Davis, DeKalb, Waith, Hold, Clinton and Colwell. In all these counties the seeds of truth have been sown, have taken root, and are bringing forth fruit. Praise the good Lord. The desponding ones in the west are now lifting up their heads, and taking courage, for they see the good work going on. Our conference, organized two years ago, and known as the S. W. Iowa and N. W. Mo. Conference, now embraces eight churches, and about ten ministers. We have some churches not yet brought into the conference that will be shortly. Now, brethren, we need help. The harvest is large and ready. Who will come to our help? Laborers are few. May the Lord direct the steps of some good brother this way, who will let his light shine, and help carry on the good work."

Bro. D. B. Hunt writes from Knoxville, Pa., May 20th, 1871:—"The time has arrived to try our souls, and test us as soldiers; and as soldiers let us endure, manifesting the spirit of our Captain, having zeal according to knowledge. While we are persecuted and defamed, and our names cast out as evil, and all manner of evil is spoken against us falsely, for Christ's sake, let it incite us to pity. While on their part he is spoken evil of, on our part let him be glorified. To let you know where I am, I will say the Bible is a new book to me. The life and death, the sleep of the dead, immortality in Christ at the resurrection, is simple and plain; and I am glad I have been brought out of the fog and dark of creedology into gospel light."

"CONVENT LIFE."

I wish to recommend to all readers of the *Crisis* Miss Edith O'Gorman's book on the Romish system of religion, written by herself. Having been in a convent six long years, she speaks from personal experience and positive knowledge. She feels called of God to speak the truth, whereby some may yet be saved; and as the scales of superstition have been taken from her eyes by Him who will yet reveal all things, she has fearlessly written "Convent Life Unveiled." Having heard her lecture, and read her book, and knowing the family for a number of years, as they live on the same street with us, we feel competent to judge. We think there never was in our day a book written, or lecture given, which thoroughly draws the very life-blood from the Roman Catholic religion as does this book. It certainly is a book for our times. Again I say, be sure and read it, especially you who say there are as good people in the Catholic church as any other, you knowing all the while nothing but the blood of Christ can save any one. This they do not believe. The book is $1.50, and entitled "*Convent Life Unveiled.*" It may be had by sending to Cory Brothers, No. 120 Westminster street, Providence, R. I. N. D. Babcock.

East Greenwich, R. I.

Obituaries.

Willoughby. Died, at Holderness, N. H., May 16th, our father, Calvin Willoughby, aged seventy-one years, two months, and twenty days.

Our father was looking for the coming of the Lord as an event near at hand. He has been a reader of the Crisis for a number of years. That and his Bible have been his constant companions for a long time. We deeply feel his loss, yet we sorrow not as those that have no hope; for we believe that he sleeps in Jesus, and we are assured that such will God bring with him. Words of comfort were spoken on the occasion of the funeral by John H. Evans, from 1 Thess. 4: 18.

Hastings C. Willoughby.

Leighton. Died at Bangor, Me., March 29th, 1871, Lettie M. Leighton, aged seventeen years and eight months.

Lettie was converted about three or four years before her death, and baptized. Her walk was that of an humble disciple of Jesus. She was ever ready to bear a testimony in the prayer-meeting. She was loved by all the people of God. Her afflicted father, mother and brother have the consolation that she died in the triumphs of faith. Words of comfort were spoken at her funeral by the writer, from 1 Cor. 15: 29. "Else what shall they do which are baptized for the dead, if the dead rise not at all?" F. A. Baker.

Normand. Died at Higginsville, N. Y., March 21st, Charles, son of Richard and Minerva Normand, aged two years and eight months.

Words of comfort were spoken by the writer. W. J. Morrell.

Collins. Died at the same place, April 10th, Dewitt, only child of Stephen and Ellen Collins, aged nineteen months.

Words of comfort were spoken by W. J. Morrell.

Summary of News.

FOREIGN.

Cable News.

Versailles, June 7. [World special.] On the highest authority I state that the fusion of the Monarchists has wholly failed owing to the intrigues of M. Thiers, who privately exults over the certainty of maintaining a nondescript republic with himself as chief, as in the case of Prim in Spain, for an indefinite period.

Incessant attempts are making in Paris to induce the soldiers to fraternize with the people. Intense dissatisfaction prevails among all classes, and fresh trouble is feared.

Paris, June 7. The obsequies of the late Archbishop Darboy took place to-day at the Cathedral of Notre Dame with great pomp. They were attended by a large number of political, military and literary celebrities and a delegation from the National Assembly. The church was crowded and the number of spectators on the line of the funeral procession was immense.

Rome, June 6. An encyclical letter has been issued, calling on Catholics throughout the world to give thanks to God on the occasion of the Pope's jubilee.

Bucharest, June 6. The session of the Romanian Chambers was opened to-day by Prince Charles, who met with an enthusiastic reception.

Rome, June 6. By order of the Pope, a solemn High Mass was said to-day in honor of the French priests assassinated in Paris.

London, June 6. A letter from Guizot, published to-day, advocates the validation of the elections to the Assembly of Duke d'Aumale and Prince de Joinville, and the settlement of a form of government for France by a vote of the nation. Tranquility prevails throughout France.

The Constitutionel says the first duty of the Assembly is to fill its own 120 seats, next to assume constituent powers, and finally to order a plebiscite for the determination of the question of the future form of government.

Paris, June 5. The influx of the people into Paris is enormous. 400,000 persons have entered the city since Saturday, including a large proportion of former citizens. Business is quickly reviving, and the streets present a livelier appearance. M. M. Rothschilds have re-opened their banking establishment and are doing business as formerly. The Parisians are not permitted to take part in the supplementary elections, all city officials being placed by the Versailles government for the present. The telegraph lines will all be in working order again by Saturday next.

Paris, June 5.—The French soldiers, on returning from imprisonment in Germany, replace the mobilized guards as fast as they arrive. In Algeria, none of the mobile guard will be retained under arms.

Paris, June 7. The Municipal elections at Marseilles and Tarascon have been declared void.

All the pieces of the Column Vendome have been found, and that monument of the military glory of France will be exactly restored.

Florence, June 10. The Government has informed all foreign ambassadors that the capital of Italy will on the first of July be transferred to Rome.

Vienna, June 10. Prince Hohenlohe goes to Rome to congratulate the Pope upon his twenty-fifth anniversary of his election to the Papal chair. The Austrian Government has instructed its Representative, Baron Kubeck, to follow Victor Emmanuel to Rome.

Paris, June 11. A strong effort will be made by the Bonapartists in the coming supplementary election. The *Journal of Paris* says that the Prince Imperial, not Prince Napoleon, will be put forward as a candidate for the Assembly.

The *Clocks* thinks that the result of the election in the cities will check the tendency to monarchism.

The restoration of the public buildings has commenced.

Gen. Douay has issued an order that all civilians found with arms in their possession after a certain day shall be tried by court martial.

All the sacred vessels and ornaments taken from the churches by the Communists have with few exceptions been discovered in the mint and other places.

London, June 12. The resignation of Favre as French Minister of Foreign Affairs, and Valentin as Prefect of the Seine, are reported to have been tendered to Thiers.

Paris is already crowded with returning citizens and strangers.

The French Government has determined to indemnify the owners of houses destroyed during the recent fighting in Paris.

Marshal McMahon has refused to become a candidate for the Assembly from the vacant district of Paris.

Late advices from Teheran state that the famine in one district of Persia has reached such a state that the starving people have killed and eaten fifty children.

Constantinople, June 7. Fires were discovered simultaneously in four places in this city this morning, and at one time two hundred houses were in flames. Fortunately the wind is light, and there is a prospect of getting the conflagration under control. The fires are supposed to be incendiary.

Buenos Ayres. This once beautiful Argentine city is truly ill-fated. Latest advices represent the yellow fever as having broken out there with renewed violence and even greater fatality than at any previous time. About the first of May the malady had almost subsided; the inhabitants, who had fled to the interior, were slowly returning, and business, which had been almost entirely suspended, was being gradually resumed. On the 13th of May, the fever burst forth again, spreading with almost the rapidity of a cyclone. The deaths from the fever reached seven hundred a day, and 25,000 persons had already been swept away by the fearful pestilence. All communication between the city and the outer world has been cut off, and all hope banished of abating the terrible ravages of the fever until the autumnal frosts appear. Meantime the city may become a blank waste and the fever subside for lack of material to feed upon.

☞ The Pope of Rome has just issued a decree of excommunication against Rev. Dr. John Joseph Ignatius Dollinger, Professor in the University of Munich, and one of the most influential theologians in Europe. Dr. Dollinger is a native of Bavaria, and is now in his seventy-third year. He was ordained in 1022, and was immediately appointed chaplain to the diocese of Hamberg.

DOMESTIC.

San Francisco, June 7. The steamer City of Melbourne, from Australia, May 4th, arrived today with sixty passengers. She reports a tremendous hurricane in the vicinity of the Figi Islands, in which the brig Kentucky, from San Francisco for Melbourne, foundered with all on board. Capt. Bryant of the Kentucky had just been married before sailing and had his wife with him.

Great floods had devasted a large portion of the colony of New South Wales.

In South Australia heavy floods in the interior have put a stop to the operations of the constructors of the overland telegraph.

A new disease has broken out among the sheep, which is destroying them by thousands. No remedy has yet been discovered.

Worcester, Mass., June 11. A sweeping tornado passed through the towns of Paxton, Holden and West Boylston this afternoon at half-past four o'clock, demolishing every building in its track, and tearing up trees by the roots. The first account of it received here was of its appearance in the town of Paxton, where it demolished the barn of L. N. Parkhurst and blew off one gable of his house. From there it went in a north-easterly direction and blew down the buildings of Mr. Bigelow on the Oldtown farm. From there it went through the woods, sweeping all before it, and striking the house and barn of Lewis Martin, in Holden, entirely demolishing them both. The village of Holden was next in its destructive march, and here five barns, three houses and one carpenter shop were blown down and three persons were injured—one man who was in the carpenter shop, Charles Burnett, quite seriously. A strip of heavy stone wall, some twenty rods in length, was completely blown over, and large trees were blown thirty rods with upward of a ton of earth upon their roots. The tornado took but a moment for its work, and was accompanied by thunder, lightning and rain. The last heard of it by any one here was near Oakdale, where trees were blown down.

Wonderful Phenomenon in Illinois. Chicago, June 5. A cyclone occurred near Mason city, Illinois, on Friday morning. An inky-hued cloud or smoke-like column was observed gathering near the earth's surface on an open prairie, six miles from that place, and from this column there soon shot out three narrower and spire-like cloud columns, which continued to ascend rapidly until they reached and seemed to attach themselves closely to a passing cloud above, and moved slowly toward Mason city, but finally changed its course a mile from its track. An odor of burning sulphur was plainly perceived, and at one hundred yards' distance small flashes of electricity were constantly visible passing from the earth to the clouds, and rapid crackling reports were heard like infantry in battle firing their muskets as fast as possible. The pathway of the cyclone was nearly three miles in length and from twenty to eighty feet in width, and in that pathway not a particle of vegetation was left alive. For some distance the earth was literally ploughed to the depth of six inches. The column of whirling air must have been intensely hot, as every green thing in its path was dried to a crisp. Another feature of the cyclone was that while its rotary motion was inconceivably swift its progressive motion was not above six miles an hour. Its outlines were so well defined that five feet from the outline of the total destruction of vegetation not a vestige of its effects could be seen. Fortunately no houses stood in its line of march.

The Pope's Jubilee. The Pope's Jubilee, which is to be celebrated by all good Catholics throughout the world, occurs on the 16th inst. On that day will be completed the twenty-fifth year of the pontificate of Pius IX. This is the longest papal rule on record since that of its founder, St. Peter, who is said to have been in office three or four months over a quarter of a century. At the first view it seems rather a singular that, in the course of eighteen centuries, the general term of papal service should have been so short, in comparison with the tenure of kings and other temporal rulers. Probably the chief explanation is found in the fact that most Popes were not elected till they were well along in years. Pius IX. is now in his eightieth year, and he has not had so easy and encouraging a session in the Papal Chair that any Protestant need begrudge him whatever comfort he can get out of the approaching jubilee.—*Boston Journal.*

The Cancer Cure. The dispatches of "Perley" have alluded frequently to the new discovery of the effect of cundurango as a cure for cancer. It is said that a woman of Echador, where the plant grows, gave it to her husband by mixing it with his food, in the hope that it would terminate his intense sufferings from internal cancer by causing death. Much to her surprise this poisonous root effected a cure. The fact was communicated to the authorities at Washington, and Dr. Bliss, procuring a small supply, tested it with truly wonderful results. A supply will soon be secured from Ecuador, and the medical fraternity are anxious to test its effect. In one case, after taking the decoction less than a week, the cancer became less indurated, and the color changed from angry red to pale pink.—*Boston Journal.*

In Brief.

—— Strawberries are a drug in the San Francisco markets at four to six cents per box.——An address to the Pope is circulating in the provinces of France. It expresses the hope that regulated France will soon lend an avenging arm to the Holy Father. The document is freely signed.——Letters from California state that mechanics and workmen generally can now do no better in the East than by wandering off to the Pacific States. ——California exultantly estimates its coming vintage at from eight to twelve gallons.——Deaths from hydrate of chloral are becoming alarmingly frequent, and people should take warning against the careless use of this popular anodyne. Doses that have been heretofore considered safe, and that are safe for some people, prove fatal to others. ——Three thousand men are engaged in laying the track of the North Pacific Railroad through Minnesota and westward. Their progress averages a mile a day.

Father Hyacinthe to Dr. Dollinger. Father Hyacinthe has addressed from Rome a letter to Dr. Dollinger, in which he says that the time of words is past and that of action come. He denominates the Infallibists a "sect," the evergrowing boldness of which has gone so far as to contemplate the establishment of a new Catholic faith. The "schism" exists, he says, with the Papacy at Rome, whose "unmeasurable pretensions" are "growing stronger and stronger." The letter terminates: "Courage, great and noble heart! Be blessed for having offered yourself spontaneously to the danger for the House of Israel. The strong ones have disappeared from among us, and have gone to rest, but Jehovah has raised you in your old days for new combats and new victories."

☞ A helpmeet of the old-fashioned sort was the wife of Mr. Allibone, author of the "Dictionary of Authors," as is shown by the fact that she copied over thirty-thousand pages of her husband's manuscript, in foolscap, preparing it for the press, besides looking up and verifying dates, and so on.

Notices.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so. For the Committe, J. Couch.

Tent Meeting.

The Lord willing, there will be a tent meeting under the Mass. Mission Tent, at Littleton, Mass., commencing Wednesday, June 14th, and continue afternoons and evenings for twelve days. We hope the brethren in all that region will be interested and come to this meeting, and labor for the salvation of the perishing, and help spread the Bible truth relative to the speedy coming of our Lord Jesus Christ. Enoch Morrill. L. Boutell.

Tent Meeting.

There will be a tent meeting near Canaan Village, Vt., commencing Wednesday evening, June 21st, at seven o'clock, and holding over the following Lord's day. Brethren and sisters from adjoining towns are earnestly invited to come up to this feast. If you have any hobbies, don't bring them here, but come bringing gospel liberty with you, praying that God will pour us out a blessing. Will Bro. J. A. Libby be able to be with us? For the Brethren, L. F. Cole.

Grove Meeting.

The annual Fourth of July grove meeting, at Kingston, N. H., will be held this year as usual, the Lord willing. The old familiar grove no longer exists, but another will be prepared near Bro. Gale's residence. Elders G. W. and W. Burnham, M. B. Laning, B. D. Haskell, and C. Cunningham, are expected to be present. Let all the lovers of the coming One in the region rally to this meeting, as it may be our last. Franklin Gale.

Tremont Campmeeting.

The Tremont Campmeeting (at West Wareham, Mass.) will commence on Monday, July 24th, and continue over the following Sabbath. With the blessing of the Lord, we expect an interesting season on this consecrated ground, as in former years; and hope all who can will make arrangements to attend this annual feast. Henry V. Davis, for the Committee.

Notice.

The Lord willing, I will meet with the brethren in the town of Holden, Me., where the brethren may think best, to hold a meeting of three days, to commence on the 2nd of July, and continue over the 4th. Will the brethren consult with each other in that community, and each one bear their part, like men of God, and receive the "well done" from their Master? I have a tent that I will pitch for the accommodation of those who may come from a distance. Let each one come with a basket of provision to help the poor. Will our preaching brethren, who love to meet in such a meeting, come and help preach the gospel? We invite all who are the lovers of Jesus to worship with us. Come, brethren, to the feast, filled with love to God and man, and seek the salvation of others. Jesus is soon coming. Will Bro. Walker and Howard meet with us? Israel Damman.

R. I. and East. Ct.

The Rhode Island and Eastern Ct. Conference will hold its next quarterly session with the church at Putnam, Ct., commencing Wednesday, July 5th, at two o'clock P. M. A full attendance is very much desired, and confidently expected. All letters should be directed to the care of H. N. Reed. C. H. Sweet, Clerk.

Family Campmeeting.

This meeting will be held in what is called Casline's neighborhood, at the head of Lewis Valley, commencing July 1st, and hold over Lord's day and the fourth. Bro. Thurber will assist in preaching the word. The big tent will be there. All are invited. Particulars hereafter. *Christian Times*, please copy. P. W. Hough.

Notice.

Our annual grove meeting in East Springwater (on the Morris farm), will be held June 24th and 25th, to commence at two o'clock P. M. All our brethren and sisters in the surrounding country are invited to attend, and to be there promptly on Saturday. May the Lord of the harvest bless the meeting to the good of all. For the Brn., C. F. Sweet.

Notice.

The Lord willing, a feast and supper will be given to the poor, maimed, lame and blind, by Lewis Bean, Jay, Bean's Corner, Me., Thursday, June 29th, at six o'clock P. M., in connection with a grove and basket meeting, which will be held at the same place, and onward over the 4th of July. We wish our brethren and sisters to make special effort to help the needy to attend this feast and meeting. A general invitation is given, and provision will be made for all. Come, brethren and sisters, to this meeting, praying the Lord's blessing to strengthen the weak and awaken sinners. Those coming on the cars will stop at Wilton Depot, two miles from the grove. Conveyance will be in readiness by notifying Lewis Bean. The day train is due at five o'clock P. M. Will our brethren bring their tents? Preaching brethren are requested and expected to attend. Come one, come all. Brethren will call on Lewis Bean, A. J. Riggs, Rufus Davis, Arnold Ireland, E. J. Bean, and others. Per order of the church, H. B. Sevey.

Grove Meeting.

There will be a grove meeting in Bartlett, in Elder J. B. Deering's grove, where it was last year, commencing June 21st, to hold over Sunday, and longer if the brethren think best. We give a cordial invitation to the preaching brethren to come and help us. A good work has commenced here, and sinners are inquiring the way to life. We pray that some more may be gathered in before it shall be too late: for we believe the day is not far off, when he who is to come will come, and will not tarry. Come, all ye who love the Lord. Come from the north, the south, the east, and the west, and help us. H. Parker, Jr. J. B. Deering.

Iowa State Campmeeting.

Partial arrangements are made to secure the Chicago Christian Mission tent, also the Iowa Mission tent, which will give us a larger range of accommodations, as we learn that there are many calculating to attend this meeting, who have not before. We trust all the preachers will come and attend this feast. To secure this, the brethren at New Hartford propose to provide provisions for those who may need, to cook for their families, and other churches may assist in this if they can. Be sure to provide things necessary for yourselves to camp. The meeting will commence June 22d. The campmeeting proper on the Monday following, and continue till July 3d. Also see notice. Peter S. W. Deyo.

Meetings at Bonny Eagle, Me.

For the information of friends residing at a distance from Bonny Eagle, Me., who may desire to meet with us occasionally, I will say that Eld. C. H. Sweet, of Rhode Island, having been invited to settle here, has decided to come and remain as long as may seem duty. Preaching every Sunday, at 10½ A. M., and 1 P. M.; Sunday school at 9½ A. M. Prayer meeting at 5 P. M.; also Tuesday and Friday evenings. All these services are held in the Chapel. T. J. Rumery, Ch. Elder.

Grove Meeting.

Providence permitting, there will be a grove meeting held in Ripley, Chautauqua Co., N. Y., commencing Thursday, June 29th, to continue over the following Sabbath, as Brn. James Thorp and H. E. Austin may arrange. J. W. Taylor. A. P. Moore.

Minnesota Campmeeting.

This meeting will be held at Kasota, beginning June 26th, and closing Sunday evening, July 2nd. Kasota is a station on the St. Paul and Sioux City R. R., about three miles above St. Peter. The Winona and St. Peter R. R. also (which is just completed) runs within half a mile of the camp-ground, making this point the most convenient for a general gathering from the different parts of the State. There will be service on the ground, Sunday, June 25th.

HALF FARE.—RAILROAD ARRANGEMENTS.

Persons going to the meeting on the Winona and St. Peter R. R., will ask for excursion tickets to the Advent Campmeeting at Kasota, for which they will pay full fare, and return on them free. Those going on the St. Paul and Sioux City R. R. will buy tickets for Advent Campmeeting at Kasota, for which they will pay full fare, but be sure and ask for a *return ticket*, which will be granted free. Tickets on both roads will be good from Saturday, June 24th, to Wednesday, July 5th, inclusive. Board will be furnished at reasonable rates for those who may desire it, but all that can are requested to come prepared to board themselves, and let all come provided with bedding, and those who have no tents will be furnished with lodgings in the State tent. A grocery and refreshment stand will be kept for the accommodation of the camp; also feed for horses.

Arrangements have been made for extra trains on Sunday, July 2d, from Mankato and St. Peter. We anticipate the largest gathering of Adventists ever held in the State of Minnesota, and shall welcome saint and sinner to this our annual feast, trusting all will pray that it may result in much good. Edwin T. Himes, Chairman of Com.

P. S. For further particulars, address me at Winona, Minn., Box 724.

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings. B. P. Stevens.

Conference.

The Advent Conference of Nova Scotia will hold its next annual meeting at Bear River, Digby Co., Nova Scotia, commencing Friday, June 16th. A general invitation is extended to all, especially to preaching brethren. The churches are particularly requested to send delegates. J. J. Woodworth.

Going West.

We are intending to go west, as far as Minnesota, the last of June or first of July, to spend perhaps two months. If the brethren in Montreal, or elsewhere, on the Grand Trunk R. R. from Maine to Chicago, would like to have us spend a Sunday with them and preach, as we go and come, and will notify us in season, we will arrange to call on them, as we may be able, and will give notice in the Crisis when we will come. I. C. Wellcome.

Notice.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler, Co., Iowa, commencing the 22nd day of June, 1871, and hold until the 3d of July. Brethren and sisters, and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There are to be many ministers present. Bro. O. C. Ramsay, of Chicago, will be with us through the meeting again this year. Hay, straw, and tent-frames furnished free of charge.

Alonzo Raymond, Sec. of Campmeeting Board.

In connection with the above meeting, the Iowa Christian Conference will hold its fifteenth annual session. Let ministers and delegates be present. Ministers are required by the constitution to report by letter, if not present. I cannot say positively when the conference will sit; probably on the 27th and 28th of June, or as may be thought best for the interest of the meeting. All are cordially invited to come who can.

Job Gildersleeve, President.
Alonzo Raymond, Clerk.

Levant, Me.

The Maine Easterly Quarterly Conference will be held at Levant Village, Me., commencing Thursday evening, at seven o'clock, June 22nd, and continue over the following Sabbath. All are invited to come and help. Provision will be made for teams and people. Preaching brethren are requested to attend. For the brethren, F. A. Baker.

Grove Meeting.

If the Lord will, there will be a grove meeting in Barnard, Vt., in Bro. Adams' neighborhood, three miles west of the centre of the town, commencing Sunday, July 2nd, and to hold over the fourth. Free meeting for all to come and worship the living and true God. Z. T. Wood.

Notice.

The next quarterly meeting of the "church of God of Wayland and Loan Lake," will be held at Wallace Station, Steuben Co., N. Y., on July 8th and 9th. All are invited to attend. C. F. Sweet, Pastor.

Notice.

All persons desiring to preach in Portsmouth, N. H., are respectfully requested to communicate with the Secretary, T. E. Wood, before publishing their appointments. For the church,

T. E. Wood,
L. K. Lydston, } *Committee.*
L. Leach,

A New Work.

We have a new work now in press, of about one hundred pages, entitled "*The Life beyond Death, in the Home of the Holy: When and where to be enjoyed.*" By Wm. Sheldon. This work will be ready for circulation in a few weeks. It will be specially adapted to do missionary work in new fields, as well as in older parishes; just the right size and of the right tone to lend to your neighbors, or send to a friend. Probably the price will be: in paper, 25 cents single; $2.00 per dozen, by mail, prepaid; in cloth, 50 cts. single; $4.00 per dozen, by mail, prepaid; and will probably be kept at the *Crisis* office, Boston; *Advent Times* office, Buchanan, Mich.; as well as by the author at Brodhead, Wis. Perhaps we may not be able to fill orders before the first of August, but hope to earlier; but the first orders will be filled first. With this understanding, orders may be sent at any time. W. S.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. Blain, Buffalo, N. Y.

Notice.

To Brn. D. Collins, Hook, and the dear children of East Boston:—The $13.50 I received by steamer, for which I return many thanks. To you and all the dear friends at East Boston, I would say, may God bless you all, and pour into your hearts the riches of his grace; and may you be repaid tenfold in this world, and in the world to come receive everlasting life. Praise the Lord for his goodness to me. Amen. Praise ye the Lord. A. B. Swanzburg.

Rochester, N. Y.

The Second Advent Christian Church will meet hereafter for the worship of God over 102 State Street, at the head of the second flight of stairs. It is a new hall. It is one block south of the New York Central Depot. Will be a permanent place. Meetings Tuesday and Friday evenings, and three times on the Lord's day. Preaching afternoon and evening. Preaching brethren will find a home at Bro. D. T. Cooper's, No. 72 Mount Hope Avenue. J. Phelan, Secretary.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. Reimer, 1006 Chesnut Street, Philadelphia, Pa.

Notice.

I have just published three new pieces of music, entitled, "Consolation," "Wait," and "Sweetly Sleeping." Sent postpaid for ten cents, or fifty cents per dozen. Geo. E. Lee, *Brimfield, Mass.*

Notice.

All papers, letters and postal matter of any kind, must be sent to Sandy Hill, N. Y., in order to reach me until further notice. A. W. Sibley.

☞ A short poem, "The Blissful Vision," may be had for 80 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ Bro. going to Gloucester, Mass., to preach, will call on G. H. Smith, Washington St., near old Cemetery.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
M. Batchelor..........Sunday, June 18th

BOSTON (BEACH CHAPEL) 1734 WASHINGTON STREET.
(Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
☞ Meeting every evening. Seats free.
Theodore N. Sherman....Sundays, June 18th and 25th

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*
S. S. Brewer..........Sundays, June 18th and 25th
M. Batchelor..........Sunday, July 9th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
W. N. Pile..........Sunday, June 18th
J. G. Smith..........Sunday, June 25th

HYDE PARK, MASS.
C. H. Leverton..........Sunday, June 18th

EAST BOSTON, MASS.
(*Central Hall, 133 Meridian Street.*)
J. S. White..........Sunday, June 25th
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress. J. N. Berry.

Rutland, Vt..........Sunday, June 18th
Miles Grant.

Holden, Mass..........Sunday, June 18th
C. Goodrich.

Carver, Mass..........Sunday, June 25th
L. Boutell.

Lynn, Mass..........Sunday, June 25th
M. Batchelor.

Putnam, Conn..........Sunday, June 18th
Scitico, Ct..........Sunday, July 9th
H. Munger.

North Wilbraham, Mass..........Sunday, June 18th
H. Pratt.

Tremont, Mass.....Sundays, June 18th and July 2nd
J. S. White.

Lynn, Mass..........Sunday, June 18th
E. Owen.

East Poultney (Baptist meeting-house) Sun., June 25th
J. B. Cook.

Lewiston, Me..........Sunday, June 18th
I. C. Wellcome.

Wakefield, Mass..........Sunday, June 25th
B. Woodside.

Southington, Ct..........Sunday, July 2nd
A. M. Higgins.

Westfield, Mass..........Sunday, June 18th
J. Hemenway.

Warehouse Point, Ct..........Sabbath, June 18th
J. T. Dixon.

Portland, Me. (Union Hall) Sabbaths, July 2d and 9th
A. Ross.

Athol, Mass..........Sunday, June 18th
North Adams, Mass..........Sunday, July 9th
Northfield, Mass. (at Frank Streeter's house) Sunday, June 25th.
Hinsdale, N. H..........Sunday, July 2nd
Will Bro. Q. Streeter meet me at the Hinsdale depot June 30th, first up train from Northfield?
E. Cotton.

Sandwich (Vittum school-house)...Sunday, June 18th
Bartlett, N. H. (at the grove meeting).......June 21st and over the following Sunday.
Lisbon Village (as Bro. N. Wheeler has arranged) Sunday, July 2nd. L. C. & M. McKinstry.

Morris, Ct..........Sunday, June 18th
G. L. White.

Hollis Centre, Me..........Sunday, June 18th
W. H. Mitchell.

East Rochester, N. H..........Sunday, July 9th
J. Bickford.

Lee, N. H..........Sunday, June 18th
East Rochester, N. H..........Sunday, June 25th
Melvin Village, N. H..........Sunday, July 2nd
D. F. Leavitt.

Providence, R. I. (Richmond Hall) Sunday, June 18th
Fairhaven, Mass..........Sunday, June 25th
New Bedford..........evening, June 27th
Acushnet..........evening, June 28th
West Abington, Mass..........Sunday, July 2nd
Hartford, Ct. (Talcott & Post's Hall)....Sun., July 9th
Springfield, Mass..........Sunday, July 16th
Meriden, Ct..........Sunday, July 23d
Winsted, Ct..........Sunday, July 30th
W. S. Campbell.

No. Dorchester, (Union school-house) Sun., June 18th
West Groton, Vt. (baptism if desired) Sun., June 25th
East Canaan, N. H. (Chapel)..........Sunday, July 2nd
Daniel D. Page.

North Haverhill, N. H..........Sunday, June 18th
West Fairlee, Vt..........Sunday, June 25th
North Haverhill, N. H..........evening, June 27th
Stockbridge, Vt..........Sunday, July 2nd
Barnard, Vt. (where Bro. A. Adams appoints) evenings, July 4th and 5th.
Bridgewater, Vt..........evening, July 6th
Groton, Vt..........Sunday, July 9th
Cabot, Vt..........Sunday, July 16th
Caswell Borough, P. Q..........Sunday, July 23d
Hatley, P. Q. (old meeting-house)..Sunday, July 30th
Hatley (Harvey school-house)..........evening, Aug. 1st
Barnston, Waynesville..........Sunday, Aug. 6th
If these conflict, please write me at North Haverhill, N. H. F. M. Drake.

Haddam, Conn. (Turkey Hill)......Sunday, June 18th
Seymour, Conn. (Great Hill M. E. Church) Sunday, June 25th.
Winsted, Conn..........Sunday, July 2nd
Morris, Conn..........Sunday, July 9th
Wm. A. & M. L. Durand.

Keene, N. H..........Sabbath, June 18th
Holden, Mass..........Sabbath, July 2nd
Brimfield, Mass..........Sabbath, July 9th
T. M. Preble.

Northville (Newport, N. H)..........Sabbath, July 2nd
T. L. Hall.

Chicopee Falls..........Sunday, July [illegible]
Abington, Conn..........Sunday, July 9th
Danielsonville, Conn..........Sunday, July 16th
H. Davis.

Charlton, Mass..........Sunday, June 18th
Agawam (Lower school-house)....Sunday, June 25th
Z. Ford.

Yalesville, Ct..........Sunday, June 18th
Jane A. Benson.

Corinna, Me..........Sunday, June 18th
L. L. Howard.

Natick, Mass..........Sunday, June 18th
Z. Boody.

Wakefield, Mass..........Sunday, July 9th
Farmington, N. H..........Sunday, July 16th
J. G. Smith.

Honeoye, Ont. Co., N. Y., Sunday, June 18th, at eleven A. M. and four P. M. C. F. Sweet.

Bridgewater, Ct..........Sunday, June 18th
Zoar Bridge, Ct..........Sunday, July 2nd
H. K. Walling.

Rochester, N. Y.........Sundays, June 18th and 25th
Mrs. L. M. Stoddard.

Philadelphia, Pa..........Sundays, June 18th, 25th
H. K. Flagg.

Melvin Village, N. H..........Sunday, June 18th
Melvin Village, N. H..........Sunday, July 9th
Wm. Hodge.

Dover, N. H..........Sunday, June 25th
Seabrook, N. H..........Sunday, July 9th
A. Simpson.

Dover.....Sundays, June 18th and Aug. 20th and 27th
D. M. Leavitt.

Meredith, N. H. (Dolloff Hall)....Sunday, June 18th
John Parsons.

Lake Village, N. H. (North Church) Sun., June 25th
C. W. Sargent.

South Sutton, N. H., Sabbath, June 25th, and the fourth Sabbath in each month through the summer.
Frank Nelson.

Tamworth (Birch Interval) for baptism, Sun., July 9th
T. W. Piper.

Wallace Station, N. Y..........Sunday, June 18th
Fremont..........Sunday, June 25th
Ripley, Chautauqua Co., N. Y..........June 29th and over the Sabbath. J. W. Taylor.

Moultonborough Neck (in the grove near the Middle school-house) Sunday, June 18th. N. Glidden.

Seabrook, N. H..........Sunday, June 18th
S. Julia Buswell.

Hartland (Town Hall)..........Sunday, June 18th
Pleasant Valley, evening, June 18th.
O. D. Woodruff.

Stanstead Plain, P. Q..........Sabbath, June 18th
Wakefield, Mass..........Sabbath, Aug. 13th
Geo. W. Burnham.

Fitchburg, Mass..........Sunday, June 18th
C. W. Sargent.

Belmont Corner, Me..........Sunday, June 18th
Albion, Me. (Friend's meeting-house) Sunday, 4 P. M., June 25th.
Pittsfield, Me. (Carr school-house) Sunday, July 2nd
China, Me., Week's Mills..........Sunday, July 9th
Jas. Carr.

New Preston, Conn..........Sunday, June 18th
Geo. L. Teeple.

Warren Summit, N. H..........Sunday, July 2nd
Grove or barn meeting, as the Brn. may arrange.
Farmington, N. H..........Sunday, July 9th
Great Falls, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 23d
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. Laws, Jr.

Abington, Ct..........Sunday, June 18th
Square Pond, Ct..........Sunday, June 25th
A. Morse.

Hartford, Conn..........Sunday, July 16th
New Britain, Conn..........Sunday, July 23d
Meriden, Conn..........Sunday, July 30th
H. M. Bryant.

Stowe, Mass..........Sunday, June 18th
Hudson, Mass., in the evening, if desired.
B. Finney.

Sidney District, No. 1..........Sunday, June 18th
Thomas Hines.

Laconia, N. H. (Weirs Bridge)..........Sunday, June 18th
C. H. Locke.

Benton, N. H..........Sunday, June 18th
Warren Summit..........Tuesday evening, June 20th
North Dorchester, N. H..........evening, June 21st
Sutton, N. H. (at Bro. Andrew's)....evening, June 23d
Bradford Pond, N. H..........Sunday, June 25th
Fisherville, N. H. (Sander's Hall)....Sunday, July 2nd
Concord, N. H. (at the Bethel)..........evening, July 4th
Danbury, N. H. (school-house near Bro. Davis') evening, July 7th.
East Canaan, N. H..........Sunday, July 9th
U. G. Ladd.

Newfield, Ct..........Sunday, June 18th
Samuel W. Treat.

North Canaan (at Bro. Marshal's)....5 P. M., June 16th
Canaan (Factory Village) Saturday evening, June 17th
East Canaan, N. H..........Sunday, June 18th
Joseph Kimball.

Hebron, N. Y..........June 17th and 18th
Coleville, Vt. (at Bro. Rills)..........June 22d
East Pownal, Vt..........June 24th and 25th
Woodford Hollow..........July 1st and 2nd
R. L. Harrison.

Middletown, Ct..........Sunday, June 18th
Wm. Stuart.

Middlesex, Vt..........Sunday, June 18th
Stockbridge, Vt. (where Bro. Blanchard may appoint) Sunday, June 25th. Z. T. Wood.

Kennebunkport..........Sundays, June 18th and 25th
E. S. Moulton.

Kennebunk Depot, Me..........Sabbath, June 25th
Steep Falls, Me..........Sabbath, July 2nd
Kennebunk Depot, Me..........Sabbath, July 9th
Bath, Me..........Sabbath, July 16th
Jer. Hill.

Boscawen, N. H. (Gulf school-house)..Sab., June 18th
Franklin, N. H. (Morsen school-house) Sab., July 2d
Simeon Roby.

Schuylerville, N. Y. (Baptist Church) 10½ A. M. and 2 P. M., Sunday, June 18th.
Low Hampton, N. Y..........Sunday, June 25th
C. Pike.

New York (24th Street)..........Sunday, July 16th
Geo. A. Brown.

North Somers, Ct..........Sunday, June 18th
J. Hall.

North Dana, Mass..........Sunday, June 18th
Brimfield, Mass..........Sunday, June 25th
Charlton, Mass..........Sunday, July 2nd
Geo. A. Streeter.

Woodstock, Me. (Perkin's school-house) Sun., June 18th
Oxford, Me. (Craig's Mills)..........Sunday, June 25th
West Poland (Free Chapel)..........Sunday, July 2nd
J. Whitman.

Water Village..........Sunday, June 18th
Charles Colman.

Vernon, Vt..........Sunday, June 18th
S. Cook.

Webster, Mass..........Sabbath, June 18th
Woodstock Valley, Ct..........Sabbath, June 25th
P. S. Butler.

Moultonboro Neck, N. H. (in grove, near Middle school-house) Sunday, June 18th. Will Bro. Noah Glidden meet with me at this appointment?
Meredith, N. H. (Dolloff Hall)..........Sunday, June 25th
Meredith Neck, N. H..........Sunday, July 2nd
Geo. H. Wallace.

Melvin Village..........Sunday, June 18th
East Rochester..........Sunday, June 25th
Edwin D. Wells.

CHICOPEE FALLS, MASS.
H. Davis..........Sabbath, June 18th
H. Pratt..........Sabbath, June 25th
Sr. L. M. Stoddard..........Sabbath, July 2nd
A. M. Higgins..........Sabbath, July 9th
E. Cotton..........Sabbaths, July 16th and 23d

WORCESTER, MASS.
A. Ross..........Sunday, June 25th
Wm. H. Mitchell..........Sunday, July 2nd
S. S. Brewer..........Sunday, July 9th
H. Pratt..........Sunday, July 16th
C. Goodrich..........Sunday, July 23d

LOWELL, MASS.
A. Ross..........Sunday, June 18th
M. Grant..........Sundays, June 25th and July 2nd
B. S. Emery..........Sunday, July 9th
W. H. Mitchell.....Sundays, July 16th, 23d, and 30th

SPRINGFIELD, MASS.
F. H. Burbank..........Sunday, June 18th
Wm. N. Pile..........Sunday, June 25th and July 2d
H. M. Bryant..........Sunday, July 9th

HAVERHILL, MASS.
A. Simpson..........Sunday, June 18th
Joseph Pinkham..........Sunday, June 25th
Wm. C. Stewart..........Sunday, July 2nd
H. L. Hastings..........Sunday, July 9th
D. M. Leavitt..........Sundays, July 16th and 23d

LAWRENCE, MASS.
I. B. Potter..........Sundays, June 18th and 25th
D. M. Leavitt..........Sunday, July 9th
M. Batchelor..........Sunday, July 16th
W. W. Sutherland..........Sunday, Aug. 13th

WEBSTER, MASS.
P. S. Butler (baptism)..........Sunday, June 18th
H. Davis..........Sunday, June 25th
H. Munger..........Sunday, July 2nd
P. S. Butler..........Sunday, July 16th
Mrs. L. M. Stoddard..........Sunday, July 23d

ATHOL, MASS.
S. Brewer..........Sunday, July 2nd
G. W. Burnham..........Sundays, July 9th and 16th

MANCHESTER, N. H.
(*Meetings changed to Granite Hall.*)
Allen Damon..........Sunday, June 18th
C. H. Fletcher..........Sunday, June 25th
Geo. W. Brown..........Sunday, July 9th
H. F. Carpenter...Sundays, July 16th, 23d, and 30th

GREAT FALLS, N. H., Old Hall (Franklin.)
S. C. Shattuck..........Sabbath, June 18th
—— Chute..........Sabbath, June 25th
W. M. Harmon..........Sabbath, July 2nd
C. Goodrich..........Sabbath, July 9th
John Couch..........Sabbath, July 16th
J. G. Smith..........Sabbath, July 23d
D. M. Leavitt..........Sabbath, July 30th
E. S. Moulton..........Sabbath, Aug. 6th
T. E. Lang..........Sabbath, Aug. 13th

CONCORD, N. H. (Centre Street.)
John G. Hook..........Sabbath, June 18th
D. M. Leavitt..........Sabbaths, June 25th and July 2d
C. S. Shattuck..........Sabbath, July 9th
J. Couch..........Sabbath, July 30th

CONCORD, N. H., (at the Bethel.)
A. Kidder..........Sunday, June 18th
C. S. Shattuck..........Sunday, June 25th
Joseph Pinkham..........Sunday, July 2nd

EAST ROCHESTER, N. H.
J. G. Smith..........Sunday, June 18th
T. W. Piper..........Sunday, July 2nd

HAMPTON, N. H.
J. H. F. Varney..........Sunday, June 25th
A. Simpson..........Sunday, July 2nd
G. W. Brown..........Sunday, July 16th
T. E. Lang, Jr..........Sunday, July 23d
J. Bickford..........Sunday, July 30th

PORTSMOUTH, N. H.
Geo. W. Brown..........Sunday, June 18th
Martin W. Harmon..........Sunday, June 25th
E. Owen..........Sundays, July 2nd and 9th
C. S. Shattuck..........Sunday, July 16th
T. W. Piper..........Sunday, July 23d

LOUDON RIDGE, N. H.
O. W. Kimball..........Sunday, June 18th
C. S. Emerson..........Sunday, June 25th
Mrs. L. E. Saulpaugh..........Sunday, July 2nd
S. S. Mooney..........Sunday, July 9th
D. F. Leavitt..........Sunday, July 16th

RYE, N. H.
Joseph Pinkham..........Sunday, June 18th
C. Goodrich..........Sunday, June 25th
D. F. Leavitt..........Sunday, July 9th

SOUTH ELLIOT, ME.
T. W. Piper..........Sunday, June 18th
Wm. H. Mitchell..........Sunday, June 25th
J. G. Smith..........Sunday, July 2nd
J. H. F. Varney..........Sunday, July 9th
Wm. M. Harmon..........Sunday, July 16th

WATERBURY, CT.
B. Hitchcock..........Sunday, June 18th
Geo. L. Teeple..........Sunday, June 25th
Wm. J. Ripley..........Sunday, July 2nd

WINSTED, CT. (Good Templar's Hall.)
R. K. Stark..........Sunday, June 18th
Mrs. M. L. Durand..........Sunday, July 2nd
R. K. Stark..........Sunday, July 16th

SOUTH WINDSOR, CT.
R. K. Stark..........Sunday, June 25th

SCITICO, CT.
Dr. A. M. Higgins..........Sunday, June 18th

BRISTOL, CT.
John T. Dixon..........Sunday, June 25th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353 Congress St.
E. S. Moulton..........Sundays, July 2d and 9th

BIDDEFORD, ME.
J. Albert Libby..........Sunday, June 18th
Geo. W. Burnham..........Sundays, July 23d and 30th

SOUTH BERWICK, ME. (GREAT WORKS.)
Wm. M. Harmon..........Sunday, June 18th
Geo. W. Brown..........Sunday, June 25th
John Parsons..........Sunday, July 2nd
S. Julia Buswell..........Sunday, July 9th

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ The desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church, A. Brooks, G. W. Baker.

☞ Those wishing to preach in Pleasant Valley, Ct., must correspond with James M. Stancliff, Orville Jones, and Frederick Dutton.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. Barnes, Pastor.

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Ballows, in Orchard Street.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ F. J. MANSFIELD—Mrs. J. R. has paid to 18th Oct., 1871.

☞ B. HITCHCOCK'S P. O. address is changed from Forestville, Ct., to Bristol, Ct.

☞ A. W. SIBLEY'S P. O. address is changed from Rutland, Vt., to Sandy Hill, N. Y.

☞ JEREMIAH HILL'S P. O. address will be Goodwin's Mills, Me.

Letters Received.

F H Chamberlain, J L Albright, G W Kimball, A A Phelps, H Munger, Z M Briggs, D F Newton, H Janes, C Mendenhall, S P Howland, E Shepard, G Bendixon, W J Morrell, E Hale, I B Weaver, P B Manning.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ao't.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ao't.

NEW TRACTS BY S. S. BREWER.

FOR SALE AT THIS OFFICE.

The Seven Messages of the Apocalypse. Sent by mail for 13 cents. Postage 2 cents. $1.20 per dozen by express.

Evangels of the Coming One. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

The Mystery of Iniquity. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. Ao't.

NEW HYMN BOOK.

"Hymns of the Jubilee Harp."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $9.[illegible] per dozen; $75.00 per hundred; when sent by mail, 16 cts. additional postage.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.25; postage 20 cts. Do. plain, $1.75; postage 20 cts.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. Immaterialism: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. Death and the Dead, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

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4. The Coming Judgment: *Its Necessity and Result.* Eight pages. 10 cts. per dozen postpaid, or 75 cts. per hundred by express.

It will do much good.

THE DOCTRINE OF IMMORTALITY.

OR SALE AT THIS OFFICE.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.[illegible] per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.35 per copy; $12.00 per dozen.

☞ Postage 16 cts. per copy additional, when sent by mail.

SPIRITUALISM CONDEMNED

BY THE TESTIMONY OF THE BIBLE AND ITS OWN WITNESSES.

BY M. D. WELLCOME.

Price 10 cents single copy. Twenty copies for $1.[illegible]; $[illegible] per one hundred copies.

I AM WAITING FOR THE DAWNING.

I am waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Savior,
Far beyond this vale of tears,
I shall swell the song of worship
Through the everlasting years.

I am looking at the brightness,
See, it shineth from afar—
Of the clear and joyous beaming,
Of the "Bright and Morning Star."
Through the dark gray mist of morning
Do I see its glorious light;
Soon will flee the every shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord, who died for me;
Oh! his words have thrilled my spirit,
"I will come again for thee."
I can almost hear his footfall
On the threshold of the door,
And my heart, my heart is longing
To be his forevermore.

—*Selected by* L. HARRINGTON.

THE MIND NOT IMMORTAL.

A. N. HITCHCOCK.

It is said by many that we have reached a period in the world's history in which there is a greater development of light and knowledge, than in any period heretofore known in the annals of time; and that this evolution of light has been not only upon scientific, but upon biblical subjects. We readily admit this to be a fact. But our own observation teaches us, that those only enjoy the blessing of increased scriptural light who are unbiased by prejudice and tradition. It is the wise only who are to understand; and certainly it is no characteristic of wisdom to be prejudiced against investigation, and to seek no further light than that had by our forefathers. But we are glad that these chains are being broken, and that many, by resolving to think for them, are coming to a knowledge of the truth.

The question of the mind's immortality is one among the greatly agitated subjects of the day. Yet if popular opinion settled the question, it is at once decided in favor of the mind's immortality. But as both reason and revelation conflict with this theory, I choose to have the truth, though I be on the unpopular side. I shall offer a few reasons why I consider this theory to be false.

I. The mind of man is not immortal, because it is dependent upon matter. We are often represented as advocating what some are pleased to call the "gross theory" that mind and matter are one and the same thing. We set up no such claim. Though mind and matter are inseparably connected, they are essentially different. Mind is not matter, neither is light that substance from which light emanates. Remove that burning, or luminous body, and the light is gone; so destroy the brain, and the mind ceases to exist.

The mind, therefore, instead of being an independent, thinking personality, is a set of faculties which are dependent upon the brain for their existence. It is the aggregate action of the brain, and is composed of a set of faculties corresponding to certain organs of the brain. We must discriminate between an *organ* and a *faculty*. The brain is composed of organs, and is material; the mind is composed of faculties, and is immaterial. To illustrate: the arm is a physical organ, but strength is a faculty; yet the latter is the action of the former.

Now if this view be correct, facts will corroborate it. Let us appeal to our every-day observation. In infancy and early childhood the mind is incapable of intense labor and application, and is often fatigued and overpowered by comparatively moderate exertion. Is this because the "immortal soul" or mind is weak, and must become stronger in order to endure? Certainly not; for the very idea of its becoming stronger shows its mutability. Whatever may become stronger, may become weaker; and whatever may become weaker, may be entirely *deprived* of strength. Rather, is not this weakness of the mind in infancy caused by the weakness of the brain, which has never exerted itself? and, is not its growth dependent upon the growth and development of the brain by repeated exercise?

Again, it is a fact that when any organ of the brain is diseased, that faculty of the mind corresponding to it also suffers. For instance: if that organ of the brain producing *memory* be diseased, so as to be debilitated, that faculty will also be weakened, and the person will be forgetful; and so of any other portion of the brain. This statement is abundantly proved by many familiar observations. It is not unfrequently we meet with persons who, by having overtaxed one or more of the organs of the brain, have brought on such a derangement in that respect as to become insane, as far as regards the faculty, or faculties, corresponding to the one, or more, of the overtaxed organs. Yet the person may be perfectly sane in regard to all the *other* faculties. Now if the mind is perfectly independent of the brain, why this insanity from a derangement of the brain? And, really, it must be difficult to conceive of an immortal mind becoming insane! If, however, by accident any organ becomes extended beyond its natural bounds by the compression of any surrounding organ or organs, the faculty of the mind corresponding to that organ will be unduly excited. The following case illustrates this point:—

It is authentically related of an Irishman, that on one occasion, when he was employed in mining, he was under the necessity of blasting. Having lit the fuse, he ascended, but accidentally left a crowbar behind. Suspecting no danger, he remained over the mouth of the pit. But no sooner had the charge exploded, than the crowbar flew out of the pit, striking the man on his head in such a manner as to considerably expand the organ of tune. He was rendered insensible by the blow, and was immediately borne to the house. But as soon as he had partially recovered the shock, he began singing, and sung almost without interruption until his death, which occurred about two hours afterward. And it was remarked by those who heard him, that he was never known before to sing with such touching pathos and expression.

Now I would ask, If the mind is immortal and independent, why should the musical faculty be unduly excited by the agitation of its corresponding organ? In truth, this would not be the case were the mind independent. These facts, then, with many others, show conclusively the utter dependence of the mind upon the brain for its existence. Hence, of course, it is not immortal; for whatever is immortal is self-existent, and therefore independent.

(*To be continued.*)

— If we all had windows in our breast, what demand there would be for blinds.

COMFORT EACH OTHER.

R. P. EMERSON.

How often have I desired to see, and to greet with a cordial grip, those dear saints of the coming kingdom, brethren and sisters, whose signatures I see so often in the *Crisis* who to me are all unknown, and I to them, personally; yet in Christ we are all one, even as he and the Father are one.

In my lonely hours, how it has cheered my weary footsteps, soothed my aching heart, and illumined the "narrow way" that leadeth homeward, as I have read of their trials, their temptations, their dark times, and weary strugglings, to know that there was somebody else in the world that knew something about them as well as poor me. O how I can sympathize with them, and appreciate the inexpressible anguish they feel, as they pass under the rod. It seems so much like my short experience, so familiar, that I know they have learned of Him who also was a "man of sorrows, and acquainted with grief." They write so good, too, as they exhort us to patience and constancy, that I wish they would write much oftener than they do. Really, I have earnestly coveted that sweet, unassuming style that characterizes their communications. Their words seem so simple, so artless, and good; their epistles so meek, and unostentatious, that they instinctively find a place in my heart. So that is why I like them, because of their very *simplicity* and spontaneous artlessness, which to me is so unerringly indicative of a heart that is warm.

And I know, and am persuaded, that many of God's children are fed with these crumbs, who, by reason of a limited education, are unable to find essential nourishment in those profound, long-winded theological expositions, that fly over their heads higher than the peaks of the Chimborazo. Of the discouraging cares of this life, of trials and temptations, I know something. But after all the thought is comforting, "If we suffer with Him, we shall reign with him." So when, dear tried ones, you are weighed down with doubts and fears, wrestling with unbelief; thinking no one else in the world suffers just as you—that no one else is tried with just such feelings, thoughts, and imaginations—even doubting that you were converted at all, perishing for want of a satisfactory evidence of your acceptance and favor with God, feeling that you are of no particular consequence any way; that your efforts at exhortation are unimportant, and unappreciated, that you never could be saved; it was no kind of use, you might as well give it up first as last, drinking the cup to its bitter dregs; then think of me, one whose sympathetic heart throbs in unison with yours, an appreciative brother ever ready to extend a friendly hand, and to comfort with words of cheer.

Can we comfort each other? We can. By what means? By these words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." "I will come again, and receive you unto myself." "To this end was I born, and for this cause came I into the world . . . to sit upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and justice, from henceforth even forever." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." This declaration of the oath-promise of God unto the fathers, found written in his word, constitutes the foundation of that "blessed hope," which comforts us amid adversities, cheers and encourages us when weary, faint, and tired. Glory to God! the night of prophecy is fast approaching its consummation, and we will shout hallelujah in the morning.

A HOLIDAY PRESENT;

OR,

Educating Little Mary for the Heavenly Kingdom.

D. P. NEWTON, Author of "*Shining Light*," etc.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

"Far off, the road which leads to death
Looks beautiful and fair;
Lord, seek thy servants if they stray,
Not let us perish there."

Beloved, it is the religious novel, the mixed publications, containing the bitter and the sweet, the honey, the wormwood and the gall—partly good and partly evil, partly Christ and partly Belial, that work mischief, "defile the whole body, and set on fire the course of nature, and it is set on fire of hell." James 3: 6. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh." James 3: 11, 12.

These popular works of fiction, sprinkled here, sprinkled there, with fine moral sentiments, things lovely and of good report, in a style fascinating and beautiful, and with imagery the most seductive, are the snakes in the grass, the serpents that bite, the adders that sting, sugar-coated poisons, the sparkling decanters, the mixed wines, the golden goblets—wine that is red "when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Prov. 23: 31. 32.

The great danger lies in the concealment. The serpents are coiled unseen, till the poisonous, forked tongue darts forth; or if seen, in comely form, in the garb of pleasure, with fair face and flattering lips.

"And underneath her eyelids sat a kind
Of witching sorcery; that nearer drew,
Whoever with unguarded look, beheld;
And seeming free of all disguise; her song
Enchanting; and her words which sweetly dropped
As honey from the comb, most large of promise,
Still prophesying days of new delight
And rapturous nights, of undecaying joy,
And in her hand, where'er she went, she held
A radiant cup, that seemed of nectar full,
And by her side danced fair delusive hope.
The fool pursued, enamored. • • • • •"

What caps the climax of high-handed, God-defying iniquity is these satanic transformations—these cockatrice eggs, which, if a man eat thereof, he dieth, these inlets or initiatory steps to the vilest French novels, the most corrupting, wanton and lascivious readings, are set in motion, pushed into public favor, into families, Sunday-schools and circulating libraries by the religious press, by men and women called disciples of the Lord Jesus! Was Christ ever wounded more deeply in the house of his friends? Could Diabolous himself desire agents more efficient—more to his liking? This helping Satan to do his dirty work has been going on in the editorial department and in the pulpit from time immemorial, and will go on. "For this mystery of iniquity doth already work; only he who now-letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 7, 8. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?" Jer. 5: 30–31.

"How far may we go in sin—
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent:
Ye that from God depart,
While it is called to-day repent,
And harden not your heart."

"DISCERNING OF SPIRITS."

F. H. CHAMBERLAIN.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—1 John 4: 1.

Jesus says, "My sheep hear my voice, and I know them, and they follow me." In the parable of the good Shepherd he says, "And a stranger will they not follow, but will will flee from him; for they know not the voice of strangers." What is this "voice" which is heard, the voice of strangers?" Is it not the doctrine, or the teaching of error? And the voice of the good Shepherd is heard when "the truth" is spoken in love, the truth as it is in Jesus. False teachers are as often met in these days as in the days of the apostles. And we used the gift of discernment now as much as it was needed then. If we keep very near to Jesus, we shall hear his voice so often, and it will be so well known to us, that we shall not be in danger of mistaking the voice of a stranger for the voice of Jesus.

We may conceive it to be possible that a poor lost sheep may stray so far, and be gone so long, as to forget his voice, and becoming familiar with other voices, may follow them instead of following the shepherd. And it is well known that to embrace certain forms of error is a sure proof of a backslidden state. Backsliding prepares the way for the entrance of error, and the operation of error confirms the backsliding. Then beware, O lambs of the flock. Keep close to the good Shepherd. Hear his voice often, and obey it *always*. Then he will lead you through green pastures, and by the side of still waters. And he will give unto you *eternal life*. "And ye shall know the truth, and the truth shall make you free."

COME TO JESUS.

JENNIE M. PRATT.

Would you have a home with Jesus,
In his kingdom ever reign,
And meet with all the loved ones,
Never more to part again?

Come to Jesus, then, I pray you,
Give your heart to him to day;
He is waiting to receive you,
Come to him without delay.

SANCTIFIED.

D. W. DAVIS.

"Now ye are clean through the word which I have spoken unto you."

Let us briefly consider a few points suggested by these words of Jesus.

1. The *necessity* of being made clean. That all have been polluted by Adam's sin, and by our own actual transgressions, is apparent from the fact that all are polluted, and that Christ gave his life to redeem us from the effects of sin; but that all need cleansing, only those who have seen themselves in the light of God's word will admit.

2. The *time* when we are sanctified. Christ says ye are *now* clean, not will be at death, or when Jesus comes. It will be noticed that he uses the present tense of the verb; and the Syriac is rendered—Ye *henceforth* are clean; that is, from the time ye receive my words. If we should wash a dish, and say to our friends, "It is clean now," we should be understood to mean that it was wholly clean, inside and outside, and not a part of it. So we are to understand Christ when he says we are clean, and believe it, and not say we are only partly cleansed, and hold on to a part of our sins; for if we do, we show we never have been cleansed at all. Christ perfectly understood our case, when he undertook to redeem man from the pollution of sin; and came into the world fully prepared to accomplish the work he had in view; for he so "loved the church" that he "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, "not having *spot*, or *wrinkle*, or any such thing."

3. Who are made clean? Christ here represents himself and his people under the figure of the vine and its branches; and it is of those who *abide* in him, as the branch in the vine, that he says, "Ye are clean," for it is only while they abide in him, that they bear fruit; and "by their fruits ye shall know them."

4. The *means*, or process, by which we are sanctified. "Now ye are clean *through the word* which *I* have spoken unto you." Christ prays to the Father that he would "sanctify them *through* thy truth; thy *word* is truth." Again he says, "I sanctify myself, that they also might be sanctified [margin—*truly* sanctified] *through* the truth." And the apostle Peter says: "Seeing ye have *purified* your souls in *obeying* the truth through the Spirit, . . . see that ye love one another with a pure heart fervently." So we see it is through the reception and obedience of the truth, which Christ taught, that we are sanctified. The conditions of sanctification are the same as the conditions of salvation, submission to God. "Submit yourselves therefore unto God, as unto a faithful Creator." God will *re*-create the heart submitted to him. So Christ will wholly sanctify the heart committed to him for sanctification. Commit then, troubled one, the sanctifying of thy heart to Jesus.

SEED AFTER ITS OWN KIND.

• • • • • • • • • • •

I suppose you eat preserved things. What *do* you do with the cans? With us the moment they are empty they are can'ts. It is impossible to get rid of them. No one will accept them as a gift. It involves too great a responsibility. They cannot be used. Even the boys have given up the horrible instruments of auricular torture which they made from them. It is not reputable to take them for flower pots. And the supply is enormous; and each can has nine lives; and every household has the same despair when thinking of them.

Now the family that lives opposite to us threw one of these unfortunates into the road the other day. It rolled over on to our side. I threw it into the road a few hours after, and it rolled over on to their side. In the morning it was on our side again. The temptation was strong; but I saw that it was the beginning of a thirty years' war, and resisting the natural impulse, I crushed the can, though it was bright and undented, and its respectability plead with me to spare it—I crushed out its rollability, and then carefully put it into the very middle of the road.

Let me commend this to any who find they have a quarrel brewing. Unless I am mistaken a good many controversies, in Church and State, are about cans that have been emptied and that the people find it hard to get rid of. It would be the best disposal of not a few of them to reduce them to a quiet, amorphous condition, and put them where the world can roll on its way over them without being troubled. Some of them, indeed, have already been disposed of in this manner, and with admirable results. You see it proves to your neighbor that you don't wan't to keep the thing rolling; and our own state of mind generally comes back to us. Every one we deal with is a reflector for it. Our kind acts and courteous words usually get returned. Love wins love, hate begets hate, and peaceful ways make peace. There are exceptions, I know; but they only draw attention to the rule.—*Christian Union.*

COMFORT.

LAURA A. BROWN.

You are laboring for Christ, praying for his blessing, and striving to do all his will; and yet you see no fruit. You feel your labor is utterly useless, and wearied and discouraged you go about your daily work. Take courage, God will not try you above what you are able to bear; but in his own time will lift you out of the clouds to see his face in peace; and as Paul in trouble and temptation was comforted by the coming of a christian brother, sent for his helping, so your eternal Father, seeing all your suffering, will send down his white-winged doves.

When I first went about my chosen work of teaching the young, I prayed earnestly for strength and grace to walk ever in the steps of the great Teacher, and to lead my pupils up to himself. With a heart full of his love, and feeling in my very soul that the harvest was plenteous, but the laborers few, I longed to be one of those laborers sent into his vineyard. Striving to lead the young minds upward, I never went into the school-room without an earnest prayer to God for help and blessing; never returned to my room without thanking him for it, and imploring its continuance.

O how often I wept before him bitter tears, praying for those young souls. The evening before I was to leave them, looking back for the good done, my soul was grieved. What had all this accomplished? True, there were some who had never entered a church before, who were now listening Sunday after Sunday to God's word; some whose sole reading before had been the cheap news and the cheaper novels, who had laid them aside for the Bible; but my heart sank when I thought how little real drawing to Christ I had done. It was nothing to what my enthusiasm at the first had pictured to me. And on my knees before God, I told him all my trouble; how I had in truth striven to do his will, claiming through tears the promised blessing. Why did it not come? I rose with the burden still upon me, and sat looking out into the golden west, with such a sad heart. Why did not my Jesus hear and answer? Suddenly there came into my mind a poem of long ago:

"Plant it, consecrate with prayer,
Then cease watching, and cease weeping;
Thou hast done thine uttermost part,
Leave it with a quiet heart,
It will grow whilst thou art sleeping."

In a moment the grief had vanished. I had planted. I had consecrated with prayer, and now I would cease watching, and weeping, trusting to Jesus that it would grow. Again, in my evening reading I found sweet help. "Cast thy bread upon the waters, for thou shalt find it after many days." We *shall* find it.

O trust him, Christian, and do with thy might whatsoever thy hand findeth to do, for soon, oh, so soon, the night comes on when no one can work. Only a little longer, Christian, only a little longer, and then the brightness of thy Father's face forever.

DRIFTING.

LIZZIE C. MORGAN.

We are all voyagers upon the ocean of life, and the haven we seek is on the other shore. Our frail barks have been launched by unseen hands, and whether we wish or not, the journey must be performed. We can neither stop nor turn back; onward is our only course. We may make the journey one of almost infinite profit to ourselves and our fellow-voyagers, or a prodigal waste of the most precious means of never-failing wealth. Shall we labor then at the oars, stem the tide, and outride the storm; or shall we sit idly down, and drifting with the current, become nought but unsightly, floating wrecks?

Childhood toys with wind and wave, and speeds on secure; but youth, full of ardent impulses, spurning control, coveting honor, glory and fame, makes its way in peril through the misty deep. Youth has great desires, noble aspirations, lofty conceptions, yet lacks the wisdom necessary to meet and combat successfully the idls of time. Yet to youth the world looks for beauty, for strength, for inspiration. On youth rests the world's weal or woe; so youth must take up the burden of life, and each is responsible for the architecture of his being.

"God makes the soul, but man the character," and while the few succeed in rearing firm structures, that resist the beating tides, the great mass fail, and are swept beneath the surges. How much life means, no human lips may tell; only its author knows its breadth, and depth, and measures to himself. To make it unsightly by distortion, or to mould it into symmetry and perfection, is our work. What care and skill is requisite; what intensity of thought, and earnestness of purpose, if success be attained; what a demand upon our time and energy; what a call for directness of labor, and decision of character.

Life's pulses sometimes falter, when there sweeps for a brief moment over our souls the knowledge of the vast responsibilities imposed upon us by our Creator; feeling ourselves but atoms of an atom world, we shrink from taking up the burden, and by our utter inability to seize upon those salient points that come within our reach, a large amount of moral and mental power is lost to the world.

We float aimlessly on, drifting into unknown seas, whose depths we cannot fathom, whose dangers we do not see, for our eyes are blinded by the tinsel glare of life. We have no just conception of what we might do, or what we might be. Made by the Divine hand, fashioned by the Divine Architect, our work itself is almost divine. Having aspirations which draw us heavenward, we crush and bind them down to earth. With attributes akin to the angels, we allow the precious golden moments to slip away, till life is far spent, and all its splendid opportunities are lost, and then—

"A vague unrest,
A nameless longing fills the breast;
A wish we hardly dare to own,
For something better than we've known.

Idlers in life we must not be. It is evident God meant us to be unwearied, hopeful workers. If not, why are we so fearfully and wonderfully made? Why this marvellous structure of bones, ligaments, nerves, and muscles? Why this active brain, these hands and feet?

Nature herself bears testimony that activity is a law of life. The atmosphere is ever restless, the rivers are ever rolling onward, and old ocean beats against its rocky barriers, murmuring with foamy lips in ceaseless unrest. Earth, moon and stars are whirling through space with inconceivable velocity; the flowers are ever budding, blossoming and falling into decay. The precious stones and the glittering gold are hidden away in the earth, that man shall dig for them; the granite and the marble are imbedded deep, that man's ingenuity may raise their ponderous masses, rear the stately edifice, and chisel into symmetry the beautiful statue. But only he who works with fixedness of purpose excels. The mechanic becomes skillful only by perseveringly following his trade. The obedient instrument sends forth delightful harmonies only when touched by fingers made dextrous by long practice. By long continued effort the artist causes the insensate marble to speak in silent, yet powerful language; only by continued effort does he coax upon the canvas forms and tints that vie with nature's own. Perseverance reared the pyramids, and scaled the Alps ice-bound and cloud-capped; perseverance searches earth, and soars among the stars, unveiling nature's hidden mysteries.

If in the world of *matter* so much has been accomplished, how much greater the achievements in the world of *mind*. We may never know what days of toil, what nights of weariness, what struggles of heart and brain it cost, to make a Newton, a Howard, a Franklin, an Everett. The world does them worshipful homage, and their names are carved high on the temple of Fame. They have raised for youth a glorious standard; and though we may never attain to it, yet "it is better to fall below a high standard, than to come up to a low one; for he who attempts grandly will achieve much, while he whose desires are small, will make but small acquisitions." If we fail in any walk in life, no matter how lowly, the fault must in a great measure lie within ourselves. If we drift out to sea, helmless and rudderless, let us not call it luck. Let us rather make such a disposition of our time and means, that our frail barks, beaten by the storms, but not destroyed, may glide at last, with cordage unloosened, and sails unfurled, into the harbor of eternal rest; and may we present to our Creator souls made by long suffering as pure as the leaf of the spotless lily, and hear the joyful words, "Well done, good and faithful servant."

Gems.

— God's people, to do good, must be flames of love; firebrands, not icebergs.

— Communion with God is the great characteristic of new life in the soul.

— If disposed to be exacting, let your heaviest demands be made upon yourself.

— Don't cherish your sorrow; when God breaks our idols in pieces, it is not for us to put the broken bits together again.

— It is a blessed thing to stoop, when we do it to gather up spiritual manna for our souls.—*Rowland Hill.*

— Ambition, like the eagle, stoops to earth for its prey, but ascends to enjoy it.

— Idleness is a public mint where various kinds of mischief are coined.

Men of God, 'tis time to waken,
There is work for you;
Gird the harness on for labor,
Leave no sin upon your neighbor,
Go and tell him what to do.

— In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

— The cold water of persecution is often thrown in the church's face to fetch her to herself when she is in a swoon of indolence or pride.—*Spurgeon.*

— True faith makes the sinner humble, active, and self denying; false faith leaves men proud, indolent, and selfish.

— In giving alms, let us rather look at the need of the poor than his claim to our charity.

— A wealthy man, of common sense, never parades his riches, nor a sensible scholar his learning. Conscious of having the substance, one feels no temptation to flourish the shadow.

If you think a word would please,
Say it, if it is but true;
Words may give delight with ease,
When no act is asked from you.
Words may often
Soothe and soften,
Gild a joy or heal a pain;
They are treasures
Yielding pleasures
It is wicked to retain.

— To know evil of others and not speak it, is sometimes discretion. To speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.

— In God's time, which is the best time, and in God's way, which is the best way, prophecy will certainly be fulfilled. Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

— Many who have wept upon the mountains of Zion, have sung aloud in the valley of the shadow of death.

— Two things are to be particularly aimed at by every minister; good conduct and sound truth.—*Rowland Hill.*

Stand by the right, though tempests assail thee,
Though foes all unite, and friends should all fail thee;
Yet look for assistance from Him who is strong,
And dare to do battle for right against wrong.

SAVE SOMETHING.—If your income is five dollars a day, spend but four. If it is one dollar, spend eighty cents. If it is but ten cents, spend nine. If it is three potatoes, save half a potato for seed. Thus you will gradually acquire something; while, if you spend and consume as you go, you will never get ahead one inch in life, but every sunset will look on you poorer than at sunrise, because you will have used unprofitably one day more of your strength and your allotted term of life.

☞ Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him the next time.

☞ Rabbi Eliezer said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you should turn to God to-day; perhaps you may die to-morrow; thus every day will be employed in returning."

The Children's Corner.

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"REST FOR THE WEARY."

"I have tried my best, and I cannot be a christian. I am going to give it up,"

"And be what?"

"Why, be happy, like other people."

"But you cannot be happy."

"Why not? Others are happy, who are not christians, and I can be too. At any rate, I have been miserable enough this way, and I am not going to try it any longer."

"You are unhappy, not because you are a christian, (you confess you are not) but because you are a sinner, and know you ought to repent. Ah, Mary, you will not find happiness in turning your back on your Savior."

"Yes, I shall be happy as other people are."

"No, Mary; having felt this longing in your heart for Christ's love and peace, you will never be happy till you find it. Remember what I tell you."

"Oh, I shall be the gayest of the gay."

"Yes, you may be, outwardly, but you will find no rest, no peace, no real happiness. I shall still pray that the dear Savior will incline your heart to love him; but words of mine will do no good."

"Oh, don't trouble about me, I shall be all right." • • • • •

Weeks and months passed after the above conversation. Mary was outwardly "the gayest of the gay," but those who knew her best saw that gladness was not in her heart. Sickness came, but she was not ready to yield. One dear friend after another was taken away, and at length she began to see that there was no rest, no safety, or happiness *out of Christ*. After a long struggle her proud heart submitted.

"Mary," asked her friend, "have you been happy all these years?—happy as you determined to be?"

"Not a moment;" was the quick reply. "Very often I have thought of your words, and thought I never should be happy."

"Are you happy now?"

"Yes, the long struggle is over, and the word that best expresses my feelings is *rest*. I am at rest in Jesus after long warring against him. He told me years ago to come to him and find rest. Like a foolish child, I have been seeking it everywhere else, knowing all the time I could only find it in him. Oh, I wish I could persuade some one else, not to be so foolish as I have been, but to come to Jesus *now*, and rest in his love."—*Sunday School Times.*

A LITTLE SUNBEAM.

A little sunbeam in the sky
Said to itself one day:
"I'm very small, but why should I
Do nothing else but play?
I'll go down to the earth and see
If there is any use for me."

The violet beds were wet with dew,
Which filled each heavy cup;
The little sunbeam darted through,
And raised their blue heads up.
They smiled to see it, and they lent
The morning breeze their sweetest scent.

A mother 'neath a shady tree
Had left her babe asleep;
It woke and cried, but when it spied
The little sunbeam peep
So slyly in, with glance so bright,
It laughed and chuckled with delight.

On, on it went, it might not stay;
Now through a window small
It poured its glad but tiny ray,
And danced upon the wall.
A pale young face looked up to meet
The sunbeam she had watched to greet.

And now away beyond the sea
The merry sunbeam went;
A ship was on the waters free,
From home and country sent;
But sparkling in the sunbeam's play,
The blue waves curled around her way.

But there was one who watched them there,
Whose heart was full of pain;
She gazed and half forgot her care,
And hope came back again;
She said, "The waves are full of glee;
And there may yet be joy for me!"

And so it traveled to and fro,
And glanced and danced about;
And not a door was shut, I know,
To keep that sunbeam out:
But ever as it touched the earth,
It woke up happiness and mirth.

I may not tell the history
Of all that it could do;
But I tell this, that you may try
To be a sunbeam, too.
"A sunbeam, too!" perhaps you say;
Yes, I am very sure you may.

For loving words, like sunbeams, will
Dry up a falling tear,
And loving deeds will often help
A broken heart to cheer.
So loving and so living, you
Will be a little sunbeam, too.

—*S. S. Missionary.*

THE COMPASS.

If you take a small needle, and rub it with dry fingers, and then carefully drop it on a tumbler of water, it will swim.

"Nothing very curious about that," says a bright-eyed reader. But watch its movements for a moment. It seems to be disturbed, and whirls around curiously, until it finally rests quietly with its point directed toward the North Pole. There is something curious about that. We say it is caused by magnetism, ... But we don't know what that magnetism is. We are only acquainted with some of its properties, and can see some of its effects, but that is all. The needle on the water is left free to move and turn its point to the north. Now, this is a rude compass, not a very useful one; for the minute you take up the glass to move it to another place, down goes the needle to the bottom of the tumbler, and your compass is destroyed. But place the needle on a pivot, and box it up, and you will have the very thing that discovered America, and the invention of which marked one of the grandest eras in the history of the world.

The compass, or the mariner's compass, was invented about the year 1300. We find in an old Encyclopedia some curious things about its invention and improvement. Previous to this date (1300,) sailors could only navigate the seas in clear weather, and then they dare not venture far from shore. The Atlantic ocean was called the "Sea of Darkness," and sailors supposed it to be illimitable. The book I referred to before, says that men supposed it to end in darkness, or the bottomless pit.

Flavio Giopa, an Italian, was the man who invented the compass. That was only a little more than five hundred years ago; but look what grand results have followed. Navigation and the spirit of discovery really commenced there. With the compass mariners could navigate the seas in cloudy weather, as well as in clear, and were not compelled to keep within sight of land. But everything was not accomplished at once, then nor now—but little by little, till all these grand results were were reached. It was a long time before sailors could overcome their superstitious notions about the "Sea of Darkness." It was one hundred and ninety-six years after the invention of the compass before America was discovered.—*Bee-Keeper's Journal.*

GOD KNOWS.

A little boy and girl, brother and sister, were playing in the dining-room, where their mother had set a basket of cakes on the tea-table and then had gone out.

"How nice they look!" said Charlie, reaching out his hand to take one of the cakes.

"Oh! don't do that, Charlie," said his sister Jane; "you know mother told us not to take any of them."

"But mother didn't count them; and she won't know if I take just one," said Charlie.

"But remember, Charlie, that God counts," said his sister, "and he will know."

Charlie put back the cake, and turned away from the temptation, looking very serious. Presently he said :—"You are right, sister; God does count, for the Bible says: 'He telleth the number of the stars;' and, 'The hairs of your head are all numbered.'"—*Sunday School Paper.*

Hygiene.

"This is for your Health."

GOOD ADVICE.

An article in the May number of "Home and Health," on "the health of women," by Julia Colman, has the following good advice:

Be sure to retire early. Dio Lewis says that he has found this rule absolutely indispensable in his school for young ladies. Many a maid and matron has robbed herself of early bloom, and grown thin and worn for lack of an hour or two more of sleep before midnight. Some take this time to read after the children and husband have retired, saying it is "all the time they can get." Others think it necessary to devote these hours to their sewing. I know one dear good woman who always will insist on sitting up to finish any garment nearly done and dearly enough has she paid for this "sin of finishing off," as her family facetiously call it. But if time must be taken from sleep for such purposes, it is better to take it in the morning. Such a change of hours should be made gradually, but when made it pays well.

Nine o'clock is a good hour for all hard working women to go to bed, but if we grow sleepy go earlier. Above all things we should not allow ourselves to nod or doze before retiring. Of all forlorn moments in one's life, I know of none so utterly desolate as that which comes to the person who must "wake up and go to bed." Besides, an imperfect night's rest often follows such indulgence, and the subject rises already weary before commencing the work of the day. A nap in the middle of the day, if it be not too long, will be of decided benefit to the tired woman. The great difficulty is that it should not be taken soon after dinner, and before dinner we are apt to be busy.

But whatever we do, we must be reasonable, use common sense, and understand ourselves.

NEW HEALTH MAXIMS.

Dr. Dio Lewis pronounces some rather startling propositions in his book on hygiene. For instance:

Potatoes, both Irish and sweet, are very poor food for both brain and muscle.

The common notion that our health and life depend upon a mysterious providence is downright infidelity. A child goes out of a hot room, with naked arms and legs, in pursuit of its daily supply of poisoned candies, and then dies of croup. Is that mysterious providence? If a man indulges himself until he gets the gout, and disease attacks his heart and kills him, is his death a mystery?

The reason that the American people are such dyspeptics is, that they eat and drink so much, and eat and drink so fast.

The teeth will not decay if they are kept clean. A tooth brush is a good thing, but one good tooth-pick is worth an armful of tooth brushes. There is a gentleman living in New York city, who has three beautiful front teeth, which he purchased of an Irishman. His own teeth were removed, and instantly Patrick's were transferred.

The word biliousness is a sort of respectable cover for piggishness. People are not bilious who eat when they should.

The Greek and Roman armies ate but once a day.

The common impression that tomatoes are the healthiest of all vegetables, is a mistake. If eaten at all, they should be with moderation, and never raw. Tomatoes have sometimes produced salivation. Dr. Lewis knew a young woman who had lost all her teeth from excessive eating of tomatoes.

Pies and cakes are poisonous.

To healthy persons mineral waters are not wholesome.

Corsets are most injurious to digestion. Their use finally results in an immense and very ugly protuberance of the abdomen.

Those who suffer from heartburn should avoid soups, drink nothing at meals, say "No, thank you," to pies, cakes, and go without supper.

If you wish to live to eighty-five, in the full enjoyment of all your faculties, go to bed at nine o'clock, and eat twice a day a moderate quantity of plain food.

The present fashion of leaving the neck and upper part of the chest bare, is fraught with evil consequences. It would be less objectionable in countries uniformly warm; but that our daughters, here in this frigid and changeable climate, should constantly expose to the chilling winds a vital part of the body, is one of the evils of fashion which should be discountenanced by every mother, and father, and brother.

THREE GOOD MEDICINES.—Dr. Hall names warmth, abstinence, and repose, as the "three best medicines." We underwrite him as to their great value. If the body is tired, rest; if the brain is tired, sleep. If the bowels are loose, lie down in a warm bed, remain there, and eat nothing until well. If the action of the bowels does not occur at the usual hour, eat not an atom until they do act, at least for thirty-six hours; meanwhile drink largely of cold water or hot teas, and exercise in the open air to the extent of a gentle perspiration, and keep this up until things are righted; this suggestion, if practiced, would save myriads of lives every year, both in the city and country.

IMPORTANT HINT ABOUT THE FEET.—As the feet are kept more closely covered than any other part of the body during the day, they should be thoroughly washed and rubbed till dry, every night. Impurities gather as the result of the confined perspiration, and these should be removed before sleeping. However inconvenient to do so, we repeat it, wash the feet every night.

☞ A thorough course of bathing, says Dr. Hall, will help the man who has determined to give up the use of tobacco.

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AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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"PEACE LIKE A RIVER."—Isaiah 48.

Give me a heart of calm repose
Amid the world's loud roar;
A life that like a river flows,
Along a peaceful shore.

I would roll onward to the deep,
In brightness, not in foam;
And 'mid earth's noise in stillness keep
My soul's interior home.

Come, Holy Spirit, hush my heart
With gentleness divine;
Indwelling peace thou canst impart,
Oh, make the blessing mine!

Above these scenes of storm and strife,
There spreads a region fair;
Give me to live that higher life,
And breathe that purer air.

Allay this feverish, restless mood,
Arrest life's eager chase,
And quench the thirst for earthly good
With thy bedewing grace.

Come, Holy Spirit, breathe that peace
Which flows from pardoned sin;
Then shall my soul her conflict cease,
And find a heaven within.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"—Job 14: 14.

C. R. BARROW.

Some of our worthy commentators have fairly exhausted their religious talent on this passage, while others have given it a very unfavorable and impartial consideration. The late deceased Rev. Albert Barnes, in commenting upon this little compound sentence, indulges in some very ludicrous expositions. He says, "Job had unconsciously worked himself up almost to the belief that man *might* live again even on the earth. He had asked to be hid somewhere—even in the grave—until the wrath of God should be overpast, and then that God would remember him and bring him forth to life." Here he checks himself. "It cannot be," he says, "that man *will* live again on the earth. The hope is visionary and vain; and I will endure what is appointed for me, until some change shall come." Again he says: "The question here, 'Shall he live again?' is a strong form of expressing negation. He will not live again upon the earth. Any hope of that kind is therefore vain, and I will wait until the change come—whatever that may be." The whole tenor of this discourse seems to imply that Job had no very clear conceptions of a future state; and, in fact, this peculiar notion seems to pervade his entire comments upon the book of Job.

Again he says, in his introductory notes upon this book, page 91, "This view of the future world is remarkably obscure and gloomy, and shows that even the mind of Job had not such anticipations of the future state as to cheer and support him in the time of trial." And in his remarks upon the nineteenth of this chapter, he says: "Job had at times a hope of a future state, yet that hope seems at times also wholly to fail him, and he sinks down in utter despondency. At best, his views of the future world were dark and obscure. He seems to have had at no time clear conceptions of heaven—of the future holiness and blessedness of the righteous; but he anticipates at best only a residence in the world of disembodied spirits."

It is, indeed, quite surprising to see how the great commentator fairly misconstrues the passages under consideration. Can we possibly conceive for a moment that the inspired mind of Job did not comprehend the true destiny of man? But where, pray tell us, where does Job, in all his writings, refer to the "world of disembodied spirits"? It would have been far better for this comprehensive commentator to cite the reader to the particular chapter and verse, and leave his own comments in the back-ground; rather than endeavor to establish such a fact by plain and pointed misconstructions of divine truth. But, that Job *did* have clear conceptions of the intermediate and final state of the whole human family, by divine revelations, there seemingly cannot be the least approach to a shadow of doubt. That he had preconceived knowledge of the future condition of man, cannot be denied, after having carefully considered the many passages bearing upon this subject.

"If a man die, shall he live again?" We do not clearly comprehend how this passage, in any sense, approaches "a strong form of expressing negation"; but quite the contrary. It strongly confirms Job's faith in a future life beyond the grave. And the balance of the verse must, most truly and emphatically, convey to the inquiring mind the undeniable fact that Job looked forward to that glad day "when this mortal shall put on immortality" with no small degree of anxiety; for he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25. But Job expected to wait for that day; for he says, "All the days of my appointed time will I wait, till my change come." 14: 14. What does Job mean by waiting? Bro. Barnes thinks he has reference to this life, and he will wait for death to make the change. But Job is very explicit. He says: "If I wait, the grave is mine house." 17: 13. Again Job says—"Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hand." Surely he could not believe that "a desire for the work of thine hand" meant that he had a desire to destroy him. No; far from it. But he meant to restore him from death; to bring him to life again. Then it is fair to presume that Job had more than ordinary conceptions of the nature of man here and hereafter. He reveals to us that there are three great, grand, though terrible and trying ordeals through which the entire human family will ultimately pass. And these are, death, resurrection, and the judgment. These are three great pillars underlying the whole superstructure of divine revelation to man.

But again; the same commentator says in his concluding remarks upon this chapter: "What a flood of light and joy would have been poured on his [Job's] soul by the Christian's hope, and by the revelation of the truth that there is a world of perfect light and joy for the righteous—in heaven." May we not, with strict propriety, ask if the Holy Spirit was not just as intelligent in Job's day as in ours? Or, in other words, were not the revelations to Job just as pure and comprehensive as at any other date? Job was God's "perfect man," and should he be incomprehensible of the very facts which God had inspired him to chronicle? It is generally understood that Job penned the inspired book that bears his signature more than 3420 ago. Then, how truly and significantly have Job's words been verified: "All the days of my appointed time will I wait." He must have known that the day of redemption was fixed, but far off. He did not expect to depart and be with Christ, but he longed for that day to come which would ransom his soul from the power of the grave, and Christ should be revealed in the clouds of heaven, coming with power and great glory, and all the holy angels with him. He sought after that morn when the trump shall sound, and the dead shall be raised, and the holy throng shall shout their glad triumphs, and "the long line come gleaming on." The good king Hezekiah could give in his testimony with Job, for he says: "They that go down into the pit cannot hope for thy truth. The living, the *living*, he shall praise thee, as I do this day." Isa. 38: 18–19. David says: "I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15. Solomon also must have "seen through a glass darkly," compared to the "Christian's hope," when he said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9: 10.

THE TRUMPETS.

Dr. J. A. Seiss, of Philadelphia, Editor of the "Prophetic Times," is giving a series of interesting discourses on the Apocalypse, from which we take the following:—

THE SOUNDING OF THE FIRST TRUMPET.

"And the first sounded, and there followed hail and fire mingled with blood, and it was cast into the earth: and the third of the earth was burned, and the third of the trees was burned, and all green grass was burned."

Here is the first touch of what fall from the censer of the priest-angel. I take the language as it stands. This book does not give things veiled, but unveiled. It is the Apocalypse, the uncovering. The results here described are heralded by the sound of a trumpet; what is published by a trumpet is no longer a secret. The phenomena are of a very stupendous sort; but the actors are archangels, the occasion is the day of judgment, and the business is the closing up of the history of a doomed world. In such a case we may well look for wonders. God has also declared his purpose to renew the miracles of Egypt, and to do "marvellous things" like unto what he did in the days of Israel's deliverance. See Micah 7: 15; Jer. 23: 7, 8. The plagues of Egypt were literal realities. They were miracles of judgment, such as have never been since on earth. And if it is the design of God to repeat them on a larger scale, or to do again what at all corresponds to that which he then did, the world has yet to witness just such scenes as are literally described under these trumpets. And "as it was in the day that Israel came up out of Egypt," so it is in what John beheld under the sounding of this first trumpet. Then "the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." (Ex. 9: 23–28.) Here we have a corresponding visitation, only the fire is more destructive, and there is the further element of blood mingled with the fire and hail.

The whole picture is that of a tremendous tempest of hailstones, lightnings, and bloody products of the infuriated elements. Blood-red rains and blood-red snows are not unknown to the world. We occasionally hear of them. On the 17th of Aug., 1819, Captain Ross saw the mountains at Baffin's Bay covered for eight miles with blood-red snow, many feet in depth. Saussure found it on Mount St. Bernard, in 1778. Ramond found it on the Pyrenees, and Summerfield in Norway, and others have told of it in other places. So blood-rain has more than once fallen. It is recorded by Cicero, that word was brought to the Roman Senate, on one occasion, that it had *rained blood;* also that the river Atratus had flowed with a bloody stream. (De Div. 2: 27.) Slight falls of this kind have occurred in the Cape Verd Islands, at Lyons, at Genoa, and in the southwest of our own country, to the great alarm of the people of the vicinity. But whether the like of what John describes ever happened before or not, God said, concerning the great day: "I will show wonders in heaven above, and signs in the earth beneath, blood and fire." Joel 2: 30. And the manner in which he will do it is here unveiled. A storm of hail, and fire, and bloody interminglings, shall fall upon and envelop the world.

The effects are correspondingly dreadful. At an earlier stage, under the sixth seal, the four angels at the four corners of the earth, holding the four winds, were charged not to injure the earth, nor the trees, till the servants of God were sealed. That sealing being accomplished, the prohibition ceases, the spirit of storms is let loose, and the earth and the trees are hurt. Bloody hail and fire pour upon the world with such fury that the third of the earth is burned. Our English version says nothing of the burning of the earth. It speaks only of trees and grass. The best manuscripts specify the earth also. Modern critics agree that the omission is unwarranted. "*The third of the earth was burned*"—set on fire and charred by the fierce lightnings of heaven, and a corresponding destruction was, of course, wrought among buildings, flocks, herds, and human life.

"The third" is mentioned, not with rigid strictness, as absolutely just that proportion, but as we would say in general terms, one-third of the earth was burned. And so also "the third of the trees." The Egyptian plague "smote and brake *every* tree of the field"; this destroys many more in the aggregate, because the visitation is so much more widespread, but it does not consume *all.* It carries fearful havoc among the forests, orchards, and timber-lands of the earth, but still the major part of the trees escape. Not so, however, with the grass and the more tender portions of vegetation. The Egyptian plague destroyed "every herb of the field," and it is the same in this case. "All green grass was burned." A scene of distressing and far-reaching desolation is thus foreshown, in which a large portion of the earth's surface is charred with fire; many towns, cities, forests and plantations reduced to ashes; every field and meadow stripped of its growing crops, and bloody and putrid blackness spread over all the smitten world.

But most interpreters object to the taking of this as a literal description. If their objection is valid, they must be able to show a different meaning, and one on which we may reasonably rest with greater certainty. If earth does not mean earth, then what does it mean? And if earth means earth, then the trees must mean trees, and the grass grass. If not, why not? And if trees and grass do not mean trees and grass, the burden is upon those who so affirm to furnish the evidence of some other meaning. But, alas, for such attempts! Wordsworth says the trees mean princes and great men, and grass the glory and power of men. Lord says the trees mean stronger men, and the grass the young, the feeble, and the aged. Hengstenberg and Williams say the trees mean great men, and the grass people generally. Wetstein says the trees mean apostles and great doctors, and the grass common christians. Durham says the earth means the visible church, the trees what seems most strong in it, and the grass its lesser excellences. The truth is, if *earth, trees,* and *grass* do not mean earth, trees, and grass, no man can tell what they mean. Letting go the literal signification of the record, we launch out upon an endless sea of sheer conjecture, turn the whole Apocalypse into an incomprehensible riddle, and force the conclusion that God was mistaken when he named it the lifting off of the veil; nay, that, if it is a revelation, it has not yet become manifest what that revelation is, and never will, by the light which we now possess.

A large number of writers on this book agree, indeed, that the downfall of the Roman power in the west is at least the most prominent subject of the trumpets; and as far as that downfall is included in the day of judgment, and, as far as one judgment is a type of another, they are correct, but no further. Referring these foreshowings to the decline and fall of the Roman empire, there are not two expositors who concur as to the distribution of events under the several trumpets. Each has a different theory, and each finds the same particular predictions fulfilled in things the most diverse in character and the most widely separated in time. And if we must go to symbol and figure for the meaning, I find one theory about as respectable and well sustained as the other. It is mainly fancy and guess work from first to last, as full of self-contradiction as destitute of solid foundation. Thus Elliott, who has written with so much learning and pains on the subject, finds the fulfillment of this first trumpet in the wars of Alaric the Goth and Rhadagaisus the Vandal, against the western Roman empire. But this gives us *two* storms instead of the one which John beheld, and the blood of men on earth instead of the bloody substance which the record describes as falling from the sky, and fixes on events which suit as well for either of the first four trumpets, instead of something as distinctive and peculiar as this trumpet is from all the rest. And so the thing works in every other instance. The law of departure from the direct sense of the record, is the law of uncertainty, of irreconcilable contradictions, of the substitution of human vagaries for the clear revelations of God, and there is no remedy for the chaos of opinions that obtains under it.

As well might we look for the laws of symbolisation to interpret the plagues of Egypt, of the discovery and settlement of America, as to find such laws for the interpretation of the seals, trumpets, and vials of this book of anything but the great day of God Almighty. But, carrying them forward where they belong, and where God himself has so explicitly put them,—to that day beyond all other days of literal realities and astounding marvels,—there is no more hindrance to the literal acceptance of what is written here, than to such an acceptance of what is written concerning the life and deeds of Jesus, or concerning the acts of his apostles; whilst it gives us solid ground to stand on, and involves us in no bewildering uncertainties and discomfiting self-contradictions.

I must, therefore, take these descriptions in the only attainable sense of them, and insist that a mighty storm of hail and fire, mingled with blood, means a storm of hail and fire mingled with blood; that earth, trees, and all green grass, means earth, trees, and all green grass; and that the burning, and scorching, and destruction, means burning, scorching, and destruction. And, after wading through piles of volumes intended to prove and demonstrate the contrary, I come back to this, as fully persuaded as I am convinced that the Bible is of God, that there can be no interpretation of the Apocalypse, as an intelligible revelation, on any other principle. There are, indeed, symbols and figures in it, as in all other portions of the Scriptures. But when they occur here, as in every other place, the distinct intimations to that effect are given; and, in all other instances, we are to interpret precisely the same as in any other piece of serious writing intended for the instruction and enlightenment of men.

A PRAYER.

My hope, my all, my Savior thou,
To thee, lo, now my soul I bow;
I feel the bliss thy wounds impart,
I find thee, Savior, in my heart.

Be thou my strength, be thou my way,
Protect me through my life's short day;
In all my acts may wisdom guide,
And keep me, Savior, near thy side.

Correct, reprove, and comfort me,
As I have need, my Savior be;
And if I would from thee depart,
Then clasp me, Savior, to thy heart.

In fierce temptation's darkest hour,
Save me from sin and Satan's power;
Tear every idol from thy throne,
And reign, my Savior, reign alone.

—*Selected by* S. D. ACKERMAN.

GIFTS OF THE GOSPEL CHURCH. WHAT ARE THEY?

J. C. DAY.

As there is much said upon this subject at the present time, I have thought that perhaps it might be right for me to make a few remarks upon the point; and in so doing I shall endeavor to introduce divine testimony, and let that decide the question.

"God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2. This agrees with St. Peter's testimony, Acts 3: 22: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

The first testimony that I shall adduce is from this prophet himself, as recorded in Matt. 16: 18—"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." St. Paul also testifies to the same point, Eph. 2: 20—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The next is from Matt. 7: 24,—"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken them unto a wise man which built his house upon a rock." This is in perfect harmony with all the passages which I have quoted, and makes our salvation dependent upon our obedience to this prophet. I will now examine the Scripture evidence upon the spiritual gifts of the church; and as Paul in his epistles is very explicit upon them, I shall proceed to examine his testimony.

1 Cor. 12: 1—"Now concerning spiritual gifts, brethren, I would not have you ignorant. 2. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. 3. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." Now here is a rule laid down, by which we may by a careful examination find out what the apostle meant to convey by these expressions. I make this remark, because I think I discover a disposition of late in some of the writers for the *Review* to wrest this class of Scriptures from their proper bearing, and to make them mean something entirely different from what the apostle intended. I don't think any of my brethren will understand from Paul that we are to have a vision before we can call Jesus Lord, but that we must be adopted into the family of Christ, and receive that spirit of adoption whereby we can cry, Abba, Father. Verse 4—"Now there are diversities of gifts, but the same Spirit. 5—And there are differences of administration, but the same Lord. 6—And there are diversities of operations, but it is the same God which worketh all in all. 7—But the manifestation of the Spirit is given to every man to profit withal. 7—For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit. 9—To another faith by the same Spirit; to another the gifts of healing by the same Spirit. 10—To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." Here we have the sum total of the gifts as as brought out in the New Testament.

The apostle goes on in this chapter to illustrate this subject by a human body; that it is made up of members, each supplying its place, and all are necessary to make up the body; so that the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you; but all these members are placed in the church by the same God, and fitted for their office by the self-same Spirit. Hence we see that when a person is adopted into the family of Christ, he becomes a member of the body of Christ, and is placed there to occupy upon the talent which is committed to him; to fill his place in the church, and is responsible to Christ only, the great Head of the church, for how he occupies that talent; although we are placed here as members one of another, and for the upbuilding and strengthening of each other. The elders are to rebuke and exhort with all long-suffering and doctrine, but never, I believe, to point out each other's duty in the occupation of our talents. God has never left this to erring, selfish mortals. I think Paul illustrates this very beautifully, in Rom. 14: 4—"Who art thou that judgest another man's servant? to his own master he standeth or falleth." As much as to say, you have no right to judge; they are not your servants, they serve another master, even Christ; and to him alone they are responsible.

But in Rom. 13: 6 and onward he goes on to give illustrations concerning the occupation of the gifts. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness," etc. Here again we have each member's duty distinctly pointed out in this inspired volume; so that each may know his duty without any new revelation; and it is a little singular, if so much depends upon visions as some teach, why Paul has not said one word about them among the gifts of the church. He did not forget to name the proper officers that were placed in the church until it should come into the unity of the faith, Eph. 4: 11–14; but not one word said about visions to accomplish that object, nor for any other purpose in all the catalogue of gifts; hence unless we can find them placed among the gifts in some other part of the inspired testimony, we have no more right to place them there than we have to pervert any other portion of God's word.

A mere information that there would be visions in the last days, does not make it our duty to follow them, any more than the same information makes it our duty to follow dreams or false prophets. I will here introduce Peter's testimony (Peter 4: 9–11)—"Use hospitality one to another without grudging. As every man hath received the gifts, even so minister the same one to another, as good stewards of the manifold grace of God." Again, in Matt. 25: 14, and onward, we see that God makes each person responsible alone to him, for the occupation of these gifts. And if we trace the subject through the Bible, we cannot find an instance where visions are named as one of the gifts of the church, or that they are to take the place of any one of the gifts. This looks very different from the efforts some are making to have visions take the place of not only all the gifts, but also all the officers of the church. See address of Battle Creek conference, published in *Review* No. 10.

As to the gift prophecy, it is defined in 1 Cor. 14: 3, to be exhortation. In verse 29 we are told to "let the prophets speak two or three, and let the other judge." Now who believes that the apostle taught that all the church might carry on their meetings by visions as the most effectual way to convince the unconverted that God was with them? It would be a perfect Babel.

MAN,

As he was, what he is now, and what he will be.

J. A. CLEAVELAND.

"And God said, Let us make man in our image, after our likeness."—Gen. 2: 7.

Thus man was made perfect, without a blemish upon him, a beautiful specimen of the wisdom of the great Architect of heaven, having a well-developed intellect, capable of choice either of good or evil, invested with a kingly power, and had given into his hands the entire control of the fowls of heaven, the beasts of the field, and the fish of the sea. A partner for his comfort was given him, and they were placed in the garden to enjoy the fruits of paradise, with a command to go forth and multiply and replenish the earth. There seemed to be nothing to disturb the peace of the happy pair; yet they were made capable of choosing or refusing. God gave them a commandment to keep, and told them they could eat of every tree of the garden save one in the midst of it; of that they must not eat; for in the day that they ate thereof they must "surely die."

Adam could not have misunderstood this command; nevertheless, when the temptation came, he yielded and ate of the forbidden fruit. At once he saw his mistake. The once happy pair were ashamed, and for the first time wished to hide away from their Creator. The curse of God was upon them. What a contrast. Misery took the place of happiness, and they were driven out of the garden. The curse came, and in sorrow he ate of the fruit of the ground all the days of his life. Gen. 3: 17. Now we see man a poor, sickly, degraded, sinful, dissipated creature, without hope, and without God in the world; subject to pain, sickness and death. God saw our condition, and when there was no eye to pity, or arm to save, he sent his only begotten Son into the world to become a propitiation or mercy-seat for our sins. Notwithstanding death is passed upon us, God has placed us on probation, and given us commands to keep; and in keeping them there is great reward.

WHAT WE SHALL BE. It is written, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3: 2. Now, dear reader, when Jesus comes, will you be made immortal, and reign on the earth? or will you continue in sin and die "the second death"? Language is too weak to picture the glory of the world to come, or to tell of the anguish and sorrow of the ungodly. We thank God to-day that it is our privilege to have a part with Christ, and live forever. Poor sinner, come to Christ, and live for ever. Be made immortal, and eat of the fruit of the tree of life, and die no more.

Dear brethren, I am glad we have got almost through to Canaan's happy shore, where our trials will be ended, our sorrows all gone. May the good Lord keep us to the end.

THE TWO WITNESSES.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth."—Rev. 11: 3.

It would be quite tedious to mention at any length the conflicting views entertained by our commentators and ministers in general upon this subject. Some held that by the the "two witnesses" are meant the Protestant and Greek churches; others, the Old and New Testament; others, the Old and New Testament churches; others, Enoch and Elijah; others, Christ and John Huss and Luther; others, Pope Sylvester and Mena; others, the Waldenses and Albigenses; others, the true ministers of the gospel etc.; but we believe them to be *two individuals, yet to be revealed.*

It is obvious that the language of the text in question is either literal, figurative, or symbolic; and in order to a proper understanding it is highly important that we first determine to which kind of language the words "two witnesses" belong. If literal, to interpret them as figurative, or deflected from their ordinary meaning, would certainly do violence to the sacred text; if figurative, it would do equal violence to treat them as symbolic, because figurative words are deflected from their common or ordinary meaning, while symbolic language must of necessity be interpreted according to its natural import. Words are not symbols, but must be employed in naming and describing them; and when thus employed they must of necessity receive their primitive or natural signification.

But how are we to determine to which class of words they belong? Are there no competent rules? If not, we are at sea without a compass; and should we venture an interpretation it would only be a venture without any certainty of touching correctness. If the literal meaning of a word is one thing and the figurative another, how is it possible for any one to interpret any text properly until he shall have first determined the kind of language employed. Let us now proceed to examine the words under consideration: 1. Are they symbolic? That they are not symbolic will appear, we think, from the following considerations.

First, the words "two witnesses" form a part of the "saying" or verbal prophecy of the angel; and, as has been shown in former numbers of *The Key*, it is utterly impossible for a Bible symbol to reside in sayings or verbal prophecy. Be it admitted, however, that *all* words are symbols or signs of ideas, both in and out of the Bible, yet it does not follow, neither does it argue, that they are Bible or prophetic symbols.

A prophetic symbol is a person or thing employed by the revealing party to symbolize or represent another person or thing. Hence it is that *words* are not *prophetic* symbols, but must be employed in naming or describing them, and when so used must of necessity be received as literal. (See Rev. 17: 3) "And I saw a woman sit upon a scarlet-colored beast." Here we have the names of two symbols—"woman" and "beast," and these words "woman" and "beast," both in this article and in the sacred text are simply the names of a person and an animal; hence not symbols further than the word bread, which is the the sign or the name of the staff of life. A Bible symbol therefore does not reside in a word, but in the person or thing of which the word is but the name. We conclude therefore that the words "two witnesses" are not symbols. But, says one, may not the persons here alluded to be symbols? This question will be answered under our second reason.

Second, a symbol must be present not to the conceptive, but to the perceptive organs. This will appear from the nature and use of symbols. 1. A Bible symbol is a person or thing, not a word, nor an association of words. 2. They perform an office which could not be performed by words. When words are spoken or written they become *signs* of ideas, whether they be used in naming or describing: hence addressed to our conceptive powers. But not so with symbols; in them we have not unfrequently a very striking resemblance of the person or thing symbolized; and if their use reside in likeness or resemblance, then they must of necessity have been perceived or been present to him who was being instructed by them.

Again, if it be necessary for A to hear the words of B on any given subject in order to profit by them, so is it necessary for symbols to be *seen* by any one when being instructed through them as a medium. Let us illustrate: Bro. Watson, a few minutes ago, demanded our attention while he indulged in a description of Rev. H. F. Buckner, and on concluding pointed to his photograph upon the wall; and we can safely say that we gained more information concerning the looks or personal appearance of Bro. Buckner by a single glance at his photograph than we could have gained from Bro. Watson had he spent the whole day in *word*-description. But the name photograph rendered no assistance whatever, neither would an absent (future) photograph have rendered any assistance, however many times he might have referred to it, because it would have been just as difficult for him to have given as just conceptions concerning the appearance of the picture as of Bro. Buckner himself. In order, therefore, to make the "two witnesses" symbols, the text should read as follows: "And I saw two witnesses—men—endowed with power, and they prophesied a thousand two hundred and three score days, clothed in sackcloth." But John did not see the witnesses, but he simply heard an angel say, "I *will* give power to my two witnesses, and they *shall* prophesy." . . .

Let the reader bear in mind that a symbol is perceptive, not conceptive. In support of this we will now turn to Ezek 37, where it will be seen that by two sticks, the two nations, Israel and Judah, are represented or symbolized, and by the uniting of the sticks is shown the reunion of the two peoples, or the incorporation of Israel into Judah. The event symbolized was very remote, yet the symbol was present to their perceptive organs. See 20th verse: "And the sticks whereon thou writest shall be in thine hand before their eyes." From the above it is evident that God required the prophet to have the the symbols (sticks) in his hands and before the eyes of the people. Now if a symbol must be present, we conclude that the two witnesses referred to are not symbols, because they were not seen by John.

Third, all Bible symbols are recorded in the present or past tense, never in the future. Indeed the very design of symbols forever precludes their use in connection with verbs of the future tense. This we think is sufficient proof that the words are neither symbolic nor symbols.

Fourth, if it be admitted that the words "two witnesses" are symbols, too much is thereby proved for its advocates; for we learn from the fourth verse that the "two witnesses" are the two olive-trees, and the two candlesticks (*luknia*) lamp-stands. Whatever is said to be done by symbols as such, must be done by the persons or things symbolized. This rule of course applies only to prophetic symbols.

Let us apply this rule to the words under consideration. Allowing the "two witnesses" to be symbols, then the "two olive-trees" and the "two lamp-stands" must be the things symbolized (see fourth verse.) And it is worthy of remark just here that a thing symbolized never becomes a symbol to symbolize or to represent a third thing. So if the "olive-trees" and the "lamp-stands" be the things symbolized, we must, in looking for the event or fulfillment, look for two literal olive-trees and two literal lamp-stands. And further, these literal olive-trees and lamp-stands must be endowed, must "prophesy for a thousand two hundred and three-score days, clothed in sackcloth;" fire must proceed out of their mouths; they must have power to shut heaven that it rain not during the days of their prophecy; they must be killed, must be raised, and must literally ascend into heaven. Now all know that these things could not be true of literal olive-trees and lamp-stands; but may and can be *literally* true of two literal, individual men.

Now we think that we have shown conclusively that the words "two witnesses" are not symbols. We also think that we have shown just as clearly that the "two witnesses" or individuals referred to are not symbols. It follows therefore that all interpretations of them as symbols are false. If they are not symbols, as before shown, then the Old and New Testaments can not be the things referred to; nor the Old and New Testament churches; nor the true ministers of the gospel, etc. And more, if we admit that they are symbols, even in that case the above and like interpretations could not be allowed, because the fourth verse settles the question as to what is meant by the "two witnesses," allowing them to be symbols. If they are symbols therefore, the fourth verse is the interpretation, and the things symbolized are the two olive-trees and the two lamp-stands.—*The Prophetic Key.*

THE SOURCE OF ALL GOOD.

F. H. CHAMBERLAIN.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—JAMES 1: 17.

Either directly or indirectly every good thing comes from God. If the springs come from below, the water fell first from the clouds above. If we see any thing true, or noble, or lovely in the creature, it did not originate there, but came first from above—from the great Fountain and Source of all good. And as the springs fail and dry up when the rain is withheld, so all that is good in the creature will wither and disappear, when the supply from above is cut off. These thoughts should tend to humble us, and to "hide pride from man." "For what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4: 7. God only is good, and he alone is the source of all good. Praise him evermore.

☞ RELIGION is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.

— Thousands can be found who, though willing to embrace what is good, are not bold and decided to shun what is bad. They are ready with others to extol virtue and religion, but slow to strike down vice when the weapon is placed in their hand.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 21, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the committee held on the camp-ground, June 7th, it was voted that our annual meeting this year commence *Saturday, Aug. 19th*, and continue over the 27th. Particulars hereafter.

Geo. T. Adams, *Secretary*.

WOODSTOCK.

Our meetings in the Vermont tent, at Woodstock, are progressing finely. The prospect is now (Thursday, June 15th) very encouraging. The tent is well filled three times a day with attentive audiences, and the Brn. and Srs. are growing in grace rapidly. They seem anxious to be just right, that they may be ready to welcome Jesus at his coming. The Congregational and Christian preachers have been in, and manifested a kind spirit. We are expecting to see much good accomplished.

Woodstock is one of the most pleasant villages in New England. The streets are shaded by large elms, and the cottage homes wear a very neat and inviting appearance. So far as we could judge, we come to the conclusion that the moral standard in Woodstock is above most villages of its size. It is a delightful place for a summer residence. The only thing lacking to make the people happy is holiness of heart.

Bro. Carpenter is with us, and we expect Bro. Couch to-night. For many years there has been but little said here about the coming of Jesus.

STATE OF FRANCE.

France is still in an unsettled and very critical condition. It is divided between the Bourbons, Republicans, and Bonapartists. Each party is striving to secure the best positions for its leaders. Although the people would prefer a well-regulated republic, the prospect of success is faint. The failure in the effort to establish a republic, and the terrible results connected with the attempts have thrown a damper on the ardor of the Republican party, that will prevent its members from pressing their cause with a zeal sufficient to secure success, in opposition to the union of the monied and imperial interests. The Bonapartists have the inside of the ring. Their friends are busily engaged to bring the political wires under their control, with a fair prospect of success. Exciting scenes must intervene before France again enjoys her former rest. The revolutionary spirit is terribly aroused, and cannot be easily subdued. All Europe shows signs of an approaching political earthquake, that will make thrones and their occupants tremble like Belshazzar at the handwriting upon the wall. A short period will introduce new and important scenes to an astonished world.

"THE WORLD MOVES."

The above heading is the title of a four-page tract (No. 8), published by the Liberal Tract Society, office 275 Main Street, Worcester, Mass. Price $5 per thousand. This tract, and others issued by the society, represents the sentiments of Spiritualists. We copy the following: "Rationalists believe that the welfare of humanity will be promoted by rejecting the Bible as authority and Jesus as the Savior. Belief in the Bible has done much to keep people ignorant, credulous, superstitious, brutal and wicked. It has served the tyrant to justify him in his oppressions, the conqueror in his cruelties, the debaucher in his revelries and the priest in his impostures. Whenever and wherever it has been believed it has produced more strife, enmity, intolerance, suffering, tears and bloodshed than any other cause." Again the tract speaks of the Holy Bible as the "bungling, cursing, lying, obscene priest-book;" and further says; "Its Jesus has become a man; its hell is nearly extinguished; its devil is dead. Science and reason are moving the world along, and the Bible, as inspired authority, must get out of the way." Such are the sentiments of Spiritualists, who claim to be establishing ancient Christianity in its purity; and that Spiritualism is the great reformatory power in the world, which is to introduce the millennium—"the good time coming." When they can succeed in abolishing the marriage laws, and all others, and allow every man and woman "to do as he or she pleases," "under all circumstances," having thrown the Bible away, rejected Jesus as the Savior, and God as our Creator, then they claim that society will have taken an elevated position, and the "good time coming" will have been introduced.

Such is the devil's proposed millennium, and which, by the aid of Spiritualism, he is trying hard to introduce through the teachings of his mediums. If the people would but consent to follow fully the teachings of the spirits, they would be led back at once to the darkest heathenism; but many refuse to follow where they are endeavoring to lead.

On the tract to which we have referred, is a picture of a globe representing a planet, one half of which is in the light, and the other half in darkness. The light part is uppermost, and is represented as being illuminated by the light of Geology, Astronomy, Philosophy, Physiology, Rationalism, etc.; while on the other side the darkness is represented as being caused by a belief in Jehovah, Satan, vicarious atonement by Christ, baptism, etc. With a long lever, called "science," a fulcrum labelled "geology," and a company of men with Prof. Wm. Denton at the upper end, bearing down upon the lever, they are trying to turn the world over into the light of "Rationalism;" and they cry out, "The world moves." And on the other side, right in the path over which they wish to roll the world, lies the Bible as a block in the way. With another long lever called "reason," manned by noted infidels, among whom are Voltaire, Hume, Gibbon, Paine, Volney, Robert Dale Owen, and Theodore Parker, they are trying to pry the Bible out of the way, so that Prof. Denton and his fellows can roll the world over into the light of Spiritualism.

Against the middle of the dark side of the world, where Christianity prevails, is placed another lever manned by the Young Men's Christian Association, labelled "Conservatism," with which a company of the friends of Christianity are pushing against the world, to prevent it from being rolled over by Spiritualism to crush the Bible, and all its supporters, who stand braced against it, in company with those who are using the lever of "conservatism," which is represented as in the act of breaking, thus leaving the Young Men's Christian Association in a powerless condition. At this juncture, the cry seems to come up from Prof. Denton and his co-laborers, "The world moves." In the picture it is still further represented that the enemies of Christianity have already turned the world over sufficiently to nearly crush a meeting-house with its tall, tumbling steeple; with an apparent prospect that they will soon bury alarmed ministers, pulpits, and Bible so deep in ruin as to be seen no more.

Another part of the picture represents a deep pit, from which the flames of hell are rising; while at the same time a large cataract is pouring in water to put out the fire. All this represents the real spirit of Spiritualism; which cries out, Down with Christ as a Savior, Christianity, the Bible, and the God of the Bible; exalt reason, science, and Spiritualism. No doubt Satan would then say, "Well done." We believe most firmly that Spiritualism is the Devil's religion—his pet system. In the name of all that is good and sacred, pure and lovely, beneficial to man in this world or the next, let us wage a perpetual warfare against the powers of darkness which are attacking Christianity in the form of Spiritualism.

THE POPE.

The Pope has recently issued an Encyclical letter "to the whole world," calling on his friends to assist him in securing again his political dominion, stating that he is powerless without it. Some safeguards had been offered him on account of his loss of temporal power, but he finds them of but little value. He sees the necessity of aid from the political arm in order to sustain his position. The following is his Encyclical letter, dated May 15th, 1871:—

"We consider it part of our apostolic duty that we should declare solemnly through you to the whole world that not only what are called safeguards, and which are devised by the sub-Alpine Government, but that all titles, honors, immunities and privileges, whatever shape they take under the general name of safeguards or of guaranties, can be of no avail whatever toward securing a prompt and free use of the power divinely transmitted to us, nor toward guarding the liberty necessary for the church. Such being the condition of affairs, as we have repeatedly declared and professed, that without the crime of breaking our solemn oath at the enthronization we can consent to no conciliation, which in any manner would destroy or diminish the right of good and of the Apostolic See. So now, as of bounden duty, we declare that we will never agree to non-accept, nor can we so agree to or accept those cunningly wrought out safeguards or guaranties proposed by the sub-Alpine Government, whatever their device, or any others of whatsoever kind, or however ratified, which under the form of securing our sacred power and liberty shall have been offered to us in lieu of and in exchange for that civil principality with which divine Providence willed that the Holy Apostolic See should be furnished and strengthened, and which is ratified to us by legitimate and irrefragible titles, as well as by possession, for more than eleven centuries. God grant also that the rulers of this earth, whom it much imports that such a pernicious example of usurpation as we endure may not take root and flourish to the destruction of all power and order, may join with one consent of mind and wills, and that hushing quarrels, the disturbances of rebellions be appeased and the deadly counsels of sects abandoned, they may unite in one movement for restoring the Holy See its rights, and with these his full liberty to the visible head of the church, and desired calm to civil society."

Friday, June 16th, was the Pope's jubilee, he having filled the papal chair for twenty-five years, which is longer than any other Pope. It is said the Catholics have a tradition that when they come to a Pope who shall reign twenty-five years, he will be the last.

THE SPIRIT OF SPIRITUALISM.

At the semi-annual convention of Spiritualists, held in Elliott Hall, Boston, June 1st, 1871, Dr. H. B. Storer presented the following for adoption:—

Whereas, Certain Evangelical Christians, of the more superstitious and unintelligent class, are industriously engaged in efforts to obtain an amendment to the Constitution of the United States, by which the Jewish Jevovah and the Christian religion shall be recognized as factors in the organic law of this Republic; be it hereby

Resolved, That the members of this Association, commiserating the infatuation which actuates these fellow citizens to attempt the subjugation of religious liberty and the inevitable progress of free thought and unobstructed development, will continue to argue, in all proper places and times, the entire independence of the American Government and American prosperity upon the favor or disfavor of the Jewish Jehovah and the ecclesiastical system known as Christianity, and will also strenuously resist any such efforts to prostitute the ægis of the American Republic to the protection of sectarian bigotry.

The resolution was defended by E. S. Wheeler, I. C. Ray, A. E. Giles, and Prof. Wm. Denton. The *Banner of Light* (June 17th) says:—

"The resolution—denouncing the proposed recognition of God in the Constitution by amendment—was then passed with a unanimous 'yes,' and amid the general enthusiasm. Rabbi Guinzburg, standing upon the platform said, 'If I had a thousand voices I would say yes.'"

Rabbi Guinzburg is the Jewish Rabbi in Boston. It is not difficult to foresee what kind of laws we should have were Spiritualists to make them, as prompted by the demons. It is said half of our congressmen are Spiritualists. We believe the worst is yet to come. Let christians gird on their armor, and stand up for Jesus.

San Francisco.—We clip the following from the California Daily *Chronicle*, May 31st:

"The Second Adventists have determined on giving a series of sermons under canvas during next month. They meet for worship in Excelsior Hall, on Mission street."

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 418 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

Correction.—In the Corresponding Editor's article of June 7th, entitled "Can an immortal soul be saved?" by some error he is made to say—"Christ was once offered to bear the sins of many,—this offering being equivalent in value to millions of copper coins." The passage should read—"Christ was once offered to bear the sins of many,—this one valuable life being equivalent to millions of ordinary lives, just as one valuable diamond is equivalent in value to millions of copper coins."

IS CHRIST TO BUILD A TEMPLE?

In support of the claim that Christ, as the seed of David, is to build a temple after he begins his reign, and renew the sacrificial system, we are referred to the following text, containing Jehovah's statement to David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. *He shall build a house for my name*, and I will establish his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."—2 Sam. 7: 12-16.

It is said that this cannot refer to Solomon, but must refer to Christ, because David immediately affirmed (verse 19), "Thou hast spoken of thy servant's house for a great while to come." So it was "a great while to come" before Solomon even began to build it—about thirty years, according to Usher's Chronology. But we will proceed to prove positively that Solomon, and not Christ, is here meant as the "seed" that should build the Lord's house, or temple.

1. David is here informed *when* this seed should be "set up," namely: "*when thy days be fulfilled*." Solomon succeeded him.

2. It is said, "He shall build an house for my name." Solomon did build such a house; and it is not probable that this would have been entirely overlooked, and another foretold in its stead.

3. It is said of this same seed, who should build this house, "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." (verse 14.) To say this of Christ, after his elevation to his throne, in his immortal state, would be a strange statement. What, Christ "commit iniquity"? "Chasten" Christ? All this refer to Christ? Impossible! But it sounds all right when applied to Solomon, a mortal, fallible man.

4. David's own words positively prove that his seed that should build this house was Solomon, and not Christ: "And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God; but the word of the Lord came to me, saying, ... Behold, a son shall be born to thee, ... his name shall be Solomon, . . . *he shall build a house for my name*; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." Chron. 22: 7-10.

Here David distinctly testifies that the Lord informed him that the *name* of his son who should build the predicted house of the Lord should be Solomon. That should settle the question, proving that Christ was not the foretold temple-builder.

Again, we read that God said to David: "Solomon, thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father. Moreover, I will establish his kingdom forever, if he be constant to do my commandments."—1 Chron. 28: 6, 7. This promise of the perpetuity of Solomon's kingdom, is more fully explained by the Lord to Solomon: "And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and will keep my statutes and my judgments; *then I will establish thy throne forever*, as I promised David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them, then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight."—1 Kings 9: 4-7. The same conditions were given directly from the Lord to David in the words: "If thy children take heed to their way, to walk before me in the truth with all their heart and with all their soul, there shall not fail thee [said he] a man on the throne of Israel."—1 Kings 2: 4. These conditions are applicable, not to Christ, but to David's posterity, who might have successively occupied Israel's throne till Christ, the immortal heir, should have been elevated to it; thus the throne would never have been vacated.

5. It is further evident that Christ is not to build a temple, or even have a temple connected with his kingdom, for the Revelator's statement concerning the New Jerusalem after it had "come down from God out of heaven," as the capital of Messiah's kingdom: "I saw no *temple* therein."—Rev. 21: 22. Indeed, as temple worship, involving the sacrifice of beasts, has been superceded by the sacrifice of the Lamb of God, a resumption of that typical service which has already met its antitype in the death of Christ, would be a repudiation of the prefigured substance, and a return to the shadow. We are far in advance of temple worship in this age; and the subsequent age of glory will be far in advance of this. Then tell us not that Christ will build a temple in his kingdom. No such doctrine is taught in the sixth of Zechariah, as some claim, but allusion is made to Joshua the high priest, who jointly with Zerubbabel did build the second temple. Christ was the last sacrifice accepted of the Lord,—"the offering of the body of Jesus Christ once for all,"—and we now need no temple for the offering of blood.

W. S.

GENEALOGY OF CHRIST.

A Bro. propounds the following questions:

"How can the genealogy of Christ be traced back to David through Joseph the husband of Mary, seeing Joseph was not the father of Christ? How is Christ proved to be the son of David by the genealogy given either by Mathew or Luke, seeing they both trace back through Mary's husband who was not the real father of Christ?"

Many have been perplexed over this point by failing to notice in what *sense* Luke, in his genealogy, pronounces Joseph "the son of Heli" (Luke 3: 23), when he traces Christ's lineage back through Heli to David. Joseph being the legal head of the family, and being the son of Heli *by marriage*, Luke followed the ancient custom in giving the name of the *husband* instead of the *wife*, recognizing Joseph as the son of Heli. But let it be remembered that Heli was the father of *Mary*, and not the father of Joseph (except by marriage), and it will be plain to all that Luke gives us Christ's genealogy through Heli, Mary's father, back to David. That Heli was not the father of Joseph, except by marriage, is proven by Matthew's statement: "*Jacob begat Joseph the husband of Mary*." Matt. 1: 16. Then it is certain *Heli* did not beget Joseph, so Joseph was the son of Heli, only by marriage, and Christ's lineage is traced through Mary's father to David; agreeing with Paul: "Jesus Christ of the *seed of David* was raised from the dead." 2 Tim. 2: 8. Matthew simply gives the *legal*, and not the *actual*, lineage of Christ, tracing back through Joseph, and Joseph's father, instead of Mary's father.

W. S.

SOUTHERN TRACT FUND.

At our recent Wisconsin Campmeeting, a collection was taken to aid me in scattering gratuitously my forthcoming book (entitled "The Life beyond Death in the Home of the Holy") in the southern field, it having been prepared with reference to missionary or pioneering work. I desire to send at least one thousand copies of this work, with a quantity of my four tracts, into the southern field this coming fall and winter. It will be a pleasure for some to help me raise one hundred dollars for this purpose. Let such direct to Wm. Sheldon, Brodhead, Green Co., Wis., or, if more convenient, to Miles Grant, Boston.

W. S.

Let the Lights Burn.—We frequently find isolated believers who are in doubt as to duty. Not wishing to be deprived of society, and church accommodations, they query whether they had not better unite with some of the church organizations in their locality, and keep still about their peculiar faith. That would please the devil, for "if the *light* that is in thee become *darkness*, how great is that darkness." Never take a step that will directly or indirectly, fully or partially, silence you on the living issues of the day between truth and error. Though your influence may be small, let it all be on the side of truth, without compromise. Be always kind, but firm. The privileges that cannot be enjoyed without a sacrifice of right principles are not worth enjoying. We have no right to lower the standard of truth, nor to trail its flag in the dust, for the sake of peace or popularity. Joyfully accept the reproach incurred by holding up the light of truth. If you are the only one in your place to hold up the light, and your light is but feeble, the more need of keeping it burning, instead of putting it out. If a large mansion needs forty lights, and has but one, who would think of extinguishing the one because there were not forty?

Never use your means or influence to hold up a perverted gospel, when a genuine gospel is languishing in many localities for want of funds. If you live where you are not expending means to spread the present truth in your region, send aid to some other point where the *truth* can be advanced thereby.

W. S.

Camp Wisconsin.—The State Campmeeting for Wisconsin has just closed. It was a good meeting. A larger number of tents were erected on the ground than in any previous year. Truth is getting a foothold all over the State. About twenty ministers were present. The State Conference convened in connection with the campmeeting. The conference was formed into districts, for the purpose of spreading quarterly meetings all over the State, each district to have the same number of quarterly conferences that the whole State formerly had, and each district having a minister chosen by conference to take supervision. We think this plan will work well, and hereby recommend it to other conferences.

W. S.

A SUGGESTION.

A brother whom I met with lately, talking about Tremont campmeeting, said he was looking forward with pleasure to that annual gathering. But he would suggest one improvement, which he wished me to represent, and that was that instead of the general meeting in the morning, there should be a number in various tents. His reason was this: The brethren who go to campmeeting are, generally, the most interested of the flock, and they all feel as if they would like to give in their testimony to the love and power of Christ; but at this meeting of five hundred, or more, there is, necessarily, only opportunity for a few to improve the time which is usually taken up by the "pillars" of the church, in longer expositions, exhortations, etc., than should be. If, therefore, the committee of management would consider this, it would doubtless be for the greater good of all.

This is not written in a spirit of interference, or fault-finding, but in one of suggestion,—not for myself, but for others.

W. Kellaway.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the coming year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

Wm. B. Herron, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$451.12
H. D. Sharpe	100.00
S. J. Bushnell	1.00
Hannah F. Miller	1.50
A. F. Randall	1.20

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$57.25
A. F. Randall	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*;" and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 302, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,290.56
C. F.	1.00

WHAT WE NEED.

C. B. BARNES.

It is said, and said truly, that "order is heaven's first law." We see it exemplified in all the various departments of nature, from the laws which develop the seed into the plant, to the laws which regulate the motions of the planets.

Everywhere nature declares with revelation, that "God is not the author of confusion." Where we find order, there we find harmony; where we find order, there we find regularity, and generally where harmony and precision are lacking, we can trace our way back to a lack of order as the primary cause.

In a machine of many and complicated parts, where the whole is dependent upon its parts, and the parts dependent upon one another, it is very essential that the pieces be properly arranged; for a slight deviation or improper adjustment may disarrange the whole with disastrous results. Hence the necessity arises of having a proper person to act in the capacity of engineer, and thus have the whole under his immediate supervision.

We as a body of people, have suffered from a lack of order. This is not the testimony of one, nor of two, but of the entire body. *All* admit that the truth we advocate has suffered from this want; that our cause might have been much more prosperous, if some measures could have been adopted which might have prevented the dissensions and divisions which have occurred among us, and which, moreover, are a reproach to a people who, above all others, ought to be united in the closest ties of christian love and fellowship. And I am glad that even at this eleventh hour the people are beginning to be awake to this fact, and it is to be hoped that all will do what they can to remedy this long-existing evil.

If an engine was in the care of a certain man this week, and then he was to be superceded by another, and the second remain a few days and then he set out for another one, leaving the engine for the next man that might happen along, not knowing whom he might be; if in such a case the machinery was to get out of repair, would it require more than ordinary intelligence to point out the fault? And would not every sensible man recommend the owners to secure the services of some trustworthy man, who could devote his time to their engine, and thus have it properly looked after?

As we would advise in the above supposed case, so we can advise in regard to our churches, which are suffering, yea, and more than suffering—many of them are mangled and torn, and barely able to keep erect—from the want of having proper persons to have the oversight of the flocks, and the church which has been purchased with the blood of our Lord.

A shepherd is one who cares for his flocks; who has them in sight during the day, who knows where the grass is freshest, and where water is most abundant; who can tell whether any are missing, and if so, searches till he finds them, if necessary going over hill and dale; who gathers the lambs with his arm and carries them in his bosom. In a word, he is a good shepherd, who can call his sheep by name, who can lead them out into green pastures, and beside still waters; a shepherd whose voice the sheep know; who, when he goes before them, is gladly followed by them.

To me, it looks as though we had too many evangelists and not enough pastors, and from this want our churches are suffering, yea, even languishing for the labors of devoted men of God, who can care for them; who can comfort them in affliction, and strengthen them when in trial; who can counsel them, and who can set them an example of piety; who can be to them "a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, *sound speech that cannot be condemned*."

This want is felt, and it should be remedied. Every church should be under the watch-care of some one, and if one church is not able to maintain a pastor, let two or three adjoining ones unite, if they can agree on any one man, and enjoy the benefits of his labors.

The trials which many of our churches have passed through could have been avoided, had there been a shepherd to lead them. The divisions could have been escaped, had there been a faithful shepherd to prevent the approach of the wolf. The wandering ones could be reached and restored to the folds from whence they have strayed, if there was only a warm, loving heart to go out in search of them.

But while pastoral labor is decried and opposed and prevented, these results will not be changed; weak ones will stray, and wolves will get in and devour and divide the flocks. How often it is that our tents are pitched in a place, an interest awakened, and the people become desirous to hear, when away go tent and preachers to another locality, leaving the interest just awakened to die out, because we have no system whereby the services of a minister can be secured, and the interest nourished and kept alive. From this want, I repeat it, our churches are suffering, and where there is no shepherd, they will not be permitted to suffer from it any longer.

And then, too, it would not be without its advantages to the preacher. Aside from the fact that he would save what would otherwise go to the railroad companies, he would have more time for study and self-improvement; and so, while the church would be thriving under his care, he too would be making mental progress, the value of which could not be reckoned in dollars and cents.

I hope and pray that those who have begun to write upon this topic may not lay aside the pen, but keep the matter agitated, until the pernicious working of our present system (?) shall, in a measure, if not entirely, be done away with.

WILL THEY SUCCEED?

J. S. CLARK.

There is an effort being made by some of the despots of Europe to restore the pope to his civil power. The Jesuits are hard at work; we conclude they will not succeed; they are engaged in a fruitless cause. God's word cannot be broken. The papacy has gone down never more to rise, and the despots of Europe are the next to follow. Poor France is a sample. All the kings of that old Roman empire that have committed fornication with the harlot woman, by upholding her spiritual wickedness and bloody persecutions, are next to suffer in their turn. France, the eldest son of the papacy, is the first to suffer, and then one city and nation after another which have been engaged in the support of the papacy will meet their fate, and so on till they are all overthrown and Europe is *a desolation*, as the prophecy clearly indicates it will be. This of course brings in that state of anarchy which we understand the Scriptures clearly to teach as immediately preceding the establishment of the fifth universal monarchy—the kingdom of God.

These are eventful times in which we are living. Who can fail to discover that the year 1870 was an eventful year; that wonderful changes occurred both to the civil and ecclesiastical power of the papacy? We must be very near the coming of our Lord's personal and visible appearing in the clouds of heaven with power and great glory. "Blessed is he that watcheth."

"THE YOUNG PILGRIM."

Having been appointed to take charge of the *Young Pilgrim*, I would say to its friends and those interested in our Sabbath Schools and the children at home, that I desire the aid and co-operation of all who can write or select good articles for its columns.

All who wish this little messenger of light and joy continued, and still to be the medium of good thoughts for teachers and scholars in our Sabbath Schools, are earnestly requested to give us their aid and prayers in this, to us, new work. Short articles and letters, from old and young, are solicited; and if adapted to the paper and its readers, they will be published. Who will write for the *Pilgrim?*

I. I. Leslie.

OUR YOUNG PREACHERS.

M. D. PEAVY.

Having noticed several of Bro. Sheldon's articles on the encouragement of young preachers, and being one myself, I feel it my duty to give a recapitulation of my past experience in this direction. Nearly three years ago, I preached my first sermon. I was young in the faith, scarcely six months old. My first effort was in an entirely new field. I prayed for the guidance of God in the matter, made a confident of none but my wife; asked the advice or counsel of no living mortal. I had become convinced that God called me to labor in his vineyard, and I cared not what man might say. I scarcely need to add that my wife was most radically opposed to my preaching, under any considerations whatever, as she was an unconverted person. But finally the day for trial was appointed, but where was I to hold my meetings? I applied for my district school-house, and was refused, because I was opposed to Methodism. Then I applied to an unconverted neighbor for the use of his house. It was granted, and he circulated the appointment. The time came, and the ordeal was passed; yet I must confess that the old adage proved true, the trial was easier felt than told. None will fail to bear me out in the assertion. Another week passed, and another meeting, with only one religious person present from a boasted religious community, and even he spoke a foreign tongue. I truly felt that I was in a land of strangers, even in my own neighborhood.

My father and mother were willing for me to preach, but detested "Adventism"; while my elder brother gave me a severe reprimand for disgracing myself; therefore the Lord became my only hope and shield. My next effort was with the church to which I was united. A second and third were there, yet no word of encouragement came, and at least by two brethren I was very amicably informed that I was getting crazy; and two sisters very kindly informed me that I could not preach, but thought I might learn how. Just about this time, a deacon of the church gave me the second word of encouragement I ever received. But to compensate for this, I was informed by another Bro. that a well-known minister had told him that Bro. —— meant well, but could not preach; and that such and such a Bro. could preach a great deal better than he could. I knew that myself, but that did not relieve me from duty at all, as long as the harvest was ripe, and the sheaves lay ungathered, to waste in the mire and filth; especially as I heard petition after petition ascend to God, asking for more laborers in his vineyard, and heard also the still command, Go ye out and compel them to come in. I did not give up, for it seemed as if God had called me, and I dared not refuse the summons. I prayed that he would open the way for me, and that prayer was not in vain.

Times have changed. I now have more calls than I can possibly fill. Being hampered by a farm, and being poor in this world's goods, I can spend only a part of my time in the field. But it is not to complain of anything that I write, because I have a very different object in view. It is this: within my acquaintance, and also within the Advent church, there are five young people passing over the same ground that I have just gone over, and one whose hair is whitening for the tomb, whose christian character stands unblemished before the world, and each are considered well informed by friend or foe; and yet the churches to which they belong turn the cold shoulder, call them "home preachers," "superannuates," "talkers," "readers," "speakers," etc., and turn out from two or three to ten or twelve, to hear them; while the rest stay at home, or go a visiting. And yet these laborers are manfully stemming the tide, determined to weather the blast; and most of them have thus labored for over a year.

Now, dear Brn. and Srs., this really ought not to be. I cannot, for one instant, think that it comes through premeditation, but only through a careless way of expressing ourselves. Remember, that a word of this kind may become a stumbling-block to some dear friend for life; and when we pray for the Lord to send more laborers into his vineyard, let us pray particularly for those young ministers whom he has already called out.

This letter is only intended as a message of love. Encourage all young ministers, but do not praise them; such a course would ultimately be their ruin; but encourage them by christian courtesy and kindness.

There may be but a few in this condition, and there may be many. Do you not know some one? if so, pray for him. You can have the best talent, and you ought to have it; yet you can hold up the hands of God's infants, as well as you can feed from the mouth of his lions. You ought to do both, remembering that every lion was once a whelp, and every lion in the ministry was once a young preacher. Now, while we look for the appearing of Jesus, let us all be on our guard, and exhort one another, that he may not find us slumbering when he comes.

WHERE IS THE EVIDENCE?

When in our controversy with those who hold the popular opinion, we urge the startling fact that the Scriptures do not furnish a single statement regarding man's natural immortality, we not only employ an argument which we are quite warranted in using; but one which the most "orthodox" are themselves quite ready to, and in point of fact do often, use in reference to other subjects. Thus, for instance, the Rev. John Cox, advocating the blessed truth of Christ's pre-millennial coming, says —"Many assert that the word of God teaches the post-millennial view. Let such produce their Scriptural authorities. It is not enough to raise objections against the views which we advocate, and to say that there are insuperable difficulties in the way of their adoption. This is just the way in which the skeptic treats Christianity. Let the evidence we adduce be examined; and let evidence be produced in favor of the opposite theory, if it be forthcoming. We have long asked for the texts which declare that the millennium will precede the advent, and have asked in vain." (*The Future*, p. 69.)

Now, is this way of putting the matter a fair one? Is this demand for Scripture evidence in favor of a popular doctrine, just and reasonable? Surely it is. But if so, are we not equally entitled to urge it in reference to another matter? Is it not quite as just and reasonable to say, 'Many assert that the word of God teaches the immortality of the soul. Let such produce their Scriptural authorities. It is not enough to raise objections against the views which we advocate, and to say that there is great danger in their adoption. This is just the way in which the skeptic treats Christianity. Let the evidence we adduce be examined, and let evidence be produced in favor of the opposite theory, if it be forthcoming. We have long asked for the texts which declare the immortality of the soul, and have asked in vain.'

In like manner the editor of a well-known religious newspaper, when recently opposing an advocate of the Romish doctrine of the real presence of Christ in the elements of the Lord's supper, writes thus: "When this eloquent apologist for a superstitious novelty persuasively assures us that 'there can be no doubt that the body of Christ is co-existent with the bread and wine which we receive in the holy sacrament,' we simply reply that this is merely Mr. Rodwell's assertion; an assertion which would be irrelevant, even if it were true; but which is, in fact, directly contrary to truth. When he tells us that 'it is a question of revealed evidence which the church implicitly believed for fifteen hundred years,' we pass by the phenomenon of this implicit faith without inquiring either its character or its cause. We do not pause to ask (curious as we are) about the revelation thus epenthetically asserted; we simply ask for the 'evidence' itself. What is it? Where is it? Why is it not forthcoming?" Ay, just so: "We simply ask for the evidence itself. What is it? Where is it? Why is it not forthcoming?" But if these are pertinent questions in reference to the Romish doctrine of the real presence, are they not equally pertinent in reference to the heathen dogma of the immortality of the soul? Surely, to quote the vulgar but expressive proverb, "What is sauce for the goose is sauce for the gander."

These remarks have been suggested by my current reading. To the same source I am indebted for the following caustic admission. I have no reason whatever for supposing that the Rev. John Hunt, the erudite author of "Religious Thought in England,' has any sympathy with the doctrines advocated in the *Rainbow*; but this only makes his admission the more valuable. In an article in the *Contemporary Review* for February, speaking on other matters, he remarks incidentally: "The announcement to Adam simply was that if he sinned he should die. To have extracted from this that he and his posterity were to suffer endless life in hell, must have required the ingenuity of a theologian." How often have we said this, though not so well.—*Rainbow.*

Extracts from Letters.

Bro. C. H. Williams writes:—"On Saturday, Jan. 28th, we committed wife and children to the care of our heavenly Father, and were soon hurried away on Nahum's chariots in pursuit of poor lost sinners. We halted first in Forest Port, N. Y., where three months previous the coming of Jesus had not been preached. By invitation of Bro. Otis J. Thayer, we visited the place twice and preached a week each time, and God's truth made a mighty shaking. It stirred the people up for eight miles around. One Methodist sister came out and was baptised. An old man who had been a Lutheran saw the light, and is now walking in it. Our visit this time was unexpected, but as the brethren and sisters met on Sunday, at one o'clock, for Bible class and conference, we arranged for an evening meeting; and while instructing the class in our 'blessed hope,' an old man, who had long depended upon his immortal nature for universal salvation, saw that his hope was vain, and with tears of penitence coursing down his furrowed cheeks, he gave his heart to Jesus. In the evening our attendance was large, and two middle-aged men came out rejoicing in the pardoning love of Jesus. One of them had discarded the Bible and the cause of Christ for want of the *truth*; but, thank the Lord, he has got it now. The prospect in Forest Port is glorious.

We went on into Oneida Co., and preached at Fish Creek Landing, Higginsville, Vienna, and Durhamville. The interest was good in each of these places, especially in the last named, which is a new field opened recently by Bro. M. R. Miles; but the opposition was so great we could get no public room to hold our meetings in, so I talked to the people about conversion in Bro. James Hogarty's parlor, and as the result two dear souls started in the service of God; others have come out since. Praise the Lord.

Our next point was South Butler. We found the church enjoying considerable prosperity, and our labors with them were to good acceptance. One rose for prayers. Then on to Victory (where all christians should go.) Here I spent a short time very profitably with the church; but some of the brethren need warming up, which will only be accomplished by their personal exercise. May God help them to work, for they have not gained the victory yet, if they do live in a place of that name. Next we visited the village of Reed Creek, where four or five were looking for speedy redemption, and struggling against the elements of opposition. They furnished us with a splendid hall, in which we delivered eight discourses. Our attendance was excellent, and six adults started in the christian warfare. Here my bodily strength failed, and Bro. M. R. Miles came and baptized.

We next spent two evenings in Alton, where the interest is good. The house was well filled, and we had a heavenly time. The brethren here are all right if the devil does not destroy two or three with jealousy.

Journeyed on to Rochester, where we preached one Sunday. They need help there. They have a hard fight with the enemy. The sifting time is near by, so look out, brethren. Our next point was Lockport. Here we were sick for two days, but we preached for the church one evening. The brethren here are in a prosperous condition, although subject to some of the trials incident to the church militant. They occupy the Advent Hall, which has been occupied by Advent believers since 1843. Here we were urged to locate as pastor of the flock, but we know hardly what duty is.

Our next move was to Brockport, where our New York State Conference had convened. We had a heavenly sitting together in Christ Jesus. It was a time long to be remembered by the dear saints, who feasted so much that Bro. D. Coggswell thought special care should be taken lest dyspepsia should follow. How that may be I cannot tell; but one thing I do know; the fat things of that meeting were well digested. Here my frail body was prostrated with fatigue and disease, but affectionate ones in Jesus staid by, and finally removed me to South Butler, where I could be under the treatment and care of Bro. Brown and family, and God is blessing their efforts in restoring my health; and we hope in a few days to be strengthened sufficiently to reach home. O Lord Jesus, come quickly and take us home.

I have just read with great interest Bro. Sweet's *Tree of Life* and *Colloquy*. They are excellent works, and should be possessed by all Bible students. The two pamphlets can be obtained, post paid, for 25 cts. Direct to Eld. C. F. Sweet, Albion, Orleans Co., N. Y."

Bro. E. Morrill writes from Littleton, Mass.:—"I am still daily thanking God for life and the blessings accompanying it; and although within the past six months the enemy has tried to get me, and once or twice it almost seemed to me that he would succeed, God has been merciful to me, and in his goodness has raised me up. I will by his help ever praise and glorify his ever blessed name. I have had many letters from dear brethren and sisters, and some of them from the young converts of Springfield and Alton Bay campgrounds, which I have not had time to answer. God bless the dear young converts, and may his Spirit ever lead you, and his grace ever keep you, from the snares and perils of these last days.

I am back again at the same old work, with the tent, driving stakes, tying ropes, singing, and talking to the people about Jesus and his coming; and I need your sympathy, help, and prayers. Make an effort to come to the tent when you see a notice of meeting, even if the distance looks great to you. The Lord will bless you on your journey, and after you get there, if you work for him. In some places your help is so much needed, especially in new places, like this one, where the nearest family in sympathy with the Bible truth as we believe it, is two miles and a half away from the tent, and only two or three families of the faith within six miles. But we hope, by the blessing of the Lord, to see before we leave many of the families here in the village interested in the great truths of the Bible. We have had but two meetings yet. We expect to stay and continue the meeting afternoons and evenings through next week, and over Sunday, June 25th. Come all who can, and you who cannot come, pray earnestly for us and the meeting, that God may bless the efforts to the salvation of perishing men."

Bro. S. Ayres writes:—"Our grove meeting in Belchertown (Drake Corner) yesterday proved to be an interesting occasion. Notwithstanding the unfavorableness of the weather, something like an hundred and fifty gathered from the vicinity composed of all classes, and a sweet, peaceable spirit pervaded the entire company. On account of the rain, we met in a house in the morning, which was filled to overflowing, all seeming eager to catch the words of truth, while we talked to them of the things concerning the kingdom of God and the name of Jesus, not forgetting the subjects waiting for baptism; and while we were presenting that subject, and the Bible mode of it, some rejoiced exceedingly, and others were so shaken upon the mode of sprinkling that they confessed that they must be baptised too. At noon we had the pleasure of leading three down into the watery grave, and burying them in the likeness of Christ's death; after which we repaired to the grove and had one of the most blessed seasons that we had ever enjoyed. Such was the refreshing from the presence of the Lord, they passed a vote to meet again in two weeks in the same grove, so nicely seated for the purpose. Some twenty-five of the lovers of the Lord met at the house to celebrate the Lord's Supper.

The Lord has some dear children in that region, who are determined to stand up for the truth as it is in Jesus. We spent some six weeks in that section last winter bordering upon the two towns of Granby and Belchertown; and although we felt that we were laboring under rather discouraging circumstances, yet we felt certain that the Lord was with us; and now we see the fruits appear, and feel that we did not suffer the scorn of some in vain. May God still bless and increase the number of such as will be saved in the day of his coming."

Bro. L. Boutell writes:—"The tent meeting at Littleton is still progressing. Meetings afternoons and evenings the coming week, and over next Sunday, the 25th.

Come, brethren, to our help. We expect the tent will be pitched at Groton Junction about the first of July. Will the brethren send us aid to help along these meetings in new places?"

Bro. H. S. Mitchell writes:—"The interest at Bowdoin, Me., holds good yet. Bro. H. D. Reed has baptised eleven, and myself three, and others are to go forward soon. I have organized a church, and things look prosperous and good. Those wishing to correspond with the church, will address I. N. Thompson, chairman of the church committee."

— Wait for the seed to grow. Conversion is not growth, but christian character is; there is an instant when the dead seed bursts into life; but the tree does not spring up full-fruited in a night.

Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Obituaries.

Locke. Died in Kensington, Dec. 25th, 1870, Sr. Ann M. Locke, aged thirty-nine years.

She was a faithful child of faith, and bore testimony to the last, by her daily walk and godly conversation, to the manifold grace of God, and was esteemed as one of the Lord's jewels by the church in Seabrook, with which she was connected.

Her funeral was attended by Bro. J. G. Smith, who spoke comforting words to mourning friends, from Job 14: 14. J. C. Smith.

Plaunt. Died in Allenstown, N. H., May 7th, 1871, Lewis Plaunt, aged ninety-six years.

While in the pains and infirmities of old age, he looked with hope and joyful anticipation to that life where there is no infirmity, old age, or pain, and where the inhabitants will no more say I am sick. Words of comfort to the bereaved family were spoken by the writer, from 1 Cor. 15: 22, 23. Enoch Morrill.

Emery. Died in Kennebunk, May 9th, 1871, Warwick H., youngest child of B. F. and Susan Emery, aged one year, two months, and three days.

May He who watches the sleeping dust of our loved ones, sanctify this bereavement to the good of the bereaved, is the prayer of the writer. W. H. Mitchell.

Summary of News.

FOREIGN.

Cable News.

London, 15th. Marriage has been arranged between the Princess of Thyra of Denmark and the Duke of Edinburgh.

Paris, 16th. A proclamation has been issued by the International Society, which declares: "We are disarmed, but not conquered, and are still 100,000 strong. Favre and Trochu were the authors of our misfortunes, aided by capital and the priesthood. We accept the responsibility of the conflagrations; we must have no interior deputies, and no division at the polls. The reaction took away our arms, but not our votes. 'Vive la social Republique,' 'Vive la Commune.'"

Rome, June 18. A plot for the assassination of the Pope has been discovered, and was concocted in London, Florence and Paris, by members of the International Society. The assassination was planned to take place yesterday.

The Pope's jubilee was attended with great eclat, and all European sovereigns, including Victoria, sent congratulations to his Holiness.

A further postponement of the transfer of the Capital of Italy from Florence to Rome will probably be announced soon.

Paris, June 19. Indications of a renewal of the insurrection multiply. Workingmen openly insult the soldiers, and attempts at assassination and incendiarism continue.

Encyclical Letter from Pius IX.

New York, June 13. Pius IX., in his last encyclical letter on the Papal guarantees, dated Rome, May 15th, says: 'We consider it part of our apostolic duty that we should declare solemnly through you to the whole world that not only what are called safeguards, and which are devised by the sub-Alpine Government, but that all titles, honors, immunities and privileges, whatever shape they take under the general name of safeguards or guarantees, can be of no avail whatever toward securing a prompt and free use of the power divinely transmitted to us, nor toward guarding the liberty necessary for the Church. Such being the condition of affairs, as we have repeatedly declared and professed, that without the crime of breaking our solemn oath at the enthronization we can consent to no conciliation, which in any manner would destroy or diminish the right of good and of the Apostolic See. So now, as of our bounden duty, we declare that we will never agree to non-accept, nor can we so agree to or accept those cunningly wrought out safeguards or guaranties proposed by the sub-Alpine Government, whatever their device, or any others of whatsoever kind, or however ratified, which under the form of securing our sacred power and liberty shall have been offered to us in lieu of and in exchange for that civil principality with which Divine Providence willed that the Holy Apostolic See should be furnished and strengthened, and which is ratified to us by legitimate and irrefragable titles, as well as by possession, for more than eleven centuries. God grant also that the rulers of this earth, whom it much imports that such a pernicious example of usurpation as we endure may not take root and flourish to the destruction of all power and order, may join with one consent of mind and wills, and that hushing quarrels, the disturbances of rebellions being appeased and the deadly counsels of sects abandoned, they may unite in one movement for restoring the Holy See its rights, and with these his full liberty to the visible head of the Church, and desired calm to civil society.

DOMESTIC.

Galveston, Texas, June 13. Another terrible storm from the north, northeast, struck this city yesterday at 10 A. M., and continued with great fury until midnight, destroying telegraphic and railroad communication, and doing immense damage to the city and shipping. St. Patrick's church, just finished, was blown down and is a total ruin. Steamer "Belle of Texas" lost her chimneys. Steam lighter Emily, with 900 bales of cotton on board, was sunk, and also the steam tug Superior. A large number of small craft blown ashore will probably be saved with damage. Five vessels of the fleet anchored outside are missing. The barque Chalmette parted cables at 3 P. M., and went to sea; ships Excelsior and Lemont at 9.30 P. M. and a schooner, name unknown, at the same time. The Caroline Lemont cleared on Wednesday last for Liverpool with 1435 bales of cotton, but has not yet sailed. The oldest citizens say that this was the severest storm of rain and wind ever known here. The velocity of the wind was sixty miles per hour. A steamer has been sent in search of the missing vessels.

A Bad Climate for Spirits.—It is now conceded on all hands that the first Napoleon made a serious mistake in going to Moscow. Mr. Home, the Napoleon of mediums, has committed a like folly in going to St. Petersburg, and with similar disastrous consequences. On arriving he found that he was not to be let off with astonishing the ladies and gentlemen of the court circles. He was invited to perform his marvels before a scientific audience. Now Russian scientists are notoriously sharp-eyed, devoid of all semblance of superstition, and skeptical to the last degree, and Mr. Home, supposing him to be an imposter, might well shrink from the proposed ordeal. He, however, consented to give the desired performance, provided certain conditions were complied with. The Russian professors readily acquiesced in everything, being anxious, they said, to see a "prestidigitateur" of such reputation. The appointed night arrived, but the spirits "went back" on Mr. Home. The performance was not a success. Another evening was named, but its arrival found Mr. Home too unwell to appear in public. The next evening he requested another postponement, but when the time he had fixed upon came round he excused himself on the ground of sudden indisposition. The next day one of the scientists met him at the theater looking hale and hearty. Home told him that he could not give any more seances in St. Petersburg as the climate affected him unfavorably. He experienced, he said, a diminution of his mediumistic powers. Of course there was no use in prolonging his visit under these circumstances, so he very sensibly packed his portmanteau and started the morning after the above interview for London. Curiously enough, those scoffing Russians call Mr. Home an egregious humbug.

A Wonderful Journey.—Three years ago a tour of the Rocky Mountains was undertaken by a private citizen in his own carriage. That journey, the most remarkable ever made by a lady, was accomplished but a few days ago, and the authors, Mr. Z. M. Smith and his wife, returned to their home last week. They made with the own horses 12,000 miles, and over 30,000 by steam, saddle and Indian canoes, visiting every mining camp and village from Montana to Mexico at an expense of over $25,000, traversing nearly every canyon, road, or Indian trail. Their object has been to embody in lectures the results of their rich and varied experience.—*Boston Journal.*

In Brief.

—— The workmen of Paris are almost unanimously Communists, and very bitter because their cause has been defeated, and hate both Thiers and the Bonapartists. Many of them will emigrate to America.——At Rouen, 41,000 workmen thrown out of employment are now supported by public charity; the same misery prevails over the neighboring departments, where the industrial operations of Rouen used to support a multitude of people.——London, is swarming with visitors. There are about 60,000 Germans now there, about 150,000 French, about 50,000 of other continental countries, and about 10,000 Americans. The hotels, lodging-houses and boarding-houses are doing an enormous business.——Mary, Queen of Scots, is reported to have said: "I am more afraid of Old Knox's prayers and the prayers of those christians that walk with him, than of a marching army of ten thousand men."——Two clergymen, late editors of the *Ministerial Union*—a Christian paper which appeared for four consecutive weeks in Chicago—valedictoried as follows: "Chicago is a good place for a religious paper, providing that three pages serve Satan and the other one is mixed."——Grasshoppers are destroying the crops in Utah and all the pasturage.——A Collinsville, Ct. man, who had for years suffered from rheumatism and been unable to labor, recently lent a hand in extinguishing a burning barn and was thoroughly drenched with water, remaining wet three hours. To his astonishment he now finds himself entirely cured of his disease.

Notices.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so. For the Committee, J. Couch.

Tent Meeting.

There will be a tent meeting near Canaan Village, Vt., commencing Wednesday evening, June 21st, at seven o'clock, and holding over the following Lord's day. Brethren and sisters from adjoining towns are earnestly invited to come on to this feast. If you have any hobbies, don't bring them here, but come bringing gospel liberty with you, praying that God will pour us out a blessing. Will Bro. J. A. Libby be able to be with us? For the Brethren, L. F. Cole.

Grove Meeting.

The annual Fourth of July grove meeting, at Kingston, N. H., will be held this year as usual, the Lord willing. The old familiar grove no longer exists, but another will be prepared near Bro. Gale's residence. Elders G. W. and W. Burnham, M. B. Laning, B. D. Haskell, and C. Cunningham, are expected to be present. Let all the lovers of the coming One in the region rally to this meeting, as it may be our last. Franklin Gale.

Tremont Campmeeting.

The Tremont Campmeeting (at West Wareham, Mass.) will commence on Monday, July 24th, and continue over the following Sabbath. With the blessing of the Lord, we expect an interesting season on this consecrated ground, as in former years; and hope all who can will make arrangements to attend this annual feast.

Henry V. Davis, for the Committee.

Notice.

The Lord willing, I will meet with the brethren in the town of Holden, Me., where the brethren may think best, to hold a meeting of three days, to commence on the 2nd of July, and continue over the 4th. Will the brethren consult with each other in that community, and each one bear their part, like men of God, and receive the "well done" from their Master? I have a tent that I will pitch for the accommodation of those who may come from a distance. Let each one come with a basket of provision to help the poor. Will our preaching brethren, who love to meet in such a meeting, come and help preach the gospel? We invite all who are the lovers of Jesus to worship with us. Come, brethren, to the feast, filled with love to God and man, and seek the salvation of others. Jesus is soon coming. Will Bro. Walker and Howard meet with us? Israel Damman.

R. I. and East. Ct.

The Rhode Island and Eastern Ct. Conference will hold its next quarterly session with the church at Putnam, Ct., commencing Wednesday, July 5th, at two o'clock P. M. A full attendance is very much desired, and confidently expected. All letters should be directed to the care of H. N. Reed. C. H. Sweet, Clerk.

Family Campmeeting.

This meeting will be held in what is called Casline's neighborhood, at the head of Lewis Valley, commencing July 1st, and hold over Lord's day and the fourth. Bro. Thurber will assist in preaching the word. The big tent will be there. All are invited. Particulars hereafter.

Christian Times, please copy. P. W. Hough.

Notice.

The next quarterly meeting of the "church of God of Wayland and Loon Lake," will be held at Wallace Station, Steuben Co., N. Y., on July 8th and 9th. All are invited to attend.

C. F. Sweet, Pastor.

Notice.

A grove meeting is appointed for Boscawen, N. H., July 4th, near the Gulf school-house. Come, brethren, come to labor for the Lord, and to try and have sinners saved in the kingdom when Jesus comes. If stormy, the meeting will be at the school-house. For the brethren,

Simeon Roby.

Notice.

The Advent Society will hold a meeting on the 4th of July, in Kingston, N. H., near the great pond in Kingston, near where we held it last year. All are invited to come. For the Committee,

R. W. Currier.

Notice.

The Lord willing, a feast and supper will be given to the poor, maimed, lame and blind, by Lewis Bean, Jay, Bean's Corner, Me., Thursday, June 29th, at six o'clock P. M., in connection with a grove and basket meeting, which will be held at the same place, and onward over the 4th of July. We wish our brethren and sisters to make special effort to help the needy to attend this feast and meeting. A general invitation is given, and provision will be made for all. Come, brethren and sisters, to this meeting, praying the Lord's blessing to strengthen the weak and awaken sinners. Those coming on the cars will stop at Wilton Depot, two miles from the grove. Conveyance will be in readiness by notifying Lewis Bean. The day train is due at five o'clock P. M. Will our brethren bring their tents? Preaching brethren are requested and expected to attend. Come one, come all. Brethren will call on Lewis Bean, A. J. Riggs, Rufus Davis, Arnold Ireland, E. J. Bean, and others. A. A. Abbott, E. M. Haggett, Jesse Gay, Austin Taylor, Mrs. Katie Taylor, and others, will be present.

Per order of the church, H. B. Sevey.

Grove Meeting.

There will be a grove meeting in Bartlett, in Elder J. B. Deering's grove, where it was last year, commencing June 21st, to hold over Sunday, and longer if the brethren think best. We give a cordial invitation to the preaching brethren to come and help us. A good work has commenced here, and sinners are inquiring the way to life. We pray that some more may be gathered in before it shall be too late; for we believe the day is not far off, when he who is to come will come, and will not tarry. Come, all ye who love the Lord. Come from the north, the south, the east, and the west, and help us. H. Parker, Jr.,
J. B. Deering.

Grove Meeting.

Providence permitting, there will be a grove meeting held in Ripley, Chautauqua Co., N. Y., commencing Thursday, June 29th, to continue over the following Sabbath, as Brs. James Thorp and H. E. Austin may arrange. J. W. Taylor.
A. P. Moore.

Tent Meeting.

We expect to pitch the New York State Tent at Arkport, Steuben Co., N. Y. (near Hornellsville), and to open a campaign for the promotion of Bible Christianity, on Sunday, June 25th. The meeting will continue as long as the Lord may direct. We earnestly ask the friends of Jesus in all that section to rally to our help. Let us be willing to make sacrifices for the salvation of perishing sinners. A. A. Phelps.
J. W. Taylor.

Maine Mission Tent.

This tent will be ready for meetings in a few days. Brethren wishing it pitched in any localities, will please write to me as soon as possible. Let there be a prompt response to this invitation.

For the Tent Committee,
R. R. York, Portland, Me.

Grove Meeting.

There will be a grove meeting in Belchertown, Mass. (Dark Corner school district), Sunday, June 25th. Pilgrims in adjacent towns are invited.

M. L. Curtis.

Grove Meeting.

There will be a grove meeting at East Lebanon, Me. (Little River Falls), Sundays, Aug. 6th and 13th. Geo. W. Brown, of South Elliott, and others, are expected to preach the word.

J. Bickford.

Minnesota Campmeeting.

This meeting will be held at Kasota, beginning June 26th, and closing Sunday evening, July 2nd. Kasota is a station on the St. Paul and Sioux City R. R., about three miles above St. Peter. The Winona and St. Peter R. R. also (which is just completed) runs within half a mile of the camp-ground, making this point the most convenient for a general gathering from the different parts of the State. There will be service on the ground, Sunday, June 25th.

HALF FARE.—RAILROAD ARRANGEMENTS.

Persons going to the meeting on the Winona and St. Peter R. R., will ask for excursion tickets to the Advent Campmeeting at Kasota, for which they will pay full fare, and return on these free. Those going on the St. Paul and Sioux City R. R. will buy tickets for Advent Campmeeting at Kasota, for which they will pay full fare, but be sure and ask for a return ticket, which will be granted free. Tickets on both roads will be good from Saturday, June 24th, to Wednesday, July 5th, inclusive. Board will be furnished at reasonable rates for those who may desire it, but all that can are requested to come prepared to board themselves, and let all come provided with bedding, and those who have no tents will be furnished with lodgings in the State tent. A grocery and refreshment stand will be kept for the accommodation of the camp; also feed for horses.

Arrangements have been made for extra trains on Sunday, July 2d, from Mankato and St. Peter. We anticipate the largest gathering of Adventists ever held in the State of Minnesota, and shall welcome saint and sinner to this our annual feast, trusting all will pray that it may result in much good. Edwin T. Himes, Chairman of Com.

P. S. For further particulars, address me at Winona, Minn., Box 724.

Notice.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler, Co., Iowa, commencing the 22nd day of June, 1871, and hold until the 3d of July. Brethren and sisters, and all who can, come to this meeting. We are anticipating a great blessing from the Lord. The prospect is the best this year for a good meeting that we have ever had. There are to be many ministers present. Bro. C. C. Ramsay, of Chicago, will be with us through the meeting again this year. Hay, straw, and tent-frames furnished free of charge.

Alonzo Raymond, Sec. of Campmeeting Board.

In connection with the above meeting, the Iowa Christian Conference will hold its fifteenth annual session. Let ministers and delegates be present. Ministers are required by the constitution to report by letter, if not present. I cannot say positively when the conference will sit; probably on the 27th and 28th of June, or as may be thought best for the interest of the meeting. All are cordially invited to come who can.

Jos Gildersleeve, President.
Alonzo Raymond, Clerk.

Levant, Me.

The Maine Easterly Quarterly Conference will be held at Levant Village, Me., commencing Thursday evening, at seven o'clock, June 22nd, and continue over the following Sabbath. All are invited to come and help. Provision will be made for teams and people. Preaching brethren are requested to attend. For the brethren,

F. A. Baker.

Notice.

Our annual grove meeting in East Springwater (on the Morris farm), will be held June 24th and 25th, to commence at two o'clock P. M. All our brethren and sisters in the surrounding country are invited to attend, and to be there promptly on Saturday. May the Lord of the harvest bless the meeting to the good of all.

For the Brn., C. F. Sweet.

Grove Meeting.

If the Lord will, there will be a grove meeting in Barnard, Vt., in Bro. Adams' neighborhood, three miles west of the centre of the town, commencing Sunday, July 2nd, and to hold over the fourth. Free meeting for all to come and worship the living and true God. Z. T. Wood.

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings. B. P. Stevens.

A New Work.

We have a new work now in press, of about one hundred pages, entitled "*The Life beyond Death, in the Home of the Holy: When and where to be enjoyed.*" By Wm. Sheldon. This work will be ready for circulation in a few weeks. It will be specially adapted to do missionary work in new fields, as well as in older parishes; just the right size and of the right tone to lend to your neighbors, or send to a friend. Probably the price will be: in paper, 25 cents single; $2.00 per dozen, by mail, prepaid; in cloth, 50 cts. single; $4.00 per dozen, by mail, prepaid; and will probably be kept at the *Crisis* office, Boston; *Advent Times* office, Buchanan, Mich.; as well as by the author at Brodhead, Wis. Perhaps we may not be able to fill orders before the first of August, but hope to earlier; but the first orders will be filled first. With this understanding, orders may be sent at any time. W. S.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. Blain, Buffalo, N. Y.

Going West.

We are intending to go west, as far as Minnesota, the last of June or first of July, to spend perhaps two months. If the brethren in Montreal, or elsewhere, on the Grand Trunk R. R. from Maine to Chicago, would like to have us spend a Sunday with them and preach, as we go and come, and will notify us in season, we will arrange to call on them, as we may be able, and will give notice in the Crisis when we will come.

I. C. Wellcome.

Notice.

All papers, letters and postal matter of any kind, must be sent to Sandy Hill, N. Y., in order to reach me until further notice. A. W. Sibley.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. F. Collier, H. W. Boston, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. B. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Charlton, Mass.	*J. O. Curtiss, Oxford, Mass.*
Haverhill, Mass.	*T. F. Pinkham or J. P. Yeats.*
Oxford, Mass.	*Curtis.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon, Box 204, or Joseph Nash, Box 120.*
Great Falls, N. H.	*Thomas Hodgdon.*
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Senart.*
Pittsfield, N. H. (Bethel)	*O. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Sonsman.*
Kennebunk Depot, Me.	*Rufus Doran.*
Hollis Centre, Me.	*W. E. Moulton, or S. G. Emery.*
Gardiner, Me.	*J. Thomas, Jr.*
Vernon, Vt.	*J. O. Allen.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Benson.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. P. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
New Britain, Ct.	*Chs. M. Burt.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggeswell.*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Reed.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. Phelan, 34 N. Fitzhugh St.*
Hoosick, N. Y.	*Geo. B. Keech, J. B. White, or Christopher Lenton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*J. F. Beach, P. B. Davis, Edwin Kemp.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
J. Couch..........Sunday, July 2nd

Boston (Branch Chapel) 1733 Washington Street.
(Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 6½ P. M. Seats free.
John G. Hook..........Thursday evening, June 22nd
J. N. Sherman..........Sunday, June 25th
☞ Meeting Tuesday and Thursday evenings.

Mercantile Hall, Boston, 32 Summer Street.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

Chelsea, Mass.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*
S. S. Brewer..........Sunday, June 25th
M. Batchelor..........Sunday, July 9th

Charlestown.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
J. G. Smith..........Sunday, June 25th

Hyde Park, Mass.
C. H. Leverton..........Sunday, June 25th
H. Pratt..........Sunday, July 23d

East Boston, Mass.
(*Central Hall, 123 Meridian Street.*)
J. S. White..........Sunday, June 25th
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

South Boston (Mattapan Hall, 261 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress.
J. N. Berry.

Philadelphia, Pa..........Sunday, June 25th and onward.
Tremont Campmeeting, July 24th, and through the meeting. John G. Hook.

Carver, Mass..........Sunday, June 25th
L. Boutell.

Sandy Hill, N. Y..........Sunday, June 25th and onward. A. W. Sibley.

Lynn, Mass..........Sunday, June 25th
M. Batchelor.

Tremont, Mass..........Sunday, July 2nd
Carver, Mass..........Sunday, July 9th
J. S. White.

North Somers, Ct..........Sunday, July 2nd
North Wilbraham, Mass..........Sunday, July 9th
Boston (if desired)..........Sunday, July 30th
H. Pratt.

Waterbury, Vt..........Sabbath, June 25th
H. F. Carpenter.

Westfield, Mass..........Sunday, June 25th
Seltico, Ct..........Sunday, July 9th
The three last Sabbaths in July at liberty.
H. Munger.

Natick, Mass..........Sunday, June 25th
Cambridgeport, Mass..........Sunday, July 2nd
L. T. Cunningham.

East Poultney (Baptist meeting-house) Sun., June 25th
Bridgewater, Vt..........Sunday, July 2nd to 9th
J. B. Cook.

Vernon, Vt..........Sundays, July 2nd and 23d
S. Cook.

Philadelphia, Pa..........Sunday, June 25th
New York City (as Bro. Cox may arrange) Tuesday and Wednesday evenings, June 27th and 28th.
West Haven, Ct..........evenings, June 29th and 30th
W. H. Point, Ct..........Sunday, July 2nd
North Canton, Ct..........Wednesday and Thursday evenings, July 5th and 6th.
Boston, Mass..........Tuesday evening, July 11th
Will preach within fifteen miles of Boston the three following evenings, if notice can be sent me to Collinsville, Ct., before Saturday, July 8th.
Wakefield, Mass..........Sunday, July 16th
H. K. Flagg.

Wakefield, Mass..........Sunday, June 25th
B. Woodside.

Southington, Ct..........Sunday, July 2nd
A. M. Higgins.

North Adams, Mass..........Sunday, July 9th
Northfield, Mass. (at Frank Streeter's house) Sunday, June 25th.
Hinsdale, N. H..........Sunday, July 2nd
Will Bro. Q. Streeter meet me at the Hinsdale depot June 30th, first up train from Northfield?
E. Cotton.

Bartlett, N. H. (at the grove meeting)..........June 21st and over the following Sunday.
Lisbon Village (as Bro. N. Wheeler has arranged) Sunday, July 2nd. L. C. & M. McKinstry.

Rochester, N. H. (Town Hall)..........Sunday, June 25th
East Rochester, N. H..........Sunday, July 9th
J. Bickford.

Pittsfield, N. H. (at the Bethel)..........Sunday, June 25th
Melvin Village, N. H..........Sunday, July 2nd
D. F. Leavitt.

Fairhaven, Mass..........Sunday, June 25th
New Bedford..........evening, June 27th
Acushnet..........evening, June 28th
West Abington, Mass..........Sunday, July 2nd
Hartford, Ct. (Talcott & Post's Hall)..........Sun., July 9th
Springfield, Mass..........Sunday, July 16th
Meriden, Ct..........Sunday, July 23d
Winsted, Ct..........Sunday, July 30th
W. S. Campbell.

Piermont, N. H. (Clay meeting-house) Sun., June 25th
Stockbridge, Vt. (where Bro. John Boutwell appoints) Sunday, July 2nd.
Barnard, Vt. (where Bro. A. Adams appoints) evenings, July 4th and 5th.
Bridgewater, Vt..........evening, July 6th
West Groton, Vt..........Sunday, July 9th
Cabot, Vt..........Sunday, July 16th
Caswell Borough, P. Q..........Sunday, July 23d
Hatley, P. Q. (old meeting-house)..........Sunday, July 30th
Hatley (Harvey school-house)..........evening, Aug. 1st
Hermston, Waynesville..........Sunday, Aug. 6th
If these conflict, please write me at North Haverhill, N. H. F. M. Drake.

West Groton, Vt. (baptism if desired) Sun., June 25th
East Canaan, N. H. (Chapel)..........Sunday, July 2nd
Daniel D. Page.

Seymour, Conn. (Great Hill M. E. Church) Sunday, June 18th.
Winsted, Conn..........Sunday, July 1st
Morris, Conn..........Sunday, July 9th
Wm. A. & M. L. Durand.

Holden, Mass..........Sabbath, July 2nd
Brimfield, Mass..........Sabbath, July 9th
T. M. Preble.

Northville (Newport, N. H)..........Sabbath, July 2nd
T. L. Hall.

Chicopee Falls..........Sunday, July 16th
Abington, Conn..........Sunday, July 9th
Danielsonville, Conn..........Sunday, July 16th
H. Davis.

Agawam (Lower school-house)..........Sunday, June 25th
Z. Ford.

Wakefield, Mass..........Sunday, July 9th
Farmington, N. H..........Sunday, July 16th
J. G. Smith.

Zoar Bridge, Ct..........Sunday, July 2nd
H. K. Walling.

Rochester, N. Y..........Sunday, June 25th
Mrs. L. M. Stoddard.

Melvin Village, N. H..........Sunday, July 9th
Wm. Bodge.

Dover, N. H..........Sunday, June 25th
Seabrook, N. H..........Sunday, July 9th
A. Simpson.

Dover..........Sundays, June 18th and Aug. 20th and 27th
D. M. Leavitt.

Lake Village, N. H. (North Church) Sun., June 25th
C. W. Sargent.

South Sutton, N. H., Sabbath, June 25th, and the fourth Sabbath in each month through the summer.
Frank Nelson.

Tamworth (Birch Interval) for baptism. Sun., July 9th
T. W. Piper.

Fremont..........Sunday, June 25th
Ripley, Chautauqua Co., N. Y..........June 29th and over the Sabbath. J. W. Taylor.

Wakefield, Mass..........Sabbath, Aug. 13th
Geo. W. Burnham.

Albion, Me. (Friend's meeting-house) Sunday, 4 P. M., June 25th.
Pittsfield, Me. (Carr school-house) Sunday, July 2nd
China, Me., Week's Mills..........Sunday, July 9th
Jas. Carr.

Bristol, R. I..........Sunday, June 25th
North Westport, Mass..........Wednesday and Thursday evenings, June 28th and 29th.
Westport Factory..........Friday evening, June 30th
Fairhaven, Mass..........Sunday, July 2nd
New Boston..........Wednesday evening, July 5th
Mattapoisett..........Thursday evening, July 6th
Fair Haven..........Sunday, July 9th
Westport Factory..........Tuesday evening, July 11th
North Westport..........Sunday, July 13th
Bristol, R. I..........Sundays, July 16th and 23d
Tremont Campmeeting..........July 24th
J. W. Thomas.

Stoneham, Mass..........Sunday, July 16th
J. Pierman.

Lynn, Mass..........Sunday, July 2nd
R. R. York.

Westboro, Mass..........Sunday, June 25th
New York City (Cooper Institute)..........Sunday, July 2nd
Camden, N. J..........Sunday, July 9th
Philadelphia, Pa., July 9th, where I expect to resume my pastoral labors. F. M. Burbank.

New Preston, Ct..........Sunday, June 25th
Wm. J. Ripley.

Danvers Center (Town Hall)..........Sunday, June 25th
M. Owen.

Warren Summit, N. H..........Sunday, July 2nd
Grove or barn meeting, as the Brs. may arrange.
Farmington, N. H..........Sunday, July 9th
Great Falls, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 21st
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. Lang, Jr.

Square Pond, Ct..........Sunday, June 25th
A. Moran.

Hartford, Conn..........Sunday, July 16th
New Britain, Conn..........Sunday, July 23d
Meriden, Conn..........Sunday, July 30th
H. M. Bryant.

Bradford Pond, N. H..........Sunday, June 25th
Fisherville, N. H. (Sanders's Hall)..........Sunday, July 2nd
Concord, N. H. (at the Bethel)..........evening, July 4th
Danbury, N. H. (school-house near Bro. Davis') evening, July 7th.
East Canaan, N. H..........Sunday, July 9th
U. G. Lane.

East Pownal, Vt..........June 24th and 25th
Woodford Hollow..........July 1st and 2nd
R. L. Harrison.

Stockbridge, Vt. (where Bro. Blanchard may appoint) Sunday, June 25th. Z. T. Wood.

Kennebunkport..........Sunday, June 25th
E. S. Moulton.

Kennebunk Depot, Me..........Sabbath, June 25th
Steep Falls, Me..........Sabbath, July 2nd
Kennebunk Depot, Me..........Sabbath, July 9th
Bath, Me..........Sabbath, July 16th
Jer. Hill.

New York (24th Street)..........Sunday, July 16th
Geo. A. Brown.

Brimfield, Mass..........Sunday, June 25th
Charlton, Mass..........Sunday, July 2nd
Geo. A. Streeter.

Oxford, Me. (Craig's Mills)..........Sunday, June 25th
West Poland (Free Chapel)..........Sunday, July 2nd
J. Whitman.

Woodstock Valley, Ct..........Sabbath, June 25th
P. S. Butler.

Meredith, N. H. (Dolloff Hall)..........Sunday, June 25th
Meredith Neck, N. H..........Sunday, July 2nd
Geo. H. Wallace.

East Rochester..........Sunday, June 25th
Melvin Village, N. H..........Sunday, July 16th
Edwin B. Wells.

Piermont, N. H. (Clay meeting-house) Sun., June 25th
Landaff, N. H. (Bungay school-house) Sun., July 9th
Benton (East school-house) in the evening, July 9th
North Haverhill (Brick house)..........Sunday, July 16th
Meredith Village..........Friday evening, July 21st
Meredith Village, N. H. (Dolloff Hall) Sun., July 23d
Wm. H. Shaw.

Lee, N. H..........Sunday, July 2nd
Hampton, N. H..........Sunday, July 9th
C. S. Emerson.

North Easton, N. Y. (Hardy school-house) 2 P. M., Sunday, June 25th.
West Hoosick, N. Y. (Advent Chapel) Sun., July 2nd
North Easton, N. Y. (Friend's meeting-house, near F. M. Toby's store) at 2 o'clock P. M., July 9th.
North Greenwich, N. Y. (sometimes called Reed's Corners) 11 o'clock A. M., Sunday, July 16th.
Jacob Wilber.

Low Hampton, N. Y..........Sunday, June 25th
Saratoga Springs..........Sunday, July 9th
Low Hampton..........Sunday, July 9th
and once in four weeks until further notice.
C. Pike.

Meredith, N. H. (Dolloff Hall)..........Sunday, July 9th
Allenstown (meeting-house)..........Sunday, July 16th
Mrs. L. E. Saltpaton.

Yalesville, Ct..........Sunday, June 25th
B. Hitchcock.

Thomaston, Conn..........Monday evening, June 26th
Morris, Conn..........Tuesday evening, June 27th
New Preston, Conn..........Wednesday evening, June 28th
Lanesville, Conn..........Sabbath, July 2nd
J. T. Dixon.

Lyndeboro, N. H. (at Bro. Josling's) Saturday evening, June 24th.
Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, June 25th. J. A. Packard.

Franklin, N. H. (Morson school-house) Sab., July 2d
Boscawen, N. H. (Gulf school-house)..........Sab., July 9th and baptise.
Warner, N. H. (Schoodac school-house) Sab., July 16th
Bradford, N. H. (Pond meeting-house) Sab., July 30th
Simeon Roby.

Bath, Me. (and baptise)..........Sunday, July 2nd
All who wish to go forward, will meet me at the Chapel at three o'clock Saturday.
Chelsea, Me..........Sunday, July 9th
H. S. Mitchell.

Bro. N. G. Reed will fill my appointment at Cushing, Me., July 2nd. Bro. Geo. Weeks at the Reed meeting-house July 9th. H. S. M.

Chicopee Falls, Mass.
H. Pratt..........Sabbath, June 25th
Sr. L. M. Stoddard..........Sabbath, July 2nd
A. M. Higgins..........Sabbath, July 9th
E. Cotton..........Sabbaths, July 16th and 23d

Worcester, Mass.
A. Ross..........Sunday, June 25th
Wm. H. Mitchell..........Sunday, July 2nd
S. S. Brewer..........Sunday, July 9th
H. Pratt..........Sunday, July 16th
C. Goodrich..........Sunday, July 23d

Lowell, Mass.
M. Grant..........Sunday, June 25th
E. S. Emery..........Sunday, July 9th
W. H. Mitchell..........Sundays, July 16th, 23d, and 30th

Springfield, Mass.
Wm. N. Pile..........Sunday, June 25th and July 2d
H. M. Bryant..........Sunday, July 9th

Haverhill, Mass.
Joseph Pinkham..........Sunday, June 25th
Wm. C. Stewart..........Sunday, July 2nd
H. L. Hastings..........Sunday, July 9th
D. M. Leavitt..........Sundays, July 16th and 23d

*Lawrence, Mass.
I. R. Potter..........Sunday, June 25th
D. M. Leavitt..........Sunday, July 9th
A. M. Higgins..........Sunday, July 23d
M. Batchelor..........Sunday, July 16th
W. W. Sutherland..........Sunday, Aug. 13th

Webster, Mass.
H. Davis..........Sunday, June 25th
H. Munger..........Sunday, July 2nd
P. S. Butler..........Sunday, July 16th
Mrs. L. M. Stoddard..........Sunday, July 23d

Athol, Mass.
S. Brewer..........Sunday, July 2nd
G. W. Burnham..........Sundays, July 9th and 16th

Manchester, N. H.
(*Meetings changed to Granite Hall*)
C. H. Fletcher..........Sunday, June 25th
Geo. W. Brown..........Sunday, July 9th
H. F. Carpenter..........Sundays, July 16th, 23d, and 30th

Great Falls, N. H., Old Hall (Franklin.)
—— Chute..........Sabbath, June 25th
W. M. Harmon..........Sabbath, July 2nd
C. Goodrich..........Sabbath, July 9th
John Couch..........Sabbath, July 16th
J. G. Smith..........Sabbath, July 23d
D. M. Leavitt..........Sabbath, July 30th
E. S. Moulton..........Sabbath, Aug. 6th
T. E. Lang..........Sabbath, Aug. 13th

Concord, N. H. (Centre Street.)
D. M. Leavitt..........Sabbaths, June 25th and July 2d
C. S. Shattuck..........Sabbath, July 9th
J. Couch..........Sabbath, July 30th

Concord, N. H., (at the Bethel.)
C. S. Shattuck..........Sunday, June 25th
Joseph Pinkham..........Sunday, July 2nd

East Rochester, N. H.
T. W. Piper..........Sunday, July 2nd

Hampton, N. H.
J. H. F. Varney..........Sunday, June 25th
A. Simpson..........Sunday, July 2nd
G. W. Brown..........Sunday, July 16th
T. E. Lang, Jr..........Sunday, July 23d
J. Bickford..........Sunday, July 30th

Portsmouth, N. H.
Martin W. Harmon..........Sunday, June 25th
E. Owen..........Sundays, July 2nd and 9th
C. S. Shattuck..........Sunday, July 16th
T. W. Piper..........Sunday, July 23d

London Ridge, N. H.
C. S. Emerson..........Sunday, June 25th
Mrs. L. E. Saulpaugh..........Sunday, July 2nd
S. S. Mooney..........Sunday, July 9th
D. F. Leavitt..........Sunday, July 16th

Rye, N. H.
C. Goodrich..........Sunday, June 25th
D. F. Leavitt..........Sunday, July 9th

South Elliot, Me.
Wm. H. Mitchell..........Sunday, June 25th
J. G. Smith..........Sunday, July 2nd
J. H. F. Varney..........Sunday, July 9th
Wm. M. Harmon..........Sunday, July 16th

Portland, Me. (Union Hall, Free Street.)
I. Ridley..........Sunday, June 25th
A. Ross..........Sundays, July 2d and 9th

Portland, Me.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
E. S. Moulton..........Sundays, July 2d and 9th

Biddeford, Me.
Joseph W. White..........Sunday, June 25th
Geo. W. Burnham..........Sundays, July 23d and 30th

South Berwick, Me. (Great Works.)
Geo. W. Brown..........Sunday, June 25th
John Parsons..........Sunday, July 2nd
S. Julia Boswell..........Sunday, July 9th

Collinsville, Ct.
G. L. White..........Sabbath, July 2nd
H. K. Flagg..........Sabbath, July 9th

Waterbury, Ct.
Geo. L. Teeple..........Sunday, June 25th
Wm. J. Ripley..........Sunday, July 2nd

Webster, Ct. (Good Templar's Hall.)
Mrs. M. L. Durand..........Sunday, July 2nd
R. K. Stark..........Sunday, July 16th

South Windsor, Ct.
R. K. Stark..........Sunday, June 25th

Bristol, Ct.
John T. Dixon..........Sunday, June 25th

☞ There will be preaching in Rochester, N. H. (Goss's Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ The desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. Brooks, G. W. Baker.

☞ Those wishing to preach in Pleasant Valley, Ct., must correspond with James M. Stancliff, Orville Jones, and Frederick Dutton.

Advent Christian Church, Salem.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. Barnes, Pastor.

Rochester, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

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☞ F. H. CHAMBERLAIN'S P. O. address is changed to *Oxford, Mass.*

☞ C. S. EMERSON'S P. O. address is Pittsfield, N. H.

Letters Received.

C E Barnes, C W Buringer, B Martin, H S Mitchell, J B Cook, J E Clark, E E Libby, F Clark, M E Chute, S L Hubbard, E Owen, L E Pendleton, W H Mitchell, J C Smith, E Morrill, W Kellaway, S Ayres.

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THE PENITENT.*

LUCY M. CHAFFEE.

Take me, Jesus—Jesus, take me,
Let me have in thee a place;
Me, so weak and so unworthy,
So undone without thy grace.

Tired of sin, and cloyed with folly,
Long I much at rest to be;
Something whispering gently draws me,
Draws my longing heart toward thee.

Say'st thou come? yes, I'm coming,
Take this broken heart of mine;
Not because thou need'st my friendship,
But thou knowest I need thine.

Here's my all—to thee I give it,
Not because it's something worth;
Nor because my gift can bless thee,—
Thou hast all in heaven and earth;

But t'is I who need the blessing
Thou canst richly give to me;
Pray I now, O Jesus, let me
Have a part and lot with thee.

Let me labor in thy vineyard,
Not because thou needest me;
Nor because I'm strong and faithful,
But I do so much need thee.

THE MIND NOT IMMORTAL.

A. N. HITCHCOCK.

(*Continued.*)

In our last, we gave as a reason why we consider the theory that the mind is immortal to be false, is the fact that mind is dependent upon matter; reasoning that as immortality renders its possessor independent, the mind cannot be immortal.

II. The mind of man is not immortal, because whatever proves the immortality of the mind in *man*, *also* proves it in the *beast*. We have before seen that the mind without the brain cannot exist, being dependent upon it; we therefore conclude that, wherever we see brain development, we may see mind development, in a greater or less degree. No one will deny that beasts have brains; many however do deny that they have a mind. Now, if the brain is that portion of man's physical organism whose office is to evolve thought, shall we call it a worthless organ in the beast? But some, hoping to avoid this dilemma, may affirm that the brain in the beast is for the purpose of giving existence to certain inherent faculties known as instinct. We cannot see that they have extricated themselves, or in the least bettered their position, by this assumption. We would inquire, however, what is meant by instinct? Does it mean the memory? It certainly must include this, for the beast has frequently a very prominent development of this faculty. But by referring to man, we find that he, too, possesses the same faculty. Hence we come to these conclusions:

First, *man* has a brain, a certain portion of which produces memory; second, the *beast* has a brain, a certain portion of which produces memory. Now, shall we call the one, in man, mind; and the other, in the beast, instinct? the one immortal, the other mortal? If we do, we go entirely contrary to the best impulses of reason. But memory is not the only faculty the beast possesses, which also forms a part of the mind in man. There is Philoprogenitiveness, Concentrativeness, Adhesiveness, Combativeness, Destructiveness, Secretiveness, Constructiveness, Imitation, and several others. Now we are forced to admit that if these faculties, which exist common to both man and beast, be called mind in one case, they must in the other; or if instinct in one, they must be called the same in the other.

But, as a last resort, it may be objected that those faculties which exist common to man and beast, form no part of the mind in either, but are to be called instinct in both; and affirmed, that the beast is incapable of self-instruction, and has no power over the reasoning faculties. That those faculties which exist common to man and beast form no part in the mind, I stoutly deny; for they not only form a part of the mind, but a very *essential* part—a part which is absolutely necessary to a complete structure, and to the perfect equilibrium of the whole. Take, for example, the faculty of memory in its generic sense. This faculty is the very foundation of the mental structure. It is the store-house of the mind, from which all the other faculties borrow. Without it reason would be dormant, having nothing upon which to act. But is the foundation no part of the structure? Those who produce this objection must, I think, be wanting in some one or more of these depreciated faculties, and are, consequently, somewhat *non compos mentis*.

It is further objected that the beast is incapable of self-instruction. We are quite sure that those only who now are biased by a pet theory can fail to see that the beast is both capable of taking cognisance of existing facts, and of profiting by them. Who that has seen the sagacity of that noble animal, the dog, will fail to notice his power of observation. How quickly will he recognize a harsh word and sharp look, or a kind word and pleasant countenance. How quick he is to notice the wants of his Master, and the different places in which he can do him service. How readily he learns the different animals of his master by their looks and features, and discriminates between them and other strange ones. All this he learns, frequently, without any instruction. It is also very noticeable that the dog, in common with many other animals, often shows an adaptation of means to ends. When he has a particular object in view, and meets with what seems to be an insuperable obstacle, he often shows considerable aptness in hitting upon some happy expedient, by which he is able to accomplish his designs. This shows beyond a doubt that he possesses in some degree the power of reason.

But suppose we admit, for argument's sake, that the beast is destitute of reason, and that the reasoning faculties *exclusively* form the mind; then what will be said of those unfortunate members of the human family who *lack* the power of reason, who are commonly known as idiots? We have seen those who actually did not exhibit as much good sense as many of the inferior animals. Have such an "immortal soul," or mind? or are they exceptions to the general rule? What, too, will be said of those who have *lost* their reason? Will it be said that they have lost their "immortal soul"? Poor unfortunates, indeed! It were better had not the old body survived the almost fatal stroke.

We are, then, to believe that the beast has a mind, inasmuch as this belief bears the indelible signature of truth. But who believes it to be immortal? Yet we are forced to this conclusion, if it can be proved that the mind *of man* is immortal; for to prove the former belief is to prove the latter; but as the former is without evidence, we reasonably conclude the latter to be a mistake.

(*To be continued.*)

— There is no man suddenly excellently good or extremely evil; but grows either as he holds himself up in virtue, or lets himself slide to vice.

THEOLOGICAL MACHINERY.

H. MUNGER.

What ails the theological machinery of these times? It seems to clash. It appears evident to me that the cause can be ascertained by adhering to the Scriptures. In the beginning, when man was innocent, and ignorant of evil, the devil, or his agent, the serpent, told Eve of other gods that knew good and evil, and she might be like them if she would disobey the one God. The gods here referred to by the serpent, I think, were the fallen angels, or demons, that kept not their first, or good estate. By disobedience they fell into sin, and then knew evil. Facts connected with this class of fallen beings will account for many strange things acted out by the family of man.

The gods, or demons, have operated against the one true and loving God, and his people, since the family quarrel between Cain and Abel. As Cain had the spirit of the wicked one, it shows he knew evil. He was under the influence of the gods, or demons, and Abel was not.

I propose saying a few things that will wake up some one competent to write more fully and correctly. We see the actions of the Cain family taught by demons, who claimed to be wise, knowing good from evil, but always doing evil. This class had a mystery connected with their operations; and they claimed that they came from another source, different and better than came from the one only true God. This mystery man revealed to all who desired it, without restrictions or law of penalty. This was so well adapted to fallen, mortal man, that a great effort was made to introduce it before the world, and it was sought by kings. The first we will mention, were the so called wise men of Egypt, found in Gen. 41, who pretended to foretell future events, and interpret dreams. See their failure and imposition exposed by the king of Egypt, who then sent for one of God's men, Joseph, the son of Jacob, who gave the king what the wise men could not give with the help of the fallen angels, or demons, called the gods. But this Joseph had resisted the influence of the wise man and a wicked woman, which usually go together.

Two hundred and twenty-seven years after, another king reigned in Egypt, who knew not Joseph, or his God; he also had got a class of these wise men from the old serpent's school for his cabinet, or lords. This class had the power to work miracles by their enchantments, or help of demons. See Ex. 7: 11. Clarke gives them the name of teachers of Moses in his youth, while studying in Pharaoh's court, preparatory to taking the kingdom when Pharaoh left it; but God took him in hand, and spoiled him for the use of demons. This is what Paul cites us to in 2 Tim. 3: 8, as coming in the last days, withstanding the truth, which will be noticed hereafter.

We will follow this class of deceivers by their works, instead of their names and uniforms. Their work was so subtle, that all nations sought them as divine beings. They opposed God's people. The old serpent's scholars spread their knowledge among all nations, and in many cases overcame God's people by leading them into worshiping idols, or other gods, that the nations worshiped; when the machinery of God would not work until there was a clearing out and confessing, and turning unto the Lord their God, who brought them out of Egypt, from that wicked, overbearing power. As good a man as Aaron got overcome by this spirit, and submitted to the wishes of the church, or people, and made an idol of gold to worship, after the form of a calf. Then the machinery stopped working by God's power, and the devil ran it until Moses got down from the mount, when the work went back into God's order. Aaron learned a good lesson. We see these demons following God's people, introducing their gods, and taking advantage of weak minds.

We will notice another of the old serpent's scholars, referred to in Lev. 20: 8. Here the Lord's people are warned against those that have familiar spirits. Under the law none of this class of witches—woman necromancers, or oracles—were suffered to live. See Lev. 20: 27. Twenty-eight years later, we find them still at their devilish work, following up God's people. Balak, a servant of the gods, so influenced Balaam that he hired him to curse Israel. By reading the account in Numbers, 22nd chapter, you will learn that Balaam lost his sight, got his foot crushed against the wall, and was reproved by the jackass, and then died for his sin. Thirty-three years later, God warns his people against the old serpent's scholars, nine in number. Deut. 18: 9–14. These were all servants of the gods, instead of the true God. See Bible Dictionary.

We again find this class in Deut. 22: 16–18. Here Israel got to worshiping the gods of the nations, and sacrificing unto devils, or demons, and the machinery stopped working until repaired, as in other cases. Twenty-four years after, Joshua (24: 14–16) marks this same set of deceivers that deceived their fathers by their gods, on the other side of the flood, and in Egypt; so we are warranted by inspiration in calling them the same class, belonging to the old serpent's school. Bishop Newton looked at this text in the same light. Three hundred and sixty-seven years later, we see Saul going to the old witch in Endor to divine unto him, and talk with dead Samuel. We have a decision from Scripture what divining is with this class, educated in this old serpent's school. The witch told three things that deceived king Saul, and he lost his kingdom, as other kings have for the same cause; and a second punishment was due to him, for he was once a prophet, and God had previously said if any of his people consulted a witch, or diviner, or either of the old serpent's scholars, they should die for that sin, which was visited upon Saul. See 1 Chron. 10: 13–14. The machinery would not run with that kind of power to do God's work.

The devil has tried many times to go in company, and work wonders by getting some machine that God had turned by his power, and getting the same engineer to try his magic power; but the machinery would always rattle out of gear, and stop, and the engineer would run away or hide.

A majority of the theological books are spiced with this old serpent's wisdom, and the writers think Saul saw Samuel. Such a position gives the power to demons to raise the dead, as they claim; but the machinery of a Bible resurrection will not run with this power. Still every effort is made to work the dead in with the living. Three hundred and forty-seven years later (Isa. 8: 19–20) this class were still trying to get the living to go to the dead for wisdom. God says it is because there is no light in them. To the law and testimony for light. In Isa. 41: 21–24, God gives this same class of knowing gods a challenge to produce their strong reasons, and demonstrate their power to tell things to come.

One hundred and eighteen years later, Ezekiel (20: 8–11) marks this class as possessing the same power to turn the people from serving God as in the days of their fathers, when in Egypt. Read this account, and you will see the track of the old cloven foot. Other places can be found, other passages; but not wishing to be too lengthy, I omit many references, it being the main object to track this devilish wisdom from the gods, or demons, down through the world to our day.

We will call attention to the first king of Babylon. Like the king of Egypt, he was really following this same class, doing the same work, only under a different name. See Dan. 2: 27. Here the machinery had stopped, and God's engineer, Daniel, had to start with another power. Twenty years later, his son Belshazzar relied upon the same class of pretended wise demons, and all stopped until the old engineer started it again. See Dan. 5: 7–12. He lost his kingdom and life. There is death in the pot where it goes.

Thirty-one years later, Daniel's last battle was with this same class that got fat positions with the king of Media and Persia, Darius, who got deceived by them. Dan. 6: 13–15. Still later, the oracle of this same class got Xerxes to go to war with the Grecians, and deceived him, and he lost his army, money and reputation, and was so poor when he died, that he was buried at the public expense. See Rollin. This was the rich king of Persia, spoken of by the angel Gabriel, in Dan. 11: 2. No one ever prospered under the dictation of this class of beings. Still later, we find Darius and Alexander inquiring through their oracles what the spirits of the dead said about going to war. See Rollin's account. They both got deceived, and Darius was killed in battle exactly contrary to what the oracles said. This is the very power that all worldly-wise men have depended upon, and by which all have been deceived.

(*To be concluded.*)

LOVE IN THE FAMILY;

OR,

Winning the Hearts of Little Folks.

D. F. NEWTON, Author of "*Apples of Gold.*"

"Love is the little golden clasp
That bindeth up the trust;
Oh, break it not; lest all the leaves
Shall scatter and be lost."

The heart of a child is easily won. Love begets love. Love children and they will love you. Let children feel that you care for them, that you are interested in all that interests them, that you sympathize with them in all their little sorrows, rejoice with them in all their little joys, that you are their friend, and you have the key to their hearts. Teachers, do you wish to be loved by your pupils? Love them. Children read hearts intuitively.

Smile upon a child—have you not won its heart? Does it not smile in return? Do not its eyes follow you? Does not its face sadden as you disappear, and smile when you come again? Does that smile cost you anything?

It is sweet to have children love us. It is sweet to know that they delight to nestle upon our bosoms, and that their little arms long to clasp about our necks. It is sweet to feel the soft clinging tendrils of their honest hearts intertwining, cosily and trustingly, in among the stouter and chillier tendrils of our own. The cold selfishness of the world is in other hearts than the children's. The deception that lames our faith and saps our trust is in other bosoms than theirs. God bless the children, the rosy, laughing children, the dear, true-hearted children, the beautiful children! The world is ten times brighter for their being here.

"'Tis said that angels walk the earth—
I'm sure it must be so,
When round our path, scarce seen by us,
Such bright things come and go."

Happy children—kind, loving, affectionate, obedient,—make happy parents. What blessing to parents, this side heaven, greater than a family of children, meek, mild, gentle—obedient sons and daughters, "polished after the similitude of a palace?"

Not a jar of discord, not a murmuring thought of impatience in the family circle—all is sweet, heavenly, harmonious. It is love in the morning, love at noon, love as the evening shades draw near. It is love lying down, love rising up, love going out, love coming in.

"Love through all their actions run,
And all their words are mild;
They're like the blessed virgin's Son,
That sweet and lovely child."

We have not half confidence enough in the power of love to disarm the violent and to reclaim the vicious. The fault begins in our families. Parents lose the confidence of their children, never to be regained by injustice, selfishness, and the absence of love. Love is the grand secret in domestic education. Give your children a genial, loving atmosphere in which to grow. Love precludes not decision or correction, but is prompt in the execution of both.

Deal with your children as God deals with his. Do not meet their anger with your anger, their petulance with your own, or their obstinacy with wilfulness still greater. Overcome evil with good. When God called himself a father, he chose a name which he designed to be significant of overflowing love, tender mercy, and long-continued forbearance.

Parents, "provoke not your children to wrath."

"A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but own'd its birth,
Would bless life's darkest hour."

A heavenly countenance is the highest commendation, the most conclusive argument for the character of him who earns it. One glimpse of an angel's face would probably do more to impress us with the beauty of holiness than many an eloquent sermon an hour long. Stephen's radiant face was a powerful auxiliary to his discourse. The shining face of Moses when he came down from the mount was proof to the Israelites that he had seen the Lord.

If this is true with an audience of adults, how much more with children! Sensitive as they are, and often affected they cannot tell why or how, and gazing steadfastly as they do, with no sense of impropriety, into the face of their parent or teacher, it is almost unavoidable that his image should be reproduced in them.

"Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break."

What will not love do? Who can describe its powerful, subduing influences? Who ever accomplished anything by reproaches, or violence, or harsh measures? You gratify a private and dark passion in your own heart, and arouse a darker one in another bosom. Oh, try the mighty efficacy of love. One smile of genuine sympathy is worth all your purse to the beggar. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 3: 7.

Parents, commend your little ones whenever they do right, perform that which is good and praiseworthy. Whenever they are quick to obey cheerfully, express your grateful approbation; tell them how pleased you are at any improvement in well-doing. Your child has been very pleasing and obedient through the day. Just before putting him to sleep for the night, you take his hand and say: "My son, you have been very good to-day." It makes me very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and he promises to make them happy."

This approbation from his mother is to him a great reward. And when, with a more than ordinarily affectionate tone, you say, "Good-night, my dear son," he leaves the room with his little eyes full of feeling. And when he closes his eyes for sleep he is happy, and resolves that he will always try to do his duty.

"Good-night is but a little word,
Yet beautiful though brief,
And falls upon the gentle heart
Like dew upon the leaf."

THE SAVIOR.

O. R. FASSETT.

A man "sick of the palsy, which was borne of four," was brought to Christ, and as the press of people was so great in and around the dwelling where Jesus was that he could not reach him, he was let down through the removed roof, in his bed, into his presence. "When Jesus saw their faith, he said unto the sick of the palsy, *Son, thy sins be forgiven thee.*" But there were certain of the Scribes sitting there with stoical indifference, "and reasoning in their hearts, Why doth this man speak blasphemies? Who can forgive sins but God only?" Mark 2. Not to justify this opposition and hostility to Christ's work, still it holds true, "Who can forgive sins but God only?" None can grant pardon to the trespasser of law but the lawfully constituted authorities. A person violating the law of the government of the United States can obtain pardon only from the law-makers of the government—Congress assembled, or the President, who is the Chief Executive of the government. A person violating State law can gain pardon only from the Legislature of the State, or the Governor, who is the chief executive. And an individual who violates city law can obtain pardon only from the municipal authorities. So those who trespass and sin against God's moral government can receive "forgiveness of sins" but from "God only," or his Son, who is "Immanuel, which being interpreted is, God with us" (Matt 1: 28); "Our God" (Isa. 25: 9); "God our Savior" (1 Tim: 2: 3); and who is also the appointed Lawgiver (James 4: 12), Judge, and Executor of the judgment (John 5: 22, 27; Acts 17: 31); and King of the world. Matt. 25. He, being all this, has the prerogative to "forgive sins," and none can dispute or gainsay his rightful authority.

To demonstrate his authority and power beyond all cavil and questioning on the occasion alluded to above, and that they might "know that the Son of man hath power on earth to forgive sins," he restored the sick man of his palsy immediately by his word, and to the astonishment and fear of the multitude. Mark 2, and Luke 5: 26.

Sickness, infirmity, sorrow and suffering, mortality and death, are the result of sin in our world; and he who could by authoritative word of command, in his own name, and by his own power, remove these, the curse of the law, can remove the cause as well, and pardon grant to rebels and sinners of the divine law. And Jesus thus demonstrates this as his prerogative beyond all question. Being, since his resurrection from the dead, "made both Lord and Christ," and "exalted at the right hand of God," his Father, "a Prince and Savior," he can and does give "repentance and forgiveness of sins" to all who "call upon him."

CONDITIONS.

There are conditions upon which pardon and forgiveness are granted. These should not be overlooked, nor ignored. The main condition is faith, and that faith which takes hold and draws out the affections of the heart toward him. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts 10: 43. He affirms, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Says Paul: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9.

The faith of this poor sick man healed of his malady (Mark 2) is necessary. (1) He believed that Jesus could heal him; and he had such faith as to inspire others with confidence to bear him to the Savior. (2) He had urgent faith. He could not wait even the breaking up of the meeting and the dispersion of the congregation, which would be after a little; but he must urge immediate action, at great labor and trouble, to be let down through the roof into Christ's presence. When Jesus saw this expression of faith on the part of him, and those who bare him, he said to the man, "Son, thy sins be forgiven thee"; and he had the condemnation of sin removed, and joy brought to his heart of pardon first, then followed in sequence the removal of his infirmity. (3) He was not ashamed of his Lord, or to have him do this work publicly.

First, the sinner must believe that the Savior can and will cure him of all the effects of the curse; all his sicknesses, infirmities, and redeem him from mortality and death, and raise him up at the last day, "every whit whole," and give him everlasting life; and believing this, he of course will apprehend him as a Savior to grant him forgiveness of all his sins first. The sequence is sure to follow in its time, even "the redemption of the body."

Second, the sinner must be in earnest, and immediately urgent; nothing should hinder, or be an excuse to obstruct, or procrastinate the beginning of this work at once, and without the least delay. Sinner, secure an audience with Jesus, and obtain pardon, that the promised blessings of divine grace may follow in their eternal train.

And third, be not ashamed to let friends and the world know that you want forgiveness of God and his Christ, and life everlasting in his heavenly kingdom, "where the inhabitant shall not say I am sick." Thousands are trying to gain health from sickness and disease without Christ Jesus. Why do they not come to Jesus for pardon and forgiveness, which will insure it forever?

A PREACHER'S CONFESSION.

J. WESTON.

More than fifty years ago, I learned to love tobacco, because my father did. For years I have loved it better than any food. In years past I have many times believed that, though tobacco did me some good, yet it was a great injury to my whole system, and that I was a slave to it. I was satisfied I did not use it to glorify God. I have many times, in twenty-five years past, tried to quit my tobacco, but did not succeed. So strong was my love and desire for it, that it seemed as though I could not live without it. The last day of Dec., 1870, I spent the day in beseeching God, with strong crying and tears, to help me. I told him that I believed that he required me to leave my tobacco, but I had used it so long, and loved it so well, that I never could quit without his assistance. I pleaded as I rarely ever did before. The good Lord heard and answered my prayer. I have used no tobacco since, and I have had very little desire for it. I praise and thank his blessed name. I seem to have a new life.

For more than fifty years, my whole body was so filled with tobacco, that I was not myself, as I am now. For years I could not rest nights. If I retired early, I could not get any sleep before the clock struck eleven, and rarely before twelve; sometimes not until three A. M. Now, I can retire at eight or nine oclock, and immediately fall asleep, and awake in seven or eight hours greatly refreshed, glorifying God for his love to me.

To two classes who may read this, I wish to say a few words. 1. To those who use tobacco. Go to Jesus with your whole heart for strength, and he will hear you, and give you strength to quit. You cannot do it in your own strength. 2. I beg of those who use unkind words to those who use tobacco, to do so no more, but love and pray for them. You do not know the power and strength of the love of tobacco upon the whole man. I pray God that all our bodies may be fit temples for the Holy Spirit.

Important to House Cleaners.—As the season of house cleaning is at hand, the following directions for cleaning paint may be found serviceable: "Provide a plate with some of the best whiting to be had, and have ready some clean warm water and a piece of flannel, which dip into the water and squeeze nearly dry; then take as much whiting as will adhere to it, apply it to the painted surface, when a little rubbing will instantly remove any dirt or grease. After which wash well with clean water, rubbing it dry with soft flannels. Paint thus cleaned looks as well as when first laid on, without any injury to the most delicate colors. It is far better than using soap, and does not require more than half the time and labor."

Gems.

— True resignation consists in a thorough conformity to the whole will of God. In order to do this, we have only to embrace all events, good and bad, as his will.—*Wesley.*

— One of the most important rules of the science of manners is an almost absolute silence in regard to yourself.

— There is nothing in domestic matters that tells more favorably than order.

— He that lendeth to another in time of prosperity, shall never want help himself in the time of adversity.

— The christian should carry religion into the world, but keep the world out of religion.

Consider the lilies of the field,
Whose bloom is brief;
We are as they;
Like them we fade away,
As doth a leaf.

— Actions, looks, words, steps, form the alphabet by which you may spell character.

— Only he who respects the liberties of others is worthy of liberty.

— It is not in our power to bring our condition to our mind; but it is our duty to bring our minds to our condition.—*Ford.*

— Every vice hath a cloak, and creepeth in under the name of virtue.

May our light be always burning,
And our loins be girded round;
Waiting for our Lord's returning,
Longing for the welcome sound.
Thus the christian life adorning,
Never need we be afraid;
Should He come at night or morning,
Early dawn or evening shade.

— Many kings make their subjects beggars, but Christ makes his subjects kings.

— What is once spotted with infamy, can hardly be worn out with time.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

Lame Jimmy.—A few days ago I was passing through a pretty, shady street, where some boys were playing at base ball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game; for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base ball.

His companions good naturedly enough, tried to persuade him to stand at one side and let another take his place, and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one at last, "you can't run, you know."

"Oh! hush," said another—the tallest boy in the party—"never mind, I'll run for him and you can count it for him." And he took his place by Jimmy's side prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on, I thought to myself that there was a true little gentleman.—*Child's Paper.*

Only One.—Little Emily was knitting a tidy for her grandmother. The stitch was new to her, and it required strict attention not only at the beginning but all the way through. Emily was doing it very nicely; but she stopped to look at her little brother Eddie playing with his new ball, and she knit one stitch wrong. But it was *only one stitch*, so Emily thought it would not do any harm, and she would not rip it out; so she kept on knitting. But still she could not make it come out right. She had to take more wrong stitches; but it would not do. That one wrong stitch was at the root of it all. It was almost done; but it must be all ripped out. If Emily had only stopped when she first saw the evil, she would have had but a very little to rip out; and all would have been well. It is just so in life, dear children. "One false step demands another." If you tell one lie, you may be sure it will not stop at that. You must tell another to hide that one. Do not think, "Well, it is *only one*; it won't harm to tell one." Rip it out at first; or, what is better, "*never begin.*" —*Temperance Banner.*

The First Stain.—Did any of our young readers ever think how little it takes to stain their characters? A single drop of ink seems a very small thing, yet dropped into a tumbler of clear pure water, it blackens the whole. And so the first oath, the first lie, the first glass, may seem very trivial, yet depend upon it, my young friends, they leave a dark stain upon your character. Look out for the first stain. Remember that small vices lead to great crimes, and that every little vice is a stain upon your character: and remember, too, that if you continue to indulge these vices, the stain grows darker until your whole soul is blackened. It is a very easy matter to brush aside the single drop of water, but when drops enough have been united to form a torrent, it sweeps on with irresistible force. So with the little vices: it is a comparatively easy thing to rid ourselves of them at the beginning, but if we allow ourselves to indulge them, they will soon have a mighty power over us.

Young friends, look out for the first stain.

MORNING AND EVENING.

Pray at the morning hour:
Grace like the light and dew,
Is richest on the spirit shed
When thoughts are fresh and new.
The rising light lights up the heavens
Before it shines below;
So first on God, and not on earth,
Should we our thoughts bestow.

Pray at the evening hour:
Grace like the golden light
That opens when the sun is set,
Will smile upon the night.
The light still lingers on the sky
When all is dark below;
So last on God, and not on earth,
Should we our thoughts bestow.

Touching.—A little newsboy attempting to jump from a city car, the other day, fell under the car, and was fearfully mangled. As soon as he could speak, he called piteously for his mother, and a messenger was sent at once to bring her to him. When she arrived, she hung over the dying boy in an agony of grief.

"Mother" he whispered, with a painful effort, "I sold four newspapers—and—the money is in my pocket."

With the hand of death upon his brow, the last thought of the suffering child was for the poor, hard-working mother, whose burdens he was striving to lighten when he lost his life.

One morning little Dora was busy at the ironing-table smoothing the towels and stockings.

"Isn't it hard work for the little arms?" I asked.

A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said softly.

How true it is that love makes labor sweet!

Hygiene.

"This is for your Health."

Haste and Health.—It is not at all wholesome to be in a hurry. Locomotives have been reported to have moved a mile in a minute for short distances. But locomotives have often come to grief by such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry generally have to do things twice over. The tortoise beat the hare at last. Slow men seldom knock their brains out against a post. Foot-races are injurious to health, as are all forms of competitive exercises; steady labor in the field is the best gymnasium in the world. Either labor or exercise carried to exhaustion, or prostration, or even to great tiredness, expressed by "fagged out," always does more harm than the previous exercise has done good. All running up stairs, running to catch up with a vehicle or ferry-boat, are extremely injurious to every age, and sex, and condition of life. It ought to be the most pressing necessity which should induce a person over fifty to run twenty yards. Those live longest who are deliberate, whose actions are measured, who never embark in any enterprise without "sleeping over it," and who perform all the every-day acts of life with calmness. Quakers are a proverbially calm, quiet people, and Qdakers are a thrifty folk, the world over.—*Dr. Hall.*

Waists.—The waists with bands over the shoulders and buttons for the attachment of the skirts which some ladies wear, are a very useful means of support, and when properly made and fitted to the form, they do much toward taking the weight of the skirts off the waist, and their use is to be strongly recommended; a single waist can be made so as to support all the skirts but that of the dress, and this should be so loose as to be supported by its own waist. Of course, if the under-waist is made so tight at the bottom as to closely compress the abdomen, it will be quite useless for the purpose designed. Woman's taste and ingenuity can devise plans for making them so neatly that they will add to, rather than detract from, the appearance of the form. These waists were much more generally worn formerly than now, and it is a pity that they were ever discarded, as their continued use would have prevented much injury to the health of women.—*Dr. Robert White.*

Value of Eggs.—During the war many experiments were made by those interested in the subject, to see in how small compass the most nutriment could be got, and after all the experiments of physicians, physiologists, patent rights men, savans and investigators on scientific subjects, they all had to knock under (to use a phrase more expressive than vulgar) to an old hen, or a young one either—for it was found that an egg contained the greatest amount of nutriment or life-preserving food in the compass it occupies, of any other known substance. True, there are essences of meats, etc., that by combination with other articles may be as powerful, but alone the egg is the most nutritious. There is more life-sustaining element in a single soft boiled egg than in twenty times its bulk in bread or food of that kind.—*Poultry Standard.*

Bone Felon.—Of all painful things, can there be any so excrutiatingly painful as a bone felon? We know of none that flesh is heir to, and as this malady is quite frequent and the subject of much earnest consideration, we give the latest recipe for its cure, which is given by that high authority, the London *Lancet*: "As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can instantly be taken out with the point of a needle or a lancet."

Many think that a smoke after a meal promotes digestion, but Dr. Morris suggests that, if people whose digestion is not good, will eat slowly and masticate their food well, and not rush off to work at once after a meal, they will not need this aid; indeed, he thinks the aid to digestion attributed to the smoke comes after all from the rest and quiet, and not from the tobacco in any wise.—*Herald of Health.*

☞ It is now a well-established fact that intemperance of parents is very liable not only to produce physical degeneracy in their children, but to impart to them a fondness for spirituous liquors. There has just been exhibited, before the London Pathological Society, a case of arrest of development and growth in a child five years of age, who had only the intellectual condition of one of nine months.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HEART HYMN.

Bear the burden of the present,
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast hope and faith unshaken
Animate the trusting breast;
Step by step the journey's taken,
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart, to him unknown;
He to-day, and he to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay thee gently down.

—*Selected by* P. A. WALKER.

THE MIND NOT IMMORTAL.

A. N. HITCHCOCK.

(*Concluded.*)

Heretofore, we have tried to examine this subject in the light of reason; we shall now endeavor to view it in the light of Scripture.

III. The mind of man is not immortal, because a theory to the contrary is both unscriptural and *anti*scriptural. Human reason and philosophy must be bounded by inspiration. Any system of philosophy that goes beyond this is faulty. Yet *true* reason always accords with divine revelation. But as the mind unchecked is wont to roam to uncertain depths, it is necessary that it should be restrained by the inspired word. So it is not enough to consult reason: we must consult the sacred oracles. "If they speak not according to this word, it is because there is no light in them." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished [*perfected*—margin] unto all good works." 2 Tim. 3: 16, 17. From the above quoted scripture, we learn the all-sufficiency of the Bible. It is represented as being profitable for several things, and the first in the list is "*doctrine*"; and immediately following, it states in unequivocal terms its sufficiency to render the man of God "perfect." Now if the divine word, strictly adhered to, will render one "perfect" in doctrine, certainly there is no necessity of speculating outside of it, inasmuch as perfection is all that can be desired. So, then, any doctrine not plainly stated in the word of God, is at best merely speculative, and even liable to be false; and even if true, cannot in the least be essential, else the man of God could not be "perfect" without it.

But the doctrine of the mind's immortality, if a truth, being so intimately connected with the destiny of the race, cannot fail to be of much note in the sacred Scriptures. If, however, it be untrue, we shall expect no divine testimony to sustain it. This doctrine certainly bears the latter characteristic. We know that some think differently, but we also know that they have to "read something in," or "read something out," in order for the Bible to read as they would have it. If it says spirit, it means "deathless spirit"; if it says soul, it means "never-dying soul"; if it says mind, it means "immortal mind," etc. Questions: Could not "holy men of God," who "spake as they were moved by the Holy Ghost," find language adequate to express the ideas intended to be conveyed? If those inspired men of God wished to express the idea that the spirit, or soul, or mind, is immortal, would they not at least *once* give expression to it? If inspiration has not *once* connected these terms with such qualifications as are commonly used, will it help the matter any for popular theology to do so? So we repeat in substance what we have before intimated, that there is no passage in the book of God which states, or from which we may justly infer, the mind's immortality.

But, if the doctrine of the mind's immortality were merely unscriptural, it might bear the honor—if it be an honor—of being at least a speculative doctrine; but as it is also *anti*-scriptural, we have no right even to speculate in that direction. But our saying this doctrine is antiscriptural will, in no wise, satisfy the candid mind. So to *prove* our statement, we cite the reader to the following texts: In Eccl. 9: 10, we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Device, knowledge and wisdom, it is said, are the property of the mind; and without these the mind cannot exist. But the above quoted text says that these have no existence in the grave. Nothing, therefore, entering the portals of *sheol* or *hades* possesses mind. "But," says one, "that does not exclude the idea of the independent existence of the mind in heaven." Certainly not, if that is to be the abode of departed human minds. But where are we told that this is the fact? Not in the Bible, surely, unless we "read it in," as is sometimes done.

Let us see, however, what the Bible *does* say upon this point. We are commonly told that the mind is the man proper. Then, of course, it will be addressed as a man, and the personal pronouns will, with strict propriety, be applied to it. Let us read: "There is no work, nor devices, nor knowledge, nor wisdom, in the *grave, whither* THOU *goest.*" All that constitutes man, then, goes into the grave, and while there, is unconscious.

But this is not the only text the Bible contains which refutes this dogma. We quote again from the same chapter: "For the living know that they shall die; but the dead know not anything; . . . also their love, and their hatred, and their envy, is now perished." vs. 5, 6. All who lay claim to the popular theory under consideration, agree among themselves that the mind alone is the knowing part of man, and cannot die. But this text says, whatever that knows, knows it shall die. If it is the mind, it cannot be immortal. To avoid this dilemma, they will just "read in" a little and say it means—"The living know that their *bodies* shall die." But the divine record stands the same: "The living know that THEY shall die." And, to cut the matter short, the inspired writer immediately says, "Their love, and their hatred, and their envy, is now perished." Not that these faculties of the mind have accompanied it to some remote realm, but that they "are now *perished.*" If the mind exists at all after the dissolution of the body, it exists *without* these faculties; and who wants a heaven *destitute of "love"*!

Another passage of holy writ to which we invite the reader's attention, will be found in Matt. 10: 28, and reads as follows: "Fear not them which kill the body, but are not able to kill the soul." "There," says one, "you have taken the sword by the wrong end. We are here told that those who can kill the body are unable to kill the soul; therefore, it is immortal." But stop! Let inspiration tell the whole story. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which *is able* to destroy both *soul* and body in hell." Immortality is inherent deathlessness; and the possessor of this quality exists independently, and cannot be destroyed by any power, human or divine. But this scripture admonishes to fear one who *is able* to destroy even the *soul.* Therefore, it is *not immortal.* Really, the sword does not cut so badly, after all. The trouble is, people looking through the popular theological spectacles—which, by the way, invert everything—in trying to grasp the hilt, really grasp the blade, and, of course, cut their own fingers.

Still another inspired statement, to which we cite the reader, is recorded in Job 14: 21. Job, in speaking of the brevity of man's life, and of the sleep of death, which marks its earthly termination, says: "His sons come to honor, and he knoweth it not." It will do no good to say that the word "he" in this passage means the body; because it is said the body knows nothing even when it is *alive,* saying nothing of its being *dead.* Then this word must refer to whatever that knows, which, we are told, is the mind. But Job says, "His sons come to honor and *he* knoweth *it not.*" "But," says one, "that does not affect the idea of his being conscious of the scenes of heaven, though he may be unconscious of his sons' coming to honor. Very well, but it must be admitted that he is as incapable of knowing one event of earth as another, and if there is *one* earthly event of which he is unconscious,—and Job plainly declares there is,—he is alike unconscious of *every* earthly event. So, all this addressing mourners with the comforting assurance that the soul of the deceased, now happy in heaven, is looking down upon the scene, pleased with their last tokens of respect, is no comfort after all, for the deceased knows nothing about it.

But let us see, further, if Job denies the mind's consciousness even in *heaven.* Says Job, "And they [his sons] are brought low, but he [the father] perceiveth it not of them. The words "brought low," here used, undoubtedly refer to death. But does the departed mind know nothing of the death of its kindred? Each of "his sons," certainly, must have had an "immortal soul" as well as his father, which, at death, must also have taken its flight. But is the soul of the father unconscious of the departed children's presence? Why, I should think that he would be the first at the gate to welcome them in. But no, he is so indifferent that "he perceiveth it not of them"! Really, this does not chime very well with that we often hear sung—

"We shall know each other there."

Nor will it help the matter to infer that the souls of the departed sons went immediately to hell, in which case it might be said, "He perceiveth it not of them"; for, as Job is speaking in a general sense, and makes no reference to *one* family merely, but to *all* families, this would involve the absurdity that *all* the sons of man, *good* as well as bad, are *lost!* Well, I prefer to be with Job. If the advocates of popular theology disagree with him, they and he *for* it, then; only let me remind them that they are dealing with inspiration, and stand a very poor chance.

In conclusion, we will adduce an inspired statement found in Ps. 146: 3–4, reading as follows: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." In view of what we have said, and the scripture passages which we have quoted, it seems needless to make comment upon this. A few words, however, that the reader may readily see the force of the statement. It is commonly conceded that the thoughts of man prove the existence of the mind; and that without thoughts there is no mind. It follows, consequently, that when the thoughts are perished the mind no longer exists. This scripture states that, when man returns to his earth, his thoughts perish. It may be said that as the body possesses the mind, it may also be said to possess the thoughts; and that this text merely means that at death there is a separation; that the thoughts are no longer his (the body's) thoughts. This might look plausible if the text would admit this construction. But it does not say that after death the thoughts exist with the mind separate from the body; it says, "In that very day his thoughts *perish.*" There are no thoughts after death, in the grave, or elsewhere; consequently, no mind to think.

There are many statements of the word of God similar to those already quoted, which teach the same great truth. We might refer to more, but we think we have adduced enough to show that the popular dogma of the mind's immortality is unscriptural, *anti*-scriptural, and all a *myth.* We beg the reader to examine this subject, and, like the noble Bereans, search the Scriptures to see whether these things are so. Christian practice is indispensable, but there must be something to practice. The different sects of heathendom have notions peculiar to themselves, and practice accordingly. Let us, who profess to have a theoretical faith, peculiar to the Bible, see that we are theoretically correct; and then we shall be ready for every good *word* and *work.*

Finally, may God enlighten our minds to comprehend the great truths of his word, and give us grace to perform a life of *practical* godliness, which has the promise of the life that now is, and of that which is to come.

THE TRUMPETS.

Dr. J. A. Seiss, of Philadelphia, Editor of the "Prophetic Times," is giving a series of interesting discourses on the Apocalypse, from which we take the following:—

THE SOUNDING OF THE SECOND TRUMPET.

"And the second angel sounded; and, as it were, a great mountain burning with fire was cast into the sea; and the third of the sea became blood; and the third of the creatures in the sea, the things which had lives, died; and the third of the ships was destroyed."

Here is one of the hints I speak of as indicating that a thing is not to be literally taken. The image of a burning mountain is before the writer. But it is not literally a mountain; it is only something having the general appearance of a mountain; and he plainly tells us so. He saw *as it were* a mountain. Of course, then, we are to take it, not as a real mountain, but as something resembling a mountain. A certain writer insists that the plague under this trumpet is not to be taken literally, because a mountain falling into the sea could never turn it into blood. But John does not say it was a mountain. He says that it was something that *looked like* a burning mountain. Exactly what it was, he could no better tell us, except that its effect upon the waters of the sea was, that it turned them into blood. An ordinary mountain would not do this; but that falling, fiery mass, which had the appearance of a burning mountain, did it.

Some conceive of this fiery mass as a volcano, but neither is this the exact image. John says nothing of a mountain vomiting fire, but as a mountain burning with fire, which might be a volcanic mountain, or it might not. When God descended on Sinai, "the mountain burned with fire unto the heart of heaven, with darkness, clouds, and thick darkness" (Deut. 4: 11); but there is no evidence that it was a volcanic eruption. The idea of John's language is rather that of a great mountainous matter falling from the sky, clothed in seething, thundering, and flashing flames, and dashing into the ocean. The whole image is meteoric, rather than volcanic.

The plunging of this awful fiery mass into the sea, affects it wonderfully. It turns the waves to blood. And if any are disposed to doubt the possibility of such a thing, let them turn to the account of the exode of Israel from Egypt, where it is written that Moses "lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and "all the waters that were in the river were turned to blood." Ex. 7: 20. In the Psalms also (105: 29) it is written—"He turned their waters into blood;" and again (78: 44) "He turned their rivers into blood, and their floods, that they could not drink." It was fresh water in that case, and it is sea or salt water in this; but if God could work such changes by the staff of Moses, what is to hinder him from producing like changes, even on all the waters of the ocean, by means of this fiery mass, as it were a burning mountain? And if the one was literal, as all admit, why not the other, although upon a mightier scale, corresponding to the momentousness of the great day?

Suppose, however, that we follow the common course of expositors, and say that this whole mater is figurative or symbolical; then what? Some understand the mountain to mean heresy; the sea, the church with its baptismal waters; its change to blood, the effect of deadly error; the death of the fishes of the sea, the perdition of souls; the destruction of the ships, the overthrow of churches. Others say the fiery mountain is Satan; the sea, the nations; its change into blood and the dying of the fishes, the persecution and slaughter of Christians; the wreck of the ships, the extinction of congregations. Others tell us that this fiery mountain was Genseric with his Vandals, forced from their native seat by the Huns, and plunging through France and Spain into Africa, conquering the Carthaginians, settling themselves upon the conquered territory, and thence harassing the neighboring islands and shores of the Mediterranean. Still others affirm that the sea is the sea of Galilee, figuratively considered; the fiery mountain, Vespasian; the fishes, the Jews; the ships, the cities of Palestine. And again others interpret the picture of the overthrow of Jerusalem and the temple, and the dissolution of the Jewish polity; the dying of the fishes, the relapses of men from Christianity to Gentileism; the loss of the ships, the subversion of synagogues and churches. Nor is the list yet exhausted. To some, the sea is pure doctrine; the mountain, aspiring prelates; the fire, their ambition; the discoloration of the waters, the introduction of false doctrine; the fishes, the lower orders of ecclesiastics and monks; the ships, the bearers of the Gospel. To others, the mountain is Rome; its burning, the conflagration of that city by Alaric; the destruction of the ships, the plunder of its wealth. Still others see in the record, a symbol of the ravages by Attila. And I only wonder that no one has discovered that it denotes the settlement of the Mormons in Salt Lake Territory! The simple truth is, that if it does not mean what it says, as men ordinarily use language, no man can tell what it does mean; and the opinion of one is just as good, and just as bad, as that of another.

I, therefore, take it as it is written, because there is no other way of taking it which yields any certain or reliable sense. What do we want with Vespasian, Alaric, Rhadagaisus, Attila, Genseric, Romans, Goths, Vandals, Arians, prelates, or the devil, when the inspired writer tells us it was a fiery meteoric mass,—an aerial mountain,—great and towering, precipitated from the atmosphere into the sea, as one of the great wonders of the day of judgment? Men do but rave and trifle and undertake to make a Bible which God has not made, when they spend their time, and learning, and ingenuity trying to persuade themselves and the world that it was something else than John says it was.

This burning mass is plunged into "*the sea.*" It would seem as if some particular sea was meant. If so, most likely the Mediterranean Sea, around which the greatest recorded events of the world and of the Church have been enacted, and which is the central sea of all history, both sacred and profane. Its very name marks it as the *middle of the earth.* The result is, that the third of it becomes blood—poisonously bloody—so that a third of the living things in the sea perish.

It would seem, also, as if tempestuous commotion of the elements is to attend this awful precipitation. Both the vastness and the fiery condition of the mass ejected into the sea, naturally suggests such effects. Hence, "the third of the ships was destroyed," burned, sunk, or dashed ashore.

And all this finds place also in some of the plain, old unsymbolic predictions concerning the day of the Lord. Fishes constitute one of God's precious gifts to man. They were among the principal food of Jesus, and were the subjects of some of his most marvellous miracles. And, in punishment for the sins of men, it is but reasonable to expect the fishes of the sea to be smitten, as well as the trees and the fruits of earth. Hence, in foretelling the Divine judgments, Hosea said—"The fishes of the sea also shall be taken away." 4: 1–3. So the Lord, also, said by Zephaniah (1: 3), "I will consume the fowls of heaven, and the fishes of the sea." Isaiah further declares: "The day of the Lord of hosts shall be upon every one that is high and lofty, . . . and upon all the ships of Tarshish." Isa. 2: 16. And here, under the second trumpet, the blessed John beholds exactly how these predictions are to be fulfilled.

THE COMMON SALVATION—WHAT IS IT?

D. N. CHADSEY.

"Beloved, when I gave all diligence to write unto you of the common salvation; it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints."—JUDE 3.

This subject was of so much importance, the apostle introduces it by saying, give "all diligence." The diligence we should give to the importance of this subject is to know what the apostle intends to convey, when he discourses so emphatically upon the little word "*common.*" It seems to indicate that there was a time when the common salvation was not known as it is now. What is salvation? I understand it is to be saved—a common, a full, a free and eternal salvation. John, the Revelator, says, chap. 5: 9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Truly this was the song of redemption. They were saved, triumphantly saved, entirely saved, in the kingdom of God. This is rendered in the Emphatic Diaglott: thou "didst buy back," or "redeem us to God with thy blood." It would not be reasonable to suppose that they could be redeemed, or bought back, if they had not been in a perishable condition; or, in other words, if they had not been, previously to this, subject to death. This company that John saw, according to the language, was redeemed, or saved from something, and that I understand to be literal death.

Some have been led to reason on this wise: We believe in a common salvation, and certainly all men are not saved, that is eternally. And as this salvation must apply somewhere, they are led to conclude that when all men are resurrected from the grave, that is a general resurrection; and that this must be what the apostle means when he speaks so emphatically of something "*common.*" The apostle says he gave all diligence to make mention of these things.

We believe all will be resurrected from the dead, both the righteous and the wicked; but does the general resurrection of the dead mean salvation? Could you talk salvation to a man whose state was unalterable? Would it be rational? You will answer No, at once.

Let us look at this point for a few moments. Suppose a prison to be filled with both saints and sinners, and that there should come from the judge a pardon for every one, both bad and good. They are all liberated. Then, at that moment they are saved from prison. This may be called a common salvation. But suppose they suffer the reverses of fortune, and every one who was delivered from the prison cells should receive from the judge a sentence to return to their cells. What would you think of a person who should continually affirm that they were all saved, because it was a common salvation? Would you believe it? You would would say No indeed. What is the reason? Think of it a moment. Suppose another one says, I believe a part were saved. But all were in the prison, all came out, and all went back again. We must come to the conclusion that there were none saved.

Let us look at another point. Suppose all men, both bad and good, high and low, rich and poor, were all in their graves. The time comes for the resurrecction of the dead. The trumpet sounds, the dead are raised, they come to judgment. The saints are saved in the paradise of God, saved forever from sorrow, from tears, from trials, from sickness, and from death. But where are the wicked? what became of them? Did they not go back to prison? The Lord says, "Depart from me, ye cursed, into everlasting fire." Now I ask you in the name of reason, Were they saved? Is this a common salvation? If you can call this a common salvation, you might as well say it was a common salvation when they were liberated from the prison; but you have acknowledged that there was no salvation in it; neither is this salvation for the wicked.

The Revelator says again, in chap. 12: 10, "And I heard a loud voice saying in heaven, Now is come salvation and strength." When was that? Verse 11 reads, "And they overcame him by the blood of the Lamb, and by the word of their testimony." Not till after they were redeemed could they sing the song of redemption. Again, in chap. seven, after the one hundred and forty-four thousand were sealed, and another great multitude were sealed, we hear the same song again: "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Now we understand salvation to be saved; and truly it seems like folly to even try to believe any man can be saved when his state is unalterably fixed, or when his destiny is sealed. While the wicked are in their graves, it is not possible to save them. The summer is past, the harvest is ended to them; and thus it is an impossibility, according to divine arrangement, to save them, for the consistant reason, they are lost.

In bringing the culprit out of prison, it only brings to his understanding what he has lost. And so it is with the wicked. They are brought from the dead, but not saved from death, but to be returned directly to its embrace. He sees what he has lost by rejecting Christ. He sees now he is doomed to everlasting silence. Is that common salvation? The apostle tells us, as I understand it, just what a common salvation is. There was a time that it was not known, or at least understood. You have read in the Acts of the Apostles, in the tenth chapter, that Peter had a trance. A sheet was let down to him while he was on the housetop, and was hungry, having all manner of four-footed beasts and creeping things. A voice came to him saying, "Rise, Peter, kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean." Now the Lord was about to change Peter's mind in regard to some particulars that Peter did not fully understand. You know the Jews had no dealings with the Gentiles or Samaritans; and at one time when Jesus talked with the woman of Samaria, the disciples marveled that he talked with her. Peter had inculcated this same feeling, and even retained it until that time when Peter saw the sheet. He saw the beasts and creeping things and reptiles. But about that time, Cornelius was remembered by the Lord, and when Peter wondered what the vision should mean, three men that were sent by Cornelius stood before the gate. They called for Simon, whose name was Peter. The Lord told him to go, doubting nothing. Why should he doubt? The reason was, a Gentile had come and called for him. They had no dealings together; what should he think? But the Lord was in it. Peter went up to Cesarea, and what was his experience? He understood that the Lord had sent his angel to strengthen Cornelius; and when he fell down before Peter to worship him, hear what he said—"I am but a man." And he said, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shown me that I should not call any man common or unclean." Do you think Peter's mind had been enlightened? Before, he thought the Gentiles to be unclean; but now understood there was no difference. God had cleansed them both. That is what God meant to convey to Peter by the vision.

When Jesus sent out his disciples at one time, he told them not to go into any of the cities of the Samaritans; but go rather to the lost sheep of the house of Israel. Was there any difference shown to the Jews? I think there truly was. Did the Gentiles share equally with the Jews? I think so. Then they were not in common with them until that middle wall of partition was broken down, and they were all on the same level. As the apostle says to the Colossians (2: 14), "Blotting out the handwriting of ordinances, . . . nailing them to the cross." Also, Eph. 2: 16. We want to find out by Ezekiel who the common people are, and that will settle all difficulty with regard to the subject under consideration. He says, in chap. 23: 42,—"And a voice of a multitude being at ease was with her; and with the men of the common sort were brought Sabeans from the wilderness." So you will not fail to understand that these were the Gentiles, and were called the common people.

Also during the pilgrimage of the Israelites, there were common people with them. Lev. 4: 27. Jeremiah (26: 23) says some were cast into the graves of the common people. Mark says, "The common people heard him gladly." 12: 37.

Thus I understand that "common salvation" is when the Jews and Gentiles are permitted to enjoy full and free salvation on the same terms; when the Gentiles are permitted to partake of the fulness of the tame olive tree; and eternal salvation is when they are eternally saved in the kingdom of God.

THEOLOGICAL MACHINERY.

H. MUNGER.

(*Concluded.*)

The Romans had their oracles to consult. Cæsar caused Christ to die after he had showed up their devilish work, reproving them at different times, and telling them to be still and come out of their oracles, or mediums. He gave the apostles the same power over the unclean spirits, or demons. We have abundance of proof that this same class came down to the gospel dispensation, and was the power of Pagan Rome, until A. D. 519, when it sold out to papal Rome, which put a new dress on the same old deceiver, and introduced it into the church of papal Rome, and gave as a substitute for worshiping the gods made with hands, the souls of Peter, James and John, and other apostles, and Mary, the mother of Christ. Here the transfer was made legally and naturally.

For the benefit of those sympathizing with Spiritualists, who deny the Bible account of demons, we will give facts from a few historians. Dowling and Gavatia, p. 123, say the Pagans believed demons were gods that had power to talk with the dead. Kitto says demons deceived the pagan kings by talking with the dead. Plutarch says demons envy God's people, and by a form of worship have deceived many, and were worshiped for bringing news from the dead to the living.

This heathen doctrine has been popular with the ungodly, and popular class of unbelievers. Zoroaster, Pythagoras, Plato, Socrates, Cicero, and others of the old serpent's school, have had their books and writings accepted and read in the Protestant churches, as well as the Catholic, which is as contrary to the Bible teachings as the teachings of the gods spoken of in the Bible Dictionary, of which I will mention a few: Ashtareth of the Zidonians (1 Kings 11: 33), Baal of Tyre (Judges 2: 13), Baal-peor of the Moabites (Num. 25: 3), Baalzebub of Ekron (2 Kings 1: 2), Bel and Nebo of Babylon (Isa. 46: 1). Dagon of the Philistines (Judges 16: 23), Milcom and Molech of the Amorites (1 Kings 11: 5–7), Nibhaz of the Avites (2 Kings 17: 31), Nisroch of the Assyrians (2 Kings 19: 37.) There are many more not mentioned here, all made with hands for the people to worship. The wise men so called, or demons, had charge of the worship, but some say this was before the gospel day. Yes, but they were brought down to Paul's day. See Jupiter and Mercurius of the Romans (Acts 14: 12); also Diana of the Ephesians. Acts 19: 24; 16: 16–24. Paul and Silas got into trouble for attacking a demon in a soothsayer, who pretended to tell fortunes by talking with the dead. No doubt she was a prostitute, and her master who kept the house lost money in her when the devil was cast out.

This kind of work had maintained its popular and political position from Egypt to A. D. 53, when this class was in sympathy with the magistrates of the law. See Acts 16: 20. That old Pagan machine got into a terrible fix. Paul started God's work that night, and a reformation began in jail. Who don't see that the devil had power up to this time to work in the same way as formerly with the authorities of earth. Seven years after, Paul had another battle. See Acts 19. Here we find a god made with hands was worshiped in A. D. 60. Paul attacked it in the name of God, and made a terrible stir among the craftsmen, and the old Pagan church. The officers accused Paul of coming out against the great goddess Diana, made with hands. They said, "whom all Asia and the world worshipeth"; 27th verse. So we see the same class alive yet. They got perfectly crazy. Some said one thing, and some another. They caught Gaius and others, and cried two hours to their heathen god to deliver them. The town clerk got frightened and ashamed, and interfered, and dismissed the meeting. Please read the nineteenth chapter of Acts, and see if we have not proved that this devilish worship has come down to Gentile times, among the pagans of Rome. But the apostle's preaching had such an effect, that there was a division among the Roman churches, and a confused state of things existed until a reformation was made, and they came into an orderly compact. In 306 Constantine undertook the job. After founding Constantinople, in 306, he took a trip into Italy to regulate things concerning their religion. He pretended to see the signs of the cross † in the heavens. This oracle manifestation was a new era in the Roman church. Some believed his vision, and some did not; and not until 325 was the Romish church united. It yet had its pagan form, until the papacy began to rise into notice. Papacy seized upon that portion of the pagan worship brought about by Constantine's cross †; made a bargain, or compelled the Pagan Romans to give up the gods in their temples, dwellings, and on their persons, making it a crime to worship an idol. They enforced obedience with much trouble. They subdued the Pagans, took the religious throne, and instituted the worshiping of the souls of the apostles, St. Mary, and other saints. Thus Paganism was grafted into Papacy, and bore the same devilish fruit as the old serpent's gods; i. e., hatred to God and his people. See the book of Martyrs. The grafting was in immortal soulism, as sure as you live; and this devilish fruit will grow as long as this error of the old serpent is kept alive.

Let us see the old serpent dressed up in his new papal suit, running the old pagan machinery, with the new patent cog wheel of papacy—immortal-soulism—which doubled its power. See Tetzel, claiming to do what no other gods had done before, even the God of heaven. See 2 Thess. 2: 4. Here we have the prophetic power exalted, spoken of by Daniel, Christ, and Paul. See his great teeth, ready to devour his opponents. Said he, I can save more souls by my grant of indulgences, than Peter can by his preaching in heaven. So he claimed Peter was then in heaven preaching to save souls. See the old serpent's doctrine. Christ told Peter he could not go there until he came again. The Pope, or serpent, says he is there preaching. Can the Protestants run this cog-wheel in their machinery? Hear him again. Says the Pope, "My red cross," the one he got from Constantine, "has as much efficacy as Christ's." Draw near, and I will give you leave to commit any sin, by paying me so much money. I can remit all sin. Again. My indulgences can save the immortal souls of the dead, as well as the living; and if you have friends in hell, or purgatory, as soon as your money clinks in the bottom of the Pope's chest, the immortal soul flies immediately up to heaven. Pope Hilderbrand claimed the same power. Here is the ripe fruit of the new papal graft into the old Pagan stump. This devilish staff is what opened Martin Luther's eyes, and he came near breaking up the devil's old machinery, and commenced setting God's to work. The reformation began, and the old pulleys and crooked shafts lay scattered all over Germany. This engineer got one man to work that took an old shaft from the Koran of Mahomet, another general of the immortal-soul tribe; i. e. the decrees preached by Calvin. See Buck's Theological Dictionary on decrees. This always was a crooked shaft, and never would run in God's work of free moral agency. That and the pagan and papal geering of immortal-soulism has been rejected by Luther, Wesley, and others. See Wesley's sermon, Luke 16: 31. He says the doctrine of the soul's going to its reward at death has not the least foundation in the oracles of God; and the thief did not go to heaven with Christ that day, if at all. They could not make the machinery run with this gearing of the Catholic church. It has worn their old machinery out, so that it has become almost ineffectual. It has been running down fast since 1798.

In 1840, the Mohammedans' prophetic time had come, spoken of by the Revelator, and the devils, or demons, started on a new and more lenient plan; i. e., we will take in such Protestants, although our enemies, as will let the old immortal-soul machinery come into the building. A new company was formed of Protestant church members, mostly called Spiritualists, and for the last fifteen years they have done much to entice and decoy people to renounce the Bible, for they see their works must run without it, if at all, which is the fact. To run these geers together is as impossible as to run a miter geer with a bevel, and this is the trouble in our days. There is a clashing with the machinery. They cannot get in the Bible resurrection to run with this old pagan shafting.

A preacher said, "Bro. Munger, how do you get hold of the resurrection to make it agree with the Bible? We have had it up in a ministerial class for discussion, and if we admit the thief is safely in heaven, and all saints that have died, we get against a stump. How do your people get along with the clashing?" My Bro., you have got the Devil's old mitre geer in with the Lord's word; i. e., immortal-soulism, which the Devil, through the serpent, presented in the garden; then it was urged by the Pagans, next by the Papists, and now by their descendants, the Spiritualists, who are deceiving the kings, and the whole world; and as you are still trying to use this old geer rather than to throw it away, your theological mill will always clash with it in. "One Spiritualist, or one Second Advent man," said he, "will throw a clog that will stop our whole debate."

This honest confession is a fact in almost every church in the land. Some are trying to get at the true cause of the clashing; while others are full of vanity and pleasure, which take God's power off; and dead formality, with crooked shafting, unmatched geer, cracked pulleys, and worn-out india rubber belting, with so little power, will never run the theological machinery. This is what's the matter. It is becoming popular again among kings. See Napoleon, and Emperor William, and others, who are coming back to the old heathen oracles, trying to talk with the dead. These are our prophetic signs, Paul gave us in 2 Tim. 3: 8. Here we are, expecting the Lord very soon. Other signs are just ahead.

YOU ARE WANTED.—In the great battle between truth and falsehood, between sin and holiness, every human being bears his part; is for, or against. There is no neutral position in this war. To do nothing, is to be against; and to be against the right, is to be lost. Idleness is a crime; indifference, a fatality. There is much to do, and little time to do it in; for, "the night cometh, when no man can work." Work while the day lasts; work hard, work well; these should be the resolves of all the friends of a true Christianity, some of whom can do a great deal; all can do something.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 28, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the committee held on the camp-ground, June 7th, it was voted that our annual meeting this year commence *Saturday, Aug.* 19th, and continue over the 27th. Particulars hereafter.

Geo. T. Adams, *Secretary.*

☞ Appointments for next week should all be in as early as *Monday morning.* Our press-men do not work on the 4th of July, consequently we are obliged to send our paper to press on Monday.

WOODSTOCK TENT-MEETING.

The interest in the tent-meeting in Woodstock, Vt., continued to increase as the meeting progressed. All seemed pleased, and expressed much regret that it could not be continued longer. The minister and membership of the various churches manifested a kind spirit, and gave excellent attention to the subjects presented. On Saturday many were unable to get into the tent. Had it not been a very wet day Sabbath, there would have been a great crowd; as it was, we had the tent well filled. A solemn conviction rested upon the people that we are near the end of this dispensation. They wished to hear more on the subject. The christians who attended the meeting were much quickened, comforted and strengthened. The meeting was timely, and promised excellent results, yet undeveloped. Bro. Carpenter is laboring faithfully in that section of Vermont, and waiting paitently for the day of ingathering. Bro. S. Cook, and Bro. Shaw assisted in the meetings. They are true men. Just before we left, on Monday morning, a Congregationalist Sr. came where we were stopping to express her gratitude and joy for the benefits she had received from the meeting.

SHALL IT BE DONE?

Some time since it was proposed to raise three hundred dollars to meet the necessities of Sr. C. B. Turner, on the following conditions: "When two hundred were raised by Sr. Turner's friends, then the other hundred was to be given by the heirs of Sr. Ide. All but about twenty dollars have been raised of the two hundred. Now comes the inquiry, shall the rest be raised, and thus secure the other hundred? Sr. Turner is now dead; but shall not her orphan children receive a share in our sympathies? They need them none the less because they are orphans. Please make up these twenty dollars at *once.*

Shaker Doctrine.—The Shakers say "the true resurrection" consists in "living above the life of generative lusts." Ann Lee, their founder, taught "that reproduction, in its most pure, elevated condition, was positively unchristian." She claimed to have received her instruction through "spirit agencies." These lying, seducing spirits teach one doctrine to one party, and the opposite to another, in order to avoid detection, and better accomplish their diabolical pursuits. Some they can lead into the Idealism of Swedenborgianism; others into the self-denying system of Shakerism; others into the opposite as taught by the Mormons; others to adopt an obsolete Jewish institution, because a certain one has *visions* directing such a course; while the great mass of the people are best suited with the manifestations common to Spiritualism.

"DARK DAYS."

Under the above heading, the New York *Times*, June 17th, says:—

"Late events have so familiarized people with calamity, that they have almost lost the habit of being shocked. The delirium which has covered Paris with blood and fire has surfeited the keenest appetite for horrors. The prophet who predicted only a year ago the fate that has befallen that unhappy city would surely have had little honor in his own or any other country. Yet we have seen the world's most brilliant capital, in the very noonday of civilization, given over to massacres and pillage. A spectacle so fraught with wild and fearful interest must dwarf all lesser misfortunes. Before the awful death agony of the Commune, with its wholesale slaughter of men, women and children, shot and bayoneted like dogs in the kennel, or flung to a more appalling death in the flames of burning palaces, human life and suffering seem to grow so cheap as scarcely to be worth a thought. Even that most painful episode in all the ghastly story, of the prisoners forgotten in the firing of the Hotel de Ville, and left to perish in their dungeons, scarcely moves us so much as, in happier times, the most stereotyped tale of distress. Consciously or not, most people have grown in a measure callous to this excess of misery.

Something of this may be detected in the tone with which the newspapers publish accounts of other less notable events. The time is rife with disaster, and within a few weeks, in different parts of the world, there have been several occurrences of an unusually painful nature any one of which would formerly have earned sensational prominence. That dreadful epidemic at Buenos Ayres, for example, with its thousands of victims, was probably as dramatic in its way as either of those famous plagues in Florence or London which Boccaccio and Defoe have immortalized. The two disastrous earthquakes in China and the East Indies have been no less noteworthy. Yet each of these extraordinary events has been dismissed with the briefest telegraphic mention, and has attracted the least possible public attention—not so much in New York, for instance, as Mr. Weston's walk, for example, or the unexpected attempt of Fisk to say his prayers.

A still more striking example of this general indifference is afforded by the famine in Persia. Such meagre details as have reached us show that a most heart-rending affliction has fallen upon that unfortunate country. In certain districts, the starving inhabitants were trying to subsist on grass, in others they were selling their children into slavery to save their lives. Elsewhere, hunger had driven the people to the still more desperate resort of killing and eating the children, and in one province it is even said the graves have been despoiled to furnish food for the living. The stories of the Ghouls in the *Arabian Nights* are not more incredible or more revolting. Nor is there anything recorded in the dark romance of the slave-trade more tragic than the burning of the coolie-ship *Dolores Uparte*, in mid-ocean, with all its living freight of five hundred captive souls. Yet, we venture to say, the majority of newspaper readers have given scarcely a thought to the immeasurable horror of these two situations, or have dismissed them as of less relative importance than the latest street affray, or political murder.

While the secular press can see the signs of the times, the religious press, as a general rule, seems to be asleep, or dreaming of a good time to come. They are not awake to the perils of these last days; if they are, they dare not sound the alarm.

Ninety-nine.—Charles Cleveland, of Boston, celebrated his ninety-ninth birth-day the 21st of June—the longest day of the year. He has made himself very useful as a preacher and a missionary among the poor. One who visited him on his birth-day, gives the following in the Boston *Journal*:—

"The conversation turned naturally upon the reasons for his long life, and we said, 'What do you think has made your health so good, and kept you living to such a great age?' Putting his hand upon the writer's knee, he replied, with a great deal of earnestness, 'Early rising, regular habits, and not using tobacco or spirits.' 'Yes,' added his sister, 'and a cheerful disposition.' Father Cleveland nodded assent, and added, 'I am as sound as a nut; no pains or aches, no rheumatism or gout on me.' We asked him if he never used tobacco or spirits. 'Yes,' he replied, 'I was foolish enough when young to use them, and I don't know how long I should have lived if I had n't touched them.'"

THE POPE'S JUBILEE.

It appears that an unsuccessful plot was laid to assassinate the Pope about the time of his Jubilee, June 16th. The New York *Times* of June 17th says:—

"Catholics in this city, and elsewhere, throughout the christian world, yesterday celebrated an event which to them was little less than a miracle, since it never occurred but once before, and its repetition had come to be regarded as next to impossible. This was the completion of the twenty-fifth year of the reign of the Pope—the only one of the long line of Roman Pontiffs who, since St. Peter, the founder of the church, has occupied the Papal chair for that length of time. Intelligent Catholics have no special reason to congratulate the church upon Pio Nino surviving the average term of his predecessors. He commenced his career as head of the church, with the congratulations of Christendom, at the liberal views he enunciated and the reforms he promised. He had the enthusiastic support of his own subjects, and the good wishes of all mankind. He completes the twenty-fifth year of his reign as a blind worshiper of the darkness and superstition of the middle ages, whose worst follies and errors he would imitate, both in church and state. He has been instrumental in adding new dogmas to the faith, which have caused schisms in the church, and driven from its ranks hosts of its most eloquent and enlightened disciples. He is hated by his own subjects, and, sitting in his 'dungeon,' as he calls it, issues his feeble anathemas against the spirit of the age in which he lives, and fruitlessly bemoans the loss of the temporal sovereignty of which he has justly been deprived. If there is anything in store for him in the future, except to still further distract, divide, and enfeeble the church of which he is the head, it is not easy to see how it is to be brought about."

"JUST ONCE MORE."

The following from Mrs. Victoria C. Woodhull, the lady broker in Wall St., New York, is quite pointed. She is a Spiritualist, and boldly defends the free love department of Spritualism. The following article appeared in the Present Age," June 3d, 1871. The *Age* is a Spiritualist paper, published in Chicago. Let her speak:—

The Red Alternative.

We *will have* our rights. We say no longer by your leave. We have besought, argued, and convinced, but we have failed, *and we will not fail.* We will try you *just once more.* If the very next Congress refuse women all the legitimate results of citizenship; if they, indeed, merely so much as fail by a proper declaratory act to withdraw every obstacle to the most ample exercise of the franchise, then we give here and now deliberate notice of what we will do next. There is one alternative left, and we have resolved on that. This convention is for the purpose of this declaration. As surely as one year passes from this day, and this right is not fully, frankly, and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution, and to erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs. If for people to govern themselves is so unimportant a matter as men now assert it to be, they could not justify themselves in interfering. If, on the contrary, it is the important thing we conceive it to be, they can but applaud us for exercising our right. We mean treason; we mean secession, and on a thousand times grander scale than was that of the south. We are plotting revolution; we will overthrow this bogus republic, and plant a government of righteousness in its stead.—*Victoria C. Woodhull.*

"The World Moves."—If the New York Wall Street brokers were as interested to secure eternal life as they are the stocks and gold of this world, no doubt they would all be saved. The following from the New York correspondent of the Boston *Journal*, June 21st, will give a sample of the scenes that transpire among the Wall-street brokers:

Black Day in the Streets.

New York, *June* 21. Not since the terribly famous Black Friday has Wall street seen such a day as this. It is one of the field days of this famed locality. Rock Island has been the favorite stock, and has been going up steadily from day to day, till this mornig it touched 130. Mr. Woodward, the most daring broker on the street, has been the chief operator, and in any thing his name is a tower of strength. The rumor of a scrip dividend has been very common, and sharp operators have said that Rock Island would reach 150. In the hight of the excitement at the high prices, the rumor ran that Woodward had failed, and had carried down several prominent houses. In a moment a panic was created, and the street was in a ferment. At once Rock Island fell 20 per cent., and continued to fall till noon, when it touched 110. The ocean lashed to a fury. The populace, roused to an uncontrolled mob, gives a poor idea of the state of things in Wall street. Men trod on one another in the stock room. The yells were frightful. Many who sold at high prices and sold to the pool, found their stock thrown back on to their hands. Many stout and reliable houses would not own that they had failed, but said they would consider the cases individually as they came up. To say that ten thousand men were ruined in thirty minutes would be putting the disaster at a low figure. Men out of the street do most of stock business. They live up the river; out in New Jersey, and far up in the country. These men come to the city once or twice in a week, leave orders and go away. These men, tempted by the fame of Rock Island, have been cleaned out. It is rumored that Jay Gould is at the bottom of this panic: that, by a combination, he sold short in immense sums, run the stock down, covered his shorts, reaped a golden harvest and ruined thousands."

"BEHOLD THEIR THREATENINGS."

We have received the following from Pittsburgh, Pa. It needs no comments.—Ed.

"Bro. Clowes has had formal charges preferred against him by the M. E. Church; but he has protested against their taking such judgment against him, and so they have postponed his trial till the 22d inst. The charges are briefly as follows:—

"The undersigned, consulting wholly the peace and purity of the Methodist Episcopal Church, prefers the following charges against the Rev. Geo. D. Clowes, a local preacher of the M. E. Church, and a member of the quarterly conference of the Butler Street station; to wit: *Charge 1st*—Heresy. *Specification*—Stating that man has no immortal soul, and that there is no hell. *Charge 2d*—Inveighing against the doctrines of the M. E. Church. *Specification 1st*—Stating that the soul and body will sleep together in the grave. *Spec. 2d*—Stating that there is no hell. *Spec. 3d*—Stating that the wicked will be annihilated. *Spec. 4th*—So expounding the Scriptures to his Sunday School scholars, and to others, as to make them teach doctrines not in harmony with the doctrines of the M. E. Church."

Guide to Holiness.—If any of our readers wish for a valuable monthly, they will do well to subscribe for the "Guide to Holiness," edited by Dr. and Mrs. Palmer, and published by W. C. Palmer, Jun., 111 East Ninth St., New York. Price $1.25 a year. We recommend the *Guide* to all who are seeking the higher life—entire consecration to the Lord. We often find single articles worth more than the price of the periodical.

Biblical Quarterly.—Bro. J. T. Walsh, New-Berne, N. C., has just issued the first No. (for July) of "Walsh's Biblical Quarterly, an independent and non-sectarian Review, devoted to New Testament Christianity, and opposed to all secret Jesuitic Societies." Price one dollar a year. In another column will be found his introductory article, headed, "My Position Defined," etc.

Tent-meeting at Groton Junction.—Bro. Couch will attend this meeting the 4th of July, and preach the word. The fare will be reduced on the Worcester and Nashua road. Fare $1.50 both ways from Boston, on the Fitchburg road. Get tickets of Bro. Geo. T. Adams.

☞ There will be a basket meeting at Alton Bay July 4th. See notice.

SANCTIFICATION.

No doctrine is more clearly taught in the Bible, than the doctrine of sanctification; and sanctification is essential to salvation, as God "hath chosen you to salvation through sanctification of the spirit and belief of the truth"; and "it is the will of God, even your sanctification." And yet the question of sanctification is greatly misunderstood. There are two incorrect views to which we will just refer:

1. One class conjecture that sanctification is a kind of second conversion, or a special operation of the Holy Spirit producing a new change of heart, distinct from conversion. The fallacy of this claim appears when we listen to the statement of Jesus on this topic: "For their sakes I sanctify *myself*, that they *also* might be sanctified." John 17: 19. Christ never received either a conversion, or a supplement to conversion. He did not need such a sanctification. The sanctification experienced by Jesus was "also" to be experienced by his followers. What was it?

2. Another class argue that all the sanctification recommended in the Bible comes through a knowledge of truth, quoting in support of this claim these words: "Sanctify them through thy truth; thy word is truth." It is true that the word of truth is the channel through which sanctification comes—the word of truth *obeyed*; "Seeing ye have purified your souls in *obeying* the truth"—but not independent of the agency of the Holy Spirit, for Paul speaks of "being sanctified by the Holy Ghost." Rom. 15: 16.

When we understand that to be sanctified simply signifies to be set apart to a certain work, or for a certain purpose, we are prepared to appreciate the assurance that Christ was sanctified, or set apart to do the work of God, through obedience to the truth; and truth must be understood and believed before it can be obeyed; "Ye shall *know* the truth, and the truth shall make you free." So it is God's will that men should be set apart for the Divine service—set apart from the world—through the channel of truth believed and obeyed, and by the agency of the Holy Spirit, for "the spirit and the word agree." A sanctification that leaves out the agency of the Spirit, and relies exclusively upon the theory of the word of truth, lacks an important and consecrating appendage. "Be ye filled with the Spirit." Be sanctified "*through* the truth," "by the Spirit."

W. S.

"SPIRITS OF JUST MEN MADE PERFECT."

In Heb. 12: 23, Paul speaks of "spirits of just men made *perfect*," from which the inference has been deduced that disembodied spirits are meant. But this cannot be, (1) from the fact that they are said to be "made *perfect*," and if made perfect at death, the resurrection would be needless; and besides this, Paul says of these same just men, "They *without us* should *not be made perfect*" (Heb. 11: 40), and if not made perfect till the resurrection, disembodied spirits cannot be meant, for then spirit and body will be together. (2) We are not to reach the spirits of just men made perfect till we reach the heavenly Jerusalem, and the innumerable company of angels, for the connection reads thus: "But ye are come unto Mount Zion [Macknight's translation reads, "But ye *shall* come to Mount Zion"], and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." We reach none of these things, except in prospect, till we shall be gathered to Mount Zion, which is not in heaven, but on earth, to which the heavenly Jerusalem and the innumerable company of angels will descend, when "the tabernacle of God shall be with men," and then every just man, like Christ in his resurrected state, will be a material "spirit," or possess a "spiritual body" (1 Cor. 15: 44–45), but there will then be no spirits of just men independent of the body; so this text cannot be pressed into the service of our opponents, in their attempt to prove that spirits of men live as bodiless entities, for this text has no reference to the intermediate state, and proves nothing concerning it.

W. S.

"SPIRITS IN PRISON."

Peter's statement concerning the spirits in prison is as follows: Christ was "put to death in the flesh, but quickened [made alive] by the Spirit; by which [Spirit] he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." 1 Pet. 3: 18–20. If reference is here made to preaching to disembodied spirits while in prison, it proves the doctrine of purgatory, and disproves the doctrine of going to hell at death; and as God is not a respecter of persons, it involves the future repetition of the same scene for the benefit of all who have accumulated there since the crucifixion.

We prefer to believe that the term *spirits* is here used *synecdochically*—a part being put for the whole—to indicate the intellectual persons who were preached to while alive, but who are now in the prison of death; for the gospel was "preached also to them that *are dead*" (1 Pet. 4: 6), not to those that *were* dead at the time of the preaching, but *are dead now*; and if the preaching was done to disembodied spirits, then those spirits "*are dead*"; but if the preaching was done to living men, who are now dead, all is plain on this principle: "the Spirit of Christ which was in them did signify when it testified beforehand" (1 Pet. 1: 11); so the Spirit of Christ preached to the antediluvians through Noah, and they are now in the prison of death. The term spirit is often used to denote the person, a part being put for the whole, as follows: "Believe not every spirit, . . . because many false prophets are gone out into the world." 1 John 4: 1. Here allusion is made to the personality under the term spirit—a part being put for the whole—as in other cases.

W. S.

"SPIRIT, AND SOUL, AND BODY."

While it is true that the soul and body are spoken of as not being one and the same thing, it is equally as true that the spirit is spoken of as being distinct from the soul. "I pray God your whole spirit, and soul, and body, be preserved blameless." 1 Thess. 5: 23. Here the distinction between spirit and soul is as definitely made as between soul and body. But are three personalities here mentioned, or only one personality with a spirit and soul? Two personalities cannot be claimed without admitting three. Then what is the sense of the text?

With the fact before us that spirit sometimes means *mind*, and soul often means *life*, the obvious meaning of the text is, "Your whole *mind*, and *life*, and physical system be preserved blameless." A *mind* unstained with sin, a *life* free from pollution, and a *body* presented as a living sacrifice, is equivalent to a sanctification of the entire man, and that is all the apostle means. A body without *mind*, or *life*, would be of little consequence; but an organism possessing mind and life, all dedicated to christianity, constitutes a servant of the Lord; and if thus preserved blameless, will gain the port of bliss. The mind rightly guided, the life properly occupied, and the body correctly employed, is equal to a surrender of all to the Lord; yet neither mind, nor life, can possess a conscious existence independent of the body.

W. S.

MECHANIC FALLS CAMPMEETING.

To satisfy all inquiries, we would inform the brethren and sisters in Maine, that the committee have arranged and will prepare for a grand rally to the camp this season, at Mechanic Falls. We have enlarged our ground for many more seats, and purpose to build a stable, and boarding house, and make other necessary improvements for the comfort and convenience of the people. Now what we wish, dear brethren, and especially from you in the ministry, is an effort to make this meeting interesting and profitable. Come, let us spend a little time and money for the spread of gospel truth in western Maine. Those wishing to build seats of wood can purchase material near the ground, and may order it through the committee, if they wish. Suitable notice will be given of the time and other arrangements of the meeting. In behalf of the committee,

—J. Albert Libby.

LYNDEBORO, N. H.

This meeting is in a decidedly mountainous locality. As we stood in the door-way of some houses, and cast our eyes over cities and villages, some of them many miles away, the view occupying from one quarter to nearly one half of the circle, or horizon, the scene stretched out before us was indeed beautiful to behold; and yet scenes more interesting have been noticed in this "hill country," for here stout hearts have yielded to the influences of the Holy Spirit, and God has thus moved them to obedience and the love of the truth.

Last summer, we held two meetings on the top of Pinnacle Mountain, and over forty came up from all sides of the mount to hear the word; some of whom had never heard about the blessed hope. Great attention was given, and two of the number have come out rejoicing in hope. They were baptised June 4th, and others are deeply interested. The town is stirred by the *character* of the work, for even infidels stand aghast, when the notoriously wicked "right about" and face a frowning world with a christian life. The enemy has taken more than a passing notice of this place, for "hot shot and shells" have been thrown at short, and even long range, but the work moves along, thank God. This is new ground, but meetings are held quite regularly every two weeks. May the Lord still bless them very much.

Lynn, Mass. John H. Dadmun.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

Wm. B. Hanson, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$534.84
J. G. Putnam	2.50
"Chicopee"	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$69.33

YOUNG PILGRIM FUND.

Previous acknowledgments	$18.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the [illegible] of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,200.56
Books	.55

FROM SAN FRANCISCO.

Dear Crisis:—Allow me to give a few items from this city of the Pacific. Having been for the past twenty years upon this coast, I must say in all truth and soberness, that the past few weeks have been fraught with great changes in the christian world (or, I should say, this unchristian world)—at least this portion of it; greater changes than it has ever been my lot to witness. Since Eld. Miles Grant made his appearance here, he has held numerous meetings, and has succeeded admirably well in the cause of Christ. I have attended a great many of his meetings, and I have never seen more fervent outpouring of the pure principle of truth, than has been offered up at the altar of Christianity, under the teaching of that truly christian man. He has stirred up the fountain of this great seat of iniquity, and has sown seed that is bringing forth fruit. He has broken up the soil of hypocrisy and heresy, and all the old deceptive doctrines of Satan. Eternal torment in brimstone fire has nearly got its quietus. He has met the enemy in the forum, and in the pulpit, commencing with Spiritualism, and ending with sectarianism. A few evenings since, I attended a Spiritualist meeting where the lecturer stated that one of the leading christians of a popular church said to him, that he would rather have the works of Tom Paine in his house, than the tracts of Miles Grant. I have heard many persons say that he preaches false doctrines, and that it will take five years for the churches to undo the work that he has done. I think if he continues on awhile longer, it will take fifty years to again destroy the truth of the great doctrine of Christ, that man is mortal. The theory that has been preached concerning the immortality of the soul, prior to the resurrection, has been exposed by him with such powerful reasoning, that it carries conviction with it to the hearts of the people.

The expounding of the prophecies has caused thousands to read the Bible, who for years have paid no heed to its teachings, and who are now anxious to know the truth. They have found that Eld. Grant fears not to preach the whole truth, and expound the Scriptures in their simplicity, so that all may be able to understand.

Some of our noted divines have thought proper to open their batteries of grape and canister upon him, but to little effect. He returns hot shot and shell of such a calibre, that a few more "reviews," and their batteries will be silenced, and truth in all its purity will become like a stream of living water, running through this bog of corruption, clearing and purifying in its course. There is what would be termed a ground swell, which is forcing its way into the innermost recesses of this irreligious city, which is fastening itself upon the heartstrings of the worldly-minded, and they are beginning to turn their thoughts to Him who is the giver of all good. It is well that the great Architect of the universe has thought proper to send his servant to this coast to preach the true doctrine of the Scriptures.

Jared C. Brown.

San Francisco, March 17th, 1871.

OUR TIMES.

Bro. Grant:—The times in which we live are fraught with the most momentous consequences. All nature is pregnant, and by her universal throes and pains and restlessness portend the speedy dissolution of the present state of things, preparatory to the glorious, final, and eternal restitution of all things. The political world unites her voice in proclaiming the end of all things. Every nation under heaven is clamoring for change. Rulers and subjects are everywhere in opposition to each other, thus giving tokens of their final, certain, and sudden perdition.

And how is it with the church? Many have departed from the faith, "giving heed to seducing spirits and doctrines of devils." The bride of Christ is married to Cæsar, and hence what belongs to Christ is given to Cæsar. What will Cæsar do? what has Cæsar done? He banished the Lord Jesus Christ from the face of the earth, as the most disgraceful and infamous character that ever lived. And for what? what did the blessed Jesus do to incur all these taunts and reproaches and gibes and insults and pains and crucifixion? It is true he was a poor man. His parents were poor. He was a carpenter. He was of the seed of Abraham, the son of David, a meek and lowly person, a man of sorrows and acquainted with grief. He did no one any harm. He went about doing good. He loved everybody, and prayed for those who abused him. He spent whole nights in agonizing prayer upon the cold ground. He told the people if they would love and serve him, he would pardon their sins, sanctify their nature, sustain them amid all life's duties and sorrows and cares, and then give them immortality and eternal life with himself amid the splendors of a regenerated universe. And to show them that he could do all this, he was declared to be the Son of God with power. His mighty miracles, the wonders attending his death, his glorious resurrection and triumphal ascension, were all that was necessary to convince the world that he was able to save to the uttermost all that would come to God by him.

Now, my dear Bro., where do you see in all the churches, or any of them, that repentance unto life, that faith which works by love, that all-subduing and consecrating power of God's Holy Spirit, which unites and holds together all the professed followers of the blessed Jesus in one vast army, fighting side by side with the sword of the Spirit, which is the word of God, for truth and righteousness, against the world, the flesh, and the devil? Alas! alas! private prayer, family and social religion, have almost disappeared from the church of God; and, in their stead, we have drinking and drunkenness, fiddling and dancing, balls and fairs; so that, instead of having one poor, old antichrist (whose doom is at the door), we have a thousand new ones springing up all around us. Surely we have got back again to the days of Noah. O Lord, how long? O Jesus, come quickly; come now. Come like the lightning's flash, put an end to evil, and bring in everlasting righteousness.

Peyton G. Bowman.

Lydia, S. C.

CHURCH DIVISIONS.

The Cure.

A. A. Phelps.

10. *See how many good traits you can discover in those with whom you differ.*—Do not adjudge all to be devils or reprobates, who are compelled to dissent from your views. Their moral character is not to be disparaged because they were not made in the same physical or mental mould with yourselves. But we will suppose that the existing rupture involves more than a difference of sentiment. The opposite party may have committed some serious misdemeanor: (1) You may fix your gaze so intently upon the offense as to exclude all thought of pardon or palliation. The offender's faults are thus magnified, his virtues are ignored, and the breach is widened. (2.) A far better way would be to lay no more stress upon the brother's failure than Justice actually demands; and then let Mercy survey the whole case, and see how many things can be said in *commendation* of him who has unfortunately stumbled by the way. A single blunder does not necessarily constitute him an incarnate demon. He may have fallen into a petulant fit, and given utterance to unbecoming words. Do not load him with execrations so thick as to shut out hope forever; but consider several points in palliation of the offense committed:

(1) His constitutional infirmity. (2) The trying circumstances of the case. (3) The special provocation to anger (4) His deep regrets over his weakness and folly. (5) The many noble traits of character that remain unsullied. If he is hasty in his disposition, he is also sensible enough to perceive it, and penitent enough to deplore it. He is magnanimous in his views, generous in his impulses, and thoroughly honest in his practical life. He is neither cowardly, nor covetous. He will not shrink responsibility, leaving others to bear the burdens while he enjoys the blessings. No! He walks up like a man and volunteers to do more than his part in rolling on the gospel car. His hand is open to alleviate human suffering. Wretchedness goes from his door with a lighter heart. In many respects he is a noble man and a worthy christian. Do not then cast him off for his occasional stumbling, but think more of the actual excellences of his character. This course will cause the separating walls to sink by imperceptible degrees, till you find yourself *admiring* the very man whom you had almost determined to strike forever from the page of Christian friendship.

The spirit that rejoices in all the good that can be discovered, and is willing to accord even to an enemy the virtues that belong to him, is certainly heaven-born and heaven-approved. Such a spirit will have no affinity for feuds and factions, but a powerful tendency to assuage the waters of strife, and produce a condition of peace. "I would to God I were the worst minister in England," said the pious Dod; not wishing himself worse than he was, but wishing all others to be far better. This sounds like the ring of the true metal. There was no green-eyed jealousy, or unprincipled ambition, that would drag angels down in order to occupy their position without possessing their purity. There was no Pharisaic assumption of superior piety, coupled with a set determination to depreciate the goodness of all beside. Well would it be if we were all richly imbued with the same spirit. Never again should we rejoice in the iniquity of an enemy, or glory in his distress and ruin. Gospel charity would inspire us with better feelings and furnish us with better employment. Let us learn that while the best people have some weak points, the worst people may have some points to commend. The very persons who have caused us grief possess many worthy traits, which the fog of prejudice and the smoke of contention have hardly allowed us to perceive. Perhaps they have much more to *commend* than to *condemn.* When you think of what they were, and then impartially consider what they *are*, is there not an obvious change for the better? Is it not evident that grace has wrought a wondrous work? What though they may be somewhat deficient in what you might term *Christian polish*; is there yet no evidence of God's transforming love in the heart and life?

A minister's wife was once reading a lesson of reproof to a woman who had but recently been converted from the rough ranks of sin, for some want of Christian propriety. The sister acknowledged her weakness, but craved the indulgence of the other in these words: "It requires more grace to make *me decent*, than it would to make *angels* of some people." We do not always appreciate how much the grace of God has done for men, because we forget the "hole of the pit whence they were digged." Let us be sure to give everybody credit for all the Lord has really accomplished in them by the word of his grace and the power of his Spirit.

Denying the Resurrection of the Body.—Theodore Tilton, of the *Golden Age*, is very liberal in his religious views. The Spiritualists say that he "occasionally" "gives expression to ideas" that meet their "approval." No wonder. Hear what he says about the resurrection of the body:—

"The body, once buried, shall rise again. That is, it shall decompose in the earth; it shall mingle with the soil; it shall become part of nature's mold; it shall receive the rain from heaven; it shall quicken and revive—atom by atom; it shall struggle up, regerminate to the surface; and finally it shall appear again to human eyes—here in a blade of grass, there in a head of clover—here in a trailing vine, there in a spreading oak. This is the only resurrection of the body in which we have any faith."

This extract is taken from a Spiritualist paper (*Religio-Physiological Journal*), and the editor says "the day is not far distant when Mr. Tilton will admit the truthfulness of spirit communion."—Ed.

SALEM CONFERENCE.

Bro. Grant:—The conference appointed to be held here, is among the things of the past; and although it was not marked by any extraordinary results, such as overflowing and crowded houses, and numberless conversions, still, its result was good. We were favored with preaching through the week by Bro. Leverton, Cotton, Streeter, White, Ross, Thurman, and Higgins.

During one of our afternoon meetings, we were greatly surprised, and overjoyed also, to see the form of our beloved Bro. J. V. Himes come into our midst. To me it seemed and does seem as providential, as he was enabled to remain with us over the last Sabbath, doing the household of faith much good with his words of encouragement and good cheer. Not only were the brethren edified, but also a large congregation that assembled were made to hear the news of Messiah's coming; and as the present state of the nations and of the papacy were dwelt upon, thereby showing that we are nearing the end, our brother was listened to with intense interest, and many were the expressions of satisfaction and approval at the close of the services. While some of the seed fall upon stony ground, perhaps, or among thorns, we also believe that some fell upon good soil, and will yield fruit that will be accepted in the great harvest day.

For the visits of the preaching brethren, and their timely sermons and exhortations, we all feel grateful, and we are all determined, by the grace of God, to be faithful in our several positions, where Providence has placed us, until we hear him say, "Well done, good and faithful servants. Yours in Christ,

Salem, June 19, 1871. C. E. Barnes.

A COUNCIL'S REPORT.

Whereas, T. P. S. Hampson, of Biddeford, Me., was arraigned before the Advent Christian Conference, while in session at Portland, June 14th, 1871, of which he was a member, charged by the Biddeford church with making false statements, unchristian conduct, and starting a separate meeting under false statements; the conference therefore appointed the following brethren as a council to examine his case: C. Good, J. A. Libby, W. H. Mitchell. The council accordingly met at Biddeford, June 16th, and after examination had, came to the following conclusions:

That charge first was unsustained, much of the evidence advanced being mere rumor and street gossip.

That charge second was fully sustained, he (Hampson) having accused some of the members of the church of lying, and speaking reproachfully of the officers and rule of the church, and manifesting a very unchristian spirit while under trial by said church.

That charge third was not sustained, as it regards false statements, but was in respect to a separate meeting being opened against the interest of the church, and contrary to the rules of the conference of which he is a member; he having been notified by the conference to refrain from preaching, appointing, or superintending religious meetings, until the conference should meet, and his case be investigated. With these regulations he had refused to comply.

C. Good.
J. A. Libby.
W. H. Mitchell.

The following voluntary confession from the hand of Bro. H. to us is satisfactory, and, we trust, will be to all.

Council.

Biddeford, June 18th, 1871.

Dear brethren of the Maine Second Advent Christian Conference: Whereas a committee, chosen by you to investigate the charges preferred against me by the Biddeford church, have investigated the same, and bring a verdict pronouncing me guilty of unchristian conduct, by manifesting an unchristian spirit while under trial by said church, and of speaking reproachfully of its officers and members, and their management; also of opening a meeting against the interest of the church, and contrary to the rules of the conference; to these charges I plead, and was proved guilty. Therefore, believing in the gospel principle of confessing our faults one to another, I do feel that a confession is due you from me. This confession, dear brethren, I now make by saying that in a trying hour I did not let the grace of God rule in my heart as I should have done, and did wrong; for which I am sorry, and sincerely repent, and ask your forgiveness, believing that you, who know the weakness of humanity so well, will sympathize with me and forgive me; and I will try, by the help of God's grace, and your prayers, to overcome the evil one more perfectly in the future, hoping that all will work for the glory of God, and his cause which we so much love. I still remain your unworthy, erring brother in Christ,

T. P. S. Hampson.

P. S. I take this opportunity of commending my dear brethren on the investigating committee for the christian, gentlemanly, and impartial manner in which they conducted the investigation throughout; also to state that the meeting, which I have been conducting, shall no longer be conducted by me or my influence.

T. P. S. H.

Correspondence.

From Bro. B. Martin.

Bro. Grant:—I never felt as if I had a duty to perform in the service of the Lord until now, or since Thursday, June 1st, 1871, just after I had read Heb. 6: 1–2. "Leaving the principles of the doctrine of Christ," thought I; and I stopped and studied over that awhile. Well, said I, I'll read on: "Let us go on unto perfection." Here was something. Again and again I stopped. "Go on unto perfection"; "go on unto perfection," thought I. "Not laying again the foundation of repentance from dead works, and of faith toward God." Still my mind seemed dull and heavy. I could make no headway. Still slower than ever, I read the second verse: "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Here I stopped, laid the Bible down, and walked out in the yard. There the light broke in. It was all plain. I came into the house rejoicing. O, brethren and sisters, such sweet peace, such inexpressible joy as I felt in my whole frame, soul, body, and spirit; and I have been rejoicing ever since in the blessed Lord; and I feel as if I ought to tell it to every body; for I want every body to see it and to feel it just as I do. Still, dear brothers and sisters, I have a heaviness of heart, when I turn to you, for God has given you great light, but this is the greatest of all light. Come, take my hand, and "let us go on unto perfection." Yes, hand in hand, until dear Jesus can hold us up to Father, and my Father, these are fit temples for the Holy Ghost to dwell in; then, whether asleep or awake when he comes, we are his. The spotless raiment of the redeemed will be ours; the palms of victory will wave above our heads; the crown of bright glory will sparkle on our immortal brews. Eden restored will be our home, and we will live with the Lord forever.

Still, brothers and sisters, I fear many are only babes in Christ. You need to be fed "with milk." O, would to God that I could "speak unto you as unto spiritual," for are you not carnal? "for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men"? Let me refer you to 1 Cor. 3d chap. Read it all. Then come, brothers and sisters in the Lord, I do ask you to leave "the principles of the doctrine," and "let us go on unto perfection." Let us lead the poor sinner to the foot of the cross. Tell him that it was there you found Jesus. Tell him to believe, and he will forgive; then be baptized, and go on to perfection; then are they Christ's. Why should one say I am of Paul, another I am of Apollos, and another of John? Are not all Christ's? and is not Christ's God's? If so, then, dear brethren and sisters, let us leave the first principles and "go on unto perfection."

No. 851 S. 2d, Philadelphia, Pa.

From Bro. B. P. Manning.

BRO. GRANT:—I am yet alive, and trying to serve God with all my heart, but at the same time am in great distress. The 22nd of May I was taken sick with fever. I am now a little better, but do not know how long I may remain so. I had been trying to do a few little chores, but I am done at present. I expected to fall asleep in Jesus, and rest till the morn of the resurrection, but the Lord has saved me yet. Blessed be his holy name. O how good he is to me. I intend to praise him as long as I live here, and then go into the kingdom and live for ever. I have given all for Christ; he is my all, bless his dear name for ever.

Dear brethren in the Lord, how glad I should be to see you once more in this world before I go hence to be here no more. I do thank you all, who have helped me thus far after a godly sort, and I give God all the glory. I have not seen a brother or sister since the last day of Dec., 1870, excepting Bro. E. S. Moulton, who came to see me and prayed with me. God blessed me in the interview. I request the prayers of you all, that God will spare me till Christ comes, if it is his will; if not, let me fall asleep in Jesus.

Dear brethren and sisters, remember the words of Jesus (John 15: 17), "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you." This may be the last that you will ever see in the *Crisis* from my pen. Be faithful to God till Jesus comes. Remember me. Farewell. Thy poor Bro. in Christ, B. P. MANNING.

From Bro. Enoch Morrill.

BRO. GRANT:—Yesterday was a day long to be remembered by the people of Littleton, on account of the blessed and heavenly meetings that we had under the tent. We had a love-feast at 9½ A. M., followed by preaching. Again a love-feast at one, followed by preaching, after which we went down to the water and administered the ordinance of baptism. Then preaching again at five and eight P. M., which closed our tent-meeting at Littleton. We found warm hearts at L., among whom were Bro. J. & A. Whitcomb and their families, who, although they lived quite a distance from the tent, did all in their power to make us comfortable. Also our young Bro. G. H. Brown. He is a member of the Baptist church, but loves the whole truth, and did nobly in support of the meeting.

We go next to Groton Junction, and we do hope that the brethren in the adjoining towns will make an effort to come and help. To the brethren in Gloucester, Mass., I would say, we expect to get round to them with the tent to commence meetings about the 12th of July. Bro. B. Finney, of Wakefield, was with us yesterday, and the Lord used him as an able instrument in his hands to help in the work. Yours with love to all the scattered flock. ENOCH MORRILL.

Littleton, June 26th, 1871.

Extracts from Letters.

BRO. J. B. BRYANT writes from Buckfield, Mass.:—"As I feel that I am under a great obligation to you for many kindnesses received, I feel it my duty to write a few lines. I always had a favorable feeling towards the doctrine you advocate, but never got enlightened enough to believe all the points, until nearly a year ago, when I was led by the Spirit to attend the campmeeting at Mechanic Falls. I was blessed very much, and there I made up my mind to come out, and I can say that it has been the best year of my life. I have had courage to present the truth where I never could say anything before, and am blessed in my efforts to spread it. I want to live just right, and be prepared to meet the Lord when he comes.

Nearly a year ago, I was induced to take the *Crisis*, with which I have been very much interested and profited."

BRO. N. REED writes from Honesdale, Pa., June 8th, 1871:—"Do not stop my paper so long as you can possibly help it; for it is all the preaching I can get. I go to meeting to hear preaching, but I hear so much contradiction of the Bible, that I almost think that it is not duty to go any more. They seem to be so attached to their traditionized notions, that they will not read to inform themselves. I have tried to get them to read the papers, but in vain. I almost think it is too late for them. I am very poor, and over seventy years old. I cannot work much, and have a family; so we have to live on a small allowance; but we are perfectly satisfied and contented, looking and longing for Jesus to come and make all things new. Pray for us, that we may all meet where parting will be no more."

FOR ELD. B. P. MANNING.—C. W. Conally, $5.00. AG'T.

Obituaries.

TREADWELL. Died in Chicago, Ill., June 18th, 1871, Bro. Stephen B. Treadwell, aged forty-two years.

Bro. Treadwell was formerly from Huron Co., Ohio, where his father now resides. He was a firm believer in Christ as the Life-giver, and his last words were those of trust and confidence in Jesus. In his life he was lovely, and his death is a great grief to many hearts, but there is good hope for him in the future. He leaves a dear companion to tread the vale alone, but her hope "reaches to that within the vail." Text for the funeral sermon, Ps. 116: 15.—"Precious in the sight of the Lord is the death of his saints."

F. BURR.

BATCHELDER. Died in South Deerfield, N. H., May 11th, 1871, John Edmund, son of David S. Batchelder, aged three years, five months, and ten days.

Little Eddie was taken suddenly, like an opening bud plucked by a violent hand from the tender bosom of kind and loving parents, and carried to the "land of the enemy." But he will come again. Words of comfort were spoken to the mourning circle by the writer, from Jer. 31: 15, 16.

ENOCH MORRILL.

FOWLER. Fell asleep in Jesus, in Henrietta, Wis., Oct. 26th, 1870, Sr. Mary E. Fowler, daughter of L. and J. Mink.

She was a firm believer in the second coming of Jesus to awake the sleeping dead, and give immortality and eternal life to all his saints. This blessed hope sustained her to the last.

B. GREAVES.

SIRES. Died in Henrietta, Wis., March 23d, 1871, Sr. Rebecca Sires, aged seventy-one years and nine months.

She died in peace, and rests in hope.

B. GREAVES.

TEBBETTS. Died in Dover, N. H., June 15th, 1871, Miss Eldora A. Tebbetts, daughter of John K. and Lucinda F. Tebbetts, aged fifteen years and nine months.

Sermon by the writer. J. PINKHAM.

Summary of News.

FOREIGN.

Cable News.

LONDON, June 20. Instructions have been given from Berlin to stop the return of the German troops from France, and discontinuing the surrender of French prisoners.

The *Morning Post* says the review at Longchamps has been postponed because the regiments would have cried "Vive L'Empereur!"

Late advices from Teheran, (Persia) says that famine in one district of Persia, has reached such a state, that starving people have killed and eaten fifty people.

A letter from the Archbishop of Cambria and the Bishop of Arras to the Assembly, demanding the resumption of French protection of Rome, has been presented to that body.

The *Independence Belge* announces that a Bonapartist Congress will soon be held at Brussels, to be presided over by Rouher.

Correspondence from Rome says that the Pope, on the 25th anniversary of his Pontificate, received deputations from all countries, even from Poland. At least 2000 delegates and 800 ladies waited on him during the day.

The Pope, in his replies to the congratulations of the foreign deputations, said that he hoped soon to bear the cross through the streets of Rome without fear of outrage. To the French delegation he spoke feelingly of the situation of France, and congratulated them on her victory over the powers of darkness.

He was gratified at receiving a telegram from the Queen of England, in which wishes for his long life and happiness were expressed. During the day the Pope distributed 15,000 francs among the poor and received magnificent presents from the faithful throughout the word. Notwithstanding the precaution taken by the police, visitors on their way to the Vatican were insulted by the crowd in the streets. Many soldiers, who had served in the Pontifical army were arrested before the day of the festival to prevent a disturbance.

VIENNA, June 21. It is said that twenty-two Austrian Bishops have petitioned the Emperor in favor of the re-establishment of the temporal power of the Pope, but received no answer.

BOMBAY, June 21. A hurricane has destroyed the cotton crop of the country around the town of Banda, in the district of Surat. The loss is estimated at half a million sterling, and it will take years for the planters to recover from the blow.

LONDON, June 22. The *Morning Post* says there is an understanking between the Governments of Germany, Austria and Russia, for the preservation of the peace of Europe.

MADRID, June 22. In the Cortes, last evening, the Minister of the Colonies declared that Spain would preserve the integrity of Cuba so long as men and arms were forthcoming. He admitted there was a ministerial crisis, and added that the Cabinet would resign after the approval by the Cortes of an address to the Crown. All the amendments to the address were withdrawn and the discussion proceeded.

FLORENCE, June 22. The Chambers will be adjourned before the end of the present week. The idea of holding a short session in Rome has been abandoned.

The Minister of the Interior has ordered the dissolution of all Chapters of the International Society in Italy.

King Victor Emanuel leaves here on the 29th inst. on a visit to Naples.

BERLIN, June 23. A serious complication has arisen between Germany and England and severe dispatches are passing between Bismarck and Earl Granville. Bismarck addressed a note to Count Bernstoff, the German representative in London, informing him that the Imperial German Government desired to acquire Heligoland and empowering him to make propositions to the British Government, through Count Bernstoff, declaring that the acquisition of Heligoland was necessary for the protection of the German coast, reciting as an instance the facilities for coaling and immunity from attack which the French fleet enjoyed at Heligoland, by which it was enabled to blockade Hamburg and paralyze the German coast. He looked upon Heligoland, on account of its close proximity, as German teritority, and its possession by any foreign power as a standing menace to Germany.

Earl Granville replied that England was only bound to consider her own interests, and that the wish of the German Government to acquire Heligoland did not constitute her right to it, as the island has never been under German rule.

DOMESTIC.

KANSAS, June 20. A terrible tornado swept over South Western Kansas on Friday morning last. The town of Eldorado was nearly destroyed. Over one hundred houses were demolished, involving a loss of $6000. The storm did great damage to the crops. Fences were blown down and houses unroofed in all directions. It was the severest storm on the plains for years.

SAN FRANCISCO, June 21. A sharp earthquake shock occurred at Calistoga at two oclock this morning. Brook's Hotel, in Knight's Valley, was burned by the chimney being thrown down by the earthquake.

MATTERS AT ROME. The air of antiquated repose and unchanging ways which has for so many years characterized the Eternal City, will be very generally and beneficially disturbed by the transfer of the Italian seat of Government thither from Florence. A correspondent of the Troy *Times* writes that large preparations are being made for the reception of the offices and officers of the Government. Convents and palaces are losing their walled and princely looks and taking on the air of business. The post office has been moved into better quarters, and work is pushed forward rapidly on the new railway station. An income tax is decided upon, to foreigners as well as citizens, and the Romans are not well pleased with the certainty of increased taxation for the support of "united Italy." The Government is painfully aware that "Rome for the capital" means money as well as sentiment. For some time there will be a deficit of several millions in the treasury, on account of getting Rome. Besides, there is the task of regulating the necessities of the city. Out of a population of 200,000 souls there were 60,000 who were supported by the Pontifical government in one way or another. Over 40,000 of this number were paupers; the remainder were soldiers, spies, priests, and various other assistants peculiar to the paraphernalia of the late temporal power. With no other possible means of support, these persons have to be provided for. Then there are improvements in buildings, streets, etc., to be looked after. The overflows of the Tiber must be provided against, and a commission of engineers are already devising a plan. Schemes for reclaiming the Campagna and making it fruitful are also under consideration. The public attention is to be directed to higher sites for buildings, and a new city has been begun in the locality of the new station, beginning at the Porta Pia and extending to the church of St. Mary Maggiore. The forum will be entirely cleared of the rubbish that has covered it for centuries. The piles on which the pillars of this famous structure rested have been discovered. The other ruins will be taken care of, and the Pantheon relieved of the houses that have clung to and disfigured it for so many centuries. The ruins of the palace of the Cæsars, late in possession of Napoleon Third, have been bought by the King of Italy, and the excavations go on with increased vigor and interest. A line of forts are to be erected around the city for defensive purposes; and generally there is to be renovation and reawakening in the old home of the Cæsars.—*Boston Journal.*

☞ The Philadelphia *Press* states that the Sultan is endeavoring to induce the Jews to immigrate to Palestine, and even offers to sell them the Mosque of Omar, which occupies the site of the ancient Temple on Mount Moriah. Some of the hills around Jerusalem have already become Jewish property.

☞ Twenty-six thousand children are now learning music in the Boston public schools. Fifteen thousand of them are so far advanced as to be competent to take part in a musical festival.

Notices.

Tent-Meeting.

The Lord willing, the Mass. Mission Tent will be pitched at Groton Junction, Mass., Friday, June 30th, and remain over two Sabbaths. Meetings will be held day and evening. The tent will be on Main street, on land owned by Silas Nutting. It is near a beautiful grove and pond. We wish to have it a family campmeeting. Let the brethren and sisters from abroad come and bring provisions and bedding with them, and stay with us through the meeting. We will try and make it comfortable for lodging for all who come. Especially let all, who can, come on the 4th of July. Come Saturday night, and stop over Sunday and the 4th, if you cannot stop through the meeting.

Fare reduced from Worcester, Clinton and Nashua. Tickets at the several stations good from July 1st till Monday the 10th, for those coming to the meeting. We hope that as many of the faithful laborers in the gospel, as can, will come and help us in this meeting, especially on the 4th. ENOCH MORRILL. L. BOUTELL.

Alton Bay—Fourth of July.

Meetings will be held at Alton Bay camp-ground July 4th, 1871, commencing at ten o'clock A. M., and continuing through the day. H. L. Hastings and wife, J. G. Smith, and other gospel laborers are invited and expected to attend. Passengers by the Steamer Chocorua will be carried both ways for single fare. Persons will bring their own provision for the day. J. G. SMITH. H. L. HASTINGS.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so. For the Committe, J. COUCH.

Tremont Campmeeting.

The Tremont Campmeeting (at West Wareham, Mass.) will commence on Monday, July 24th, and continue over the following Sabbath. With the blessing of the Lord, we expect an interesting season on this consecrated ground, as in former years; and hope all who can will make arrangements to attend this annual feast.

HENRY V. DAVIS, for the Committee.

Grove Meeting.

The Fourth-of-July grove-meeting, noticed in last week's Crisis, will be held near Great Pond, one mile beyond Kingston Plains. Brethren coming on the B. M. R. R. from the east will stop at East Kingston, which is about two and one half miles from the grove. Those coming from Haverhill and Lawrence will stop at Newton. The writer and others will be there to preach the word. W. C. STEWART.

Grove Meeting.

A meeting will be held in Harmony Grove, South Framingham, Mass., Sunday, July 16th. Brethren from adjoining towns are invited to come and worship with us. Free admittance to the grove. C. GOODRICH.

Notice.

The Vermont State Annual Campmeeting will probably be located at or near the village of Bethel, Vt. More soon. E. F. C.

Notice.

The Maine and New Brunswick Advent Christian Conference will hold its first session in Milltown, Me., commencing June 29th, and continuing over the next Lord's day. All are invited to come and help. Preaching brethren are expected to come filled with the blessing of the gospel of peace. For the brethren, M. W. CORLISS.

Basket Meeting.

A basket meeting will be held July 4th, in a grove on the farm formerly owned by Luther Bronson, two miles south of Winchester Center, Ct. Sr. M. L. Durand is expected to be present, and others. A cordial invitation is extended to all. HENRY DRAKE. P. W. JONES.

Notice.

There will be a meeting held in a grove at Emerson's Mills, Levant, Me., on the Fourth of July, and longer, if thought best. All the saints are invited to attend who can make it convenient. ALLEN DAMON.

Grove Meeting.

Providence permitting, there will be a grove meeting held in Ripley, Chautauqua Co., N. Y., commencing Thursday, June 29th, to continue over the following Sabbath, as Brn. James Thorp and H. E. Austin may arrange. J. W. TAYLOR. A. P. MOORE.

Maine Mission Tent.

This tent will be ready for meetings in a few days. Brethren wishing it pitched in any localities, will please write to me as soon as possible. Let there be a prompt response to this invitation. For the Tent Committee, R. R. YORK, Portland, Me.

Grove Meeting.

There will be a grove meeting at East Lebanon, Me. (Little River Falls), Sundays, Aug. 6th and 13th. Geo. W. Brown, of South Elliott, and others, are expected to preach the word. J. BICKFORD.

R. I. and East. Ct.

The Rhode Island and Eastern Ct. Conference will hold its next quarterly session with the church at Putnam, Ct., commencing Wednesday, July 5th, at two o'clock P. M. A full attendance is very much desired, and confidently expected. All letters should be directed to the care of H. N. Reed. C. H. SWEET, Clerk.

Family Campmeeting.

This meeting will be held in what is called Casline's neighborhood, at the head of Lewis Valley, commencing July 1st, and hold over Lord's day and the fourth. Bro. Thurber will assist in preaching the word. The big tent will be there. All are invited. Particulars hereafter.

Christian Times, please copy. P. W. HOUGH.

Notice.

The next quarterly meeting of the "church of God of Wayland and Loon Lake," will be held at Wallace Station, Steuben Co., N. Y., on July 8th and 9th. All are invited to attend. C. F. SWEET, Pastor.

Notice.

A grove meeting is appointed for Boscawen, N. H., July 4th, near the Gulf school-house. Come, brethren, come to labor for the Lord, and to try and have sinners saved in the kingdom when Jesus comes. If stormy, the meeting will be at the school-house. For the brethren, SIMEON ROBY.

Quarterly Meeting.

The first quarterly meeting for the northern district of the Advent Christian Conference of Indiana, will meet at four o'clock P. M., on Thursday, before the first Sunday in Aug., 1871, with the church of God at Sand-hill, four miles north of Rochester, on the Michigan road, in Fulton Co. A general invitation is given: and we say come one, come all: come on the first day, and stay till the last. Provision will be made for all who may come. Persons coming on the Michigan road will inquire for Brn. N. Doolittle, or S. S. Cole. Persons coming by R. R. will stop off at Sturgeon, and inquire for Brn. E. Partridge, or I. E. Andrus. By order of conf.,

D. NAFE,
I. E. ANDRUS, } Committee.

Notice.

The Lord willing, a feast and supper will be given to the poor, maimed, lame and blind, by Lewis Bean, Jay, Bean's Corner, Me., Thursday, June 29th, at six o'clock P. M., in connection with a grove and basket meeting, which will be held at the same place, and onward over the 4th of July. We wish our brethren and sisters to make special effort to help the needy to attend this feast and meeting. A general invitation is given, and provision will be made for all. Come, brethren and sisters, to this meeting, praying the Lord's blessing to strengthen the weak and awaken sinners. Those coming on the cars will stop at Wilton Depot, two miles from the grove. Conveyance will be in readiness by notifying Lewis Bean. The day train is due at five o'clock P. M. Will our brethren bring their tents? Preaching brethren are requested and expected to attend. Come one, come all. Brethren will call on Lewis Bean, A. J. Riggs, Rufus Davis, Arnold Ireland, E. J. Bean, and others. A. A. Abbott, E. M. Haggett, Jesse Gay, Austin Taylor, Mrs. Katie Taylor, and others, will be present.

For order of the church, H. B. SAVERY.

Basket Meeting.

There will be a basket meeting July 4th, in Hartshorn's grove, on the Sagamore road, about one mile south from the city of Portsmouth, N. H. Services to commence at 9½ A. M. A cordial invitation is extended to all, especially the churches in Effiot, Kittery, Newcastle, and Rye. May God add his blessing. For the brethren, E. OWEN.

Grove Meeting.

If the Lord will, there will be a grove meeting in Barnard, Vt., in Bro. Adams' neighborhood, three miles west of the centre of the town, commencing Sunday, July 2nd, and to hold over the fourth. Free meeting for all to come and worship the living and true God. Z. T. WOOD.

Notice.

The grove meeting to be held in Holden, Me., to commence on the 2nd day of July, and continue over the 4th, will be held in the grove on the farm of Lynes Pond, near John Parson's. Friends coming from Bangor and Brewer will keep the telegraph road to Hart's Corner; then turn to the right, and keep the main traveled road. Let each one come prepared to take care of himself, and do something for others as far as practicable. My tent will be pitched for the accommodation of the saints. Hope to see a goodly number of the waiting ones. ISRAEL DAMMAN.

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings. B. P. STEVENS.

A New Work.

We have a new work now in press, of about one hundred pages, entitled "*The Life beyond Death, in the Home of the Holy: When and where to be enjoyed.*" By WM. SHELDON. This work will be ready for circulation in a few weeks. It will be specially adapted to do missionary work in new fields, as well as in older parishes; just the right size and of the right tone to lend to your neighbors, or send to a friend. Probably the price will be: in paper, 25 cents single; $2.00 per dozen, by mail, prepaid; in cloth, 50 cts. single; $4.00 per dozen, by mail, prepaid; and will probably be kept at the *Crisis* office, Boston; *Advent Times* office, Buchanan, Mich.; as well as by the author at Brodhead, Wis. Perhaps we may not be able to fill orders before the first of August, but hope to earlier; but the first orders will be filled first. With this understanding, orders may be sent at any time. W. S.

Southern Tract Fund.

At our recent Wisconsin campmeeting, a collection was taken to aid me in scattering gratuitously my forthcoming book (entitled "The Life beyond Death in the Home of the Holy") in the southern field, it having been prepared with reference to missionary or pioneering work. I desire to send at least one thousand copies of this work, with a quantity of my four tracts, into the southern field this coming fall and winter. It will be a pleasure for some to help me raise one hundred dollars for this purpose. Let such direct to WM. SHELDON, Brodhead, Green Co., Wis.; or, if more convenient, to MILES GRANT, Boston, Mass. W. S.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. BLAIN, Buffalo, N. Y.

Meetings at Bonny Eagle, Me.

For the information of friends residing at a distance from Bonny Eagle, Me., who may desire to meet with us occasionally, I will say that Eld. C. H. Sweet, of Rhode Island, having been invited to settle here, has decided to come and remain as long as may seem duty. Preaching every Sunday, at 10½ A. M., and 1 P. M.; Sunday school at 9½ A. M. Prayer meeting at 5 P. M.; also Tuesday and Friday evenings. All these services are held in the Chapel. T. J. RUMERY, Ch. Elder.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

Notice.

All papers, letters and postal matter of any kind, must be sent to Sandy Hill, N. Y., in order to reach me until further notice. A. W. SIBLEY.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach — Correspond with
in Westfield, Mass. .... *O. A. Phelps.*
Lawrence, Mass. ...... *Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass. ...... *H. P. Colber, H. W. Buxton, or B. G. Higgins.*
Savoy, Mass. .... *Daniel Miller, or A. B. Bliss.*
Wakefield, Mass. .... *G. R. Tymer.*
Charlton, Mass. .... *J. O. Curtiss, Oxford, Mass.*
Haverhill, Mass. ...... *T. F. Pinkham or J. P. Yeats.*
Oxford, Mass. .... *Curtis.*
Portsmouth, N. H. .... *T. E. Wood, Box 144.*
Hampton, N. H. .... *Joseph A. Philbrook.*
Manchester, N. H. .... *J. W. C. Pickering.*
Dover, N. H. .... *Adam Egles, Box 1078.*
London Ridge, N. H. .. *Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin) *J. T. Hodsdon, Box 264, or Joseph Nash, Box 126.*
Great Falls, N. H. .... *Thomas Hodgdon.*
Seabrook, N. H. .... *Chs. A. Barton and Robert Batkman.*
Chichester, N. H. .... *F. L. Knowles.*
Goshen, N. H. .... *O. F. Cain.*
Rye, N. H. ...... *Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel) .... *C. S. Emerson.*
Stowe, Vt. .... *H. W. Sargent, or S. Whitney.*
Portland, Me. .... *R. R. York, S. K. Dyer, D. F. Beaumont.*
Kennebunk Depot, Me. .... *Rufus Duran.*
Hollis Centre, Me. *W. S. Moulton, or S. G. Rumery.*
Gardiner, Me. .... *J. Thomas, Jr.*
Vernon, Vt. .... *J. O. Allen.*
Bristol, Ct. .... *Luther Tuttle, Henry A. Way.*
West Gloucester, R. I. ...... *Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct. .... *Richard Heacox.*
Wolcottville, Ct. .... *Dr. B. St. John.*
New Haven, Ct. .... *W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct. .... *James M. Stanclift, Orville Jones, Frederick Dutton.*
West Meriden, Ct. .... *S. D. Bingham.*
New Britain, Ct. .... *Chs. M. Burt.*
Wrightville, Ct. ...... *D. A. Grant, Torrington, Ct.*
Newfield, Ct. ...... *Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct. .... *J. Coggswell.*
Morris, Ct. .... *Joseph Curtis.*
Putnam, Ct. .... *H. N. Reed.*
South Butler, N. Y. .... *B. C. Brown.*
Rochester, N. Y. .... *J. Phelan, 34 N. Fitzhugh St.*
Hoosick, N. Y. ...... *Geo. B. Keach, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
Philadelphia, Pa. .... *J. F. Busch, F. E. Davis, Edwin King.*

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I. C. WELLCOME, Yarmouth, Me.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. Couch..........Sunday, July 2nd
S. S. Brewer..........Sunday, July 23d
H. Pratt..........Sunday, July 30th

BOSTON (BRANCH CHAPEL) 1725 WASHINGTON STREET. (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free. ☞ *Meeting Tuesday and Thursday evenings.*

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)
H. L. Hastings..........Sunday, July 2nd

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*
C. Goodrich..........Sunday, July 2nd
M. Batchelor..........Sunday, July 9th
J. B. Cook..........Sunday, July 16th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
M. Batchelor..........Sunday, July 2nd
G. W. Brown..........Sunday, July 9th
Sr. Crumb..........Sunday, July 16th
J. B. Cook..........Sundays, July 23d and 30th
Mrs. E. S. Jennings..........Sunday, Aug 6th

HYDE PARK, MASS.
H. Pratt..........Sunday, July 23d

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside..........Sunday, July 2nd

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome, O. W. HUNTRESS. J. N. BERRY.

Rutland, Vt..........the first two Sabbaths in July
Castleton, Vt..........Monday evening, July 3d
We purpose to be at the Round Lake campmeeting, Saratoga, N. Y., July 4th, and onward.
MILES GRANT.

Tremont Campmeeting, July 24th, and through the meeting. JOHN G. HOOK.

Tremont, Mass..........Sunday, July 2nd
Carver, Mass..........Sunday, July 9th
J. S. WHITE.

North Somers, Ct..........Sunday, July 2nd
North Wilbraham, Mass..........Sunday, July 9th
Boston (if desired)..........Sunday, July 30th
H. PRATT.

Cambridgeport, Mass..........Sunday, July 2nd
L. T. CUNNINGHAM.

South Boston (under Wait's Hall, on Broadway, near Dorchester street) Sunday, July 2nd.
WM. HOBBS.

Webster, Mass..........Sabbath, July 2nd
Scitico, Ct..........Sabbath, July 9th
Square Pond, Ct..........Sabbath, July 16th
Sabbath, July 23d, not engaged.
Putnam, Ct..........Sabbath, July 30th
SUBJECT—*Origin of Spiritualism.*
Athol, Mass..........Sabbath, Aug. 6th
Square Pond, Ct..........Sabbath, Aug. 13th
H. MUNGER.

Holden, Mass..........Sabbath, July 2nd
Brimfield, Mass..........Sabbath, July 9th
T. M. PREBLE.

Bridgewater, Vt..........Sunday, July 2nd to 9th
J. B. COOK.

Vernon, Vt..........Sundays, July 2nd and 23d
S. COOK.

W. H. Point, Ct..........Sunday, July 2nd
North Canton, Ct..........Wednesday and Thursday evenings, July 5th and 6th.
Boston, Mass..........Tuesday evening, July 11th
Will preach within fifteen miles of Boston the three following evenings, if notice can be sent me to Collinsville, Ct., before Saturday, July 8th.
Wakefield, Mass..........Sunday, July 16th
H. K. FLAGG.

Southington, Ct..........Sunday, July 2nd
A. M. HIGGINS.

North Adams, Mass..........Sunday, July 9th
Northfield, Mass. (at Frank Streeter's house) Sunday, June 25th.
Hinsdale, N. H..........Sunday, July 2nd
Will Bro. Q. Streeter meet me at the Hinsdale depot June 30th, first up train from Northfield?
Westfield, Mass..........Sunday, Aug. 6th
E. COTTON.

Lisbon Village (as Bro. N. Wheeler has arranged) Sunday, July 2nd. L. C. & M. MCKINSTRY.

East Rochester, N. H..........Sunday, July 9th
J. BICKFORD.

Malvin Village, N. H..........Sunday, July 2nd
D. F. LEAVITT.

West Abington, Mass..........Sunday, July 2nd
Hartford, Ct. (Talcott & Post's Hall)..........Sun., July 9th
Springfield, Mass..........Sunday, July 16th
Meriden, Ct..........Sunday, July 23d
Winsted, Ct..........Sunday, July 30th
W. S. CAMPBELL.

Stockbridge, Vt. (where Bro. John Boswell appoints) Sunday, July 2nd.
Barnard, Vt. (where Bro. A. Adams appoints) evenings, July 4th and 5th.
Bridgewater, Vt..........evening, July 6th
West Groton, Vt..........Sunday, July 9th
Cabot, Vt..........Sunday, July 16th
Caswell Borough, P. Q..........Sunday, July 23d
Hatley, P. Q. (old meeting-house)..........Sunday, July 30th
Hatley (Harvey school-house)..........evening, Aug. 1st
Barnston, Waynesville..........Sunday, Aug. 6th
If these conflict, please write me at North Haverhill, N. H. F. M. DRAKE.

East Canaan, N. H. (Chapel)..........Sunday, July 2nd
DANIEL D. PAGE.

Winsted, Conn..........Sunday, July 2nd
Morris, Conn..........Sunday, July 9th
WM. A. & M. L. DURAND.

Bradford, N. H. (Pond meeting-house)..Sun., July 2d
W. W. SUTHERLAND.

Barnard, Vt. (grove meeting) July 2d, 3d, 4th and 7th
Bridgewater, Vt..........Sunday, July 9th
Shrewsbury, Vt..........Sunday, July 16th
Plymouth, Vt., Sunday, at five o'clock, July 16th.
GEO. A. COLE.

Monson, Mass. (Grant school-house, East Hill) Sunday, July 2nd. M. E. OTIS.

Dorchester, N. H. (Town House) Saturday eve., July 1st; Sunday, July 2nd; and Tuesday, July 4th.
North Dorchester, N. H. (Union school-house) Monday evening, July 3d.
Will Bro. D. Eastman and Pillsbury meet with me?
Meredith, N. H. (at Bro. L. D. Dolloff's) Saturday evening, July 8th.
Meredith, N. H. (at the new hall)..........Sunday, July 9th
At Bro. Simeon Veasey's, at five o'clock.
Warren Summit, N. H..........Sunday, July 16th
Lake Village, N. H. (North Church)..........Sun., July 23d
JOHN H. EVANS.

Hollis Centre..........Sunday, July 16th
Kennebunkport..........Sundays, July 23d and 30th
E. S. MOULTON.

Plymouth, Vt. (Five Corners)..........Sunday, July 9th
Rawsonville, Vt..........Sunday, July 16th
Z. T. WOOD.

Campville, Ct..........Sunday, July 2nd
Litchfield, Ct. (at Bro. Negus')..........Monday eve., July 3d
Newfield, Ct..........Sunday, July 16th
SAMUEL W. TREAT.

Northville (Newport, N. H.)..........Sabbath, July 2nd
T. L. HALL.

Abington, Conn..........Sunday, July 9th
Danielsonville, Conn..........Sunday, July 16th
H. DAVIS.

Wakefield, Mass..........Sunday, July 9th
Farmington, N. H..........Sunday, July 16th
J. G. SMITH.

Zoar Bridge, Ct..........Sunday, July 2nd
H. K. WALLING.

Stoneham, Mass..........Sunday, July 16th
J. PINKHAM.

Strafford, N. H. (Roberts' school-house) Sun., July 2d
Malvin Village, N. H..........Sunday, July 9th
WM. BODGE.

Seabrook, N. H..........Sunday, July 9th
A. SIMPSON.

Dover..........Sundays, Aug. 20th and 27th
D. M. LEAVITT.

Tamworth (Birch Interval) for baptism. Sun., July 9th
T. W. PIPER.

Ripley, Chautauqua Co., N. Y..........June 29th and over the Sabbath. J. W. TAYLOR.

Wakefield, Mass..........Sabbath, Aug. 13th
GEO. W. BURNHAM.

Sutton, N. H. (grove meeting)..........Sunday, July 2nd
Sutton, N. H. (school-house near Bro. D. R. Brown's) Sunday, July 9th.
Bradford, N. H. (Bush meeting-house) Sun., July 16th
A. S. WILLIAMS.

Fairhaven, Mass..........Sunday, July 2nd
New Boston..........Wednesday evening, July 5th
Mattapoisett..........Thursday evening, July 6th
Fair Haven..........Sunday, July 9th
Westport Factory..........Tuesday evening, July 11th
North Westport..........July 12th
Bristol, R. I..........Sundays, July 16th and 23d
Tremont Campmeeting..........July 24th
J. W. THOMAS.

Lynn, Mass..........Sunday, July 2nd
R. R. YORK.

New York City (Cooper Institute)..Sunday, July 2nd
Camden, N. J..........[illegible] July 9th
Philadelphia, Pa., July 9th, where I expect to resume my pastoral labors. F. H. BERICK.

Warren Summit, N. H..........Sunday, July 2nd
Grove or barn meeting, as the Brn. may arrange.
Farmington, N. H..........Sunday, July 9th
Great Falls, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 31st
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. LANG, JR.

Hartford, Conn..........Sunday, July 16th
New Britain, Conn..........Sunday, July 23d
Meriden, Conn..........Sunday, July 30th
H. M. BRYANT.

Fisherville, N. H. (Sander's Hall)..........Sunday, July 2nd
Bradford (Pond meeting-house) July 4th, at half past ten. Will Bro. Ford meet me there?
Danbury, N. H. (school-house near Bro. Davis') evening, July 7th.
East Canaan, N. H..........Sunday, July 9th
Benton, N. H..........July 12th
East Colebrook, N. H. (Kiddersville) Saturday evening, at six o'clock, and Sunday, July 15th and 16th. The ordinance of baptism in the afternoon.
Way's Mills, P. Q..........Sunday, July 23d
Caswell Borough, P. Q..........Sunday, July 30th
U. G. LADD.

Woodford Hollow..........July 1st and 2nd
R. L. HARRISON.

Steep Falls, Me..........Sabbath, July 2nd
Kennebunk Depot, Me..........Sabbath, July 9th
Bath, Me..........Sabbath, July 16th
JER. HILL.

New York (24th Street)..........Sunday, July 16th
GEO. A. BROWN.

Charlton, Mass..........Sunday, July 2nd
GEO. A. STREETER.

West Poland (Free Chapel)..........Sunday, July 2nd
J. WHITMAN.

Meredith Neck, N. H..........Sunday, July 2nd
GEO. H. WALLACE.

Farmington, N. H..........Sunday, July 2nd
Malvin Village, N. H..........Sunday, July 16th
EDWIN B. WALLS.

Landaff, N. H. (Bungay school-house) Sun., July 9th
Benton (East school-house) in the evening, July 9th
North Haverhill (Brick house)..........Sunday, July 16th
Meredith Village..........Friday evening, July 21st
Meredith Village, N. H. (Dolloff Hall) Sun., July 23d
WM. H. SHAW.

Lee, N. H..........Sunday, July 2nd
Hampton, N. H..........Sunday, July 9th
C. S. EMERSON.

West Hoosick, N. Y. (Advent Chapel) Sun., July 2nd
North Easton, N. Y. (Friend's meeting-house, near F. M. Toby's store) at 2 o'clock P. M., July 9th
North Greenwich, N. Y. (sometimes called Reed's Corners) 11 o'clock A. M., Sunday, July 16th.
JACOB WILBUR.

Saratoga Springs..........Sunday, July 2nd
Low Hampton..........Sunday, July 9th
and once in four weeks until further notice.
C. PIKE.

Meredith, N. H. (Dolloff Hall)..........Sunday, July 9th
Allenstown (meeting-house)..........Sunday, July 16th
MRS. L. E. SAULPAUGH.

Lanesville, Conn..........Sabbath, July 2nd
Richmond (Clark's Hall)..........Sabbath, July 9th
J. T. DIXON.

Franklin, N. H. (Morses school-house) Sab., July 2d
Boscawen, N. H. (Gulf school-house)..........Sab., July 9th and baptism.
Warner, N. H. (Schoodac school-house) Sab., July 16th
Bradford, N. H. (Pond meeting-house) Sab., July 30th
SIMEON ROBY.

Porter, Me..........Sunday, July 2nd
West Parsonsfield, Me. (for baptism)..........Sun., July 9th
MARK STEVENS.

Fisherville, N. H..........Sabbath, July 16th
S. S. MOONEY.

Putnam, Conn..........Sunday, July 2nd
DAMON NICHOLS.

Farmington, N. H..........Sunday, July 9th
WM. C. STEWART.

Montgomery, Mass..........Sunday, July 9th
I. B. POTTER.

Barnstead, N. H. (Tuttle school-house) Sun., July 2nd
Brn. Willey and Libby will be with me.
Holderness, N. H. (True school-house) Sun., July 16th
J. H. F. VARNEY.

Lake Village, N. H. (North Church)..Sun., July 9th
N. E. MCMURPHY.

Hudson, Mass..........Sunday, July 2nd
L. AYERS.

West Alton, N. H. (baptism)..........Sunday, July 2nd
Meredith Neck, N. H..........July 4th
Meredith, N. H. (Dolloff school-house), Sun., July 9th
N. GLIDDEN.

China, Me. (Week's Mill's)..........Sunday, July 9th
Lewiston, Me. (at the new hall)..........Sunday, July 16th
Portland, Me. (new hall)..........Sunday, July 23d
Meetings evenings through the intervening weeks at each place, as may be desired by the brethren.
ALLEN DAMON.

Bath, Me. (and baptize)..........Sunday, July 2nd
All who wish to go forward, will meet me at the Chapel at three o'clock Saturday.
Chelsea, Me..........Sunday, July 9th
H. S. MITCHELL.

Bro. N. G. Reed will fill my appointment at Cushing, Me., July 2nd. Bro. Geo. Weeks at the Reed meeting-house July 9th. S. S. M.

CHICOPEE FALLS, MASS.
Sr. L. M. Stoddard..........Sabbath, July 2nd
A. M. Higgins..........Sabbath, July 9th
E. Cotton..........Sabbaths, July 16th and 23d

WORCESTER, MASS.
Wm. H. Mitchell..........Sunday, July 2nd
S. S. Brewer..........Sunday, July 9th
H. Pratt..........Sunday, July 16th
C. Goodrich..........Sunday, July 23d

LOWELL, MASS.
[illegible] Emery..........Sunday, July 9th
W. H. Mitchell..........Sundays, July 16th, 23d, and 30th

SPRINGFIELD, MASS.
Wm. N. Pile..........Sunday, July 2d
H. M. Bryant..........Sunday, July 9th

HAVERHILL, MASS.
Wm. C. Stewart..........Sunday, July 2nd
H. L. Hastings..........Sunday, July 9th
D. M. Leavitt..........Sundays, July 16th and 23d

LAWRENCE, MASS.
I. B. Potter..........Sunday, July 2nd
D. M. Leavitt..........Sunday, July 9th
A. M. Higgins..........Sunday, July 23d
M. Batchelor..........Sunday, July 16th
W. W. Sutherland..........Sunday, Aug. 13th

WOBURN, MASS.
H. Munger..........Sunday, July 2nd
P. S. Butler..........Sunday, July 16th
Mrs. L. M. Stoddard..........Sunday, July 23d

ATHOL, MASS.
S. Brewer..........Sunday, July 2nd
G. W. Burnham..........Sundays, July 9th and 16th

MANCHESTER, N. H.
(*Meetings changed to Granite Hall*)
Geo. W. Brown..........Sunday, July 9th
H. F. Carpenter..........Sundays, July 16th, 23d, and 30th

GREAT FALLS, N. H., Old Hall (Franklin.)
W. M. Harmon..........Sabbath, July 2nd
C. Goodrich..........Sabbath, July 9th
John Couch..........Sabbath, July 16th
J. G. Smith..........Sabbath, July 23d
D. M. Leavitt..........Sabbath, July 30th
E. S. Moulton..........Sabbath, Aug 6th
T. E. Lang..........Sabbath, Aug. 13th

CONCORD, N. H. (Centre Street.)
D. M. Leavitt..........Sabbath, July 2d
C. S. Shattuck..........Sabbath, July 9th
J. Couch..........Sabbath, July 30th

CONCORD, N. H., (at the Bethel.)
Joseph Pinkham..........Sunday, July 2nd
Caleb Richardson..........Sunday, July 9th
T. W. Piper..........Sunday, Aug. 6th

EAST ROCHESTER, N. H.
T. W. Piper..........Sunday, July 2nd

HAMPTON, N. H.
A. Simpson..........Sunday, July 2nd
G. W. Brown..........Sunday, July 16th
T. E. Lang, Jr..........Sundays, July 23d
J. Bickford..........Sunday, July 30th

PORTSMOUTH, N. H.
A. Ross..........Friday evening, June 30th
E. Owen..........Sundays, July 2nd and 9th
C. S. Shattuck..........Sunday, July 16th
T. W. Piper..........Sunday, July 23d
J. Couch..........Sunday, July 30th
E. Owen..........Sunday, Aug. 6th

LOUDON RIDGE, N. H.
Mrs. L. E. Saulpaugh..........Sunday, July 2nd
S. S. Mooney..........Sunday, July 9th
D. F. Leavitt..........Sunday, July 16th

RYE, N. H.
D. F. Leavitt..........Sunday, July 9th
J. Couch..........Sunday, July 23d
C. Goodrich..........Sunday, July 30th

SOUTH ELLIOT, ME.
J. G. Smith..........Sunday, July 2nd
J. H. F. Varney..........Sunday, July 9th
Wm. M. Harmon..........Sunday, July 16th

PORTLAND, ME. (Union Hall, Free Street.)
A. Ross..........Sundays, July 2d and 9th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353 Congress St.
E. S. Moulton..........Sundays, July 2d and 9th

BIDDEFORD, ME.
Geo. W. Burnham..........Sundays, July 23d and 30th

SOUTH BERWICK, ME. (GREAT WORKS.)
John Parsons..........Sunday, July 2nd
S. Julia Burwell..........Sunday, July 9th

COLLINSVILLE, CT.
G. L. White..........Sabbath, July 2nd
H. K. Flagg..........Sabbath, July 9th

BRISTOL, CT.
B. Hitchcock..........Sunday, July 9th
Wm. N. Pile..........Sunday, July 23d

WATERBURY, CT.
Wm. J. Ripley..........Sunday, July 2nd

WEBSTER, CT. (Good Templar's Hall.)
Mrs. M. L. Durand..........Sunday, July 2nd
H. K. [illegible]..........Sunday, July 16th

Waterbury Centre (Baptist church) Sunday, July 2nd
North Springfield, Vt..........Sunday, July 9th
H. F. CARPENTER.

Lynn, Mass..........Lord's day, July 23d
WM. C. TRUEMAN.

Hartford, Me..........Sabbath, July 9th
Lewiston, Me..........Sabbath, July 16th
E. M. HAGGETT.

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It will do much good.

THE CROSS.

Jesus, shall the cross forever
Lay its burden on my heart?
Shall the toil and labor never
From my weary soul depart?
Will it always be temptation?
Always doubt, mistrust and fear?
Dangers, too, and sad vexation?
Is no rest permitted here?

Shall I always pine in sadness,
Grieving o'er my life of sin?
Will my heart ne'er know the gladness
Of my Savior's love within,
And the presence pure and holy
Of the blessed Comforter?
Comes it always thus so slowly?
Can, O can it long defer?

"Come to me, ye lone and dreary,"
Hear the voice of promise speak—
"All ye strickened ones and weary,
Heavy burdened, faint and weak,
Come to me in every sorrow,
Come and I will give you rest;
Come to-day, wait not to-morrow,
And thou surely shalt be blest.
—*Selected by* T. B. Weaver.

MY POSITION DEFINED.

Consistency—A Radical Reformation.

I oppose all secret societies, moral, religious, and political. I oppose Freemasonry, not Freemasons. Among the latter I number many personal friends; friends in and out of the church of Christ. These understand my position, and not a few of them, though Masons, agree with me on this subject. If I have seemed to make Freemasonry a specialty, it is because as a secret society, it ranks higher than other secret societies; but I am none the less opposed to other societies of the kind, and believe Freemasonry to be the father of all modern secret societies, moral, political, and religious. The history of the world, secular and ecclesiastical, demonstrates that organized secrecy is an element of darkness, corruption, oppression, and despotism. No good cause needs or requires it, and no bad cause should be allowed to have it; and all human legislation which sanctions or allows it, is not only defective but pernicious. Secret societies, with or without design, are conspiracies of the minority against the majority; and should not be sanctioned by any civil or republican government. Secret societies are injurious to society, religious and political. Their influence for evil is felt and seen in church and state; and the sooner they are abolished by the legislative power the better for the church, the state, the nation, and the world.

I have never declined fellowship with any professing christian on account of his belonging to any secret order, and in this regard I claim to have been exceedingly tolerant and very charitable; for it would be an easy matter to prove their Ashdodical and Babylonish character. Those christians, who belong to these secret organizations, are in Babylon, and the divine injunction, "Come out of her, my people," is highly appropriate. They are "unequally yoked" with unbelievers, and the gospel demands that they be divorced. I love my brethren, but I love the truth more, and and will never consent to sacrifice the cause of Christ on the altar of human friendship.

Those disciples of Christ, who have joined and still adhere to these secret orders, have not so learned Christ. They do not understand the requirements of the gospel, or else they are ignorant of the character of the institutions to which they have attached themselves. Thousands of Romanists are ignorant of Romanism. Hundreds of Methodists, Presbyterians, Episcopalians, and others, are ignorant of their respective systems of faith; and, no doubt, there are many disciples who are ignorant of the great principles which we, as a people, advocate; and there is not the slightest doubt but there are thousands of Masons who know little or nothing of Freemasonry; and hence they see in it nothing inconsistent with the religion of Christ; they are not sufficiently informed to discriminate between light and darkness, truth and error. And hence arises the necessity of a full discussion of this subject in all its relations to the church of Christ, that the people may understand the vast difference between the gospel of Christ, and this spurious system of morality and religion. This discussion should be conducted in a fair, open, and candid manner, *pro et con;* and, for myself, I am resolved thus to conduct it. Masonry, like all other systems of faith and practice, is a legitimate subject of investigation; and its friends may rest assured that not "one stone" in this "mystic temple," will remain unturned in order to bring to light the hidden things of darkness. The question has been raised, and the investigation began; and our Masonic brethren may rest assured it will not cease until it has swept over church and state, north, south, east, and west.

The disciples of Christ must be consistent if they would win the confidence of truth-seekers, and not stultify themselves before the world. But there is no consistency in opposing open or public abuses and perversions of christianity, and approving, and practicing others equally great if not greater, because they are secret, and in our estimation unknown to our brethren. For some time past a rather bitter controversy has been conducted in our western papers on the subject of instrumental music in churches, and in some cases division and ill feeling among the brethren have been the result. I desire to suggest to these good brethren that the question of music in churches dwindles into insignificance in the presence of secretism among the people of God. Why oppose instrumental music in *Christian worship*, and practice it in *Masonic worship?*

Some of the disciples of Christ are terribly afraid of missionary societies and co-operative assemblies, regarding them as anti-scriptural; but they have no scruples about belonging to the "Lodge," "Chapter," or the "Commandery." They have no scruples about paying their money freely and liberally into the treasury of secret societies, but will hold up their hands with holy horror at the idea of paying any thing into the treasury of a missionary society, which, in a subordinate sense, may be regarded as the treasury of the church. We must be consistent, or else give up our distinctive and peculiar plea for primitive christianity.

Let none suppose I intend to make anti-secretism the sum total of effort in this *Quarterly*. It is only one theme among many, but the times demand that it be made a specialty until fully and thoroughly ventilated. I have been accused of being a hobbyist because I have in the course of my editorial life made a speciality of several themes for the time being; but if this makes one a hobbyist, then every one who writes a book, or a series of articles on a particular subject, is a hobbyist. But I am not anxious to exonerate myself from this charge, and especially so when I find myself in company with such men as the editors of our leading papers, who have made the missionary and music questions specialties for years. In my case, however, the trouble is, I think, that I am riding not my own, but the hobby of some one else. Masonry is the hobby of Masons, and they want no outside company in riding it; and as I persist in ventilating the subject, to many of them, both in and out of the church, it becomes a great annoyance. By some in the church, preachers as well as private members, I have been religiously ostracised, not in the Athenian sense of being banished, but in being placed under the ban, having the "cold-shoulder" turned to me, and in being christianly and ministerially slighted by preachers and members much younger than myself; and who, so far as understanding the gospel and the high claims of original christianity is concerned, need to "tarry at Jericho till their beards be grown."

I have been made to think often and sadly of the words: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Not to buy of, or sell to, those who differ from us, simply because they do differ from, and are opposed to us, is the thought suggested by this text. I will not buy your books, nor hear you preach, because you are opposed to some system I love and idolize, is both Satanic and Romanish. It is a species of intolerance disgraceful to the age in which we live, and against which every christian and every enlightened citizen should set their faces like a flint. Masonry begets a spirit of intolerance in its members. I do not charge that all Masons are intolerant. Some rise above the spirit of the system, and are as kind and tolerant as other men; but the masses of the Fraternity are exceedingly restive under any attempt to investigate and discuss the subject; and will, if possible, make you feel their influence. And that influence is exerted by Masons of the world through Masons who are members of the church, against their own brethren in Christ, and in favor of Masonry. The writer has been subjected to this influence wielded by Masons over both churches and preachers. A disposition has been manifested to sacrifice me on the altar of Masonry. *Starve him out*, if he will not otherwise surrender, has been the spirit manifested by some. But I stand firmly, trusting in the living God, and urgently asking all who are "contending for the faith once delivered to the saints;" and all who are opposed to the sinister and wily workings of secretism, to unite with me in opposing the powers of darkness, and establishing the truth as it is in Jesus. I never felt stronger in spirit than now; and while Masonry, like Romanism, may continue until the Lord comes, I shall not fail to labor to sever it, and its baleful influences, from the church of Christ. Success to some extent has attended my humble efforts, and when I shall sleep in the silent grave, the influences and efforts now being made against secret societies, will tell upon the generations to come.

Returning from this slight digression, I will remark that, while some of the "Fraternity" have neither treated me courteously or christianly, there have been some noble exceptions; and I am happy to record the fact that I have a number of choice and beloved friends who are Masons; men who rise above the prejudice and spirit secret societies so frequently engender, and who have treated me with kind christian regard. I appreciate their kindness, and, while I shall ever oppose what I believe to be wrong, I shall always reciprocate that christian affection which has been extended to me.

I plead for a radical reformation, not radical in any party sense, but fundamental, thorough, and scriptural; and nothing short of this will fill my conceptions of christian duty. And if the Lord's people will give me their prayers, their sympathies, and their material aid, I will, with the help of the Lord, continue to labor on for the enlightenment of the world, and the purification of the church, until the great Captain of my salvation shall give me a final discharge from earthly toil. Reformation, and not division, is my object, and for this I shall not cease to plead. Shall I have the co-operation of those who plead professedly for primitive christianity? I hope to have the co-operation of every friend of Jesus the Christ in opposition to Anti-Christ in every form.
Jno. Tomline Walsh.

New Berne, N. C.

EXTRACTS.

SELECTED BY W. KELLAWAY.

If you have taken a wrong position, abandon it; if you have committed an error, correct it. But if your conscience is satisfied with the part you have acted, or the duty you have performed, tranquil and self-possessed, abide the issue. If an enemy revile you, revile not in return; and if that enemy have talents, honor them; if he merits respect, render it unto him. Favor his interests, deal gently with his failings, shield his fame. Do even more than this. If he be in affliction, sympathize with him; if he be poor, feed him; if naked, clothe him, and let his loins be warmed with the fleeces of your flock; and as for the injury you may have suffered, nobly forgive it, and pray God that it may be forgiven. By so doing, you will heap coals of fire upon his head—coals not to consume, but to melt him unto righteousness. This, if I may speak so, is the most effectual and only laudable revenge.—*Pres. Nott.*

Creeds.—Long and particular human tests have been the occasion of strife and division without end. Beware of them. If they contain nothing but what is in the Scriptures, they are superfluous; if they contain more, as certainly pernicious. The pure volume of inspiration is a sufficient rule of faith and practice. Its doctrines are definite and explicit, as infinite wisdom saw fit they should be.—*Rogers' Sermons.*

Happiness.—Upon whatsoever foundation happiness is built, when that foundation fails, happiness must be destroyed; for which reason, it is wisdom to choose such a foundation for it as is not liable to destructive accidents. If happiness be founded upon riches, it lies at the mercy of loss, decay, oppression, war, and tyranny; if upon fine houses and costly furniture, one spark of fire is able to consume it; if upon wife, children, friends, health or life, a thousand diseases, and ten thousand accidents, have power to destroy it; but if it be founded on the infinite bounty and goodness of God, and upon those virtues which are pleasing in his sight, its foundation is immovable, and its duration eternal.—*Anon.*

[Let all remember this.—Ed.

In the conduct of Christ, we see that we are never to go aside either to *meet* or to *miss* our cross.

HIS COMING—OUR HOPE.

G. K. GIBSON.

Christ is coming! Oh, what a blessed thought! He who is our dear Savior, who died that we might live, and live forever. He suffered to effect our redemption from the dark charnel house of death. He groaned and bled, and died—gave all he had to purchase the field in which is hid the precious treasure, the jewels; and they are his, and the field too is his. Bless his name! The ransomed ones, like precious diamonds set in gold, shall have a sitting in the beautiful city of God, whose streets are pure gold, sanctified to the great Creator's use. The city of diamonds, set in pearls and precious stones, the glorious signet of the great Father, shall be set in the beautiful restituted earth, the field bought and fitted up, purified, polished, and engraven with his own name, and ready for the setting of those precious jewels, made such by sacrifice. Who can contemplate upon the "blessed hope," the scenes of the future, made known to us by the promises of God, without longing for the appearing of Christ?

He it is who brings his reward with him. 'Tis true, he is to rule with a rod of iron, and destroy his enemies; but *christians* are his, and why should they not rejoice in every token of his advent? Love him, and not love his appearing! Love him, and not love to be made like him! Love him, and not love to see him as he is! Love him, and not love to be glorified in the body as he is! Love him, and not love his way of perfecting his own work of grace! Love him, and not love the place he loves, prepares and sanctifies! Love him, and not love his jewels (although in the crude state) whom he loves and blesses! Love him, and not love *to be a jewel*, set as a diadem in the crown of his glory when he shall come to consummate the work of glory to the glory of God the Father, forever and ever!

"WHOSE BUSINESS IS IT?"

E. OWEN.

"Whose business is it," who can tell?
If men prefer the path to hell,
Why, let them go, restrain them not,
Once passed away, they're soon forgot.

"Whose business is it?" eat and drink,
And wake and sleep, nor stop to think
How dying men may license take
From your elastic consciance' sake.

"Whose business is it?" buy and sell,
Get gain, make money, "salt it" well,
Nor question ask, nor thought retain,
If you encourage heavenly gain.

"Whose business is it?" talk it out,
The Lord will come without a doubt;
Yes, talk it everywhere you go,
But do you *live* it? I would know.

"Whose business is it?" spit around,
Then give the trump the certain sound;
Preach long or loud, preach short or low,
Because some other man does so.

"Whose business is it?" pick and choose,
Where you will tell the heavenly news,
Nor go where pay will be in doubt,
Lest meal and oil should both run out.

Dear gracious Lord, help me to know,
What I can do for thee below;
"Be this my one great business here,"
To follow thee, nor man to fear.

To preach as thou shalt me require,
Both loud and long, if thou inspire;
To eat and drink as in thy fear,
And ever feel thy Spirit near.

MANNA.

[*From Bishop Hall's "Meditations."*]

— Good may not be refused, because the means are accidentally evil; honey is honey still, though in a dead lion. Those are less wise and more scrupulous than Samson, who abhor the graces of God, because they find them in ill vessels. One cares not for the preacher's true doctrine, because his life is evil; another will not take a good receipt from the hand of a physician, because he is given to unlawful studies; a third will not receive a deserved contribution from the hands of a usurer? It is weak neglect not to take the honey, because we hate the lion. God's children have a right to their father's blessings wheresoever they find them.

— He who made the wilderness comfortable, will make Jordan dry; he will overcome all difficulties for us; and those things, which we most feared, will he make most sovereign and beneficial to us. O God, as we have trusted thee with the beginning, so will we trust thee with the finishing of our glory. Faithful art thou who hast promised, who wilt also do it.

— Injurious actions, healed by free forgiveness, are as not done; and as a bone, once broken, is stronger after well setting, so is love after reconcilement. But as wounds, once healed, leave a scar behind them, so remitted injuries leave commonly in the actors a guilty remembrance.

— Never any man prayed for direction in the duties of God, and was repulsed: rather will God send an angel from heaven to instruct us, than our good desires shall be rendered vain.

— Wheresoever God chastises, there he is, yea, there he is in mercy. Nothing more proves us his, than his stripes; he will not bestow correction where he does not love.

— Miserable is that devotion that troubles us in the performance; nothing is more pleasant than the acts of true piety.

JESUS IS COMING.

M. E. CHUTE.

O how it thrills my heart with joy this morning, the blessed thought that Jesus is soon coming to receive me into his glorious kingdom, where I shall go no more out forever, but shall rest secure with Jesus at *home.* I once cherished fond hopes for the future in this life; but I have been led to see how vain and transitory are the things of earth. The pleasures soon fade away, and I now look forward to something far more blessed than can be found in this world of sin and sorrow. My heart clings to no earthly object. My affections are placed on *Christ*, and the rich inheritance that he has in store for me, which he will give me at his coming. O, my heart praises God this morning for his wonderful goodness to me, in bringing me out into the light of this glorious gospel, as it is in Christ Jesus. O glorious, *all*-glorious! And I want to tell it unto others. As freely as I have received, as freely I will give. It is too blessed to keep to myself. I cannot, I must impart it to others. Although I meet with much opposition, I care not, I will hold Jesus Christ and his blessed truth up high, that all may see it.

There is not much time in which to work, and the more we do for the Master, in what little time that remains, the more glorious will be our reward. And then we should not think of this only, but remember that however much we do, we can never repay the debt of gratitude we owe. So let us be diligent in laboring for Him. Falter not by the way. How much of our precious time has gone to waste while we are standing idly looking on. O how could we be so careless and thoughtless, when so many poor souls were rushing madly down the broad road to ruin and destruction. Let us now bestir ourselves to action; rise up like good soldiers of the cross; buckle on the whole armor of Christ; stand *firm* on the battle-field, daunted by nothing, until Jesus comes to give us the victory.

REPORT

Of the Maine S. A. C. Conference.

Met in Union Hall, Portland, according to appointment, June 13th, 1871. After prayer, the meeting was called to order by the President, Elder C. Goud. The call for the conference was read, the names of the ministers belonging to the conference reported, credentials of delegates read, as follows: From Biddeford church, Geo. Leach, F. B. Staples, F. M. Gove, J. Hill, Benj. B. Hill, James W. Sands. Hollis Center, Timothy Carle, Simon G. Rumery. Bonny Eagle, Eld. C. F. Sweet. Portland, H. C. Freeman, S. K. Dyer, E. G. Osgood, George Humphrey, Gideon Elden. Elder John Ridley, of Prospect Ferry, was presented for membership, and was received into the conference.

On motion, a committee of three—Elders Jesse Gay, R. R. York, and F. M. Gove, were appointed by the Chair, as business committee. While the committee were preparing business, the time was occupied by the conference in singing and speaking. Business committee reported, which report was accepted. After reading the petition of the church to the conference, and the statements of the church committee addressed to the conference, embodying their view of the cause why certain brethren asked and obtained their dismission from the church, in Dec., 1868, and of their subsequent course in claiming to be the church, and of recently starting a separate meeting under that claim; the business pertaining to these difficulties was laid on the table to be taken up to-morrow, at ten o'clock A. M. Adjourned.

Wednesday, 14th, 8½ o'clock A. M., met as per adjournment. After prayer, some discussion was had in regard to the form of business; after which the case of I. P. S. Hampson was taken up. He being absent, the Secretary stated that Bro. H. had requested him to state to the conference his desire to have his case examined by a council, at Biddeford; and if it was acceptable to the conference, he would like that Elds. C. Goud, W. H. Mitchell, and J. A. Libby be that council. It was voted that the above named brethren be that council, with instructions to make a public report through the *Crisis* of their decision, which shall be final as far as the conference is concerned.

At ten o'clock, the item which related to troubles in Portland was taken from the table. At this point a committee from the brethren worshiping in "Cushman Hall" came before the conference, in response to the invitation which had been officially extended to them by the church at "Union Hall" through the conference, several weeks previous. The petition of the church was again read, also the declaration and address of their committee. After various statements and relations of former actions, as causes of division, the committee from "Cushman Hall" desired until two o'clock P. M. to prepare their charges against the church, and statement of causes of division, which was granted. Adjourned.

Met at 2 o'clock P. M. After prayer, the committee from the brethren worshiping in "Cushman Hall" presented their statement and charges. Conference voted to entertain the matters of difficulty existing in Portland, as requested by the petition of the church, for investigation. The chairman then put the question to the committee from "Cushman Hall," whether they would mutually enter the investigation, and abide the decision of conference or conference council? After much questioning, they finally consented to submit the whole matter mutually to the conference, and abide the decision of the conference, or its council.

Voted, to choose a council of seven for the investigation.

Voted, that the Chair appoint a committee of three to nominate said council. Bro. W. H. Mitchell, J. A. Libby and E. M. Haggett were appointed. This committee nominated C. Goud, F. A. Baker, Jesse Gay, A. W. Taylor, John Stevens, John Meguire, and J. T. Jordan. The nomination was accepted and adopted. Bro. Taylor wished to be discharged, and have his place supplied by Bro. Wm. H. Mitchell. Bro. Jesse Gay wished to be discharged, and let his place be supplied by Bro. J. A. Libby; both of which were granted.

Voted, to amend the constitution of our conference in Article 4, by inserting after—"The Executive Board shall"—(have power to appoint a council in absence of conference, to investigate any difficulties which may arise between churches or ministers, when petitioned to do so; and report their decisions to the next session of conference for final decision), "and call an extra session of conference, at such time and place as they judge best for its welfare, always previously giving —— weeks' notice. Adjourned.

Thursday, 8½ o'clock A. M., met. After prayer, the Tent and Mission interest was called up, and freely discussed; many remarks were made which showed the tent-mission work to be one of much importance as an instrumentality in publishing the word of life and the salvation of sinners. The conference then passed the following resolution:

Resolved, That whoever takes charge of the Mission Tent hereafter shall make reports of their labors through the *Crisis*, at proper intervals.

In considering what can be done to awaken the brethren to the importance of contributing funds to sustain the Maine mission work, it was shown that four brethren had solicited and collected over fifty dollars on the plan of "mission membership"; and if there had been an equal effort made by all our Elders, one thousand dollars could have been easily raised. It was

Resolved, That we urge upon the friends of the Advent cause in Maine the importance of practical action upon the resolution adopted at Bangor conference, and thereby raise means for mission and tract work.

That resolution was, "That we ask all our brethren, sisters, children, and friends, to become members of the 'Maine Second Advent Mission Society,' by the payment annually of one dollar, more or less, as they feel able, into its treasury."

Next heard partial reports from the committee, and treasurer, of the tent-mission and tract cause; but as they were not prepared to report in full, it was deferred till the regular yearly session.

2 o'clock P. M. After prayer, *Voted*, to dismiss Bro. C. H. Leverton, by his request, from this conference, to join some other State conference. *Voted*, to receive Bro. Stephen Taylor, of Byron, as member of this conference.

ON CAMPMEETINGS.

Resolved, That we as a conference are in sympathy with campmeetings in Maine, as held at Mechanics Falls, and Pittsfield, and will use our influence to make them interesting and profitable.

Resolved, That we form what shall be called a "Ministerial Bible School," to be held in such localities as shall best accommodate the brethren, as often as once in three months. The first will meet at South Windham the last Tuesday in October next.

Voted, That the Secretary prepare a report of this conference to be published in the *World's Crisis.* Adjourned.

The three evenings during our conference we had preaching by Elders John Ridley, Wm. H. Mitchell, and J. A. Libby, followed by some warm and stirring exhortations. They were precious seasons in the Lord. Once more we parted to go to our several fields of labor, with the full conviction that Jesus will soon come, and give eternal life and rest to his church.

I. C. Wellcome, *Sec.*

A TRUE TEST.

In the "Prophetic Times" for June and July, we find the following excellent thoughts, in relation to a preparation for Christ's coming:—

"Try all your employment of time by the test of Christ's second coming. Place in this balance your amusements, your books, your companions, your manner of conversation, your daily behavior in all the relations of life. Measure all by this measure,—'The night is far spent and the day is at hand. Am I living as a child of the night, or as one who looks for the day?' Do this, and you will cast off the works of darkness.

But how are you to put on the armor of light? Listen to me once more, and I will tell you. You ought to aim at every grace and habit which becomes a believer in Christ, and a child of God, and a citizen of a heavenly kingdom. You ought not to leave eminent holiness and spirituality to a few, as if none but a few favored ones could be eminent saints. You ought to labor to wear the armor of light yourself, the girdle of truth, the breastplate of righteousness, the helmet of hope, and the sword of the Spirit. (Ephes. 6: 14–17.) Wherever you may live, and whatever may be your trials—however great your difficulties, and however small your helps—nothing should prevent your aiming at the highest standard, to behave like one who believes that Christ is coming again.

You should resolve, by God's help, so to live, that the day of Christ shall find you needing as little change as possible. You should seek to have tastes so heavenly, affections so spiritual, a will so subdued, a mind so unworldly, that when the Lord appears you may be thoroughly in tune for his kingdom."

SABBATH SCHOOLS.

I. L. LESLIE.

As a people, we have not taken that interest in Sabbath Schools that other classes of Christians have. In many places, where we have regular preaching and worship, there is no effort made for the religious instruction of the children. Some have given as an excuse for not having a Sabbath School, the small number of children in the place or congregation. They say, "We cannot form a Sabbath School, for we have only a dozen or less children who attend our meeting. We have not children enough to make a school." We think this should never be offered as an excuse for the neglect of this work in the church, by those who have children, and profess to be christians. We think if there be but one child in the congregation, it should have instruction, and that kind which children need. But if there does not seem to be a sufficient number of children in the congregation to make up a Sabbath School, then we say take the congregation itself, and let all unite to form the school, and thus include what children there are, and so extend to them the instruction which they need in the word of God.

There are too few Bible classes in our congregations. There is too much leaning upon the ministry and preaching, and too little investigation of the Scriptures by each member of the congregation. Let a Sabbath School, including a Bible class, be formed wherever there is a regular meeting, whether it be every Sabbath or otherwise; and all unite and belong to it. The result will always be good, and the light will be greatly increased thereby. A Sabbath School never hurt the preaching or hindered the truth from being seen, or from spreading. Therefore, don't go without the Sabbath School, though there be but few at first with which to begin it.

HINTS TO PREACHERS.

Make no apologies. If you have the Lord's message declare it; if not, hold your peace. Have short preface and introductions. Say your best things first; and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep the hammer wet and cool; do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder.

Do not repeat sentences, saying, "As I said before;" if you said it before, say something else after. Do not end sentences, passages of Scripture or quotations, with "and so forth;" say what you mean and stop. Leave out all words you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and "become as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of moldy ideas dug out of moldier books. Change the subject if it goes hard. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face, and live as if you are not ashamed of them.

☞ An old negro in the West Indies was very anxious to learn to read the Bible. He lived a long way from the missionary's house, and yet he would come to learn a lesson whenever he had time. It was such hard work, and he made such little progress, that the missionary got tired, and told him one day that he had better give it up. "No, massa," said he, with great earnestness, "me nebber gives it up till me die." And pointing with his finger to the beautiful words which he had just spelled out in John iii., 16, "God so loved the world," etc., he said with tears in his eyes, "It's worth all de trouble, massa, to read dat one verse!"—*Sel.*

— Rudeness does not make friends; on the contrary, it alienates both friendship and love.

Gems.

— One man is born to help another, as far as ability will serve.

— It is better to live a miserable life, being at liberty, than to live a magnificent slave in continual bondage.

— It is impossible for any head to maintain an opinion contrary to the members.

— A good life cannot be separated from a good belief.

— It is as great a fault to believe every one, as to trust none.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the minute, delicate threads
Of our curious life asunder,
And then blame heaven for the tangled ends,
And sit, and grieve, and wonder.

— Many, like Ezekiel's hearers, with their mouth show much love, but their heart goeth after their covetousness.

— Irritability urges us to take a step as much too soon, as sloth does too late.

— The fact that men have misinterpreted the Bible is no more argument against it than the fact that men have misinterpreted nature is an argument against a true science.

— The devil, too often, persuades otherwise good people that "evil surmisings" are divine intuitions, supernatural revealments, semi-inspirations.

— If we are Israelites indeed, in whom is no guile, we shall be severe towards ourselves and candid towards others.

They are brave who know to speak
For the fallen and the weak;
They are brave who calmly choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are brave who dare to be
In the right with two or three.

— Virtue rather denies wealth, than to enjoy it by evil means.

— Better it is by speaking little to make a small scar, than a deep wound by much babbling.

— Faith is the devotion of the soul, and the redemption of the same.

— He beareth his misery best that hideth it most.

Pews.—What a sermon might we not preach upon these little boxes!—small abiding-places of earthly satisfaction! Sanctuaries for self-complacency!—in God's own house, the chosen chambers for man's self-glorification! What an instructive colloquy might not the deal bench of the poor church-goer hold with the soft-cushioned seat of the miserable sinners who once a week go through the ceremony of seeming to think themselves dust, and with faces steeped in a two-hours' humility, make up their minds to endure a talk of the judgment!

☞ The *Religious Herald* says: We met with this witty and unanswerable retort in a sketch of a short trip through a portion of Ireland. The writer is conversing with his car driver: "You are a Catholic, Jimmy?" "Yes, your honor." "And you pray to the Virgin Mary?" "I do, your honor." "Well, there's no doubt she was a good woman. The Bible says so. But she may have been no better than your mother, or mine." "That's true, your honor. But then you'll allow there's mighty difference in their children."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TRY IT AGAIN.

Every thing should be done to the letter,
And done with might and with main,
And if you think it might have been better,
Try it again.

Never despair, but keep a bright face;
The little word can't O disdain;
And if you find you don't win the first race,
Try it again.

Every one thinks their mishaps the worst,
But the sunshine comes after a rain;
Ah! if you want to have the clouds burst,
Try it again.

Never look on the side that's so dark,
But the storm and the tempest disdain;
If at first you fall short of your mark,
Try it again.

If by two steps behind to one up the steep,
You the height of ambition don't gain;
Only look up, and plant firmer your feet,
And try it again.

LAME JIMMY.

A few days ago I was passing through a pretty, shady street, where some boys were playing at base-ball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game; for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base-ball.

His companions, good-naturedly enough, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one, at last, "you can't run, you know."

"O hush," said another, the tallest boy in the party, "never mind, I'll run for him, and you can count it for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself, that boy is a true gentleman.—*Ex.*

"THAT YE RESIST NOT EVIL."

Father," said Eustace, "I do not like to kill rabbits as well as I do woodchucks."

"Why, my son," asked the father.

"Because," replied Eustace, "rabbits will not fight back again. They lie right down and die, and look so pitiful and beseeching, and seem to say, 'I forgive you.'"

"How do you feel when you kill woodchucks?" asked the father.

"Oh, they get angry, and bite, and fight back again. They look fierce and savage, and try to keep me from killing them. That makes me angry, and then I can kill them. I never feel bad for killing woodchucks."

This tells the whole story. Children are cut to the heart when they get angry with others, and try to quarrel, and find that they will not get angry, nor fight back again. Never try to fight back is the way to conquer.—*Youth's Companion.*

Little Sins.—In a California forest of a thousand acres you can scarcely find a tree that is not dead and crumbling to decay. No fire has swept over it, no lightning scathed those naked, bleaching pines. This ruin was wrought by a little insect's larvæ, no larger than a grain of rice. What a hundred axe men could not accomplish by years of hard labor, this seemingly insignificant insect sent its feeble offspring to perform. One alone could have little power, it is true, but millions were marshalled, and all the skill of man could not stay their course.

Such is the power of little sins. Performing the same act over, for even two or three times in succession, and the habit is formed.—*Young People's Helper.*

Ashamed to tell Mother.—Such was a little boy's reply to his comrades who were trying to tempt him to do wrong.

"But you need not tell her, no one will know anything about it."

"I would know all about it myself, and I'd feel mighty mean if I couldn't tell mother."

"It's a pity you wasn't a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I've made up my mind never, as long as I live, to do anything I would be ashamed to tell my mother."

Noble resolve, and one which will make almost any life true and useful. Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell mother.

The Right Spirit.—A small boy frequented a carpenter's shop where the workmen were in the habit of taking their grog, as they were ashamed to be seen going to the store for it. They often importuned the boy to go to the groggery and get it for them, but he always refused. When they found persuasion would not answer, they reproached him with being unkind and lazy. "Ask me," said the boy in a tone of noble indignation, "to go on any other errand, and I will go; but I can't nor won't get you rum!"—*Temperance Banner.*

The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.

Hygiene.

"This is for your Health."

Water Drinking in Hot Weather.—A subscriber who has injured himself by drinking too much water on a hot day, while engaged in the harvest-field, asks us if it would not be better to use some other drink, as tea or coffee. We think that there are more persons injured by drinking artificial drinks in the hay-field than by drinking water. It is true that drinking large quantities of cold water, when one is heated and thirsty, is injurious, and should not be allowed. But if people would use a little sense and less salt, butter, meat, fish, cake, and greasy food, they would not suffer so much with thirst, and there would be little occasion to complain of the water's producing injury. Fruits, and the fresh unfermented juices of fruits, too, if more freely used in hot weather, would release the system from the need of so much water, and promote health. We speak from knowledge on this subject, having observed the experiments with all sorts of drinks. Coffee is a favorite drink in the hayfield for many, but it destroys the appetite and corrupts the blood, in the end producing fever and weakness, and should not be used.—*Herald of Health.*

What the Microscope Reveals, with a Moral.—Lewenhoeck tells us of an insect seen with the microscope of which twenty-seven millions would only equal a mite.

Insects of various kinds may be seen in the cavities of a grain of sand.

Mould is a forest of beautiful trees, with the branches, leaves, and fruit.

Butterflies are fully feathered.

Hairs are hollow tubes.

The surface of our bodies is covered with scales like a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores. Through these narrow openings the sweat forces itself like water through a sieve.

The mites make five hundred steps a second.

Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales in the sea.

Each leaf has a colony of insects grazing on it, like cows on a meadow.

Moral: Have some care as to the air you breathe, the food you eat, and the water you drink.—*Home and Health.*

Carpets, Dust, and Disease.—An atmosphere impregnated with the dust which has been gathered in carpets and remained there for a considerable length of time is positively unhealthy. The dust after being stagnant for some time, especially in warm weather, presents myriads of animalculæ. To prevent the evil the carpets should be cleaned often. The dust should be thoroughly removed every month. The trouble of taking up, shaking, and replacing will be amply repaid, first, in the matter of health, and secondly, in preserving the carpet. We advise the good housewives—there are many—to make a note of this. —*Ibid.*

A Cure for Low Spirits.—Exercise for the body, occupation for the mind; these are the grand constituents of health and happiness, the cardinal points upon which everything turns. Motion seems to be a great preserving principle of nature, to which even inanimate things are subject; for the winds, waves, the earth itself, are restless, and the waving of trees, shrubs, and flowers is known to be an essential part of their economy. A fixed rule of taking several hours' exercise every day, if possible, in the open air, if not, under cover, will be almost certain to secure one exemption from disease, as well as from attacks of low spirits, *ennui*—that monster who is ever waylaying the rich indolent—*Ex.*

Simplicity in Food.—Young persons can hardly overestimate the advantages of plain, simple food, in maintaining health and promoting longevity. Mixed dishes and high seasonings, are the foes of old age, as well as the common causes of rheumatic affections, bilious attacks, dyspepsia, colic, etc. The difference between a simple dietary; and the ordinary compounded and seasoned dishes is just the difference between dying at forty or sixty or at eighty or one hundred. Cornaro, whose health broke down at forty, adopted a very simple and regular plan of diet, by means of which he regained good health; and by adhering rigidly to it he lived to nearly one hundred years of age.—*Sel.*

Temperance puts wood on the fire, meal in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 819. BOSTON, WEDNESDAY, JULY 5, 1871. VOL. XXXIII.—NO. 15.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"BLESSED ARE THOSE SERVANTS."

Blessed are the faithful servants,
Who are watching for the Lord;
They shall meet his full approval,
They receive his great reward;
With their Lord shall enter in,
Dwell forever with their King.

Blessed are the faithful servants,
Who are toiling all the day;
Bearing all the heat and burden
Of the earthly pilgrim way;
They shall enter into rest,
With the Lord be ever blest.

Blessed are the faithful servants,
Who are watching unto prayer;
Overcoming fierce temptation,
Casting on the Lord their care;
They shall reach the blessed shore,
Where the tempter tempts no more.

Blessed are the faithful servants,
Who with meekness bear the cross;
For the love that Jesus bears them,
Counting all things else but loss;
Soon their sufferings shall be o'er,
And the cross be felt no more.

Blessed are the faithful servants,
Who the Master's battles fight;
Causing right o'er wrong to triumph,
Chasing darkness with the light;
More than victors they shall be,
Crowned with joy eternally.

Blessed are the faithful servants,
Who the Savior's impress wear;
Soon they shall be wholly like him,
And his perfect image bear;
They shall see him as he is
In the land of light and bliss.

—*Selected by* E. C. PEASE.

BAPTISM—A GENUINE PARAGRAPH.

WM. KELLAWAY.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—MARK.

Nearly everybody knows this text. The Pedo-Baptists know it too. And they know if it is allowed to stay in the Bible unquestioned, which way it looks. And if taken exactly as it reads, believers ought to be baptized, or expose themselves to great risk—the risk of disobedience. No one can assert, if these words are authentic, that immersion is a rite of no importance. The text is one of the strongest and most conclusive in the Bible. It is a very Gibralter, "our enemies being judges." What can they do with it? What they have—tossed it about, trifled with it, played with it, doubted its authenticity. We learn from them that the *Cod. Vaticanus* MS. does not contain the Greek text from v. 9 to the end of the chapter; and, also, that it is found wanting in some of the other old manuscripts. This omission they avail themselves of, and so reject the passage as spurious. But a *little* knowledge is sometimes a dangerous thing; whereas, when all the facts of the case are known, we are in a better position to judge of a thing. They also direct us to *Griesbach*, who marks the passage "of very doubtful authority"; and we learn that *Tischendorf* rejects it altogether. Granted, readily granted. I hope to grant everything that is true, and never be so blinded by sectarianism as to sacrifice truth to parties. But though it is rejected by those authorities, and found wanting in some of the ancient MSS., I have no doubt existing in my mind with respect to its genuineness. I will offer two reasons why I believe it to be trustworthy:

(1) *It reads like Bible.* A great deal of the Christian literature of the first centuries reads anything but Bible. Some of it appears quite fabulous. There are the Visions of Hermas, the Acts of Paul and Thecla, etc., etc., which are very visionary and legendary in their character. But the text from v. 9, of Mark 16, to the end of the chapter, has all the reality of Bible about it. We find in it both the apostolic spirit and style. We strike veins of gold as we mine it.

If it had been spurious, would it not have contained internal evidences of the fact? Would not the text be its own judge? But I know of no writer who claims that the text is a witness against itself—that it is inimical to any other part of the word of life—or that in its construction it proves itself to be from another hand than that which wrote the former part of the gospel. The only assigned reason I am aware of, why Mark 16: 9 to the end of the chapter is rejected, is because it is not found in *some* of the earliest MSS.

2. *Portions of the text are found in the works of two of the early fathers.* Besides originals of the New Testament, there are some Christian writings extant, of even earlier date than they. And the fact is, *portions of the very clauses in dispute are found in at least two of these writers.* Two of the early fathers of the church refer and quote from the latter end of Mark's Gospel. The first is *Irenæus.* John was a disciple and apostle of Jesus. He instructed Polycarp in the faith, and this Polycarp became bishop of Smyrna. Polycarp, in turn, taught Irenæus the truth, and Irenæus became in turn bishop of Lyons in France. He lived in the second, and beginning of the third centuries of the Christian era, dying as a martyr in the fifth general persecution of the Christians in A. D. 202. He refers in his writings (*Adv. Haer.* 3: 10, 6) to the Gospel of Mark, and to the very part which is considered by some as spurious. He says:—

"Mark says, in the end of his Gospel (Mk. 16: 19), 'And indeed the Lord Jesus, after he had spoken to them, was received up into heaven, and sat at the right hand of God.'"

Here we have a quotation from the part considered by some pseudo-baptist as an addition to the original production. This quotation was probably made before the year 200 of the Christian era.

Hippolytus is the next writer of whom I shall speak. He was a Christian essayist of the third century. And in his book "Concerning Spiritual Gifts" (Opp. p. 545), he alludes to Mark 16: 17-18. It is true he does not mention his name; he does not say in so many words that he took the passage from Mark's history of Jesus; but then he alludes to a passage that occurs in no other Gospel than Mark's, and this affords strong presumptive evidence that the paragraph questioned was found in the original documents. To my mind, it proves it to have been in existence then. He says:—

"Jesus says to all at the same time, concerning the gifts which shall be given by him through the Holy Spirit, 'And these signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, and they shall lay hands on the sick and they shall recover."

I have said the passage occurs in no other gospel than Mark's. I have taken the trouble to verify this statement, and the nearest I can find to it in the other gospels occurs in Luke 10: 19, which is nothing like as full as the quotation. From whence then could *Hippolytus* have culled this saying of Christ's except from where it is written—at the end of Mark's gospel? and if he took it from thence, it is doubtless of apostolic authority, equally with the former treatise. It is also evident that it must have been extant and unquestioned in those days.

Now to say "because it does not appear in the Vatican MS., therefore I reject it as spurious," is simply absurd, if we know that it was believed and quoted before that MS. was written. The best and oldest MS. extant, according to Wilson, is of the fourth and fifth centuries, or about two hundred years later than the works of Irenæus and Hippolytus; so that those who accept the disputed clause as genuine have the start of the rejectors of the same by two hundred years. And though it was left out of some of the ancient MSS., yet the earlier than those must have contained it. And if the 17th, 18th and 19th verses are quoted as genuine, why not the rest from the 9th to the 17th?

If any one should ask for reasons why it was left out, some may be suggested. It may have been an omission. The transcribers may have left it out unintentionally. Or, what to my mind seems more probable, the early church had left the practice, as a rule, of immersing men and women on profession of faith in Christ, and adopted infant sprinkling in its place. The passage putting faith before baptism witnessed against their change of the ordinance, and they consequently dropped it. It condemned them, and they in turn condemned and expunged it. However, though it is missing in some MSS., the testimony of the fathers, and the other copies, retain it; and with the confirmation of these existing texts, the conscientious investigator is compelled to regard the passage as genuine.

OVERCOMERS.

CARRIE C. GREENSLIT.

I find it is a great thing to overcome self. To be an overcomer, or, in other words, to gain the ascendancy over our temper, words, taste, dress; in short, everything that goes to make up the pleasures of this world, is a task (I care not how strong the mind, or willing the heart) that cannot be accomplished, save by divine assistance. When the sinner first sees himself in his fallen situation, without Christ, or a hope in the world; his sins as it were piled mountains high above his head, one deed after another arising in startling brilliancy before his eyes; and when he falls an humble suppliant with outstretched arms to the cross of Christ, the desire of his heart is truly to be an overcomer. But oh! how much grace and strength is needed; and nothing short of being where we can draw sap and nourishment from the living Vine, will enable us to gain the victory. We cannot carry religion and the world along together; for either we will hate the one and love the other, or else he will hold to the one and despise the other. We cannot serve God and mammon. While we are of the world, and love the things that are in it, the world will love its own; but when we turn our thoughts from its beggarly elements, and take the Bible for the man of our counsel, desiring to be clothed upon with that righteousness that is from above; it seems that all the fiery darts of the enemy are at once brought to bear upon us. Many a poor wanderer from the fold is there to-day, that has been drawn away by Satan's artful devices.

To those that are contending, daily striving to be overcomers, let me say, be not discouraged. Forty days, at one time, Jesus was tempted, and he was tried in all points like as we are; and is he not able to succor those that are tempted? His word cannot fail, and he has promised to be with us even unto the end. Blessed promise. How we thank thee, thou merciful Redeemer, that thou did'st see fit to take upon thyself our infirmities, and bear our weakness, that thou mightest be a faithful high priest unto us. We know that thou wilt have compassion on us, for thou wast ever merciful when thou didst daily walk, like us, this sin-cursed earth. Cheer up, thou weak and care-worn pilgrim. "Yet a little while, and he that shall come, will come and will not tarry." "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Let us fight on a little longer, and see what the will of the Lord is concerning us. What is there for us to do to be ready for his coming? O let us lay aside every weight, and the sin that doth so easily beset us, and run with meekness the race set before us; remembering it is written, "If any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf."

Warren, Vt.

OBEDIENCE.—No. 1.

O. R. FASSETT.

However important *faith* is in the christian scheme and plan of salvation,—and it holds the very first place as the Scriptures set forth,—yet it by no means supercedes *obedience.* In fact, faith and obedience go hand in hand, like two loving sisters, accompanying us all through our pilgrimage journey to "the better land."

Obedience better than sacrifice. The history of king Saul, the first king of Israel, is an illustration. Jehovah had decreed the destruction of the nation of Amalek from under the heavens, because of their provoking and presumptive hostility to Israel in the wilderness, after God had so signally delivered them by judgments from the power of the Egyptians. King Saul was required to "blot out Amalek" utterly, with all appertaining to the nation, making it signally an example as "the first of the nations" to all other kingdoms who are to meet ultimately the same fate.

But Saul disobeyed the commandment of the Lord, sparing Agag, the king, together with others, and also sparing "the best of the sheep and of the oxen, to sacrifice unto the Lord," as was his plea; and maintaining all the while that he had "performed the commandment of the Lord." Samuel, however, was sent thus to rebuke him: "Hath the Lord as great delight in burnt offerings and sacrifice, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15.

King Solomon also was exceedingly disobedient; and of what value in the estimation of God were his thousands and tens of thousands of costly sacrifices so long as he lived in direct disobedience to God's commands, and was thus guilty of rebellion? Hear how God reasons too with the nation of Israel in the days of the prophet Isaiah: "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. Bring no more vain ablutions; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." And why was this all rejected when God demanded these very things under the law? Here is the secret, they were disobedient and rebellious in heart. Hence he pleads with them to repent and return unto him, and adds—"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it." Isa. 1.

Sacrifice is doing well; but obedience is doing better. Obedience first, sacrifice afterwards, is God's order never to be reversed. Obedience and sacrifice are both demanded. Many will neglect plain christian duty time and again, and will procrastinate the same, and yet think to purchase the indulgence and favor of God by doing something else in lieu of the work or duty required. Thus they attempt to barter with God. But God is not to be bartered with as one deals with his fellows. It is to be strait forward deal and honest bargaining with the Most High, or none at all.

What is sacrifice? It is simply doing as did Paul,—offering that upon the altar which is not our own, but which Providence has put us in possession of, and entrusted to our use as "the good stewards of God," and for which we will be held accountable in the day of final reckoning.

What is obedience? It is the heart's sincere service, voluntarily, willingly, cheerfully, and desirously given, of free and grateful choice, which we regard as our most reasonable duty. And this is what God requires above all things else. And where there is a willing and obedient heart, there is always a liberal and benevolent hand. The heart engaged in the work of God, the purse strings are unloosed, and all covetousness and selfishness is swallowed up in great acts of benevolence. "The liberal soul shall be made fat; and he that watereth, shall be watered also himself."

Sacrifice without obedience is rebellion, and "rebellion is as the sin of witchcraft," followed by the withdrawal of the Spirit of God in due time. Neither sacrifice or obedience is a double sin in which many are found, and makes out a case worse than Saul, Solomon, or Israel? What will become of these? It is enough to know that God is the Judge, and will bring them to a fearful and strict account.

Are we making, as a people and as individual persons, the sacrifices demanded of us in the age and times in which we live, and commensurate with our several abilities and responsibilities? And furthermore, are we doing this with first an obedient and willing heart, neglecting to do nothing which God by his Spirit and word distinctly makes known to us?

These questions each person should answer to his own conscience in the sight of the All-seeing One.

THE TRUMPETS.

Dr. J. A. Seiss, of Philadelphia, Editor of the "Prophetic Times," is giving a series of interesting discourses on the Apocalypse, from which we take the following:—

THE SOUNDING OF THE THIRD TRUMPET.

"And the third angel sounded, and there fell out of the heaven a great star, burning as a torch, and it fell upon the third of the rivers, and upon the springs of the waters; and the name of the star is called Wormwood; and the third of the waters was turned into wormwood; and many of men died from the waters, because they were made bitter."

Here is another marvellous meteoric phenomenon; perhaps a comet striking the earth. But nobody seems to be quite willing to take it for what John says it was. Interpreters tell us, that a star denotes an eminent teacher or angel of the church. They refer us for proof of this, to the first chapter of this book. But there is one important link lacking in this argument, as applied to the case before us. There Christ himself says, that "the seven stars" beheld by the seer, denote "the angels of the seven churches;" but here he says no such thing; nor is there any proof that the church is at all in question. This star falls out of heaven, but there is no evidence whatever that the church is heaven. Besides, so great a star of the church, in such lonely distinction, could only be Christ himself, who never falls out of the church, whose name is not Wormwood, and who does not poison the fountains and rivers of the earth by his teachings. When the Scriptures tell us that a thing is a symbol, we are to take it as such; but when they give no intimation that a thing is other than literal, there is no warrant for making a symbol or figure of it.

But if this star denotes an apostate teacher, who is that teacher? Some say Simon Magus, Menander, Cerinthus; some Manes; some, Novatus; some, Montanus; some, Arius; some, Palagius; some, Origen; some, Mahomet; and one with about as much reason as the other. Some, however, tell us that it does not mean an apostate teacher at all, but a warlike leader. Then, what one? Grotius, Hammond, and Rosenmuller answer: Some actor in the Jewish war, as Eleazar, Josephus, or the like. Others answer, Genseric; others, Attila; others, whole successions of bloody devastators;—and nobody knows who; for, with this mode of interpretation, the vision will fit one as well as the other.

If Attila, king of the Huns, is the star, as the leading modern expositors affirm, then there are some very important questions which yet remain to be solved. What was "the heaven" out of which he fell? What was his fall? How did he burn as a torch? Are the Danube and the Rhine, along which he operated, "the third of the rivers?" How did he embitter the fountains as distinct from the rivers, and make both fountains and rivers bitter like himself? How was his name called Wormwood? Were the deaths under him literal or spiritual deaths? If literal, did they die of the bitterness of the waters? And, if spiritual, did Attila produce any moral mortality among men? O, the sloughs and bogs into which people plunge themselves when they let go the plain and direct sense of what is written? Has not symbol and allegory been tried about long enough on these momentous plagues of the day of judgment?

Apart from his stilted system of symbolization, Lord finds the description of the apostle very plain, and reproduces it in a way which well exhibits its literal import. "The star, obviously, was not a solid globe, but a thin, transparent meteor [or comet], which, as it swept along near the surface and sunk to the ground, still left the objects it enveloped perceptible to the apostle, and was soon absorbed by the waters and the earth. He beheld the rivers and fountains still running, discerned a change wrought in them by the meteor, and saw that it was the new element infused into them that rendered them deadly to many who drank of them."

A name is assigned to this meteor, not as though it had previously been known or should become known by this name, but in a way descriptive of its qualities and effects. Properly designated, "the name of the star is called Wormwood;" or, according to some manuscripts, emphatically, "*the wormwood.*" Wormwood, or *absinth*, is a bitter, intoxicating, and poisonous herb. Used freely, it produces convulsions, paralysis, and death. And this star is appropriately named "*the Absinth,*" as the embodiment of the very quintessence of all wormwood. It is bitterness itself—the poisonous bitterness of absinth.

And this bitterness is communicated to whatever it touches. It falls upon the third of the rivers, and upon the springs of waters. It sinks into the earth and impregnates the fountains and the wells. Lord suggests that it falls upon the Alps, from whose melting glaciers so many rivers and fountains take their rise. At any rate, it touches the sources of many waters, and turns them into bitterness. Such a thing is by no means impossible. On the 21st of March, 1823, in one of the Aleutian Islands there was a great volcanic explosion, and, as one of the results, the river water assumed the color of beer, and was so extremely bitter as to be unfit for use. God is at no loss for means to effect his ends. And if one meteor could turn the waters of the sea to blood, another may as readily turn the waters of the rivers and wells to the deadly bitterness of absinth. Nay, something of this sort is indicated in the ancient prophecies, where we read: "Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the imagination of their own heart, therefore, thus saith the Lord of hosts, the God of Israel: Behold, I *will feed them with wormwood, and give them water of gall to drink.*" (Jer. 9: 13-15.) Even if this was figuratively fulfilled upon the apostate Jews, we are still warranted in counting on a more literal fulfillment in that great day which is to repeat and bring to their fullest consummation all the judgments that have ever gone before it. The result of this embittering of the waters is fearful distress on account of the absence of wholesome drink, and great mortality among men.

POWER OF THE SPIRIT.

EMMA E. ALEXANDER.

How limited are our ideas of power, and what a low conception have we of it. We hear the terrific sound of the volcano as it sends forth its streams of fire and smoke; or witness the ravages of the tornado extending many miles in its course, over once fertile plains, and we are amazed at the mighty influence at work producing these results. And yet, as we look at the heavens above, at God's great universe, where system upon system revolves around its own centre, deviating not in the slightest degree, year after year, scarcely a thought crosses our mind as to the power exerted. It is true, we listen in vain to catch the faintest sound of these great revolutions, and strive to see the least motion; but who can fathom the vastness of that power which controls them all, making them to fulfill the purpose for which they were created.

Then, again, we watch the progress of a little flower, and see how noiselessly it grows from day to day, scattering its fragrance and beauty around our pathway; yet we cannot tell how it develops from the tiny seed, or trace the power lying beneath this great mystery. So is it with the indwelling of the Holy Spirit in the heart of man. What an all-powerful influence is there, leading to the greatest sacrifice, or bearing the heaviest burdens for the Master's sake. We read of a poor fisherman of Galilee preaching with so much power, that his words seemed to burn, so great was the effect on the heart and conscience, even of those who a short time before were clamoring for the blood of the Son of God; and we ask, Why is this? Is he endowed with the gift of oratory, or the wisdom of this world? Ah! no. It is the power of the Holy Spirit, applying the simple story of the cross, so that thousands were led to cry out, "Men and brethren, what shall we do?" Now we cannot but perceive, as we think of the church of God at the present day, a great difference existing. How dormant are her energies, and how little seems to be accomplished for the cause of the great Redeemer. Many are weak and sickly among us, and many sleep. "Is the Lord's arm shortened that it cannot save, or his ear heavy that it cannot hear?" Did not Jesus promise us the Spirit to abide with us forever? Oh may our daily prayer ever be that we may be filled with his gracious influence; then shall we see sinners pressing into the kingdom, and the work of the Lord prospering in our hands.

Philadelphia.

"DRAW NEAR TO ME, O LORD."

Draw near to me, O Lord!
And let me lean my head upon thy breast;
'Tis promised in thy Word
That there the troubled soul shall find its rest.

And mine is tempest-tossed;
And, drifting o'er this stormy sea of life,
I fear it will be lost;
O shield me from its dangers—from its strife!

Keep me from every sin
My wayward heart is prone to linger o'er,
That I may enter in
And share thy rest with loved ones "gone before."

I yield to thee, dear Lord,
My earthly hopes, my idols, every one;
I crave but one reward—
The grace to feel and say, "Thy will be done."

—*Selected by* H. W. DAVIS.

WHAT IS MAN?

B. SPAULDING.

BRO. GRANT:—I claim no right, but would be grateful for the privilege, of expressing a few thoughts in the *Crisis* on the question, "What is man?" I find various opinions about his origin, nature, and destiny. Some think he is a part of God; some think he is of the nature of angels; some think he originated from some animal, the ape, or the baboon, and has improved up to his present state. Some think he is a compound being, partly mortal and partly immortal. Well, if he be a part of God, then he is immortal. If he be of the nature of angels, he may be either mortal or immortal. Sin stamped mortality upon the sinning angels; just so sin has stamped mortality upon sinning man. Man is an organized being, made up of various organs, made by the great Creator of earthy, material matter, and all these organs together make the creature man. These organs being mortal, they are doomed to death. Man shows the great skill, wisdom and workmanship of the great designer. He is fearfully and wonderfully made. Each of these organs contribute to man's happiness. The eye by seeing objects; the ear by hearing sounds; the feet by walking, the lungs by breathing, the nerves by feeling, the mouth by tasting, and the brain by taking knowledge of things around. Thus each organ is designed to add to man's happiness, and would make him happy here if they were not perverted by sin.

The resurrection brings men back to life again from the grave, restores them to their original state, with the same organs and powers they had here. Yes, and

"All these powers find sweet employ
In that eternal world of joy."

Their eyes then will see, ears hear, feet walk, lungs breathe, nerves feel, mouth taste, and brain take knowledge of things around. It is through these organs, or by the exercise of them, that all our happiness comes both here and hereafter. Our eyes will see the King in his beauty, even Jesus, whom having not seen we love; and see the saints clothed in white robes, and the New Jerusalem. Our ears will then hear the music of the saints and angels. Our feet shall walk the golden streets; go in and out through the pearly gates, and range over the verdant fields of the restored earth. Our lungs will breathe the pure air of heaven, and with the organs of speech we shall sing the new song, Blessing and honor to him who loved us, and gave his life for us, and redeemed us from the curse of sin, and from the power of the grave.

Then can man sing, "O death, where is thy sting? O grave, where is thy victory?" Then will immortality be stamped upon the saints, and eternal life be their reward; the righteous be their companions, and Jesus Christ be their King, the new earth their country, the New Jerusalem the metropolis. These views inspire my aged and infirm mind and body; they fill my whole soul with raptures of delight. Through the merits of Jesus, I do hope to be a subject of that glorious kingdom.

Chelmsford, Mass., June 18th.

BEHOLD! THE BRIDEGROOM COMETH!

Awake! shake off thy slumbers! put thee on
Thy beautiful garments, let thy lamp be trimmed,
For lo, the cry, "Behold! the Bridegroom cometh!"
Is ringing in the air. Then come thou forth,
Forth from the world, with all its vanities;
Forth from the world, with all its vileness;
Forth from the world, that hates thy Lord and thee;
Make thyself ready—for lo! he is at hand.

—*Ex.*

TAKE AWAY THE STONE.

SARAH D. SINCLAIR.

"Who shall roll us away the stone from the door of the sepulchre?"—MARK 16: 3.

Thus spake the weeping Marys on their way to the grave of their crucified Lord, bearing the costly spices they had prepared to annoint the precious body of him who would speak to them no more. They were poor, and doubtless made a great sacrifice to obtain the spices; but love delights in sacrifice; and with hearts of grief and tenderness they earnestly press forward, saying "Who shall roll away the stone?" They had witnessed the cruel mocking and scourging; had seen him endure without a murmur the contradiction of his foes; had followed him as he bore the heavy cross, fainting, up Calvary's rugged steep; had seen those precious hands and feet nailed to the wood; hands that never did aught but bless; and precious feet that ever had led in the paths of holiness. They had seen the ruthless spear plunged into his yielding side; had seen the purple gore in gushing streams flow down apace, and heard his dying groan of agony, exclaiming "It is finished."

That sweet voice could not bless them then, and they could only perform the last office, by anointing the precious one. They had noticed the place of his interment, and seen the great stone at the door; yet doubtless they pressed on, saying, "Who shall roll us away the stone from the door of the sepulchre?" When they came, behold, the stone was rolled away. The angel of the Lord had descended, rolled away the stone, and the crucified had risen. Vain was the new tomb of the rich man of Arimathea to hold the sacred Son of God. He came forth, the mighty conqueror over death and the grave.

The women were astonished. The angel spake, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Full of consolation were the words he spake. They entered the tomb, and beheld a young man sitting, clothed in long white raiment. They were affrighted. He spake to them, "Be not afraid. I know whom ye seek, Jesus of Nazareth; he is not here, he is risen; behold the place where they laid him. Go quickly and tell his disciples, and Peter that he is risen, and goeth before you into Galilee; ye shall see him there." With joy they ran to tell the news, and behold Jesus met them, saying, "Be not afraid, go tell my brethren we will meet in Galilee." They held him by the feet and worshiped him. Thus, ofttimes, do we go weeping, as it were, to the grave of our dying Lord, thinking a great stone is at the door; when, behold, it is rolled back by the divine presence, and we rejoice in beholding our living Lord.

Ye weeping, loving Marys, be early at the sepulchre; look in, see where he lies. Tarry not, he goeth before you. Follow his steps, you shall behold him a mighty conqueror. He hath ascended on high, leading a multitude of captives, and is seated at the right hand of his Father, giving gifts to a dying world; an advocate for the righteous, bearing our names before the throne, not worthless now since purchased by the precious blood. Toil on, ye Marys, you shall see him again. The gift of the holy Comforter is thine; but ye shall see him again. Though the stone is rolled away, and he is gone, your sweet spices are valueless; yet you shall see him again, your loving Master. Well may you call him Master, implying your servitude, your affections, your all belongs to him. Loving Marys, follow on. Slacken not your pace; faint not now, for soon ye shall behold him. Ye shall see his face in righteousness, for this mortal shall put on immortality. Ye shall be fashioned like his glorious body, to die no more. His own soft hand shall wipe away all tears; his own potent arm shall place the sparkling crown upon thy brow, the palm of victory within thy hand, and throw around thee the spotless robe. The shout of triumph shall go up higher, and still higher from the heavenly arches; angels, archangels, cherubim, seraphim, all join the holy strain, shouting Alleluia to the Lamb, who hath gotten the victory.

Ye careless, unsaved sinners, for you, too, his precious blood atones, and the stone is rolled away. Hear him, when stretched upon the cruel cross exclaim, "It is finished," bowing his head in confirmation, and died. It was then and there he purchased your salvation. Come to the sacred spot, and see the crimson flood. Believe the sacrifice has been slain; accept the freely offered terms; repent of your past life, turn your steps into the way of holiness; believe the Father accepts the sacrifice in your behalf, which his own bosom freely bestowed. How great his love to thee and to all. Precious blood, forever sprinkling the throne of grace, shall it be shed in vain for thee? Shall his dying agonies, causing the sun to refuse its rays, shrouding the earth in darkness three dreadful hours, be all in vain for thee? The rending of the temple vail, the mighty earthquake, rending the rocks and opening the graves, shall this be all in vain for thee? Hasten, sinner, haste to his outstretched arms and bleeding side; hear his loving accents saying, Come unto me and be saved; "whosoever will, let him take the water of life freely; "whosoever believeth in" me shall "not perish but have eternal life." The precious blood cleanseth from all sin.

Little children and youth, you have not been forgotten in the great atonement, and for you, too, has the stone been rolled away. He that bade thee remember thy Creator in the days of thy youth, speaks to thee now. Heed the inviting voice and escape impending wrath. Little children, the same loving Jesus, who took little children in his arms and blessed them when on earth, saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven," still has arms of affection for thee; a heart of love, a bosom of tenderness for the little one. He knows all thy woes. When that little heart is swelling with grief because you remember God, and are troubled, and would fain speak to mother and ask her if she thinks you will be saved, but you dare not, and creep away and weep, Jesus knows your grief, loves you still, and bids you come to his bosom, giving him all your heart. He will make it white as snow; give joy and peace, making all thy ways perfect. Mothers, watch the moving of the Spirit on the heart of thy child. You may speak a few appropriate words at such a time (not too many), that will help them to Christ, and thus prevent years of darkness and grief, by not being instructed how to come to Jesus.

And finally, for all nations and kindreds of the earth has the stone been rolled away. The risen, ascended Lord is pouring forth the streams of salvation, freely giving life to a dying world. Accept the offer thus freely given, and thine is an eternal salvation, and an everlasting inheritance in the kingdom of glory.

Brewer.

PATIENCE.

JAS. H. BROWN.

"Let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith."

We are living in a time when we need "to run with patience;" when we need to "watch" and "pray." "Watch, . . . lest coming suddenly, he find you sleeping;" and "pray that ye enter not into temptation." Does the way abound with trials and temptations? Dost thou sometimes feel depressed and weary? Art thou despised, because thou lookest for "that blessed hope? Yet still press on. Jesus "the way" was "despised and rejected of men, a man of sorrows and acquainted with grief." Yea, the time came that even his disciples "forsook him and fled." Behold our Lord! Is the disciple above him? Do we not ask to be like him? He was made "perfect through sufferings," and is even now "able to succor them that are tempted." O, then, rejoice and "count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Or, as saith the apostle Paul, "glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

But the trial of our faith sometimes comes from sources from whence it is hardest to bear. Our looking for "that blessed hope" displeases and grieves friends, sincere christian friends. Ministers of the gospel declare this truth pernicious in its effects, and hold up their hands in holy horror. Yet the trials and doubts arising from these sources cause us to again examine the word of truth, and the blessed book sheds forth the "light" brighter and brighter. We are comforted by the assurance that he whom our soul loves is soon coming down, and those loved ones that sleep in him he will bring. No more sorrow then, no more crying or pain; "former things are passed away."

If we are like him, and bear reproach for him here, we shall be like him, and share his glory there, having a body "fashioned like unto his glorious body," seeing him "as he is," be "joint hairs" with him, he himself having prepared things for us that "eye hath not seen, nor ear heard, neither have entered into the heart of man;" yet "God hath revealed them unto us by his Spirit."

Beloved, "let us hold fast the profession of out faith without wavering, for he is faithful that promised." His grace is sufficient for us. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Let us fight the good fight; keep the faith, that we may have the assurance that there is laid up for us "a crown of righteousness which the Lord, the righteous Judge, shall give . . . at that day . . . ; unto all them . . . that love his appearing.

To the sick and suffering ones, to the weary waiting ones; to those on whom the storms and tempests rage, hear it said, "yet a little while, and he that shall come will come and will not tarry."

"The faithful more promise the fathers believed,
Shall then be fulfilled, and the glory received;
The hand that was pierced for me wipe my tears dry,
For to reign with the one that is higher than I."

Littleton Common, Mass.

— He that has the peace of God in his soul cannot be rendered unhappy, though all men call him a demon; but he that is unreconciled in heart will be wretched, though all men cal him a saint.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 5, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the committee held on the camp-ground, June 7th, it was voted that our annual meeting this year commence *Saturday, Aug. 19th*, and continue over the 27th. Particulars hereafter.

Geo. T. Adams, *Secretary.*

Tent-meeting at Groton Junction.—The fare will be reduced on the Worcester and Nashua road. Fare $1.50 both ways from Boston, on the Fitchburg road. Get tickets of Bro. Geo. T. Adams.

SAN FRANCISCO.

In the San Francisco Daily *Chronicle*, June 16th, we find the following:—

"Another series of tent meetings.

A sect styling themselves the Second Adventists have determined to hold a series of meetings under canvas, with the view of advancing their peculiar theory of religion. A commodious tent has been erected on a vacant lot on the south side of Market street, between Fifth and Sixth, in which place their doctrines, setting forth the theme of man's nature and destiny and the tendency of modern Spiritualism, will be expounded. Elders J. M. Loughborough and M. E. Cornell of Michigan, as well as other well-known Second Advent preachers, will address the meetings, which will commence this evening at 7:45 o'clock, and will continue every evening, and the usual Sunday services, for several weeks."

It will be noticed that these meetings are to be conducted by those who hold that Saturday—the Jewish Sabbath—should be observed now as a rest-day; and that those who keep the first day of the week as a Sabbath, have taken upon them "the mark of the beast," referred to in Rev. 14: 9-11. If this position were correct, then all christians, who do not keep Saturday for a Sabbath, "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

They further teach that they are fulfilling the proclamation of "the *third* angel" (Rev. 14: 9) declaring that men should keep Saturday as the Sabbath. It is further claimed that "the third angel" has been uttering his proclamation since 1844; but *events* show that they have located the third angel's message more than twenty-five years before that of the *second*.

The *second* angel (Rev. 14: 8) does not *begin* his proclamation till the fall of Babylon takes place, because he commences by saying, "Babylon has fallen." "Babylon," in this Scripture, is a name applied to the "woman" on the scarlet-colored beast, described in the seventeenth chapter of Revelation. That the "woman" represents the church at Rome, we see no room for doubt. It could not have been said in truth that the Papal power fell in 1744, or in any of the following twenty-five years, more than during any of the twenty-five years preceding 1844. Consequently, if those who teach that the third angel's message began about 1844, and consisted in teaching that those who wish to be saved must refuse to observe the first day of the week in commemoration of the resurrection of Christ, and keep Saturday instead for their Sabbath, are the ones to do that third angel's work, they have certainly made a great mistake as to the *time*, for they commenced sounding more than a quarter of a century before the events would allow the *second* angel to *begin* his proclamation.

NEW POLITICAL PARTY.

There is a deep undercurrent in political circles at the present day, that indicates terrible scenes just in the future. It is the outworking of the politics of Spiritualism, as set forth some years since by certain noted mediums, who had received their principles from the demons. Like deep smoldering fires, this spirit of a most radical revolution has been burning in the hearts of multitudes, developing itself more and more by the "strikes" among the laboring classes in the whole civilized world; and more especially by the Communists in Paris, during the past few months, where it has been exhibited in its true dress. Their great leading motto reads; "Liberty, equality, fraternity." This party is now becoming *strong*, and is growing rapidly on both continents.

Robinet, the Positvist, residing in Paris, has sent a letter to Professor Beesley of London, giving some facts in relation to the programme of the new party. Though Robinet is not identified with the Communists, yet he sympathizes with them in many things. He says:—

"Their philosophy is atheism, materialism, the negation of all religion. Their political programme is absolute individual liberty, by means of the suppression of governments, and the division of nationalities into Communes more or less federated. Their political economy consists essentially in the dispossession, with compensation, of the present holders of capital, and in assigning the coin, instruments of labor, and land, to associations of workmen. And their historical theory is, the nobility and and the bourgeois have each had their reign, and that the turn of the proletariat* has now come. They exclude all that is outside of the working class from society, considering it as socially and even physiologically effete."

This new political party are in *earnest*, and ready for action. We may expect to see them making soon a strong demonstration in Italy. They are bitter enemies to the Pope and his ecclesiastical system, as well as to all other religious organizations. As the Spiritualists express the matter, they intend to bring about "*a new social order*," in which there will be no distinction of color or sex.

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* The proletariat are the common people, the laboring classes.

DARK OMENS FOR ROME.

The Boston *Pilot* is a prominent Catholic paper, published in Boston. In the issue for July 1st, 1871, is a letter from its "own special Roman correspondent," from which we take the following, in relation to "Rome in the future":—

"The city of Rome is given over to quiet robbery and secret murder; the occasion for bold, noisy, and unblushing crime, has not yet arrived. It is coming, however. Already people are beginning to draw comparisons between the fate of the *Colonne Vendome* and that which awaits St. Peter's! The treatment bestowed upon the Tuileries is expected to be rivalled and outdone by that to be bestowed on the Vatican! There is no exaggeration in these anticipations; they are sagely considered in the republican journals of the kingdom of Italy and the city of Rome. The government is well aware of the coming crisis, but, if it has the will, it has not the power, to prevent this, its certain doom. Good Romans see no other future than a future which will, in all probability, outstrip in horror and bloodshed the work of destruction now in process of accomplishment in Paris. As soon as France interferes, and it is expected that for her own sake, as well as for the great Catholic feeling that is predominant there, the work of demolition will begin. Looking at the affairs of Italy closely, no one can see any other way out of the difficulties that surround her but the way of revolution. Hence the Italian government have refused to pay the pension of the Pontifical soldiers until the problematical condition of the Roman possession is more assured than it is at present. One thing is certain: if wholesale destruction does come, instead of the piecemeal devastation now going on, the church will rise above the storm, and the peace of heaven will again descend upon the city of the Vicar of God."

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

New York Central Park.—This famous Park contains eight hundred and sixty-two acres. It has nine and a half miles of carriage road, five and a half miles of bridle road, and twenty-seven and a half miles of walks, with a variety of scenery. The Croton reservoir is in it, and covers ninety-six acres. It is thirty-eight feet deep, and contains one thousand million gallons of water. Besides the reservoir, it has "The Lake," of twenty acres; "Harlem Lake," of thirteen acres; and "The Pond," of five acres. The Park extends from Fifty-ninth to One hundred and Tenth Street, and from Fifth to Eighth Avenue. It is two and a half miles long, and half a mile wide. Bro. J. T. Howland, a skillful engraver, has just issued a fine "Guide Map" to this "Central Park," which will be found very convenient for visitors. It can be had at 74 Maiden Lane, New York. Price ten cents.

Eld. Fassett intends a visit East, and will be at the Springfield campmeeting. All churches on the route, as far as Boston, Mass., wishing him to spend an evening, or Sabbath, will immediately correspond with him, so that he may make due arrangements, and give out his appointments on his way, or return. He intends to start near the first of August. Letters may be sent to him at Minneapolis, Minn., until the second week in Aug.

Rowell's Newspaper Reporter and Advertiser's Gazette is a valuable weekly journal of newspaper intelligence, ably edited, and executed in *superior* taste and style. It is just what every publisher needs, and fills a vacuum long felt by the press. It is neatly printed on tinted paper, and contains thirty-two pages of information specially adapted to printers, publishers, and newspaper men. It is published at 41 Park Row, New York. $2.00 a year.

Health.—In this paper our readers will find a common-sense article from Bro. Barnes, on "health." The subject demands special attention, and we are glad to find some are waking up to its importance.

SIGNS AND PORTENTS.

Under the above heading, we find the following editorial remarks in the New York *Times* for June 14th. When speaking of the events of the past few months, the editor says:

"Certainly, rarely before in so brief a period have been crowded together such a multitude of signs and portents. Not to speak of the battle of Armageddon and the fate of the horned beast—which long looked-for events many first-class modern prophets find agreeably realized in the war just ended—we have had of late all over the world an abundance of rather startling physical phenomena. Whether or not there is any soundness in the theory first advanced by French *savans*, and renewed by the English electrician, Mr. Varley, that earthquakes are the result of the action of adverse subterranean currents of electricity, there has been for some time past unusual activity in these forces. From time to time nearly the whole surface of the globe has been upheaved in the most unaccountable manner, and this, too, in places and climates where earthquakes were previously thought to be impossible. From South America, unstable always, one expects nothing better. But San Francisco is now shaken so often and so regularly that it can scarcely be regarded as resting on *terra firma* at all. Even here, in New-York, we have had a perceptible shock, and a day or two since we heard that Quebec was similarly treated.

To be sure, these were the merest baby earthquakes, the play of that mysterious and terrible power whose wrath vented itself so awfully in China, when the town of Bathang, in the province of Se-chuen, was destroyed. The ground yawned in deep fissures, and rocked like the sea in storms; the buildings were everywhere flung down, and nearly twenty-five hundred of the luckless inhabitants perished in the ruins. One of the South American republics, within a comparatively recent period, was the scene of a similar, and quite as appalling, disaster, with the dreadful addition that the victims were literally swallowed up in the earth. Nor have the other elements displayed less abnormal violence. Across almost the entire breadth of our Continent, from south-west to north-east, there has swept a tornado, the like of which for fury and destructiveness has seldom been known. St. Louis, at least, will long remember it, as well as the many other towns lying in the broad swathe of devastation it has made from the Mississippi to the ocean. The little town of Windham, in Massachusetts, is its most recent victim, and let us hope its last, before it blows itself out in vain fury on the sea.

The waters, too, have been, in their turn, quite as reckless and uncontrolled. Everywhere is the same story of unexampled floods, with here and there a submerged city, like New Orleans or Vienna, to count among their unusual trophies. Lesser signs have not been wanting. Boiling springs, that have gone on placidly simmering for centuries, suddenly stop, and volcanoes, as long extinct, burst all at once into unreasonable eruption. Meteors trouble every quarter of the heavens, and no doubt people of the proper texture of imagination can detect those cloudy battles that were wont of old to prefigure all momentous changes."

THE SHAKERS.

The Shakers have commenced publishing a monthly at Albany, N. Y., called "The Shaker." Their origin is given in the first No., issued Jan. 1st, 1871. They sprang from the French prophets, who dissented from the Catholic and Protestant churches in the seventeenth and eighteenth centuries. About 1706 some of these new lights went from France to England; and about 1747 a society was formed in the neighborhood of Manchester, Eng., under the ministration of James and Jane Wardly. "Ann Lee became the acknowledged, divinely inspired leader, and a *spiritual mother*, and the Eldress of this infant church." This was in the year 1770. She left England the 19th of May, 1774, and landed in America, Aug. 6th, 1774. We find the following in "The Shaker:"—"In 1793, the Gentile Pentecostal church of 'all things common'—the Shaker Order—was founded in New Lebanon, N. Y." She was the founder of the Shakers in this county. She died Sept 8th, 1784, aged forty-nine years.

We copy the following expressions from "The Shaker:"—"The Shakers accept *Jesus* after he was baptized with the Christ, as the first born of God, the *elder brother* of a large family of sons and daughters of God; . . . but only the Elder of a large class of 'Saviors' that 'shall come up on Mount Zion.' . . . . By "Mount Zion," we understand them to mean the Shaker village at New Lebanon. They say, "This kingdom is Christ's church of the latter day." They further say: "Religiously considered, the Shakers are Revolutionists, Reformers, Come-outers, Revivalists, New-lights, Second Adventists, and Spiritualists." "Two great principles united constitute Deity; . . . viz., *male* and *female*."

When speaking of Swedenborg, "The Shaker" says:—

"John the Baptist never approximated nearer to Jesus, than did Swedenborg to Ann; for this is simple Shakerism in its rudimentals, that God is dual—male and female; that the Christs are dual; and that the second manifestation of the Christ was in a woman, for the reason above assigned—*difference of sex*." "The higher classes of society were converted to Spiritualism through Swedenborg's agency; while his daughters, the Fox girls, were ministers to the 'common people, who have heard them gladly;' they having been the mediums of great power in converting materialists, skeptics, infidels, in and out of the churches, to a belief in the realities of the unseen world; and thus has the spirit of Spiritualism been 'poured out upon all flesh.' Even handmaids and servants see visions, as did Swedenborg; and men prophesy, as nominal Christians and the followers of the Swedish seer have never done; for actually and practically, the Swedenborgians have no more spirituality than have the average of common Spiritualists.

Yet, while the followers of Ann Lee are also undoubted Spiritualists—believing in spiritual manifestations, the immortality of the human soul, the intercommunication between the visible and invisible worlds—they 'have no confidence in the flesh.'"

"The Shaker" says Swedenborg "was the angel of *Spiritualism*, and the true prototype of Spiritualists."

"The resurrection order, founded by Ann is raising sex up from the physical plane to the Christ, spiritual plane, where there is no 'marrying nor giving in marriage.' And, while Mother Ann appreciated Swedenborg, and his mission better than he did himself, Ann and her mission were not at all apprehended by Swedenborg. He acknowledged that he daily saw thousands of the angels (human souls) descending and ascending to and from the earth. We say they visited Mother Ann, to whom many of them confessed their sins. For she affirmed just as did Swedenborg, that she was 'more familiar with the souls of men and women *out* of the body than she was with those *in* the body; and that she frequently heard them confess their sins.'"

"At an early age, she began to have visions, having found an entrance into the *spirit world*. After some nine years of great spiritual suffering of soul, in 1770 occurred the great event of her life, and of the age in which she lived. *Jesus appeared to her in person*, and baptized her into and with the Christ Spirit, as John had baptized *him*."

It is further stated that "she was instructed by heavenly visions and divine revelations," being a "medium of the Christ Spirit." At one time she was imprisoned in Manchester, Eng. Says "The Shaker:"—

"After her imprisonment in Manchester, she was acknowledged as a leader in spiritual things, and was ever after known as Mother Ann. The religious exercises of her band were singing, dancing, shaking, and shouting, speaking in strange tongues, and prophesying after the manner of the primitive Christian Church."

It will be seen from the foregoing testimony that her "revelations," "visions," "tongues," and "prophesying," evidently proceeded from the same source as those given to Swedenborg, the Spiritualists, the Mormons, and Ellen White, the oracle of the Seventh-day Adventists. If one is from demons, they all are. To our mind, this is a clear case. The fact that the visions and revelations of the latter are so *contradictory*, affords positive proof that they do not come from the Lord. In the case of Spiritualism, we have known several cases where the demons have been successful in making their mediums believe that Jesus, or our heavenly Father, was speaking to them. The advice given was excellent on moral, social and physical subjects. These demons would take particular pains to expound the Scriptures; making a special effort to form a new party or sect, so as to divide the flock of God. They would also give excellent advice in relation to dress, food, and other matters relating to our social and spiritual welfare. We have known these "seducing spirits" thus to secure the confidence of their victims for weeks, months, and even years, before they were detected in their deception. When persons are under their influence, they seem to be charmed, spell-bound, infatuated, so that they are incapable of detecting the seducer in his wily snares. The spirits take much pains to flatter their mediums, by telling them that some wonderful developments are to be brought about by their mediumship. This flatters, and praise is well adapted to please and blind poor, human nature, and prevent the seduced from seeing the dark, diabolical character of the seducer.

In order to get an influence over the professed children of the Lord they will pretend to great sanctity, and require their followers to practice much self-denial, bear heavy crosses and teach them something *special* in relation to the doctrine of the Bible, which at first sight may seem plausible, and yet is truly only a fable, most cunningly devised, and admirably calculated to gain the confidence of the unsuspecting, who are anxious to be and do just right. It is a sad fact that these seducers very often get the confidence of some of the most sincere men and women; just as a counterfeiter, or a seducer has best success among honest and virtuous people, who are unsuspecting. This is true in relation to the systems we have previously named in this article.

The following are more of the sayings found in "The Shaker:"—

"The Shakers do not worship Ann Lee; never did. They do not worship Jesus; never did. Jesus was a man—a Jew; Ann was a woman—a Gentile; they were both baptized with the Christ Spirit—this Spirit we worship."

"Was the God of the Jews, the Creator of heaven and earth? The Shakers say not. The God that directed the Jews was a tutelar divinity; not the Father of the Christ. . . . 'The God of the Christian is not the God of the Jews.'"

The Shakers claim that "the second appearance of Christ . . . began in the year . . . 1747," when the first Shaker society was formed in the neighborhood of Manchester, Eng. Afterwards, "Ann Lee became the acknowledged, divinely inspired leader, and a *spiritual mother*." The Shakers, like the Mormons, claim to have all those spiritual gifts that were administered to the apostles at the day of Pentecost. By means of the counterfeit gifts practiced by the demons, through their mediums, they are able to seduce many into their artful snares. They call it a "display of the work and power of God."

"The Midnight Cry" is the title of a pamphlet published by Nelson H. Barbour. He endeavors to show that Christ will come in 1873. Price of the work 25 cents, $1.80 per dozen. For sale at the Crisis office, and by David T. Cooper, 72 Mount Hope Avenue, Rochester, N. Y.

Health.—Those who wish to preserve their health, will do well to take some health journal. Among the best may be named: "The Health Reformer," Battle Creek, Mich.; "Good Health," Boston; "Herald of Health," 15 Laight Street, New York; and "Laws of Life," Dansville, N. Y.

The Suez Canal.—According to the official report, the Suez canal has been doing a good business during the past year. The report stands as follows:

"From the opening of the canal to the end of 1870, the total number of vessels of all kinds was 513, of an aggregate of 447,665 tons.

THE FORBIDDEN TREE.

It is a conceded fact that the "tree of life" contained an ingredient that could lengthen the life of the eater; but did the forbidden tree contain an ingredient that would shorten the life of the eater? Or was Adam doomed to death simply as a punishment for disobedience? That Adam sinned in eating of the forbidden tree is certain; but was he to die as a *punishment* for that sin, or as a *result* of eating of a tree that produced death, by imparting to the physical system the elements of death? We find nothing in the prohibition intimating that God threatened to kill Adam for eating, but simply cautioned him against eating of a tree that would cause him to die. "But of the tree of knowledge of good and evil, thou shalt not eat of it [why?]; for in the day that thou eatest thereof thou shalt surely die," or "dying thou shalt die." There was a reason *why* God forbade Adam to eat of this tree; it was because it would impart to him a dying nature, as really as the tree of life would impart a deathless nature. God knowing that the fruit of that tree would make him a dying man, cautioned him against eating it, and *forbade* the act, telling him the result that would follow if he should eat of it; namely, death; but he says not a word about what his punishment should be for *disobeying*. When I say to my child, You must not put your hand into this dish of aquafortis; if you do, it will ruin your hand; if he disobeys, he incurs the result, besides being guilty of the crime of *disobedience*, for which I may punish him. Or, if I point out a poisonous tree to my little son, and forbid his eating its fruit; if he disobeys, he imbibes the poison, besides being guilty of disobedience. So Adam was forbidden to eat of the tree that would produce death, because of the result. By disobedience he not only incurred the result, but became a sinner by transgression.

When God called Adam to an account for his disobedience, he pronounced a "curse" upon all his surrounding: "*Because* thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, TILL *thou return unto the ground*; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Here Jehovah specifies a curse that should be visited upon him for his act of disobedience "TILL" he should die; but not a hint is given that death was a part of the penalty for that transgression; but just the reverse; only "till" death was the punishment to last; death was contracted by the eating of the forbidden tree; and the crime of disobedience incurred a "curse" reaching "till" the poison of the forbidden tree should culminate in death. Thus we see how "sin entered into the world, and death by sin"; not death as a punishment, but as a result of eating of the forbidden tree. As death could not have entered without transgression, death is the *result* of sin. Adam's posterity inherit from him the nature imparted to him by eating of the forbidden tree; and thus "death passed upon all," and it was "appointed unto men once to die."

This leads us to consider the nature of Adam prior to eating of the forbidden tree. If he became a dying man by eating the forbidden fruit, what was his nature previously? We reply, (1) he was not in a deathless condition, else the tree of life would have been a superfluous appendage, for why need man eat of its fruit to become deathless, if he was already deathless? (2) He was not already in a dying condition, else God would not have informed him that death would be incurred by eating of the forbidden tree. We cannot accuse God of such deception as to charge him with saying to a deathless man, You can escape death, or "live forever," by eating of the tree of life; or saying to a man already in a dying condition, You shall die if you eat of the forbidden tree. God meant to convey the impression that man would be sure *not to die* if he should eat of the tree of life; and be sure *to die* if he should partake of the forbidden tree. If this is so, man did not possess a nature which required that he *must* live forever; nor yet a nature which required that he *must* die whether he should eat or not; yet he did possess a nature capable of living unlimitedly as the result of a perfect organization, *provided* he should not plant the seeds of decay in his system by eating of the death-producing tree; and he also possessed a nature capable of dying, *provided* he should eat of the tree that would cause the system to decay, by deranging the organism, and finally culminating in death. In other words, Adam's organization was so perfect that he *could* have lived unlimitedly, if he had never eaten of the tree that produced death; but his nature would have been so changed by eating of the tree of life that he *must* live perpetually, being made deathless; *thus*, firstly, without the tree of life, he *could* have lived on unlimitedly as the result of a perfect organism; and secondly, he *must* live on as the result of securing a new element from the tree of life, rendering him incapable of dying, or making him death-proof.

If he had been created with this deathless nature, it would have been folly to have talked about his dying in case he should eat the forbidden fruit; and if he had been created in possession of a nature demanding death, instead of a nature that was merely capable of imbibing the elements that would produce death, it would have been folly also to have said to such a dying being, Do not do this, lest you die, when in fact he would just as surely die without doing the deed. A nature that *might* live on uninterruptedly, if not interfered with, is one thing; and a nature that *must* live on uninterruptedly *in spite* of interferences, is quite another thing. The former was Adam's nature at creation, before disobedience; the latter would have been Adam's nature if he had eaten of the tree of life. A nature that *might* die by having a change wrought in it, by eating a powerful death-producing preparation, is one thing; but a nature that *must* die, as the result of a change produced by partaking of an infallible death-producing preparation, is quite another thing. The former was Adam's nature before transgression; the latter was his condition after partaking of the forbidden fruit.

The principle on which Adam *might* have lived on unceasingly, without reaching a point where by virtue of immortality he *must* live on in spite of any contingency, is well illustrated in the history of the fallen angels, who are not immortal, from the fact that they are finally to be destroyed; and yet they have lived on without having death enter their ranks for over six thousand years, and they might thus live on, if not destroyed, and live endlessly, as the result of a perfect organization. But the good angels, having stood the trial, are immortal—*cannot die*. Lingering proofs of man's ability to live a long, long life, as a result of a perfect organization, before eating of the tree of life, are seen in the long lives of those who dwelt on earth soon after the forbidden fruit began to derange the organism of man, many of them living nearly a thousand years. Nor can this be justly claimed as a proof that man had previously eaten of the tree of life; for if eating of that tree *after* the transgression would have caused man to "live forever," the same result would have followed the eating of it *before* the fall. And it is no more unreasonable to suppose that the forbidden tree contained a principle that would *cause death*, than to suppose that the tree of life contained a principle that would make man death-proof. These considerations show the fallacy of the claim that Adam possessed either a *dying* or a *deathless* nature. He possessed, not a dying nature, but one liable to *become* such by eating of the forbidden tree; not a deathless nature, but one capable of becoming such by eating of the tree of life.

w. s.

THE PRE-EXISTENT NATURE OF CHRIST.

We insert these questions and answers for the benefit of others:

"Bro. Sheldon:—Was Christ immortal before he came into this world? I suppose you hold he was not, or else how could he die? If not immortal, in what form or manner, before he came into the world, did he exist, and how was the change made to an earthly babe? Was he a mortal being, liable to be overcome, and thus fail to provide salvation? These inquiries arise in the mind of one who has but lately come to a knowledge of the many truths of which I believe you to be an advocate. Please answer soon, either by mail or through the *Crisis*. Your Bro. in Christ,

H. A. Olmsted.

REPLY.

1. We believe the Son of God was immortal prior to being connected with humanity, because (1) his "goings forth have been from of old, from everlasting"; (2) he was "equal with God" in *nature*; and (3) as a personality bearing the name of "Word" he "*was God*"—God the Son—being "with God" the Father. This *name* he still retains. "There are three that bare record in heaven, the Father, the *Word*, and the Holy Ghost," "His *name* is called the Word of God." A son partakes of the nature of the father, unless merely an adopted son.

2. How could he die? This was *made possible* by the miraculous power of Jehovah, in blending humanity and divinity, without which mysterious *miracle* it would not have been possible for him to have died. Shall we deny a miracle simply because we cannot see through it, or explain it? Who can explain *any* miracle, except on the principle of the unlimited power of Deity? And here we have the greatest miracle of God, as the basis of the great atonement. Shall we reject it simply because we cannot explain it?

3. In what form did he exist? Paul says, "in the *form* of God" (Phil. 2: 6), being "the express image of his person." Heb. 1: 3.

4. How was the change made? By Infinite power. "The Word was made flesh"—"a *body* hast thou prepared me"; and thus "we are reconciled to God by the death of *his* Son," as well as the death of Mary's son; thus furnishing a divine sacrifice. The sacrifice of *one human being* for *millions* of human beings, would not have been acceptable, but *one Divine* being is more than an equivalent for a world of human beings; thus Christ has purchased us by his death.

w. s.

NOTES ON PROPHECY.—No. 1.

ENOCH'S PROPHECY.

The first prophecy uttered by a divinely inspired mortal, that we have any record of, pointed forward to the solemn judgment scene, at the coming of the Lord from heaven. That holy man, Enoch, the seventh from Adam, was moved upon by the Holy Spirit to make the thrilling declaration, "Behold the Lord cometh with ten thousands of his saints [or holy ones—*hagion*], to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14-15. This prophecy presents several points for consideration.

1. It announces the coming of the Lord, accompanied with a retinue of holy ones, agreeing with the Savior's statement, "The Son of man shall come in his glory, and all the holy angels with him." Matt. 25: 31.

2. It connects the execution of judgment with this event, not upon a part of the human family merely, but "upon *all*"; hence, any theory which affirms that judgment has already been executed in favor of millions of saints, or executed against millions of sinners, is out of harmony with this prophecy; for not till the Lord comes will he execute judgment, and then he will "execute judgment upon all."

3. And this involves a resurrection of all, for the Lord will then "*convince* all that are ungodly"; and men cannot be convinced while dead. "They that have done evil," now dead, "shall live."

w. s.

TO SOUTHERN FRIENDS.

Friends of truth in all parts of the South, where I am not acquainted, who may wish to scatter my new work—"The Life Beyond Death, in the Home of the Holy," will please write me before the first of August, stating how many copies they think they can scatter to advantage in their region, and where they wish them sent; and as far as funds will warrant, we will try to supply them. Write within the time specified, that I may know how to equalize, and give all a few, if the calls are not too numerous. Direct to Wm. Sheldon, Brodhead, Green Co., Wis. I may possibly not be able to fill all orders without sending to some fewer than called for.

w. s.

Truth Advancing.—A minister belonging to another denomination, living in another State, thus writes me:—

"We have in our conference a ministerial association. One of our members is going to attempt, at that meeting, to prove the immortality of the soul. I propose to take up the negative of the question, and try to prove that man is wholly mortal. Please send me some tracts treating on that subject," etc.

The tracts are sent willingly. We are glad to see ministers of different denominations giving attention to this theme. We recognize this clergyman as one who attended several of our meetings some years ago. Glad he has received the truth, and is now ready to defend it.

w. s.

SPIRIT MANIFESTATION.

HENRY F. WADE.

We often hear it said by those that believe in modern Spiritualism, that the Scriptures, as well as experiments and facts, prove that spirits in all ages have appeared to and held converse with men. But how and for what purpose? The answer is this: they appeared to men in dignified and visible splendor. Real, literal, tangible beings spoke with an audible voice, in broad daylight, the messages from God for our instruction and best good. They walked and talked, eat and tarried all night; could be seen and heard by the natural eye and ear.

But how is it to-day with modern spirit manifestations, where, perhaps, a dozen, mostly women (silly at that, led away with divers lusts), with two or three men (of corrupt minds) get into a room, and put out the lights, and wait for the spirit of some long-buried hero or grandmother to tip the table, and by the help of the a b c's spell out some marvelous, unessential nonsense, to the wonder and admiration of all those present. They then go away and talk of progression.

Have the spirits of the Scriptures progressed so much that they are ashamed to appear in daylight; and have become dumb so that they cannot speak, and hence have to use tables and stands, and the a b c's to communicate their messages? It is claimed that not over twenty per cent of the communications can be relied upon as true. Is this progression? Strange kind indeed. Lord, save us from such progression. "In the latter times, . . . some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy." 1 Tim. 4: 1-2 "Resist the devil, and he will flee from you." Jas. 4: 7. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? For the living to the dead?" "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 19-20.

Adam Clarke, the commentator and eminent oriental scholar, says: "Too many irons in the fire! you can't have too many,—shovel, tongs, poker, keep them all moving." This is the way to live. Up and be doing. If you wish to know whether the blood circulates, give it a trial. Breast the northern blast; lay hold of the axe, the saw, the hoe, and you will soon find the blood circulating, the lungs playing, the heart beating.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

Wm. B. Herson, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$558.24
A Friend	6.00
A Friend	3.00
A Friend	.70

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$58.25
F. F. Taylor	1.00
W. H. Mitchell	4.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,301.11

BEGINNING TO SEE IT.

I. I. LESLIE.

For years we have believed and maintained that education and civilization did not necessarily carry with them morality and virtue; that while the former two might be advancing, the two latter might be retrograding and becoming less. The history of nations and the world has shown us that there is really no connection between what is called civilization and morality; that the latter does not follow the former, nor the former produce the latter.

But while this has been a simple, plain lesson before us, strange to say, it has been a most difficult one for our great men, political and religious, to learn; for everywhere, in all the schools, in all the churches and the halls of legislation, has the doctrine been taught and promulgated, that education and civilization (including in these the new discoveries in the sciences and arts) bring the masses up to a higher plane of morality and virtue, thus preparing the way for Christianity to take a firmer hold upon the hearts of men everywhere.

Whenever we have endeavored to show the untruthfulness of this doctrine, and point out the fallacy in such reasoning, we have been regarded as the enemies of education and improvement, and also of mankind. While we have always admitted that there was throughout the world a great advancement in education, of every kind, and an unprecedented progress made in science and art, and at the same time have shown that moral corruption and crime was everywhere steadily increasing, we have been met with a flat denial of this fact, and looked upon as wild, visionary, and wanting charity and a love for the truth.

But the time has at length come when this simple lesson is being learned by men, standing higher in the estimation of the world than ourselves, and who, we hope, will teach it to the people; that even at this late hour, this false hope of the world's conversion by education and civilization preparing the way for Christianity, may be given up, and all prepare for another universal judgment, to which the world is tending.

The above has been written in consequence of reading the following paragraph, taken from the *Saturday Review*:—

"The supposed connection between advancement in civilization and improvement in morals, has by this time come to be recognized as nothing more than rhetorical commonplace. It is only wonderful that the patent contradiction between this theory and the facts of history should ever have escaped notice."

The *Boston Daily News* remarks upon the above statement of the *Review* as follows:—

"Substitute education in the place of civilization in the above, and the expression would be equally true, and correct a popular error. Education and morals *may* move on distinct lines, and in opposite directions."

Thus, through the secular papers at least, the truth is coming out, and we hope the religious press will not refuse to see it and admit it.

PREACHERS' WIVES.

Bro. Grant:—I have read with interest Bro. Geo. Thomson's letter concerning preachers' wives and widows. I have often thought that something might be done to better their circumstances, as well as advance the cause of our great Master. In the first place, there should be one or two central points of action, such as Boston and Buchanan, at which places committees of reliable men, not easily imposed upon, whom the apostle denominates as "discerners of spirits," should be appointed to send preachers where they are most needed; men who will gather into the garner of God; for it is a lamentable fact that some go out preaching who at the same time present some hobby calculated to divide the small flocks wherever they go, and thereby lessen their strength and usefulness in the cause of the Lord. Now, we all know that, in order to carry this out, money is needed; and I would humbly suggest that a subscription list be started for that purpose, so that all may mutually share both the expenses and benefits. The apostle says, "Let all things be done decently and in order."

J. Ward.

Montreal, P. Q.

[We favor Bro. Ward's proposition.—Ed.

MAINE CONFERENCE REPORT.

The Maine Westerly Quarterly Conference, according to notice, was held in the Methodist meeting-house, near the Stetson school-house, in Hartford. It commenced Thursday, June 8th, at 5 P. M., and closed the following Sunday. The order of the meetings was as follows: Thursday evening, social meeting. Friday A. M., social meeting; afternoon and evening, preaching by Bro. Jesse Gay, of Norway, on the signs of the times, from Matt. 24th chapter.

Saturday A. M., met for business. After prayer, Bro. Gay stated the object of the meeting was to encourage a more systematic, orderly, and harmonious effort in the work of God. He also spoke of the necessity and benefit of Sunday schools, and urged the importance of greater effort in this direction. He also stated that in many cases our children were left to idle away their time, when they should have been in Sunday school, or read ing and committing to memory portions of the Bible.

Bro. Gay was chosen chairman. It was then voted that the officers of this conference be a President and Secretary, to be chosen yearly. Bro. Jesse Gay was chosen President, and A. W. Taylor Secretary.

Voted, That it be the duty of the President and Secretary to call these quarterly conferences. The conference

Resolved, That there be an effort made to sustain these conferences. Adjourned. After business meeting we spent a short season in prayer and social meeting. At one P. M., preaching by Bro. H. B. Sevey, from 1 John 3 : 2, 3. At five P. M., preaching by Bro. Gay, from 2 Tim 3 : 1.

Sunday, at 9 o'clock A. M., social meeting. Preaching at 10.30 by Sr. S. K. Taylor, from Rom. 12 : 1. Bro. Gay preached in the afternoon from Mark 12 : 26–27, showing from the Scriptures that in order for God to fulfill the promises made to Abraham, Isaac and Jacob, there must be a literal resurrection of the dead, when Abraham and all who are Christ's will possess the promised inheritance, the earth renewed, through Christ the promised seed (Gal. 3 : 16), who is heir of all things; to whom be glory and dominion forever. Amen. Bro. Abbott of Peru preached at five P. M.

This conference was one of the best ever enjoyed by those who attended it. The Lord blessed us with the Holy Spirit, and the brethren and sisters present were refreshed and encouraged, and felt that it had indeed been a profitable season. The preachers present were—E. M. Haggett, Jesse Gay, H. B. Sevey, — Abbott, A. W. Taylor, and Sr. S. K. Taylor. A. W. TAYLOR, *Sec.*

Harrison, Me., June 20th, 1871.

"AWFUL TIMES."—So says the New York correspondent of the Boston *Pilot* under date of June 21st, 1871. He writes as follows:—

"Under all circumstances it cannot be denied but that we live in awful times. The present transition of the world proves very conclusively that the material blessings of the present age are too much for men to bear. The development of nature, and the blessed results therefrom, show that men and nations soon lose their balance, hence disastrous revolutions, which are but the result of men's pride and lust. The higher order of life in mankind is seldom worth caring for, and this is precisely the very thing the Church will not give up to the devil or to the world. Hence this terrible battle of principle going on just now—a battle between morality and immortality; between good and evil; between light and darkness; between truth and falsehood; all, doubtlessly, permitted for a wise end, and with a view to the greater and more brilliant triumphs of the Church. Where it will end, any one who chooses may see, and that we are near the end—for the next century or two—few who know will dispute. Pardon this expression of a passing thought. It just occurred to me when writing the above."

Correspondence.

From Bro. O. W. Kimball.

BRO. GRANT:—As it has been some time since I wrote anything for the *Crisis*, and as it has been a duty and a cross which I have for some time neglected to do, I will now take this time to say a few words. As some of my brethren and friends wish to know how I am getting along, and how I like in N. H., I will say that I like here very much. I came here last Dec., somewhat a stranger. Those looking for the coming of Christ seem to be in earnest in the work of God, and determined to gain the kingdom. I have found friends here whom I expect to meet in the kingdom of God's dear Son.

Well, I am still trying to win a bride for the Master. I find here an open door. People want to hear, and my prayer is, Lord, save. It will soon be too late. I believe with all my heart we are down close to the judgment day. What is done must be done quickly. This is no time for God's people to be asleep or listening to the scandal and other false reports that are going the rounds in these days. O let us face the storm a little longer, and then it will all be over.

Some of my friends heard me say, about two and a half years ago, that by the help of the Lord, I never intend to speak evil of any one. Well, he has helped me to keep my promise, bless his name. O it is good to keep God's commands. There is peace in so doing. Let the storm come, we will suffer long and be kind. We will pour our sorrows and complaints into Jesus' ears, and he will give us grace to stand, and love our enemies. It is one thing to suffer long, and it is quite another thing to be kind all the time. O these are "perilous times." Let us keep on the whole armor. We have visited a number of places, among which are Sutton, Fisherville, Chichester, and Loudon Ridge. In all these places some are holding on, and waiting for the King. We do not go from place to place to inquire into personal troubles and difficulties, but to preach Jesus and his coming close at hand. Pray that this duty may be discharged with an eye single to God's glory.

Concord, N. H.

From Bro. S. L. Hubbard.

DEAR BRN. IN CHRIST:—Although I have never written for the *Crisis*, I take the liberty of writing a few lines for our much loved paper. I am with you in this blessed hope, although I have not the privilege of meeting with those of like precious faith. I am striving to walk the narrow way that leadeth unto life eternal. O it is blessed when we can have the presence of Jesus from day to day, and feel that we are heirs of God, and joint heirs with Jesus Christ to that inheritance that is "incorruptible, and undefiled, and that fadeth not away." I believe we are near the closing scenes of this world's history, and that soon the stone will smite the image and dash it to pieces. What solemn scenes are before us. I never have longed so much for Jesus to come as I have of late. I long for the time to come when sorrow and sighing shall cease; when there shall be no more death; when tears shall be wiped from off all faces. That will be a glorious time when we shall meet the loved of earth, and never part again; when our loved ones who are locked in death's embrace shall come forth clothed with immortality and eternal life.

Let us lay aside every weight, and the sin that would so easily beset us, and let us run with patience the race that is set before us. Let us be conformed to the will of God in all things. "Let us not be weary in well doing, for in due season we shall reap, if we faint not." Let us be bold soldiers of the cross, and let our light shine upon a world lying in darkness, and do what we can to arouse the people to a sense of their condition. I pray God that his Spirit may be poured out, that some more may be saved before the day of wrath shall come.

Dear friends in Jesus, let us have on "the whole armor of God." You that are on beds of sickness, I would say, cheer up. The King is coming. Let us be faithful a little while longer, and we shall see the King in his beauty, and say, "Lo this is our God; we have waited for him, and he will save us."

Chester, Vt.

From Bro. H. W. Park.

EDITOR CRISIS:—Thinking you might be pleased to hear from this part of the country, I take the liberty of writing you. I do so only for the purpose of informing you regarding the spread of that particular doctrine which you advocate. There has been in this vicinity for some years a few faithful and zealous believers in this doctrine. The number has been gradually increasing, until it has many adherents. Since the latter part of the winter, we have had preaching as often as once in two weeks, and have engaged the services of Bro. Alonzo Abbott for one year, half of the time.

Bro. Abbott is a true follower of Christ, a faithful minister of the gospel, and a man regarded with favor by people of all denominations. He is very felicitous in manner, clear in exposition, and, withal, a powerful laborer in his Master's vineyard. His efforts cannot, we believe, fail to work much good. His sermons are strong in the enforcement of God's word, and are weighty in moral tone and teachings; and we look for great good to result from his teachings here. We have full attendance at all his meetings, and a visible interest is manifested by many not fully made known by verbal tokens.

Bro. Jordan preached here last Sabbath to a full house. He left food for thought, and undoubtedly some conviction of the truth of his position in many minds heretofore unwilling to acknowledge even the possibility of truth in such a religious theory.

Mexico.

From Bro. J. Carr.

BRO. GRANT:—I wish to say to the brethren and sisters, that I am no longer able to travel and preach as I have done. I have done what I could, for the last ten years, in laboring in the vineyard. I have tried to feed the flock of God with meat in due season, and to warn sinners to flee to Christ for life eternal. I have seen some good done in the name Jesus. All praise to God, who loved us and gave his dear Son to die, that we through him might have eternal life. Many have been the infirmities which it has been my lot to share while preaching the gospel of the kingdom of God at hand; but the hope of immortality in the soon coming kingdom of Christ has sustained me in doing what I could for Christ, who has done so much for us. But the time has come when I must stop preaching, for the present at least. My trouble is nervous and physical prostration, caused by a deep-seated rheumatic trouble of thirty-four years standing, which threatens to terminate in a white swelling on the left elbow joint.

Now, dear Brn. and Srs., I ask the prayers of all that can get hold of faith in my behalf, that God may bless with returning health, if it can be for his glory and my best good, so that I may be able to still labor in the cause of Christ. Your brother in tribulation.

So. Albion, Me., June 24th, 1871.

From Bro. J. T. Ongley.

Dear Brethren and Sisters:—When at the campmeeting in New York State, I met with quite a number of brethren and sisters that I became acquainted with in bygone days, when acting as tent-master with Bro. J. C. Bywater and others, who were anxious to have me come and visit them and preach the word. I have made arrangements accordingly, by getting others to fill my appointments. I should be glad to hear from those who wish me to call on them in Western N. Y., as I propose to start in about four weeks. Address ELD. JOHN T. ONGLEY, Lincolnville, Crawford Co., Pa.

Extracts from Letters.

DR. C. W. BURINGER writes from Pittsburgh, Pa., June 1st, 1871:—"The Fortieth Street M. E. Church here is in a '*perfect ferment*' (so says their preacher) in regard to the truths we hold; and the determination of the preacher in charge to oust Bro. Clowes, of whom I wrote you last week, is only affording a splendid opportunity for the circulation of tracts. The people want to know what Bro. Clowes' 'peculiar views' are. The preacher preached two Sabbaths ago on the resurrection; text, Job 14 : 14. Last Sabbath, from Eccl. 12 : 7. I heard neither sermon, but Bro. Clowes said he 'fought like one who beateth the air'; and another member told me last night that he could have done better himself. I believe it is the determination to arraign Bro. Clowes for trial on the 12th inst., at the next quarterly conference; but the great trouble is they can't hatch up any charges or specifications; for Bro. C. has never openly taught his views, and they, I suppose, are going to put him out, if possible, for simply *entertaining* them, fearing that at some future time he *might* teach them. Surely *one* can chase a thousand of such brave (?) fellows, and two put ten thousand to flight. Let us pray for Bro. Clowes. He is an excellent man."

SR. H. CURTIS writes from Kingfield, Me.: "How sweet, how cheering to the lonely pilgrim is the blessed promise, 'Lo, I am with you alway.' Though we may be away from friends, with none to care or sympathize with us, how sweet to hear Jesus say, 'Lo, I am with you alway.' I love to claim that promise as mine. I love to feel that Jesus is my best friend. Amid the trials of the last days, how sweet to know that Jesus not only is with us by his Spirit, but in a little from this, and we shall see him coming in the clouds. May we be prepared to say, Lo, this is our Lord; we have waited for him. Then this old earth will be cleansed and made to bloom again; and those who really love the Lord, and are ready, have the blessed promise that the meek 'shall inherit the earth,' and 'shall delight themselves in the abundance of peace.'

I am glad, glory to Jesus, that I ever learned to believe in the blessed hope. One year ago to-day, I believed just what the minister preached, when he taught that the soul was immortal, and that at death the saints go to glory, and receive a crown of life. How is it that the Bible says that 'many of them that sleep in the dust of the earth shall awake?' How can they awake out of the earth, if they are now in heaven? Let us not pin our faith on any man's sleeve, but take the Bible for our guide, and believe it because the Lord has spoken it."

BRO. H. B. SEVEY writes:—"Bro. Weeks has been laboring in Chelsea, Me., to good acceptance. He has baptized eight. More are to go forward soon. Praise the Lord for his goodness to us."

☞ The Grand Lodge of New York is the largest legislative body in the world. It numbers two thousand members.

Obituaries.

SIMONS. Died at Waterbury, Ct., May 29th, Herbert A., only child of Bro. Kendrick and Sr. Nettie Simons, and grandson of Ira T. Neal, of Winsted, aged three years and nine months.

Herbert "sleeps, but not forever." The promise of the Eternal reaches lower than the dear little one has been buried; and if the parents will but obey the Lord in all things, they with their loved boy,

"Shall meet to part, no, never,
On the resurrection morn."

C. O.

ROGERS. Died in Bartlett, N. H., May 30th, 1871, Annie Eliza Rogers, daughter of Bro. Levi and Sr. Mary B. Rogers, aged sixteen years, ten months, and two days.

Annie loved the cause of God and the ministers of his word. When the last hour came, it found her ready. L. C. MCKINSTRY.

Summary of News.

FOREIGN.

Cable News.

VERSAILLES, June 27. The Pope in his reply to an address of sympathy from French Catholics, praises the zeal they exhibit in the cause of the Church and of himself, and denounce liberal Catholicism as an evil as formidable as a revolution or the Commune.

BERLIN, June 27. Emperor William has decreed the dissolution of the present army combinations in France, and the formation of all the German troops in that country into one combination, called the "Army of Occupation of France," of which General Manteuffel is appointed commander.

LONDON, June 27. The miners on a strike in South Wales now number 9000, and there is no present prospect of a settlement of their difficulties with the companies. A subterranean fire is known to be raging at Sheffield, and fears are entertained that it is in an old colliery, which extends to the very centre of the town.

PESTH, June 27. In the Hungarian delegation to-day one of the ministers, in replying to some criticisms upon Count Beust's foreign policy, said that there was no such reconciliation between Prussia and Turkey as should occasion any disquietude on the part of Austria.

FLORENCE, June 27. The King will not go to Rome on the 1st of July, nor will the promised transfer of the Capital occur on that date. October 1 is now named as the earliest date of the transfer. In diplomatic circles it is believed that the transfer will never be made.

Victor Emmanuel leaves to-morrow for Naples, and thence will proceed to Rome and enter that city on the second of July. While in Rome he is to join Prince Humbert in the inauguration of the rifle practice meeting.

PARIS, June 28. It is hoped that in the elections on Sunday next as many as 80 of the 113 Deputies to be chosen to the Assembly will be supporters of the Government. The Bonapartists are very active in the distribution of pamphlets intended for effect upon the electors. A coalition of the principal electoral committees of Paris is considered probable.

VERSAILLES, June 29.—The Military Committee propose that immediate steps be taken by the Government towards the organization of an active army of 360,000 troops, and also recommend the formation of a reserve force of 900,000, to be called into the field only when necessity arises, or in time of war.

The review of 100,000 men, fixed to take place at Longchamps on Thursday, 22d, has again been postponed. Apprehensions were entertained by the Government that the strong Bonapartist feeling, which still lives in a large portion of the army, might be manifested at the review, and lead to dangerous results. In order, therefore, to guard against the effect which a Bonapartist display and cries of Vive l'Empereur by the troops might have upon the large assembly which would doubtless witness the review, it has been postponed. Persigny has not been absent from London since the decheance of the Emperor was proclaimed. The Assembly will remove to Paris at an early date.

The workmen of Paris are almost unanimously Communists. They are very bitter because their cause has been defeated, and hate both Thiers and the Bonapartes. Many of them will emigrate to America.

PARIS, June 28. The Bonapartist pamphlets are mainly addressed to and intended for effect among the ignorant electors, and are to a great extent devoted to praise of the Imperial generosity to the Catholic Church. The Democrats are hopelessly divided.

LONDON, June 29. Emperor Napoleon has visited London, and has been re-elected a member of the Army and Navy club.

FLORENCE, July 1. Prince Humbert passed through the city to-day, on his way to meet the King in Rome. Several senators, deputies and mayors of the principal cities of Northern Italy have also gone to Rome to be present at the reception of the King, who is to arrive there Monday from Naples. Dispatches from Rome report visitors coming in all directions in large numbers.

Notices.

Tent-Meeting.

The Lord willing, the Mass. Mission Tent will be pitched at Groton Junction, Mass., Friday, June 30th, and remain over two Sabbaths. Meetings will be held day and evening. The tent will be on Main street, on land owned by Silas Nutting. It is near a beautiful grove and pond. We wish to have it a family campmeeting. Let the brethren and sisters from abroad come and bring provisions and bedding with them, and stay with us through the meeting. We will try and make it comfortable for lodging for all who come. Especially let all, who can, come on the 4th of July. Come Saturday night, and stop over Sunday and the 4th, if you cannot stop through the meeting.

Fare reduced from Worcester, Clinton and Nashua. Tickets at the several stations good from July 1st till Monday the 10th, for those coming to the meeting. We hope that as many of the faithful laborers in the gospel, as can, will come and help us in this meeting, especially on the 4th.

ENOCH MORRILL.
L. BOUTELL.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so. For the Committe, J. COUCH.

Tremont Campmeeting.

The Tremont Campmeeting (at West Wareham, Mass.) will commence on Monday, July 24th, and continue over the following Sabbath. With the blessing of the Lord, we expect an interesting season on this consecrated ground, as in former years; and hope all who can will make arrangements to attend this annual feast.

HENRY V. DAVIS, for the Committee.

Grove Meeting.

A meeting will be held in Harmony Grove, South Framingham, Mass., Sunday, July 16th. Brethren from adjoining towns are invited to come and worship with us. Free admittance to the grove. C. GOODRICH.

Notice.

The Vermont State Annual Campmeeting will probably be located at or near the village of Bethel, Vt. More soon. H. F. C.

Notice.

The Maine and New Brunswick Advent Christian Conference will hold its first session in Milltown, Me., commencing June 29th, and continuing over the next Lord's day. All are invited to 'come and help.' Preaching brethren are expected to come filled with the blessing of the gospel of peace. For the brethren, M. W. CORLISS.

Grove Meeting.

Providence permitting, there will be a grove meeting held in Ripley, Chautauqua Co., N. Y., commencing Thursday, June 29th, to continue over the following Sabbath, as Brn. James Thorp and H. E. Austin may arrange.

J. W. TAYLOR.
A. P. MOORE.

Maine Mission Tent.

This tent will be ready for meetings in a few days. Brethren wishing it pitched in any localities, will please write to me as soon as possible. Let there be a prompt response to this invitation.

For the Tent Committee,
R. R. YORK, Portland, Me.

Grove Meeting.

There will be a grove meeting at East Lebanon, Me. (Little River Falls), Sundays, Aug. 6th and 13th. Geo. W. Brown, of South Elliott, and others, are expected to preach the word.

J. BICKFORD.

Quarterly Meeting.

The first quarterly meeting for the northern district of the Advent Christian Conference of Indiana, will meet at four o'clock P. M., on Thursday, before the first Sunday in Aug., 1871, with the church of God at Sand-hill, four miles north of Rochester, on the Michigan road, in Fulton Co. A general invitation is given; and we say come one, come all; come on the first day, and stay till the last. Provision will be made for all who may come. Persons coming on the Michigan road will inquire for Brn. N. Doolittle, or S. S. Cole. Persons coming by R. R. will stop off at Sturgeon, and inquire for Brn. E. Partridge, or I. E. Andrus. By order of conf.,

D. NAFE,
I. E. ANDRUS, } Committee.

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings. B. P. STEVENS.

R. I. and East. Ct.

The Rhode Island and Eastern Ct. Conference will hold its next quarterly session with the church at Putnam, Ct., commencing Wednesday, July 5th, at two o'clock P. M. A full attendance is very much desired, and confidently expected. All letters should be directed to the care of H. N. Reed. C. H. SWEET, Clerk.

Notice.

The next quarterly meeting of the "church of God of Wayland and Loan Lake," will be held at Wallace Station, Steuben Co., N. Y., on July 8th and 9th. All are invited to attend.

C. F. SWEET, Pastor.

Notice.

I am about to remove from Northwood Narrows, N. H., to Lewiston, Me. My wife being lame (not having been able to walk but a few steps at a time for the last ten weeks), I shall be compelled to withdraw all of my appointments for July. Shall not be able to leave home for some time to come. My P. O. address after this will be Lewiston, Me. H. M. BRYANT.

Notice.

There will be preaching in Belchertown (Dark Corner school district), the second and fourth Sundays in July. M. L. CURTIS.

A New Work.

We have a new work now in press, of about one hundred pages, entitled "*The Life beyond Death, in the Home of the Holy: When and where to be enjoyed.*" By WM. SHELDON. This work will be ready for circulation in a few weeks. It will be specially adapted to do missionary work in new fields, as well as in older parishes; just the right size and of the right tone to lend to your neighbors, or send to a friend. Probably the price will be: in paper, 25 cents single; $2.00 per dozen, by mail, prepaid; in cloth, 50 cts. single; $4.00 per dozen, by mail, prepaid: and will probably be kept at the *Crisis* office, Boston; *Advent Times* office, Buchanan, Mich.; as well as by the author at Brodhead, Wis. Perhaps we may not be able to fill orders before the first of August, but hope to earlier; but the first orders will be filled first. With this understanding, orders may be sent at any time. W. S.

Southern Tract Fund.

At our recent Wisconsin campmeeting, a collection was taken to aid me in scattering gratuitously my forthcoming book (entitled "The Life beyond Death in the Home of the Holy") in the southern field, it having been prepared with reference to missionary or pioneering work. I desire to send at least one thousand copies of this work, with a quantity of my four tracts, into the southern field this coming fall and winter. It will be a pleasure for some to help me raise one hundred dollars for this purpose. Let such direct to WM. SHELDON, Brodhead, Green Co., Wis.; or, if more convenient, to MILES GRANT, Boston, Mass. W. S.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. BLAIN, Buffalo, N. Y.

Meetings at Bonny Eagle, Me.

For the information of friends residing at a distance from Bonny Eagle, Me., who may desire to meet with us occasionally, I will say that Eld. C. H. Sweet, of Rhode Island, having been invited to settle here, has decided to come and remain as long as may seem duty. Preaching every Sunday, at 10½ A. M., and 1 P. M.; Sunday school at 9½ A. M. Prayer meeting at 5 P. M.; also Tuesday and Friday evenings. All these services are held in the Chapel. T. J. RUMERY, Ch. Elder.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

Rochester, N. Y.

The Second Advent Christian Church will meet hereafter for the worship of God over 102 State Street, at the head of the second flight of stairs. It is a new hall. It is one block south of the New York Central Depot. Will be a permanent place. Meetings Tuesday and Friday evenings, and three times on the Lord's day. Preaching afternoon and evening. Preaching brethren will find a home at Bro. D. T. Cooper's, No. 72 Mount Hope Avenue. J. PHELAN, Secretary.

Grove Meeting.

There will be preaching at Granite State Grove, Policy Pond, Windham, N. H., on Sunday, July 30th, by Eld. J. G. Smith. If stormy, the meeting will be held in the Hall at the grove. Refreshments, and stabling for horses for all who wish.

Notice.

The Maine Mission Tent will be pitched at Buckfield Village, Me., July 6th, and remain over the following Sunday, and as much longer as thought best. Bro. R. R. York and others will be present to preach the word. A. W. TAYLOR.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. F. Collier, H. W. Burton,* or *E. G. Higgins.*
Savoy, Mass	*Daniel Miller,* or *A. E. Bliss.*
Wakefield, Mass.	*G. R. Tysser.*
Charlton, Mass.	*J. O. Cortiss,* Oxford, Mass.
Haverhill, Mass.	*T. F. Pinkham* or *J. P. Yeats.*
Oxford, Mass	*Cortiss.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon,* Box 284, or *Joseph Nash,* Box 126.
Great Falls, N. H.	*Thomas Hodgdon.*
Seabrook, N. H.	*Chs. A. Barton* and *Robert Beckman.*
Chichester, N. H	*F. L. Knowles.*
Goshen, N. H	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick* or *Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Stowe, Vt.	*H. W. Sargent,* or *S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton,* or *S. O. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins,* Putnam, Ct.
New Milford, Ct.	*Richard Hoscoe.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. F. Carpenter,* 72 State St.
Pleasant Valley, Ct.	*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
New Britain, Ct.	*Chs. M. Burt.*
Wrightville, Ct.	*D. A. Grant,* Torrington, Ct.
Newfield, Ct.	*Wm. Ripley,* Pleasant Valley, Ct.
New Milford, Ct.	*J. Coggswell*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Reed.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. Phelan,* 84 N. Fitzhugh St.
Hoosick, N. Y.	*Geo. B. Keach. J. B. White,* or *Christopher Leeston,* Hoosick Falls, N. Y.
Philadelphia, Pa.	*J. F. Busch, F. E. Dows, Enoch King.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

C. E. Barnes..........Sunday, July 9th
S. S. Brewer..........Sunday, July 23d
H. Pratt..........Sunday, July 30th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ Meeting Tuesday and Thursday evenings.

John G. Hook..........Sunday, July 23d
Baptism and communion.

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.
Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

M. Batchelor..........Sunday, July 9th
J. B. Cook..........Sunday, July 16th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

G. W. Brown..........Sunday, July 9th
Sr. Crumb..........Sunday, July 16th
J. B. Cook..........Sundays, July 23d and 30th
Mrs. E. S. Jennings..........Sunday, Aug 6th

HYDE PARK, MASS.
H. Pratt..........Sunday, July 23d

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Theodore N. Sherman..........Sunday, July 9th
Benj. Finney..........Sunday, July 16th
Joseph W. White..........Sunday, July 23d
C. Goodrich..........Sunday, Aug. 6th

SOUTH BOSTON (Mattapan Hall, 361 Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

Rutland, Vt..........Sunday, July 9th
New Bedford, Mass..........Sunday, July 16th
MILES GRANT.

Philadelphia, Pa., at Bethany Mission, Brandywine Street, below 16th, Sundays, July 9th and 16th. Also Wednesday evenings.
Tremont Campmeeting, July 24th, and through the meeting. JOHN G. HOOK.

Carver, Mass..........Sunday, July 9th
J. S. WHITE.

North Wilbraham, Mass..........Sunday, July 9th
Boston (if desired)..........Sunday, July 30th
H. PRATT.

Lynn, Mass..........Sunday, July 23d
M. BATCHELOR.

Scitico, Ct..........Sabbath, July 9th
Square Pond, Ct..........Sabbath, July 16th
Sabbath, July 23d, not engaged.
Putnam, Ct..........Sabbath, July 30th
SUBJECT—*Origin of Spiritualism.*
Athol, Mass..........Sabbath, Aug. 6th
Square Pond, Ct..........Sabbath, Aug. 13th
H. MUNGER.

Brimfield, Mass..........Sabbath, July 9th
T. M. PREBLE.

Vernon, Vt..........Sunday, July 23d
S. COOK.

North Canton, Ct.....Wednesday and Thursday evenings, July 5th and 6th.
Boston, Mass..........Tuesday evening, July 11th
Will preach within fifteen miles of Boston the three following evenings, if notice can be sent me to Collinsville, Ct., before Saturday, July 8th.
Wakefield, Mass..........Sunday, July 16th
H. K. FLAGG.

North Adams, Mass..........Sunday, July 9th
Westfield, Mass..........Sunday, Aug. 6th
E. COTTON.

Kennebunkport, Me..........Sunday, July 9th
Farmington, N. H..........Sunday, July 16th
Wakefield, Mass..........Sunday, July 30th
Lawrence, Mass..........evening, July 31st
Haverhill, Mass..........evening, Aug. 1st
WM. C. STEWART.

Hebron, N. Y. (Advent Chapel)....Sunday, July 16th
Hoosick, N. Y..........Sunday, July 23d
ELLEN E. TOWSLEE.

East Pownal..........10½ o'clock, Sunday, July 23d
Pownal Centre....one o'clock P. M., Sunday, July 23d
Hoosick, N. Y..........10½ o'clock, Sunday, July 30th
Z. D. BAIRD.

Meredith, N. H. (Dolloff Hall).....Sunday, July 30th
ANNA E. SMITH.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, July 9th. J. A. PACKARD.

North Chichester, N. H. (Chapel)...Sunday, July 9th
O. W. KIMBALL.

New Durham, N. H. (2d Division)..Sunday, July 9th
C. COLMAN.

Salem, Mass..........Sunday, July 9th
B. WOODSIDE.

South Windsor, Ct..........Sunday, July 9th
Woodville, Ct. (where Bro. Terrill may appoint) Sunday, July 16th.
Lovely Street, Ct..........Sunday, July 23d
WM. J. RIPLEY.

Murray, N. Y..........Sunday, July 9th
Lockport, N. Y..........Sunday, July 16th
Concord, N. H..........July 26th
MRS. E. S. JENNINGS.

Barnstead, N. H. (White Oak Ground) Sun., July 16th
JOHN PARSONS.

Dover, N. H..........Sunday, July 9th
New Castle, N. H..........Sunday, July 30th
JOSEPH W. WHITE.

East Rochester, N. H..........Sunday, July 9th
J. BICKFORD.

Hartford, Ct. (Talcott & Post's Hall)...Sun., July 9th
Springfield, Mass..........Sunday, July 16th
Meriden, Ct..........Sunday, July 23d
Winsted, Ct..........Sunday, July 30th
W. S. CAMPBELL.

Bridgewater, Vt..........evening, July 6th
West Groton, Vt..........Sunday, July 9th
Cabot, Vt..........Sunday, July 16th
Caswell Borough, P. Q..........Sunday, July 23d
Hatley, P. Q. (old meeting-house)..Sunday, July 30th
Hatley (Harvey school-house)......evening, Aug. 1st
Barnston, Waynesville..........Sunday, Aug 6th
If these conflict, please write me at North Haverhill, N. H. F. M. DRAKE.

Morris, Conn..........Sunday, July 9th
WM. A. & M. L. DURAND.

Bridgewater, Vt..........Sunday, July 9th
Shrewsbury, Vt..........Sunday, July 16th
Plymouth, Vt., Sunday, at five o'clock, July 16th.
GEO. A. COLE.

Meredith, N. H. (at Bro. L. D. Dolloff's) Saturday evening, July 8th.
Meredith, N. H. (at the new hall)...Sunday, July 9th
At Bro. Simeon Veazey's, at five o'clock.
Warren Summit, N. H..........Sunday, July 16th
Lake Village, N. H. (North Church)....Sun., July 23d
JOHN H. EVANS.

Hollis Centre..........Sunday, July 16th
Kennebunkport..........Sundays, July 23d and 30th
E. S. MOULTON.

Plymouth, Vt. (Five Corners)........Sunday, July 9th
Rawsonville, Vt..........Sunday, July 16th
Z. T. WOOD.

Newfield, Ct..........Sunday, July 16th
SAMUEL W. TREAT.

Abington, Conn..........Sunday, July 9th
Danielsonville, Conn..........Sunday, July 16th
H. DAVIS.

Wakefield, Mass..........Sunday, July 9th
J. G. SMITH.

Stoneham, Mass..........Sunday, July 16th
J. PINKHAM.

Melvin Village, N. H..........Sunday, July 9th
WM. BODGE.

Seabrook, N. H..........Sunday, July 9th
A. SIMPSON.

Dover..........Sundays, Aug. 20th and 27th
D. M. LEAVITT.

Tamworth (Birch Interval) for baptism, Sun., July 9th
T. W. PIPER.

Wakefield, Mass..........Sabbath, Aug. 13th
GEO. W. BURNHAM.

Sutton, N. H. (school-house near Bro. D. E. Brown's) Sunday, July 9th.
Bradford, N. H. (Bush meeting-house) Sun., July 16th
A. S. WILLIAMS.

Mattapoisett..........Thursday evening, July 6th
Fair Haven..........Sunday, July 9th
Westport Factory.........Tuesday evening, July 11th
North Westport..........July 12th
Bristol, R. I..........Sundays, July 16th and 23d
Tremont Campmeeting..........July 24th
J. W. THOMAS.

Camden, N. J..........P. M. July 9th
Philadelphia, Pa., July 9th, where I expect to resume my pastoral labors. F. H. BURBANK.

North Hermon, Me., Saturday, July 8th, 1½ P. M., for conference, and over the Sabbath, July 9th.
Lewiston, Me. (at the new hall)....Sunday, July 16th
Portland, Me. (new hall)..........Sunday, July 23d
Meetings evenings through the intervening weeks at each place, as may be desired by the brethren.
ALLEN DAMON.

Chelsea, Me..........Sunday, July 9th
H. S. MITCHELL.

Bro. N. G. Reed will fill my appointment at Cushing, Me., July 2nd. Bro. Geo. Weeks at the Reed meeting-house July 9th. H. S. M.

Come one, come all. A. E. SMITH, Principal.

Farmington, N. H..........Sunday, July 9th
Great Falls, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 21st
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. LANG, JR.

Danbury, N. H. (school-house near Bro. Davis') evening, July 7th.
East Canaan, N. H..........Sunday, July 9th
Benton, N. H..........July 12th
East Colebrook, N. H. (Kiddersville) Saturday evening, six o'clock, and Sunday, July 15th and 16th. The ordinance of baptism in the afternoon.
Way's Mills, P. Q..........Sunday, July 23d
Caswell Borrough, P. Q..........Sunday, July 30th
U. G. LADD.

Kennebunk Depot, Me..........Sabbath, July 9th
Bath, Me..........Sabbath, July 16th
JER. HILL.

New York (24th Street)..........Sunday, July 16th
GEO. A. BROWN.

Melvin Village, N. H..........Sunday, July 16th
EDWIN H. WELLS.

Landaff, N. H. (Bungay school-house) Sun., July 9th
Benton (East school-house) in the evening, July 9th
North Haverhill (Brick house).....Sunday, July 16th
Meredith Village..........Friday evening, July 21st
Meredith Village, N. H. (Dolloff Hall) Sun., July 23d
WM. H. SHAW.

Hampton, N. H..........Sunday, July 9th
C. S. EMERSON.

North Easton, N. Y. (Friend's meeting-house, near F. M. Toby's store) at 2 o'clock P. M., July 9th.
North Greenwich, N. Y. (sometimes called Reed's Corners) 11 o'clock A. M., Sunday, July 16th.
JACOB WILBUR.

Low Hampton..........Sunday, July 9th
and once in four weeks until further notice.
C. PIKE.

Meredith, N. H. (Dolloff Hall)......Sunday, July 9th
Allenstown (meeting-house)........Sunday, July 16th
MRS. L. E. SAULPAUGH.

Richmond (Clark's Hall)..........Sabbath, July 9th
J. T. DIXON.

Boscawen, N. H. (Gulf school-house)....Sab., July 9th and baptise.
Warner, N. H. (Schoodac school-house) Sab., July 16th
Bradford, N. H. (Pond meeting-house) Sab., July 30th
SIMEON RUBY.

West Parsonsfield, Me. (for baptism)...Sun., July 9th
MARK STEVENS.

Fisherville, N. H..........Sabbath, July 16th
S. S. MOONEY.

Montgomery, Mass..........Sunday, July 9th
L. B. POTTER.

Holderness, N. H. (True school-house) Sun., July 16th
J. H. F. VARNEY.

Lake Village, N. H. (North Church)..Sun., July 9th
Pittsfield, N. H. (at the Bethel).....Sunday, July 23d
N. B. MCMURPHY.

Meredith, N. H. (Dolloff school-house), Sun., July 9th
N. GLIDDEN.

CHICOPEE FALLS, MASS.
A. M. Higgins..........Sabbath, July 9th
E. Cotton..........Sabbaths, July 16th and 23d

WORCESTER, MASS.
S. S. Brewer..........Sunday, July 9th
H. Pratt..........Sunday, July 16th
C. Goodrich..........Sunday, July 23d

LOWELL, MASS.
B. S. Emery..........Sunday, July 9th
W. H. Mitchell....Sundays, July 16th, 23d, and 30th

SPRINGFIELD, MASS.
H. M. Bryant..........Sunday, July 9th

HAVERHILL, MASS.
H. L. Hastings..........Sunday, July 9th
D. M. Leavitt..........Sundays, July 16th and 23d

LAWRENCE, MASS.
D. M. Leavitt..........Sunday, July 9th
A. M. Higgins..........Sunday, July 23d
M. Batchelor..........Sunday, July 16th
W. W. Sutherland..........Sunday, Aug. 13th

WEBSTER, MASS.
P. S. Butler..........Sunday, July 16th
Mrs. L. M. Stoddard..........Sunday, July 23d

ATHOL, MASS.
G. W. Burnham..........Sundays, July 9th and 16th

MANCHESTER, N. H.
(*Meetings changed to Granite Hall.*)
Geo. W. Brown..........Sunday, July 9th
H. F. Carpenter...Sundays, July 16th, 23d, and 30th

GREAT FALLS, N. H., Old Hall (Franklin.)
C. Goodrich..........Sabbath, July 9th
John Couch..........Sabbath, July 16th
J. G. Smith..........Sabbath, July 23d
D. M. Leavitt..........Sabbath, July 30th
E. S. Moulton..........Sabbath, Aug 6th
T. E. Lang..........Sabbath, Aug. 13th

CONCORD, N. H. (Centre Street.)
C. S. Shattuck..........Sabbath, July 9th
J. Couch..........Sabbath, July 30th

CONCORD, N. H., (at the Bethel.)
Caleb Richardson..........Sunday, July 9th
T. F. Churchill..........Sunday, July 16th
E. Owen..........Sunday, July 23d
T. W. Piper..........Sunday, Aug. 6th

HAMPTON, N. H.
G. W. Brown..........Sunday, July 16th
T. E. Lang, Jr..........Sundya, July 23d
J. Bickford..........Sunday, July 30th

PORTSMOUTH, N. H.
E. Owen..........Sunday, July 9th
C. S. Shattuck..........Sunday, July 16th
T. W. Piper..........Sunday, July 23d
J. Couch..........Sunday, July 30th
E. Owen..........Sunday, Aug. 6th

LOUDON RIDGE, N. H.
S. S. Mooney..........Sunday, July 9th
D. F. Leavitt..........Sunday, July 16th

RYE, N. H.
D. F. Leavitt..........Sunday, July 9th
J. G. Smith..........Sunday, July 16th
J. Couch..........Sunday, July 23d
C. Goodrich..........Sunday, July 30th

SOUTH ELLIOT, ME.
J. H. F. Varney..........Sunday, July 9th
Wm. M. Harmon..........Sunday, July 16th
Geo. W. Brown..........Sunday, July 23d

PORTLAND, ME. (Union Hall, Free Street.)
A. Ross..........Sunday, July 9th

PORTLAND, ME.
Sec. Adv. Hall, Cushman's Block, 353½ Congress St.
E. S. Moulton..........Sunday, July 9th

BIDDEFORD, ME.
Geo. W. Burnham........Sundays, July 23d and 30th

SOUTH BERWICK, ME. (GREAT WORKS.)
S. Julia Boswell..........Sunday, July 9th
J. W. White..........Sunday, July 16th
S. S. Mooney..........Sunday, July 23d
Geo. W. Brown..........Sunday, July 30th

COLLINSVILLE, CT.
H. K. Flagg..........Sabbath, July 9th

BRISTOL, CT.
B. Hitchcock..........Sunday, July 9th
Wm. N. Pile..........Sunday, July 23d

WINSTED, CT. (Good Templar's Hall.)
R. K. Stark..........Sunday, July 16th

☞ There will be preaching in Rochester, N. H. (Sonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

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NEW YORK CITY.
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There's a good old Book of ancient lore,
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It tells of a beautiful, beautiful shore,
Of a world made fair and new.
CHORUS.
O Eden, fair Eden,
Land of the blest,
Where no sorrow comes, and no tears are shed,
And the weary saint finds rest.

In that beautiful land the fields are green,
And the sear leaf falls no more;
The flowers ne'er fade, and eternal spring
Crowns that beautiful, beautiful shore.

In that land of light, there's no hurtful thing,
There death comes never more;
Fair Eden's birds wave a deathless wing
On that beautiful, beautiful shore.

There's a city bright in that beautiful land,
A city that's fairer than day;
And its clear crystal light, like a jasper stone,
Drives the darkness far away.

In that beautiful land is the river of life,
With its clear sweet musical flow;
And all who drink of its healing stream,
With immortal beauties glow.

All nations, kindreds, tongues and tribes
Bow low before the throne;
And hallelujah's rend the air—
Thy kingdom, Lord, has come.

Hail, glorious day; hail, mighty Prince;
Hail, God's beloved Son;
All hail to him who died that we
Might share that Eden home.
CHORUS.
O, Jesus, dear Jesus,
Hasten to come;
Thou wilt dry our tears and banish our fears,
In our beautiful Eden home.

Rochester, N. H.

HEALTH.

G. E. BARNES.

Everybody, except the Atheist, will admit that where there is an *effect* there must be an *adequate cause* to produce that effect. Where an effect is produced, the cause of which may be unknown, *he* is content to account (?) for it by saying "it happened so;" but others, who believe in God and his providence, say that there are no happen so's" at all; that everything is regulated by laws, which cannot be broken with impunity, and that therefore, if from any cause serious results come upon the children of men, it is not to be credited to mere chance, but more properly to the violation of a law or laws, which our wise Creator has given us for an observance and for our well-being.

One cause of the great amount of suffering and sickness that is now in the world is to be found in this one thing: a neglect of heeding and a violating of those laws which God has laid down for the government of our physical being. And plain as this ought to be, it is, notwithstanding, common to hear people talk about "mysterious Providences;" as though there was anything "mysterious" in the deaths of more than half that die.

In our town, we have a wicked man. He swears, he drinks to excess, smokes and chews tobacco, engages in physical excesses, is irregular in his hours of eating and sleeping, and this course of life is kept up for a number of years; when suddenly we hear that he is dead, and then it is remarked, "God removed him;" "its the judgment of God," etc., as though there had been a special interposition of Providence in his death; when the *only real* wonder is, that the man lived so long as he did, while daily violating those laws, the observance of which is necessary to good health.

Just consider it a moment. A man takes fiery liquor into his stomach to an excessive degree, thus disarranging and prostrating his nervous system, poisoning his blood and prostrating his mental powers by the juices and fumes of tobacco; is totally regardless of the demands of his whole being for rest; and then, when at last weary, worn, and overburdened nature gives out and expires, we hear it said in solemn undertones, "a mysterious providence." "Mysterious providence!" the only mystery in the case is that his constitution should have held out so long, in the midst of such treatment.

Sometimes a careless mother, for the purpose of making a show of her child, permits it to be dressed with insufficient clothing, whereby it catches cold, sickens and dies; and then kind-hearted friends endeavor to console the parents by alluding to the "mysterious ways of Providence."

Girls and women, for the sake of being in style, clothe themselves in such a manner as to leave their shoulders, chest and neck bearly or thinly covered; they cause their waists to be pressed out of proper shape by wearing tight corsets, thus hindering digestion, and preventing a free circulation; and then when such an one grows thin and pale, and has the dyspepsia and headache, all terminating in an untimely death, it is said, "How sorely Providence has afflicted that family." But Providence had nothing to do with it. It is a slander upon God tos peak thus! As if *he* caused his creatures to be sickly, weak and consumptive? No! he does not manifest himself in that way; he has given man a complete organization, and has appointed means whereby its strength and life can be sustained, and wherever, and by whom, we see these means properly used, there we see health and strength and long life; but when they are wholly set at defiance, and an injurious mode of living and dressing is indulged in, there we see sickness, weakness, and early deaths. Call it not Providence; call it by its proper name: *murder and suicide.*

It may be pleasant and profitable perhaps to notice some of the different methods of living, by men and nations, and then to notice their effects upon the people, mentally and physically. Among the names of antiquity, that of Lycurgus is among the foremost. He was a king of Sparta, in Greece. Being a remarkable man, he saw certain features in the regulations of his countrymen, that needed reforming, and by his wonderful sagacity he was enabled to bring them under a code of laws, the observance of which caused them to rank first among the nations of antiquity for possessing courage, endurance, and health. And among his institutions was one in which *eating* was regulated. By this, all the citizens, rich and poor, were required to eat at one common, public table; none were permitted to be absent, and none were permitted to eat elsewhere. Indeed, so strict were they, that on a certain occasion, a King Agis, at his return from a glorious expedition, having taken the liberty to dispense with the law, in order to eat with the queen, his wife was reprimanded and punished." Whatever we may see in this institution objectionable, we at least see *this* idea recognized, that a regular, temperate diet, promotes health, strength, and, consequently, longevity. But in after times, when they have outgrown their primitive customs, and have indulged their caprices, giving way to their passions and indulging in luxurious living, we see them begin to degenerate, until at last they are a feeble, effeminate people, as different from their ancestors as darkness is from light.

The history of that one city, is but the history of *all* the ancient cities. Beginning life in enduring hardships, living frugally, they possessed courage and health; but when in time they became rich and powerful, and began to depart from their simplicity, by indulging in the luxuries of life; at that same time their glory began to depart, and they themselves to sink back into the pit from whence they had been digged.

Here, then, we see these features: in the early part of their history they are strong, robust and healthy; at this time they are temperate and frugal in their habits. Later, we see them a weak, effeminate, inefficient people; and at the same time we see them indulging in all kinds of licentiousness and extravagance. Does it require more than ordinary wisdom and penetration to determine the *cause* of this *effect?* We have drawn instances from ancient times; we can find them also in more modern days. To go not far from home, look at the aborigines of our own America. Who ever heard of an Indian dying of consumption, of suffering from dyspepsia, and the hundred and one ills that afflict the inhabitants of our cities? In truth, if such a thing was to happen, Barnum would not rest until he had him exhumed, and his skeleton on exhibition in his museum, so that the public might gratify their curiosity by gazing upon the remains of an Indian that was troubled with dyspepsia, and who finally died of consumption. What a phenomenon that would be!

But why is the Red Man free from these disorders, while his pale-faced brother is subject to them? The only correct answer, the only true solution of the problem, is found in the fact that his habits of living are different; thus leading to different results. From infancy he is accustomed to hardship and exposure; his articles of diet are all wholesome, and living a great portion of his time in the open air, with his person free from the useless incumbrances of civilization, he *strengthens* his frame; and so, when old age comes upon him, his step is yet firm, his form erect, his eye bright and piercing, and all because he has not been running through a course of dissoluteness, the powers and energies with which the Great Spirit had endowed him.

But from the child of nature turn to our cities and look upon the surging sea of humanity as it floats by and beyond us, and how different! Instead of a multitude enjoying health, and bright, buoyant spirits, perhaps not more than one out of fifty knows what it is to really enjoy good health. Some are wasted and thin; others are stout and bloated; one dark and sallow; another is flushed and red; *all* or *nearly* all, lacking good sound health, because they are daily and hourly neglecting to obey those laws, obedience to which would insure them almost perfect health.

Now, I contend that to live so as to injure our system, to destroy the workmanship of God, and to bring sickness and distress upon ourselves, and thus hasten the day of our dissolution, is wrong in the extreme. And if I am right in saying it is wrong, then how many wrong-doers there are! Who among us is innocent? Who of us can cast the first stone? Occasionally we see or hear of a man who makes the preservation of his health a practical question, and who practices self-denial, refraining from many things that are pleasant to the taste and the eye; but when we see one doing thus, how often is he the sub ject f some cutting remark. He is called "singular," "old maidish," "an old Betty," etc., for doing those things which our own judgment, if we permitted it to be exercised, would tell us was the very best that could be done.

I am not making an exaggerated statement, when I assert that nine-tenths of the complaints of the present day are caused by an injurious mode of living, and all the doctors in Christendom will never effect a cure while such habits are indulged.

Now, I have no pet theory to advance, nothing of the kind; neither do I expect to produce a marvellous revolution in this respect; but I *do* protest against men and women ruining themselves and their posterity by neglecting the laws of life and health, and thus subjecting themselves to distress, to despondency and untimely graves.

From the foregoing let us learn this lesson; that as by obeying in spiritual things, we derive spiritual health and enjoyment; even so, by obeying these physical laws, we shall *also* derive physical health and enjoyment. Therefore, in the words of Paul, "whether ye eat, or drink, or whatever ye do, do all to the glory of God." (1 Cor. 10: 31.)

Salem, Mass.

THE DIAMOND RULE.

GEO. THOMSON.

Of how much greater value is a diamond than a wedge of gold of the same size and weight? What a singular question, exclaims one; what can be its import? Gold is good; gold is very valuable; but a pound weight of diamonds would far transcend in value a pound weight of gold. The metals and jewels are precious, and of greater or less intrinsic value in proportion to their scarcity; and so things, or principles bearing the appellatives of those precious metals, or gems, have a relative value, or importance. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25: 11. And we have "golden moments," "golden hours," "golden opportunities," "silver speech," "the pearl of great price," and the world-renowned "golden rule," which is—As ye would that others should do unto you, so do ye unto them. This is a blessed rule, and if it were universally practised, would be productive of grand results. Men would live together in peace and harmony; all strife among men would cease; law-courts and prisons would be abolished; we should have no more beggars, nor almshouses; no more wars, nor bloody battle-fields.

O what a glorious era would dawn upon the world, if all would adopt the Golden Rule. But, then, there are many things which it cannot accomplish. It cannot exempt us from the calamities and casualties of life. It could not prevent the inroads of disease and death. It would be powerless to arrest the progress of famine or pestilence. Unable to grapple with the grim monster Death, it gives no promise of a future life. In a word, it is confined solely to the *present life,* and only in man's dealings with his fellow man. And yet it is grand, and worthy to be called "golden." But if we can find a rule that will be equally applicable in our relation to God and man, and that will take hold upon the future, as well as the present life, will it not be something better, grander, and consequently of more value? All will respond in the affirmative. Now we see the import of the question at the commencement of this article. If the above rule, which only stands related to our dealings with our fellow men and the present life, is worthy of being called "golden," what shall we call that rule which stands related to our dealings with man and God, and to the future as well as the present life? Ah, you begin to anticipate. Well, we will name it

THE DIAMOND RULE.

We found it in the "Treasure House," glittering among innumerable precious gems. We hope our dear brethren will pass it along.

We presume that if brother Beecher had made the discovery, the entire press of the country would herald it forth; but let the *little ones* have it, it may do them good. But you are getting impatient for the "rule." I trust that we all may be as anxious to adopt it; and furthermore, before I give you the rule, I want to exact a promise from all who read this, that they will *never reverse the rule.* A reversion of the rule has brought thousands to the grave impenitent. It has made churches cold, formal, and useless; it has made christians lifeless, loveless, and backslidden; in fact, it has almost affected a matrimonial union between the church and the world.

One more request, dear brethren and sisters. Inscribe it on your banners in characters as brilliant and sparkling as the diamond; wear the motto on your breast and in your heart; and when Jesus comes to make up his *jewels,* it will be found that the DIAMOND RULE has had a wonderfully transforming power in preparing us as gems to deck the Redeemer's crown. Here is the rule:—

"BUT SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS"; promise—"*and all these things shall be added unto you.*" Matt. 6: 33. Alas, alas, how many seek everything else first, thus reversing the Diamond Rule to their own loss of peace and ultimate destruction.

LONGINGS.

E. OWEN.

Dear gracious Lord, must my life pass
Like transient dewdrops on the grass;
Exhaled by the uncoming sun,
Ere I one worthy deed have done?

'Tis true I have a mission here,
But do I fill it? Lord, I fear.
I often think, would I was dead,
I leave so much undone, unsaid.

I fain would benefit the race,
And show the power of saving grace;
I would my life-work here might tell
That love to God my acts impel.

I would help on the fainting saint,
Induce to praise, who make complaint;
I would the wanderer bring home,
And show poor sinners how to come.

But, oh! dear Lord, I am so weak,
For grace I constantly would seek;
Permit me, Lord, to hear thee say,
"My grace" is equal to the day.

Portsmouth, N. H.

THE ALBION CAMPMEETING.

The first general campmeeting of the Adventists of New York State closed June 14th, with quite encouraging prospects of good results accruing, and of a healthy impetus being imparted to the cause of Christ in this State.

The grove is about two miles from Albion depot, and is one of the most beautiful for shade that can be found. A lovely place indeed to worship in, as quiet as the woods can be, and as cheerful as any, with songful nightingales to lend additional cheer and inspiration. But unfortunately the weather was very unfavorable during the entire week. There was considerable rain, in showers, and it was very cold for the season, especially nights, when few made themselves entirely comfortable; all of which detracted materially from the interest of the meeting, and diminished the general attendance probably one-third. And yet we had a good meeting, and were thankful for what we had. The cold did not chill all our zeal, nor did the rain dampen all our joys. It was very good to be there despite the adverse circumstances, as many can and did testify.

Besides the two large mission tents, there were nine (mostly 16 × 24 feet in size) representing various localities, encircling the seats and main speaker's stand, a boarding tent and cooking house in the rear. These were quite densely populated, and altogether made a very pleasant forest city. There were about a thousand in the Sunday morning audience, and probably fifteen hundred in the afternoon, both being disturbed and more or less broken up by showers.

The order maintained upon the ground, without any special police force, was excellent; and the general respect shown the place and the meeting was highly commendable on the part of all who came. Nothing was stolen, no ropes were cut, or tents disturbed; there was no hooting, prowling about, nor angry discussions of religious zealots.

Ministers present from this State: C. F. Sweet, Wm. A. Fenn, B. P. Stevens, M. R. Miles, J. H. Whitmore, E. Cowles, C. W. Snow, E. F. Sergisson, S. C. Gove, A. C. Newell, D. Cogswell, C. P. Greenman, W. J. Hobbs, Wm. Ingmire, J. H. Luttenton, J. E. Wells, A. P. Moore, Wm. J. Morrell, W. Vreeland, A. A. Phelps, Jacob Blain, and Mrs. E. S. Jennings. From abroad: Mrs. L. M. Stoddard, J. W. Taylor, J. Wendell, H. L. Hastings, and J. T. Ongley.

Social meetings. Prayer and social meetings were held regularly at seven o'clock P. M. each day, and in some instances at other times. These were all excellent, well attended, and truly "heavenly places." One had nearly always to make several attempts before speaking. Often three or four were up at once, and to sing was only to sing some one down for another trial. The prayers were usually short and expressive, and the testimonies mostly cheering utterances of faith. The soon coming of Christ was the most interesting theme; a proper preparation of heart, and holiness of life, the most important work; the resurrection of the dead the undoubted *time* of reward; and immortality unquestionably the *gift* of God *through our Lord Jesus Christ.* In all these important gospel truths there was great unity of sentiment, and an almost universal desire expressed to learn more of the Bible, and be more nearly moulded into the image of the Son of God.

The preaching. Bro. C. W. Low, on very short notice, responded to the call on Thursday evening, and gave the first sermon. Subject—the relationship of Christ and the Father. Bro. Fenn followed with remarks.

Friday A. M., J. W. Taylor. Text—"And now abideth faith, hope, charity, these three; but the greatest of these is charity." P. M. Bro. W. A. Fenn gave the annual address before the N. Y. A. C. Conference. "See that ye walk circumspectly; not as fools, but as wise, redeeming the time, because the days are evil." Eve., M. R. Miles.—"And as it is appointed unto men once to die, but after this the judgment," etc.

Saturday, A. M. was set apart for the dedication of the new State Mission Tent—size, 45 × 66 feet. Bro. Stevens read the 25th Psalm. Song—

"In expectation sweet."

Prayer by C. W. Low, and dedication sermon by J. H. Whitmore. Text—"I will come again." Pres. Cogswell then formally presented the tent to the conference, on the part of the committee, and Bro. Fenn made the dedicating prayer. The whole was an impressive service—pleasing to God we have no doubt, and encouraging to all interested in mission tents. P. M. Prayer by Mrs. E. S. Jennings. Sermon by Mrs. L. M. Stoddard. Text—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." Eve., Bro. W. J. Hobbs. "For unto us was the gospel preached, as well as unto them; but the word did not profit them, not being mixed with faith in them that heard it.

Sunday A. M., A. A. Phelps.—"Occupy till I come." Song—

"We are living, we are dwelling
In a grand and awful time," etc.

At half past twelve, in the large tent, Dr. N. H. Barbour—"The Ten Virgins." P. M., H. L. Hastings—"We preach not ourselves, but Christ Jesus the Lord." Eve., Mrs. E. S. Jennings—"Blessed are the meek, for they shall inherit the earth." Mrs. Stoddard followed with remarks.

Monday A. M., A. C. Newell—"Behold I send the promise of my Father upon you; but tarry ye in Jerusalem until ye be endued with power from on high." P. M., H. L. Hastings—"For the eyes of the Lord are over the righteous, and his ears are open unto their cry; *but the face of the Lord is against them that do evil.*" Eve., C. F. Sweet—"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

Tuesday A. M., A. P. Moore—"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." P. M., H. L. Hastings—The Lord's Prayer. Subject, The Kingdom. Eve., Wm. A. Fenn—"And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Wednesday A. M. Prayer by Jacob Blain. Sermon by J. Wendell—"For the great day of his wrath is come, and who shall be able to stand?" P. M. At two o'clock Dr. Barbour occupied thirty minutes on Rev. 17; then after singing

"Glad tidings, glad tidings, the kingdom is near,"

Sr. Stoddard took the regular hour—"This gospel of the kingdom shall be preached in all the world for a witness; then shall the end come." Eve., H. L. Hastings—"I write unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God."

Sunday, at noon, Bro. Fenn baptized four young ladies; one the daughter of Bro. C. F. Sweet. At six o'clock Sunday evening, Brn. Wm. J. Morrell of New London, J. E. Wells of Rochester, and S. C. Gove of Fairport, were presented at the stand for ordination. Song—

"Ho! reapers of life's harvest," etc.

Prayer by B. P. Stevens; charge by H. L. Hastings; right hand of fellowship by W. A. Fenn; after which each candidate made a short address to the audience.

FINANCES.

The meeting was self-sustaining. One hundred and fifty-six dollars and fifty cents were raised in two collections, and disbursed as follows—

Use of ground and fixtures	$64.37
Freight of the tents	7.63
Twelve ministers (expenses) $4 each	48.00
Four " $3 each	12.00
One minister, expenses	13.50
" " "	5.00
" " "	3.50
" " "	2.00
A Sister	.50
Total	$156.50

BREAKING UP.

Bro. Wm. L. Himes arrived on the ground Wednesday evening, but too late to preach; also Bro. J. V. Himes the next morning, as we were striking tents,—supposing the meeting was to continue another day. These late arrivals were much regretted, as all would have been glad to hear them. But we saw their faces, took their hands, and were sad to part. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend"—especially so pilgrims on the way to the heavenly kingdom. Bro. Himes' gray hairs led the mind back to his early labors with Bro. Miller in '43, awakening reminiscences akin to those that Sr. Stoddard stirred in her touching reference to the dear old chart of that memorable date. Vividly the venerable relic rose, and like a canceled contract there seemed traced across it—just as Habakkuk saw it two thousand years ago—words that stayed *five* "virgins'" souls, at least, and stays them still—"*The vision is yet for an appointed time, but at the end it shall speak and not lie: though it* [*seem to*] *tarry,* WAIT FOR IT; *because it will surely come, it will not tarry.*"

Another parting is past; a few more, and we shall meet "where congregations ne'er break up." Till then we "wait." For the committee, WM. E. BROWN, *Sec.*

So. Butler, N. Y., June 17th, 1871.

REST.

THERIA E. WEAVER.

How sweet, when weary and tired from the busy toils of this life, to know we can find rest. When tossed with tempests on either hand, when weighed down with the trials and sorrows of life, we feel almost like saying, O that I was laid in the grave, free from anxious toils, cares, and afflictions. But list! I seem to hear a sweet voice saying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." How it soothes our sorrows, calms our fears, and speaks peace to our weary, drooping hearts. Truly rest does look good to us, as we are racked with pain and distress constantly.

We long for the glad day to come when that rest will be given. Ofttimes it seems as if to sleep in Jesus would be blessed; yet, when we think of the home beyond this vale of tears, and the sweet, undisturbed rest that we shall have, if faithful, it is enough to stimulate us to do anything for Jesus, if we can only be saved. The day hasteth, the hours fly swiftly on. Soon, soon it will be heard from the lips of Jehovah, Time shall be no more. Then our rest will be given, and we can enjoy it forever, if we are only good now. God help us all to be good, that we may enter into that rest that remaineth for thy people, is my earnest prayer.

Gems.

— All aping of simplicity or pretensions to a childish state, which it is impossible we should really possess, is so far either from simplicity or humility, that it is downright duplicity.

— If you act from the base motive of obtaining the praise of men, disappointment is the best thing that could befall you. "How can you believe, who receive honor one of another?"

Wide is God's great world around us,
Room enough for all to live;
Mar no creature's brief enjoyment—
Take not what you cannot give.

— That which we love best, will form the subject of our happiest thoughts; we will give it the preference of all other themes in our conversation; it will have the largest influence in forming our resolutions, and of putting them into execution.

— Men may condemn and contemn, but he that has a pure conscience will not be disturbed, unless he be still under the influence of that vile affection which cannot be satisfied with "the honor that cometh from God only," but earnestly craves the honor of mortal worms like himself.

— In proportion as any one is dead to self, and to the desire of the honors of men, in the same proportion is he regardless of the unjust censures of mortals.

— Of what can I boast? What can I claim for my services? When I have done all that is commanded, what can I say, but that I am an unprofitable servant! I have only occupied the talents that were given me.

Little to me it matters
Whither my feet are led,
If in the burning desert
Or the pastures green I'm fed,—
Whether the storm or sunshine
Be in the path I take;
For my hand is in thine, my Father,
Thou wilt not thy child forsake.

— You say you was equally faithful with your brother, yet he was praised, while you was neglected. Be thankful it was so. You desire to be humble. Praise might puff you up. How happy was your escape!

— It is a greater blessing to be censured when innocent than to be praised when undeserving.

— A good character is not merely a good name in the mouths of others, but a good nature in ourselves.

— Suffering rightly borne weakens that part of us that should be weak, and strengthens what should be strong.

LIVING WITHOUT SIN.

C. F. SERGISSON.

This is an important question, and the truth is of very great value to the friends of truth, and more especially to the child of God, whose heart is always open to let the true light shine therein. I am well aware that the counterfeit children, which have the form of godliness, but deny the power of Jesus' blood to make the foulest clean, and keep them so, are the ones who will venture to take the negative of this question. The children of the light hate sin and its author, the devil, who is directly opposed to God and all good. Dear reader, which of the two will you obey? If Satan, then you must die; "for the wages of sin is death." The devil cannot save you from sin and death, but Jesus can. Then choose him, and you shall live.

But "to the law and to the testimony"; what saith the word of God? what is truth? Search the Scriptures, if you would know the truth of the matter. "Blessed are the pure in heart, for they shall see God." Matt. 5: 5. Can a pure heart be filled with sin? Neither can a sinful heart see God. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12; 14. "But if we walk in the light [how?] as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. How much sin remains when we are cleansed from *all* sin? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness." Ver. 9. Where, now, are our sins, if we have complied with the conditions to repent and confess? Who dare say that the Lord is not faithful and just, and will not forgive us all our sins? "If we say that we have not sinned, we make him a liar." Ver. 10. Mark, it is not put in the present tense, but in the past; not that we do sin now, but have not sinned in the past; because if we did not sin then, we need no Savior; for the law has no claim upon us. "Sin is the transgression of the law." Sin is of the devil, but righteousness comes by faith in God, and obedience to his law. "He that doeth righteousness is righteous." "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3: 8. "Whosoever abideth in him [Christ] sinneth not; whosoever sinneth hath not seen him, neither known him." 1 John 3: 6. To obey is not to sin; but to disobey is to sin, and obey the devil. To be a sinner is to be out of Christ; to be in Christ is not to sin, but to be a new creature. To know Christ is to live without sin, for whosoever sinneth "is of the devil."

Question. How is the world to know you from those of the world, if you must sin? May they know the saint from the sinner? We answer, Yes. Do you inquire how? By sinning and not sinning. One sins, and the other does not sin. "In this [sinning and not sinning] the children of God are manifest, and the children of the devil." 1 John 3: 10. Here are two kinds of children brought to view; they are going two ways. One way is very broad, where the many tread; the other is very narrow, and straight. Few go that way. The broad way leads to death; the narrow way leads to life eternal. Dear reader, upon which of these are you journeying? Are you found with the few, who are crying, Life, eternal life? or are you going down to certain destruction and death? The way to life eternal is full of good works, charity, faith, hope, meekness, patience, gentleness, and temperance; and if these be in us and abound, they make us that we are neither barren nor unfruitful. The pure in heart are happy all the way, always rejoicing, and in everything giving thanks, making melody in their hearts by psalms and hymns. How often we hear the pure ones sing,

"Jesus all the day long
Is my joy and my song."

"*Is my joy,*" not was. "Beloved, now are we the sons of God"; not when we are sinners, but when we are pure in heart and life, and have the Spirit whereby we cry, Abba, Father, my Lord and my God. "Whosoever is born [more properly rendered begotten] of God doth not commit sin; for his seed remaineth in him, and he cannot sin." 1 John 3: 9. The children of the devil do all the sinning. How are we to know when we do sin? John says, "If our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God, . . . because we keep his commandments, and do those things which are pleasing in his sight." Does sin please God? We must believe on the name of his Son Jesus Christ, as he gave us commandment; "and hereby we know that he abideth in us, by his Spirit which he hath given us." Evermore give us thy Spirit, as a seal of adoption, whereby we may know that we are "sealed unto the day of redemption," by the Spirit which thou hast given unto us.

Dear brethren and sisters, shall we not follow the advice of the Son of God, and have him say to us, Thy sins, which were many, are all forgiven; go in peace, and sin no more? God grant that both reader and writer may soon meet all the pure in heart on the ever-green shore, in God's everlasting kingdom.

Rochester, N. Y.

LONG SERMONS.

J. W. BENTLEY.

BRO. GRANT:—I was glad (as doubtless were many others) when I read yours and Bro. Munger's pieces on long sermons and meetings, and I feel moved to write a few words on the subject, now the ice is broken.

We certainly do need a reform in this particular, for the brethren and the churches are not the only sufferers. The cause of truth suffers also, for there have probably been many honest, earnest seekers after Bible truth and light, that have been driven away from God's light and truth by these long sermonizers; for they could not digest an hour and a half or two-hour discourse. Now that a reform is needed in this direction is evident to all (except these long-warp preachers); and the question is, how can it be brought about? I think it the duty of the lay brethren to take hold of this matter with the preachers who favor short sermons and short exercises; for so long as we procure these notoriously long-sermon preachers, it will do no good for Bro. Grant, Bro. Munger, or anybody else to preach, practice, or write against these long sermons and exercises.

Bro. Munger proposes in his article that we raise a few hundred dollars and buy them off. Allow me to suggest an amendment to his proposition; raise the money, if you please, but in room of hiring these preachers to preach short sermons, pay it to those preachers that not only know *when* to begin, but *where* to leave off; and thus compel these long-warp preachers to either lay a *shorter* warp, or take two sermons to put in the filling.

TRUST IN JESUS.

A doctor who was once visiting a christian patient had himself been anxious to feel that he was at peace with God. The Spirit of God had convicted him of sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one he said:

"I want you just to tell me what it is, this believing and getting happiness—faith in Jesus, and all that sort of thing, that brings peace."

His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke on his soul.

"Is that all?" he exclaimed, "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work."

Yes, Jesus said on the cross, "It is finished." And "whosoever believeth in him shall not perish but have everlasting life." From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Christian Advocate.*

Hygiene.

"This is for your Health."

HOW TO KEEP COOL.

The majority of people experience a great deal of discomfort every summer from the heat, which they might in a great degree, if not wholly, avoid. A careful attention paid to the following rules will amply repay any one, not only in additional personal comfort, but in increased health and strength:

1. The diet [should consist of fruits, vegetables, bread and other preparations of whole wheat-meal, oatmeal, or southern corn-meal. Northern corn contains more oil, starch, and sugar than any other grain, while Southern corn contains less than any other, consequently Southern is one of the best grains for summer use, and Northern corn decidedly the worst. Avoid all heating and stimulating articles of food, as meats, especially fat and salted meats, butter, sugar, gravies, and starchy and oily food of all kinds. Also, avoid pepper, salt, spices, and condiments. They all cause more or less irritation and feverishness of the system. Other things being equal, the less meat and more fruit eaten during hot weather, the less will be the discomfort experienced from the heat. Do not eat hot food, nor drink hot drinks. A less quantity of food is required in summer than in winter, and care should be taken not to overload the stomach with more than the system requires. An excess in quantity of even the best kinds of food will clog up the system, and produce the very result you are striving to avoid.

2. Drink nothing but water, or the unfermented juices of fruits. Avoid drinking large quantities at a time. Of course, this precludes the use of tea, coffee, beer, wines, liquors, etc.

3. A moderate amount of exercise is essential to good digestion, and the healthful action of the skin, kidneys, and bowels, without which comfort and health cannot be obtained.

4. The clothing should be light, light colored, loose fitting, porous, and changed often.

5. The entire body should be bathed every day, either in the morning or at night. Tepid, cool, or cold water may be used, according to the strength of the bather. Farmers, machinists, and others who perspire freely, and are exposed to dust, should bathe at night. They will rest and sleep better for doing so. If immersion of the body is not practicable, a basin of water and a towel will suggest the mode of procedure. The whole body can be cooled in a short time by holding pieces of ice in the hands, or by letting a stream of cold water fall upon the wrists or ankles. The cold sitz or hip-bath is also an excellent and quick method of reducing the temperature of the body to the degree of comfort. Another mode of accomplishing the same result is to immerse the soles of the feet in cold water.

6. Avoid all undue mental or physical excitement.—*Herald of Health.*

SLEEP.—A proper amount of sound, refreshing sleep, is indispensable to the enjoyment of good health. The man who deprives himself of a portion of the sleep which he naturally requires, deprives himself also of a portion of the health he might otherwise enjoy, and is also deficient in muscular and intellectual strength. Nature has chosen the hours of sleep for the assimilation of food, and if a person is deprived of a portion of the sleep which nature requires, his system is deprived of so much time which is allotted to it for the growth of its tissues, and consequently there must be a corresponding deficiency in all the faculties, both of body and mind.

TO REMOVE WARTS.—Pass a pin through the wart; apply one end of the pin to the flame of a lamp; hold it there until the wart fries under the action of the heat. A wart so treated will leave. If the wart is hard, a good method is to cut it off with a knife or scissors, and apply a little caustic to the roots. If the wart have a narrow neck, tie a silk thread or horse-hair around it, and it will soon drop off. A little caustic applied to the roots will prevent it from growing again.

CURE FOR THE BITE OF A MAD DOG.—A medical writer says: "Spirits of hartshorn is an excellent remedy. The wound should be bathed constantly with it, and three or four doses taken inwardly during the day. The hartshorn decomposes chemically the virus insinuated into the wound, and immediately alters and destroys its deleteriousness.

OPEN YOUR WINDOW AT NIGHT.—Florence Nightingale wisely urged that none of the patients in the hospitals which she visited should dread the air from the window. "Keep the doors of the hospital closed, and the windows open," was her advice. This is true of the night as well as the day. Keep out of the current, but let in the fresh air, day or night, and enjoy it.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A WORD TO LITTLE MARY.

"Jesus loves a little child;
He was lowly, meek and mild."

How sweet it is, dear Mary, to be a little one, whom Jesus loves; and how happy you would be to know his love and prize it! Your heart would leap for joy, and your lips would open wide in his praise. How happy a thing it would be if every little one were a lamb of the great and good Shepherd. And why should it not be so? Each one is invited to come to Jesus. If you would be happy, come to this great and loving Shepherd, who carries the lambs in his arms. Seek now your Savior in the days of your childhood; you will then be happy for life and prepared for death. This would not be the mere delight of the moment as your pleasures now are; it would be eternal happiness, eternal joy.

Will you not come to the good Shepherd? He loves the lambs as well as the sheep of his flock. He is the door as well as the Shepherd. Hear what he says: "I am the door of the sheep; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Blessed Jesus, draw the little ones to thyself.

Dear little niece, can you not say with the poet:

"Jesus from heaven came down to die
For little children young as I;
So great his love, his life he gave,
Our guilty souls from death to save.

Oh, may I love and praise his name,
Who once for me a child became;
Help me, O Lord, thy will to do,
My sins forgive, my heart renew."

"He will feed his flock like a shepherd; he will gather the lambs with his arms, and carry them in his bosom." It is not the will of your Father which is in heaven, that one of these little ones should perish. The good shepherd watches over his flock by day and by night, and if a single lamb wanders from the fold into by-paths or quagmires, he is off, off instantly, in search of the lost one. Nor does he rest till it is safely in the fold—the bosom of love.

"Feed my lambs." How great the love of the good Shepherd for the sheep! Not only a life of toil, but a cruel death bears witness to his love. When about to ascend, to a chosen apostle he addressed the question, "Lovest thou me?" Then to an affirmative answer responds, "Feed my sheep;" thus showing that the work of the preacher was a work of love, and that the great and controlling motive-power in this work, was love to the Master. It was this that prompted the early disciples to endure great hardships and privations, and enabled them to rejoice that they were suffering for Christ's sake. "Feed my lambs, feed my sheep."

"The Shepherd sought his sheep,
The Father sought his child;
They followed me o'er vale and hill,
O'er deserts waste and wild."
—*From a Holiday Present, by* D. F. NEWTON.

THE GOLDEN PENNIES.

A little boy who had plenty of pennies, dropped one into the missionary-box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a tin penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so, looked round with self-applauding gaze, as if he had done some great thing. His was a brass penny. It was not the gift of a "lowly heart," but a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must because all others do." That was an iron penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a silver penny. It was the gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I give this penny, hoping that the poor heathen, whom thou lovest, will believe in thee, and become thy disciples." That was a golden penny, because it was the gift of love.

How many of our readers give golden pennies?—*Spirit of Missions.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 820. BOSTON, WEDNESDAY, JULY 12, 1871. VOL. XXXIII.—NO. 16.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immortal, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TEACH US TO WAIT.

Why are we so impatient of delay,
Longing forever for the time to be;
For thus we live to-morrow in to-day,
Yea, and to-morrows we may never see.

We are too hasty; are not reconciled
To let kind nature do her work alone;
We plant our seed, and like a foolish child
We dig it up to see if it has grown.

The good that is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe we shake the bough,
And seize the bud that folds away the flower.

When midnight darkness reigns we do not see
That the sad night is mother of the morn;
We cannot think our own sharp agony
May be the birth-pang of a joy unborn.

Into the dust we see our idols cast,
And cry, that death has triumphed, life is void:
We do not trust the promise, that the last
Of all our enemies shall be destroyed!

With rest almost in sight the spirit faints,
And heart and flesh grow weary at the last;
Our feet would walk the city of the saints,
Even before the silent gate is passed.

Teach us to wait until thou shalt appear—
To know that all thy ways and times are just;
Thou seest that we do believe and fear,
Lord, make us to believe and trust.

THE TRUMPETS.

Dr. J. A. Seiss, of Philadelphia, Editor of the "Prophetic Times," is giving a series of interesting discourses on the Apocalypse, from which we take the following:—

THE SOUNDING OF THE FOURTH TRUMPET.

"And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars, so that the third of them should be darkened, and the day should not shine the third of it, and the night likewise."

We have seen the judgments of God going forth on the land, with its trees and herbage—on the sea with its fishes and its ships—on the rivers and springs—and everywhere spreading disaster, suffering, and death. This trumpet carries us above, to portents and afflictions from the heavenly bodies. Jesus has told us "there shall be signs in the sun, and in the stars" (Luke 21: 25;) and here John beholds some of them. We have had some of them before, but they increase and intensify as the end draws near. We shall see more of them hereafter.

But what are we to understand by the sun, moon, and stars? Ask a child, and it will tell you; but ask our Apocalyptic interpreters, and their answers are as various as their names, and all they have to say is nothing but loose conjecture and uncertainty. Grotius says they are the cities of Galilee, and the people of the Jews, destroyed by Vespasian. Hammond says the sun is the Jewish temple; the moon, Jerusalem; the stars, its population; their obscuration, the taking of the city by Titus. Brightman says the sun is the Bible; the moon, its doctrine; the stars, the ministers of the church; their obscuration, the persecution of the African church by the Vandals. Vitringa says the obscuration of the sun is the decay of the imperial government from Valens to the fall of Augustulus; of the moon and stars, the false doctrines and corrupt manners of the patriarchs and bishops after the time of Constantine. Wordsworth sees in it "a prophecy of a great prevalence of errors, defections, apostasies, and confusions in christendom, such as abounded in the seventh century." And Daubuz, Elliott, Lord, Cumming, Barnes, etc., consider it a picture of the subversion of the western imperial government and its dependencies, and the setting up of the new rule of the Heruli under Odoacer. Will any one in his senses allow that all these can be true? or that that can be a just way of dealing with the word of God, which gives us such wide-ranging diversity, and about equal reason for either theory?

The application of this trumpet to Odoacer is the favorite modern way of disposing of it. Yet Barnes confessedly adopts it, only because the system on which he interprets the foregoing trumpets leaves him no other alternative, notwithstanding he cannot make the events and the prophecy correspond, except in the vaguest and most general manner. Lord embraces it because "there is no other event that in the slightest degree meets the conditions of the symbol." And so with the rest; though, even as a symbol, this trumpet no more fits the case of Odoacer and the Heruli, than it fits the case of Vespasian or Titus, Napoleon Bonaparte or George Washington. Look at it. John beheld the third of the sun, moon, and stars smitten, and their light one-third diminished, whilst they retained their places, and for two-thirds continued the same as before; but Odoacer made an utter end of the old imperial government of the west, and of all its dependencies, and set up an entirely new sun, moon, and stars in the political heavens. Here is a discrepancy which is eternally irreconcilable with the record, and which, without noting others, is fatal to the theory. And if the system of symbolic interpretation forces us to accept as the fulfillment of holy prediction what is so fundamentally at variance with it, then there remains but one rational alternative: either to surrender our warfare with rationalism and infidelity, or to renounce and denounce that symbolic system as inadequate and false, which it really is, even from foundation to summit. With all the great names by which it is adorned, I charge it, before God and men, with having obscured and sealed up from the view of the church, some of the plainest and most important revelations from heaven, and hold it responsible for nearly all the uncertainty, doubt, and darkness which hang over this sublime and awful Apocalypse. And as surely as this book is what God says it is, and as certainly as sun, moon, and stars mean sun, moon, and stars, just so surely this fourth trumpet no more refers to Odoacer, or any other men, events, or disasters of the past, than it does to the writers who have so applied it.

It is a judgment scene of the great day that is foreshown, and it is a fearful and disastrous obscuration of the sources of light and heat to our world, so that sun, moon, and stars will shine with only the third of their force, disturbing the seasons, hindering the ripening of fruits and harvests, and filling the world with chilliness and sickening gloom. The same was prophesied by Isaiah (13: 9,) where it is said: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the earth desolate; and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Compare Jer. 4. 23, 28; Ezek. 32: 7, 8; Joel 2: 10, 30, 31: 3: 15: Amos 5: 20; Zeph. 1: 14-16; Matt. 24: 29.) Nor can we consider this unlikely or improbable, when we call to mind the plague of "thick darkness," for three days, which attended God's judgments, upon Egypt.

Thus, then, we have the significance of the first four trumpets. The first angel sounds, and a fearful tempest of hail and fire mingled with blood, follows. The third of the land is burned, and the third of the trees, and all green grass;—a judgment upon the world for its wickedness.

The second angel sounds, and a great meteoric mass, like unto a mountain burning with fire, is plunged into the sea, turning the third of its waters to blood, killing the third of all living things in the sea, and utterly destroying the third of the shipping on the sea;—another sore judgment upon the guilty and God-defying children of men.

The third angel sounds, and a great starlike meteor falls out of the sky, blazing like a torch, and is absorbed by the earth and waters, embittering the third of the rivers, and the wells, and fountains, so that large portions of mankind die because of the poison it imparts to the waters;—another sore judgment upon the earth.

The fourth angel sounds, and calamity befalls the luminaries of the sky. The sun, moon, and stars are one-third obscured, making the days gloominess and the darkness of the nights still darker, with all the attendant distresses of such a beclouded and chilly state of things;—a further judgment upon the generations of the unsanctified.

And yet these are only the preliminaries and preludes of still intenser woes to follow. Ah, yes; sin has a voice that is heard in heaven. Though sentence against an evil work be not executed speedily, it will be executed at last. Jezebel may flourish in her iniquities for many years, but, finally, the horses trample her body in the streets, and the dogs of Jezreel gnaw and crunch her royal bones. Long was the old world left to drive its crimes, jeer at Noah's odd notions, and fling defiance into the face of God; but presently the earth broke down beneath their feet, and their lifeless bodies dashed upon each other amid the waves of an ocean world! The trampled law will assert its rightful honor, and Christ will not endure the smiting, taunts, and wrongs of Pilate's hall forever. And when these trumpets once give out their clangor, the vibrations will run through the universe, and everything created for human blessedness shall turn into a source of disaster and trouble to them that know not God and obey not the gospel of Christ.

Day of anger, day of wonder!
When the world is driven asunder,
Smote with fire, and blood, and thunder!

And will any one who hears these solemn things go away from the contemplation of them, not caring whether he is involved in these plagues or not? There is now a free salvation from all of them offered through faith in Christ Jesus. Hid and housed in him and his redeeming grace, not one of these calamities shall ever touch us. Who, then, can reconcile himself to retire from the exhibitions of this hour, without having his heart and mind made up, God being his helper, never more to neglect or give over his devout endeavors to find the only shelter from the miseries of that terrible day?

King of Majesty tremendous,
Who dost free salvation send us!
Well of mercy, O befriend us!

"LEAD ME, LEAD ME."

What does this prayer teach us? Why, that the more mature Christian, if he judges aright, feels that he wants as much to be led in the right way as if he were only beginning the spiritual life. The word seems to be almost humiliating, "Lead me." It is a little child, saying, "Lead me, mother, lead me." It is more than that; it is a blind man putting out his hand. He cannot see; he cannot find his way; and he is begging, "Lead me." Such babes are we, such blind men are we, apart from the guiding grace of God.

If we have faith in a living God, a Father and Friend of man, who does not only interpose once in a while, but is present always in human affairs, then every man is sent to do a work; every man has a mission; a mission determined by his capacities and opportunities; a mission which no one can fulfill but himself, since every man has his proper gift from the Lord. The mission of Jesus differed from that of other men in these two points: that it was the greatest work ever given man to do, and that he saw more clearly what it was than other men see theirs.

Give the mariner a stout ship, a skillful captain, deep water, and plenty of sea-room, and he will be steady through any tempest; because the permanent outbalances the transient. So give the man, on this great sea of life, trustworthy reliance on God, let him know that he can trust in the depth and sweep of this divine nature, in the trustiness of these things that are about him; let him see the eternal anchor ready to grapple and hold fast when all else fails, and he will cheerfully face any tempest that can ever come.—*Robert Collyer.*

THE WORD OF CHRIST.

John Chrysostom, an early Father, and Archbishop of Constantinople, says, among other good things, in his Homily on Col. 3: 16—"*Let the word of Christ dwell in you richly;* that is, the teaching, the doctrines, the exhortation, wherein he says that the present life is nothing, nor yet its good things. . . . Let it dwell in you, he saith, *richly;* not simply dwell, but with great abundance. Hearken ye, as many as are worldly, and have the charge of wife and children; how to you too he commits especially the reading of the Scriptures; and that not to be done lightly, ... but with much earnestness. . . . And mark the wisdom of this blessed man. He said not *let the word of Christ* be in you, simply. But what? DWELL *in you,* and *richly.* And tarry not for another to teach thee, for thou hast the oracles of God. No man teacheth thee as they; for he indeed oft concealeth much for vain-glory's sake and envy. Hearken, I entreat you, all ye that are careful for this life, and procure books that will be medicine for the soul. If ye will not any other, yet get you at least the New Testament, the Acts of the apostles, the gospels, for your constant teachers. If grief befall thee, dive into them as into a chest of medicines; take thence comfort of thy trouble, be it loss, or death, or bereavement of relations; or rather dive not into them merely, but take them wholly to thee; keep them in thy mind. This is the cause of all evils, the not knowing the Scriptures. We go into battle without arms, and how should we come off safe? Well contented should we be if we can be safe with them, let alone without them. Throw not the whole upon us. Sheep ye are, still not without reason, but rational; Paul committeth much to you also.

They that are under instruction are not for ever learning; for then they are not taught. If thou art for ever learning, thou wilt never learn. Do not so come as meaning to be always learning (for so thou wilt never know); but so as to finish learning, and to teach others. Tell me, do not all persons continue for set times at sciences, and in a word at all arts? Thus we all fix definitely a certain known time; but if thou art ever learning, it is a certain proof thou hast learned nothing. This reproach God spake against the Jews. Borne from the belly, and instructed unto old age. If ye had not always been expecting this, all things would not have gone backward in this way. Had it been so, that some had finished learning, and others were about to have finished, our work would have been forward; ye would both have given place to others, and would have helped others as well. Tell me, were some to go to a grammarian and continue always learning their letters, would they not give their master much trouble? How long shall I have to discourse to you concerning life? In the apostles' times it was not thus, but they continually passed rapidly on, appointing those who first learned to be the teachers of any others that were under instruction. Thus they were enabled to circle the world, though not being bound to one place. How much instruction, think ye, do your brethren in the country stand in need of [they] and their teachers? But ye hold me riveted fast here. For, before the head is set rightly, it is superfluous to proceed to the rest of the body. Ye throw every thing upon us. Ye alone ought to learn from us, and your wives and your children from you; but ye leave all to us. Therefore our toil is excessive.

Teaching, he saith, *and admonishing one another in psalms and hymns and spiritual songs.* Mark also the considerateness of Paul. Seeing that reading is toilsome, and its irksomeness great, he led them not to narratives, but to psalms, that thou mightest at once delight thy soul with singing, and gently beguile thy labors. *Hymns,* he saith, *and spiritual songs.* But now your children choose themselves songs and dances of Satan, like cooks and caterers, and musicians; but no one knoweth any psalm, but it seems a thing to be ashamed of even, and a mockery, and a joke. This is the treasury house of all these evils. For whatsoever soil the plant stands in, such is the fruit it bears; if in a sandy and salty soil, of like nature is its fruit; if in a sweet and rich one, it is again similar. So the matter of instruction is a sort of fountain. Teach him to sing those psalms which are so full of the love of wisdom; as at once concerning chastity, or rather, before all, of not companying with the wicked, immediately with the very beginning of the book (for therefore also it was that the prophet began on this wise, 'Blessed is the man that hath not walked in the counsel of the ungodly'; and again, 'I have not sat in the council of saints'; and again, 'In his sight a wicked doer is contemned, but he honoreth those that fear the Lord'); of companying with the good (and these subjects thou wilt find there, and many others), of keeping the belly in subjection, of restraining the hands, of not over-reaching; that money is nothing, nor glory, and other things such like.

When in these thou hast led him on from childhood by little and little, thou wilt lead him forward to the higher things. The psalms contain all things, but the hymns again have nothing human. When he has been instructed out of the Psalms, he will then know hymns also, as a diviner thing. For the powers above chant hymns, not psalms. For *a hymn,* saith one, *is not comely in the mouth of a sinner.* . . . What is the hymn of those above, what the cherubim say? The faithful know. What said those angels below? *Glory to God in the highest.* Therefore after the psalmody come the hymns, as a thing of more perfection. *In psalms,* he saith, *in hymns, in spiritual songs, with grace singing in your hearts to God.* He means either this, that God because of grace hath given us these things; or, songs in grace; or, admonishing and teaching one another in grace; or, that they had these gifts in grace; and he means from the grace of the Spirit *singing in your hearts to God.* Not simply with the mouth he means, but with heedfulness. For this is to *sing to God,* but that to the air; for the voice is scattered without result. Not for display, he means. And even if thou be in the market place, thou canst collect thyself, and sing unto God, no one hearing thee. For Moses also in this way prayed, and was heard, for he saith, *Why criest thou unto me?* Albeit he said nothing, but cried in thought with a contrite heart; wherefore also God alone heard him. For it is not forbidden one even when walking to pray in his heart, and to dwell above.

—*Selected by* W. Kellaway.

TO-MORROW.

Let to-morrow take care of to-morrow,
Leave things of the future to fate;
What's the use to anticipate sorrow,
Life's troubles come never too late.

If to hope overmuch be an error,
T is one that the wise have preferred;
For how oft have hearts been in terror
Of evils that never occurred.

Have faith, and thy faith shall sustain thee;
Permit not suspicion and care
With invincible bonds to enchain thee,
But bear what God gives thee to bear.

By his Spirit supported and gladdened,
Be ne'er by forebodings deterred;
But think how oft hearts have been saddened
Through fear of what never occurred.

Let to-morrow take care of to-morrow;
Short and dark as our life may appear,
We may make it still darker by sorrow,
Still shorter by folly and fear.

Half our troubles are our own invention,
And often, from blessings conferred,
Have we shrunk in the wild apprehension
Of evils that never occurred.

—*Selected by* C. Carr.

OBEDIENCE.—No. 2.

C. R. FASSETT.

Obedience is better than prayer. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." Matt. 7: 21. "And why call ye me Lord, Lord, and *do not* the things which I say?" Many will pray earnestly, statedly, long, and loud, while they live in continued neglect of known duties, private and public, and in their own families; and in violation of the instructions which are given in the Scriptures to govern christians in the church and in the world. All who have named the name of Christ, and who have become christians by profession, have taken upon themselves the most solemn covenant vow to do all the will of God made known to them, at all times, to the best of their knowledge and ability. They have said virtually,

"Whate'er I'm bid to do or say,
When Christ commands I will obey."

1. They have promised to observe the ordinances of Christ's church, yet sometimes both are neglected. They refuse for months and years to be baptized, and neglect the Lord's table habitually, when both should have been observed.

2. They have promised to devote their whole lives to the prosperity of the church of God, for its edification, increase, and upbuilding; and to this end that they would attend upon the stated means of grace, "not forsaking the assembling" with the people of God; and that they would sit in fellowship and have communion with the saints, endeavoring to promote the union of believers against all schism, as the Lord has ordained. But how little have they kept their word or covenant, and how oft rebelled against their better judgment as well as the word of God.

3. They have covenanted with the Lord in their hearts that they would strive to save the perishing from their sins, and from the burnings of the great day; and fulfill all the christian obligations devolving upon them at home, and abroad in the community.

These covenant vows (with others not mentioned) every christian voluntarily and solemnly has taken upon himself or herself, in their first espousals of the cause of their Redeemer, and yet are they guilty every day of the sin of covenant breaking, while still they hope God hears their prayers! Will he hear?

The Mohammedan call to prayer is three times a day—"Come to prayer. Prayer is better than work. Come to prayer." So do these praying professors—hypocrites, shall I call them? praying sinners?—say virtually every time they go to prayer: "My soul, come to prayer. Prayer is better than obedience. Come to prayer." But is it?

It was said of Saul of Tarsus on his conversion, "Behold he prayeth." But this was accompanied with obedience, for he had earnestly inquired, "Lord, what wilt thou have me to do?" And when he was told what the will of God was, he was "not disobedient unto the heavenly vision." Let us have *prayer* and *obedience* henceforth conjoined forever, till the Lord come. See to it, christian brother or sister. Cease to pray until you do, or make up your mind to do, that which the Bible and your conscience tell you is your duty. "The willing and the obedient shall eat the good of the land."

Long, frequent, or loud prayers, either in secret or public, unaccompanied by obedience, will avail nothing. God abhors it. Stop it, and do better.

SOLEMN MEDITATIONS.

N. J. LUCAS.

Dear ones in the Lord, while meditating upon the glorious appearing of our Lord and Savior Jesus Christ, the prayer of my heart is, Come, Lord Jesus, and come quickly; take thy waiting church to thyself; restore the earth to its Eden beauty; raise thy sleeping jewels, give them immortality and eternal life. What a day of gladness that will be to the dear saints of God; but a sad one to those who have no hope in Christ. What a solemn scene it will be, when the dear Son of God descends from heaven with all the holy angels. The more we study the Holy Scriptures, the more convinced we are that the end of all things is surely at hand. O what a solemn time in which we are living. In view of the shortness of time, and a coming judgment, how active we should be in the service of the Lord.

Dear brethren and sisters, let us be up and doing. Should we not labor to the best of our ability to persuade men and women to believe on the Lord Jesus Christ? Even now, while I write, a feeling of sadness steals over me as I look upon the mass that are in the broad way to destruction, and think of the few that will be saved, in comparison with the great multitude that will be lost. O how terribly solemn the thought! O for more faith in Jesus. Let us drink deeper from that fountain that flows from the Savior's wounded side. Let us arouse ourselves from the seeming lethargy that has come over many of us, and work for Jesus like good soldiers of the cross. It is too late in the world's history to sleep. Let us rally around the blood-stained banner of King Jesus. Let us cry mightily to the Lord, "What wilt thou have me to do?" Let us not sleep as do others; but let us watch and be sober; and "let us not be weary in well doing; for in due season we shall reap, if we faint not." If we lack wisdom, let us "ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

There are many ways in which we can work for the Lord; but how much heavenly wisdom is needed in these last days. What persevering efforts are needed to keep alive in the Lord. We can well afford to pray and toil, suffer and bear persecution, if we can but at last obtain that far more exceeding and eternal weight of glory. O Lord, keep us humble, is my prayer.

Brethren and sisters, let us be of good cheer; the kingdom is coming. We are nearing the port of endless rest, and oh, what glory awaits us. By faith we can almost see the pearly gates of the New Jerusalem opened wide for us, and hear the sweet voices of the blood-washed throng chanting the joyful song of Moses and the Lamb. Again we say, let us be of good cheer. Earth's stormy voyage of sorrow is almost over. God's everlasting kingdom is at hand. A few more aches and pains of this mortal life, a few more death-bed scenes, a few more tears, ere we hear the voice of the archangel and the tromp of God summoning the sleeping ones from their dusty graves. How sweet the thought of soon seeing our loved ones, whom we have laid away in deep sadness, made immortal, to die no more. May the Lord help us so to live here, that when that glad morning dawns, we may hear the welcome news from the lips of Jesus, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Hartford, Me.

TESTIMONY FOR JESUS.

CATHARINE WISE.

"The testimony of Jesus is the spirit of prophecy."—Rev. 19: 10.

My brother, I must be a witness for Jesus to-day. It has been a number of weeks since I have felt drawn to write to you, to witness for Jesus; but to-day I believe to be the acceptable time with God for me to write, because I feel more firmly established in some points of doctrine than I did a few months back. I speak concerning the destruction of the wicked, the sleep of the dead, immortality only through Christ to the believer, and the near coming of Christ to reign here upon this earth, when purified, with his saints. For a number of years past, I have believed in the near coming of Christ; and it has been, and is, a delightful, blissful thought to me, that my Savior is soon to come and deliver his people. The teachings of the Holy Spirit taught me this, by drawing my mind almost continually, night and day, for nearly five years past, to contemplate and write upon this precious doctrine—"the marriage of the Lamb." With the Christians, this will be the summing up of the whole thing, from the beginning of the world down to the end thereof,—the resurrection of the just, their being born into the kingdom, and their actual, literal marriage with the Son of God. Here, in this life, we are married to him by faith, which creates bright hopes within us that reach from the crucifixion, when Christ said "It is finished" (that is, the work he had to do for the salvation of man before his death), to the resurrection of the just, when the reward will be given, which is immortality—eternal life. The crown of the reward will be the actual, literal marriage of the saints with Jesus Christ, the Son of God. O, what a crown of rejoicing this will be to the weary, way-worn pilgrims of earth. Our sorrows then will all be turned into joy, and we shall never know sorrow or pain or weeping any more. Then let us be faithful a few more days, till Jesus comes to deliver and honor his people with an unfading diadem, such as earthly monarch never knew.

I am glad to-day that I can see that life means life, and that death means death. I now wonder why I have not seen it before. I thought I was willing to see any point of God's truth; but the Lord knew about me much better than I knew myself, and he has led me gently on, until I can and do embrace his precious truth as it is in Jesus. I will not push at any truth, God being my helper; but will look to see what good thing can come out of Nazareth yet, for me to embrace and love for Jesus' sake. O, how full of prejudice I have been. There was a time when I thought that no one but Methodists were just right. And though I have to show myself before you in a very foolish light, I feel to humble myself and acknowledge it, and also to tell how glad I am to-day that the light shines so clearly. O, what a merciful, forbearing, loving Savior I have, to send his Holy Spirit to teach me in my ignorance, and open up such a glorious way before me to the kingdom, where I hope to meet all of my dear brothers and sisters in Christ; and I know that I shall if I am faithful to the end. Although there are thousands who can not meet in this life; yet this will not allay their meeting in the kingdom. There we will know each other, because we will all belong to the family of God. No partition walls, no divisions, but one broad foundation of righteousness and peace. I am glad indeed that such a rest remains for the people of God. I claim no name now but the name of Christian, which shows my relationship to Christ. He alone is able to keep me. This I have proved for nearly three years.

Hallelujah to God and the Lamb forever, for "blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad." The servant is not above his Lord. I expect to meet with greater reproach and persecutions yet for Jesus' sake; but, thank God, his grace is sufficient. I will trust him, and go forward, as I am trying to do to-day. When the cloud was lifted from the ark, anciently, the people went forward. And by God's grace I will do the same, until I get home. Praise God, I have ventured all on Jesus; all of my temptations, doubts, fears, reproaches, persecutions, and everything else; and have received instead, a hundred-fold in this life, and in the world to come hope for everlasting life.

Winslow, Ill.

OUR POSITION AND OUR DUTY.

P. ALLING.

The crack of a pistol, the squawking of a flock of geese, or the holding up of a handful of fresh figs in the Roman senate, are all, in themselves, unimportant things; but when we learn that the crack of that pistol laid low the President of the United States in the midst of his usefulness, and made a nation weep; that the squawking of the geese roused the sleeping sentinels, and saved Rome from impending ruin; and that the holding up of those figs was a signal of a war that eventuated in the overthrow and destruction of the opulent city of Carthage; we may learn not to estimate things by their apparent insignificance, at the time of their occurrence, but by their *results.*

As a people, we are small in numbers and in influence, and are looked upon by the world as too insignificant to merit a passing notice; but is it so in the sight of the Almighty? I trow not. Because his unerring word most clearly teaches that thus it will be in the last days. But where are we standing in the great prophetic stream of time and events, as revealed in the prophetic Scriptures? What is the work assigned us, and what are we doing?

Answer. We are standing on a narrow isthmus of time, washed on one side by the receding waters of "the second heavens and the second earth," and on the other by the flood-tide of the new heavens and the new earth (2 Pet. 3), so exceedingly narrow that it cannot be measured or marked by any of the great prophetic periods, neither by any clearly defined events yet necessarily to occur. This narrow belt is the great battle-ground; not as to whether these United States shall be preserved for a brief period from being broken by rebellion; neither is it to preserve a single city from an ambush of its enemies. Nor yet is it for the conquest of a single rival city; but it is the ground on which is to be fought the final battle of the great day of God Almighty, which is to decide two questions: (1), whether the devil shall continue longer to hold the saints—the bride, the Lamb's wife—locked up in his prison-house of death; or whether the strong man armed shall be bound, and his captives released by resurrection life. (2). Who shall have the dominion of earth? Christ, the seed of the woman, with his immortalized saints; or the devil and his serpentine seed? The latter has long borne rule, and all the principalities and powers of earth have been and still are his willing subjects. These are the two opposing parties now marshaling on this atom of time, and the ends to be obtained by the victors. The resurrection of Christ the first-fruits, is an assurance that he himself alone will achieve for "his bride" the promised victory over death and the grave, when they (the resurrected ones, and the living saints, changed from mortality to immortality) will be united with him in the final battle of the great day.

Now if the ground on which Moses stood "at the burning bush" was "holy," why is not the ground now occupied by the true church equally holy? If the work assigned to Moses was exalted when Jehovah announced that he was "the God of Abraham, and the God of Isaac, and the God of Jacob," thereby assuring him of the great fact that the dead would be raised; is not this work of preparation assigned us equally high and exalted in the sight of Him who hath declared the end from the beginning? Let the annals of eternity answer.

Now the Master himself has left us the work that will insure to us individually the promised victory; viz., to "watch and pray," to "keep" ourselves "in the love of God, and in a patient waiting for Christ"; to "cry aloud and spare not," "The hour of his judgment is come," and do what we can, that others may be saved from impending wrath. O that those golden vials, filled "with the prayers of all saints," may be open, and that we may add our prayers to theirs for the long promised deliverance. Then let us pray, "Thy kingdom come, thy will be done in earth as it is in heaven." May not this be the sweet incense that comes up with acceptance before the Throne? May it not be our privilege to cry unto the Lord in behalf of his sleeping ones, that he will remember their prayers and groans, and their labors of love, and, above all, the promises that caused them to hope and to suffer, and avenge the blood of his martyred saints upon their persecutors?

O to be in unison with Christ in his great work for the redemption of the world, and to stand in this niche of time, which separates us from those ancient worthies, and then to have our hearts in unison with their hearts, and with God's great purposes of love and mercy, is sufficient to reconcile us to the apparent smallness of our work. Who can be ashamed and wish to draw back? None, except those whose hearts are like Esau's, who sold his "birthright for a mess of pottage." Let us be faithful yet a little longer, and eternal life, and the kingdom, and the dominion under the whole heavens, will be ours.

FAIRS.

CYRUS MENDENHALL.

The church of to-day in its vain, hopeless endeavor to convert the world before the second advent of Christ, has lost sight of the admonition contained in these words: "Abstain from all appearance of evil." Having failed to bring the worldly ones up to the proper standard, she stoops to conquer by striving to make religion as attractive as unrighteousness. For this end we have fairs, festivals, suppers, bazars, concerts, lotteries, exhibitions; and among other follies, dancing has been resorted to, in order to raise money to pay the *minister.* A writer in the New York *Observer* says (speaking of what he saw at a fair):

"We passed on. There was gambling to the right of us. There was gambling to the left of us. There was gambling before us, and gambling behind us. The atmosphere was full of it. Sweet, pretty girls, with book and pencil, would put their faces into the faces of strangers, and with winning smiles, would say, 'Take a chance? O! do now, please, take a chance for this beautiful thing.' Aside from the nature of the business, it seemed to me that this was a bad school for the girls, and that their morals and manners would not be improved by such an experience. Soon we came to a picture of Jesus, the man of sorrows, the Savior of sinners, our blessed Lord. The picture was neatly framed, and over the head of the Savior, where Pilate put the inscription,—'The King of the Jews,'—was now written 'A dollar a chance.' A painting of Jesus Christ set up in a lottery, by religious people, in a charity fair in the city of New York."

Surely, this is not being a peculiar people By such conformity, it is impossible to tell who are the followers of our Lord. These evils are tolerated, encouraged, and defended by their upholders for two reasons; first, because (*they* say) we must draw the young men from the haunts of vice by making our churches inviting; and, again, we must have money, or the church will go down. Now we ask, will members so added, be of such as shall be saved? James tells us: "Pure religion, and undefiled before God and the Father, is this: to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." As to pecuniary support, if it be of God truly, it can be sustained without going to the devil's congregation of worldlings for help. John says "all unrighteousness is sin." Who will claim that "grab-bags," "chances," "guess cakes," *humbug* art galleries," "comic dialogues," and a host of other frauds used to raise funds for fine temples, are not unrighteous? Verily, if Jesus was living among men in our day, he would have much work for his scourge of small cords; for men have forgotten that he said, "Make not my Father's house a house of merchandise." Again he says, "My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 12: 13.

Be ye separate, unspotted from the world, without blemish, is the divine command; consequently, we are sinning against God's law by running to the same excess and vanity with those who patronize religious swindles. Then at the risk of being termed 'old fogies,' 'over nice,' etc., etc., let us all, who really revere the house of God, and love its work, raise our voices and use our influence to put down this abomination, which is bringing scandal and ridicule upon all things sacred. It is true, we will be in the minority. Truth and right ever have been, since the majority cried, "Crucify him, crucify him." God grant that we may be wise as serpents, keeping clear from the devil's snares, however cunningly baited they may be. May we not despise the church, nor come together for the worse, or unto condemnation; but rather may the Lord help us to be ever watchful of our conduct, that we may not become a reproach to his cause; and give us of his Spirit to help our infirmities, so that we may have abundant grace to forego all that is amiss, waiting patiently for his coming.

Create my nature pure within,
And form my soul averse to sin;
Let thy good Spirit ne'er depart,
Nor hide thy presence from my heart.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 12, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the committee held on the camp-ground, June 7th, it was voted that our annual meeting this year commence *Saturday, Aug. 19th*, and continue over the 27th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

THE CHURCH OF ENGLAND.

The theological world is as uneasy as the political. The feeling that causes "strikes" among mechanics is operating in churches also. It bodes more of evil than good. Human nature is inclined to enter extremes, rather than occupy the more secure medium. The time was when the people set too high an estimate on what the minister said, and did not search the Scriptures for themselves; but now people are rejecting every thing sacred, and turning to infidelity. They wish to make it appear that the text book of the minister is no more reliable than the minister's *opinion*, which has too often been at variance with the Scriptures.

The following shows the current of things in the church of England:—

"The Rev. C. Voysey lectured recently at Edinburg on 'Twenty-five years in the Church of England.' In the course of his remarks he said that if the Thirty-nine Articles were not soon decently buried, the church must be disestablished. It must be reformed or die. 'I have only now' he said, 'to let it be known to those who care to know it, what course I have resolved to take. Theologically I shall endeavor to do as I have hitherto, only with no restraint whatever upon my language—namely, to proclaim what I believe to be the the highest truth about God and man; to teach, or rather, to try to persuade my hearers to forswear, as I have hitherto done, authoritative and dogmatic positions, and to lead every one to think for himself. Politically I shall still strive, as before, to promote religious liberty, aiming to secure that end first for the church established in this realm by the abolition of dogmatic standards of belief.' Mr. Voysey was both cheered and hissed during the lecture."

We admire the independent spirit of Mr. Voysey. We think he has expressed the convictions of many others. It is high time that unscriptural, "dogmatic standards of belief" were abolished, and the people allowed to believe the Bible in its simplicity.

THIS PROGRESSIVE AGE.

It is well known that there are certain popular lecturers who are quite enthusiastic in their speeches about the great progress which is being made in the present generation. They would have us believe that the millenium is about to begin, because mankind are advancing so rapidly. Yet, some begin to see that the boasted progress is only a departure from the Bible, Christ and Christianity. And when we find that those who have been making earnest efforts to lead men away from the old landmarks into a kind of semi-christianity, that had no power to save people, becoming alarmed at the state of things which is being developed at the present day, is it not time for christians to awake from sleep?

In an able article on the "Decay of Theology," the *Liberal* Christian says:—

"Unless the interest in christian theology is revived; unless opinions are more respected; unless faith is more cultivated and understood; unless God is more known and worshiped and felt; unless sin is more dreaded; unless man's moral position is regarded with more concern; unless Christ's work is more profoundly studied and understood, not only liberal christianity, but orthodox christianity, will soon be in ruins, and the gospel have to begin its work anew in a demoralized and atheistic world."

BEECHER AND THE RESURRECTION.

In the *Present Age*, June 24th, we find an extract from one of H. W. Beecher's sermons, relative to the resurrection of the dead. "The Present Age" is a Spiritualist paper, published in Chicago. It will be seen from the comments on the sermon, that the Spiritualists are rejoicing over the aid they are receiving from Mr. Beecher, in opposing the resurrection of the dead. According to Mr. Beecher and the Spiritualists, the soul is immortal and cannot die; hence it cannot rise from the dead; and as they claim the body cannot be raised from the dead, it follows that there is no resurrection of the dead, provided Mr. Beecher and the Spiritualists are right. Said Paul:—

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. 1 Cor. 15: 12–18.

Now read the following, and compare it with the Bible. What a *contrast*:—

"In a recent sermon Henry Ward Beecher says of this fundamental article of creed faith:

'Some believe that this mortal body rises again. Thank God! not I. I have had enough of it. And when once the earth takes it, let it keep it. The tree is welcome to what of me it can get, so far as the body is concerned. Says the apostle: 'There is a natural body, and there is a spiritual body. Flesh and blood cannot inherit the kingdom of God.'

'Good-bye, old flesh and blood! I am bound for God's kingdom without flesh and blood! and what it will be to be without them, I cannot tell; but I know it will be magnificent; never tiring any more, unwearied and unweariable, with nothing to hinder, and everything to help. Is it needful that one should sleep and wake? Is it needful that one should waste half his precious time in sleeping and eating? Is it needful that more than one-half of our being should be dedicated to the animal life? Is it needful that there should be but half or a third of our time available for the immortal? However it may be in the present, 'in the ages to come,' over the mountains, across the valleys, behind the clouds, beyond all calculable periods, there will be a state in which we shall have dropped this natural body, and in which we shall be endued with our spiritual body, whatever that is, and shall be free from the circumscription and weariness of this mortal condition. Who can tell how he will seem or how he will be then? Besides there will be the presence of things which are not known now and here. He shall be surrounded with influences of which we know nothing, but which grow out of the perfected state. We shall be surrounded by a society such as the Apostle speaks of: 'Ye are come . . . . to the general assembly and the church of the first born which are written in heaven . . . . and to the spirits of just men made perfect.'

How coolly and refreshingly Beecher walks into the old creedal systems of faith from time to time, at one fell swoop demolishing some fundamental principles thereof. Precious little of the great orthodox scheme of salvation finds lodgment in the great brain or greater heart of this live preacher of a living gospel. We frequently hear it said: 'What a pity it is that Beecher does not come out entirely from his church, and work as a Spiritualist or a free religionist.' But not so. He is wielding a far mightier influence where he is. Standing inside the limits of a sect, a Spiritualist at heart, a Free-religionist in his speech, he is uttering the grandest truths just sufficiently draped in good old-fashioned orthodox phraseology to make them acceptable to thousands who would never listen to them if presented in the uncompromising speech of the radical, the come-outer.

Beecher is a magnificent *Avant Courier* of Spiritualism—a John the Baptist preparing the way for a power mightier than he. It is a very easy thing to make Spiritualists of Beecherites, and they make admirable Spiritualists too. Very many years ago, Beecher declared that scores of his best church members were Spiritualists. If scores then, doubtless he would find those scores doubled now; and so the truth goes marching on, and we should be ever ready to recognize those who are at work for us, even though they stand in orthodox or so-styled evangelical pulpits, for every brave noble word that is uttered from a Baptist or Methodist, or Congregational pulpit that is in advance of the creedal belief of the denomination to which the utterer thereof belongs, is a word spoken for us, and we should not underestimate the influences that are at work in all directions, aiding the triumph of the very truths that are dear to the heart of the true Spiritualist, who should be a true reformer in the broadest sense of the term. And one of our noblest co-workers is Henry Ward Beecher, of Plymouth Church, Brooklyn, New York."

TO WHAT ARE WE COMING?

It is heart-sickening, shocking, enough to make one's blood run chill, to witness the mock christianity that is now taking the place of the true worship of God. Truly, the devil and his followers have stolen the livery of heaven to cover up their hideous deformity. The "Free Religionists," or the "Liberal Christians," have recently held a meeting in Boston, which so shocked even the Universalists, that they made comments on it in their paper, which caused the following to appear in the supplement of the Boston *Journal*, Saturday, June 24th:—

"The *Universalist* speaks of the recent meeting of the Free Religionists in this city as 'the most remarkable, and in one of its features, saddest sight imaginable.' It has seen infidel organizations before; but 'never before, we think, has there been in this country, or elsewhere, an association clearly, consciously infidel, which was organized, headed and practically managed by professed Christian ministers, in good standing in the denomination to which they belonged.'"

SHALL WE AVENGE?

ELD. M. GRANT:—*Dear Sir:*—Will you, or some other good Bro., give us your views through the *Crisis* on avenging ourselves for injuries done us, and how far we are justified in punishing those who trespass against us, and spoil our goods; and how we are to understand the following passages of Scripture: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15. "Recompense to no man evil for evil." Rom. 12: 17. "Be not overcome of evil, but overcome evil with good." Rom. 12: 21. "All they that take the sword shall perish with the sword." Matt. 26: 52. We hear the apostle exhorting his brethren not to avenge themselves, for it is written, Vengeance belongs to the Lord, and he will repay.

Our Savior says: "Behold, I send you forth as lambs among wolves." Luke 10: 3. I have known wolves to catch and kill lambs, but I have never known lambs to catch wolves. I think it would be a singular sight to see a flock of innocent lambs in full chase after a flock of wolves. There is such a difference of opinion on these points, that many christians are at a loss to know what is right. A very great portion of the clergy in this country are advocates for *war* and *bloodshed*, if necessary, in resisting evil doers. I think it very important that we should believe right and act right in relation to the requirements of the gospel.

I should be much pleased if Eld. J. Couch, W. Sheldon, A. A. Phelps, and Eld. M. Grant, would give us their views on these Scriptures named. It is said in a multitude of counsellors there is safety. WILLIAM GILMAN.

The foregoing involves very important points, that most materially affect our temporal and eternal interests. The principles of christianity are simple, and easy to comprehend. Man enjoying the light of the gospel will not be lost because they did not *know* their duty, but for refusing to do what they knew the Lord had commanded. We are fully convinced that one great cause of the vast amount of backsliding at the present time is owing to a careless neglect of the passages to which reference has been made. The Savior is very emphatic on this point when he says: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." He makes no exceptions. There is no variation from this law. No man can love God with all his heart, so long as he allows hatred or variance to abide there. When referring to this matter, the apostle says that those who have "hatred, variance," or "wrath," "shall not inherit the kingdom of God." On this account it is the policy of Satan to get "hatred" and "variance" into every heart if possible. Instead of forgiving the one who trespassed against us, the devil says hate him. He would have us believe that there is no difference between abhorring sin and the *sinner*. While we abhor the evil, we must forgive and love the evil doer.

Christianity forbids *all retaliation*. It is perfectly non-resistant. Christ does not allow his followers to avenge themselves under any circumstances. So long as we desire to *avenge* an injury, so long we are in the gall of bitterness, and destitute of the wedding garment which is *essential* for an admittance to "the marriage of the Lamb."

MR. HOME, the noted Spiritualist medium, whom Napoleon III. and the Empress have consulted so freely, has been operating with the noted people in Russia. Some one reported that he made a failure; but the following tells another story:—

"It is denied that Mr. Home, the Spiritualist, failed to demonstrate before a committee of scientific gentlemen, at St. Petersburg, the reality of manifestation of his communication with the spirits of those who have departed this life. And so far from his having experienced any discomfiture in the Russian capital, a friend of his writes that his visit was a splendid success, financially, and that he left the city under an engagement of marriage to a Russian lady of rank, a sister of Prof. Boutlerboff, of the University of St. Petersburg, one of the scientific gentlemen before whom it has been alleged that he failed to demonstrate the reality of Spiritualism. The marriage is to take place in London this summer."

PENCIL WRITING.—Those who write with a pencil for the paper, should use a *soft* one, in order to make a plain letter, and write *coarsely*, so that the compositor can read it easily. A coarse pen and good *black* ink produce the best looking manuscript for our use. Always write coarsely.

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

☞ Will Eld. Gardner Dean send us his P. O. address?

CRIME IN NEW YORK.

New York appears to be the headquarters of the leading rascals on the continent. The regular New York Correspondent of the Boston *Journal*, under date of June 9th, writes:—

"The most talented criminals in the country make New York their headquarters. The ingenuity they display in accomplishing their ends is worthy of a better cause. The tricks of the trade are innumerable and ingenious. The officers of banks have to be wide awake, for they are in constant peril. Borrowing a check is a constant mode of swindling. This is altered from $20 to $200; from $19 to $1900. It is offered at three o'clock, when the rush is the greatest. The check is right; the signature and number are right, and it is rushed through in the hurry. An account is opened in a bank; a few checks drawn; a certificate taken that the depositor has had a creditable standing in that bank for some time. With that certificate an account will be opened with half a dozen banks, bogus checks presented, draw against the same day, and, with several thousand dollars profit, the rogues decamp. Desk room is taken in a respectable office. Goods are purchased at half a dozen different stores, all delivered on the same day, paid for in forged checks, and when sought for the next day the party cannot be found. A favorite spot is a store opening on two streets. Jewelry, clothes and costly wares, in small packages, are delivered, and the messenger waits while the party steps into a back room to draw a check, and of course escapes by another street. Telegraphic messages are delivered and a heavy tariff collected. Two well-dressed gentlemen go to look at a house. Through fatigue one sits in the parlor while the other is shown through, and he pockets the valuables before the other returns. Tame pigeons are thrown into a yard; and while the owner goes in through the basement to get his bird, his accomplice robs the house.

TRADEMARK OF CRIME.

There are few first class painters, singers or musicians, artists, inventors, orators or preachers. Certain men as sculptors, engravers and painters, leave their mark distinctly on their work. Powers' busts can be detected the world over by their peculiar finish. But crime is as distinctly marked. The mode of committing a burglary indicates at once to the detective from what section the rogues come. The Chicago thieves do their work in one way; Baltimore, Philadelphia, New York and Boston have each a method of their own, which is as distinct as a man's handwriting. When a hole is broken in a wall, a floor cut through into a bank, or a safe broken into, the style of work indicates the hand that did it. Detectives are more expert in getting property back than in punishing rogues. Merchants robbed are more anxious to get their property than to have the perpetrators put into the State Prison. As perfect honor is kept with thieves, any engagement made by the officers with burglars is strictly fulfilled. Millions are restored annually and the thieves allowed to go at large. A silk house was robbed not long since. The detectives went directly to Philadelphia, entered a graveyard, removed the stone slab from the top of an old-fashioned altar tomb, took out the entire stock of goods and returned them to the owner. No questions asked. Had the detectives hidden the goods they would not have gone more directly to their place of concealment."

THE SOUL OF WOMAN.—Has woman a soul? That sounds like a ridiculous question, and yet from the so-called orthodox standpoint it is a reasonable question, for claim is made that "the breath of life" which God breathed into Adam was his soul; and nothing is said about God's breathing the breath of life into the woman; and when we proceed to prove that the beasts also possess the "breath of life," we are met with the assurance that God did not "*breathe*" it into them, as the record does not mention such an occurrence in this case; and if that breath of life possessed by the beasts is not a soul simply because it is not said to have been breathed into them, the same is true of woman. Has she not a soul? Eve derived life from some quarter. Was it a part of Adam's life? Was a part of Adam's soul detached and given to Eve? Or did God make a new soul for Eve? Where is the proof?

When we learn that the "breath of life," instead of being a personality, is merely a vitalizing element connected with the human organism, to be transmitted to posterity, only leaving man at death, then we can see how Eve derived both her life and body from Adam, without involving the creation of a new soul, or the divisibility of an indivisible soul. This life principle, called "breath of life," is possessed by all living creatures, in earth, water, or buried in the ground like the embryo locust, forty feet deep. W. S.

THE CURSE OF THE LAW.

By sin we incur "the *curse* of the law," for "sin is the transgression of the law"; and without interposition in our favor, the "curse of the law" would take the life of every transgressor, for "the wages of sin is *death*"; hence death is the "curse" incurred by the transgression of the law; and this law, being of divine origin, is a perfect law, and consequently God cannot allow its claims to be set aside. If its claims are perfect and just, it would be an imperfect and unjust act upon the part of Deity to repudiate such a law for the sake of exempting any man from its claims. When God enacts an infallible law, he will not himself belittle it by rescinding the "curse," to save any transgressor. The penalty, or "curse" of that law cannot be set aside by repentance. The violated law demands *death*, and that demand must be met. Christ devised a scheme whereby the demands of the law might be met, and the transgressor be saved from its "curse": "Christ hath redeemed us from the *curse* of the law, being made a curse for us." Gal. 3: 13. "He appeared to put away sin *by the sacrifice of himself*." Heb. 9: 26. "The Lord hath laid on him the iniquity of us all." Isa. 53: 6. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. 3: 18. "Christ died *for our sins*." 1 Cor. 15: 3. "Christ died for the ungodly. . . . We were reconciled to God by the *death* of his Son." Rom. 5: 6, 10.

Thus Christ honored the law, and "gave his life a ransom for many—his valuable life being equivalent to many human lives—and we were thus "purchased" from the claims of the law. The stroke our sins had called for fell on him, and "he was wounded for our transgressions, he was bruised for our iniquities." Not till thus meeting the demands of the law could he offer pardon to transgressors; but having met the demands of the law, he does not propose to *unconditionally* exempt the transgressor from its claims. To illustrate: A prisoner having transgressed a law for which a fine of banishment and a million dollars is incurred, or death to be inflicted if not paid, is doomed to die. A man of wealth comes along, and feels a sympathy for him, and wishes to relieve him from the penalty. He cannot do it by offering him pardon, for he is under the sentence of a law that is like the law of the Medes and Persians, which altereth not. Finally he offers to meet the demand of the law by paying the million dollars, and so set the man free from its claims, provided the man would become his servant for life, and leave that country where the deed was committed; and provided, further, that the penalty might still be executed against him if he should ever desert his master and re-enter that land. The contract is made, and the money is paid. But if he refuses to leave that country, he must die; or if he does leave it for a time, and then deserts his master and returns, he must die.

Having thus arranged to satisfy the law, the rich man stands as a mediator, offering pardon to the criminal, but not by repudiating the claims of the law. So it is with Christ, who has suffered and died for sinners. Having met the demands of the divine law, the Father raised him from the dead, and now he officiates as "mediator," having made this contract: the sinner can be exempt from the curse of the law, Christ having met its claims in his own person, provided he will become a servant of Christ, and provided, further, if he ever deserts Christ, the law shall still have its claims upon him: thus if the sinner refuses to become a servant of Christ, he must die as really as though Christ never died for him; or if he deserts the service of Christ, he must die. Only by being allied to Christ can his death avail for us, or exempt us from the penalty or "curse of the law," which is death. Christ's death relieves us from the penalty of the law, provided we accept pardon at his hand, and thus gain a spotless character, and remain obedient in his service, being thus rendered fit to live; otherwise the penalty will be visited upon us at the judgment.

As Christ saves men by redeeming them from "the curse of the law," on the principle of dying for their crimes, and thus exempting them from the punishment of death due them; on what principle can *immortal sinners* be saved, if such sinners exist? Can a class of deathless beings be saved from *death?* Could Christ die for the purpose of exempting from death a class of sinners incapable of dying? Would it not be an exhibition of folly to die for the purpose of saving from death a being not liable to die? Who will charge Christ with such folly? How then can Christ's death save immortal sinners from death? Echo repeats the question. The point cannot be evaded by assuming that the penalty death is not literal, as Christ met the demand with literal death. The plain truth is, Christ's death *cannot* save immortal sinners, nor can immortal sinners be punished with the penalty-death which Christ died to ward off, they being deathless, and the penalty-death being *literal*, as is proved by the literality of Christ's death—his death being accepted in place of the sinner's. In view of the impossibility of an infliction of the death penalty upon immortal sinners, and the impossibility of their being saved from the penalty by the death of Christ, God wisely guarded the tree of life at the fall, lest man should live forever in a sinful state.

If Christ could save by the power of pardon independent of his death, his death was superfluous. He could not pardon till the claims of the law were met, only in view of his approaching death. W. S.

DESIGN OF THE FIRST ADVENT.

John informs us that "many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh"; but in our day many who admit that he came in the flesh, do not understand the necessity of his thus coming. Paul affirms, "God sending his own Son in the likeness of *sinful flesh*, and for sin, condemned sin in the flesh" (Rom. 8: 3); he having "appeared to put away sin by the sacrifice of himself" (Heb. 9: 26); all of which is meaningless unless there is such a thing as "SINFUL FLESH," for which a "*sacrifice*" is necessary; and Jesus Christ, instead of coming into the world to save a race of immaterial beings, came "in the flesh," to save "sinful flesh," "by the sacrifice of himself." If his object had been to save a race of immaterial beings, why need he have come "in the flesh"?

In what way could immaterial beings be affected by a material sacrifice? "God so loved the world [of *perishable* beings] that he gave his only begotten Son, that whosoever believeth in him should *not perish*, but have *everlasting life*." John 3: 16. Thus Christ came to save a race of *perishing* beings, and as we "are partakers of flesh and blood, he also himself likewise took part of the same; that through *death* he might destroy him that had the power of death." Heb. 2: 14. Thus he laid down his own life as a ransom for our forfeited lives, and "suffered for sin, the just for the unjust"; and having met the demands of a broken law, in behalf of others, the Father raised him from the dead by the power of an endless life, and now he stands as the "first fruits" of immortalized humanity, offering to save men from the penalty of a broken law, and to redeem them from the power of sin and death! W. S.

NOTES ON PROPHECY.—No. 2.

BALAAM'S PROPHECY.

In one instance God saw fit to speak through an unholy man concerning the coming King." "I shall see him, but not now; I shall behold him, but not nigh. . . . . Out of Jacob shall come He that shall have dominion." Num. 24: 17. From this prophecy we learn the following truths:—

1. Balaam, who died without beholding the personage here prophesied of, and died a condemned and wicked "soothsayer" (Josh. 13: 22), must hereafter live again, or the prophecy must fail. If one wicked man is to live again to see the Lord, why will not all wicked men live again? Thus prophecy recognizes a resurrection to life for the wicked, for Balaam cannot see Messiah while dead. But that resurrection will be unto damnation and "shame."

2. This predicted personage, to come out of Jacob, must be a ruler—"shall have *dominion*"—agreeing with another prediction—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72: 8. Then sin and death will be obliterated by divine power, and the good time predicted by Isaiah (25: 8) will be here—"He will swallow up death in victory; and the Lord God will away tears from off all faces; and the rebuke of his people shall be take away from off all the earth: for the Lord hath spoken it." Then God's people, redeemed from death, immortalized and glorified, will spend eternity in the renewed earth, free from sin and sorrow. W. S.

FISHERS OF MEN."—As Jesus promised to make his disciples "fishers of men," we may safely conclude that all ministers of the gospel should be "fishers of men;" and as such, they should use as much wisdom in catching men, as fishers do in catching fish. Different kinds of fish can be caught with different kinds of bait.

So with men; some can be baited with sympathy, and others with reason. Paul's method was to "reason out of the Scriptures;" and men who will stop to swallow the bait of reason, will get the gospel hook so firmly fastened, that it will be hard to break loose from its power. There are always more nibbles around the hook baited with sympathy, and the fisher that uses this bait will get a great many bites, but they are constantly slipping off the hook. A better kind of bait would catch a better kind of fish; however, this kind of bait is not to be repudiated, for it often gives an opportunity of using the hook baited with reason, by congregating the fish.

God's method of reaching men is by an appeal to their reason: "Come and let us *reason* together." Those who are moved without reason, are not so securely reached; for "when any one heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one and catcheth away that which was sown in his heart." The *understanding* must be reached, or it will be like having the fish holding the hook without having the hook hold him, ready to let go at any time. "He that receiveth seed into the good ground is he that heareth the word, and *understandeth it*." The understanding must be enlightened to hold men; the emotional element may often pave the way for this, but cannot take its place. W. S.

FOR THE CHILDREN OF THE LATE SR. C. B. TURNER.—Previous acknowledgm'ts, $178.25. H. Austin, $3.00; S. H. H., $1.00; "Love," Square Pond, Ct., $1.00; M. M. Post, $1.00.

In response to the last call for about $20, to make up the $200, Bro. Wm. Nichols, of Albany, N. Y., writes as follows:—"If it is not in part or wholly made up by the 10th of July, write me, and I will pay it." So the sum called for ($200) is provided for. The friends will please accept the thanks of all concerned. AG'T.

FOR BRO. SPAULDING.—C. and H. Smith, $2.00. AG'T.

WE WANT MORE SUCH.

BRO. GRANT:—We had one of the most enjoyable days yesterday I ever passed; the occasion being the gathering of the S. S. children from this city, So. Elliot, and Newcastle, at the latter place, for a children's meeting and chowder. We met at Point Lookout; had a large sail spread, which proved ample protection for the two to three hundred estimated present. Sister Wood conducted the children's meetings, which were intensely interesting and instructive to both parents and children. She is living and laboring for the present at N. Bro. H. L. Hastings preached in the afternoon, while Brn. J. W. White, G. W. Brown, and others, made remarks. Altogether it was both pleasant and profitable.

Why cannot we have more such seasons? They need not be made other than profitable. Children and parents need some recreation; Advent children and parents, as well as others. Many a mother returned, I doubt not, last night to her home invigorated, both physically and mentally, from the day's relaxation; and our dear Sunday School children were given to feel we cared for them, and felt an interest in their enjoyment so deeply as to afford them an opportunity to cultivate the social element of their natures, which they ever improve when permitted the chance. We need not run "to the same excess of riot" that some do, but can preserve a judicious mean. For one, I say, emphatically, Give the children and the people more such seasons as the one at Newcastle last Wednesday, June 28th. E. OWEN.

—The physician sometimes applies caustics when the patient would prefer an anodyne. But the sufferer submits silently to superior wisdom. So God may send us blight where we looked for plenty; he may permit us to meet with failure where we felt confident of success; he may send bereavement where we anticipated the greatest comfort; but shall we repine? We know that all things work together for good, to them that love God.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Campground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and coöperation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$568.02
C. & H. SMITH	5.00
S. L. H., Chester, Vt.	1.00
A. STILLMAN	.50
A FRIEND (Capon)	3.39
"R."	2.00
H. B. EATON	1.75
SR. BEDELL	.38

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$69.25
C. M. BRAY	1.00
S. L. H., Chester, Vt.	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.06

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,201.11
"F."	1.00
"F."	1.00

MAN MADE IN THE IMAGE OF GOD, BUT NOT IMMORTAL.

ALBA BELLOWS.

In Gen. 1: 26–27, we find the first announcement given in the Bible of the creation of man, which reads thus: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image; in the image of God created he him." It is claimed by those who believe in the immortality of the soul, that these scriptures prove that man, by virtue of his being created in the divine image, is possessed of a never-dying principle in his nature, which is designated as "our immortal soul"; "never-dying soul," or spirit. Will a critical examination of this scripture, and a fair, literal exegesis of its meaning, sustain the doctrine of the soul's inherent immortality?

1. These scriptures do not assert that man is immortal, nor that he is possessed of any such thing as an immortal soul, or spirit. No such phraseology is to be found in the texts, and this fact alone is fatal to the claim. A fair exposition of any Bible truth demands that it must be literally expressed somewhere in the Bible; but we fail to find the soul's immortality here expressed, or even hinted at.

2. If the doctrine of the soul's immortality is taught in these scriptures, it is only taught by inference. Have we a right to *infer* the soul's immortality from this scripture? An inference, in order to be valid, must be drawn from some well-authenticated fact, or statement, bearing upon the same object under consideration. Now we ask the advocates of immortal-soulism from what fact they infer that these scriptures teach the soul's deathless nature? The only answer which can be given is based upon the fact that God made man in his own image; therefore man must be immortal. Does this kind of reasoning satisfy the learned advocates of immortal-soulism? Doubtless it does not; but it is the best that can be done. Is there reason in the above inference? Will it stand the test of criticism? Are we to take for granted the soul's inherent immortality, because man is made in the image of his God? If being created in the image of his Maker makes him an immortal being, does it not make him omnipotent, omniscient, and omnipresent also? And why not give to man all the moral attributes of God? Do you say that he once possessed all the attributes of his divine Maker, but lost them, all but one, in the fall, and that one retained was the power of an endless life? If this be so, and man lost all of his resemblance to the divine image of his Maker, when he fell, except his right to live forever; we are ready to believe it, when the advocates of immortal-soulism can bring a "thus saith the Lord" that the soul that sinneth shall never die, in opposition to his own declaration, reiterated over and over again, that "the soul that sinneth, it shall die." Sin when it is finished bringeth forth death." "The wages of sin is death." For since "by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." In the face of such plain, literal declarations of God own words, how dare we reiterate and defend the devil's lie, by teaching poor, lost, ruined, dying men that they shall never die?

TRIFLES.

How apt we are to consider many things which we say or do, to be too small to be noticed. We call them *trifles*. But what may be the consequence of such trifles? It is not so much the words we speak, or the deeds we do, that should be criticised; but, what will be the result? How many times have we heard people say of something, What harm will it do? That question is very appropriate in its place, but there is another which should come before it—What good will it do? We may be sure that if it does not do some good, it may result in harm to ourselves or to others. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad"; "He that is faithful in that which is least, is faithful also in much." Let us, therefore, be faithful in the *trifles* of this world, that the Lord may give us a crown of glory when he comes.

How often words spoken thoughtlessly cause hearts to ache. How often do they open afresh wounds which we thought were healed long, long ago. How often, too, has one little example led to the ruin of bright hopes. How often has the drunkard in the gutter had to date his experience to the first glass. It was only a *trifle*. How often has the ruined gambler to regret his first stake. It was only a *trifle*. And how often do we excuse ourselves for doing things which we know do no good, by saying, It is only a *trifle*. And how often do we defend pride in wearing needless ornaments, which we say cost but a *trifle*. According to our estimation this world is but a *trifle* with the mighty God. How should we feel if at the judgment he should say, They are but *trifles*, let them die?

Dear reader, this world is made of trifles. A grain of sand is but a trifle, yet it helps make the earth. A drop of water is but a trifle, yet it helps fill the mighty ocean. Every action or word, however trifling it may seem, helps fill up the history of our lives. Let us, then, mind these *trifles*. See that we cast all our mites into the treasury of the Lord, and remember that "for every idle word that a man shall speak, he shall give account thereof in the day of judgment." Therefore, let our curses change to blessings, our anger to love. Our trifles should never be given to Satan, but to the Lord.

G. W. GLIDDEN.

Correspondence.

From Bro. A. N. Seymour.

Last November Bro. Seymour gave an interesting account of a visit to Hesperia, Mich. His letter has just emerged from a buried condition. We are sorry for its delay.—ED.

BRO. GRANT:—May grace, mercy and peace be multiplied to you, and to all the friends of truth and righteousness everywhere. Some six weeks since I left my own dear home for Hesperia, Newaygo Co., Mich., about two hundred miles north. I went there by the urgent solicitation of our dear brother, D. Weaver, who was the first to pioneer the way into this northern new country, some fifteen years ago. He is now the principal merchant in the place, and is doing quite an extensive business. The people here are generally enterprising, and the resources of the country are being rapidly developed. God has a dear devoted people in this place, who are swaying a strong influence in favor of the one faith and hope of the gospel. Sectarianism has spent its strength in opposing their onward progress, yet they stand firm. Their intelligence, devotion, and earnest christian zeal, override all hindrances, and God is wonderfully blessing this people. I have just closed a series of meetings in the place, and the result has been truly blessed. Conviction deep and thorough seemed to rest upon all who came to the meeting. Eleven have put on Christ in baptism, and more will soon follow. Elder Scott is located here, and is a good, devoted christian brother, and much esteemed by the church. Some two years ago he was converted to God, from being a fiddler, and is now an acceptable minister of the new testament.

Two circumstances in this meeting I must mention, as they are so deeply interesting. Bro. D. Weaver's son, who is a young married man, and in company with his father in the mercantile business, said to his wife one night, after retiring to rest (she having arisen that evening in meeting and said, "I am not ashamed to own my Savior"), "Suppose I was thrown upon a bed of sickness, with no hope of my recovery; would you, in order to save my life (if there could be such a thing), renounce your faith and return back into the world and become a sinner again?" She burst into tears and wept freely, and for a moment gave him no reply. Said he, "I would like to have you answer me that question, if you will." Said she, "*I should have to go forward.*" Said he, "I am glad you have given me such an answer. I am fully resolved to go with you." The next morning, with arms around each other, they went down into the water, and both were buried *at once* in the likeness of Christ's death, and raised to a new life in Christ Jesus. Praise the Lord.

The other circumstance was this: Two brothers, by the name of Robinson, and their wives, met after evening meeting, and read the Scriptures, talked, prayed and sung, till one or two o'clock next morning, and then all four fully resolved to put on the yoke of Christ; and last Lord's day were buried together beneath the watery element, and raised in hope of a glorious resurrection. The cause of Christ has many strong and devoted adherents all through this section of country, and many more are coming into the faith.

Our late quarterly meeting in Denver, seven miles from Hesperia, was a most blessed season. All hearts seemed thrilled with the cheering prospect of soon getting into their everlasting home. I have spent some six weeks in Newaygo county, preaching in five different localities, and received invitations to preach in six other places. The door is very widely open here for doing good, and laborers are wanted to enter this extensive field.

Thank God the truth of no immortality except through our Lord Jesus Christ is driving everything before it, and the blessed hope is shining out gloriously. Sure I am, that this truth, together with the truth of the speedy coming of Christ, is just what the church and the world need to prepare them for the great day of the Lord. Blessed be God, it is the *meat in due season*, or *present truth*, and the *crowning truth* of revelation. May all come to Christ and live.

From Bro. D. D. Reed.

To the saints scattered abroad, Greeting: We left home the last of May, by invitation of the brethren of Vallejo to "come over and help" them. They had secured a hall for six months free of charge, owned by a gentleman not professing religion. The brethren fitted it up and seated it in good order. We commenced meetings, dedicating it to the preaching of the glorious gospel of the Son of God. The Lord deigned to smile upon us, and his blessing and presence were with us in all our meetings. We staid five weeks, and the congregation and interest steadily increased, and the last day the hall was filled with attentive listeners.

We organized a church of seventeen members, and quite a number more will join soon. Baptized one in the likeness of Christ's death and resurrection. One man reclaimed had been in a backslidden state for twenty years, and came out happy in the Lord. The little church was greatly encouraged and strengthened in the truth, and felt like pressing the battle to the gates. We broke bread together around the table of our Lord; some forty or fifty partaking of the emblems of our blessed Lord's death and sufferings, and in remembrance of his soon coming again in power and great glory. God is doing a great work there, glory to his holy name. The truth is spreading, and a number were deeply convicted of the truth and of their sins, and almost persuaded to be christians. There is a prospect of a great harvest there, and the brethren will soon make a move to secure some one to settle with them, and labor in preaching the truth. There are other large towns and cities adjoining and easy of access, where a door is open for preaching the truth.

There is a blessed band at Vallejo, strong in the faith, and wholly consecrated to the Lord. The Lord add to their numbers such as shall be saved. We have now commenced meetings in Petaluma. The Lord is with us, and we hope for a glorious triumph in this place. Brethren, pray for us, that the word of God may run and be glorified. We believe in preaching *all* the great truths, just as God has revealed them in the Bible, and not be ashamed to call it Second Advent doctrine, for the advent is what we are looking for at this time—Christ's personal coming. And this is the message that God has given us to deliver to this generation. Let us see to it that we shun not to declare the whole truth with reverence and godly fear. But who is sufficient for these things? None except those whom God has sanctified and set apart for his service.

The truth is, the people are in the dark as it regards the great plan of redemption. They have been so long taught that death does so much for them—introducing them through the pearly gates into the New Jerusalem; that the resurrection takes place, and eternal life is given—all at death; hence Christ is out of the question, and nothing for him to accomplish at his coming. The Lord help us to show the people that death is an enemy, and that Christ our life must come again, or we shall all perish. And in order to meet him in peace, we must be pure in heart. I will by the grace of God do my best to preach the word, and the whole truth, as I understand it, and that fearlessly too. There is danger of our fearing what men will think of us, or that we may lose our popularity. God help us to "cease from man, whose breath is in his nostrils."

Extracts from Letters.

A Letter from Fairport, N. Y., July 7th, says:—"Our tent meetings are in progress here, and quite an interest among some has been established. The laborers (Brn. B. P. Stevens, J. H. Whitmore, E. F. Sergisson, and S. C. Gove, together with Sisters L. M. Stoddard and E. S. Jennings) have preached the word faithfully. We may not see the effects of preaching immediately, but we pray that the Lord may attend the effort made in Fairport, and much good as the result be finally accomplished. Bro. Wm. A. Fenn will be with us July 9th, which will close our meetings here. Bro. William E. Brown has been with us and assisted both by prayer and singing, together with good and timely exhortations. The people, we believe, have gone to reading for themselves, as quite a number of books were sold and tracts freely distributed. We feel that the Lord has a work to do, and it will be accomplished. Pray for us, brethren and sisters, that the effort made here may not be lost, but prove a blessing to many."

Bro. A. W. Taylor writes:—"We are now at Buckfield Village, Me., with the Tent, and expect to remain here over Sunday, July 16th, if the Lord will. It is a very busy season of the year, among farmers especially; but notwithstanding this, the attendance has been good. Those who have attended have listened with candor. We pray that the word spoken may profit some who hear. Bro. York has not been able to be with me, as expected and announced. Bro. E. M. Haggett and wife have been with us till now. Brn. H. B. Sevey and S. Taylor also have been with us since yesterday. We expect Bro. J. A. Libby will be with us some the present week. We have no tent-master, though it seems to me that one is needed; and if there are those who have money to invest, perhaps they would do well to put out some in this direction, and thus help forward the work, and 'lay up treasures in heaven,' and hear the 'well done' when our Lord shall come."

Bro. J. G. Hook writes from Philadelphia: "We are having very interesting meetings at the Bethany Mission on Brandywine St., below Sixteenth. I found the church alive and well engaged, though the great enemy of God and man is busy here, as in every place on earth, trying to ruin mankind and lead them all to eternal death. Some are endeavoring to overcome through the blood of the Lamb and the word of their testimony.

I have just been feasting on various articles in our precious paper, the *Crisis*. One article in particular, from Bro. A. A. Phelps, on *Church Divisions: The Cure*. I hope it will be read and re-read by every friend of Jesus. Brethren, let us gird on the whole armor of God, and face our common foe. 'Let brotherly love continue.' Pray that my labors may be owned and blessed of God in this city."

Bro. C. C. Marston writes:—"The work of the Lord in Amory, Ill., is still prospering. There is an increasing interest among the people to hear the great truths of the Bible as held by Adventists. The Baptist minister has been delivering a course of lectures in opposition to Adventism. His lectures coming two weeks apart, gave me a favorable opportunity to review them, which I have done. The turnouts to our reviews have been large beyond our expectations. I rejoice in the 'present truth.' My peace has been like a river since I became associated with the Adventists. I have seen and realized much to cause my heart to be glad."

Bro. E. Morrill writes:—"Yesterday we closed up our tent meeting at Groton Junction, which has been a good meeting. Sinners were converted, backsliders reclaimed, the brethren strengthened, and the truth has got hold of some of the people so fast that they will have hard work to get away from it. A good number from Worcester were with us yesterday to help in the work. We commence at Gloucester, Mass., Friday, July 14th, and we hope that those in adjoining towns will come out and help us. Those who cannot come, pray for us."

COME, WELL FILLED.

I see by the *Crisis* that the Tremont campmeeting commences Monday, July 24. Now, brothers and sisters, shall we have a profitable campmeeting this year? or shall our meeting be a tiresome, monotonous, sing-song drag? If we would have a good, soul-stirring meeting, come filled with the Spirit of God. Come to do good. Bring your own fire with you to warm others by. Do not neglect the knee-work. Get your hearts filled with that holy, burning, godly zeal, before you start, and you will be in prime working order. Then the meetings will be alive with the power of God; souls will be saved, we blessed, God's name honored, and we shall feel as if one week had been well spent to the glory of God, and to our furtherance in the gospel.

J. R. Boynton.

ORDINATION.

Not the least among much of interest connected with our late tent meeting at Woodstock, Vt., was the ordination to the Christian ministry of Bro. Oscar Beckwith, of W. Fairlee, Vt. Those who know Bro. B. feel that by the grace of God his life promises much to the church of Christ. His services have proved a signal benefit to the church at West Fairlee, with whom he was as it were "begotten of God" of "incorruptible seed." He is not without honor in his own country. The charge given him by Bro. Couch at his ordination made a deep impression upon all, and moved many hearts to tears. May the Lord continue to "send forth laborers into his harvest."

H. F. C.

— In souls filled with love, the desire to please God is a continual prayer.

Obituaries.

Sherman. Died in Northampton, Mass., July 3d, 1871, Sr. Charlotte L. Sherman, wife of Carlos S. Sherman, of Castleton, Vt., aged thirty-eight years.

The death of Sr. Sherman is a sad stroke to the church and society in Castleton, while her happy family is overwhelmed with grief. She has been very sick much of the time for some four months. By the advice of her physician and friends, and in harmony with her own feelings, on the 3d of July she went to Dr. E. E. Denniston's Water-cure, at Northampton, leaving home about eleven a. m., accompanied by her devoted husband and nurse, arriving at the Cure at six p. m. She endured her journey nicely, ate her usual supper, and retired. At nine o'clock, the same evening, she was asleep in death. Her's is a "*blessed* sleep." For some time she has been living very near to Jesus. The world affords but few women who could fill her place as a wife, a mother, and, as an active member of the church of Christ. She was also noted for her deeds of kindness to the poor, the afflicted, and the tempted.

The funeral was attended by the Editor, assisted by Bro. S. G. Mathewson.

Whitman. Sweetly fell asleep in Jamaica, Vt., in the triumphs of faith, June 27th, 1871, Mrs. Mary E., wife of Myron H. Whitman, and daughter of Elijah Farr, aged nineteen years, eleven months, and one day.

She gave her heart to the Savior in the fall of 1864, and united with the Baptist church in Londonderry, Vt., and has ever since, by her faithful christian deportment, exemplified the principles of that religion inculcated in the word of God. She was a dutiful child, a loving sister, and a kind and affectionate wife.

In her last lingering moments she called her friends around her bed, and conversed with them freely upon the subject of religion, expressing a perfect trust in the power of Jesus' blood.

Words of comfort were spoken by Eld. C. P. Trenyear, assisted by the writer, from 1 Thess. 4: 13, 14.

Orris Pike.

Wheeler. Fell sweetly asleep in Jesus, at Waterbury, Vt., June 16th, 1871, of consumption, Sr. Rosetta T. Wheeler, aged thirty-six years, ten months, and nine days.

The death of this dear child of God was one of those which, like her life, magnify the grace of Christ and glorify God. Rejoicing that her rest in the grave was to be short, she anticipated with great delight the beauties and unfading glories of the new earth home. "I shall be *there*, glory to God, forever," from her heart she said as death's shadows gathered. Bro. Wheeler and children, with a large circle of loving friends, mourn deeply, but not without hope. Words of comfort were attempted by the writer from Rev. 14: 13.

H. F. C.

Gilmore. Died in Chester, Vt., May 7th, 1871, Jane L. Gilmore, aged twenty-eight years and six months.

Her disease was consumption. For two years she wasted under her infirmities, until she fell asleep in hope of life beyond the grave.

"Where sickness, sorrow, pain and death,
Are felt and feared no more."

Words of comfort were spoken to the bereaved family from Rev. 14: 13.

S. Cook.

Judd. Died at Fish Creek, Wis., June 17th, 1871, Sylvester Judd (formerly of North Canton, Conn.), aged sixty-one years.

Father Judd was looking for the coming of Christ near at hand. We believe he sleeps in Jesus, and the promise is that such God will bring with him.

C. P. Fairchild.

Dillabaugh. Died, in Seneca Falls, N. Y., July 1st, 1871, Bro. Geo. Dillabaugh, in the fifty-second year of his age.

He died in the faith of our soon coming King and a glorious resurrection to immortality in the kingdom of God.

W. C. Day.

Hall. Died, in Bridgeport, Ct., July 7th, Sr. Sarah, wife of Calvin Hall, and daughter of Bro. and Sr. Porter, aged thirty years.

She left a bright hope of living again in the paradise of God. She leaves a husband, daughter, and parents, to mourn their loss. May the Lord sanctify this loss to the bereaved, and to the little church in this place.

A. A.

Shattuck. Died at New Britain, Ct., Adaline L. Shattuck, daughter of William Allen, aged forty-three years.

She sleeps in Jesus.

C. M. H.

Married.

DANVILLE—CHENETTE. In Castleton, June 26th, by Eld. S. G. Mathewson, Mr. L. E. A. Danville, of Poultney, Vt., and Miss Jennie M. Chenette, of Castleton, Vt.

MUNSON—HUDSON. At Fort Edward, N. Y., June 28th, 1871, by Eld. C. Pike, Miss Celia Munson and Mr. Charles I. Hudson, both of Hebron, N. Y.

HOPKINS—DEAN. At Cabot, Vt., June 20th, by Eld. A. A. Hoyt, Mr. Orpheus D. Hopkins, and Mrs. Lauretine E. Dean, of St. Johnsbury, Vt.

Summary of News.

FOREIGN.

Cable News.

Paris, July 5. The *Cloche Provencale* has a bitter article against Germany, saying: "We shall not forget our disaster until the grass grows high over the graves of the slain, and that bird of ill omen, the Prussian eagle ceases to hover over the last of France. We have discovered the secret of victory—revenge. Let the Germans cease to tender the hand of friendship. When we stretch our arms toward Germany let her tremble, because it will be to strike those who taught us fate."

The *Gazette de France* pronounces the Republican triumph a real misfortune for the country. Encouraged by their success, the "Left" will become more daring and more dangerous.

The *Liberte* rejoices over the victory, and urges the new deputies to leave behind them all mere partisan feeling when they enter the Chambers.

The *Avenir*, a liberal Bonapartist journal, awaits the achievements of the daring innovators who, hitherto mere critics, are now masters of the field, and believes they will not be held excusable by their supporters if they outdo their predecessors against whom they were so pitiless.

Brussels, July 5. The Belgium Chambers have passed a measure for the supression of gaming tables and gaming houses throughout Belgium. The authorities are directed to carry out the new law to its fulfilment, and to energetically suppress all gambling resorts and haunts coming within their knowledge and observation.

Berlin, July 6. The ultramontane party in both Prussia and Austria are making a united and violent attack upon Prince Bismarck, charging him with direct misrepresentation of the contents of a letter recently addressed him by Cardinal Antonelli on the Roman question. The ultramontanists threaten that unless a policy more favorable to the Holy See is adopted by Bismarck, his anti-Catholicism will cost him all his well-won laurels and successes.

London, July 7. Great freshets have occurred in the Derwent, Wye, Severn and Costa Rivers, and have caused a heavy loss to farmers by the destruction of buildings and crops.

Unusually severe thunder storms have visited the suburbs of London, and many churches were set on fire by lightning and destroyed. A number of lives were lost.

Napoleon will soon leave England for Geneva, and Eugenie will simultaneously pay a visit to her mother in Spain.

Paris, July 7. The Count de Chambord has issued a proclamation announcing that he is about to leave France in order that his presence in the country may no longer give countenance to agitation. He adds: "Though absent we shall not be separated from our countrymen. When Frenchmen are willing we shall found a Government with decentralization, liberty and universal suffrage as our mottoes." He praises the army, and declares his unfaltering adherence to the white flag of Henri the IVth and Joan of Arc, which conquered Alsace and Lorraine.

London, July 8. The Count Chambord is now at Chateau Chambord. He refuses to see the Orleans Princes until he consults the people of France. A proclamation calling upon the people to

Rally Around the Bourbon Throne,

Causes great excitement. Unless the authorities interfere, there will be an imitation of Napoleon's Strasburg programme.

The Hague, July 9. The Second Chamber of the Parliament of Netherlands has ratified the treaty for the cession of the island of New Guinea, in the Pacific ocean, to England.

The deaths in Paris are rapidly decreasing.

President Thiers has written a letter to the Pope, inviting him to take up his residence in France. M. Thiers makes an humble apology to the Holy Father for the inability of France to interfere in behalf of the temporal power in the Roman States, but declares it to be his earnest conviction that Italian unity is impossible.

The Persian Famine.—Continued accounts of the horrible sufferings of the Persian population from famine, show that something must be done to relieve them, if, indeed, it be not too late already. The Times of India of May 18th, says: "The famine in some parts of Persia is severe beyond comprehension. Rain was long hopefully expected, but it came in very measured quantity, and too late to turn away the foe that was already at the door. Thousands are said to have died by the wayside of sheer starvation, or of starvation coupled with the diseases it invariably brings in its train. Most of the dead lie unburied—a fact which may be regarded as the sure precursor of pestilence. At first, when self-preservation by any means whatever, became a question to be decided, yea or nay, the former alternative prevailed with the Mussulmans, and more than one human being is said to have been killed and eaten by them. It is stated that the sights to be seen, and not to be avoided in the neighborhood of Shiraz, are such that European residents will not leave their own houses. Also, beyond Shiraz and Bushire, thousands of dead bodies lie unburied."

Ventilation Wanted.—An unforeseen difficulty was encountered during the first passage of a locomotive through the Mont Cenis tunnel through the Alps. From its extreme length there is no draft of air and the engineers were nearly suffocated by the smoke. Locomotives to consume the smoke have been ordered and may be a partial remedy. The use of compressed air as a motive power is also suggested. It has been a matter of speculation as to whether the Hoosac tunnel will be found to be subject to the same disadvantage.

In Brief.

—— The Florentine peasants are flocking in crowds to the grand manifestation in favor of the temporal power, which is to be held in Rome in honor of the Pope, the only one who for eighteen hundred years has held his temporal power more than a quarter of a century. It is feared that troubles may ensue, as the ultra Catholic peasantry are flocking there in great numbers to give their adhesion to the Pope.——Gambetta is called the French one-eyed man of destiny.——The Pope has written to Thiers that he will remain in Rome.——New York and Brooklyn are each to have a Roman Catholic Cathedral costing ten millions of dollars.——The largest rope in the world has been completed in Birmingham, England. It is about six miles long, five and a quarter inches in circumference, and weighs over sixty tons.——At Madrid and Barcelona there are signs of a coming revolution, which the government is taking all measures to suppress.——In the course of a year the pin factories in the United States, eight in number, produce 6,720,000,000 pins.——The house in Geneva in which Calvin lived and died is now occupied as a Roman Catholic school-house.——"Through tickets" to go "round the world" are for sale in London for $1250.——It is announced that the city of Paris will issue a loan to the amount of 600,000,000 francs, to be expended in the repair and the rebuilding of the monuments and public works damaged or destroyed during the siege.——It is reported that two thousand people of color are asking help from the American Colonization Society to emigrate to Liberia.——The reorganization of the French army has been completed. Its effective strength is 320,000.——Sylvanus Cobb has perpetrated seventy-five miles of novels.——Prince De Joinville having declared for the Republic, will undoubtedly succeed in the Department of Lamanche.——Miss J. F. Ripley of Missouri has taken the first prize for Greek scholarship in the State University at Columbia, and is the first young lady who has ever attained an honor of the kind.——The wife of Secretary Gorham, of the United States Senate, whose life was lately despaired of, has been healed of a virulent cancer by the use of the new South American remedy—the cundurango.——The Japanese have abandoned the old method of printing from wood-cuts alone, as learned from China, and are establishing type foundries, electrotyping and stereotyping establishments.——The statue of the Empress Josephine, which was removed from its pedestal in Paris Sept. 4th, 1870, is to be replaced.——California has 2307 miles of railway, far more than some of the older States. The State with the greatest railroad mileage is Illinois, which has 7186 miles.——The Augsburg *Gazette* announces that the Prussian military law will be speedily enforced in Alsace and Lorraine.——The Levant *Herald*, of May 12th, publishes an account of the remarkable conversion to Mohammedanism of Rev. Antonio Tien, a Syrian by birth, originally a Maronite Catholic, and then an Episcopalian missionary.——A correspondent of the New York *Observer*, writing from Rome, speaks of a service conducted by Rev. Dr. Breed of Philadelphia, as "the first American service held within the walls since it has ceased to be a penal offence to pray to our God together in 'holy Rome.'"——It is estimated that there are fifteen thousand colored voters in Ohio.——There are 240,000 persons dependent upon charity in the city of Paris.

Notices.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so.

The campmeeting will commence Saturday, Sept. 9th, and hold over the Sabbath, the 17th.

For the Committe, J. Couch.

Tent Meeting.

The Lord willing, the Mass. Advent Mission Tent will be pitched at Gloucester, Mass., Friday, July 14th, and remain there as duty may require. Meetings day and evenings. We hope to see the brethren and sisters in from the surrounding towns, to labor for the spread of the truth and the salvation of perishing men. Those wishing to stop through the meeting will bring provision and clothing, and we can furnish them with comfortable lodging. Let all pray for the success of the meeting.

Enoch Morrill.
Luther Boutell.

Tremont Campmeeting.

The Tremont Campmeeting (at West Wareham, Mass.) will commence on Monday, July 24th, and continue over the following Sabbath. With the blessing of the Lord, we expect an interesting season on this consecrated ground, as in former years; and hope all who can will make arrangements to attend this annual feast.

Henry V. Davis, for the Committee.

North Dana, Mass.

There will be a grove meeting in North Dana, Mass., commencing on Thursday, August 3d, and hold over Sunday the 6th. Bro. J. Hemenway and others are expected to help preach the word. All preaching brethren and sisters, come and help us, and all others come. Provide for yourselves as far as convenient. Provision for man and beast can be obtained near by. We wish to make one more effort for Christ and his cause in No. Dana. Pray for the meeting.

Geo. A. Streeter.

Gloucester, Mass.

Our tent meeting commences Friday eve., July 14th, and we desire the help of all the brethren who can attend during the meeting. Come to our help. Make the sacrifice. Come and get the blessing. It is a new place for our faith.

L. Boutell.

Grove Meeting.

There will be a grove meeting in North Holderness, in Bro. Amos G. Carr's grove, near my place, Sunday, July 30th. Brethren and sisters are invited to come to work for the Lord.

John H. Evans.

Southern Kansas Grove Meeting.

We commence Sat., July 22nd, at two o'clock p. m., at Crawfordville, Crawford Co., Kansas. Any who shall see this notice are invited to come. Ministering brethren, of "like precious faith," we desire your acquaintance and co-operation. There is a large and open field of labor here. Any coming by rail will take the Gulf R. R., step off at Girard, and inquire for us or Bro. A. M. Sidwell. The grove is two and a half miles west of Girard.

H. J. Munson.

Notice.

The campmeeting committee who were chosen at the New Milford, Ct., campmeeting last Sept., are requested to meet upon the old ground, New Milford, Tuesday, July 18th, at three o'clock p. m., and if decided to have another meeting this coming season, to fix upon a time, and make such other arrangements as are needed for the same. Brethren, if possible, and the Lord willing, come. In behalf of the committee,

H. K. Flagg.

Connecticut Campmeeting.

The Lord willing, there will be a campmeeting in the beautiful grove occupied for that purpose last year, near Plainville, Ct., commencing Sept. 2nd, 1871, and holding till the 11th inst.

The fare is reduced one half on the N. H. and N. R. R., same as last year. Regular tickets must be bought to Plainville, and free return passes will be furnished on the camp-ground. The committee have been unable to effect a reduction of fare on the H. P. and F. R. R. Mr. T. F. Clark will convey passengers from Plainville to the camp-ground for twenty cents each. Provision will be made for those coming with horses. It is desirable that all who can, bring tents and bedding, especially the latter.

We shall endeavor to provide wholesome food for all who may wish, at reasonable rates, and trust that, together with our brethren and sisters, we may exercise sufficient faith in God, coupled with good works, to dispel the fear of financial embarrassment, which so cripples the religious enterprises of the day, that their votaries are withering from spiritual drouth, the result of too much anxiety for money, and too little knowledge of faith in God. The Lord is soon coming, and we feel the need of a higher standard of holiness, and the deep inwrought work of the Holy Spirit. Let us walk humbly before the Lord, making this meeting the subject of prayer, beseeching our heavenly Father to breathe the Holy Spirit upon the entire encampment, that wanderers may be reclaimed, and sinners converted.

B. Hitchcock,
Geo. L. White,
Wm. J. Ripley,
O. D. Woodruff, } Committee.

Quarterly Meeting.

The first quarterly meeting for the northern district of the Advent Christian Conference of Indiana, will meet at four o'clock p. m., on Thursday, before the first Sunday in Aug., 1871, with the church of God at Sand-hill, four miles north of Rochester, on the Michigan road, in Fulton Co. A general invitation is given; and we say come one, come all; come on the first day, and stay till the last. Provision will be made for all who may come. Persons coming on the Michigan road will inquire for Brn. N. Doolittle, or S. S. Cole. Persons coming by R. R. will stop off at Sturgeon, and inquire for Brn. E. Partridge, or I. E. Andrus. By order of conf.,

D. Nafe,
I. E. Andrus, } Committee.

Grove Meeting.

A meeting will be held in Harmony Grove, South Framingham, Mass., Sunday, July 16th. Brethren from adjoining towns are invited to come and worship with us. Free admittance to the grove.

C. Goodrich.

Annual Meeting.

The Women's Christian Association will hold its annual meeting at Springfield, Mass., August 23d, 1871. It is desirable that all members of the Association should be present.

E. S. Jennings, President.

Grove Meeting.

There will be preaching at Granite State Grove, Policy Pond, Windham, N. H., on Sunday, July 30th, by Eld. J. G. Smith. If stormy, the meeting will be held in the Hall at the grove. Refreshments, and stabling for horses for all who wish.

Notice.

There will be a monthly conference held in Albion, Me., at the Friends' meeting-house, on the second Saturday of each month, at two o'clock p. m. Also preaching every Sunday a. m. (except the last Sunday in each month), commencing at ten o'clock. Meetings free for all to come and worship the true and living God in spirit and in truth, without respect to sect or creed. Come all who can, and work for the salvation of sinners.

Jas. Carr.

Grove Meeting.

There will be a grove meeting at Old Point, on Sodas Bay, Wayne Co., N. Y., July 22d and 23d. Come, brethren and sisters, with your hearts full of the love of Jesus, and your baskets well filled with provision.

M. R. Miles.

Notice for Ohio.

Bro. Grant:—Permit me to say through the *Crisis* to all interested, that circumstances have transpired since the last quarterly session of the Ohio S. A. Conference, at Norwalk, Ohio, which render it impracticable for me to act as Evangelist, as previously announced in the published minutes of said conference. All communications on this subject will therefore be addressed to W. Jefferson, Wyandotte Co., Ohio, instead of G. W. Stetson, Olena, Ohio.

Notice.

The Vermont State Annual Campmeeting will probably be located at or near the village of Bethel, Vt. More soon.

H. F. C.

Tent-Meetings.

Those wishing tent-meetings in the State of New York, are requested to write me at South Butler, N. Y., as soon as convenient, in order that early arrangements may be made. Those wishing meetings in the south and west part of the State, will please inform me before the State Campmeeting, so that arrangements can be made at that meeting. It is expected that Bro. Miles Grant will be at some of the meetings.

B. P. Stevens.

Maine Mission Tent.

This tent will be ready for meetings in a few days. Brethren wishing it pitched in any localities, will please write to me as soon as possible. Let there be a prompt response to this invitation.

For the Tent Committee,
R. R. York, Portland, Me.

Grove Meeting.

There will be a grove meeting at East Lebanon, Me. (Little River Falls), Sundays, Aug. 6th and 13th. Geo. W. Brown, of South Elliott, and others, are expected to preach the word.

J. Bickford.

Thanks.—We very thankfully acknowledge the following amounts received anonymously:—A gold ring and chain left at the *Crisis* office (received Dec. 2d, 1870), sold for $2. From "a Brother," $5. Cohoes, N. Y., $1. J. B. M., Peacedale, R. I., $2. Miss G. C. P., $1. "Present," $5. "Right Hand," $2.

We have replied to all letters received containing the name and address of the writers. Several have requested us to make no public acknowledgment, but all may be assured of an abundant reward. Pray for us. Your Bro. and Sister,

Oxford, Mass. F. H. & S. S. Chamberlain.

Southern Tract Fund.

At our recent Wisconsin campmeeting, a collection was taken to aid me in scattering gratuitously my forthcoming book (entitled "The Life beyond Death in the Home of the Holy") in the southern field, it having been prepared with reference to missionary or pioneering work. I desire to send at least one thousand copies of this work, with a quantity of my four tracts, into the southern field this coming fall and winter. It will be a pleasure for some to help me raise one hundred dollars for this purpose. Let such direct to Wm. Sheldon, Brodhead, Green Co., Wis.; or, if more convenient, to Miles Grant, Boston, Mass.

W. S.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. Blain, Buffalo, N. Y.

Meetings at Bonny Eagle, Me.

For the information of friends residing at a distance from Bonny Eagle, Me., who may desire to meet with us occasionally, I will say that Eld. C. H. Sweet, of Rhode Island, having been invited to settle here, has decided to come and remain as long as may seem duty. Preaching every Sunday, at 10½ a. m. and 1 p. m.; Sunday school at 9½ a. m. Prayer meeting at 5 p. m.; also Tuesday and Friday evenings. All these services are held in the Chapel.

T. J. Rumery, Ch. Elder.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. Reimer, 1008 Chestnut Street, Philadelphia, Pa.

Rochester, N. Y.

The Second Advent Christian Church will meet hereafter for the worship of God over 102 State Street, at the head of the second flight of stairs. It is a new hall. It is one block south of the New York Central Depot. Will be a permanent place. Meetings Tuesday and Friday evenings, and three times on the Lord's day. Preaching afternoon and evening. Preaching brethren will find a home at Bro. D. T. Cooper's, No. 73 Mount Hope Avenue.

J. Phelan, Secretary.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

S. S. Brewer..........Sunday, July 23d
H. Pratt..........Sunday, July 30th

Boston (Branch Chapel) 1735 Washington Street.
(Corner of Madison Street.)
Meetings at 10½ a. m., and 3 and 7½ p. m. Seats free.
☞ Meeting Tuesday and Thursday evenings.

Wm. C. Thurman..........Sunday, July 16th
Subject.—*Prophetic Times.*
John G. Hook.......Thursday and Friday evenings, July 20th and 21st.
John G. Hook..........Sunday, July 23d
Baptism and communion.

Mercantile Hall, Boston, 32 Summer Street.
Preaching by H. L. Hastings and others.
Sundays at 10½ a. m. and 3 p. m. Social meeting at 2 p. m.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

Chelsea, Mass.
☞ *Tracy Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

J. B. Cook..........Sunday, July 16th
J. Couch..........Sunday, Aug. 6th

Charlestown.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

Sr. Crumb..........Sunday, July 16th
J. B. Cook..........Sundays, July 23d and 30th
Mrs. E. S. Jennings..........Sunday, Aug 6th

Hyde Park, Mass.

T. M. Preble..........Sabbath, July 16th
H. Pratt..........Sunday, July 23d

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

Benj. Finney..........Sunday, July 16th
Joseph W. White..........Sunday, July 23d
C. Goodrich..........Sunday, Aug. 6th

South Boston (383½ Broadway.)
Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome.
C. W. Hunteress.
J. N. Berry.

New Bedford, Mass..........Sunday, July 16th
Miles Grant.

Philadelphia, Pa., at Bethany Mission, Brandywine Street, below 16th, Sunday, July 16th.
Concord, N. H. (Centre Street Chapel) Tuesday evening, July 18th.
Concord, N. H. (at the Bethel, Washington Street) Wednesday evening, July 19th.
Tremont Campmeeting, July 24th, and through the meeting.
John G. Hook.

Boston (if desired)..........Sunday, July 30th
H. Pratt.

Lynn, Mass..........Sunday, July 23d
M. Batchelor.

Square Pond, Ct..........Sabbath, July 16th
Sabbath, July 23d, not engaged.
Putnam, Ct..........Sabbath, July 30th
Subject—*Origin of Spiritualism.*
Athol, Mass..........Sabbath, Aug. 6th
Square Pond, Ct..........Sabbath, Aug. 13th
H. Munger.

Tremont, Mass..........Sunday, Aug. 6th
Sheldonville (Wrentham, Mass.)..........Aug. 13th
Tremont campmeeting..........July 25th and onward for two or three days.
J. S. White.

Bridgewater, Vt..........Sunday, July 16th
Vernon, Vt..........Sunday, July 23d
S. Cook.

Westfield, Mass..........Sunday, Aug. 6th
E. Cotton.

East Rochester, N. H..........evening, July 14th
Farmington, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 23d
Wakefield, Mass..........Sunday, July 30th
Lawrence, Mass..........evening, July 31st
Haverhill, Mass..........evening, Aug. 1st
Wm. C. Stewart.

Hebron, N. Y. (Advent Chapel)....Sunday, July 16th
Hoosick, N. Y..........Sunday, July 23d
Ellen E. Towsley.

East Pownal..........10½ o'clock, Sunday, July 23d
Pownal Centre....one o'clock p. m., Sunday, July 23d
Hoosick, N. Y..........10½ o'clock, Sunday, July 30th
Z. D. Baird.

Lockport, N. Y..........Sunday, July 16th
Mrs. E. S. Jennings.

Barnstead, N. H. (White Oak Ground) Sun., July 16th
John Parsons.

New Castle, N. H..........Sunday, July 30th
Joseph W. White.

Springfield, Mass..........Sunday, July 16th
Meriden, Ct..........Sunday, July 23d
Winsted, Ct..........Sunday, July 30th
W. S. Campbell.

Cabot, Vt..........Sunday, July 16th
Caswell Borough, P. Q..........Sunday, July 23d
Hatley, P. Q. (old meeting-house)....Sunday, July 30th
Hatley (Harvey school-house)..........evening, Aug. 1st
Barnston, Waynesville..........Sunday, Aug. 6th
If these conflict, please write me at North Haverhill, N. H.
F. M. Drake.

Warren Summit, N. H..........Sunday, July 16th
Lake Village, N. H. (North Church)....Sun., July 23d
John H. Evans.

Hollis Centre..........Sunday, July 16th
Kennebunkport..........Sundays, July 23d and 30th
E. S. Moulton.

Rawsonville, Vt..........Sunday, July 16th
Z. T. Wood.

Newfield, Ct..........Sunday, July 16th
Samuel W. Treat.

Danielsonville, Conn..........Sunday, July 16th
H. Davis.

Stoneham, Mass..........Sunday, July 16th
J. Pinkham.

Dover..........Sundays, Aug. 20th and 27th
D. M. Leavitt.

Wakefield, Mass..........Sabbath, Aug. 13th
Geo. W. Burnham.

Bradford, N. H. (Bush meeting-house) Sun., July 16th
A. S. Williams.

Westport Factory..........Tuesday evening, July 11th
North Westport..........July 12th
Bristol, R. I..........Sundays, July 16th and 23d
Tremont Campmeeting..........July 24th
J. W. Thomas.

Lewiston, Me. (at the new hall)....Sunday, July 16th
Portland, Me. (new hall)..........Sunday, July 23d
Meetings evenings through the intervening weeks at each place, as may be desired by the brethren.
Allen Damon.

Groton Corner, N. H.......once in two weeks for the present.
Hebron, N. H. (McClure school-house) Sab., July 16th
C. W. Nelson.

New Hampton, N. H. (at Bro. Ezekiel Pike's) Saturday evening, July 15th.
Meredith, N. H. (at the new hall)..Sunday, July 16th
Groton, Vt..........Sunday, July 23d
and onward as the Lord directs.
Daniel D. Page.

Dover, N. H..........Sundays, July 23d and 30th
East Rochester, N. H..........Sunday, Aug. 6th
A. Simpson.

East Landaff, N. H..........Sunday, July 16th
L. C. & M. McKinstry.

West Ossipee (for baptism)..........Sunday, July 16th
Malvin Village..........Sunday, July 30th
T. W. Piper.

Warner, N. H. (Schoodac school-house) Sab., July 16th
Bradford, N. H. (Pond meeting-house) Sab., July 30th
Boscawen, N. H. (Gulf school-house)....Sab., July 23d
Hill, N. H. (Shaw's school-house)..Sabbath, Aug. 6th
Franklin, N. H. (Morrison school-house) Sab., Aug. 20th
Simeon Roby.

South Berwick, Me. (Great Works)..Sunday, July 23d
Lake Village, N. H..........Sunday, July 30th
Ossipee, N. H. (school-house No. 4, near the county farm)—no date.
T. L. Churchill.

Guilford Village, N. H..........Sunday, Aug. 6th
J. G. Smith.

Westboro, Mass..........Sunday, July 16th
J. W. Brittan.

Plymouth, Mass..........Sunday, July 16th
North Carver, Mass..........Sunday, July 23d
C. H. Leverton.

Lynn, Mass..........Sunday, July 16th
E. Owen.

North Dana, Mass. (in the grove)..Sunday, July 16th
J. Hemenway.

Fall River, Mass. (Steep Brook)..........Sunday, July 23d
Tremont campmeeting, until the 29th.
Charlton, Mass..........Sunday, July 30th
Geo. A. Streeter.

Lynn, Mass..........Sunday, July 30th
Wm. C. Thurman.

Hudson, Mass..........Sunday, July 16th
E. Ayers.

Hopkinton, N. H. (in the grove)...Sunday, July 30th
C. H. Pinkham.

Meredith, N. H. (Dolloff school-house), Sun., July 16th
Brn. Flanders and Hinkley are expected to meet with me.
S. Glidden.

Woodstock Valley, Ct..........Sabbath, July 23d
Wilbraham, Mass..........Sabbath, July 30th
Square Pond, Ct..........Sabbath, Aug. 6th
P. S. Butler.

Southington, Conn..........Sunday, July 16th
[illegible]

East Pownal, Vt..........July 15th and 16th
Woodford Hollow..July 29th, and Aug. 12th and 13th
R. L. Harrison.

Great Falls, N. H..........Sunday, July 16th
Seabrook, N. H..........Sunday, July 31st
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. Lang, Jr.

East Colebrook, N. H. (Kidderville) Saturday evening, six o'clock, and Sunday, July 15th and 16th. The ordinance of baptism in the afternoon.
Way's Mills, P. Q..........Sunday, July 23d
Caswell Borrough, P. Q..........Sunday, July 30th
U. G. Ladd.

Bath, Me..........Sabbath, July 16th
Jer. Hill.

New York (34th Street)..........Sunday, July 16th
Geo. A. Brown.

Melvin Village, N. H..........Sunday, July 16th
Edwin B. Wells.

North Haverhill (Brick house).....Sunday, July 16th
Meredith Village..........Friday evening, July 21st
Meredith Village, N. H. (Dolloff Hall) Sun., July 23d
Wm. H. Shaw.

North Greenwich, N. Y. (sometimes called Reed's Corners) 11 o'clock a. m., Sunday, July 16th.
Jacob Wilbur.

Allenstown (meeting-house)..........Sunday, July 16th
Mrs. L. E. Saltmarsh.

Holderness, N. H. (True school-house) Sun., July 16th
J. H. F. Varney.

Pittsfield, N. H. (at the Bethel).....Sunday, July 23d
N. B. McMurphy.

Haverhill, Mass..........Sunday, Aug. 13th
J. R. Boynton.

Saratoga Springs.....10½ a. m. and 2 p. m., July 23d
C. Pike.

Scitico, Ct..........Sunday, July 23d
M. E. Otis.

Shrewsbury, Vt..........Sunday, July 16th
Plymouth, Vt., Sunday, at five o'clock, July 16th.
West Groton, Vt..........Sunday, July 23d
Cabot, Vt..........Sunday, July 30th
Caswell Borough, P. Q..........Sunday, Aug. 6th
Barnston (Way's Mills) P. Q.......evenings, Aug. 7th and 8th.
Hatley, P. Q. (old meeting-house)..Sunday, Aug. 13th
North Haverhill, N. H..........Sunday, Aug. 20th
Benton, N. H..........evenings, Aug. 22d and 23d
Warren Summit, N. H..evenings, Aug. 24th and 25th
Meredith, N. H. (Dolloff Hall)..........Sunday, Aug. 27th
Meredith Village, N. H..evenings, Aug. 28th and 29th
Lake Village, N. H.......evenings, Aug. 30th, 31st, and Sept. 1st.
If these conflict with others, please write me at Bridgewater, Vt.
Geo. A. Cole.

Bridgeport, Ct..........Sunday, July 16th
Westfield, Mass..........Tuesday evening, July 18th
Springfield, Mass. (Hope Chapel)....evening, July 19th
Charlestown, Mass..........July 21st
Salem, Mass..........Sunday, July 23d
Lynn, Mass..........July 25th
Annie E. Smith.

Fisherville, N. H..........Sabbath, July 16th
Seabrook, N. H..........Tuesday evening, July 25th
Stoneham, Mass..........Sabbath, July 30th
S. S. Mooney.

Lovely Street, Ct..........Sunday, July 16th
Wm. J. Ripley.

Amboy, Ill..........Sabbath, July 16th
and every two weeks thereafter until further notice.
C. C. Marston.

Putnam, Conn..........Sabbath, July 16th
Mrs. L. M. Stoddard.

Charlton, Mass..........Sunday, July 16th
Z. Ford.

Lisbon, N. H..........Sunday, July 16th
Cabot, Vt..........Sunday, July 23d
and onward Sabbaths as duty may demand.
A. A. Hoyt.

Wakefield, Mass..........Sunday, July 16th
Savoy, Mass. (New Chapel)..........Sunday, July 23d
North Bennington, Vt..........Sunday, July 30th
Plainfield Pond, Mass..........Sunday, Aug. 6th
Warehouse Point, Ct..........Sunday, Aug. 13th
H. K. Flagg.

Lewiston, Me..........Sabbath, July 23d
Strong, Me..........Sabbath, July 30th
E. M. Haggett.

West Haven, Ct..........Sunday, July 16th
Wm. A. & M. L. Durand.

Concord, N. H. (Snaptown)..........Sabbath, July 16th
Chichester, N. H. (Advent Chapel) Sabbath, July 23d
O. W. Kimball.

Lyndeboro, N. H. (school-house No. 5) Sun., July 16th
John H. Dadmun.

Chicopee Falls, Mass.

E. Cotton..........Sabbaths, July 16th and 23d

Worcester, Mass.

H. Pratt..........Sunday, July 16th
C. Goodrich..........Sunday, July 23d
J. Couch..........Sunday, Aug. 13th
M. Batchelor..........Sunday, Aug. 20th

Lowell, Mass.

W. H. Mitchell.....Sundays, July 16th, 23d, and 30th

Haverhill, Mass.

D. M. Leavitt..........Sundays, July 16th and 23d
O. W. Kimball..........Sunday, July 30th
Joseph Pinkham..........Sunday, Aug. 6th
W. W. Sutherland..........Sunday, Aug. 20th

Lawrence, Mass.

A. M. Higgins..........Sunday, July 23d
M. Batchelor..........Sunday, July 16th
W. W. Sutherland..........Sunday, Aug. 13th

Webster, Mass.

P. S. Butler..........Sunday, July 16th
Mrs. L. M. Stoddard..........Sunday, July 23d

Athol, Mass.

G. W. Burnham..........Sunday, July 16th

Manchester, N. H.
(*Meetings changed to Granite Hall*)

H. F. Carpenter...Sundays, July 16th, 23d, and 30th

Great Falls, N. H., Old Hall (Franklin.)

John Couch..........Sabbath, July 16th
J. G. Smith..........Sabbath, July 23d
D. M. Leavitt..........Sabbath, July 30th
E. S. Moulton..........Sabbath, Aug. 6th
T. E. Lang..........Sabbath, Aug. 13th

Concord, N. H. (Centre Street.)

Frank Nelson..........Sabbath, July 16th
C. H. Fletcher..........Sabbath, July 23d
J. Couch..........Sabbath, July 30th

Concord, N. H., (at the Bethel.)

T. L. Churchill..........Sunday, July 16th
E. Owen..........Sunday, July 23d
T. W. Piper..........Sunday, Aug. 6th

Hampton, N. H.

G. W. Brown..........Sunday, July 16th
T. E. Lang, Jr..........Sundya, July 23d
J. Bickford..........Sunday, July 30th

Portsmouth, N. H.

C. S. Shattuck..........Sunday, July 16th
T. W. Piper..........Sunday, July 23d
J. S. White..........Sunday, July 30th
E. Owen..........Sunday, Aug. 6th
J. Couch..........Sunday, Aug. 27th

Loudon Ridge, N. H.

D. F. Leavitt..........Sunday, July 16th

Rye, N. H.

J. G. Smith..........Sunday, July 16th
J. Couch..........Sunday, July 23d
C. Goodrich..........Sunday, July 30th

South Elliot, Me.

Wm. M. Harmon..........Sunday, July 16th
Geo. W. Brown..........Sunday, July 23d
E. Owen..........Sunday, July 30th

Biddeford, Me.

Geo. W. Burnham........Sundays, July 23d and 30th

South Berwick, Me. (Great Works.)

J. W. White..........Sunday, July 16th
S. S. Mooney..........Sunday, July 23d
Geo. W. Brown..........Sunday, July 30th

Waterbury, Ct.

G. L. Teeple..........Sunday, July 16th
B. Hitchcock..........Sunday, July 23d
Wm. J. Ripley..........Sunday, July 30th

Bristol, Ct.

Wm. N. Pile..........Sunday, July 23d

Winsted, Ct. (Good Templar's Hall.)

R. K. Stark..........Sunday, July 16th

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ The desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. Brooks, G. W. Baker.

Advent Christian Church, Salem.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem.
C. E. Barnes, Pastor.

Rochester, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 406 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Meetings in Portland, Me. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. Dyer, D. F. Scamman, R. R. York.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock p. m. Love feast, four o'clock p. m. Preaching, seven o'clock p. m.
Monday, (class meeting), seven o'clock p. m.
Wednesday, (preaching), seven o'clock p. m.
Friday, (prayer and conference), seven o'clock p. m.
Come one, come all. A. E. Smith, Principal.

Business.

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☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ C. C. MARSTON'S P. O. address is Amboy, Lee Co., Ill.

☞ H. J. MUNSON—J. D. Brown's P. O. address is Boston, Mass., care of H. L. Hastings.

Letters Received.

J R Boynton, J G Hook, S Cook, H W Ward, D D Reed, C Pike, O K Barnes, C C Marston, E A March, O D Woodruff, E Morrill, G A Streeter, A Andrews, S C Gove, J R Smith, H A King, O Tuller, C P Fairchild, H P Carpenter, U G Ladd, S B Colton, C Colegrove, M H Whitman, D Howard, B F Thorp, R S Foster, E L Shler, O M Burt, F H Chamberlain, W C Day, P G Bowman, J M M Gernard, A W Taylor, H J Munson, I I Leslie, B P Manning.

Cash Receipts for Books and Tracts.

A T Machem $1.00, T W Gile 15c, J Taylor 25c, I W Wright $2.26, D T Larkin $2.00, A D Mackie $1.00, D A Bradley 10c, L D Demeritt 10c, N M Davis $1.00, H Daniels $1.00, C W Conolly $1.00, J M Dalton 25c, D Newton 25c, Mrs J D Swain $1.00, R E Crowd $1.15, A J Hunt 10c, Geo. A Brown $5.00, J Moffat 50c, J B Bower 65c, E B Wells 25c, M A Hardy 20c, Rev. O M Bostwell 35c, A Burnham 20c, Eld. T Howell $26.16, J S Morman 50c, H J Munson 10c, W J Leavitt $1.00, Geo W Burnham $1.00, Z T Wood 15c, C T Wiggin 50c, S Chartier 20c, R L Harrison $1.00, P W Richards 20c, J H Canif 35c, J E Roberts 50c, B Perham $1.00, J Tracy $4.50, G W Cadwell 81c, R Osman 75c, J S Lawver $1.50, D D Page 50c, S Roby 10c, H B Eaton 75c, E Owen $1.80, M P Dibble $1.00, J Thomas Jr. $2.50, S H Tuttle 32c, Mrs E Snell 20c, S S Leonard 20c, M S Flower $1.00, B D Wolcott $3.00.

Books and Tracts Sent.

By Mail—Geo Thompson, A D Mackie, D A Bradley, J H Bradley, L D Demeritt, J Taylor, H Daniels, A J Hunt, D Newton, J D Swain, R E Crowd, J Moffatt, Rev. C E Lord, J B Bower, M A Hardy, Rev. O M Bostwell, E B Wells, A Burnham, H J Munson (2 pack.), W Badgley (2 pack.), Wm J Leavitt, G W Burnham, Rev. S Chartier, C T Wiggin, R L Harrison, J W Richards, J H Chief, J E Roberts, B Perham, J D Berry, R Osman, Mrs G W Cadwell, J S Larver, D D Page, S Roby, E Owen, M P Dibble, H B Eaton, A Barnard, S H Tuttle, Mrs E Snell, S S Leonard, M S Flower, B D Wolcott, L Henderson, C C Parker (2 pack).
By Express—A A Phelps, M R Miles.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Saddeceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ag't.

"THIEF ON THE CROSS."

By Elder George Thomson.

A New Tract.

One of the best ever published on the above subject. Just the thing to scatter widely. Price, 3 cts. single; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

Ag't.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

NEW TRACTS BY S. S. BREWER.

For sale at this office.

The Seven Messages of the Apocalypse. Sent by mail for 13 cents. Postage 2 cents. $1.20 per dozen by express.

Evangels of the Coming One. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

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"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

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These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. Ag't.

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"Hymns of the Jubilee Harp."

Without the music.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

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Bound in leather, gilt edge, $1.00 per copy; $9½ per dozen; $75.00 per hundred; when sent by mail, 16 cts. additional postage.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $2.25; postage 20 cts. Do. plain, $1.75; postage 20 cts.

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THE POWERS OF THE AIR.

A work that thoroughly ventilates Spiritualism.

378 pages. Price by mail, $1.25.

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THE CHRISTIAN'S INHERITANCE.

EMMA E. ALEXANDER.

Ah! no, it is not here, the home for which we sigh,
Where many piercing thorns around our pathway lie;
Where we witness scenes of sorrow till we weary of the sight,
And dwell midst deeds of darkness, which are daily brought to light.

How numerous are the trials which meet us day by day,
As we journey on towards heaven in the strait and narrow way;
How the tempter's power assails us, to lure our feet aside
From the strictest path of duty, and the Bible as our guide.

The world with its allurements is striving all the while
From better thoughts and purer joys our spirits to beguile;
And many a one has fallen through this enticing snare,
Who left the christian's armor of watchfulness and prayer.

But we're looking for a city whose maker is the Lord,
Where we'll walk the golden pavements of paradise restored;
There sin can never enter, and death no more shall come,—
'Tis this for which we're longing, our peaceful, happy home.

Those gates of pearl are open, for there shall be no night,
And strains of sweetest music fill us ever with delight;
With the friends we've loved so dearly we'll meet no more to part—
How the rapturous contemplation inspires each waiting heart.

Though faint and oft discouraged we'll ever onward move,
Until we reach the haven of perfect rest and love;
Where toils and cares are ended, and all our wanderings o'er,
We'll chant God's praise forever on that bright, eternal shore.

Philadelphia, Pa.

A WORD TO EDITORS ON PUFFING.

D. T. NEWTON, *Author of "Home Thrusts."*

"Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine or pretence
Let others bask their day."

Speak well of it? Of what? a bad book or periodical? No, you needn't, brother, shouldn't. Speak as you think, as you believe, in the fear of God, and as God directs, and as God would have you, by pen and by word of mouth. Speak of a book or periodical as it is in good faith, without exaggeration, flattery, or fear of man. Swear to your own heart and change not. Psa. 15 : 4. Speak the truth from the heart; lie not. The puffing this, the puffing that, for the loaves and fishes, or because somebody else is silly enough, and wicked enough to puff it; or because its popular to do so, is the curse of the land, and what rejoices the enemy of all good.

Persons of discernment and good common sense have lost all confidence in "book tables," or "literary notices"; for they know, from sad experience, they are generally a pack of lies, barefaced; puffs, and nothing but puffs; inflations, bags of wind, *puffy*. Very many religious editors (we regret to say) puff trifles or nonsense, or what is worse, because another simpleton in high standing does the same. Only a short time since, we said to a religious editor, "How could you, 'in all good conscience,' puff such a work; give it favorable publicity when you *knew* it tended to evil and only evil?" He replied cheerily, "Why, it was merely a compliment; every body puffs it, why not I?" What! curse the world, little and big, for compliment's sake, and for the sake of being popular? Because one editor chooses to help Satan do his dingy, dirty work, will you, forsooth, tread in his steps, put shoulder to his infernal wheels? "Wo to them that followeth a multitude to do evil." "Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness." Prov. 30 : 20.

Serve the devil for "compliments"! So it is; so it goes. You see whole columns of puffs in very many of our religious weeklies and monthlies to help on the work of darkness, death and damnation. Its puff, puff, *puff*. "We go it, sink or swim, kill or cure. "It's popular to puff, and puff we will, come life or come death." To be unpopular or out of the "ring" is death. Professedly christian editors and publishers know its "death in the pot"; sin, outrageous, heaven-daring, to puff (as many of them do) trashy things, froth and fiction, novels and romances of Harper, Godey, Leslie, Peterson, Arthur, Dickens, Beecher, "fashion plates," "comicals," a thousand publications, serpents coiled, and yet they do it. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. 8 : 11.

"Who sows to winds, the whirlwind reaps,
And life's great end confounds!
Then be, ye stewards, wise to escape
The wrath that knows no bounds."

It is sinning by proxy, partaking of other men's sins. The partaker is as bad as the thief. "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

"Woe, woe to him on safety bent,
Who creeps to age from youth;
Failing to grasp his life's intent,
Because he fears the truth."

"Neither be ye partakers of other men's sins."

Who, in his right mind, does not see and know that this writing, publishing, puffing, selling and reading these works of fiction, whether religious or otherwise, is diabolism from first to last; the entering wedge to every rascality, every thing villainous, "earthly, sensual, devilish"? And yet this same diabolism will go on increasingly till judgments come, and come they will. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1 : 18.

Who has not reviewed the past few years with fear; and who can look forward without forebodings? Can you look at this age, and see the great mass of mind moved, agitated, and troubled, without fearing that shortly the agonized cry of nations, forsaken by God, will rend the heavens? The foundation of society already shakes, and nothing but the raising up of generations, who, from their very cradles, shall have the fear of God planted in their hearts, can anchor this, or any other nation, so that there shall not be a shipwreck of hopes.

"Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things."

What man in the pulpit, or in the editorial chair, has not lauded Dickens to the skies, a man whose god was his "belly," and whose glory was his shame, and who minded earthly things?"—Phil. 3 : 19. And what Christian publisher or bookseller has not scattered his works over the land more numerously than the leaves of autumn, to curse generations yet unborn? What religious editor has not testified to the world, saying: "It is the voice of god and not of a man?"

And who is this same Charles Dickens? where is he? how did he live? how did he die? Of his daily walk, we give the items of one day, leaving you, beloved, to judge of the rest. If one day is devoted to the god Bacchus, how many more? We clip the following from *Appleton's Journal*:

Mr. Franklin Philip, a Washington bookseller, who was well acquainted with Dickens, publishes the following extract from a diary, which he kept while in England last year, and which gives some details of the home-life of the great author:

"July 25, 1860. Went to Charing-cross station at 10.40, met Dickens there (by appointment), accompanied Mr. Dickens, his daughter, sister-in-law, Miss Stone (sister of Marcus Stone, the artist), J. M. Kent, editor of the *Sun*, to Higham by rail; gentlemen walked up to Gad's Hill; ladies sent on in a carriage. On arrival (half-past twelve), commenced with 'cider-cup,' which had previously been ordered to be ready for us—delicious cooling drink—cider, soda-water, sherry, brandy, lemon-peel, sugar and ice, flavored with an herb called burrage, all judiciously mixed. Lunch at one o'clock (completed by a *liqueur* which Dickens said was 'peculiar to the house.' From two to half-past five we were engaged in a large, open meadow at the back of the house, in the healthful and intellectual sport of 'Aunt Sally,' and rolling balls on the grass; at half-past six o'clock we dined—young Charles Dickens, a still younger Charles Dickens (making three generations), having arrived in the meantime—dinner faultless, wines irreproachable; nine to ten, billiards; ten to eleven, music in the drawing-room; eleven, 'hot and rebellious liquors,' delightfully compounded into punches; twelve, bed."

"Voluptuous man! sated with nature's boons,
With dishes tortured from their native taste
And mad variety; to spur beyond
Its wiser will the jaded appetite!
Is this for pleasure? Learn a juster time,
And know true temperance is luxury."

Make any pretentions to Bible Christianity? How could he, while living a life of constant bacchanalianism? "They that are after the flesh do mind the things of the flesh." To be carnally minded is death." "And yet who worshiped him not on both sides of the big waters?—made a god of a man who caused such an immense waste of time, talent, and property, in "sowing tares among the wheat" "while men slept"?

Were faculties ever more shamefully and wickedly abused?—were talents, almost angelic, ever buried more deeply down? And what saith the Lord of the man who hid his talent in the earth, instead of putting it to the exchangers?

"Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that not, shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." Matt. 25 : 28, 29, 30.

Was there ever presented a more shameful, disgusting spectacle than the frantic ado made over this sensualist, an open foe to temperance —a caricaturist of God's faithful ministers, and who fell at last a victim to loathsome gluttony! "He dug his grave with his own teeth." *

Intemperance is a crime heaven-daring! It's a crime against ourselves, against others, against God! "Be not amongst wine-bibbers; amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Prov. 23 : 20-21. (See also 1 Cor. 6 : 10.)

With all these startling facts staring us full in the face (and the half is not told,) both religious editors and ministers are indignant, fly in a passion, bristle up porcupinely, if man, woman, or child, has the temerity or moral courage to question the piety of this suicide or self-murderer. Indeed we are looked upon with an eye of suspicion, counted offenders if we do not bow the knee to this prince of novel-writers. Whom shall we obey, God or man? When John fell down at the feet of an angel in the isle called Patmos, what said the angel? "See thou do it not; worship God." Rev. 22 : 9.

Mark well, also, how terribly the Almighty frowns upon this idolatry or man-worshiping.

The most fearful judgments have come upon those who attempt to rob God of his glory. "Is not this great Babylon that I have built?" said Nebudnezzar, in a spirit of self-exaltation. What now? He was driven from men to dwell among the beasts of the field, and made to eat grass as oxen. Dan. 4 : 30-32. Mark that wicked Herod also, who took glory to himself, and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost. Acts 12 : 21-23.

"I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." Isa. 42 : 8. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

"Oh that our God would raise up men
Whose hearts, unmoved by popular sin,
Could bear reproach, and grief, and pain,
In serving God;
Not pride nor wealth their heart could sway,
Not learned nor great should hedge their way,
They would not fear the face of day,
But fear their God."

And yet, notwithstanding, may we not hope there are more than seven thousand who have not bowed the knee to this Baal, this Nebuchadnezzar's golden image, this Diana of the Ephesians?

Praise the Lord. One blessed Christian brother, in the editorial chair, speaks thus in the fear and love of God: "It is unblushing impudence to ask a Christian editor, wholly devoted to God's service, as he should be, to lend his paper for the purpose of aiding the circulation of froth and fiction. Shall we, through editorial courtesy, comply with what has become almost a universal custom among editors? Far from it. When we lift our pen to widen the waves of pollution and moral death, sent over the country by these light frivolous and satanic publications, we will take down our significant motto, and throw off with it the profession of religion. We will profess devotion to 'to truth and holiness,' and so directly assist the devil in his work of destruction. Such courtesy belongs to the school of Christ."

Were all religious editors and publishers to stand thus nobly for the truth as it is in Jesus, instead of assisting Satan to do his dirty work, what an avalanche of misery, ruin, desolation and damnation it would save!

"Truth is earnest, truth is fearless,
Ever dwelling in the light;
Still by error's frowns undaunted,
Striving only for the right.

Truth is strong and noble ever,
And no power its course may stay;
No dark mists of persecution
Long can veil its blessed ray."

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* Friends of love and of gospel truth, do any of you question the facts that sensuality was the god of Charles Dickens? carnal pleasure, fleshly lusts? Read, if you please, the account of his "amateur theatricals," "dramatic revels," now spread before us, written by one of his own intimate friends. "If the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18 : 21.

NEW YORK CONFERENCE.

SECRETARY'S REPORT.

The New York State Advent Christian Conference met in connection with the Albion campmeeting, Thursday, June 8th, 1871. The first session was an informal one (in consequence of the hurry of pitching tents), in which it was voted to delay the annual address until Friday P. M.

Friday, 8 o'clock A. M. Pres. Stevens in the chair. Opened by prayer and singing. Certificates of delegates were called for, and the following names, with annexed quarterly collections, reported:—C. Boothe, Fremont, $5.05; A. C. West, South Butler, $4.50; Knowlesville (no delegate), $2.00; E. F. Sergisson, Rochester, $2.20; A. Riggs, Lockport, $6.55; Buffalo (no delegate), $4.00; B. C. Simonds, Darien, $5.00; Henry Hey, East Shelby; A. W. Silvers, Alton; S. H. Withington, Springwater, $1.00.

Voted, To delay the election of officers till Saturday morning. All brethren present sympathizing and co-operating with conference, were invited to participate in its deliberations.

COMMITTEES.

Devotional exercises—A. C. West, P. M. Grinnell, C. Andrews, A. Riggs, N. McCullock.

Business—C. W. Lyon, W. A. Fenn, M. R. Miles, J. H. Whitmore, J. W. Taylor.

Reading of the Secretary's report waived.

TREASURER'S REPORT.

Cash on hand at Brockport	$65.16
Receipts	146.34
From pledges	180.85
	$392.35
Paid E. A. Bowe, Colporteur	$10 00
" for Mission Tent	316 00
Incidentals	1.50
B. P. Stevens—expenses	15.00
	$342.50
Leaving on hand	$49 85

B. C. SIMONDS, *Treasurer*.

Darien, June 8th, 1871.

The report was accepted.

Reports were then listened to from the following preachers: Brn. Newell, Gove, Taylor, Whitmore, Miles, Fenn, Wendell, Low, Sergisson. Adjourned.

Friday, 2 o'clock P. M. At this hour Bro. Wm. A. Fenn gave the annual address before a large and attentive audience. To Adventists especially it was both interesting and encouraging. We are increasing rapidly in numbers and influence, and therefore we need much grace to keep us humble. This must be our aim; and "O Lord, give us heavenly wisdom," must be our oft and earnest prayer. From five ordained ministers and five exhorters at organization, five years ago, we have now thirty-three ordained ministers, one exhorter, one lecturer, and one colporteur. Nineteen of these were ordained either by conference, or at the campmeetings; the rest were received from other States and churches —some acting with conference, a few independently. Six houses of worship have been built, three are building, and rising of thirty halls and churches have been bought or rented for regular meetings. One minister has been lost by death, and one house by fire. Five hundred are known to have been baptized by the ministers of conference, and probably the number is even greater. Two mission tents have been worn out in this time, and two new ones are in operation. One monthly paper is being published in New York City, and a large number of books and tracts have been published and circulated.

Saturday, 8 o'clock A. M., President in the chair. Session opened by prayer and singing. Election of officers the special order. After the balloting, the following officers were declared unanimously elected: D. Cogswell, President; B. P. Stevens, Vice President; Wm. E. Brown, Secretary, and R. C. Brown, Treasurer. The Board of Trustees were re-elected in body, with one exception, and are as follows: D. Cogswell, Dansville; Aaron Riggs, Lockport; John F. Westcott, So. Butler; John S. Beaman, Honeoye; N. T. Withington, Springwater; B. C. Simonds, Darien; and N. McCullock, Rochester.

The chairman of the committee on new constitution submitted a draft which was accepted, taken up article by article, discussed, amended and adopted. Adjourned.

Four o'clock P. M. Tent matters made the special order. Bro. B. P. Stevens placed "The Lord's Tent" under the supervision of the conference, the same being accepted by vote. Also, by vote, Brn. B. P. Stevens and A. A. Phelps were invited to labor with the tents, one with each, each to secure a suitable co-laborer. Time was asked for consideration. Bro. C. Boothe, of Fremont, and Wm. E. Brown, were requested to go with the tents as directors, or tent-masters. The positions were accepted.

Voted, That the directors be required to keep an accurate account of all receipts and expenses, and report the same at each quarterly session of the conference. Bro. J. T. Ongley presented certificates from churches in Blooming Valley and Rootville, Pa., and was received to membership; also J. H. Luttenton. Adjourned.

Monday, 8 o'clock A. M. Called to order by the Pres., and after prayer and singing, the resolution proposing the division of conference territory for quarterly meetings was taken up, and after much discussion left upon the table. Bro. A. A. Phelps accepted the invitation to labor with one of the mission tents. Bro. Stevens declined, and afterward asked the re-lease of "The Lord's Tent" for his own private use, which was granted by vote. Four resolutions were then passed, and filed with the Secretary, called "Whitmore's Nos. 1 and 2," "Low's No. 1," and "Brown's No. 1." Adjourned.

Tuesday, 8 o'clock A. M. Vice President in the chair. Meeting opened with prayer as usual. A letter was read from Bro. E. A. Bowe, containing his report as colporteur. Accepted. Some other amendments were made to the constitution proposed, when it was by unanimous vote adopted as a whole. The following is a copy *:—

Constitution of the A. C. Conf. of N. Y.

TITLE.

ART. I. This organization shall be called the Advent Christian Conference of the State of New York and vicinity.

MEMBERSHIP.

ART. II. *Sec.* 1.—This conference shall be composed of all A. C. preachers in good standing and full fellowship, laboring within the bounds of this conference, and the A. C. churches included within the same limits.

Sec. 2.—Any person may hereafter become a member of this conference on receiving a two-thirds vote of all the members present at any regular meeting.

DELEGATES.

ART. III. This conference shall recognize any body of believers, who sustain regular meetings, as a church entitled to one delegate, and an additional delegate for every twenty-five members above the first twenty-five or fractional part thereof.

OFFICERS.

ART. IV. The officers of this conference shall be a President, Vice President, Secretary and Treasurer.

BUSINESS BOARD.

ART. V. The above-named officers, together with the Board of Trustees, as regulated by statute law, shall constitute an executive board to take charge of all legitimate business belonging to this conference, not otherwise disposed of.

ELECTION OF OFFICERS.

ART. VI. *Sec.* 1.—The officers of this conference shall be elected annually by ballot,—the executive board having power to fill any vacancy that may occur.

QUORUMS. *Sec.* 2.—Five members of this executive board shall constitute a quorum. *Sec.* 3.—Three members of the Board of Trustees shall constitute a quorum.

MEETINGS.

ART. VII. *Sec.* 1.—The annual meeting shall be held in the month of June.

Sec. 2.—Three quarterly meetings shall be held during the year, as conference may appoint.

ORDER OF BUSINESS.

ART. VIII. 1. Appoint a business committee of three to devise, arrange and present business for the consideration of conference. 2. Reception of members and delegates. 3. Reports of the Boards. 4. Election of officers. 5. Reports of ministers and churches. 6. Report of quarterly conference. 7. Examination of the standing of members. 8. Report of business committee. 9. Unfinished and new business.

LEGISLATION.

ART. IX. This conference shall have no legislative power over the churches, but be only advisory to them.

REPORTS.

ART. X. *Sec.* 1.—All preachers belonging to this conference shall be required to report personally, or by letter, at each annual session.

Sec. 2.—All churches belonging to this conference shall be required to report by delegate, or letter, at each annual meeting.

AMENDMENT.

ART. XI. *Sec.* 1.—This constitution may be altered or amended at any regularly called annual meeting, by vote of two-thirds of the members present.

Sec. 2.—A standing committee of three on ordination shall be appointed at each annual meeting.

Sec. 3.—Each member in good standing in this conference shall receive annually a certificate of the same.

By vote, the executive board were constituted a standing campmeeting committee. The remaining time was spent in listening to the following preachers' reports: Brn. Ongley, Morrell, Walls, Blain, Hobbs, and Mrs. Jennings. A. C. West, delegate from So. Butler, also reported, when the time expired. Adjourned to private session.

Tuesday, four o'clock P. M. In private session—Vice President in the chair, the case of Bro. J. Wendell, as charged by the Associated Press, was investigated, himself being present. Bro. W. was unanimously exonerated from the specific charge, and received the following certificate, properly endorsed:

"To whom it may concern: The Advent Christian Conference of New York State, after examining the sworn evidence produced on the charge published by the Associated Press against Eld. Jonas Wendell, are happy to announce that the said charge utterly fails to be sustained. And, further, upon the confession of Bro. W. of a possible, though unintentional impropriety, or 'appearance of evil,' that we most freely forgive him, and trust that God forgives him.

Done at Albion, June 18th, 1871."

Wednesday, 8 o'clock A. M. Vice President in the chair. Applications were made by Springwater, Fremont and So. Butler, for the next quarterly meeting. It was voted to answer the call of So. Butler. W. J. Hobbs accepted the invitation to make the opening address; W. A. Fenn his alternate.

On motion, Mrs. L. M. Stoddard was unanimously invited to labor in this State. She was also received into membership, and received a preacher's certificate. W. A. Fenn and J. H. Whitmore were elected delegates to the National Ministerial Convention. Alternates: M. R. Miles and J. W. Taylor.

Voted, to supply the mission tent with boat lamps, lantern, and oil can. *Voted*, to allow A. A. Phelps to draw from the conference fund twenty dollars, with which to start the mission tent; after which it is expected the tent will be self-sustaining. Also voted ten dollars for tracts.

The ministers attending this conference have already been mentioned in the report of the Albion campmeeting. WM. E. BROWN, *Sec.*

So. Butler, N. Y.

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* All members of the conference should cut out and preserve this copy for future reference.

Gems.

— As a very little dust will disorder a clock, and the least sand will obscure our sight, so the least grain of sin which is upon the heart will hinder its right motion toward God.

— Better it is to be careful to live well, than desirous to live long.

— Nothing is more contrary to the spirit of charity than rash and hasty censures.

— Humility and patience are the surest proofs of the increase of love.

The present, the present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast
Till it gives its blessing.

— The calmness and cheerfulness of a bedridden christian have been made the means of carrying conviction to the heart shut against all the eloquence and appeals of the pulpit.

— If he who causes a blade of grass to spring up where none grew before is a blessing to the world, what praise shall be given him who creates a smile where flowed a tear?

— We have but one life to live, and we should be careful to make the very best possible use of it, seizing hold of every opportunity to find out the true objects and ends of our earthly existence, that we may secure those objects and ends, and so secure to ourselves the supreme good.

Since thy Father's hand sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know his love in full completeness
Fills the measure of thy weakness;
If he wound the spirit sore,
Trust him more.

— When the heart is broken up by affliction, plant then the germinating seeds of holy comfort, and water them with the warm gushing sympathies of pure affection.

— He that speaks, sows; he that hears, reaps; hence we should be guarded as to how we speak, as to what we hear. "He that hath ears to hear, let him hear;" but take heed how ye hear!"

— As a golden vase full of the most beautiful and fragrant flowers, so is a human heart when emptied of sin, and filled with the fruits of the Holy Spirit.

— The flock is not made for the shepherd, but the shepherd for the flock.

Go to the heart with sin oppressed,
And dry the sorrowing tear;
Extract the thorn that wounds the breast,
The drooping spirit cheer.

— Assist and relieve the wretched, for misfortunes may happen to yourself.

— Raise the fallen, that in case you should fall you may be raised.

— He must walk steadily who can walk safely on the brink of a precipice.

DANCING.

AS VIEWED BY THE WALDENSES WHO INHABITED PIEDMONT.

Dancing is the devil's procession, and he that enters into a dance, enters into his procession. The devil is the guide, the middle, and the end of the dance. As many paces as a man maketh in dancing, so many paces doth he make to go to hell. A man sinneth in dancing divers ways, for all his ways are numbered; in his touch, in his ornaments, in his hearing, sight, speech, and other vanities. And therefore we will prove, first by the Scripture, and afterwards by divers other reasons, how wicked a thing it is to dance.

The first testimony that we will produce, is that which we read in the gospel, where it is said it pleased Herod so well, that it cost John Baptist his life. The second is in Exodus, when Moses coming near to the congregation, saw the calf, he cast the tables from him, and broke them at the foot of the mountain; and afterwards it cost three thousand their lives. Besides, the ornaments which women wear in their dances are as crowns for many victories, which the devil hath got against the children of God; for the devil hath not only one sword in the dance, but as many as there are beautiful and well adorned persons in the dance; for the sword of a woman is a glittering sword. And therefore that place is much to be feared, wherein the enemy hath so many swords, since that only one sword may be justly feared.

Again, "The devil in this place strikes with a sharpened sword; for the women, who make it acceptable, come not willingly to the dance, if they be not painted and adorned; which painting and ornament is as a whetstone, on which the devil sharpeneth his sword. They that deck and adorn their daughters are like those that put dry wood to the fire, to the end it may burn the better; for such women kindle the fire of luxury in the hearts of men. As Sampson's foxes fired the Philistines' corn, so these women have fire in their faces, and in their gestures and actions, their glances and wanton words, by which they consume the goods of men." They proceed: "The devil in the dance, useth the strongeth armor that he hath; for his most powerful arms are women; which is made plain unto us, in that the devil made choice of woman to deceive the first man; so did Balaam that the children of Israel might be rejected of God. By a woman he made Samson, David and Absolom to sin. The devil tempteth men by women in three manner of ways; that is, by the touch, by the eye, by the ear. By these three means he tempteth foolish men to dancing, by touching their hands, beholding their beauty, hearing their songs and music."

Again, "They that dance break that promise and agreement they made with God in baptism, when . . . they promised to renounce the devil and all his pomp; for dancing is the pomp of the devil; and he that danceth maintaineth his pomp, and singeth his praise. For the woman that singeth in the dance, is the prioress or chiefess of the devil; and those that answer are the clerks, and the beholders are the parishioners, and the music are the bells, and the fiddlers the ministers of the devil. For, as when hogs are strayed, if the hogherd calls one, all assemble themselves together; so the devil causeth one woman to sing in the dance, or to play on some instrument, and presently gather all the dancers together."

Again, "In a dance, a man breaks the ten commandments of God: as first, Thou shalt have no other Gods but me, etc., for in dancing a man serves that person whom he most desires to serve, after whom goes his heart; and therefore Jerome saith, 'Every man's God is that he loves best, which his thoughts wander and gad most after.' He sins against the second commandment when he makes an idol of that he loves. Against the third, in that oaths and frivolously using God's name, are frequently amongst dancers. Against the fourth, for that by dancing the Sabbath day is profaned. Against the fifth, for in the dance parents are many times dishonored, since thereby many bargains are made without their counsel. Against the sixth, a man kills in dancing; for every one that sets about to please another, he kills the soul as oft as he persuadeth unto lust. Against the seventh, for the party that danceth, be it male or female, committeth adultery with the party they lust after; for he that looketh on a woman to lust after her hath committed adultery with her in his heart. Against the eighth; a man sins in dancing when he withdraweth the heart of another from God. Against the ninth, when in dancing he speaks falsely against the truth, and for some little honor or secret lascivious end, denies what is true, or affirms what is false. Against the tenth, when women affect the ornaments of others, and men covet the wives, daughters, and servants of their neighbors, which undeniably attends all such plays and sports."

Again, "A man may prove how great an evil dancing is by the multitude of sins that accompany those who dance, for they dance without measure or number; and therefore saith Augustine, 'the miserable dancer knows not that as many paces as he makes in dancing, so many leaps he makes to hell.' They sin in their ornaments in a five-fold manner. First, by being proud thereof; secondly, by inflaming the hearts of men that beheld them; thirdly, when they make those ashamed who have not the like ornaments, by giving them occasion to covet the like; fourthly, by making women importunate in demanding the like ornaments of their husbanhs; and fifthly, when they cannot obtain them of their husbands, they seek to get them elsewhere by sin. They sin by singing and playing on instruments; for their songs bewitch the hearts of men that hear them with temporal delight, forgetting God; uttering nothing in their their songs but lies and vanities; and the very motion of the body which is used in dancing, gives testimony enough of evil.

Thus you see, that dancing is the devil's procession; and he that enters into a dance, enters into his procession of dancing. The devil is the guide, the middle, and the end; and he that entereth into the dance a good and wise man, if it can be that such an one is either wise or good, cometh forth a corrupt and a wicked man. Sarah, that holy woman, was none of these."—*Selected by Nelson H. Reed.*

SHAKER THEOLOGY.—"Millions rely for their salvation upon the merits of Jesus. . . . In the death of Jesus there is no hope, only as he died unto sin; in his life there is endless progression for all who will pattern it."—"*The Shaker.*"

All can see that on this point the Shakers and Spiritualists are *one*.—ED.

ONE DAY AT A TIME.—"Take no thought for the morrow," that is, no anxious, fretful thought. Walk through to-day as well as you can, and God will undertake for your future. When you go forward out of to-day, to worry about it, you are over the fence, you are trespassing, and God will scourge you back into your own lot. When I have been fishing in a mountain stream, I have always found that so long as I kept a short line I could manage my fishing very well; but when I let my line run out, the stream took it down, and there I was, at the mercy of every stick that stuck up in the stream, and every rock that jutted out from the banks. I lost my fish and I tangled my line; very likely I lost my footing also, and got over head and ears in the stream. Now, most men have cast out their line into life *forty years long*, when it ought to be but *one day* long. In consequence, they are not able to manage their tackle at all; but are pulled after it, stumbling first into this hole, and then into that; slipping up here, and slipping down there, struggling and splashing about in far more distressed fashion than the fish at the other end of the line—and, as a general thing, there is no fish there. Haul in your line!—*Living Words.*

THE LAMBS.—A gentleman was walking over his farm with a friend, exhibiting his crops, herds of cattle and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens—and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs, sir." Here was all the secret. *He took care of his lambs!* Parent, teacher, do you take care of the lambs?

☞ GOD knows what keys in the human soul to touch, in order to draw out its sweeter and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will call them forth. Some with plaintive song must walk in the lowly vales of life's weary way; others in loftier hymns shall sing of nothing but joy, as they tread the mountain-tops of life; but they all unite without a discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed in heaven.

— THE great secret of christian usefulness is to be awake to opportunities, and intent on doing what we can, rather than bewailing that it is in our power to do so little; and, in this respect, he who faithfully improves the one talent, bids fair to be entrusted with the five or the ten talents.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

RICH BOTH WAYS.

One day I was sitting in a large meeting of people, who had come together to promote a pious object. A father and his little girl sat near me. She was a bright looking, curly-headed girl, about nine years old, and seemed much interested in all about her.

"O, father!" I heard her say, "there's Carrie Morton!" and she looked in his face with an arch and knowing smile, "O, she's so good," she continued, "she's *rich both ways*."

What could the child mean? I wished to know. Her father seemed also in doubt what kind of riches she had in mind as belonging to Carrie, and I listened for the answer, when he asked, "How is that, Katie? what do you mean by being 'rich both ways?'"

"Why, father, she has nice clothes, and her parents have plenty of money, and live in a large house, so she's rich *one* way; and the girls at the school all love her, for she is always so gentle and kind, so she is rich in another way."

Her father smiled, and so did I; but the proceedings of the meeting now began, and the conversation ended.

Would you not rather be rich in the love of those who know you, and most of all in the love of God, than rich in money, but poor in all the rest? Dear children, if God has given you a home, where your every wish is gratified, remember that at last you must give an account to him for such a home, and ask him to make you rich in *both ways*—rich in the love of Jesus, and in the hope of heaven. But if you are not rich in clothes and money, remember that a meek and quiet spirit, and a loving, trusting heart, are ornaments more precious than diamonds and pearls.

DO YOU HAPPEN TO KNOW?

Do you happen to know?—
Somebody surely told me so—
That some one was angry in school to-day,
And sulked, and pouted, and turned away
When asked to "make up" and come back to play;
Somebody said, but I don't know who,
That little some one was certainly you.
I really wonder if it was so?
Do you happen to know?

And somebody told
Of a little girl, just seven years old,
Who wanted to roll her hoop and play
Out in the garden one sunny day;
But when her sick little brother said,
"Nellie, please read to me instead,"
Gave up her wish with a cheerful look,
And instantly ran for her story-book,
Somebody said they certainly knew
That good little sister was none but you,
And I believe it was really so;
Do you happen to know?

—*Children's Hour.*

ALPHABET OF PROVERBS.—A grain of prudence is worth a pound of craft.

Boasters are cousins to liars.

Confession of faults makes half amends.

Denying a fault doubles it.

Envy shooteth at others and woundeth herself. Foolish fears double dangers.

God reaches us good things by our hands.

He has hard work who has nothing to do.

It costs more to avenge wrongs than to bear them.

Knavery is the worst trade.

Learning makes a man fit company for himself.

Modesty is a guard to virtue.

Not to hear conscience is the way to silence it.

One hour to-day is worth two to morrow.

Proud looks make foul work on fair faces.

Quiet conscience gives sweet sleep.

Richest is he that wants least.

Small faults indulged are little thieves that let in greater.

The boughs that bear most bend lowest.

Virtue and happiness are mother and daughter.

Wise men make more opportunities than they find.

You never lose by doing a good turn.

Zeal without knowledge is fire without light.

THE RIGHT IDEA OF PRAYER.—A little boy once heard a clergyman preach from the text, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." After reading the text, he stopped a minute, and asked his hearers to consider what it was they should like most, and then to ask for it in Jesus' name, trusting to his promise that it would be given to them. At the end of the service, the little boy asked his aunt if she had asked for anything. Then she asked him what he had asked God to give him; and he said, "I thought first of one thing I should like, and then another: but I did not know which would be best to ask; and so I said, 'Father, thy will be done.'"

LITTLE drops of rain brighten the meadows. Little acts of kindness brighten the world.

Hygiene.

"This is for your Health."

DRINKING ICE-WATER.

"Drink ice-water sparingly," is an important maxim to every person in summer. Experience shows that in order to quench the thirst, a little cool drink accomplishes quite as much as a large quantity. The hotter the day, the less should the stomach be loaded either with food or drink. A little observation will show the rule to be a good one both in respect of comfort and health. Let any one who doubts this try the following experiments, each for the six working days of a week of hot weather:

1. Every other day eat largely and drink moderately, and on the alternate days eat and drink sparingly.

2. Every other day drink largely and eat moderately, and on alternate days, as before, eat and drink sparingly.

3. Every other day eat and drink largely, and on the alternate days do both sparingly. The result of the experiments will show that in each case the alternate days when the stomach is least burdened the comfort is greatest, and the days when the stomach is loaded with the full meal and the largest amount of drink, the greatest discomfort is experienced.

"But what shall be done to quench the thirst in the hot days?" Drink only a little at a time. If the water is cold, a swallow or two will generally prove sufficient. When the sense of thirst returns take another swallow, and so on. Bits of ice kept in the mouth or chewed until they melt, are much better than copious draughts of water. When the sensation of thirst is felt, delay quenching it as long as may be conveniently done. Try all this and test it for yourselves.—*Home and Health.*

SUNSTROKE.

The usual exciting cause of sunstroke is exposure to the direct rays of the sun, generally in connection with great exhaustion of the bodily powers. It sometimes occurs without the direct agency of the sun. The principal predisposing cause is the use of alcoholic stimulants. Enfeebled, poorly fed, over-worked, and irritable persons are also somewhat liable to it. I never yet have known of a single instance of sunstroke occurring to a person who neither used alcoholic stimulants or tobacco, and who was regular and temperate in his habits. As special precautions during hot weather, the entire body, including the head, should be bathed daily in cool or cold water; great care should be taken not to wear anything around the neck so as to impede the circulation in the least, and the covering of the head should be light and porous, so that the air can circulate freely through it. Those who obey the laws of health, need have no fear of sunstroke. The treatment of sunstroke should vary somewhat according to the condition of the patient. In all cases he should be removed to a cool and shady place, and the clothing stripped from his body. If the head is hot, cold water or ice should be kept constantly applied to the head and neck, and hot water to the hands and feet. If the skin is cool and moist, the entire surface of the body should be vigorously and continuously rubbed until reaction takes place. If the skin is hot and dry, then the whole body should be rubbed with cloths wet in the coldest water that can be obtained, or with pieces of ice, until recovery takes place, as it almost invariably will under this treatment. Bleeding in such cases, as practised by many, is almost certain death.—*Herald of Health.*

HOW ONE GIRL IMPROVED HER HEALTH.—And not one only, but thousands are to-day growing healthy by reading the *Laws*, and trying to live out the ideas therein taught. This letter is but a specimen of such as we are constantly receiving; but this one is enough to encourage one other to *try*.

"ALBANY, N. Y., April 22, 1871.

Miss Austin:—I prize the *Laws* so much, that I look forward eagerly to the time when it will come. I am much pleased with the hand-mill I obtained from you, also with the books. I have changed my manner of living; have given up tea and coffee, meat, pastry, butter, spices, and every other article of food which you disapprove, and which I formerly indulged in largely. I now eat Graham gems with fruit, and simply cooked vegetables, and my health is *very much* improved. I can hardly realize that I am the same girl who was so sick and miserable one short year ago. My friends have laughed at me, and many laugh yet; but I do not mind, for I am proving to them every day that my way is the best way. Yours truly, JENNIE H."

—*Laws of Life.*

THE EAR-ACHE.—Generally heat is the best remedy. Apply a warm poultice or warm oil to the ear. Rub the back of the ear with warm laudanum. In case of a fœted discharge, carefully syringe the ear with warm milk and water. In all cases keep the ear thoroughly cleansed. Relief is often given by rubbing the back of the ear with a little hartshorn and water.

A HINT TO CONSUMPTIVES.—A physician of no little experience says he has known several consumptive patients cured by observing the following rule: Live temperately, avoid spirituous liquors, wear flannel next the skin, and take every morning half a pint of new milk, mixed with a wine-glassful of expressed juice of green hoarhound.

HOW TO TREAT A STY.—The sty is a small boil protruding from the eyelid. It will usually pass away of itself, but its cure may be hastened by applying a warm poultice of bread and water in a small linen bag. Apply three or four times a day, and each time foment the eye with warm milk and water.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 821. BOSTON, WEDNESDAY, JULY 19, 1871. VOL. XXXIII.—NO. 17.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MORNING HYMN.

Like this sweet sunshine let thy love
Shine down on me to-day,
Shelter my soul, thou brooding Dove,
Like these warm skies, I pray.

There is no brightness in the earth,
No glory in the sky,
No peace in rest, no joy in mirth,
Except when thou art nigh.

Then, Lord, all day be near my soul,
And look me through and through,
Till every wish owns thy control,
And every thought is true.

As earth turns blossoming towards the sun,
So seeks my soul Thy light;
This day be heaven in me begun,
Where there is no more night.
—*Christian Union.*

SECOND COMING OF CHRIST.

The coming of Christ will be the greatest event that the world has ever witnessed. The awful grandeur and glory of that day, will infinitely surpass anything that the finite mind is capable of conceiving. Prophets, apostles, and saints in all ages, have looked forward to that day with the profoundest interest. At the present day, the children of God are waiting patiently for their Lord and King.

Though it is not essential to our salvation to know the time of his coming, yet the Lord has told us to "watch, therefore, for ye know not what hour your Lord doth come... Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Matt. 24: 42, 44. These words are very applicable to us, who are now living in this wonderful and eventful age. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. 5; 1, 2. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thess. 2: 3. These words of the apostle have been literally fulfilled in this nineteenth century. Jesus did not reprove his disciples for asking the question with regard to the signs of his coming, and the end of the world; but said, "Take heed that no man deceive you."—Matt. 24: 4. He cautioned them, and then told them the awful state the world would be in before his coming, and said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be."—Matt. 24: 36, 37.

He never said one word about the millennium, as modern professors do at the present day, who are waiting for the world to be converted, and imagine they are living on the eve of that day; but said, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" Here is where the Gentile world will be deceived in the second coming of Christ, as the Jews were in his first coming. Christ will find a few that are waiting and living for him when he comes; but oh, how precious few they will be in comparison with the masses that are unsaved!

Christ saw the awful state the world would be in just before his coming. He saw that they would be covetous, grasping, and seeking for position and honor; connecting themselves with secret societies and organizations of various kinds, so that he was led to ask the question, "Shall he find faith?" There is no room for faith to work, where men and ministers are trusting in secret societies, wealth and position; faith is dead, with nothing but skin and bones hanging to it. Why! it does not even compare with the faith of the devils; for they "believe and tremble." It means something to have faith in God. A man who is trusting in God is not trusting in anything else. Take property, friends, reputation, and all that he has, from him—yes, and his life—and he is trusting in God, and is like "Mount Zion that cannot be removed." God can do as he pleases with him; he is living for God and doing all the good he possibly can. His life is a life of faith on the Son of God; and when "Christ who is his life shall appear, then shall he also appear with him in glory."

The Lord let the beloved Paul have a view of the awful state of things that should be on the earth just before his coming. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."—2 Tim. 3: 1–5.

This is a correct representation of the present day. There never was a time when people loved worldly pleasures more than they do now, especially professors of religion. Talk to them about the power, and they will scout at the idea. Talk money to them—they know what that means; talk theatre, tea-meetings, festivals and fashions, and they are right at home with you on that subject. But the power—the real life of God in the soul—they are strangers to. And the real child of God is as much of a wonder to-day as ever. It requires as much grace and courage to live for God, as in the days when the bloody ax and the torturing wheel were the test of every man's religion.

Yes, Christ is coming very soon; for he says, "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be."—Rev. 22: 12. He is coming to take his children home. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31. This will be the end of their sorrows, and the beginning of their eternal joys. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen."—Rev. 1: 7.

Children of the Most High, look up and regulate your life in view of this glorious day! Worldly professors do not like to hear much about the coming of Christ; but God's children do, and so did the apostles; for they referred to it in almost all their epistles,—they kept it fresh in their minds, and it was a glorious incentive to a holy and useful life. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself." 1 John 3: 2, 3. Oh, glorious hope! big with immortality.

Christ is coming quickly, to avenge his children who call on him day and night. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess 1: 6–10.

He is coming soon—much sooner than many of us expect. He told John to "seal not the sayings of the prophecy of this book; for the time is at hand." Rev. 22: 10. The world is growing old with age, and ripe for the judgment fires. The armies of heaven are preparing for this great and glorious day.

"Great triumph day of God's incarnate Son—
Great day of glory to the Almighty God;
Day whence the everlasting years begun
Their date, new era in eternity,
And oft referred to in the songs of heaven."

Christ is coming as a mighty conqueror. He has conquered death, hell, and the grave, and ascended up on high and led captivity captive. "Behold, he cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The busy world will be suddenly startled at the unexpected appearance of Jesus Christ in the clouds. Behold, he cometh; not as the once despised Nazarene, and the man of sorrows acquainted with grief, but as the "King of kings, and the Lord of Lords," and as the "Judge of the quick and the dead." "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Psalm 1: 3, 4.

Stop, dear reader, just a moment. Are you living and regulating your life in view of this "great and terrible day of the Lord"? This will be the day that is to end the affairs of this world, and to determine the destiny of all mankind. Have you a living faith in God and not in circumstances, but a faith that overcomes the world, the devil and the flesh? Are you kept by the power of God through faith unto salvation? Are you living a holy, useful life, and doing all you can to win souls to Christ, and to help on the cause of God? "He that winneth souls is wise." Death will surely overtake us soon, and this will be the coming of Christ to us. And should we fall asleep in death, it will not be long before the trump of God will sound, and we must all march to the "judgment-seat of Christ." "And every eye shall see him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

Oh, glorious and happy change! Behold him, ye followers of the Lamb, and wonder and love. This is he, who bore all your iniquities on the ignominious cross. This is he, who fulfilled all righteousness for your justification. Behold him, ye despisers of his grace, and perish. This is he, whose merciful overtures you have contemned, and on whose precious blood you have trampled. You would not give Christ the pre-eminence in your heart, but now he comes to gain it by conquest. Christ will come with a shout, and every living creature will hear it, and the trump of God will sound, and that will shake the pillars of heaven and startle the dungeon of hell; and the sleeping millions will hear that sound and understand what it means, and come forth—"they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

The world moves on, and has for several thousand years, and the coming of Christ to many has become an old fable; and the apostle Peter says, "Beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: ... knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." 2 Peter 3: 1, 3, 10.

Dear reader, what a dreadful day this will be for you if you are unsaved! And oh, what consternation and excitement will seize the guilty world then! All business, of every description, stops at once; every establishment closes for the last time; no more buying and selling; all the busy marts have closed. No idle spectators looking on now, but every living soul that God has made is tremendously interested. They had no time for these things once, but now they must take time. Every thing of an earthly nature sinks into insignificance. The children of God have been living for this day, and they are prepared to meet it with triumph and joy. All earthly pomp and display sink into contempt. The rich and noble—where are they now? They, with the multitudes, are trembling and frantic with fear, and rushing here and there in wild amazement, looking for escape. But, alas! alas! escape is hopeless. "And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath hath come, and who shall be able to stand?" Rev. 6: 14–16.

The uprisings of nations, and the downfall of kingdoms and empires; the dethronement of the man of sin, the Pope, and his right-hand man, Napoleon, and the turbulent state that mankind are in, and the dreadful corruption of both church and state,—are fulfillments of the word of God. Lastly, but not least, that long looked for and expected day, the gathering of the Jews to Jerusalem, is another blessed event in the world's history, and is a forerunner of that great and glorious day which is about to dawn upon us. "He which testifieth these things saith, Surely, I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22: 20, 21.—*W. Fell, in Earnest Christian.*

"OCCUPY TILL I COME."

E. L. BITLER.

Time is passing rapidly, and soon the angel will proclaim it shall be no longer. And he whose name is Faithful and True, shall reward every man, and woman, too, according to their works.

It is not required of all to be pastors, but all may preach the gospel by their lives. It is the duty of some to go to heathen lands to tell of Jesus' power to save the lost. It is the duty of others to stand up and preach the word to assembled multitudes, while others are required to go out into the highways and hedges, and tell of Jesus' love. Others are not required to do this, but they are surrounded by their families, and should be faithful to them by living lives consistent with their prayers. A good example furnishes an unanswerable argument, and an irresistible appeal. Happy they whose lives give power to their words, and speak even without words.

"No act falls fruitless; none can tell
How vast its power may be,
For what results unfolded dwell
Within it silently."

Many think because they have not the talents of some gifted brother or sister, they can do nothing. We have frequently heard persons say, "If I could talk like such an one, I would not hesitate to do my duty; but it is such a cross, and others can talk with so much more power than I." From whence came that power? It is the gift of God. Without him we can do nothing. Open your mouth, and the Lord will speak through you, and sinners will be brought to Christ through your faithfulness.

We heard of a sister who at one time took a brother aside and began to talk to him tenderly. For a time he steeled his heart, and all her appeal seemed vain, till at last she burst into tears and told him he might go. In relating his experience afterwards, said he, "Those *tears* touched my heart. I was too proud to let her know she had made any impression, but I went from her presence fully resolved to abandon my evil course."

We have *gifts differing.* Some have much of this world's goods, and can advance the cause of Christ by contributing of their means. The minister of Christ must be supported, for "the laborer is worthy of his hire." We would not be understood to say that one who preaches a sermon once or twice on the Sabbath should be encouraged to sit down in idleness the remainder of the time. But one who is actively engaged in the service of Christ, spends his time, his talents, and all his energies in trying to win sinners to Christ. Such should have the sympathies of the church. We have known some poor people to give one-half of their hard-earned money to the Lord, and they did it cheerfully, while others whom we know, who have many broad acres, and much merchandise, and gold and silver, give grudgingly and sparingly; while others give nothing at all; and yet they profess to be the Lord's children. "Go to now; ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

May we all be faithful, that when He shall come we may hear the welcome plaudit, "Well done, good and faithful servant."

AT THE SUPPER.

Over my spirit stealing,
So gently, softly healing,
Come the riches of His precious grace;
Like the softened light on the weary sight,
Watching the dawning break after the night,
Falls the pure beam of his righteousness.

Tenderly He enters in,
Easing all the pains of sin,
Freely forgiving the wayward past;
All the wearing ill now yields to his will,
And its waves at his voice grow calm and still;
While not a cloud o'er my sky is cast.

I love to remember Him,
Even though my sight is dim,
And sin has beclouded my vision.
Remember He died, for me crucified,
The thorns, the blood, and the riven side,
And the bars of death's gloomy prison.

Remember the Son of God,
How he passed under the rod,
Bearing the sin and shame of my life;
How sweet is the thought, to me he has brought
The love of my Father, the home where naught
Can enter in of sorrow or strife.

Remember Him with the wine
And the bread; savor divine,
These are the symbols to memory dear,
Thy loving hand blessed, are to thy lips pressed
The cup of God's wrath, 'mid the scorn and jest
Of the crowd, and the penitent's tear.
—*Amer. Chris. Review.*

HE WILL BE KING.

C. PIKE.

Hundreds of years have passed since that holy prophet of God was moved by the spirit of prophecy to utter the following language, which has so often cheered the faithful watchman on the walls of Zion, and comforted the weary pilgrim on his way to the celestial city. It was from the sacred pen of Isaiah that these words came, filled with the power of the holy One, energizing all those who might read—"Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." Doubtless the prophet was anticipating a glorious time, when all the righteous nation should arise in regal beauty, and bursting the bands of mortality join in crowning the Babe of Bethlehem "King of kings and Lord of lords."

To the prophet this event was far in the distance, but to many who are living to-day it appears to be very near. The prophet no doubt expected to sleep the sleep of death ere that event transpired; yet he was not without hope, as we shall see by reading the nineteenth verse of the twenty-sixth chapter of his prophecy—"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell [or sleep] in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." This same prophet had uttered another prophecy which must have its fulfillment as truly as the the above. Isa. 9: 6—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder..... Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform it." The child has been born (a literal child, not a spiritual one); the son has been given (a literal son, not spiritual); but the government has not yet been upon his shoulder, nor has he reigned upon the throne of his father David.

Many may be ready to dispute this assertion, but we think we can convince you of this fact, as we glance at a few instances in the life of Christ. We will first look at him in the stable. "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." It was doubtless the design of Herod in sending these men of the east to search for Christ, to put him to death, as he had become convinced by the miraculous appearance of the star, that some great personage was born into the world, and probably would be king. Being moved with envy, he strove with all his powers to take the life of the babe. But God thwarted all his plans, and kept the spotless Christ under the angel's care. Egypt must be his dwelling-place till after the death of Herod, which was revealed to Joseph by an angel sent from the heavenly courts above. Archelaus reigns in his stead. Joseph is aware of the fact, and dares not return to Judea lest the same spirit should be manifested by Archelaus as by Herod.

So leaving Egypt, that father and mother, who carried the destiny of the human family, wander over in the country of Galilee, and dwell in a certain city called Nazareth, that the Scriptures might be fulfilled which were spoken by the prophets, "He shall be called a Nazarene." The child waxed strong in spirit, and at the age of twelve years is found asking and answering questions which astonished the wise men with whom he conversed. There is but little said of Christ from the age of twelve, until we hear John saying to those who were standing by, "Behold the Lamb of God, who taketh away the sin of the world." John 1: 29. "Then came Jesus to John to be baptized"; but John forbade him, on the ground that he was not worthy to baptize a person so much greater than himself. "I have need to be baptized of thee; and comest thou to me? Suffer it to be so now," was Christ's reply, that he might fulfill all righteousness and keep the law, thus making the law honorable, showing to those living under the law that it was a schoolmaster to bring them to him. He kept the law, even the law of Cæsar. He made no laws, and signed none. He passed no edicts, and executed none up to this date; thus we conclude he could not have been king, nor could he have been filling the office of a king.

We now find him filling the office of a servant, a preacher of the word of God, and, as many said of Paul, a setter forth of strange doctrine, which was nothing else than the gospel of the kingdom to which he was heir. It was a strange doctrine to be teaching the people, that his kingdom was not of this world of sin and sorrow, but when he appears in his beauty, then his kingdom is to begin; then he is to sit upon the throne of his father David on the renewed earth. A strange doctrine indeed to preach, that "when the Son of man shall come in his glory, ... then shall he sit upon the throne of his glory." Matt. 25: 31.

So, many who believe at the present day that Christ is reigning in the hearts of his children, and that he is now crowned king, think it a strange doctrine to teach, that Christ is to have the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven,* in connection with his saints. But, taking this view of the subject, we can fully understand the following language—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31. And again Paul, in giving his charge to Timothy, advances the same idea: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and *kingdom;* preach the word." 1 Tim. 4: 1. Christ will appear in his beauty at the end of this age, when the saints shall behold him in glory arrayed.

We will now call your attention to the fact that Christ has not yet appeared in his beauty, as was predicted by Isaiah. And this you will see by comparing the following with the birth, life, and death of Christ—"For he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form nor comeliness; and when we shall see him, there is *no beauty* that we should desire him." Isa. 53: 2. But the same prophet says—"Thine eyes shall see the King in his beauty." Hence as the King has not come in his beauty, but in his humility, as "a man of sorrow and acquainted with grief," he must *yet* come. "He was oppressed, and he was afflicted.... He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53: 7.

Look at him in the garden of Gethsemane, bowed down by the sins of the whole world, sweating as it were great drops of blood falling down to the ground. Follow him from there to that upper chamber with his disciples. Hear him as he declares unto them that he will not drink henceforth of the fruit of the vine, until he drink with them in his Father's kingdom, which will be the time he will appear to reign on David's throne. Behold Judas betraying him with a kiss, while the wicked rabble lay hold on him and take him away to Caiaphas the high priest, where the Scribes and elders were assembled, ready to give their voice against the Son of God. He is brought to trial and condemned to die, but this is not enough; he must be tantalized. They spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, "Prophesy who smote thee, if thou be the Christ." What king would suffer this without some one to take his part? He is taken into the common hall; the whole band of ruffians gather around; they strip him, and put on a scarlet robe. And when they have platted a crown of thorns they put it upon his head, and in his right hand a reed. They bow the knee before him, saying, "Hail, king of the Jews." This comes the nearest to being crowned king of anything we have seen yet. Thus all the robe of royalty he ever wore was a mock robe. His crown was a crown of thorns pressed down upon his brow, until the blood ran down his sacred face. His reed is not such a reed as he shall one day sway over the nations of earth; but it shall be a rod of iron by which he shall dash the wicked nations in pieces as a potter's vessel. Ps. 2. This will be when he appears in his beauty, and when he shall sit upon his father David's throne, which has never been done up to this time. It will be when the *kingdoms of this world,* not of heaven, or of some other world, shall become the kingdom of our Lord and his Christ.

Christ is our high priest at present, and until his work as a high priest is accomplished, he will not be crowned king. He could not have begun his reign at the pouring out of the Holy Spirit on the day of Pentecost; for we read that when the saints take the kingdom, with Christ at their head, *all dominions* shall serve and obey him. Dan. 7: 27. It is plain to be seen that all dominions do not serve and obey him now; therefore he is not reigning. The stone has not smitten the image upon its feet yet (Dan. 2: 34), nor has the God of heaven set up a kingdom on the ruins of these earthly kingdoms, as recorded in Daniel 2: 44.

Although the King has been crucified and buried, yet he lives. Death could not hold him, for he was to be king. Soon he will come and claim his purchased possession; heaven will retain him but a little while, when upon his vesture and on his thigh will be seen written—KING OF KINGS, AND LORD OF LORDS.

Fort Edward, N. Y.

OBEDIENCE.—No. 3.

O. R. FASSETT.

Obedience is better than good, great, and meritorious deeds. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Many a preacher of the gospel, many a successful pastor and powerful evangelist, an expounder of the word and prophecies, possessed of magnetic powers, irresistible will, great faculties, or commanding talent and attractive eloquence, has done many wonders, and been the means of convincing and saving many by the truth they preached, and yet they themselves will be "castaways," being weighed in the balances and found wanting in the true allegiance of their own stubborn hearts. Many a private professor, who may have prided himself in some great things which he has done,—how he has battled for the truth, exposed heresy, confounded in argument the gainsayers, and done many wonderful and benevolent deeds,—may be found at last to have had but a mere heated, boastful, bigoted, sectarian, and unsanctified zeal, without one particle of the love of Christ in his heart, or an obedient will to the Supreme; and to whom Christ will say at the last great day—"I never knew you; depart from me." Alas! how many will be surprised at the issues of that day. See Luke 13: 24–27. With all our good deeds and works, there must be humble obedience, glorying only in the Lord. And let me add—

Obedience is better than knowledge, or the hearing of the word of God. "Knowledge puffeth up, but charity edifieth." 1 Cor. 8: 1. "Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7: 24–27. "But be ye *doers* of the word, and not *hearers* only, deceiving your own selves." James 1: 22–26. Thousands, yea, tens of thousands in this age of "the form of godliness," are in the constant and regular attendance on the appointed means of grace. Sunday after Sunday they go to church, and hear the word more or less faithfully preached, and their duties made known to them. This is well. None should stay away from religious service, or let pass the opportunities for obtaining religious good. But these "hearers of the word" go no further, and therein is their great sin. They hear, but they do not obey. And they finally perish and go down to destruction, from the very gate of heaven! It is fearful to trifle thus with christian privileges. The danger is in being "hardened through unbelief," until at last they are disposed to "change the truth of God into a lie." Rom. 1: 25. Or "because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10, 11.

The steps of disobedience are downward in moral obliquity, degradation, vice, and crime often, and are sure death in the end! "Be doers of the word, and not hearers only, deceiving your own selves." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

PRAYER AND SUBMISSION.

The safety and well being of the world lies in God's will being sovereign in all things. He requires of us, that in all our praying we shall humbly and sincerely say, "Not my will, but thine, be done." If we do not, there are many cases in which our prayers cannot possibly be answered, since they run counter to God's purposes. But they can every one be answered, if we will accept as an ample return whatever God may be pleased to give or do.

Paul prayed that his "thorn" might be taken away; but instead of taking it away, God gave him grace sufficient to enable him to endure and profit by it. David prayed that his child's life might be spared; but God took it. Yet neither Paul nor David was not answered; for they both got an equivalent, more than an equivalent, for the things ungranted; the one in God's gift, and the other in God's act. So they both felt. If, however, their hearts had been too stubborn to accept these as an answer, they could have had none.

These cases illustrate the constant occurrences of God's dealing with his people. We desire health, and God enables us cheerfully to endure sickness. We want comfortable circumstances, and he teaches us to trust him in need. We want prosperity, and he sustains us in adversity. If we would learn how not to lose any of our prayers, we must learn heartily to ask, not for the thing we *wish,* but for the thing we *need.* If we are not able to rejoice in God's way, we are not fit to have our own. The height of grace is to make God's choice ours.—*Advance.*

— One of the principal rules of religion is, to lose no occasion of serving God. And, since he is invisible to our eyes, we are to serve him in our neighbor; which he receives as if done to himself in person, standing visibly before us.

THE FAMILY MEETING.

F. H. CHAMBERLAIN.

In the course of time the children of one family often become widely separated, and only meet at long intervals—perhaps at a funeral, or on some chance occasion. The father and mother may remain at the old homestead, while their children have gone, some in one direction, some in another; most of them having families of their own, bound by new ties and new interests to new localities. How pleasant and desirable, under such circumstances, for all the scattered members to come together in a family meeting, around the ancient fireside, and unite in friendly converse, and all that goes to make up the highest and purest joys of social reunion. But usually these family gatherings are incomplete, and the enjoyment is marred by sad and bitter reflections. Death has made a breach in the circle, or some are detained by sickness, or something still worse may have covered one with disgrace and infamy.

But we are looking forward to a family meeting at which every member will be present, and where there will be nothing to mar the perfect bliss and complete felicity of the occasion. Our Father is the great King, and his royal mandate has gone forth, saying "to the north Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory." Isa. 43: 6, 7.

Yes, every son and daughter, every brother and sister, every friend of Jesus will be there. Not one of the obedient and faithful loving band will be absent. Reader, will you be there? The invitation is general; "whosoever will" let him come. Yet not every one who is "called" will accept the invitation. Will you come? Then get ready without delay. The time for the great meeting is near. Jesus and all his friends will be there. Then we shall

——"stand secure on the glorified shore,
Glory to God! we shall shout evermore,
We're home at last, home at last."

DENYING CHRIST.

S. C. GOVE.

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10: 33.

We expect, dear brethren, that men of the world, and some even who have professed to be followers of Jesus, and have got entangled with the affairs of this life, will to a great extent deny their Lord, and thereby bring a reproach upon his cause. It is lamentable to see any who have professed the blessed cause we love so dearly, assemble in public worship and not feel any desire to witness a word for their Master. Of such we feel to say they are denying the Lord instead of denying themselves. I do not write this to censure any, but to urge the simple duty of self-examination, in order that we may exhibit the spirit of our Master, and "not to forget the assembling of ourselves together, as the manner of some is, but to exhort one another, and so much the more as we see the day approaching."

It is a sin to deny the Lord, but not a sin to deny Satan. We should deny all worldly lusts, in order to have the approval of God's dear Son, and not be ashamed to testify to the world, which is watching us continually, that our hope is in Jesus and the resurrection from the dead. Whenever we have opportunity let us keep in mind the words of the blessed Savior, as recorded in Mark 8: 38—"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

Some deny their Lord by neglecting family worship; some by encouraging the sinful practice of only speaking when they are in meeting; and then by their daily walk and conversation of light and airy talk while out of meeting. Such is the case I find with very many, and no wonder the professor wonders why the sinner and backslider will not come to God. "Why, where is their pattern?" they say; "you profess and deny, and therefore we cannot see as we shall be any better by professing." This we hear almost every day, at least when we try to encourage sinners to seek the "pearl of great price."

When one of our brethren will not do duty, but stands a bold, unflinching drone, inactive in the service of God, it causes grief and discourages the active ones. Some deny by excuses, such as—"I cannot talk like Bro. A or Sr. S; I have not the influence they have." This ought not to hinder any, because you cannot do as well as some others; does not lessen your duties you owe to God—not in the least. Let your voice be always heard in the congregation praising the Lord. Be not afraid to speak because some may not like to hear, or for fear some may laugh and scorn you. "For they who would live godly in Christ Jesus shall suffer persecution"; but, bless his name, his promise is—"If we suffer, we shall also reign with him; but if we deny him, he also will deny us."

Let us not be a rock of stumbling to any, but study to show ourselves worthy of the profession whereby we are called, always speaking words of comfort, and pointing sinners to the Lamb of God that taketh away our sins, and live so that we shall win precious souls into the fold of God, knowing that "he which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 20.

— God is known by loving him; for the heart that loves him, will obey him, and receive him into itself; and it is infinitely pleasing to the divine Being to communicate as much of his own knowledge and bliss to all of his loving and obedient creatures as they are capacitated to receive.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 19, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the committee held on the camp-ground, June 7th, it was voted that our annual meeting this year commence *Saturday, Aug. 19th*, and continue over the 27th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets for this meeting at reduced rates, to be had of GEO. T. ADAMS, at this office. Fare to go and return, $1.90,—*good July 24th to 31st.*

ROUND LAKE CAMPMEETING.

The location of the Round Lake campmeeting is very fine. It is about midway between Troy and Saratoga, N. Y. The ground contains sixty acres, and is owned by an Association of Christian men. The grove is a very pleasant one, nicely shaded with pine, hemlock, beach, chestnut and maple trees. The placid Round Lake on the border of the ground adds much to the charms of the charming spot. We have never seen before a campground which, in all respects, pleased us so well. The arrangements for supplying the camp with water are the *best* we have ever seen. In the heart of the camp is a fountain some fifteen feet in diameter, surrounded by a chain and eight posts, with cups attached, from which is constantly flowing pure, cool drinking water. At other localities are water tanks, from which water is drawn for the use of the encampment. The ground is laid out quite regularly, with avenues encircling it, and streets radiating from the centre. There are over forty very neat cottages, and a bookstore, in which is a post office, and over which is the office of the Trustees. A watchman lives on the ground to take care of the property. The Troy Methodist Conference holds its annual campmeeting at this place.

The National campmeeting for those interested in the doctrine of *holiness* met at this place in 1869, and again this year, beginning July 4th, and ending July 14th. The first meeting of the kind was held in Vineland, N. J., in 1867. Seeing the low state of religious interest, some earnest, bold soldiers of the cross, met and prayed together in Philadelphia, and resolved to have a campmeeting expressly for the purpose of arousing the church to a consideration of the solemn fact, that without holiness "no man shall see the Lord." Greater interest was manifested in the first meeting than was expected, and has rapidly increased, so that it required some five hundred tents to accommodate the people this year. The campmeeting association, which owns and controls the grounds, at Round Lake, gave the free use of it for this national meeting, which was one of *special* interest. We spent July 6th, 7th, 11th, 12th and 13th on the ground, as a close observer, and feel it duty to say that we received much benefit. Indeed, we do not see how any one who loves Christ, could be in that meeting long, without being refreshed. It was not confined to the Methodist, but Baptist, Presbyterian, Dutch Reformed and Advent preachers shared in the exercises and blessings. There was a *oneness* of spirit in the meeting like what we enjoyed in campmeetings twenty-eight years ago, when members of the various churches first received the blessed hope of soon seeing Jesus. Then, the expected event led to entire consecration to Christ; but during the long waiting, many have grown cold, worldly-minded, and have left their first love. While this has been true in relation to those who have been looking and waiting for the coming of our Savior, those who have been opposed to the doctrine have gone into the spirit of the world much more rapidly, until many have become alarmed at the state of things, and being prompted by the Spirit of God, they have been led to consecrate all to the Lord by an everlasting covenant. As a result, they have been filled with perfect love and peace. At the Round Lake meeting, we found a large number in this happy condition. Their conversation, their spirit, their manners, their dress, and the expression of their countenances, all testify to the fact, so sweetly expressed in their testimonies, that they had truly given all for Jesus. The work of consecration was not merely on the surface, but down deep in the heart. We were rejoiced to see and hear what we did at Round Lake. We have rarely seen men and women so fully devoted to Christ.

THE MEETINGS.

At five every morning, a prayer-meeting was held in the tabernacle tent, which is one hundred and forty feet long, and eighty feet wide, which will hold three thousand people. This tent was hired of Bro. Fields, of Rochester. The National campmeeting committee have a tent one hundred and thirty-five feet long and ninety feet wide, covering about a thousand more square feet. Their tabernacle used last spring and early summer in California, and Salt Lake City, did not arrive in season to be used at Round Lake. It It was made in Philadelphia, and cost about two thousand dollars.

At these morning prayer-meetings might be seen from one thousand to fifteen thousand devout worshipers. We think it is very rare that any one has the privilege of attending better meetings than those. The testimonies, prayers and experiences came from hearts warm with the love of God. It was old-fashioned Methodism in *earnest*. These meetings continued till breakfast, at 7 o'clock.

In some of their meetings there was a remarkable manifestation of the power of the Holy Spirit, such as is seldom witnessed. A large number consecrated themselves entirely to Christ, and received great peace. Many were converted, besides between sixty and seventy children. We have never seen christian men and women more engaged in the service of the Lord. Holiness of heart is their leading, and all-absorbing theme. It is a movement in the right direction. When the heart is clean, and filled with the Spirit of God, love for the appearing of Jesus necessarily follows. We met there several preachers who are very much interested in the speedy coming of Christ. These meetings afford bright omens. It looks like getting ready for "the marriage of the Lamb." For some years we have been expecting some movement that would unite all the true children of the Lord. Holiness of heart will do it. If the heart is *pure*, then all hatred and variance must be taken away, and nothing but love remain, which is the *only true* bond of union. When we love God with all the heart, we are sure to love one another. The meeting closed Thursday evening, with the communion, when, as estimated, some fifteen hundred came to the sacrament. It was a heavenly season. Bro. J. Inskip, the President of the National campmeeting, invited *everybody* to the communion who loved the Savior. Of course we went. The occasion will be long remembered by those present. Bro. Inskip is the best leader in a campmeeting we ever saw. He is the right man in the right place.

The singing surpassed anything we ever heard before. It was truly heavenly and heart-stirring. Many eyes were wet with tears at its melting strains. It was an overwhelming power, that made stout hearts melt. It was really *enchanting*.

Another national campmeeting of the same kind is to be held at Urbana, O., commencing Aug. 1st. We would recommend all to go who can. There is talk of having one in Philadelphia, and one on Boston Common. At this meeting we learned that some three hundred ministers were present; among whom we were glad to see Bro. J. B. Potter, Bro. J. W. Britton, and Bro. Childs. We all felt like thanking God for the precious privilege.

Steps are already taken towards having a "union campmeeting" next year, composed of christians from all denominations who are interested in holiness. This is proposed by Presbyterians, Baptists, and others who love Christ. Thank the Lord that sectarian walls, which have so long separated his children, are now falling to the ground, before the all-subduing power of christian holiness and brotherly love. Let us never attempt to build these walls again; but do all in our power to bring them so low that there shall not be left one stone upon another, that the children of Christ may all be *one*, as he and the Father are one.

RUTLAND.—We spent July 2nd and 9th at Rutland, Vt. While the enemy has gained the advantage over some, others are resting sweetly in Jesus, having a bright hope of of eternal life, with strong faith that the time is at hand when this mortal will put on immortality. The meetings were a season of great refreshing from the Lord. The second Sabbath was one of the most precious days we have ever enjoyed in R. The Lord poured his Spirit upon us in a signal manner, to the great comfort of his saints. One was baptized. A large number expressed their desire to live nearer to to Jesus.

THE COMING STRUGGLE.

Dark clouds are rising in the political horizon. Men are getting angry, and are plotting terrible things against the present political and social arrangements. It is proposed that the laboring classes shall take the reins of government, cause the rich to distribute their property, crush out aristocracy, lords, kings and emperors; and completely reverse the order of things; and thus introduce "the good time coming."

The following extract from a sermon by Henry Ward Beecher, Sunday evening, May 28th, will give some idea of the new political movement, which is now agitating the minds of the people. He says:

> The extraordinary part of this is, that it is not merely the upburst of a rabble which we have seen in Paris, that it is not merely the fury of men suffering physical wretchedness, as has been supposed. Such brutal civil wars all ages have seen. With paroxysms of cruelty from men that wreak their vengeance without discrimination or intelligence the world is not unacquainted. But this is a crusade in favor of certain distinct, moral, political, and social ideas. The working men of Paris have been studying government. They have read, talked, lectured, and listened. Doubtless they have had educated leaders. Men of ability, and of science, and of philosophy, have indoctrinated them. And these are their pupils. The vast mass of the working population of Paris have been studiously, silently, consecutively educated in a distinct scheme of government, a distinct scheme of morality; and the bottom has broken up; and this mighty revolution has taken place—this terrible war in Paris for the purpose of gaining certain great definite ends. It is an insurrection not more against political government than against social organization; and it is proposed to make an experiment on a magnificent scale of the reconstruction of men's relations to each other, and of those ideas which have been slowly accreted through the experience of ages. And all the maxims and social laws that have gradually accumulated by the trials of men in every possible conjunction and circumstance, through thousands of years, are to be overturned. A new theory is to be set in motion by these men. It is only just to say that in seeking these ends this under class of Paris have evinced an energy, a patience, an indifference to personal suffering, a perfect willingness to die for what they believe,—yea, and an eager refusal to live, which, if they had developed them in a truly just cause, would have been pre-eminently heroic. We look upon these terrific scenes in Paris, and see that if they were enacted for a righteous purpose, the men who are engaged in them might be added to the calendar of men who have not counted their lives dear unto them, so that they might achieve a higher development and a nobler liberty. . . . .
>
> If you look at the purpose of the working men of France, you will find that they are almost universally without religious faith. It is not to me so very important that men should belong in this church or that church, in this creed or that creed (although I have a profound conviction that it makes a great deal of difference what creed a man believes in;) but that men should be without religious inspirations of any kind is simply shocking. It remits them again to the catalogue of animals. It takes from them that which has been productive of almost every single element or progress in human life. If you annihilate the faith of the future; if you destroy the belief of a superintending Providence; if you destroy all faith in a personal God; if you sweep the horizon with your compass, and say, "That is the only eternity which men have;" if within this narrow circle, men are to live for the greatest amount of physical enjoyment, spirituality being disowned, then you have but a cage of unclean beasts. And I do not believe it is possible to rear up a system of industry—certainly not a nation of households—still less the fair fabric of a powerful and organized people—where there is no radically religious control; where there is no inspiration of humanity; where there is no sense of brotherhood, except that which is begotten of pure interest. . . .
>
> That Communistic faith which has made this contest, and which is to be heard from again and again in the history of Europe, is revolutionary in its nature—*radically* revolutionary. It proposes not to make anything better, not to modify anything, not to stimulate new growths and new developments—nothing of the kind. It does not mean progress. It means revolution. It means absolute reconstruction from the foundation. And as soon as it can be done, force will be applied to carry out these philosophical notions. It is organized and organizing. It is no longer a nameless rush. It has patience in it. It has learned to wait. It has also learned to act. It has learned to act by combination. And it is imparting its ideas to other cities and other nations.
>
> The question now naturally comes home, To what extent are we, on this side, in danger of similar insurrections? If one should take the account that is given of New York (and perhaps it is not much exaggerated;) if one consider what receptacle it is of nationalities; if one considers how vast is the number of those who do not speak our language, and cannot therefore be in affinity with American ideas; if one considers what use has been made of this great underlying population; if one considers what corruption is attributed to it, or to those that manage it; if one call to mind the violations of public safety which have taken place, and the various corruptions which have been proclaimed, he will be apt to suppose that we are in imminent danger, and that we, too, may have a Paris, if not from our own population, from that which has been grafted upon us, but has not had time to grow to the parent stock.

GUIDE MAP TO NEW YORK CENTRAL PARK.—Plain paper covers, 10 cents; plain cloth, tint, 20 cts.; gilt, 25 cts.; postage 2 and 4 cts. Address Bro. J. T. Howland, 74 Maiden Lane, New York.

"HEIRS OF THE KINGDOM."

It is an undisputed truth that the saints are "heirs of the kingdom." But when we inquire to *what* kingdom they are heirs, conflicting replies are given. But the apostle James affirms that they are heirs to that particular kingdom which God "hath *promised* to them that love him"; and upon a careful examination of all the promises of God, we fail to find a single promise of a kingdom for disembodied men at death, but easily find numerous promises of a kingdom for real men after the resurrection and judgment.

This theory of a kingdom for disembodied men has passed through several revisions, and is now passing through another important revision. We will briefly notice the different phases of this theory:

1. The heathen coined the theory of the existence of the "shades of the dead," and finally gave them personal forms, and assigned them a home in the bowels of the earth.

2. A part of the Jews received this heathen notion while in captivity, and tried to make it synchronize with the *sheol* of the Hebrew scriptures, and gave the centre of the earth as its location,—a kingdom of ghosts shut up in the ground, with a gulf between the good and bad, so narrow that they could talk from shore to shore, but so deep that a ghost could not fly over it.

3. When the Christian church first received the theory of the disembodied existence of men, they also received the theory of a *sheol* kingdom called *hades* by the Greeks; and they also assigned it a location in the heart of the earth; but the testimony of Inspiration is—"There is no work, nor device, nor knowledge, nor wisdom, in *sheol*" (Eccl. 9:10); so if *sheol* is really a receptacle for disembodied men, instead of corporeal men, its inhabitants are destitute of knowledge and wisdom.

4. At a later date, after much contention, the impression gained ascendancy that Christ went into *sheol* in a disembodied state, and liberated all the good souls, and took them up to heaven, after which time all truly good men at death go straight to heaven, and all *naughty good* ones go to the same place where good souls used to go, now called purgatory; thus a part go to the old *sheol* to be prayed out, and a part go to heaven.

5. Another class, not liking to give up the *sheol* kingdom, still insisted that *all* souls went to *sheol* at death, and none went to heaven, but changed the location of *sheol*, and all the light they could give about its new location was, It is not in the bowels of the earth, nor is it in heaven; but unfortunately they could never reconcile this idea with Jacob's language—"Then shall ye bring down [not up] my gray hairs with sorrow unto *sheol*"—as this statement indicates (1) that *sheol* is not up, but "down," and (2) that it is a realm for the *corporeal* man, as disembodied men do not wear gray hairs.

6. Another class, not liking this purgatory appendage, and not seeing any authority for changing the location of *sheol*, denied that any went to *sheol* except the wicked, and converted *sheol* into hell; and claimed that all saints go to heaven at death. Thus the underground home of heathen souls, Jewish souls, and semi-Catholic souls, was all converted into hell.

7. At a later date, this *sheol*-hell has been taken out of the bowels of the earth, and put somewhere else, but nobody can tell where; and *sheol* has been tossed from pillar to post, till it is lost, like a play-boy's ball. It is a kingdom having no certain dwelling-place. At one time it was an underground kingdom for "the shades of the dead" in general, then it took the name of *sheol*, being somewhat improved by having a great gulf dug through it, to keep the good and bad ghosts from mixing up, but leaving them within sight and hearing of each other; then one part was converted into hell, and the other part recognized as paradise; then all the inmates of the good part were transported to the skies, and this good department changed into purgatory; then *sheol* entire was taken out of the ground, and in an attempt to locate it elsewhere, it has got lost, and can't be found.

Poor *sheol* kingdom! It must be tired enough to rest awhile, having gone through as many changes as the "Zion" of the Mormons, which was first established at Kirtland, Ohio, then moved to Jackson Co., Mo., then Far-West, then to Nauvoo, Ill., then to Salt Lake. But *sheol* is lost, though the advocates of a *sheol* kingdom insist that it is *not* lost, on the principle the cook denied that the tea-kettle was lost that had fallen overboard, because it was somewhere in the bottom of the sea, though he could not tell where: so it is said *sheol* is somewhere, and therefore not lost; but whether it is lost or not, theologians have so fully lost track of it, they dare not say it is here or there.

8. Recently, in opposition to the old theory of a *sheol* kingdom, and the more modern theory of a sky kingdom for immaterial men, a new version of the matter is being presented, setting aside hell and heaven, and introducing spheres in their stead, consisting not in locality, but in grades of development by progression. And this new view of a future existence of disembodied man, is rapidly gaining ground.

Against this system of changeable speculation, we present the following arguments:

1. The "heirs" to this promised kingdom, instead of being a class of deathless spirit-men, are a class of material men, once in possession of a dying nature, to be exchanged for immortality before they enter the kingdom; for Jesus says, "They which shall be accounted worthy to obtain that world, ... neither can they *die any more*." Luke 20:35–36. These heirs could once die, which is not true of deathless souls.

2. The promised kingdom is not due till the judgment; for Christ "shall judge the quick and the dead at his appearing and his *kingdom*." 2 Tim. 4:1. A *sheol* kingdom of unjudged spirit-men would be an undesirable locality. "O *sheol*, I will be thy *destruction*." Hosea 13:13.

3. John informs us that the saints shall "reign on the *earth*," and "they shall reign forever and ever" (Rev. 5:10; Rev. 22:5), agreeing with the promise made through the Psalmist—"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the *land*; when the wicked are cut off thou shalt see it" (Ps. 37:34); "and the rebuke of his people shall he take away from off all the *earth*." Isa. 25:8. "Blessed are the meek, for they shall inherit the *earth*." Matt. 5:5.

W. S.

SALVATION.

No theme of inspiration is more completely enveloped in the fogs of mysticism than the question of salvation. Theologians preach about salvation, but they constantly refer to the salvation of a spirit-man, instead of the physical man; so the popular impression is, that each man possesses an invisible personality within, which is either to be saved or lost. We pronounce this a perversion of the gospel. The Bible nowhere proffers salvation to an immortal and immaterial personality, but to perishable man; for God "gave his only begotten Son, that whosoever believeth in him should *not perish*, but have everlasting life, . . . that the world through him might be *saved*." John 3:16, 17. Thus instead of proposing to save imperishable beings already in possession of everlasting life, God has offered to rescue a race of beings of a *perishable* nature, destitute of everlasting life; to save a perishing race from their approaching doom, or to save sinners from sin, and the result of sin; for "sin when it is finished bringeth forth death," unless the gospel antidote is accepted by the sinner.

When we come to notice *how* Christ proposes to save men, and *what* he proposes to save them from, the utter impossibility of the salvation of an immortal soul by the plan of the gospel will be apparent to every investigator. What must the sinner be saved from? From the claims of a violated law, as well as from an unholy character incurred by violating that law; and as infinite wisdom has made the decree—"The soul that sinneth, it shall die," this just law will be satisfied with nothing short of *death*; hence Christ, in order to save us from the penalty, "died for us," "the just for the unjust," and the Father "laid on him the iniquity of us all," and he "bare our sins in his own body on the tree." He paid the debt, and thus "purchased us," not by evading the law, but by meeting its demands in his own person, after which the Father raised him from the dead.

Here is double proof that the gospel plan does not contemplate the salvation of an immortal soul, (1) from the fact that the demand of the violated law is death, and that cannot be inflicted on immortality, and therefore immortality does not need a salvation from such a penalty; and (2) Christ paid the demand of a *literal* death, thus establishing the fact that the law demanded the literal death of the offender. How can that be saved from death that is incapable of dying? And how could Christ's death save a deathless being from death? If the class to be saved are to be saved in consideration of the fact that Christ in his own person received the death-stroke that the sinner's sins had called for, thus saving them from the penalty, how can the death of Christ save deathless beings? That the death-penalty demanded by the violated law is *literal* death, is abundantly proved from the fact that when "Christ died for us," he died a literal death.

Thus it is an established truth that the salvation proclaimed in the Scriptures is (1) the salvation of perishing man, who by sin have forfeited their claim to life, and have merited the death-penalty by transgressing Jehovah's law, and (2) this salvation is secured, not by having the demands of the law *rescinded*, but met in the person of one who volunteers to save us from the penalty, by dying for us. When these facts are understood, the fallacy of the supposition that Christ died to save immortal souls, is made apparent; for Christ could not die in the place of those who were deathless, nor could those who were unexposed to death need to have Christ die for them, to relieve them of this doom. The repeated allusions to salvation through the blood of Christ, express the same as being saved by the death of Christ, since the shedding of blood is only another method of expressing the loss of life, as "the life is in the blood."

In view of the admitted fact that Christ died to save transgressors from the death incurred by breaking the divine law, by dying for the transgressor, it will sorely puzzle theologians to tell how the death of Christ can save immortal souls. Certainly not by offering them pardon, for this he could not do till he had first met the claims of the law in their behalf, except in view of his death; if he could, his death was superfluous.

W. S.

NOTES ON PROPHECY.—No. 3.

While under the influence of the prophetic spirit Job took a look into futurity, but he could see nothing after the stroke of death worthy of admiration, till the dawn of a new era, when the shadows of death shall flee away. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25–27.

The *Douay* version reads—"I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom."

This hope of a release from death and dust is founded on prophecy. Without prophecy, futurity would be black with darkness, and death would be shrouded with impenetrable gloom. But prophecy points to a morning of glory to the saint after the sleep of death shall come to an end. But Job, while taking a prophetic look into the future, not only saw a morn of glory for sleeping saints, but also a day of wrath for slumbering sinners. "They shall be brought forth to the day of wrath." Job 21:30. Death will deliver up all its captives, irrespective of character, and then the great Judge will open the unerring books, and the fate of all men will be made known. Death shuts man up in a dark prison; "after this the judgment" for saint and sinner. Death's prisoners must all come to judgment.

W. S.

CHURCH DIVISIONS.

THE CURE.

A. A. PHELPS.

11. *Mind your own business!* This pointed proverb is not likely to become obsolete while human nature remains essentially what it has been for six thousand years. Certain it is that the saying was never in greater demand than now. Unsanctified curiosity turns multitudes into medlers. By obtrusively prying into other men's matters, they soon earn the unenviable title of "busy-bodies." When a plentiful crop of busy-bodies is produced, there is no want of tale-bearing, mischief-making, and piety-killing contention. If you would steer clear of these ruinous rocks, learn to suppress your troublesome inquisitiveness, and live in blissful ignorance of what is peculiarly the property of others. Allow people to keep their own secrets. Do not think it essential that you should peer into every project, or volunteer your advice on every occasion. A certain individual was once curious enough to ask a neighbor how he succeeded in obtaining two thousand dollars which he had in possession. The neighbor replied: "I made one thousand by *minding my own business*, and the other thousand by *letting other people's business alone!*" We would recommend the rule, not only for making money, but also for *making peace.*

Many are prone to take altogether more responsibility than the Lord intended they should bear. They seem to regard themselves as indispensable spokes in the ecclesiastical wheel, and fancy that every thing would go down in a common ruin if they should vacate the office of chief directors. It would be well for such persons to stop their worriment long enough to consider the fact that the spheres continued to roll, and God did somehow manage to run the universe, before they breathed the vital air! It is *possible* that he might keep things in successful operation, if they were laid aside altogether. Such reflections might be damaging to their self-conceit, but they would impart a life-lesson on the subject of their own littleness that could not fail to be profitable. There is not the least danger that God will break down, or that his church will be vanquished, even if we do give up our dictatorship, and roll off our heavy burdens of care at the blessed Master's feet.

A great point is gained when a man has sense enough to know his place, and grace enough to keep in it. When he is so fenced in by gospel restraints that his hands, his feet, his eyes, his ears, and especially his tongue, are conscientiously kept from invading the rights of others, he will at least be a *harmless* man. When, in addition to this, he employs his active energies in the prosecution of every good work, he then fills the picture of piety drawn by the pen of inspiration; he not only ceases to do evil, but he learns to do well. In a word, such a man has learned to *mind his own business.* This, however, does not mean selfishness, stoicism, seclusion; it means wisdom, watchfulness, and work.

Though the rule prescribed in this article might seem to be rather a *preventive* than a *cure* of church difficulties, I think a faithful observance of it will prove that it is *both.* Where there is a good degree of harmony, let each one seek to perpetuate it, by occupying his own place, discharging his own responsibilities, keeping his own secrets, watching his own heart, and minding his own affairs. Where the fires of contention have already been kindled, nothing is more important than that all meddlers and busy-bodies should retreat from the field of conflict and set their own houses in order. Let me entreat them to begin at once. Stop feeding the unholy flame. It will probably go out of itself, if no more fuel is added. Do not carry a poker with you to stir up the smouldering embers of strife. Do your duty in the matter, then commit the whole case to God, and *let it alone.* Finally, my brethren, "*mind your own business!*"

FOR THE LATE SR. TURNER AND CHILDREN.—In addition to the $200, called for and received, E. S. T. Hall sends $2.50, making $202.50. AG'T.

THE following is suggestive of an evil which exists in certain city churches:

"A Boston minister says he once preached on the 'recognition of friends in the future,' and was told after service by a hearer that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years, and did not know any of its members.—*Ex.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$581.91
HENRY SMITH, Colorado	10.00
A FRIEND	3.00
A. F. RANDALL	2.00
S. DODGE	1.00
A PILGRIM	2.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$65.25
HENRY SMITH, Colorado	7.00
A. F. RANDALL	1.00
S. DODGE	1.00
MRS. O. HOUGHTON	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.06
HENRY SMITH, Colorado	3.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,303.11
HENRY SMITH, Colorado	5.00
"F."	1.00

TENT MEETING.

The Mass. Mission tent-meeting at Groton Junction has closed. It was our second meeting this season; continued ten days, and was a good meeting. It was a place where but a few of "like precious faith" could be found—a sort of experiment; but notwithstanding the busy season, by the goodness of the Lord we had good congregations, especially in the evening. There was a great amount of prejudice to overcome, and still is. The professed friends have done great injury to the cause in this place in times past. Bro. Morrill and his helpers had the tent in readiness Saturday, and meetings commenced. The favor of the Lord was upon us, and the people came to hear. Sunday was a good day. Our brethren from the region around came to our help, and surely it was a good day. The common people seemed to hear gladly, and some were delighted; so we were encouraged to hold on, praying that some might receive the truth and be benefited.

Tuesday, the 4th, was a blessed day under the tent. The disciples looking for the return of the Nobleman were with us from Chelsea, Hudson, Acton, Littleton, and other places. Bro. Couch preached the gospel of the kingdom and defended it ably, showing clearly the importance of the message, and that it was adapted exclusively to this time or generation. Dinner was had under the tent, forty or more sitting at the table together, feasting from the "baskets-full," and enjoying it hugely, praising and thanking the Giver of every good gift. The afternoon was still a free time for truth, and in the evening more still came in to hear. Thus the Fourth of July was spent under the Mission tent; blessings were bestowed upon us abundantly. We had the old soldiers who have been looking many years for the second advent of the Messiah, and old times were revived, with glory, hallelujah. Our brethren left us, but the Lord did not; so we could but thank him and take courage.

The people in the village were very courteous, and nothing occurred to mar our comfort except on Friday, before noon, "the prince and power of the air" raised such a wind that it broke the centre pole, and in a moment our canvass was upon us and flat on the ground—sudden desolation; some hearts glad, I doubt not, and thought it was the end of the matter. But we soon found an interest to have the canvass spread again to the breeze. Bro. Brooks and Morrill were soon on their way to the woods for a pole, while the rest of us with all diligence and cheerfulness mended the tattered and torn canvass. Thus we dispatched things so hastily that our canvass was up and ready for the evening meeting, to the joy of those interested in the doctrine they had heard preached. Bro. W. S. Campbell was ready to give us a lift when the time came for preaching, and it was appreciated, and we all had a good time; so we concluded it was an ill wind that did no one any good.

Our social meetings were all good seasons. The Spirit of the Lord was very manifest, and the convert's voice could be heard. Saturday was a special time; some confession, deep feeling, a number inquiring, What shall I do to be saved? and if the christians in the village had come filled with the Spirit of Christ and good religion, and given their influence, instead of being afraid that some hurt would have been done, I doubt not as the result many would have found peace in believing; but as it was, we did the best we could for the people. All we ask where we go is for the people to come and hear. "Prove all things; hold fast that which is good."

Christianity makes all its converts one, and all we claim is the right to earnestly contend for the faith, or what we believe sacredly to be the word of God. And in doing it we want to be courteous, manly, and christian, granting to others the same right to differ that we claim for ourselves; always desiring to act with the utmost kindness, in love and union with all christians, and with love for all men, even while we do not see the fulfillment of scripture alike; this is acting according to the golden rule. How christianity suffers from the wide departure from this rule.

July 9th was a special day of favor. It was fair. Our brethren from Worcester and from a dozen more places had come, and as "iron sharpeneth iron," so this was a day long to be remembered. The congratulations, greetings, and hearty shaking of hands of those old "forty-three" disciples, whose lives had been preserved, and whose faith had failed not, were enough to do your soul good. It well paid for all the trouble to get together. It well paid for the whole meeting. Solemn parting! to say farewell, God bless you, and we think it probable we shall never meet till the judgment of the great day. Thus with loving, tender hearts, and tearful eyes, we parted, joyful with the "blessed hope" of meeting where parting will never be known.

Thus ended our meeting at Groton Junction. The citizens treated us respectfully. The brethren and friends did their best to make our stay useful and happy, and we have no doubt the meeting will prove a "great and lasting blessing to many. May the seed sown bring forth fruit to the glory of God and the salvation of men. L. BOUTELL.

Chelsea, July 11th, 1871.

P. S.—It would be a great blessing to our brethren and others where the tent is pitched, for them to make more sacrifice to come to these meetings. We go into new places, and we want help from you; your presence, influence, and money. Think of us amid all the prejudice with which we have to labor, and pray for us, for Christ's sake, and, if possible, come to the meeting when you see the notice. Soon our work will be done. L. B.

MINUTES

OF THE IOWA CHRISTIAN MISSION CAMPMEETING.

Campmeeting Board convened at New Hartford, Iowa, June 30th, 1871. On motion, the board resolved itself into a committee of the whole. On organization, Eld. P. S. W. Deyo, President *pro tem.* Eld. C. C. Ramsey, Secretary. Committee appointed by the chair for permanent organization: H. D. Peckham, Sanford Peck, Joshua Pilcher. The committee report was accepted. Committee appointed to nominate officers: C. P. Burroughs, W. H. Peck, C. C. Ramsey. The committee reported the following named brethren: for President, Alonzo Raymond; Vice President, H. D. Peckham; Secretary, E. A. Marsh; Treasurer, Eben Hurlbut. To complete the board, J. J. Towsley, Sanford Peck, Hiram Peck, were unanimously elected.

CONSTITUTION.

Article 1. This body shall be known as the Christian Mission Campmeeting Association of Iowa.

Art. 2. The members of the association shall consist of ministers in good standing in the State of Iowa, and the delegates of churches belonging to the Christian Conf. of Iowa.

Art. 3. *Sect.* 1. The officers of this association shall consist of a President, Vice President, Secretary and Treasurer, who, with three other brethren, shall constitute a board of directors.

Sect. 2. DUTIES OF OFFICERS.

It shall be the duty of the President to preside at all meetings, and to execute the will of the body. It shall be the duty of the Vice President to preside in the absence of the President. It shall be the duty of the Secretary to keep an account of the proceedings of the meeting, and to receive and answer communications. It shall be the duty of the Treasurer to receive all monies of the association, and to keep strict and impartial account of the same. To pay them out by order of the President and the consent of the board, and to make a report of the same at the annual meeting. It shall be the duty of the board of directors to appoint the time and place for all meetings, and to make the necessary arrangements for the same at the expense of the association. Provided, however, that the expense does not exceed the receipts in the treasury.

Sect. 3. The officers shall be elected by ballot at the annual meeting, unless otherwise ordered by the association, and their term of office shall expire at the close of the meeting.

Art. 4. This constitution may be amended at any regular meeting of the association, by a vote of two thirds of the members present.

Moved, To invite this conference to hold its next annual session in connection with our next campmeeting. Carried.

Moved, That the ministers of this conference be invited to solicit subscriptions to meet the expenses of this campmeeting, and to pay over the same, as fast as collected, to the Treasurer.

On motion, a committee was appointed to lease the land upon which this campmeeting is located for the future.

July 1st. Met at the call of the President. Moved, that this association secure the services of Elder Miles Grant for the next annual campmeeting, provided the funds in the treasury are sufficient. The meeting then adjourned, with bright anticipations for future success.

E. A. MARSH, *Secretary.*

Correspondence.

From Bro. H. A. King (London, Eng.), June 25th, 1871.

BRO. GRANT:—I reached London last night, and stopped at the noted Waverly cheap temperance hotel. I went to Spurgeon's tabernacle in the morning, but finding him ill, I went and heard Dr. Cumming. In the afternoon I attended the great St. Paul's Cathedral, whose steeple towers four hundred feet high, and the building covers a "heap" of ground. It is the most wastefully constructed building I ever saw. Outside, it looks like the Capitol at Washington; but there is not more than one fourth of the inside used for a chapel; the balance is composed of arches, etc., filled with statuary of the great generals. It was originally built by the Catholics, but when Mary Queen of Scots died in Nov. 1858, she was succeeded by Queen Elizabeth, and Cardinal Poe, Bishop of Canterbury, dying soon after, Elizabeth appointed Mathew Parker her tutor and her mother's confessor, and called upon the priests to ordain him bishop, but they refused because he had not been regularly appointed, they claiming that the Queen should have appointed three, worthy, worthier, worthiest, and left it to the Pope to choose from the three, one to be Bishop; but Bishop Parker continued to officiate, hence the division, and church property went along. To my mind, there is little choice between the two services. I am always disgusted with the performance. We sat, or rather kept standing and sitting, for one hour and five minutes, during the reading, singing and praying exercises, before we came to preaching by Archdeacon Clawton. He spoke only twenty-five minutes on "eternal judgment" (Heb. 6:2), taking it for granted that the expression was equivalent to "eternal torment"; but said that was all the message of the Bible on the point; that all men in sin exposed to eternal punishment, and offered them eternal life. His discourse was but little more than an exhortation.

Dr. Cumming, in the evening, spoke from the text, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" His remarks were mostly practical, but towards the close, he repeated the Archdeacon's apology for preaching eternal torment. I think some one told him what the deacon had said. But the Dr.'s remarks showed some familiarity with the Bible doctrine of life and death, and I am half inclined to believe he has some doubts about the truth of the view he set forth. I have fairly ached to have the people hear a messenger give the trumpet a certain sound; but I have not the means to give the missionary society a big lift now; and there will be no use in trying without several heavy lifts, and many others: for church and state are united here, and the wealth of the land is arrayed against change, for revolution must come; and when it does come, the land must be divided; hence the change will be kept off as long as possible by conciliation, and every other available means.

Parliament is now troubled about the question of Dissenters' rites of burial. According to law, if they bury in the cemeteries, the Episcopal service must be read. A bill was introduced lately to provide burial grounds for them, but was about to be defeated, on account of the expense of so many new grounds, when the Bishop of Winchester said that "the matter was an important one, inasmuch as he considered it a great hardship for Dissenters, that they could not perform at funerals in a parish church-yard without submitting to the reading of a service which was repugnant to their religious feelings. He did not, however, think the bill would effect what it sought to accomplish, because many unions were so large that poor persons could not afford to travel the unnecessary distance to a single burial place which might be determined upon; and he suggested that the bill should be referred to a select committee." His suggestion was followed, and the remedy cannot be found short of the disestablishment of the Episcopal church. It must soon follow the disestablishment of the church in Ireland, and when deprived of the support from the State, monied influence will be gone; and to keep up her splendid show, they will have to adopt the system of pew rent, etc., which will make many popular churches grow beautifully less.

Now is the seed-time; then will be the time for plants to grow and ripen for the harvest. Shall the pure seed be sown now? I do not mean that there are not some who are sowing the pure seed here. I expect to find Bro. Leask and others, but the word should be sounded out here; but I repeat it, the ground is occupied as it was not in California. I know that I could hardly advise the California trip, for fear of the expense, but was glad to learn that it cost the missionary society only about thirty-two dollars; and should be most happily disappointed if such results could be accomplished by Bro. Grant's visiting London, even if it cost the society ten times as much as the California trip. I repeat it, there is a change impending here, and now is the seed-time. "Blessed is he that soweth beside all waters." Your Bro. in Christ,

H. A. King.

Bro. G. W. Brown writes:—"It was my happy privilege to meet with those of like precious faith in the grove near Portsmouth, N. H., on the 4th of July; not only to remember the day so dearly cherished in the affections of every loyal citizen of the United States, but to remember Him also who gave us the day with all its attendant blessings, in prayer and praise; to extol and to speak his name with honor among the people. When I arrived on the ground in the morning, I found the brethren and sisters enjoying a love-feast in the Lord, with a higher idea of liberty than the worldly man enjoys. At half-past ten o'clock Bro. A. Ross preached an interesting sermon from Rev. 12: 11, which made us feel more than ever like fighting the good fight and overcoming by the blood of the Lamb and by the word of our testimony. At noon the children had a meeting, which we all enjoyed. Sr. Abbie Wood led the meeting, and we think the good Lord leads Abbie. Sr. W. is apt to teach. The children answered their questions promptly and satisfactorily, and withal this was a very interesting and I trust profitable feature of the day. May God bless both teacher and children, and bring them all to his heavenly kingdom.

In the afternoon we listened to a searching and interesting sermon by Bro. E. Owen, from 2 Kings 6: 11. We felt glad that we were for the King of Israel. The blessing of the Lord seemed to rest upon us all day, and I thought it was not only the better way to celebrate, but the best way I ever found to spend the fourth of July. We parted, feeling in our hearts a fixed purpose to meet each other in the kingdom of God's dear Son, where we shall enjoy the highest type of liberty, and celebrate with praise to God and the Lamb forever."

A. C. CONFERENCE OF N. S.

This conference met according to appointment. There was a general representation from the various churches of this province. A sweet and heavenly union prevailed throughout the meetings. Preachers present were J. J. Woodworth, Wm. Halliday, J. B. Fitch, Sr. M. A. Tripp, and the writer. Quite an interest was taken in the tract and mission work. We are glad to report that the cause of truth is coming up in this province. We feel satisfied that this conference organization is having a wholesome effect among us. Some have quite a distance to come, yet there is sufficient interest with some to leave their domestic cares, and wend their way over the rugged parts of this country to meet on such occasions.

To my friends who would wish to know what has become of the N. S. tract distributer, I would say I have not yet given up this good work. I am satisfied that the Lord has been with me these six years to bless my feeble effort in this direction. I sometimes get straitened for means to carry on my mission, yet the Lord opens the way for my relief, and sometimes where and when I least expect it. In this conference I enjoyed the sympathy of my brethren for my labors, in acts as well as in words, which has relieved me of much of my burden, so that I am encouraged to go on and carry these publications, preaching also as I go. May the God of all grace help each one of us who have the truth, to do all we can in saving our fellow men from coming perdition.

I am trying what I can to get the *Bible Banner* into circulation here. I find it excellent to take in new places. Many will take it who would not take a weekly paper from us. I find in my experience that papers are preferable to tracts in reaching the people with the truth. Brethren, try and circulate them, or others, even if at a reduced price. The Lord will recompense you when he comes for all the pains taken in this direction.

Nelson H. Reed, Secretary.

Hillsburgh, N. S.

Obituaries.

Camsell. Fell asleep in Jesus, in Thomaston, Ct., July 6th, Sr. Anna Camsell, aged thirty-nine years.

Sr. C. with her companion embraced the blessed hope of life only at the resurrection, about five years ago, under the labors of Bro. J. K. Bellows, since which time she has been a faithful christian. She went down with the hope that had so long sustained her, and expected to come up again at the resurrection of the just. May the orphan's God watch over her children, and bring them with father and mother to that glorious kingdom, where death can divide them no more. W. B.

Abner. Fell asleep in Jesus, in East Holliston, Mass., July 8th, 1871, Bro. Fogg Abner, aged sixty-two years.

After many years of christian life, he was suddenly cut down by a very short illness, but he was found prepared, and his death was peaceful. The afflicted ones feel that it was as the death of the righteous. They are comforted with the assurance that he shall live again in the resurrection at the last day, which was his hope. J. D. B.

Married.

CHESLEY—PICKERING. In Farmington, Me., July 10th, by Elder J. H. F. Varney, Mr. Herbert L. Chesley and Miss Ida F. Pickering, daughter of Hiram Pickering, all of Barnstead, N. H.

Summary of News.

FOREIGN.

Cable News.

Berlin, July 14. The Germans are alarmed at the French recuperation and maintenance of the army on a war footing, and the appointment and rumored arrival at Belfort of a corps of French engineers, including Gens. Vinoy and Clinchart. Bourbaki is also reported as going there.

It is declared that the commission will construct a defensive fortified line on the Meuse menacing the newly acquired German fortresses upon the Moselle.

St. Petersburgh, July 15. A great conflagration is raging among the vessels in Riga harbor. It originated in an oil vessel. Thirty vessels have been destroyed, and several warehouses seriously damaged. The losses will amount to many millions of roubles.

The Pope, France and Italy.—It seems, after all, that M. Thiers is more considerate with reference to petting the Pope than was at first asserted. A second cable dispatch tells us, correcting the original one, that Thiers desires to dissuade the successor of Peter from coming to France, inasmuch as he does not wish to offend Italy. The real truth probably is to be found between the two dispatches. Thiers doubtless intended to invite the Pope, but found it so impolitic that he was compelled speedily to renounce. As a practical test of the strength of his Government, it has taught him a good lesson. He has only to hint at the re-establishment of any of the Empire's religious imbroglios to secure his own immediate overthrow.

DOMESTIC.

Vineland, N. J., July 17. A fearful tornado, accompanied by thunder, lightning, and heavy rain, struck this town last evening, and roofs, houses, trees and fences were destroyed. The most serious losses are the destruction of Rev. William J. Clark's Episcopal church, two railway depots, and two dwellings. In one of the houses destroyed six men were gathered when the roof was taken off and the walls fell in, wounding some of them, but none dangerously. No loss of life is reported. The tornado seems to have been entirely local, the country within a quarter of a mile of the town escaping from its effects.

☞ A correspondent with the Ku-Klux subcommittee now taking testimony in South Carolina says:

"When I state that since October last between seven and eight hundred men have been compelled by fear of death or visitation from the Ku-Klux to leave their houses daily at dark, and to spend the nights in the woods among the brush, I only state what can be proved by affidavits. When I go further and state that within the same time between two and three hundred have been taken from their beds at dead of night, I only state what can and will doubtless be substantiated under oath by the victims themselves, and when, to cap the climax, I tell you that in the nine months I have named, two have been murdered in cold blood, one burned to death after a bullet had pierced his brain, and a half dozen others shot at, I again give you what are sworn to as positive facts."

☞ The Rev. B. Mitchell, Presiding Elder of the Sioux City District of the Methodist Episcopal Church, sends the Sioux City *Times* the following:

Cherokee, June 23, 1871.

Mr. Editor: The Sioux City District Conference of the M. E. Church, now in session in this place, passed, in its morning session, to-day, the following resolution, voting unanimously, yea:

"*Resolved*, That the movement now being made to enfranchise woman is both wise and just, the genius of our government, the rights of woman, and the good of society alike requiring it."

B. Mitchell, President.

H. D. Brown, Secretary.

Western Crops. In Kansas the wheat crop is harvested and yields nearly thirty bushels to the acre in some places. Corn is from nine to thirteen feet high. The wheat crop of Jersey county, Ill., is estimated at 1,000,000 bushels. The Iowa wheat crop is coming on better than was anticipated. The corn crop is ahead of anything ever before, and the potato crop is faring well. All the crops in Northern Indiana are in splendid condition, and the yield of wheat, corn, oats, etc., will be large.

Chicago, July 14. A hurricane visited St. Joseph, Mo. and vicinity last night. Houses were unroofed and blown down in every part of the city. Four or five persons were killed by lightning and falling timbers, and many persons were injured. The loss on property cannot fall below 200,000.

The New York Communists—A Day of Terror.

At length the much-dreaded anniversary is over. Its celebration, thought not, perhaps, attended by the rampant reign of ruffianism that many anticipated, has been characterized by scenes of the most terrible and fatal nature, and the great metropolis has, for another time in its history, passed through the ordeal of a baptism of blood. True to their threatenings, the Hibernians, supported by the disreputable among the representatives of Irish Catholicism, and the heterogeneous riff raff from the haunts of crime and lawlessness all over the city, were on hand for riot and murder, but, true also to his word, Governor Hoffman brought into action every power—civil and military—that could be commanded, and with a determination equal to the emergency, sustained the dignity of the law, even at the sacrifice of many lives. The Orange procession, though of a very abbreviated character, came off according to the original programme, and the rioters, while most desperate in their attempts to break it up, were dispersed with heavy loss. . . .

The first movement of any magnitude looking toward the fulfillment of the threats of the rioters, was inaugurated by the laborers on the boulevards, who left their work *en masse* very soon after they had commenced, and proceeded in a body toward the centre of the city. On their road they made a brutal assault upon a number of unoffending Italian laborers, and severely wounded many of them. Following up these preliminary outrages, they proceeded to institute a number of attacks in the upper wards, meanwhile driving into their ranks all whom they did not disable. Increased in this way and by the accession of large crowds of men from the East River stone yards, the mob speedily attained very dangerous proportions, and but for the intervention of the military would have succeeded in perpetrating a terribly long list of most fatal outrages. Similar gatherings of a greater or less threatening nature were assembling in all the Irish sections of the city, and a disturbance of a very general character was then known to be imminent. The crowds were dispersed by the authorities as effectively as was possible under the exciting circumstances of the hour, and collisions with the officials were frequent and severe. In one of these encounters at the corner of Broadway and Tenth street a large number of the rioters were very severely wounded by the club of the policemen, and in more than one instance the injuries received were of an evidently fatal character. Numbers of the Fenians, too, notwithstanding the address of their leaders, joined the mob in its work of crime, and aided them in making raids upon armories in a search for arms and ammunition.

It remained, however, for the afternoon to witness the full desperation of the rioters. The procession of Orangemen, organized in the most unostentatious manner, and displaying no emblem more objectionable than the William of Orange flag, was perfected shortly after two o'clock on 29th street, below 8th avenue, amid the most terrific demonstrations on the part of the vast crowds of roughs that thronged the vicinity. On their march the Protestant celebrants, scarcely numbering two hundred men, and escorted by a powerful force of soldiers and policemen, were subjected to two desperate attacks. The first was at Twenty-Sixth street, and was repulsed by a volley of musketry and a charge of the Ninth Regiment, with heavy loss in killed and wounded to the mob, while the second and most reckless one of all was upon the avenue at the corner of Twenty-Fourth street. Here the rioters fired several shots into the procession, and missiles of every description were hurled upon it. Men and women, from house tops and upper windows, fought with a desperation worthy of the Parisian Commune. But their attack was a short-lived one, and in a moment the seething, turbulent throng was the recipient of a heavy fire from the 84th Regiment. The dead and dying, and wounded covered the roadway; men were fired at and wounded on the housetops, and at the point of the bayonet the troops drove the now thoroughly terrified wretches before them. After this, no organized attack appears to have been attempted, and the parade was finally brought to an end at Cooper Institute shortly after seven o'clock. Minor disturbances, as might have been expected, were of frequent occurrence, but with the above mentioned exceptions it was not found necessary to fire into the mob. Policemen's clubs, and the butt end of rifles, were used with telling severity in dozens of instances; arrests were made of bodies of rioters whenever practicable, but so far as the concentrated efforts of rowdyism were concerned an end had been reached, and the bloodthirsty criminals were compelled to sullenly acknowledge their defeat.

Of the casualties of the day it is impossible now to definitely speak. Over forty bodies, including those of a woman and two children, were in the Morgue last evening, and in very many other instances the wounds received will probably result in death. The injured are to be counted by hundreds. In the vast majority of cases the victims belonged to the ranks of the mob. For such the gentlest word that can be spoken is that their blood was upon their own heads. They died violating and defying the law. In three or four instances the persons killed appear to have been merely spectators, victims of their own reckless carelessness. Some few of the dead, however, fell in the execution of their duty as defenders of the peace and order of their city, and it rests with the citizens of New York to say whether the blood of these brave ones shall or shall not sanctify the dawn of a new era in the history of the great metropolis.

In Brief.

——The British committee engaged in revising the New Testament were at the end of the second chapter of Mark on the 26th of May.——It is estimated that 80,000 men in Paris have become unable to support their families, and that there are no fewer than 24,000 persons dependent upon charity.——One of the Siamese twins is reported as lying at the point of death, and the other is quite robust. In case the invalid dies arrangements are made to sever the connecting link.——A letter from Rome relates that, at the funeral of a Jew named Piperno, who was a National Guard, the hearse was followed by a number of his comrades, not only of his own religion, but also Catholics. This is said to be the first example of such tolerance and equality ever witnessed in the Eternal City.——The Baptists and Disciples in Ohio are comparing their respective creeds with a view to union. The statement of differences shows that the controversy between them is quite narrow, and the *Christian Standard*, the organ of the Disciples, expresses the opinion that there is no sufficient reason for continued alienation. A good many on both sides of the line treat the question rather coolly, however.——The Rev. Henry Boehm, the oldest itinerant minister of the M. E. Church reached his ninety-seventh birthday, June 8th. Though for two or three days previous he had been temporarily prostrated, he was able to be up and receive on that day the hearty congratulations and remembrances of his friends at Staten Island, where he is staying for the present. Father Boehm preached his first sermon seventy-two years ago, and is now enjoying a peaceful old age.

Notices.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so.

The campmeeting will commence Saturday, Sept. 9th, and hold over the Sabbath, the 17th.

For the Committe, J. Couch.

Tremont Campmeeting.

The Tremont Campmeeting (at West Wareham, Mass.) will commence on Monday, July 24th, and continue over the following Sabbath. With the blessing of the Lord, we expect an interesting season on this consecrated ground, as in former years; and hope all who can will make arrangements to attend this annual feast.

Henry V. Davis, for the Committee.

Notice.

The campmeeting of the "Life and Advent Union" will be held on their new ground, in Springfield, Mass., commencing August 13th, and holding over the following Sunday. The fare on the Connecticut river R. R. and on the Hartford and New Haven R. R. is reduced one half, and on the Boston and Albany R. R. one third, from August 10th to August 30th, inclusive. Ample provision will be made for board and lodging, and horse-keeping on the ground. Table board will be 80 cents per day. T. R. Weaver, Sec.

Notice.

The Mechanic Falls campmeeting committee will meet on the ground to build a stable, finish the seating, and make other necessary arrangements for the meeting, Tuesday, August 1st. We invite other brethren to join us. Let us have a good crew, that the work may be pushed through speedily. Our meeting will commence the 26th of August, and continue one week. Further particulars hereafter. J. Albert Libby.

The R. I. and E. Ct. Campmeeting.

Brethren, our campmeeting this year will (D. V.) be held at Green Station, on the Hartford, Providence, and Fishkill R. R. It will commence on September 2nd, 1871, and hold till the 9th inst. We shall be happy to meet the brethren from "all the neighborhood round about." Those who have tents, or can procure them, are requested to bring them. Fares from way stations are being ascertained, and will be advertised.

For the camp committee, W. Kellaway.

North Dana, Mass.

There will be a grove meeting in North Dana, Mass., commencing on Thursday, August 3d, and hold over Sunday the 6th. Bro. J. Hemenway and others are expected to help preach the word. All preaching brethren and sisters, come and help us, and all others come. Provide for yourselves as far as convenient. Provision for man and beast can be obtained near by. We wish to make one more effort for Christ and his cause in No. Dana. Pray for the meeting. Geo. A. Streeter.

Grove Meeting.

There will be a grove meeting in North Holderness, in Bro. Amos G. Garr's grove, near my place, Sunday, July 30th. Brethren and sisters are invited to come to work for the Lord.

John H. Evans.

Southern Kansas Grove Meeting.

We commence Sat., July 22nd, at two o'clock P. M., at Crawfordville, Crawford Co., Kansas. Any who shall see this notice are invited to come. Ministering brethren, of "like precious faith," we desire your acquaintance and co-operation. There is a large and open field of labor here. Any coming by rail will take the Gulf R. R., step off at Girard, and inquire for us or Bro. A. M. Sidwell. The grove is two and a half miles west of Girard.

H. J. Munson.

Notice.

The campmeeting committee who were chosen at the New Milford, Ct., campmeeting last Sept., are requested to meet upon the old ground, New Milford, Tuesday, July 18th, at three o'clock P. M., and if decided to have another meeting this coming season, to fix upon a time, and make such other arrangements as are needed for the same. Brethren, if possible, and the Lord willing, come. In behalf of the committee, H. K. Flagg.

Notice.

There will be a free campmeeting either at Pittsfield, or on the Belfast Railroad, to commence Sept. 4th, 1871. Particulars hereafter.

Israel Damman.
W. Cousins.
A. H. Walker.

Notice.

Will those wishing me to hold grove, protracted, or conference meetings, please make arrangements, and notify me in season, so that all may be accommodated as far as possible. Let us do all we can.

H. B. Sevey.

Notice.

Elder E. McCulloch, of Nevada, Ohio, purposes to attend the National Campmeeting at Springfield, Mass., and remain east for a few weeks. Churches desiring his labors, will address him at Nevada until August 10th; after that at Savoy, Mass.

Maine Mission Tent.

This tent will be ready for meetings in a few days. Brethren wishing it pitched in any localities, will please write to me as soon as possible. Let there be a prompt response to this invitation.

For the Tent Committee,
R. R. York, Portland, Me.

Notice.

The Vermont State Annual Campmeeting will probably be located at or near the village of Bethel, Vt. More soon. E. P. W.

Connecticut Campmeeting.

The Lord willing, there will be a campmeeting in the beautiful grove occupied for that purpose last year, near Plainville, Ct., commencing Sept. 2nd, 1871, and holding till the 11th inst.

The fare is reduced one half on the N. H. and N. R. R., same as last year. Regular tickets must be bought to Plainville, and free return passes will be furnished on the camp-ground. The committee have been unable to effect a reduction of fare on the H. P. and F. R. R. Mr. T. F. Clark will convey passengers from Plainville to the camp-ground for twenty cents each. Provision will be made for those coming with horses. It is desirable that all who can, bring tents and bedding, especially the latter.

We shall endeavor to provide wholesome food for all who may wish, at reasonable rates, and trust that, together with our brethren and sisters, we may exercise sufficient faith in God, coupled with good works, to dispel the fear of financial embarrassment, which so cripples the religious enterprises of the day, that their votaries are withering from spiritual drouth, the result of too much anxiety for money, and too little knowledge of faith in God. The Lord is soon coming, and we feel the need of a higher standard of holiness, and the deep inwrought work of the Holy Spirit. Let us walk humbly before the Lord, making this meeting the subject of prayer, beseeching our heavenly Father to breathe the Holy Spirit upon the entire encampment, that wanderers may be reclaimed, and sinners converted.

B. Hitchcock,
Geo. L. White,
Wm. J. Ripley,
O. D. Woodruff, } Committee.

Quarterly Meeting.

The first quarterly meeting for the northern district of the Advent Christian Conference of Indiana, will meet at four o'clock P. M., on Thursday, before the first Sunday in Aug., 1871, with the church of God at Sand-hill, four miles north of Rochester, on the Michigan road, in Fulton Co. A general invitation is given; and we say come one, come all; come on the first day, and stay till the last. Provision will be made for all who may come. Persons coming on the Michigan road will inquire for Brn. N. Doolittle, or S. S. Cole. Persons coming by R. R. will stop off at Sturgeon, and inquire for Bro. E. Partridge, or I. E. Andrus. By order of conf.,

D. Nafe,
I. E. Andrus, } Committee.

Annual Meeting.

The Women's Christian Association will hold its annual meeting at Springfield, Mass., August 23d, 1871. It is desirable that all members of the Association should be present.

E. S. Jennings, President.

Grove Meeting.

There will be preaching at Granite State Grove, Policy Pond, Windham, N. H., on Sunday, July 30th, by Eld. J. G. Smith. If stormy, the meeting will be held in the Hall at the grove. Refreshments, and stabling for horses for all who wish.

Grove Meeting.

There will be a grove meeting at Old Point, on Sodus Bay, Wayne Co., N. Y., July 22d and 23d. Come, brethren and sisters, with your hearts full of the love of Jesus, and your baskets well filled with provision. M. R. Miles.

Grove Meeting.

There will be a grove meeting at East Lebanon, Me. (Little River Falls), Sundays, Aug. 6th and 13th. Geo. W. Brown, of South Elliott, and others, are expected to preach the word.

J. Bickford.

Southern Tract Fund.

At our recent Wisconsin campmeeting, a collection was taken to aid me in scattering gratuitously my forthcoming book (entitled "The Life beyond Death in the Home of the Holy") in the southern field, it having been prepared with reference to missionary or pioneering work. I desire to send at least one thousand copies of this work, with a quantity of my four tracts, into the southern field this coming fall and winter. It will be a pleasure for some to help me raise one hundred dollars for this purpose. Let such direct to Wm. Sheldon, Brodhead, Green Co., Wis.; or, if more convenient, to Miles Grant, Boston, Mass. W. S.

Notice.

I supplied a number of brethren with works at campmeetings last year, and those who can possibly send me what is due by mail, in June, I wish they would do so, as I am much in debt for printing, and *ought* to pay up. If any can aid me in throwing off the unpleasant burden of being in debt, it will be thankfully received. Age and health prevent my obtaining means to live and pay debts as formerly. Direct to J. Blain, Buffalo, N. Y.

Meetings at Bonny Eagle, Me.

For the information of friends residing at a distance from Bonny Eagle, Me., who may desire to meet with us occasionally, I will say that Eld. C. H. Sweet, of Rhode Island, having been invited to settle here, has decided to come and remain as long as may seem duty. Preaching every Sunday, at 10½ A. M., and 1 P. M.; Sunday school at 9½ A. M. Prayer meeting at 5 P. M.; also Tuesday and Friday evenings. All these services are held in the Chapel. T. J. Rumery, Ch. Elder.

German Tracts.

I will send my German Tracts gratis (except postage), to any one who wants them for himself, or to distribute. I have a good supply. Send your orders to L. Reimer, 1006 Chesnut Street, Philadelphia, Pa.

Rochester, N. Y.

The Second Advent Christian Church will meet hereafter for the worship of God over 102 State Street, at the head of the second flight of stairs. It is a new hall. It is one block south of the New York Central Depot. Will be a permanent place. Meetings Tuesday and Friday evenings, and three times on the Lord's day. Preaching afternoon and evening. Preaching brethren will find a home at Bro. D. T. Cooper's, No. 72 Mount Hope Avenue. J. Phelan, Secretary.

Notice.

All persons desiring to preach in Portsmouth, N. H., are respectfully requested to communicate with the Secretary, T. E. Wood, before publishing their appointments. For the church,

T. E. Wood,
L. K. Lydston, } *Committee.*
L. Leach, }

☞ Bro. going to Gloucester, Mass., to preach, will call on G. H. Smith, Washington St., near old Cemetery.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. P. Collier, H. W. Burton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*Geo R. Tysner.*
Charlton, Mass.	*J. O. Curtiss, Oxford, Mass.*
Haverhill, Mass.	*T. F. Pinkham or J. P. Yeats.*
Oxford, Mass.	*Curtis.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. O. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*Joseph Nash, Box 126.*
Great Falls, N. H.	*Thomas Hodgdon.*
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*O. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Hanson.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
New Britain, Ct.	*Chs. M. Burt.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Reed.*
South Butler, N. Y.	*R. G. Brown.*
Rochester, N. Y.	*J. Phelan, 84 N. Fitzhugh St.*
Hoosick, N. Y.	*Geo. B. Keech, J. B. White, or Christopher Loveton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*J. F. Busch, F. E. Bunis, Edwin King.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

S. S. Brewer.........Sunday, July 23d
H. Pratt.........Sunday, July 30th

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ Meeting Tuesday and Thursday evenings.

John G. Hook.......Thursday and Friday evenings, July 20th and 21st.
John G. Hook.........Sunday, July 23d
Baptism and communion.
John G. Hook.........Sundays, Aug. 6th and 13th

Mercantile Hall, Boston, 32 Summer Street.

Preaching by H. L. Hastings and others.
Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.
Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

Chelsea, Mass.

☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

M. Batchelor.........Sunday, July 30th
J. Couch.........Sunday, Aug. 6th

Charlestown.

(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7¾ o'clock.

J. B. Cook.........Sundays, July 23d and 30th
Mrs. E. L. Crumb.........Sunday, Aug 6th

Hyde Park, Mass.

H. Pratt.........Sunday, July 23d
T. M. Preble.........Sabbath, July 30th
M. Batchelor.........Sunday, Aug. 13th

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7¾ o'clock P. M.

Joseph W. White.........Sunday, July 23d
C. Goodrich.........Sunday, Aug. 6th

South Boston (383½ Broadway.)

Meeting Wednesday evening, No. 2 Lowland Street. Friday evenings, No. 227 K St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress. J. N. Berry.

Rutland, Vt.........Sunday, July 23d
Miles Grant.

Concord, N. H. (at the Bethel, Washington Street) Wednesday evening, July 19th.
Tremont Campmeeting, July 24th, and through the meeting. John G. Hook.

Fitchburg, Mass.........Sundays, Aug. 6th and 13th
H. F. Carpenter.

Boston (if desired).........Sunday, July 30th
H. Pratt.

Lynn, Mass.........Sunday, July 23d
M. Batchelor.

Putnam, Ct.........Sabbath, July 30th
Subject—*Origin of Spiritualism.*
Athol, Mass.........Sabbath, Aug. 6th
Square Pond, Ct.........Sabbath, Aug. 13th
H. Munger.

Tremont campmeeting.........July 25th
and onward for two or three days.
Tremont, Mass.........Sunday, Aug. 6th
North Abington, Mass.........Sunday, Aug. 13th
J. S. White.

Lynn, Mass.........Sunday, July 30th
Wm. C. Thurman.

Stowe, Mass.........Sunday, July 23d
T. T. Farrell.

Dorchester, N. H. (Town House)...Sabbath, July 23d
Bradford, N. H. (Pond meeting-house) Sab., Aug. 6th and on as the Lord may direct. D. Eastman.

Guilford Village, N. H.........Sunday, July 23d
John Parsons.

Stowe, Mass.........Sunday, July 30th
B. Finney.

North Somers, Ct.........Sunday, July 30th
Putnam, Ct.........Sunday, Aug. 6th
Woodstock Valley, Ct.........Sunday, Aug. 13th
A. Morse.

Hinsdale, N. H.........Sunday, July 30th
W. W. Sutherland.

Natick, Mass.........Sunday, July 23d
Z. Boodey.

Palmer Depot (Baptist Church).....Sunday, Aug. 6th
Mrs. L. M. Stoddard.

Bridgewater.........Sunday, July 23d
Zoar Bridge.........Sunday, July 30th
H. K. Walling.

Barnstead, N. H.........Sunday, July 30th
Bro. Varney will probably be there.
Joseph Libby.

Guilford, N. H. (Interval school-house) Sun., July 23d
C. H. Locke.

Yalesville, Ct.........Sabbath, July 30th
B. Hitchcock.

Lee, N. H.........Sunday, July 23d
Pittsfield, N. H.........Sunday, Aug. 13th
J. Pinkham.

Wrightville, Ct.........Sunday, Aug. 6th
G. L. White.

Westfield, Mass.........Sunday, Aug. 6th
Wilbraham, Mass.........Sunday, Aug. 13th
Then to the Springfield campmeeting.
E. Cotton.

Kennebunkport Centre, Me. (Methodist church) Sabbath, July 30th. C. H. Sweet.

Buckfield (Federal meeting-house) Saturday evening, July 22d, and Sunday, July 23d. (Baptism.)
H. B. Sevey.
W. H. Doucoffy.

Wolfborough, N. H. (B. school-house) Sun., July 23d
Lake Village, N. H.........Sunday, July 30th
Ossipee, N. H. (No. 4 school-house) Sunday, Aug. 6th
South Berwick, Me. (Great Works) Sunday, Aug. 13th
T. L. Churchill.

Kennebunkport Centre, Me. (Methodist church) Sunday, July 23d.
Bonny Eagle, Me.........Sunday, July 30th
T. P. S. Hampson.

Springfield, Mass. (Hope Chapel)...evening, July 19th
Charlestown, Mass.........July 21st
Salem, Mass.........Sunday, July 23d
Lynn, Mass.........July 25th
Goffstown, N. H.........July 26th
Goffstown Centre.........July 27th
Manchester.........July 28th
Dolloff Hall, grove meeting.......Sunday, July 30th
Lake Village.........August 1st
Laconia.........Wednesday evening, Aug. 2nd
Haverhill.........August 3d
Sugar Hill.........Sunday, Aug. 6th
Charlestown, Mass.........Sunday, Aug. 13th
Putnam, Ct.........August 15th
Danielsonville, Ct.........August 16th
Star of Hope Mission.........August 17th
Annie E. Smith.

Collinsville, Ct.........Sunday, July 23d
Hartland (Town Hall).........Sunday, July 30th
S. Woodruff.

Porter, Me.........Sabbath, Aug. 6th
West Parsonsfield, Me.........Sabbath, Aug. 13th
Mark Stevens.

Seabrook, N. H.........Sunday, July 23d
Wakefield, Mass.........Sunday, July 30th
Lawrence, Mass.........evening, July 31st
Haverhill, Mass.........evening, Aug. 1st
Wm. C. Stewart.

Hoosick, N. Y.........Sunday, July 23d
Ellen E. Towsley.

East Pownal.........10½ o'clock, Sunday, July 23d
Pownal Centre.......one o'clock P. M., Sunday, July 23d
Hoosick, N. Y.........10½ o'clock, Sunday, July 30th
Z. D. Baird.

New Castle, N. H.........Sunday, July 30th
Joseph W. White.

Meriden, Ct.........Sunday, July 23d
Winsted, Ct.........Sunday, July 30th
W. S. Campbell.

Lake Village, N. H. (North Church).....Sun., July 23d
John H. Evans.

Kennebunkport.........Sundays, July 23d and 30th
E. S. Moulton.

Dover.........Sundays, Aug. 20th and 27th
D. M. Leavitt.

Wakefield, Mass.........Sabbath, Aug. 13th
Geo. W. Burnham.

Bristol, R. I.........Sunday, July 23d
Tremont Campmeeting.........July 24th
J. W. Thomas.

Portland, Me. (new hall).........Sunday, July 23d
Meetings evenings through the intervening weeks at each place, as may be desired by the brethren.
Allen Damon.

Groton Corner, N. H.......once in two weeks for the present. C. W. Nelson.

Groton, Vt.........Sunday, July 23d
and onward as the Lord directs.
Daniel D. Page.

Dover, N. H.........Sundays, July 23d and 30th
East Rochester, N. H.........Sunday, Aug. 6th
A. Simpson.

Melvin Village.........Sunday, July 30th
T. W. Piper.

Bradford, N. H. (Pond meeting-house) Sab., July 30th
Boscawen, N. H. (Gulf school-house)...Sab., July 23d
Hill, N. H. (Shaw's school-house).......Sabbath, Aug. 6th
Franklin, N. H. (Morrison school-house) Sab., Aug. 20th
Simeon Roby.

Guilford Village, N. H.........Sunday, Aug. 6th
J. G. Smith.

North Carver, Mass.........Sunday, July 23d
C. H. Leverton.

Fall River, Mass. (Steep Brook).......Sunday, July 23d
Tremont campmeeting, until the 29th.
Charlton, Mass.........Sunday, July 30th
Geo. A. Streeter.

Hopkinton, N. H. (in the grove)...Sunday, July 30th
C. H. Fletcher.

Woodstock Valley, Ct.........Sabbath, July 23d
Wilbraham, Mass.........Sabbath, July 30th
Square Pond, Ct.........Sabbath, Aug. 6th
P. S. Butler.

Woodford Hollow. July 29th, and Aug. 12th and 13th
R. L. Harrison.

Seabrook, N. H.........Sunday, July 31st
Rye, N. H.........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. Lang, Jr.

Way's Mills, P. Q.........Sunday, July 23d
Caswell Burrough, P. Q.........Sunday, July 30th
U. G. Ladd.

Meredith Village.........Friday evening, July 21st
Meredith Village, N. H. (Dolloff Hall) Sun., July 23d
Wm. H. Shaw.

Pittsfield, N. H. (at the Bethel).........Sunday, July 23d
N. B. McMurphy.

Haverhill, Mass.........Sunday, Aug. 13th
J. R. Boynton.

Saratoga Springs.....10½ A. M. and 3 P. M., July 23d
C. Pike.

Scitico, Ct.........Sunday, July 23d
East Acworth, N. H.........Sunday, Aug. 6th
M. E. Otis.

West Groton, Vt.........Sunday, July 23d
Cabot, Vt.........Sunday, July 30th
Caswell Borough, P. Q.........Sunday, Aug. 6th
Barnston (Way's Mills) P. Q.........evenings, Aug. 7th and 8th.
Hatley, P. Q. (old meeting-house)..Sunday, Aug. 13th
North Haverhill, N. H.........Sunday, Aug. 20th
Benton, N. H.........evenings, Aug. 22d and 23d
Warren Summit, N. H...evenings, Aug. 24th and 25th
Meredith, N. H. (Dolloff Hall).........Sunday, Aug. 27th
Meredith Village, N. H...evenings, Aug. 28th and 29th
Lake Village, N. H....evenings, Aug. 30th, 31st, and Sept. 1st.
If these conflict with others, please write me at Bridgewater, Vt. Geo. A. Cole.

West Levant (Emerson's grove)....Sunday, July 23d
Sangerville (French's Mills)....Sunday, July 30th
Gordon Burnham school-house.......6½ P. M., Aug. 2d
South Dover (Bean's Mills).........6½ P. M., Aug. 3d
Milo.........2 o'clock P. M., Aug. 5th
and over Lord's day. Israel Damman.

West Salisbury, N. H. (Union meeting-house) Sunday, Aug. 6th. Dustin W. Davis.

Bradford, N. H. (Pond meeting-house) Sab., July 23d
F. S. Ransom.

Bath, Me.........Sunday, July 23d
Bowdoin, (Dennet school-house).........Sunday, July 30th
Richmond, Me. (Reed meeting-house) Sun., Aug. 20th
Leavitt school-house, at two o'clock P. M.
C. Gord.

Abington, Conn.........Sunday, July 23d
Woodstock Valley, Conn.........Sunday, Aug. 6th
Holden, Mass.........Sunday, Aug. 13th
H. Davis.

Southington, Ct.........Sunday, July 30th
Seth Woodruff.

New Durham, N. H. (2d Division) Sunday, July 30th
Barnstead, N. H. (Locke's Corner) Sunday, Aug. 6th
John Brooks, Jr.
J. W. Horne.

Vernon, Vt.........Sunday, July 23d
S. Cook.

Providence, R. I.........Wednesday, July 19th
Bristol, R. I.........Thursday, July 20th
New Haven, Ct.........Friday, July 21st
New York.........Sunday, July 23d
Tremont Campmeeting.........Monday, July 24th
W. Kellaway.

East Holderness, N. H. (Page school-house) Sundays, July 23d and Aug. 6th.
North Holderness, at grove meeting...Sun., July 30th
Groton Corner, N. H. (with Bro. Nelson) Sunday, Aug. 13th. H. C. Willoughby.

Pittsfield, N. H.........Sunday, July 30th
Farmington, N. H.........Sunday, Aug. 6th
Lee, N. H.........Sunday, Aug. 13th
Exeter, N. H.........Sunday, Aug. 20th
Hampton, N. H.........Sunday, Aug. 27th
If these conflict, please write me at Loudon Ridge, N. H. D. F. Leavitt.

Caswell Borough, P. Q.........Sunday, July 23d
Hatley, P. Q. (old meeting-house)...Sunday, July 30th
Hatley (Harvey school-house).........evening, Aug. 1st
Barnston, Waynesville.........Sunday, Aug. 6th
Benton, N. H.........Thursday evening, Aug. 10th
North Haverhill, N. H.........Sunday, Aug. 13th
Warren Summit, N. H.........evening, Aug. 15th
Holderness, N. H. (Brick school-house) Sun., Aug. 20th
Lake Village, N. H. (North Church) Sun., Aug. 27th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Aug. 29th.
Concord, N. H. (at the Bethel)....evening, Aug. 31st
Manchester, N. H.........evening, Sept. 1st
Lawrence, Mass. (if desired).........Sunday, Sept. 3d
If these conflict, please write me at North Haverhill, N. H., care of Thomas Abbott. F. M. Drake.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, July 23d. J. A. Packard.

Seabrook, N. H.........Tuesday evening, July 25th
Stoneham, Mass.........Sabbath, July 30th
S. S. Mooney.

Cabot, Vt.........Sunday, July 23d
and onward Sabbaths as duty may demand.
A. A. Hoyt.

Savoy, Mass. (New Chapel).........Sunday, July 23d
North Bennington, Vt.........Sunday, July 30th
Plainfield Pond, Mass.........Sunday, Aug. 6th
Warehouse Point, Ct.........Sunday, Aug. 13th
H. K. Flagg.

Lewiston, Me.........Sabbath, July 23d
Strong, Me.........Sabbath, July 30th
E. M. Haggett.

Chichester, N. H. (Advent Chapel) Sabbath, July 23d
O. W. Kimball.

Chicopee Falls, Mass.

E. Cotton.........Sabbath, July 23d

Worcester, Mass.

C. Goodrich.........Sunday, July 23d
T. M. Preble.........Sabbath, Aug. 6th
J. Couch.........Sunday, Aug. 13th
M. Batchelor.........Sunday, Aug. 20th

Lowell, Mass.

W. H. Mitchell.........Sundays, July 23d and 30th
M. Batchelor.........Sunday, Aug. 6th
C. H. Fletcher.........Sunday, Aug. 13th
H. F. Carpenter.........Sundays, Aug. 20th and 27th
A. Ross.........Sunday, Sept. 3d
L. Bouteil.........Sunday, Sept. 10th
John Couch.........Sundays, Sept. 24th and Oct. 1st
C. Goodrich.........Sunday, Oct. 8th

Haverhill, Mass.

D. M. Leavitt.........Sunday, July 23d
O. W. Kimball.........Sunday, July 30th
Joseph Pinkham.........Sunday, Aug. 6th
W. W. Sutherland.........Sunday, Aug. 20th

Lawrence, Mass.

A. M. Higgins.........Sunday, July 23d
D. M. Leavitt.........Sunday, Aug. 6th
M. Batchelor.........Sunday, July 16th
W. W. Sutherland.........Sunday, Aug. 13th

Webster, Mass.

Mrs. L. M. Stoddard.........Sunday, July 23d

Manchester, N. H.

(*Meetings changed to Granite Hall.*)

H. F. Carpenter.........Sundays, July 23d and 30th
B. S. Emery.........Sundays, Aug. 20th and 27th
C. Richardson.........Sunday, Sept. 3d

Great Falls, N. H., Old Hall (Franklin.)

J. G. Smith.........Sabbath, July 23d
D. M. Leavitt.........Sabbath, July 30th
E. S. Moulton.........Sabbath, Aug. 6th
C. Goodrich.........Sabbath, Aug. 13th

Concord, N. H. (Centre Street.)

C. H. Fletcher.........Sabbath, July 23d
J. Couch.........Sabbath, July 30th

Concord, N. H., (at the Bethel.)

E. Owen.........Sunday, July 23d
T. W. Piper.........Sunday, Aug. 6th

East Rochester, N. H.

J. S. Chute.........Sunday, July 23d
Edwin Wells.........Sunday, July 30th
A. Simpson.........Sunday, Aug. 6th
J. Parsons.........Sunday, Aug. 13th

Hampton, N. H.

T. E. Lang, Jr.........Sundys, July 23d
J. Bickford.........Sunday, July 30th

Portsmouth, N. H.

T. W. Piper.........Sunday, July 23d
J. S. White.........Sunday, July 30th
E. Owen.........Sunday, Aug. 6th
J. Couch.........Sunday, Aug. 27th

Rye, N. H.

J. Couch.........Sunday, July 23d
C. Goodrich.........Sunday, July 30th

South Elliot, Me.

Geo. W. Brown.........Sunday, July 23d
E. Owen.........Sunday, July 30th

Biddeford, Me.

Geo. W. Burnham.........Sundays, July 23d and 30th

South Berwick, Me. (Great Works.)

S. S. Mooney.........Sunday, July 23d
Geo. W. Brown.........Sunday, July 30th

Waterbury, Ct.

B. Hitchcock.........Sunday, July 23d
Wm. J. Ripley.........Sunday, July 30th

Bristol, Ct.

Wm. N. Pile.........Sunday, July 23d

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ The desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. Brooks, G. W. Baker.

Advent Christian Church, Salem.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. Barnes, Pastor.

Rochester, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

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☞ M. G. S.—It was received. It will be sent in due season.

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THE CHRISTIAN'S ATTITUDE.

"TO WAIT FOR HIS SON FROM HEAVEN."

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—MATT. 25: 13.

"I stand continually upon the watch-tower."—ISA. 21: 8.

I stand on my watch-tower, Jesus,
Watching for thee;
For I know thou wilt soon be coming
To summon me.
I am up in the early morning,
Ere the sunrise,
Piercing the gray streaks of dawning
With eager eyes.
I am *longing*, continually longing,
Thy summons to hear—
"Arise ye! prepare for the wedding;
The Bridegroom draws near!"
Oh, how shall I greet thee, my Jesus,
What joy shall be mine,
When, all doubts and anxieties leaving,
Thou claimest me thine?
What happiness just to behold thee,
And gaze on thy face,
While still in that vision of beauty
Thy wounds I shall trace!
And as sure as thou livest and reignest
In heaven above,
So surely thou never wilt sever
Thy bride from thy love.

I stand on my watch-tower, Jesus,
Looking for thee;
For I know thou art shortly coming
To summon me.
So I stand in the noontide gladly,
'Neath the hot sun's searching rays,
To greet thee, when thou comest,
With a song of loving praise.
Mine eyes with looking upward
Are failing; yet to see
One glimpse of thine appearing
Is rapture, ecstasy!
So still I'll pierce through distance,
Though clouds may cross my sky,
With this wondrous thought before me—
"I shall see Him eye to eye."
No darkness then between us,
The veil shall be withdrawn,
And the evening mists have vanished
In the brightness of *that morn*.
So I'll bear the heat and burden
Of this present "*little while*,"
Till thou come and light my spirit
With the sunshine of thy smile.

I stand on my watch-tower, Jesus,
Longing for thee.
Thou hast said thou wilt come unexpected
To summon me.
The shadows of evening have lengthened,
The night wears apace;
And I'm watching, still watching, my Jesus,
For thy glorious face.
How long wilt thou "tarry," Lord Jesus?
Oh! when wilt thou "quickly come"?
Haste! "hasten the wheels of thy chariot,"
I *long*, oh! I long to be home.
Thou biddest me "watch and be ready,"
With my lamp burning brightly for thee;
For at "evening, or midnight, or morning,"
Thou mayest suddenly come and fetch me.
Then let me not weary or falter,
Though darkness my spirit enshroud,
This night *must* give place to the morning—
The "morning without a cloud."
"With patience," my soul, I'll possess thee
(Leaving all to his wisdom and power),
Content with the message He sends me,
"Ye know not the day nor the hour."

—*The (London) Christian.* JEANIE WOODS.

ADAM'S NATURE.

C. E. BARNES.

The subject mentioned above has attracted a great deal of attention lately, yet it still seems to be a contested point. I have read with interest the articles of the brethren upon both sides of the question, and in consequence I entertain a different opinion than I did when the first article appeared. I then believed Adam to be neither mortal nor immortal, but in a condition to which either was possible. I *now* believe him to have been created mortal, and to have been put on probation; at the successful termination of which, immortality would have been given him.

Mortality and immortality are two extremes, and I know of no middle position. If the question was as to his color, whether he was black or white, it might be consistently claimed, in the absence of positive proof, that he was neither, but of an intermediate color, as there is a great variety of colors and shades between black and white. Or if it was his height that was disputed, it could be consistently contended that he was neither tall nor short, but of a medium height; but the question being in regard to his *nature*, to me it seems that in this instance our belief must be confined to either one or the other of these extremes, viz., his mortality or immortality, for what middle ground is there to be taken?

Mortal is the opposite of immortal. Whatever immortality may be, mortality must be directly the opposite. An immortal being is one to whom death is impossible; a mortal being is one to whom death is possible, though not necessarily inevitable; therefore when it is admitted that Adam was not immortal, it legitimately follows that he was mortal, as there is no half way position for him to occupy.

Against this it may be objected that it would be deceptive to say to a man already mortal, "You shall die if you eat of the forbidden tree;" but not so. Are we not mortal today? And were not men mortal also when Ezekiel wrote "the soul that sinneth, it shall die"? Chap. 18: 4. Why not charge the Spirit of God with folly in declaring through Ezekiel that sinful mortal souls should die? Why not say it was useless to tell them that, when they would have died any way? And yet it is just as consistent to believe Adam to have been mortal and yet threatened with death, as it is to believe so in regard to men in Ezekiel's time. The objection applies as forcibly against the one as it does against the other, and if it has no force in the latter, then it has none in the former.

It is not a just inference that a mortal being must inevitably die; that a mortal nature demands death: for do not we believe that all who are living on the earth to-day are mortal, saint as well as sinner? And notwithstanding this, do we not believe that there are those living now who will never taste death, but "be changed in a moment, in the twinkling of an eye"? And do we not believe this privilege is extended to the ungodly? Do we not exhort them to turn to Christ and live? Do we not tell them that except they repent and believe on the Lord Jesus Christ they will die? Do we not say "turn ye, turn ye from your evil ways; for why will ye die?" And is it so, that we are only mocking them, when we declare to mortal men that death awaits them if they persist in their sin? Do we consider it folly to urge a mortal man to turn from the error of his ways that death may not be visited upon him? No, we do not. We think it a *great mercy* that a way has been prepared whereby even *mortal* men may escape death.

If it were true that a mortal nature must *inevitably* end in death, then there would be some force to the charge of folly in threatening it; but it is *not* true that a mortal creature must necessarily die, for many are the mortals living to-day that I believe will never die, but will be clothed upon with their house from heaven, that mortality may be swallowed up of life when Jesus comes.

Now, if it is not inconsistent to declare to mortal creatures to-day that they shall surely die if they disobey God, then it would not be inconsistent to tell a mortal creature the same six thousand years ago; for as some of the present race of mortals will escape death by a change at the end of their probation, if they continue in obedience, even so might mortal Adam have escaped death if he had continued in a course of obedience at the end of his probation. God did not say to Adam, "In the day thou eatest thereof thou shall surely *become mortal*;" were this the case the charge of inconsistency might be sustained; but as death is not an *inevitable consequence* of being mortal, the charge falls powerless. When it is proved that a mortal nature requires that its possessor must die, then we will plead guilty to the charge of inconsistency; but until then, we shall maintain that there is no absurdity in telling a mortal man that he must die if he disobeys.

Once more I wish to repeat it. We are mortal, and yet our nature is not such that *we must die*, whether or no; for those who are living when Christ comes, will escape death by a marvellous change, and so too could Adam's mortal nature have been changed had he been obedient.

Those who believe Adam to have occupied a middle position, err in thinking that death was a *necessary consequence* had he been created mortal, whereas we have conclusively shown that such is not the case. This view satisfactorily proves that Adam's nature was mortal.

Salem, Mass.

LONG SERMONS.

I. I. LESLIE.

There is a great complaint in regard to long sermons, but this really means long meetings. It is not the sermon that is so long generally, but the extending it beyond the time when the meeting is expected to close. This is often done; but it is not because of the great length of the sermon, but on account of the *preliminaries* and *appendices* being long, and giving but little time for the sermon itself.

In most places one hour and a quarter is all that is allotted for the worship of God at any one time. More than this would be wearying and tedious to nearly all the devotional people of these days. This is as much time as most can contentedly spend at once in the house and worship of God. Men can associate in every other way and not soon become exhausted, or have time wear heavily; but in the service and worship of God they quickly get weary, and ask to be relieved. Let us see how this hour generally goes.

1. Almost every minister, especially on the Sabbath, begins the meeting and service of God by reading a portion of Scripture; and generally a chapter. Not to do this would seem to be to leave out an essential part of that service and worship. And to do it hastily, hurriedly, and without thought and expression, is but a form and ceremony, with no good result, and displeasing to God. To read then the Scriptures profitably requires time, and if this is done in the hour and a quarter, then a portion of it is gone when this is finished.

2. Then comes the first hymn, and if a long one is selected, read and sung, another portion of the hour and a quarter is gone.

3. Then the prayer,—and if it be a long one, as is often the case, in which every thing and every body is prayed for, with a general confession of all the sins of the age and the world, closing with a specification of the wants of all present—christians, backsliders, and sinners, then another good portion of the hour and a quarter is gone.

4. Then the second hymn; and if this be like the first, a long one, read through and sung at a slow pace, then certainly a *large* portion of the hour and a quarter is gone, and then the rest is left for the sermon and another hymn, benediction, appointments, etc.

Now we ask, about how much time is left usually for the sermon? Generally, not more than twenty minutes. Now is a sermon of twenty or twenty-five minutes a long sermon? The truth is, the people become weary before the sermon is commenced; and if the preacher is "slow of speech" (as some are), and has really something to say, then he may not finish his sermon before the time when the hearers expect to go for their dinners, or suppers, or a ride; and then he is charged with preaching long sermons, and boring the congregation to death.

Now we would say with another, "Clip!" but instead of clipping the sermon only (if it is the best you can preach), clip your hymns, and your prayers, making them short, and so begin your sermon as quickly as you can, before the people begin to think of going home and wish the meeting was ended. You have the oar in your own hands, and if it is to preach that God has called you, then do it if you have to leave out the singing and a long prayer. If the people will not give you but an hour and a quarter, take first as much of it as you need in which to declare the message that God has given you; and if there be time left, then sing, and let every one praise the Lord.

We say again, it is the long meeting, and not the sermon, that so often tires our good people in these days, when pleasure and ease are looked for in the house of God as well as everywhere else.

SPURGEON AND THE DAMNED.

WM. KELLAWAY.

From a sermon by this great London preacher, having the caption "Regeneration," and preached from the text, "Except a man be born again, he cannot see the kingdom of God," I have culled the following sentences on lost souls:—

"The damned are lost forever; they cannot be born again; they go on cursing, ever being cursed; ever fighting against God, and ever being trampled beneath his feet; they go on ever mocking, ever being laughed at for their mockery; ever rebelling, and ever being tortured with the whips of conscience, because they are ever sinning. They cannot be regenerated, because *they are dead!*"

With reference to the above, it is preached of men who are *dead*, and not of the last-day punishment. But how men can be *dead*, and yet at the same time be performing the actions of living men, in the way described by Spurgeon, is a wonder, since the second death is death both of body and soul. That passage in 2nd Ephesians, and one or two others, need not be quoted; for their distortion, as explained by Calvinists, will appear to many who will carefully study the text. Further on, in the same discourse, Mr. S. makes remarks concerning "Baptismal Regeneration," which may be easily adapted to his own language as above. Says he:—

"Ah! *that doctrine* [of baptismal regeneration] *only needs to be stated to sensible men, and they will at once reject it.* Gentlemen who are fond of a filagree religion, and like ornament and show; gentlemen of the high Beau Brummel school, will very likely prefer this religion, because *they have cultivated their taste at the expense of their brains*, and have forgotten that *what is not consistent with the sound judgment of a man, cannot be consistent with the word of God.*"

I think if Mr. Spurgeon would only look at these two sentences together, and think calmly of what he says of Dante and his "*Il inferno*" in the same sermon, he would be more chaste in his remarks on the lost, and would not assert that he seemed as if he had been in hell.

A DIALOGUE.

J. MAXIM.

Adventist. Good morning, Bro. M.; happy to find you enjoying health this morning.

Methodist. Thank you, sir; glad to meet you, wishing to have some conversation with you. I understand that you are a "Millerite."

A. What makes you think I am a Millerite?

M. Because I saw you at the Millerite campmeeting the other day.

A. It seems, Bro. M., that you were there too, and if being there makes me a Millerite, does it not make you one too?

M. Well, but I did not take any part as you did in the prayer-meeting and love-feast, as it was called.

A. As you profess to be a christian, why did you not take a part with them?

M. Because I think their doctrines are infidel, and the Bible tells me not to take any part with infidels and unbelievers.

A. If you consider the Second Adventists infidels, why did you go to their meeting?

M. Oh, having heard them called infidels by my Methodist friends, I thought I would go once and hear for myself; and am sorry to say that I think the reports true.

A. Did you hear any infidel or unscriptural doctrines advanced there?

M. I think I did.

A. Did they deny the Bible?

M. Not exactly all of it, but then the main truths of the Bible were altered and twisted to harmonize with their unpopular ideas.

A. What scripture did they deny or twist, to maintain their "unpopular theology"?

M. They denied the immortality of the soul, the endless hell torments of the wicked, and the conscious state of the righteous and wicked between death and the resurrection; doctrines plainly taught in the Bible—yes, so plain "that the wayfaring man, though a fool, need not err therein."

A. You say those doctrines are plainly taught in the Bible; will you please to refer me to chapter and verse?

M. Perhaps not now, but I am sure they can be found in the Scriptures of truth, for I have heard our ministers, the best learned and the greatest preachers, often speak in their sermons of the "immortal" and "never-dying soul," "endless torment," and "the death that never dies." If such doctrines and texts were not in the Bible, do you think they would not have known it?

A. Before we talk any further, we will adjourn, giving you time to search for such passages as "immortal soul," "never-dying soul," "death that never dies," "endless misery," or "endless hell torments." If you find them, you shall receive from me one hundred dollars cash in hand, at the next interview.

M. All right, Bro. A. I will search my Bible faithfully and prayerfully, feeling sure that I shall not only come off victorious, but gain one hundred dollars. Adieu, till we meet again to resume this interesting subject.

SECOND INTERVIEW.

A. Good evening, Bro. M.; have come to receive the promised hundred dollars, I suppose?

M. Well, Bro. A., I must confess to you that I have not won it. I searched the Bible, using the best Concordance there is out; and after searching almost night and day for several days, I must frankly confess to you that those words and expressions are not in the Bible.

A. Bro. M., what think you now? Who, sir, are infidels; those who take the Bible as it reads, or those who add to it words "*self-manufactured*"?

M. Bro. A., I do freely acknowledge that I was blinded by tradition, as many of my brethren and preachers are to-day.

A. Are you now prepared to admit the Bible truths that you heard at the before-mentioned Second Advent campmeeting?

M. I am. After prayerfully searching the Scriptures, I not only found those passages missing, but I found the heart-cheering truth that "God is love"; that "love worketh no ill"; that "God is unchangeably good to all"; that "his tender mercies are over all his works"; that he will not keep "his anger forever," because he "delighteth in mercy"; hence endless torments cannot be true. If such doctrines had been true, the Bible would have been as full of them as many of our Methodist and Orthodox sermons have been.

A. True, Bro. M. Now as you find nothing, or no positive proof of endless torment, etc., what is your present conviction concerning Bible truth?

M. It is that *all* men are mortal and must "seek for . . . immortality and eternal life," or be forever destroyed "root and branch" in "the lake which burneth with fire and brimstone, which is the second death." I learn by the Bible that "the soul that sinneth it shall die"; that "the wages of sin is *death*"—not eternal existence; for "all the wicked" God says he "will destroy" with "everlasting destruction." I read that "the *dead* know not anything"; they "return to the dust"; "in that very day their thoughts perish." I now believe the Bible says just what it means, and always means what it says.

A. Have you ever read any of our books or tracts upon these subjects?

M. Never till since our first interview, and they have enlightened my mind and cheered my heart. And my Bible now harmonizes with itself and the character of Christ. It is, as it were, a new book to me.

A. Bro. M., this is the language of every one who has left the heathen tradition of "immortal-soulism" and that "thou shalt not surely die," and have come over to the plain and literal teachings of the Bible. If men go to heaven or to hell as soon as they die, and are then all judged and rewarded according to their works, it excludes the necessity of a general judgment, and especially of a resurrection, on which is founded the hope of every true believer.

M. So, Bro. A., it now appears to me; and I shall ever be thankful to God for this blessed interview, which has resulted in my conviction of Bible truth. To God be all the glory. Hallelujah!

IOWA C. M. CAMPMEETING.

The campmeeting held at New Hartford, Iowa, commencing June 22nd, was one of great interest. The love, peace and harmony with which it was conducted was a remarkable feature of the meeting. Although many views were entertained respecting the doctrines and teaching of the Bible directly opposed to each other, no unchristian or uncharitable feeling was manifested. The fruits of the Spirit were predominant throughout the meeting, and no spirit of controversy or contention was shown, although some five different denominations were represented. The principle of christian union and brotherly kindness was evinced by all. Charity, liberty of opinion, and a desire to investigate God's holy word, were very noticeable on the camp-ground, and glorious results must follow as a sequence.

The Christian Conference was held in connection with the campmeeting, and its sessions were also remarkable for the order and harmony that existed among its members; not a dissenting vote was cast, and the voice of one was the voice of all. It was presided over by Eld. Thomas, whose age and experience eminently qualified him for that responsible position. In the fulfillment of his duties, and the manner in which he discharged them, he elicited the commendation of all. The discourses of Eld. C. C. Ramsay and his "coworkers" were of such a charater as not only to attract and claim the attention of the large audiences that assembled to hear, but were clear, powerful and logical, convincing the gainsayer, reclaiming the wanderer from God, and converting the sinner. The subjects treated were adapted to the times in which we live, and were "meat in due season" indeed. The glorious theme of the waiting church, "that blessed hope," was powerfully presented, and the "signs" and fulfillments of prophecy heralding that glorious event, the coming of Christ, was faithfully shown to the people. They were actuated by the same spirit that Moses had when he addressed the congregation of Israel. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew." For truly the eloquence of a Moses, the sublime language of Isaiah, was given to the proclaimers of present truth.

The prayer and conference meetings were a foretaste of the praises and thanksgiving that saints shall render to God and his Son our Savior in the kingdom; and as a sister remarked, "If I could believe in going to heaven, I should want to go now";—so we all felt that burning in our hearts that the disciples realized while on the road to Emmaus.

The last conference was truly a feast of love, and many eyes were dimmed with tears of joy for what we enjoyed here, and also of sorrow, knowing that we must part and leave the hallowed spot. Eighty testimonies and thirteen songs were given in thirty-five minutes. The young pilgrims participated in the general happiness of the camp, and had some interesting and very profitable meetings. Several made a start for the celestial city. There was a large number sat down to the Lord's table; about one hundred brethren and sisters partook of the emblems of Christ's broken body and spilled blood. It was a solemn and impressive time, and a joyful one; for we look forward to the day when we shall sit around our Father's board in the kingdom.

Eighteen family tents and the Iowa Mission and Chicago tents were put up, and accommodated over one hundred persons with lodging at night. A grocery stand was erected on the ground, which furnished provisions at reduced rates to those who did not provide for themselves, and the profits went to sustain the meeting. This is a wiser and better plan than that adopted by some of having a boarding tent, and gives better satisfaction.

There was a large crowd on the ground the first Sabbath. It was estimated that there were one hundred and forty teams on the ground. The last Sabbath there were perhaps fifteen hundred people present to hear the gospel. They came from all directions to attend this glorious meeting, some traveling eighty miles by their own conveyance. The immediate results are good, and many, we have reason to believe, will date their conversion from this meeting. Six precious souls put on Christ by immersion, and the scene, so beautiful and expressive of a hope in the resurrection, will not soon be forgotten.

Arrangements have been made to secure the ground for five years to come; therefore we may expect to enjoy those blessed seasons of refreshing, hoping to be soon gathered home where we will not have to part, and shall sing with immortal tongues the soul-cheering songs of Zion.

"There we'll meet all our loved ones in our Eden home,
Sweet songs of redemption we'll sing,
From the north, from the south, all the ransomed shall come
And worship our heavenly King."

E. A. MARSH.

A PRECIOUS PROMISE.

M. E. CHUTE.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 TIM. 4: 8.

O, what a precious promise is this to the christian, and especially to those who suffer persecution and affliction here in this life. How glorious to look forward to the time when the Lord Jesus shall come to give his weary saints release from all their toils. O, how we love the appearing of our blessed Savior. Let us be patient waiting for him, and laboring diligently for the upbuilding of his blessed and glorious cause. There are endless joys in store for us, if only faithful. How numerous are the promises that Christ has given to those who persevere to the end.

Weary pilgrim, when we ponder on all those glorious joys that await us at His coming, can we not say with the apostle Paul, that "our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are not seen are eternal." "Now we see through a glass darkly; but then face to face,"—"see him as he is." Let us take new courage from these precious promises, and wait with patience for his coming (which will not be long), when he shall give us the crown of righteousness.

— We are to bear with those we cannot amend, and to be content with offering them to God. This is true resignation. And since he has borne our infirmities, we may well bear those of each other for his sake.

— Be kind to those around you.

Gems.

— As the most dangerous winds may enter at little openings, so the devil never enters more dangerously than by little unobserved incidents, which seem to be nothing, yet insensibly open the heart to great temptations.

We must feel ere we can pity;
We must long before we pray;
We must know the need of comfort
Ere we choose another's way.

— He who "sees the end from the beginning" will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon; but this was the way which led to the throne.

— If you have any principle, any faith, any enthusiasm, any fire in your soul, keep the tongue-valve close, and let the spiritual forces move your hands to noble deeds, and make your feet run on errands of mercy.

— Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead yesterday, and we are not born to-morrow.

Be not swift to take offense;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing this cheery song—
Let it pass, let it pass!

— Anger in dispute is like an unquiet horse in a dusty way; it raises such a cloud in the eye of the understanding, that it obscures its vision and impedes its operations.

— Men who have been eminent for usefulness in the cause of God, have been remarkable for their self-denial. The greater their control over self, the greater their influence over others.

— No one, says Jerome, loves to tell a tale of scandal except to him who loves to hear it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

— If you have religion enough to save you, everybody will know it. Love must tell it.

Our times are in thy hand,
Father, we wish them there;
Our life, our soul, our all, we leave
Entirely to thy care.
Our times are in thy hand;
We'd always trust in thee,
Till we have left this weary land,
And all thy glory see.

— If you are God's wise men the world will count you fools.

— Despise no infirmity of mind or body, nor any condition of life, for it may be thy own lot.

— A head properly constituted can accommodate itself to whatever pillows the vicissitudes of fortune may place under it.

— Gifts are the gold that beautifies the temple; but grace is as the temple which sanctifies the gold.

— Virtue is the health of the soul; it gives relish to the smallest leaves of life.

The heart craves many a fond desire,
And many a blessing seeks;
To earthly joys our hopes aspire:
But list! the Savior speaks—
"If you would my disciples be,
Deny yourselves, and follow me."

— To be dexterous in danger is a virtue, but to court danger is weakness.

— Pride and folly cost many persons more than their necessities.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"WHERE DID YOU COME FROM, BABY DEAR?"

DEAR EDITOR:—Please give to the children—young and old—the following exquisite bit of poetry by Geo. MacDonald, who writes so many precious words; and these are not the least, from his *Good Words for the Young.*—A. T.

Where did you come from, baby dear?
Out of the everywhere into here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm white rose?
I saw something better than any one knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get this pearly ear?
God spoke, and it came out to hear.

Where did you get these arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.

How did they all come just to be you?
God thought of me, and so I grew.

But how did you come to us, you dear?
God thought about you, and so I am here.

LOVE MAKES THE DIFFERENCE.

"O, it's just as different as can be," said one of my young friends.

"What is?" I asked.

"Why, being a christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a christian, I used to say to myself, 'No, I can't now, for I shall have to do so many hard things, and I never can do them.'"

"What hard things?"

"O, I used to think, 'Now, if I become a christian, I shall have to walk just so; shall have to go to church and prayer-meeting; shall have to pray and read the Bible.' It is so different to what I thought."

"Why, James, what do you mean?" I exclaimed. "You do go to church and to prayer-meeting; you do read your Bible and pray; you do try to walk just right, do you not?"

"O, yes," answered James, looking up with a bright smile: "but then I love to do them—that makes all the difference. I love Jesus, and I love to do as He wishes me to."

O, I thought, if all professed christians would learn this lesson, how delightful the change! We should no longer hear brother A. say in prayer meeting: "It is crossing for me to speak, but I know I ought." We should not go to our closets with a weary step, and leave them with a sigh of relief. We should no more hurry over the blessed Bible—read only as a duty. The word for Christ would be spoken easily, because lovingly. Christ's yoke would indeed be easy and his burden light.

Yes, love does make all the difference. Love is the fulfilling of the law.—*S. S. Times.*

THE DRUNKARD'S SON.

A little boy stood in the door of a dilapidated house in the suburbs of a country village. His threadbare dress was of finer texture than seemed appropriate to such a lowly dwelling, and there was an easy gracefulness in the child's manner that bespoke an early training more refined than the children of poverty usually receive.

Eight summers only had the boy seen; but there was an unnatural thoughtfulness on his brow, and as he stood absorbed in the contemplation of a subject evidently painful his eye gleamed with strange light, his bosom heaved, the blue veins in his fair young brow grew swollen and rigid, and the deep flush of anger spread over those beautiful features.

"Mother," exclaimed he, turning suddenly toward a pale woman who sat busily plying her needle, "I have determined to run away, for I cannot live in this old house and be half starved, and see you work day and night—and all because my father will get drunk. Yesterday the boys got angry with me, and called me the 'son of a drunkard.' I can't bear it, mother—I will run away."

The mother gazed on her boy, as he stood there with clenched fists and beaming eyes, and the hot tears rained down her cheeks; for she knew how hard it was for her sensitive boy to meet the cold scorn of the world. "And leave your mother?" was her only answer. It was enough.

"I will never leave my poor mother," said the boy, as he threw himself, sobbing, on her bosom. "They may call me names, if they will; and, mother, if we starve, we will starve together," he added, sinking his voice almost to a whisper.

"We will not starve, my son," said the mother, kissing him fondly. "He who said, 'Ye are of more value than many sparrows,' will take care of us. Can you trust in God, my child?"

"Yes, mother—and I will never leave my dear, good mother." And the child forgot alike his anger and its cause, and with a light heart bounded away to join his playmates.

Day after day passed, and the high spirit was often chafed by the scorn and taunts of his companions. The cruelty of an inebriate father and the wretchedness of a drunkard's home, imparted no healing balm, no soothing influence. Yet he loved his mother; for her sake he was willing to endure; and the strong restraints of her love kept him from the vices to which he was constantly and fearfully exposed.

We cannot tell his heart-struggles; cannot tell how those aspirations to be and to do, rising as they do in every noble soul, did often gild his future with their radiance, only to be shrouded in darkness by the one reflection, the withering blight—the aspiring boy was a drunkard's child. Hard indeed is the heart of a drunkard. But we can tell how nobly he clung to that mother in all those years, and how honorably and successfully he fills one of the best pulpits in the land, aided in every good work by that wise, loving, and pious mother.

THE boy in school who is diligent in study, and honest and true in all his relations, may speak no words of admonition or persuasion, but by so much as he sincerely tries to do, does he lift up the whole school to a higher tone. Other scholars will fall into the pace and keep step.

Hygiene.

"This is for your Health."

SLEEP—COMMON-SENSE VIEW.

There are, perhaps, few subjects that have been more abused by scientific writers than that of sleep. Men have examined it on scientific principles, and subjected it to scientific rules; but they never once thought of examining it in the light of common-sense.

Writers differ very greatly on this subject. Some would have us commit an unpardonable sin if we slept more than four or five hours out of twenty-four, while others very magnanimously allow us eight; and others still are so lavish as to give us ten.

Sleep is a necessity; without it we would suffer speedy dissolution. Every act that we perform, every movement we make, every thought that passes through our minds, every emotion that stirs our souls, breaks down a certain amount of nervous tissue, and leaves us weaker than before. These broken cells can be repaired during sleep only. The system, exhausted by physical and mental labor during the day, must be built up and strengthened for the next day's work during the dark, still hours of night, while the senses are locked in slumber, and the mind and muscles are all relaxed; for at no other time is this process of building up carried on.

It is impossible to lay down rules regulating the amount of sleep necessary for each individual; some persons need much more than others. The amount necessary depends much upon the age, health, temperament and climate. We propose to remain on the safe side; and this side is clearly pointed out to us by the dictates of common-sense.

We propose to lay down this one simple rule:

Sleep while it is dark, whether that be long or short. This is the rule that nature teaches us, and her teaching is always correct. As soon as it is dark, labor and study should be laid aside; the mind and muscles should be gradually relaxed by light exercise and pleasant, cheerful conversation, until twilight has deepened into darkness, and then, when the system has been tempered down evenly, and the mind is at perfect rest, go to sleep,—and you will not wake until the sky lark calls you in the morning, when the first mellow light of approaching day shoots up in the east; then is the time to rise, and not sooner. If this rule be adhered to, every morning will find you fresh and vigorous—prepared to live and enjoy life; and every returning night will find you ready to relish sound, sweet, refreshing sleep.

It is no argument against this, to say that there would be a great waste of time during the long nights of winter. When winter approaches it finds us broken-down, debilitated, and relaxed by the heat of a long summer. During the winter, then, this waste must be repaired, the system must be fortified and strengthened for another summer, with its hot days and short nights.

There is nothing gained by "burning the midnight oil." The body is cramped and deformed by bending over dry books; the mind is kept on an unnatural strain; the eyes are injured by the unnatural light, and when at last sleep is sought, the mind is all active, excited and awake. The body being tired and worn out must have sleep, so the two act in opposition to each other, and the consequence is a troubled, dreamy sleep, which does not refresh or build up the system. Then, just as the mind has become relaxed, and sleep begins to refresh, the "alarm" set to wake the sleeper is sounded, and he must rise to grope in the darkness and the vapors and dampness of the morning, inhaling agues and absorbing rheumatisms; or, doing what is equally as injurious, crooking and bending his unrefreshed body over his books.

It is against the teachings of nature to suppose that we should labor during the hours of darkness. Our eyes are made only to see by the light of day, and any method by which we lengthen out the day is artificial, and was not comprehended in the original design; and if we so lengthen it out we rob ourselves, and make of none effect the laws of God.

I know that many cases may be cited of men who took only four or five hours' sleep during the night, who rose early and accomplished much; but they are only the exception, and by no means the rule. Occasionally there may be found a man who is so hardy, and blessed with so good a constitution that he will not suffer any very material inconvenience by losing a part of the hours that should be devoted to sleep; but this is by no means true of the majority of mankind.

I believe that by observing the simple teachings of nature in this respect, a great amount of suffering could be avoided, and life could be lengthened many years.

So much for the time when to sleep, and the amount necessary. A few practical suggestions may be profitable in this connection.

Feathers make a very unhealthy bed, because they retain the heat and keep the temperature of the body too high, thus debilitating the skin and rendering the system liable to contract colds; they also retain the moisture and waste matter thrown out by the lymphatics, which is absorbed, producing disease. A dry straw bed, or, what is better, a hair mattress, should be used. The bed should be level; high pillows should be avoided; they throw the head into an unnatural position, produce stooping shoulders, and prevent the free flow of blood to the brain.

Never place a very young person in the same bed with a very old one; the younger will suffer by a loss of vitality and heat. One in a bed is better than two.

The right side is best to lie upon, as it leaves the action of the heart free, and precludes the probability of undue pressure on any of the large blood vessels; but generally the body may be allowed to select its own position.

Sleep with the mouth closed.—*Home and Health.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE OTHER SHORE.

We are drawing near to the end of earth's strife,
To the morn that beginneth eternal life;
To the evergreen glades of that beautiful land,
Where the Savior will dwell with the happy band
Of cherished ones, who have lived before,
And died on their way to the other shore.

Smiling and broad is the way of sin,
And many are they who walk therein;
But the narrow path that the saints have trod,
Is the way that leads to the christian's God,
And Jesus is waiting to welcome o'er
The heirs of grace on the other shore.

In that coming land we shall know no care,
No sin or sorrow will ever be there;
But life ever joyful to all will be given,
Who seek first of all the kingdom of heaven;
Then come, ye poor lone ones, and sorrow no more,
Your toils will all cease on the other shore.

The gates of pearl and the streets of gold,
Will our eyes on that day of days behold;
When with garments pure and free from sin,
That holy city we enter in,
And dwell with our Lord forevermore,
And sing his praise on the other shore.

—*Selected by* I. N. B.

"THE COMING OF THE SON OF MAN."

M. E. GRAHAM.

Christ's advent is often spoken of as being the same thing as death. Death is one thing, and the coming of the Son of man another. "As the days of Noah were, so shall the coming of the Son of man be." "But of that day and hour knoweth no man, no, not the angels of heaven." The coming of the Son of man will be as it was in the days of Noah; it will be sudden and unexpected, the precise time not being made known, though the indications have been given. The world will be found as it was then, that is, it will be found in the same condition that it was in the days of the flood. When the flood came, men were found "eating and drinking, marrying and given in marriage," absorbed in their worldly pursuits, and utterly regardless of Noah's repeated warnings. They would not believe there was any danger; they saw no likelihood of a flood. But at last the flood-gates of heaven were opened; the flood came very suddenly upon them, "and took them all away." Those that were not with Noah in the ark were lost; they were all swept away to their last account, unprepared, unconverted, and unpardoned, to meet God. And our Lord says, "So shall also the coming of the Son of man be." It would not be right in us to presume that the heathen will all be converted, and the earth filled with the knowledge of God, before our Lord makes his appearance in the clouds of heaven. We should not flatter ourselves that the end of all things cannot be at hand, because there is yet so much wickedness and unbelief in the world. The days of Noah and the flood are the true type of the days when our Lord shall return. The world will not be converted when the Lord Jesus comes again. Thousands of professing christians will be found worldly, thoughtless, unbelieving, and christless. Let us watch and pray, that we may not be found among them.

In this twenty-fourth chapter of Matthew, our Lord further illustrates how sudden and unexpected this great calamity would take place. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." The awful separation that will take place when the Lord Jesus comes again demands our serious attention. At present, the good and evil are all mingled together; the children of God and the children of the world are all side by side, in the chapel, in the place of worship, in the town and in the workshop, in the field and in the city; but in the day of our Lord's return there will be a complete division—"in a moment, in the twinkling of an eye, at the last trump," each party shall be separated from the other forevermore. Parents shall be separated from their children, wives from husbands, brothers from sisters. There will be no time for parting words, no time for a change of mind, when the Lord Jesus appears from heaven.

One of the characteristics of the christian is, that he believes that the Lord Jesus will return from heaven, and that he looks and waits for it. Other men do not believe this, but the christian confidently expects it. His Savior has been taken away from the earth, and is now in heaven; but it is a great, standing article of his faith, that the same Savior will again come, and take the believer to himself. The fact that he will come is identified with all our hopes; it is fitted to cheer us in trial, to guard us in temptation, to make us dead to the world, to lead us to keep the eye turned towards heaven.

This was the firm belief of the early christians—they looked for the coming of the Savior from heaven; and this expectation was allowed to exert a constant influence on their hearts and lives; it led them to feel that earthly affairs were of little importance, as the scenes here were soon to close; to live above the world, and in the desire of the appearing of the Lord Jesus, and to be prepared for his coming. "Watch!" says our Lord, "for ye know not what hour your Lord doth come." "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Portland, Me.

OBEDIENCE.—No. 4.

O. R. FASSETT.

Obedience to the Father's will entitles the obedient to the most endearing relationship with Jesus Christ. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50. Our divine Master had been instructing the people in a certain place, and while he was yet speaking, and his discourse unfinished, he was apprised that his mother and his brethren were without desiring to speak with him. For what purpose they wished to communicate with him, we are not informed. It was a matter, probably, of but little comparative importance; certainly not of sufficient consequence to intrude upon his public ministrations. We are too apt to magnify into undue importance our temporal affairs, and allow them to intrude upon our hours of devotion, which should be improved to our spiritual advantage. This was the case with Martha, the sister of Lazarus and Mary. While Mary improved the time her Lord was present with them to store her mind with useful knowledge, "Martha was cumbered about much serving, and came to him, and said, Lord, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Jesus thus rebuked her: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Luke 10: 38–42.

There are too many Marthas in the world, who multiply needlessly their domestic duties, to gratify their husbands, families, and especially visiting friends, and have too little time to spend with Jesus in prayer and communion, and meditation on his word. Husbands, and christian friends, be careful how you demand from these diligent and care-worn wives and sisters too much undue labor and toil, to gratify your appetites at the table, or pamper your pride. Lend a helping hand, and aid them through their necessary duties, that they may have more time with Jesus.

The same lesson is taught by Jesus to the multitude, as was taught Martha: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6: 27. Oh, how many toil hard and anxiously for a mere temporal sustenance and support, neglecting the "bread of eternal life," while—

"'Tis but little we need—
Nor need that little long."
"We are passing away."

Our Lord's reply to those informing him of the desire of his kindred to speak with him shows how apt he was to improve every circumstance to impart religious instruction. Now he teaches the lesson of *obedience to the higher will*—"the will of our Father which is in heaven." He did not treat with irreverence, disrespect, or neglect, his mother and kindred in the flesh. He gave them all due attention and obedience; yet in his practical life revealed "the higher life." When but a child twelve years of age, he went up to Jerusalem with his mother and kindred, and while they returned he "tarried behind in Jerusalem." They went a day's journey homeward, supposing him to have been in the company; but when they missed him, they returned to Jerusalem to seek for him; and, to their astonishment, they found him "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." "Amazed," "his mother said unto him, Son, why hast thou thus dealt with us?" In his reply he said, "Wist ye not that I must be about my Father's business?" Luke 2: 41–49. The apostle thus instructs children after the pattern of Christ's example: "Children, obey your parents in the Lord; for this is right." Eph. 6: 1. Parents have no right to demand of their children disobedience to God, or impose hindrances in the way of their obedience to the gospel and its requirements. Children have the right of conscience in matters of obedience to Christ, when they are called into his service.

Mary, the mother of Jesus, exclaimed with ecstasy, on the announcement of the angel that she was to be the mother of the long expected Messiah—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed." Luke 1: 46–48. How passing strange is it that in our states of highest and most rapturous spiritual enjoyment and prosperity, and when most blest of God, personal pride will seek self exaltation. The thought of Mary's humbled heart was, the commendation of posterity. Yet she was honored with being the mother of Jesus. Another woman, carried away with enthusiasm at the wonders Jesus performed, and the gracious words he spake, cried out, "Blessed is the womb that bare thee, and the paps which thou hast sucked"; thus losing all discretion and delicacy of language in the fanaticism of the hour. But Jesus replied, "*Yea, rather, blessed are they that hear the word of God, and keep it.*" Luke 11: 27, 28. If to be the natural mother of the Lord Jesus' humanity, and a brother or sister by the tie of nature, be an honor and a blessing, the more so is it to be among the sanctified to this relationship. "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Here is the spiritual and eternal relationship which exceeds by far all mere natural or human ties, which are for mere time. And this we may claim through obedience.

O how near and dear were the disciples and followers of our Lord to him in the days of his earthly sojourn and humiliation,—the beloved John, the impetuous Peter, and all of the eleven! How "Jesus loved Martha, and her sister, and Lazarus"; and how often in their home was he entertained hospitably and lovingly, "with a pure heart fervently." And it is written of the strength of Jesus' love, as he was about to "depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13: 1. With the same love he has loved his whole church, including ourselves, if we are his; for he prays for all—"Neither pray I for these alone, but for them also which shall believe on me through their word." And he prays "that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us." John 17. Oh, what a blessed prayer, and how it opens the loving heart of Jesus to us. And says the apostle, "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is *not ashamed to call them brethren.*" Heb. 2: 11.

Ye aged women, who do the will of the Father; who have stood weeping beneath the cross and borne it with Jesus, see how he honors you, placing you beside his own mother in the flesh in his heart's affections; and if he cared for her in his last and dying hours, and provided for her in the affections of his beloved disciple (John 19: 25–27), will he not care and provide for you through life's closing days? "Who is my mother? . . . . Whosoever shall do the will of my Father" among you, ye aged women, would Jesus say. Then trust in him, and cast your care upon him, for he careth for you.

Ye younger women, who, like Martha and Mary, enjoy communion at times with Jesus, and whom he seems to visit more or less often by his Spirit, giving you words of knowledge and comfort,—do you from the heart want to know and do the will of God? and do you do it to the best of your ability in your weakness, amid life's cares, perplexities, trials, and bereavements? Remember, Jesus esteems you his sister, and says, "The same is my . . . . . sister." Ever choose "that good part, which shall not be taken from" you, even the promise of "eternal life."

Brethren in the Lord, ye sanctified and faithful ones, who are doing the will of the Father, Jesus says he is "not ashamed to call" you "brethren": "the same is my brother." Yes, we may claim this relationship to him. He is our Elder Brother, and of us he will "not be ashamed" before the Father and his holy angels "at his coming." Happy are all they to whom the King at his coming shall say, "Well done, thou good and faithful servant," and invite into his eternal presence with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

A SHORT SERMON,

BY A BOY PREACHER IN 1867.

"Pass the time of your sojourning here in fear."—1 PET. 1: 17.

We are so wedded to this world that we have constant need of exhortation. Our minds need stirring up frequently to a remembrance of the things which were spoken before by the holy prophets, the apostles, and Jesus Christ himself. Paul exhorts us to "consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but *exhorting* one another, and so much the more as ye see the day approaching." Heb. 10: 24, 25. Timothy was commanded to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to *exhortation*, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and to the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 12–16.

The apostle Peter exhorts his brethren to gird up the loins of their mind, to be sober, and hope to the end. He endeavors to cheer them with the prospect of immortality when Jesus comes. Grace is to be brought, and inasmuch as they were looking for such great things, he advises them to maintain a holy deportment, as obedient children; not fashioning themselves according to their former lusts in their ignorance; but as he who had called them was holy, so they were to be holy in all manner of conversation; and as they called God their Father, who was an impartial Judge of all human conduct, it became them to pass the time of their sojourning here in fear.

1. *The christian is a sojourner.* A sojourner is one who dwells in a strange country, and has no possession in it of his own. Thus "Abram went down to Egypt to sojourn there." He felt himself a stranger and a pilgrim, and by his unsettled state he was kept in mind of the "city which hath foundations," that is permanent and stable, whose builder is the living God. It was by faith that he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. So christians are absent from their native country. They are born from above. Their citizenship is in heaven. This world is but the place of their pilgrimage during their exile from home. God's children in all ages have occupied this position. The ancient seed of Abraham saw the promises "afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The Psalmist David and the prophets possessed the same faith, and cherished the same hope. 1 Chron. 29: 15,—"For we are strangers before thee and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding." Christ told his disciples that he had chosen them out of the world; and so it has been ever since. Christ has been gathering *out* of the Gentiles a people for his name. The gospel has been proclaimed, and though multitudes have rejected and despised it, yet some have gladly received and obeyed it, and to them it has been the "power of God unto salvation."

Such have received the spirit of adoption; they have broken off from the world, and have become the followers of Him who was a "man of sorrows and acquainted with grief;" and so this world is to them what it was to him—a vale of tears; a land of sorrow and poverty; a furnace of affliction; a battle-field; a scene of stern, dangerous, and incessant conflict. Here was no rest, or peace, or home, or pleasure for the Savior; he wandered as an exile in a world which despised and abused him. And so the christian is taught to view these things as so many temporal and fleeting troubles, which are destined to fill his cup of sorrow, and prepare him to appreciate the river of God's pleasures when the bitterness of sorrow's cup is eternally forgotten. But the christian can say however with the apostle, "These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4: 17, 18.

II. *A sojourner is at a distance from his relatives.* Some of these may be with him, but the most of them are out of his sight and beyond his reach. So it is with those whom God has called to labor in his vineyard; and oh, how bitter the parting when we have to bid farewell to all, to go forth into a wicked, unbelieving world, to preach an unpopular doctrine, and meet with buffetings and disappointments on every hand. I well remember how the big tears rolled down my face as I bade farewell to home and friends to go forth in my weakness to seek the salvation of sinners; and as I stood upon the hill not far away, and turned and took one more view of the home of my youth, thinking perhaps it might be the last, how sad my heart felt. Then I went to the old spot beside the wood where I used to pray, and there knelt and besought the Lord to save my friends, and as I went forth weeping and bearing the precious seed, to make me instrumental in saving sinners, so that in the harvest day I might return with joy, bringing my sheaves with me. This was a sad hour. But I believe the Lord has heard my prayer, for all my brothers have been converted, and I have seen many sinners brought to Christ, which I hope to meet in that glorious day when God makes up his jewels.

We not only must be separated sometimes from those who are near and dear to us by the ties of nature, but God's dear saints are separated one from another. Though they all belong to one family, and all have one Father, yet they have never all met as yet. They are scattered throughout the world. Broad lands separate them. Wide oceans separate them. Strange tongues divide them. Satan divides them, and death separates them. Multitudes have left us and gone to their long home, and we are left to mourn their loss. So here we wander sad and lonely through this weary world. But we sorrow not as those that have no hope, for we know in a little while the whole scattered family of God will be gathered home. Not one will be left behind. The angels shall gather them all. How beauteous will be their glittering ranks. They will be glorious beyond description, and Christ himself will be glorified in them. Brethren long parted will be there. Companions in labor will be there. Saints of all ages and climes will be there, and the garland of immortal brotherhood shall weave itself about their glowing hearts. Death will be destroyed, and all tears wiped from their eyes. They shall part no more. Their crowns will never cease.

III. *A sojourner is sometimes exposed to rough treatment by the natives.* They cast out his name as evil. They derided and persecuted him. His principles, pursuits, exertions and hopes were hated by the wicked. And is not this the case with christians? Do they not have to suffer from the wicked one who have their portion in this life? Have not God's children suffered in all ages of the world? Did not the child of the bond-woman persecute the son of the free? Is it not so at the present time? Gal. 4: 31. This fact is abundantly proved both by history and our own experience. Jesus said in John 15: 19, 20,—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you? If they have kept my saying, they will keep yours also." Again (17: 14)—"I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world." And Paul declares in 2 Tim. 3: 12—"All that will live godly in Christ Jesus shall suffer persecution." Jesus was persecuted, reviled, hated, and spit upon, when he was upon the earth; but see him now exalted as a prince

saints may be abused, and look contemptible in the eyes of an ungodly world, but the time is coming when they will triumph. For if we suffer with him, we shall be also glorified together. Rom. 8: 17.

IV. *A sojourner is but little known.* His friendship, his companionship, are not counted. He has pleasures and bright anticipations of future bliss to which sinners are strangers. When Jesus made his appearance to this world, he did not come among the great, the rich, or the noble; but he was born of poor parents, and grew up in humble circumstances, a poor laboring man, a carpenter, and when he preached it was to the common people, who heard him gladly. The proud Pharisees and hypocritical Jews were offended at him, or stumbled over him, just because of his humble life, teachings and death. *They knew him not.* But although Jesus suffered, being rejected and persecuted, yet he endured it all patiently for the joy that was set before him. And so this same prospect is before his faithful followers. The proud, the great, the rich and honorable of this world are strangers to the sweet peace and glorious prospects of the humble disciples of Jesus. Christ's followers are generally poor, consequently they are unknown. But God knows them. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom, which he hath promised to them that love him?" The saints are kings and priests in disguise. They are unknown to a great extent by the unbelieving world, but the time is coming when the humble shall be exalted, and there will be a glorious manifestation of the children of God. "The righteous shall shine forth as the sun in the kingdom of their Father."

V. *A sojourner has no inheritance in the country through which he is traveling.* This world is not the christian's rest. It is polluted and defiled by sin. He seeks a better country, that is an heavenly one. "Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." God's people have not yet received their reward. The ancient worthies died in the faith, but did not receive the promise, "God having provided some better thing for us, that they without us should not be made perfect." The world to come is to be the christian's home. God promised it to Abraham and to his seed for an everlasting possession. Paul says, "He saith not and to seeds, as of many, but as of one; and to thy seed, which is Christ." Gal. 3: 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Jesus "shall send forth his angels, and they shall gather out of his kingdom [this earth] all things that offend, and them which do iniquity." "Then shall the kingdom and dominion and the greatness of the kingdom under the whole heaven be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "Then shall the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." "Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Many shall come from the east and west, and from the north and south, and shall sit down in the kingdom with Abraham, Isaac and Jacob.

These are a few of the many passages that bring to view the saints' inheritance. And how blessed it will be to be there, when the curse shall be removed, with all its concomitant miseries; when the clouds and mists of time shall flee away, and the glory of God shall fill the whole earth. We shall then find rest to our weary souls; rest from wicked men and wicked oppressors; rest from the storm-gusts that have blown life's ocean into billows of sorrow, trouble, and dismay. Sin shall be banished from that peaceful clime; darkness and sadness shall not enter there. There shall be no briny tear to bedew the pallid cheek; no death-knell to ring solemnly and mournfully out upon the passing breeze; no sigh to heave the troubled breast; no death to sunder the tenderest ties; but all will be abiding, unending, eternal. Christ will then reign on David's throne and over the house of Jacob forever. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The New Jerusalem will descend; all things shall be made new; death and pain and sorrow and crying will be ended, and God shall be all and in all.

VI. *The christian's pilgrimage here is but short and fleeting.* It is but a little while longer that we shall have to put up with the inconveniences of this world. The bright and glorious things for which the church of God has been looking and praying these many years, are about to be opened to her joyful gaze. The New Jerusalem which the ancient patriarchs saw by faith, and which John saw in vision coming down from God out of heaven, will soon descend, while the vast and radiant cloud of glory shall unfold its gorgeous portal, and the angels of God shall escort the ransomed host in through the pearly gates. Then the Savior's smile will be seen and his greeting heard. The pierced hand will wipe away the lingering tear. The dead and the living will be together once more. The blood-besprinkled host will gather around the table, and the marriage supper of the Lamb will be celebrated. These things are very soon to be realized. The signs of the times proclaim in thunder tones the end of all things at hand. Soon this earth will tremble beneath the footsteps of its coming Judge. Its hills and rocks will soon echo with the sound of the judgment trump. Soon old Babylon will go down like the mighty mill-stone, while the saints and

Lord God omnipotent reigneth." Who, then, can stand save those who have on the wedding garment? Let us secure it while we may, for soon it will be too late.

VII. *The christian must pass the time of his sojourning here in fear.* Not in slavish fear, for there is no necessity for that. Christians "have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8: 15. They are made free in Christ, so that they can say indeed, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." They do not fear death, for Christ has conquered death, and "brought life and immortality to light through the gospel." But christians are to walk in reverential fear,—in fear of sin, in fear of offending God, in fear of temptation, in fear of loving the creature more than God. Paul explains it in 2 Cor. 7: 1—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Again (1 Pet. 2: 11)—"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

We are to abstain from "the very appearance of evil," and walk so circumspectly before God, that we may be living epistles read and known of all men. A mere form of godliness without the power will avail us nothing in that day when our works shall be tried by fire. We shall need something more than a mere profession of religion. We must have the life-giving presence of the Holy Ghost; for if we have not the Spirit of Christ, we are none of his." Our righteousness must exceed the righteousness of the Scribes and Pharisees, or we can never enter the kingdom of heaven. We must have that righteousness within that developes itself in practical conformity to the will of Christ. But more particularly—

1. As sojourners, let us live as though we are *really* not at home, manifesting by our conduct deadness to the world, and in earnest pursuit after spiritual and celestial happiness, that we belong to a better country, that is, an heavenly. If we are risen with Christ, let us have our affections placed on things above, not on things on the earth; remembering that "we are dead, and our life is hid with Christ in God; and when He who is our life shall appear, then shall we also appear with him in glory."

There are many who profess to be the disciples of Christ, but they are all buried up in the things of this world; lovers of pleasures more than lovers of God; consequently they dislike to hear the plain, practical truths of the gospel, because it hits them; but, nevertheless, we are in duty bound to declare the whole truth, whether men will hear or forbear; for we read—"If any man love the world, the love of the Father is not in him"; and if the love of God be not in us, we are destitute of the Spirit, for "the love of God is shed abroad in the heart by the Holy Ghost; and if the Spirit be not in us, we are not christians, for "if any man have not the spirit of Christ, he is none of his." Again, we are commanded to present our bodies living sacrifices unto God, and to be "not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

2. Let us not strike deeply our roots here, nor encumber ourselves with the things of this world, considering what a journey we have to take, what a race we have to run. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the majesty on high." Let us "stand fast in the liberty wherewith Christ hath set" us "free, and be not entangled again with the yoke of bondage." Christians now should be free from sin, and from everything that would be an impediment to their usefulness in the cause of Christ. Ministers should not have their attention and their minds engrossed with the things of earth; but they should be full of faith and the Holy Ghost; and labor with all their might for the salvation of sinners. The whole church of God ought to awake immediately and cast off the works of darkness, and put on the armor of light, if she would be ready to meet the coming King.

Brethren and sisters, if we profess to be the children of the Most High, how can we be so half-hearted? Why are we not more in earnest? How is it that we can be so careless, so stupid and indifferent? Why are we not more willing to speak and pray when we come together? Let us awake and gird on the whole armor. Come out from the world with all its glittering show. Stand for God. Resist the devil. Hold up the truth. Expose error. Rebuke sin. Pray without ceasing. Love God with all the heart, and love one another with pure hearts fervently.

3. Are you sojourners? Remember that the eyes of the natives are upon you; they will make no allowance, show you no mercy, scrutinize your actions. How careful, then, ought we to live, when we are watched daily by those who make no profession. How often has my heart been grieved when I have seen those that professed to be the followers of Jesus associating with unbelievers, and joining with them in all their fun and frivolity; and I have heard the unconverted say, If such individuals are christians, my chance to be

fessors would see that sinners are stumbling over them into perdition, and that they themselves are vainly dreaming of heaven, while their own hearts are deceiving them. If any such should read these lines, let them remember that "God is not mocked; for whatsoever a man soweth, that shall he also reap." "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Let us take heed to our ways, and make sure work for eternity. "Walk in wisdom towards them that are without; redeeming the time, because the days are evil." Let us not be found indulging in vain and trifling conversation, but rather let our words be seasoned with grace, remembering that Jesus said that "for every idle word that men shall speak, they shall give account thereof in the day of judgment." May God help us so to walk, talk, and live, that others by seeing our good works may be led to glorify our Father which is in heaven.

4. We should recommend the gospel, while we sojourn, to those around us, by a corresponding temper. We ourselves must first experience the purifying effects of the gospel upon our hearts, and breathe forth the heavenly spirit and disposition which it produces, or we cannot be successful in laboring for the salvation of those around us. We must first *be* the disciples of Christ ourselves, before we can say "will *ye* also be his disciples." We must *practice* what we preach, if we would have others listen with candor to what we say. One tendency of the gospel is to destroy selfishness and hatred, and produce love and benevolence. So when our hearts are full of love and sympathy, we can labor more effectually to save the perishing than in any other way. We must let them see that we feel for them, that we really love them, and that we are in *earnest* to secure their welfare, and then we can more easily win them over to the Lord. We should never shun to speak the truth, but we should always speak the truth in love. We hear it said sometimes by those who have listened to a sermon from some preacher: "We liked what he said well enough, but we did not like the spirit he manifested." How important it is that we know what manner of spirit we are of. We cannot drive men to Christ by using harsh means; and when christians have hard feelings, and speak hard words about each other, they need not expect to see sinners converted. "By this," says Christ, "shall all men know that ye are my disciples, if ye have *love* one to another." Let us strive, then, to be full of love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. If we live in the Spirit, let us also walk in the Spirit.

5. In a short time we shall be at home in our Father's house. Soon we shall have done with all the unkindness and suspicions and censures of those who surround us. Soon, if we are found faithful to the end, we shall share in the fruits of a glorious victory. We have been sojourners in this wicked world for a long time. Sorrow's cup, with all its bitterness, has been wrung out to us. We have been like travelers in an inn. But soon we shall know what it is to enjoy the comforts of our own happy home. When these splendid blessings are given to the saints of God, every description of misery shall have disappeared, never again to becloud the comforts of the ransomed throng, or to interrupt their everlasting enjoyment. The tears of sorrow will no more bathe the cheeks of the followers of the Lamb, and they shall no more become the victims of death's tyrannical dominion. The cup of mingled sorrows shall no more be presented to their lips, for the cause of sorrow shall be removed. There shall be no more weeping and crying, the expression of sorrow. There shall be no more pain, either of body produced by maladies lingering and acute, or of mind produced by afflictions, perplexing and severe. When these mighty deliverances are effected, "the former things shall have passed away, and all things shall have become new." Sin shall have passed away, and unspotted holiness shall enjoy the exercise of undisturbed authority. Enemies and temptations shall have passed away, and stormy tempests will be followed by the tranquillity of eternal peace. All things shall be made new. And let us hear the following encouraging words, and may the Spirit of God apply them to the reader's heart,—"He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Amen.

J. W. THOMAS.

WORKING CHRISTIANS.

Learn to be working christians. "Be ye doers of the Word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many christians. Are there none of you who know what it is to be selfish in your christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some christians. They feed upon Christ and forgiveness; but it is all alone, and all for themselves. Are there not some of you who can enjoy being a christian, while your dearest friend is not; and yet you will not speak to him? See, here, you have got work to do. When Christ found you he said, "Go, work in my vineyard." What were you hired for if it was not to spread salvation? What blessed for? O, my christian friends, how little you live as though you were the servants of Christ. How much idle time and idle talk you have. This is not like a good servant. How many things you have to do for yourself; how few for Christ and his people. This is not like a servant.—*McCheyne.*

THE best ground untilled, soonest runs into rank weeds. Such are God's children, overgrown with security, ere they are aware, unless they be well exercised both with God's plough of affliction, and their own industry in

IMPERFECT IN ORIGINAL

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 26, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets for this meeting at reduced rates, to be had of GEO. T. ADAMS, at this office. Fare to go and return, $1.90,—*good July 24th to 31st.*

THE NATIONAL CAMPMEETING.

In less than a month the time will arrive for the commencement of our great annual gathering at Springfield, Mass. We are expecting the best meeting we have ever had. Let all who feel interested make that meeting a subject of special prayer, that it may accomplish more good than any previous one. The evidence is very strong to show that Jesus is coming soon; but there is reason to fear that but few of those who profess to believe it are *ready*. Let each reader ask the question, am *I* living in constant preparation for that great event? is *my* heart pure? am *I* clothed with Christ's righteousness? would I be glad to have Jesus come to-day? If not ready, what must I do to be prepared? There is no time for delay.

There is one passage of Scripture we wish all would remember, and consider with very close attention. It is this: "Follow *peace* with all men, and *holiness*, without which *no man* shall see the Lord." Heb. 11: 14. Are we up to the standard presented in this verse? It is to be feared that many are below it. Let each inquire, am I at *peace* with *all* men? have I the holiness necessary to admit me to the presence of the Lord?

At our next national campmeeting, it is hoped all who are anxious to get *ready* for the coming of Christ, will try to be present. Let us meet for no other object but to consecrate *all* to the Lord for ever, and to get strength and courage to go forth and labor in the vineyard of the Lord with more energy and zeal than at any former period. As a people, we need a fresh anointing with the power of the Holy Spirit. We must have *pure hearts*, as well as right doctrine, if we expect to be ready for the coming of Jesus. Let us come together and have a thorough heart examination, confessing and forsaking all our sins, that we may be cleansed "from all unrighteousness." It is proposed to have special daily meetings at Springfield, expressly for the benefit of those who are anxious to sanctify themselves entirely to Christ, and be fully prepared for his coming.

Dear Brn. and Srs., we would urge that all make it a subject of prayer that the Lord may help us to see the necessity of holiness of heart in order to be saved; and that he will beget in all our hearts an earnest hungering after righteousness; for we have the promise that those who hunger and thirst after it "shall be filled." Let us throw off every weight, and come at once to the Lord's standard. May our motto be, "Holiness to the Lord."

NEW BEDFORD.—Our meeting in the City Hall, New Bedford, July 16th, was one of special interest. The beautiful hall was filled with a very attentive audience; and the Spirit of the Lord rested upon us, producing a hungering and thirsting after righteousness, which indicated blessed results. We all felt it was good to be there. There are a number in New Bedford who are rooted and grounded in the hope of the gospel; and who are anxiously waiting for the coming of the Son of man, expecting to see him soon. We believe their expectation is well founded. Indeed, we see no chance for any other conclusion. It is time every one, who desires to be at "the marriage supper of the Lamb," should have his heart "free from sin," ready to go and meet the "Coming One," when he shall appear in glory.

A NEW THEORY.

We have just received a pamphlet of seventy-two pages, entitled "A Vindication of the Government of God over the Children of men; or the Promise and Oath of God to Abraham." By George Storrs. In this pamphlet Bro. Storrs endeavors to prove that *all* who have not heard the gospel will be raised from the dead, and have an opportunity to hear about Christ, when they will either receive or reject him. We would say that the arguments presented by Bro. S. in favor of his position, do not convince our mind that his new system of salvation for the heathen is correct, and in harmony with the Scriptures. We can see that his new position overthrows his former one, in relation to the resurrection of the wicked dead. He and his associates have urged the point that no one could be raised from the dead except those who had the Spirit of Christ in them; that is, none but christians. Of course, he will not claim that the heathen were christians, in possession of the Spirit of Christ; hence, when he assumes that they will be raised to hear the preaching of the gospel, in the coming age, he strikes a death-blow to the doctrine of the non-resurrection of all who are not christians. Both positions cannot be true, because they contradict each other. If one unconverted man will be raised, why not all?

We think it best to believe Paul, when he said: "*There shall be a resurrection of the dead, both of the just and unjust*" (Acts 24: 15); and Jesus when he said: "Marvel not at this; for the hour is coming, in the which ALL *that are in the graves shall hear his voice, and shall come forth.*" John 5: 28, 29.

TURNED OUT.—The following is from the *Evangel*, in California:

"In the Union Square Church two were baptised on Sunday. Last week this church excluded three of its members for upholding the soul-sleeping and annihilation doctrines of Second Adventism. One of the three thus disfellowshipped was Rev. Thomas Howell, once ordained to the Baptist ministry."

We are acquainted with Bro. Howell, and esteem him highly as a devoted christian, and a member of the true church of Christ. We very much doubt his name was blotted out of the Lamb's book of life when it was crossed off from the books of the Union Square church. Bro. Howell has great reason to rejoice that Jesus keeps the true records.

PERFECT LOVE.—Those who wish to enjoy the perfect love that casteth out all fear, will find in another column an excellent article from the *Guide to Holiness*. And, by the way, we wish to commend this valuable monthly to our readers. It is published by W. C. Palmer, Jr., 111 East 9th St., New York, at $1.25 a year.

WHAT MOTIVE?—We would call *special* attention to an article headed "What is your motive?" It contains important considerations that require the careful consideration of all who attend meetings. Give it more than a careless reading. Weigh the matter candidly, and let the right motive prevail.

NEW TRACT.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

☞ ELD. THOMAS SMITH of Bangor, Me., now nearly eighty years old, and a faithful servant of God, we are sorry to say is sick, and unable to do anything in preaching or traveling, as he has extensively in years past. He says: "I ask the prayers of the church of the living God, that I may glorify God in this time of tribulation, be restored to working health, if it be his pleasure, or be willing to suffer as shall please the Lord."

A SPIRITUALIST'S PRAYER.

Instead of praying to the Lord, the Spiritualists often pray to the spirits of the dead, as did the ancient Brahmins, Hindoos, Greeks and Romans. In short, Spiritualism is only a revival of hero worship, or necromancy. The demons are deceiving this generation as did the heathen two thousand years ago. Instead of progressing, Spiritualists have gone back into the gross darkness and deception practiced in ancient witchcraft, divination, and sorcery. The doctrines they teach are the same as those taught in Pagan Rome, and other heathen nations.

The following prayer was offered by E. S. Wheeler, in the Music Hall, Boston, Sunday, March 5th, 1871, and reported in the "Banner of Light," July 15th, 1871.

"Most holy angels, oh ye great and good and beautiful souls who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy, your love, your wisdom in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—all ye who have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be ye unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritual life, let flow upon us the waters of a celestial baptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a heaven of restful labor evermore. Come to us, Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Elizabeth Browning, Theodore Parker—all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the infinite. Come to us, and bring to-day the holy shew-bread of the sanctuary, and break it upon the curb-stone to feed the multitude of the present age. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen."

It will be observed that among the "most holy angels," to whom Mr. Wheeler prays, are the heathen philosophers, Pythagoras, Zoroaster, Confucius, Buddha, Socrates and Plato, including Ann Lee, and Theodore Parker of modern times; and then in the same group he puts Jesus and Mahomet. This is a specimen of praying among those who profess to be reviving ancient Christianity, which is to bless all mankind, and reform the world. It is so plainly the devil's religion, it seems strange that any one, but a pagan, should listen for a moment to such heathen notions. Yet all this is but the result of believing in the devil's lie, that man has an immortal soul or spirit, that continues to live when the man is dead and sleeping in the grave. O, when will men awake to see this terrible delusion, on which rest all false systems of religion, and take instead the word of the Lord as their only rule of faith and practice? O for holy boldness to stand up everywhere against *the lie* of the devil.

THE METHODIST appears on the first of July (its twelfth birthday) in a new typographical dress, and enlarged by the addition of eight columns. "*The Methodist*" is considered the leading independent, unofficial organ of American Methodism. In order that everybody may have an opportunity to test its merits as a religious newspaper, the publisher offers to send it free for one month, to any one who will apply for it.

114 Nassau Street, N. Y.

SUNDRY EXPOSITIONS.

Replies to the following requests and queries may not be void of interest to many other readers of the *Crisis*, aside from the writer of this note, so I reply through the paper:

MR. W. SHELDON:—A diligent student of the Bible wishes to know your interpretation of the following passages of Scripture:—(1.) "And when the sun was going down, a deep sleep fell upon Abraham, and, lo, a horror of great darkness fell upon Abraham.... And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and burning lamp that passed between those pieces." (2.) Also, 1 Cor. 15: 29. Also, Ezek. 37th chapter. (4.) Also, the last two chapters of Isaiah on eating swine's flesh. (5.) Also, what Paul meant by saying that some men's sins go before to judgment, and some men they do follow after. 1 Tim. 5: 24. (6.) Also, 1 Cor. 7: 14. (7.) Also, Jer. 31st chapter. Please reply through the columns of the *Crisis*, as I have recently taken that paper, and oblige S. S. CRISTMAN.

RESPONSE.

1. The passage referred to in Gen. 15: 12, 17, is a record of Jehovah's method of assuring Abram that he should ultimately possess the promised land; for Abram had just inquired (v. 8), "Whereby shall I know that I shall inherit it?" God bade Abram prepare for the administering of an oath after a custom then in practice, by dividing beasts; the person taking the oath must pass between these dead animals, thus virtually saying, Let me thus die if I fail to fulfill my promise. After Abram had prepared for the taking of the oath by Jehovah, in order that Abram might not be led to suppose that he should receive the promised inheritance during his temporal life, a deep sleep, typical of the sleep of death, is caused to pass over him; and then he is told that he must die and be buried in a good old age; that his posterity should be foreign bondmen four hundred years, then return to Canaan,—all this to precede the giving of the land to Abram; then, having fully guarded Abram against receiving the wrong impression from the oath, Jehovah appears to Abram, not as he appeared to Moses, in a fire in a bush, but as "a smoking furnace and burning lamp," and passed between the pieces, thus rendering a failure in fulfilling this promise of land to Abram as much impossible as the death of Jehovah.

2. "*Baptized for the dead.*" By baptism we express, through an outward figure, our faith in the resurrection, being buried and raised again, in imitation of Christ's resurrection; but if Christ has not been raised, he is still dead, and then every performance of this ceremony is rendered meaningless, and amounts to nothing less than being "baptized for the dead"—a dead Jesus. Why *express* a resurrection from the dead by this ordinance, if the dead rise not? Why be baptized for a dead Messiah? For as surely as the dead saints are not to be raised literally hereafter, Christ has not been raised in the past, being the first fruits or specimen. Paul was showing the inconsistency of a denial of a resurrection, (1) by proving that the sentiment carried out would rob Christ of a resurrection, and (2) reduce baptism to a meaningless figure.

3. As we have no right to explain God's explanation, the vision of the valley of dry bones stands already explained to signify, "I will open your graves, and bring you up out of your graves," etc. That explanation needs no explaining. Then they will enter the promised land, being "one nation" under one King, David II., or the son of David, having been gathered at the resurrection from among the the heathen, where many of them had died, together with their children and children's children, coming in multiplied numbers from every realm, being cleansed from mortality, with the tabernacle of God among them; while the ungodly will be convinced that there is a living God, but too late to secure salvation.

4. We do not think that a correct exposition of the last two chapters of Isaiah (which cannot be given now) would discountenance the eating of swine's flesh in this age, all positive prohibitions against the practice having been abrogated; still the *reason why* God forbade the practice still exists, so I refrain from eating it. There is now no prohibition against eating skunks or alligators. Shall we, therefore, eat them?

5. Some men commit sins for which temporal judgment is inflicted, while others sin on without any display of divine wrath against them in this life. Some were struck blind in a moment, some delivered over to Satan, and some struck dead. Some good men, too, receive temporal favors for their good deeds, while others might not profit by such special interpositions, but rather be lifted up and ruined thereby.

6. The statement in 1 Cor. 7: 14, "Else were your children unclean; but now are they holy," does not prove that some children are *born* holy, and some *born unholy*, as many suppose; but simply proves that they are made or kept holy by the power of true christian influence, as will be seen by reading the first part of the text, in connection with this statement: "For the unbelieving husband is sanctified by the [believing] wife, and the unbelieving wife is sanctified by the [believing] husband; else [if it were not for this power of influence] were your children unclean; but now are they holy." The same powerful influence that could sanctify an unbelieving husband or wife, would make the children clean also. There is no hint given here that some children are born clean, and others unclean.

7. A mere outline exposition of Jer. 31 must suffice at present. From the first to the thirty-first verse, we have a glowing picture given of the return and national prosperity of Israel, after their *northern* captivity; but it should be remembered that this prophecy, as well as all *national* prophecies, can be fulfilled, whether in part or in full, only in harmony with this God-given rule: "At what instant I speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18: 9, 10. This portion of the prophecy includes the slaughter under Herod, hence is not in the future. From verse thirty-one to thirty-eight the New Covenant, now in its incipient stage, is presented. In its glorious culmination, Israel immortalized will be a "nation" perpetually—not in a *mortal* state, else death would eternally exist, like the sun and moon. At the thirty-eighth verse, a new prophecy of national prosperity is presented, to be governed by the rule already referred to, which applies to all *national* threats and promises. Many great promises must thus remain unfulfilled. W. S.

NOTES ON PROPHECY.—No. 4.

PROPHECY OF DAVID.

David not only looked forward to the dark hour of death that should enshroud him in its dreamless slumbers, but he contemplated a time to come when the sleep of death should end, and he be permitted to wake up in the immortal likeness of his Redeemer. "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I *awake*, with thy likeness." Ps. 17: 15. "But God will redeem my soul from the power of the grave; for he shall receive me." Ps. 49: 15. "Thou, which hast showed me great and sore troubles, shalt *quicken me again*, and shalt *bring me up again from the depths of the earth*." Ps. 70: 20.

David did not regard death as a finality, but as a sleep from which he should "awake." He expected to enter the grave, but he also expected in due time to be quickened by the power of God, and to be brought up again from the darkness of death. And beyond the dark reign of death, he saw a golden age for the faithful. "Evil doers shall be cut off; but those that wait upon the Lord, they shall *inherit the earth*.... But the meek shall *inherit the earth*; and they shall delight themselves in the *abundance of peace*..... The Lord knoweth the days of the upright; and their inheritance shall be *forever*.... For such as be blessed of him shall *inherit the earth*; and they that be cursed of him shall be cut off... The righteous shall *inherit the land*, and dwell therein *forever*.... Wait on the Lord, and keep his way, and he shall exalt thee to *inherit the land*; when the wicked are cut off, thou shalt see it." Ps. 37: 9, 11, 18, 22, 29, 34. Thus, at some epoch of time, the wicked are to be dispossessed, and earth to be given to the saints forever, many of whom are now sleeping, but soon to awake. W. S.

WHERE ARE ENOCH AND ELIJAH?

A brother writing from Vermont, remarks: "Jesus said when on earth—'No man hath ascended up to heaven.' Where did Enoch and Elijah go?"

We are not informed in the Bible to what locality they were transported, but evidently not to the heaven of God's residence, where our High Priest is officiating, the realm of light "which *no man* can approach unto," and to which "*no man* hath ascended." Of Enoch it is affirmed, "God took him" *from earth*, and "Elijah went up by a whirlwind into heaven—into the *atmospheric* heaven. We read of "the winds of heaven," "the fowls of heaven," "the dews of heaven," and "the clouds of heaven," reference being made to the atmospheric heaven, and not the heaven of angelic residence. And on this principle it is plainly seen that Enoch and Elijah must be taken into heaven in leaving earth, but not the heaven of Jehovah's abode.

Doubtless they were transported to some planet, for some wise purpose; but since nothing has been revealed about the matter, nothing definite can be known concerning it, aside from the fact that they are not in heaven. In short, we are told where they *are not*, but are not told where they are. And even if it could be proved that they are in heaven, it would not prove the theory of a *disembodied* passport thither. If there is a disembodied existence, and it is preferable, God has assigned Enoch and Elijah an inferior position, thus making their translation a curse to them. Who believes that? W. S.

"RESTRAIN NOT GRACE FROM THE DEAD."

It is well known that the Catholic version of the Bible contains more books than the Protestant Bible, including apocryphal books; and when hard pressed for authority for the practice of offering prayers for the dead, they sometimes quote this passage from their Bible: "A gift hath grace in the sight of all the living, and restrain not grace from the dead." Eccl. 7: 37. A person must be hard pressed for proof to (1) go out of the Bible to find it, and (2) to pervert it when found. This statement simply relates to grace, or favors bestowed upon the living, or the dead, in the form of a "gift"—gifts for the living to benefit them, and gifts for the dead to decorate them, but not a word is said about *prayers* for the dead.

In a foot note on this passage, we find the following: "That is, withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the church of God even in the time of the Old Testament. And the same has always been continued from the days of the apostles in the church of the New Testament." But where is the proof? Assertions prove nothing. And even if such a deviation could be pointed out, it would only show evidence of human folly arrayed against divine wisdom; for "should not a people seek unto their God? for the living to the dead?" Isa. 8: 19. Necromancy—a *pretended* consultation with the dead—is denounced, as a *real* consultation was not possible, from the fact they are *really dead*; and prayers are unavailing for them for the same reason. W. S.

THE NATIONAL ADVENT CAMPMEETING.

This is the appropriate name for this meeting, as no other meeting has so much important business to do, that affects in this nation so large a number of those looking for the coming of Christ. Others are of importance, and ought to be sustained. This meeting is not for a local benefit, like many others, but important business is to be done at this meeting. Important officers are to be chosen to fill important positions, and on a business and Christian principle, ought to be well attended. The spinal cord of this meeting runs back to the first campmeeting of the kind in the nation, at Chicopee Falls, where Brn. Miller and Himes, with their associates, Brn. Fitch, Collins, Brewer, King Hastings, and some forty other preachers, stood up valiantly for the truth, and against the tradition of the world. God blessed their labors, and some four hundred were converted at that meeting. It shook the nation.

It is only four weeks to our next meeting, and it is time to make arrangements. I would here say, for economy's sake, as straw is so high ($20 to $25 per ton), I am engaging good dry meadow hay for bedding, at $12.50 per ton; and if you will bring an under tick, and fill it with hay, you will save expense, and lie just as comfortably. Please remember this. We expect a great and good meeting. Many who never came before intend to be present. We hope a good number of large tents, from different places, will come to accommodate strangers. There are two or three places for tents on the first circle, which can be had for wooden tents, if notice is given soon. Direct to me, at Chicopee Falls, Mass. Those who talked of a spot last year, must see to it soon, or lose the chance. The front circle will be full. HIRAM MUNGER.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the coming year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$990.91
JAMES MILES	.50
G. S. GOULD	2.00
H. B. EATON	4.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$75.25
A PILGRIM	.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$22.06
C. H. Leverton	1.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,300.11
"F."	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$41.00
S. Ayers (pledge paid)	20.00

FAMILY CAMPMEETING.—No. 2.

This meeting commenced June 30th, one day earlier than published, and was not held in the place first chosen, for the reason that our Methodist friends held a campmeeting two weeks before in the same neighborhood, so it was deemed prudent to remove ours, lest they might think we wished to proselyte some of their members (this we despise; but we do wish to convert all we can to the truth). It was held three miles south, at the head of Adams Valley. We arrived on the ground with the big tent at 11.30, and found a number of the brethren already there with tents and lumber and other fixtures. It was a charming sight. The location could not be excelled, unless we had found some place where the curse was removed. Let me mention some of its attractions: It was level, covered over by a rich carpet of green grass, shaded by lofty and sturdy oaks, with their wide-spreading branches, minus any underwood; a beautiful spring, gushing out from the bluff a short distance from the camp, and winding its way within forty feet of the big tent, always murmuring out sweet praises to its Creator, and seemed to say, I was always glad to suppy the cattle and wild beasts and feathered songsters with my cooling beverage, but now I am overjoyed to think I shall minister to the comfort of the camp of Israel. I am favored almost like the stream that gushed from the smitten rock in Horeb. It was calculated to give pleasure to the camp family, and all that might attend with them. Besides, fifty acres of excellent pasture were donated for the use of the camp family, and that by one who does not believe in the doctrine we love so well. Rejoice in the Lord, O Israel, and again I say, Rejoice.

When we had laid out the circle for the big tent, we proposed consecrating the ground to the Lord during our stay, and asking our Father to let his Holy Spirit abide with the congregation throughout the encampment. I had no sooner made the proposition, than all voices responded, "That's good." Six of us bowed and asked God to be with us during our stay, and by his Spirit to consecrate the ground to his service, and make our hearts glad by the outpouring of his Holy Spirit to the upbuilding of his people and the salvation of some perishing ones. God heard our prayers, and all others that were offered up in faith; for we had the answer, praise his name forever. Amen.

The next day, July 1st, Bro. Thurber and the brethren and sisters from Sparta, Burns, Adams, Lewis, and La Crosse Valley, came in, and erected seven large cotton tents, which with the large one made the whole look like the camp of Israel, and led some to say, "How goodly are thy tents, O Israel." All hearts were cheered. The best of order prevailed; we did not need a watch at any time. The attendance was good. On Sunday it was large, and very attentive. The ministers and members seemed to keep the object of the meeting in view—the conversion of sinners, and reclaiming of the cold and backslidden. They all labored as I never saw them before. It seemed as though they had language not their own, but the utterance of the Spirit was witnessed, and the congregation was more impressed and affected by the labor of the church, than the ministry. (Do not understand me to say that both are not needed.) Sinners were converted, and backsliders were reclaimed.

Let me particularize some incidents. There did not seem to be any general and deep impression made on the minds of the unsaved, until Sunday evening; and I think what added to the interest of the meeting then was this: A young man, a student from Galesville, came to the meeting in search of truth, and seeing the spirit that prevailed in the meeting, his own soul caught the same flame, and he, like Saul, found himself among the prophets. He arose and like Barnabas was glad to see the grace of God. On Monday the meeting was somewhat overcast when it was understood that Bro. Thurber must leave on account of his health. Perhaps I felt the loss more than any. I should then be the only preacher on the ground; but I thought of Paul, when he said we had the sentence of death upon us, but we trust in the living God, who raises the dead. We came together, and as I had before given notice that I would try and show that old Rome would burn before Jesus comes, I did so, as far as I was able, and think I satisfied the most of them. I then gave the meeting into the hands of the brethren and sisters, who well improved the time. They talked mostly of their experience, how and where they were converted, and closed up by assuring the household that they held a through ticket, and they meant to meet them in the kingdom. Now and then one would talk who was (if possible) more than full, and shed an extra power on the meeting, and made the tent vocal with the sweet sound of hallelujah from every tongue.

I hope I shall not trespass on the reader, when I particularize one. He is our pet brother, a colored man. We call him "Bro. Jack." He cannot read, having been a slave all his days until lately. He became eloquent, and told the story how he listened under the window to hear the gospel, till he was compelled by cold to go away, and Sister Fields (who now sleeps) brought him into the house, and he confessed Christ, believed on him, was baptized, and his peace is like a river. He has a *through* ticket. He had seen when he was a slave three or four hundred converted, but they did not last long. He thanked God this Advent doctrine went clear through him. It seemed as though the gates of glory were hoisted some higher. The whole company laughed like Abraham, and praised God like David. Some time past eleven o'clock, I reminded them of the time, but to no purpose. I lay down in the stand to rest, but was too full to hold my peace. Suffice to say, it was past twelve when they broke up, but no complaints of a late hour. All confessed they never saw its superior, and yet there was nothing disorderly. It was as pure a work of the Spirit, undiluted with fanaticism, as I ever saw. I believe Paul was right when he said God has "given us the Spirit .... of power, and of love, and of a sound mind." 2 Tim. 1: 7.

Up to this time seven had started to serve the Lord, and some cold ones had waked up; but on the "Fourth" all tongues were loosed. Three and four might be seen standing, waiting for a chance to speak for Jesus. They occupied one hour and ten minutes, and then, in order to have a chance to say anything for Jesus, I was compelled to offer all who would have spoken, if time had been granted, to rise. A large number rose. Another class, the backsliders, were invited to rise, and the call met a response. Then a third class, those who wished to serve the Lord, were invited to rise, when five arose.

The meeting at two o'clock was our last, and was characterised by a deep feeling of unity of the Spirit. I will not detain the reader longer than to describe the closing scene. We formed a circle, the object being stated before we formed it,—that it was a christian salutation and covenant with each other to live, by the grace of God, so as to meet in the kingdom of God, when Jesus comes. (1) All christians were invited. (2) All cold or backslidden, who would give that token to return. (3) All sinners, who would start and serve God. When the circle was formed, there was not one in the big tent, so that it might be said the whole camp was converted. That scene was heavenly. Angels and saints rejoiced, and Jesus smiled. That parting will never be forgotten by many. During our stay, all that came were fed free of charge. Fruit and milk were brought in without price. The congregation unitedly voted to have one next year, and try and get Eld. Grant to attend. So may it be. We were hailed by a Methodist Bro., on my return home—"Well," said he, "that beats all meetings yet." P. W. HOUGH.

THE NEW YORK RIOT.

The tumult in New York, and the universal agitation, occasioned by the bloody scenes connected with the Orange display, are very suggestive, and lead to the inquiry, Will our American freedom pay? The frantic exclamation of the woman, bereaved of her seventeen-year old boy—"I lived forty-five years the other side of the water, and *never saw the like in England!*" speaks volumes to our Fourth of July boasters, and is a significant warning to the party religionists of the land.

That an event occurring one hundred and eighty-three years ago, in the north of Ireland (a Protestant victory, the battle of the Boyne), should rankle in the bosoms of these distant generations, and stir up such bad blood on our democratic shores, proves not only that memory may be a living scorpion, but that love and forgiveness are not of genial growth in the human heart. There is more of pride, and ungodly waste, and brutal sensuality, in our multiplied parades and sectarian festivities, than is consistent with a prevalent sentiment of "good will to men." It will not be long before good men will seek a better way of showing our patriotism and our religion.

Northfield, Ct. COUNTRY MILLER.

Correspondence.

From W. E. Grinnel to Bro. Sheldon.

By consent of the parties, I send you the following letter for publication in the *Crisis*, as I believe that it may be the means of enlightening some who are in error concerning the state of the dead:—

"*Dear Cousin*:—My companion has passed from death unto life. She is, we trust, with the angels around the throne of God. I am resolved to make heaven my home. Since she left me, I have joined the United Brethren, and am determined to meet her at the throne of God.

Bell Centre, Crawford, Wis."

ANSWER.

"'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so, them, also, which sleep in Jesus will God bring with him.'

You say your wife died and went to heaven. The Bible does not teach that persons go to heaven at death; but that they return to earth, just as God said they would. You think that the soul goes to heaven at death; but the Bible does not sanction any such thought. 'The soul that sinneth it shall die.' I do not believe in adding to the word of of God. We read that the spirit returns to God who gave it. Now, what is the spirit, a part of the person? No, it is that which God breathed into man, the breath of life, which is the spirit of life. Job says, 'The spirit of God is in my nostrils.' That is not the soul, for 'the soul that sinneth, it shall die.' I believe that the soul primarily means the entire man, who sleeps in the grave until the resurrection; then, when Jesus who is our life shall appear, we shall appear with him in glory.

What a blessed hope! When the gospel is preached to all nations, then he will come to reward the saints and the prophets. The reward is eternal life in the kingdom of God. After the judgment, then the reward comes. If we have an immortal soul that cannot die, we are independent of God, having no need of Christ, no need of his coming to give life; we have it already. We read, put not thy trust in man, for 'his breath goeth forth; ... in that very day his thoughts perish.' I never expect to go to heaven. I expect a new earth. The meek 'shall inherit the earth.' Jesus said so. Abraham, Isaac and Jacob, and the prophets of old, are not made perfect without us. They are not in glory yet. I am a Bible reader, and want a thus saith the Lord. Man's theory will soon pass away. It is best to be like the wise man, and build on a sure foundation, which cannot be moved. If any one can point out the passage of Scripture which teaches that the soul is immortal, or that man goes to heaven at death, I would thank him to tell me where it is. I cannot find any such passage. Human theories teach a great many things for Bible doctrine, which, upon investigation, we find to be error. The Bible does not teach eternal misery for the wicked, but that they will be destroyed with everlasting death. Please read the 37th Psalm; Matt. 5: 5-21; also the 21st chapter of Rev. These will give some light on the subject."

Extracts from Letters.

BRO. P. B. MANNING writes from Goffstown, N. H., July 8th, 1871:—"I am yet in this wicked world, trying to live for God, and to do the best I can to gain admittance into his kingdom. I am still a great sufferer, and expect to be as long as I live. How good God is to me in all my trials and pain that I have to bear; bless his holy name for ever. God is our refuge and strength, a very present help in trouble. I am still looking for the coming of the Lord. I believe it is at the door. The great thing is to be ready for the kingdom, for it will be here sooner than many expect. While I see the wickedness increasing every day, I feel bad for the people who profess to be looking for Jesus. Truly, the last days have come, when men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,' and so on to the end of the chapter. 2 Tim. 3: 1. Never have I ever seen the fulfillment of the prophecies so plain as at the present day. Dear brethren and sisters, do be faithful to the Lord a little while longer. Time will soon end. Jesus will come very soon. Hold fast, that no man take thy crown. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' Matt. 7: 21.

Well, brethren and sisters, pray for me, that God will provide for me till I go down to the grave, or Jesus shall come to take me home to the kingdom. God only knows the sufferings that I undergo day and night. I have no means to get medicine, so I must leave all in the hands of God, to trust him for my support while I stay here on earth."

BRO. R. L. HARRISON writes from Hoosac Falls, July 3d, 1871:—"I have returned from East Pownal, where I buried four in baptism. One was a dear sister who had belonged to the M. E. church for years. When I went to Pownal last winter, she was very sick, and had not walked for four years. She had been poured in the M. E. church, but was not satisfied, and we had a season of prayer at her request, that if the Lord would have her be buried with him in baptism, that he would raise her up, and give her strength to go to the water; and glory to God, it has been done to the surprise of the whole community, except a few who believe in the prayer of faith. May the Lord give us more faith.

In Wood Hollow, the Lord has done a great work. Bless his name. I buried five in baptism last Sabbath, making eleven in all. It was called the hardest place in this part of the country, and some said that I would get tar and feathers if I went there; but I went in the name of the Lord, and the people received me kindly, and the result will be the establishment of a church. Glory to God for the truth. There was an old man of seventy-six years, who had lived all his life in sin. The Lord, by his Spirit, got hold of him, and he yielded, and with a tottering step, and a Bro. to assist, we got him into the water, and buried him in baptism, while tears were flowing all around. Glory to God for a free salvation."

BRO. E. MORRILL writes:—"We are still in Gloucester with the tent, and the Lord is blessing. Some have been converted, others deeply convicted, and wanderers reclaimed, and the truth is stirring up the people. Yesterday we had a good hearing; preaching four times, besides three seasons of prayer and conference, and children's meeting. In the evening the tent was well filled, besides scores listening on the outside. Those wishing to spend a few days by the sea-shore, would do well to come here while this meeting continues. This is a new field of labor. Brethren and sisters from abroad can bring their baskets of provisions with them, and stop with us in tents which we have provided, and help us in the meetings, which help is very much needed. We expect to be here another week, and as much longer as duty may require. Pray for us and the meeting."

REPORT OF COUNCIL.

In accordance with a vote taken in Portland, by the Maine Second Advent Christian Conference, June 14th, 1871, that a council be chosen to investigate the difficulties existing between the two churches, consisting of C. Goud, F. A. Baker, J. A. Libby, W. H. Mitchell, John Stevens, John Megguier, and J. T. Jordan, the council met on Wednesday, A. M., June 28th, and after investigation, came to the following conclusion:

1. *Resolved*, That the cause of division existing between the two parties of the Advent body in the city of Portland, existed prior to Dec. 28th, 1868.

2. *Resolved*, That the church worshiping at Union Hall is legally the original church.

3. *Resolved*, That the efforts of Bro. R. R. York to bring about a union between the two parties, have been from the purest motives, and that he is truthful, honest, and above reproach.

4. *Resolved*, That Bro. J. S. Brooks had a legal claim on the first lot of settees used in "Advent Hall," and that the church, though acting from the purest motives, acted injudiciously in removing the seats from said hall.

5. *Resolved*, That the two parties have both erred in steps taken to affect a union, though it did not appear to the council there was any intentional wrong on the part of Bro. Brooks and those worshiping at Advent Hall, or those worshiping at Union Hall.

A committee of four was then chosen, two from each party, to consult with the council as to the best method to bring about a union for future action; and after consultation the following resolution was passed:

Resolved, That the churches worshiping at Union Hall and Advent Hall, together with all Advent believers in good fellowship, worshiping at each of the above named places, respectively meet in general assembly, at Union Hall, at a convenient date within forty days. That a President and Secretary be chosen for said meeting by ballot. That the covenant and by-laws at Union Hall be so altered and amended as to remove, as far as may be suitable to the minds of the largest number of said meeting, any conscientious scruples against recording their names as members. Members may be then taken into the church on a test of fellowship. All the old officers shall then resign their offices, and new officers shall be chosen by ballot of those belonging to the church.

Resolved, That the members of the body of the church of Christ, who have conscientious scruples to signing their names to the covenant, shall have their names kept by the clerk for his convenience. They shall have the right to vote in all business and other meetings, and shall submit to the discipline of the church.

C. Goud, F. A. Baker, J. A. Libby, W. H. Mitchell, John Stevens, John Megguier, and T. Jordan.

TO WHOM IT MAY CONCERN.

This is to certify that, whereas Eld. F. A. Baker, of Levant, Me., has had the misfortune to be deserted by his wife, and is thereby subjected to the deepest sorrow, and is also liable to be laid under suspicion of fault in his family relation, where his standing and character are not well known; we, the undersigned ministers of Christ in the State of Maine, and members of the "Maine Second Advent Christian Conference," of which he is a member in good fellowship, having examined proofs as to the cause of his calamities, do feel a deep sadness in consequence of his misfortune, and give it as our judgment and firm conviction, from the evidence before us, that he is entirely free from all fault on his part in the matter, and is above reproach in his family relations; and in our estimation his christian character remains unblemished by his present trying situation.

Signed, W. H. Mitchell, J. Albert Libby, R. R. York, J. T. Jordan, C. Goud, John Ridley, Thomas Smith, (not a member of conference, but co-operating) B. S. Emery.

Portland, June 30th, 1871.

TO WHOM IT MAY CONCERN.

This is to show that we, the parents and sister of the wife of Eld. F. A. Baker, of Levant, Me., who has now left her husband, while we are on our own account greatly afflicted by that sad event, we do fully sympathize with her companion in his calamity, and fellowship him as a christian, and a minister of Christ. We firmly believe that his conduct and treatment towards his wife has been every way worthy of that sacred relationship which they have sustained, and worthy of his profession as a christian, and his station as a christian minister. And further, his wife, on leaving, stated in our hearing "that she had no complaint of any nature whatever against her husband; that he has always treated her with respect, providence, and affection; that he has ever been a kind husband and father, and she believes him to be a sincere christian."

Signed, Josiah B. Massure, Martha T. Massure, Clara B. Massure.

Levant, Me., May 7th, 1871.

Obituaries.

PROUTY. Munson Prouty, aged thirty-six years, was suddenly killed by his team the 29th of June, in Reading, Mich.

He was sitting on a barrel of lime, in the front part of his wagon, which had no box on, and in making a descent across the R. R. track, the barrel pitched forward, throwing him upon the nigh horse's heels. He was kicked senseless almost instantly. The team ran about twenty rods with Mr. Prouty upon the traces, when he dropped. He was soon caught up, but breathed only two or three times, and was dead. He had a presentiment of his death some two weeks before. He told his brother that he should die between the 29th and 30th of June. His funeral was attended by a large and attentive audience on the 30th of June, in the Methodist church in Reading. This young man had never made any public profession of Christianity, but was quite conversant with the Scriptures; was religiously inclined, and, as his pious mother said on the day of his burial, "he was a *good boy*." Sermon by the writer.

A. N. SEYMOUR.

CHAMBERLIN. Died in Lawrence, Mass., Jan. 27th, 1871, of typhoid pneumonia, Ella M. Chamberlin, aged fifteen years, one month, fifteen days.

Ella gave evidence of love for the Savior early in childhood. She was buried in the likeness of Christ's death four years ago at Alton Bay, and from that time until death did its strange work, maintained a consistent christian life. She leaves a sorrow-stricken widowed mother and a brother to mourn her loss. May the widow's God and the orphan's Father bless and care for them. Words of comfort were spoken on the funeral occasion by Bro. Couch.

A. ROSS.

Advent Herald, please copy.

DILL. Died in Hoosick, N. Y., July 15th, 1871, Sr. Mary Dill, second daughter of John and Cynthia M. Dill, aged twenty-eight years and seven days.

She gave her heart to the Lord several years ago, and we trust she sleeps in Jesus. Sermon by the writer, from Rev. 21: 4.

JACOB WILBUR.

STILLINGS. Died in Stewartstown, N. H., July 6th, 1871, Willie W., son of Othanial and Martha Stillings, aged one year, eleven months, and three days.

Willie will come from the land of the enemy soon. Jer. 31: 15–18.

L. T. COLE.

Summary of News.

FOREIGN.

Cable News.

PARIS, July 21. The contest for the municipal elections, appointed for next week, grows daily more severe and exciting. The *Le Monde*, an ultra-Catholic organ, demands that the Government support the Pope in the exercise of his temporal rights.

LONDON, July 21. Dispatches from the East represent that the cholera prevails alarmingly in Persia, and the ravages caused by the disease are dreadful.

LONDON, July 22. A letter from Count de Persigny, published in London papers to-day, attributes the French disaster during the war with Germany to the isolation of the French armies.

Buisson, the Communist Commander of the Paris Free Shooters, has been arrested in Paris.

THE FAMINE IN PERSIA. In regard to the famine in Persia, of which brief accounts have been published, Mr. Bruce, a missionary at Ispahan, writes to the New York *Evangelist* as follows, April 22.

"In reference to the famine which rages from Teheran southward and eastward in the cities and districts of Irak, a part of Koordistan, and Loovistan, Kars, Kerman, Khorasan, and Gilan, in five of the largest ports of Persia, the suffering is fearful. It is impossible for tongue to describe its horrors. Here in Ispahan a bushel of wheat is eight dollars, of barley seven, and millett six; cotton seed and rice still more expensive. (As money in Persia is worth five times as much as in this country, eight dollars for a bushel of wheat there is equivalent to forty here.) Multitudes are dying from starvation—I cannot tell how many; but in villages numbering five hundred houses, now but two hundred remain. Multitudes have died, and multitudes have fled. They hardly look like human beings. Their appearance is fearful to behold. As I go out into the streets the dead, the dying and churchless meet the eye constantly. They snatch at everything to eat; husks of barley, blood of animals, flesh of dead horses and donkeys. Shop-keepers stand before their stalls with clubs to keep the hungry and starving from carrying everything away. Lamentation and bitter crying for bread are heard on all sides from objects staggering along the streets. You will see people in the public square selling their clothes and all they possess for a mere pittance in order to get a few pence for bread but to prolong their sufferings a brief hour. Mothers run frantic saying 'What shall I do? my children are dying for lack of bread.' Three-fourths of Ispahan are beggars to-day for bread.

A man just come from Bushire says the famine to the south is more fearful than here, that whole families are dying off and the dead lie without burial.

This famine has also extended to the valley of the Tigris, in the regions of Mosul, Amadia and Bootaw, though not so seriously."

PARIS, July 24. The municipal elections in this city yesterday resulted in the choice of six Republican conservatives and forty-nine moderate Republicans. The vote cast was very small.

The journals are discouraged at the apathy of the citizens in the elections, abstentions from voting on Sunday having reached unprecedented low figures.

DOMESTIC.

Springfield, Mass , July 22—1.30 A. M. The most beautiful and remarkable Auroral display in the memory of the oldest inhabitant is now being witnessed here.

New York, July 20. At a meeting of the Gideon Loyal Lodge of Orangemen last night a resolution was adopted thanking Governor Hoffman, the military and police for the protection afforded during the parade last Wednesday.

At an indignation meeting of Irish citizens of the Nineteenth Ward last night, Stephen J. Meany in a speech said: "How can we avenge the blood of men which has been shed? How are we to secure proper protection in this country for men of our own race? Shall Orangemen and Know Nothingism rule this city? (Never! never!) Never, said the speaker, shall the scenes of Wednesday last be permitted again. (Never, never.) When he saw the dead on Wednesday his blood curdled in his soul, and he prayed to God that he would live to see the day when the act would be avenged. (Cheers.) It was hard to see armed ruffians striking down innocent men and women. For the crime of looking upon foolish Orangemen, women had been made widows and children orphans for the caprice of one man in Albany, who came to New York to revoke the humane order of the Mayor. A voice—"Hang him on a lamp post.") Meany—No! No! my friends, I pledge myself that every drop of blood shed on that day shall be legally avenged if there be law in New York. Never again shall organized ruffians be allowed to insult Irish citizens who have fought to uphold the Constitution of the United States. (Cheers.) The Legislature must prohibit such processions in the future. It cannot do less than the English House of Commons, which prohibits Orange processions in Ireland. When was an Orangeman found fighting the battles of the Union? Hibernians and Catholics kept aloof from the parade that day. If they had not done so there would be a different story to tell. If law does not vindicate itself then I may say something else at another time. Governor Hoffman should never again receive the votes of Irishmen. Never! Never!"

Governor Hoffman has issued a general order thanking the militia for their services during the riot.

It is said that a prospectus will soon be issued in Williamsburg to obtain the names of native born Americans to organize an order to be called the United Sons of America.

Washington, July 22. At three o'clock this morning an explosion occurred in a small magazine at Washington Arsenal, which is used for the preparation of rockets, lights and shells for the signal corps. The explosion was distinctly heard in the northern part of the city, and it was almost immediately followed by an alarm of fire, for it caused a serious conflagration, involving the destruction of at least $1,000,000 worth of Government property. The flames communicated to a frame building near by and were carried thence to what is known as storehouse No. 2, and in which were stored all kinds of cavalry and artillery equipments.

In this building, too, was a model room or museum, in which were stored all kinds of models, etc., foreign arms and equipments, and which is a serious loss to the Government, aside from the mere intrinsic value of the articles destroyed. Storehouse No. 1 was also in danger and probably would have been destroyed, but for the fact of the wind. There is not much powder kept stored in the magazine where the explosion occurred, as the arsenal makes no pyrotechnics or explosive articles except for the signal Corps upon a special order. Sergeant Flint was at work in the magazine last night, and when he left his work all things seemed to be in good order. It is supposed that the explosion was the result of spontaneous combustion. The fire also communicated to another adjacent building, in which were stored saddle trees and other equipments. The quantity of iron in this building can be made available in the future.

The buildings to which the flames communicated are totally destroyed, and several houses near the large buildings were injured by the flames. The firemen were promptly on the ground, but could do nothing in the way of saving the buildings on fire. There was a large crowd about the arsenal gate, but they were generally kept back from entering the grounds, as they could not render assistance. The officers of the arsenal were early on the ground.

SAN FRANCISCO, July 21. The whole business portion of the city of Truckee, California, on the line of the Central Pacific Railroad, and the great lumber depot of the Sierra Nevada region, was burned again yesterday. Loss immense.

Interesting Revelations concerning the Ku-Klux.

CONFESSION OF A KU-KLUX.

Louisville, July 22. Payne, the Ku-Klux, who was examined yesterday and who turned State evidence, was interrogated last night and gave the following information concerning the order: "I first signified my intention of joining the band to Henry Adams, working in the same drift with me. He took me to the middle of the drift, and in the presence of John Patricking, after asking me to put my left hand on my heart and hold up my right he administered the following oath:

THE OATH.

"You do solemnly swear you will not reveal a sign or password of this secret organization to which you now attach yourself: also you will aid and assist any brother in any difficulty in which he may become involved, and you will support Democracy, and may you suffer your body to be cut in four parts and cast to the four quarters of the earth before you will reveal a sign or password of this secret organization." There was also something about negroes in it.

SIGNS AND PASSWORDS.

Adams also gave me signs and passwords to recognize a brother at a distance. We raise the hat with our right hand, pull the brim downward over the right eye; the answer is the same with with the left hand; both then draw their left hands across their mouths as if washing and striking their breasts with the right; the grip is made by grasping the hands in the usual manner, with the thumb pressing slightly between the other's thumb and forefinger, giving one shake, saying "I am all right; how are you?" He answers, "I am all right." I reply, "How may I know you are all right?" He answers, "By word or letter." I ask, "Which do you prefer?" He may call for either: if he asks for a letter I tell him to spell. He says "S," I say "L." He says I say "P." He says "U," I say "P." He says, A, spelling it out, "Slap-up," which is the test word of the order. If I get into a difficulty and am overpowered and desire to know if any brother is present, I lock arms across the breast, saying, I wish I knew if any of St. Mary's children were about." If any brother is about be will come to my aid; if my opponent be a member of the band be will immediately desist. When traveling at night, on meeting a person and desiring to know if he is a brother, I say "Halt," and give a loud slap on my thigh, He answers with two slaps.

SECRET MEETINGS.

When it is desired by the captain to call a meeting, he sends a marshal to notify each member. The place of meeting is always in some dense wood, without fire or light of any kind. No man must leave home for the place of meeting before dark. When the meeting is assembled and the roll called, the absentees are sent for and compelled to come under guard. No raid is ever made unless every member of the band is along.

Town destroyed by a Storm.

{From the Walnut Valley (El Dorado, Kansas) Times Extra of June 17th.]

Last evening El Dorado and surrounding country was visited with one of the most terrific storms ever known in this part or the State. About 8 o'clock a storm came up from the northwest, accompanied with wind, hail and rain, and before the people had time to make any preparation for it, the hurricane swept through the town. The clouds were of inky blackness; the vivid flashes of lightning, accompanied by crashing thunder, caused our citizens to feel that the storm was of no ordinary magnitude. Every moment the gale increased, and, as the rain came down in torents, the situation became more fearful. Every momentary lull in the storm only seemed to increase its fury, and, in fifteen minutes from the commencement, men, women and children could be seen flying through the streets, seeking protection from the falling houses. By this time the air was filled with flying timbers. Large houses were completely demolished; others were unroofed, while others were lifted from their foundations and carried by the wind from forty to two hundred feet. And yet there seemed to be no lull in the storm. As we stood by the window, gazing outward, we could plainly see houses toppling over. The roar of the storm was terrible, and the earth seemed to tremble beneath our feet. We have been unable to get any particular news from the surrounding country, but for four or five miles around, the same wholesale destruction seems to be visible. Houses were blown down, fences destroyed, and the crops ruined. Many of our people are left in destitute circumstances. Our town this morning presents a most woe-begone appearance. People who were in comfortable circumstances yesterday are to-day left without anything. The storm, from the best information we can get, did not extend very far east or west of the town. Towanda, eight miles west, was not damaged; and Chelsea, eight miles north-east, had but one house blown down. Augusta, twelve miles southwest, had one house blown down.

NEW ENGLAND SHAKEN BY AN EARTHQUAKE.—It seems as if earthquakes were to become a recognized New England institution. The shock of last autumn was regarded as altogether an exceptional affair, but in less than a year our people have been disturbed in their slumbers by one of these unwelcome terrestrial commotions. The disturbance occurred about one o'clock this morning, July 19th. It appears to have extended through Eastern Massachusetts, New Hampshire and Maine. It was most severe in New Hampshire, where buildings were violently shaken, crockery thrown down, doors settled, bells rung, and other abnormal demonstrations made. We append accounts of the phenomenon as far as received.—*Boston Journal.*

☞ A comet which is rapidly approaching the sun, and which will have reached its maximum grandeur toward the end of this month, has been discovered by Herr Winneck of Carlsruhe. It will soon be visible to the naked eye.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 19th, and continuing till August 28th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 28th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Worcester, and the stations to Pittsfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 10th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 10th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
O. D. WOODRUFF,
I. B. POTTER,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so.

The campmeeting will commence Saturday, Sept. 9th, and hold over the Sabbath, the 17th.

For the Committe, J. COUCH.

Tremont Campmeeting.

The Tremont Campmeeting (at West Wareham, Mass.) will commence on Monday, July 24th, and continue over the following Sabbath. With the blessing of the Lord, we expect an interesting season on this consecrated ground, as in former years; and hope all who can will make arrangements to attend this annual feast.

HENRY V. DAVIS, for the Committee.

Tent Meeting at Gloucester, Mass.

We are still at Gloucester with the tent, and expect to stay, the Lord willing, another week, and over Sunday, July 30th, and longer if duty demands. Meetings under the tent through the week, at 3 and 7½ P. M. Come, brethren and sisters, come to this meeting. Those coming to stay through the week, can find comfortable lodging room here with us. The Lord is blessing. Pray for the meeting.

ENOCH MORRILL.
LUTHER BOUTELL.

Notice.

The campmeeting of the "Life and Advent Union" will be held on their new ground, in Springfield, Mass., commencing August 13th, and holding over the following Sunday. Fare will be reduced on the Boston and Albany R. R., Hartford and New Haven R. R., and Connecticut R. R., one third, from Aug. 10th to Aug. 30th, inclusive. Provision will be made for board and lodging, and horse-keeping on the ground. Table board will be 80 cents per day.

T. R. WEAVER, Sec.

Notice.

The Mechanic Falls campmeeting committee will meet on the ground to build a stable, finish the seating, and make other necessary arrangements for the meeting, Tuesday, August 1st. We invite other brethren to join us. Let us have a good crew, that the work may be pushed through speedily. Our meeting will commence the 28th of August, and continue one week. Further particulars hereafter.

J. ALBERT LIBBY.

Notice.

The campmeeting committee who were chosen at the New Milford, Ct., campmeeting last Sept., are requested to meet upon the old ground, New Milford, Tuesday, July 18th, at three o'clock P. M., and if decided to have another meeting this coming season, to fix upon a time, and make such other arrangements as are needed for the same. Brethren, if possible, and the Lord willing, come. In behalf of the committee,

H. K. FLAGG.

The R. I. and E. Ct. Campmeeting.

Brethren, our campmeeting this year will (D. V.) be held at Green Station, on the Hartford, Providence, and Fishkill R. R. It will commence on September 2nd, 1871, and hold till the 9th inst. We shall be happy to meet the brethren from "all the neighborhood round about." Those who have tents, or can procure them, are requested to bring them. Fares from way stations are being ascertained, and will be advertised.

For the camp committee, W. KELLAWAY.

North Dana, Mass.

There will be a grove meeting in North Dana, Mass., commencing on Thursday, August 3d, and hold over Sunday the 6th. Bro. J. Hemenway and others are expected to help preach the word. All preaching brethren and sisters, come and help us, and all others come. Provide for yourselves as far as convenient. Provision for man and beast can be obtained near by. We wish to make one more effort for Christ and his cause in No. Dana. Pray for the meeting.

GEO. A. STREETER.

Connecticut Campmeeting.

The Lord willing, there will be a campmeeting in the beautiful grove occupied for that purpose last year, near Plainville, Ct., commencing Sept. 2nd, 1871, and holding till the 11th inst.

The fare is reduced one half on the N. H. and N. R. R., same as last year. Regular tickets must be bought to Plainville, and free return passes will be furnished on the camp-ground. The committee have been unable to effect a reduction of fare on the H. P. and F. R. R. Mr. T. F. Clark will convey passengers from Plainville to the camp-ground for twenty cents each. Provision will be made for those coming with horses. It is desirable that all who can, bring tents and bedding, especially the latter.

We shall endeavor to provide wholesome food for all who may wish, at reasonable rates, and trust that, together with our brethren and sisters, we may exercise sufficient faith in God, coupled with good works, to dispel the fear of financial embarrassment, which so cripples the religious enterprises of the day, that their votaries are withering from spiritual drouth, the result of too much anxiety for money, and too little knowledge of faith in God. The Lord is soon coming, and we feel the need of a higher standard of holiness, and the deep inwrought work of the Holy Spirit. Let us walk humbly before the Lord, making this meeting the subject of prayer, beseeching our heavenly Father to breathe the Holy Spirit upon the entire encampment, that wanderers may be reclaimed, and sinners converted.

B. HITCHCOCK,
GEO. L. WHITE,
WM. J. RIPLEY,
O. D. WOODRUFF,
} Committee.

Southern Kansas Grove Meeting.

We commence Sat., July 22nd, at two o'clock P. M., at Crawfordville, Crawford Co., Kansas. Any who shall see this notice are invited to come. Ministering brethren, of "like precious faith," we desire your acquaintance and co-operation. There is a large and open field of labor here. Any coming by rail will take the Gulf R. R., step off at Girard, and inquire for us or Bro. A. M. Sidwell. The grove is two and a half miles west of Girard.

H. J. MUNSON.

Notice.

The Lord willing, there will be a two days' meeting at the Card school-house, on Troups' Creek, Steuben Co., N. Y., six miles above Knoxville, commencing Friday evening, August 11th, to continue over the Sabbath following. Preaching brethren and all others are cordially invited to come and help us. For the Brn.,

E. H. EGGLESTON.

Grove Meeting.

There will be a grove meeting in North Holderness, in Bro. Amos G. Carr's grove, near my place, Sunday, July 30th. Brethren and sisters are invited to come to work for the Lord.

JOHN H. EVANS.

Quarterly Meeting.

The first quarterly meeting for the northern district of the Advent Christian Conference of Indiana, will meet at four o'clock P. M., on Thursday, before the first Sunday in Aug., 1871, with the church of God at Sand-hill, four miles north of Rochester, on the Michigan road, in Fulton Co. A general invitation is given; and we say come one, come all; come on the first day, and stay till the last. Provision will be made for all who may come. Persons coming on the Michigan road will inquire for Bro. N. Doolittle, or S. S. Cole. Persons coming by R. R. will stop off at Sturgeon, and inquire for Brn. E. Partridge, or I. E. Andrus. By order of conf.,

D. NAFE,
I. E. ANDRUS,
} Committee.

Campmeeting in Maine.

It is expected there will be a campmeeting at Pittsfield, Me., in the same place where it was held last year, in September. The date and other particulars will be given soon. This meeting is no side issue, but will represent the interests of the cause at large. For the Committee,

F. A. BAKER.
J. M. JEWETT.

Grove Meeting.

A meeting will be held in Mr. C. Moulton's grove, in Buxton Centre, Me., Sunday, Aug. 13th. The grove is only a few rods from the depot of the P. and R. railroad, and easy of access to all. A cordial invitation is extended to all God's saints in these regions to meet with us, and assist in the work of the Master. Come and help us.

E. S. MOULTON.

Notice.

All preachers wishing to preach in Rutland, Vt., will please correspond with the deacons of the church.

WM. L. PARSONS,
E. D. GRANDY,
} Deacons.

Annual Meeting.

The Women's Christian Association will hold its annual meeting at Springfield, Mass., August 23d, 1871. It is desirable that all members of the Association should be present.

E. S. JENNINGS, President.

Grove Meeting.

There will be preaching at Granite State Grove, Policy Pond, Windham, N. H., on Sunday, July 30th, by Eld. J. G. Smith. If stormy, the meeting will be held in the Hall at the grove. Refreshments, and stabling for horses for all who wish.

Grove Meeting.

There will be a grove meeting at Old Point, on Sodus Bay, Wayne Co., N. Y., July 22d and 23d. Come, brethren and sisters, with your hearts full of the love of Jesus, and your baskets well filled with provision.

M. R. MILES.

Grove Meeting.

There will be a grove meeting at East Lebanon, Me. (Little River Falls), Sundays, Aug. 6th and 13th. Geo. W. Brown, of South Elliott, and others, are expected to preach the word.

J. BICKFORD.

Notice.

A grove and basket meeting will be held in Boscawen, N. H., where we had the fourth of July meeting, commencing Saturday, Aug. 12th, and holding over the Sabbath. Bro. C. W. Sargent, and others, will be with us to help preach the word. Come, brethren, and labor for sinners.

SIMEON ROBY.

Notice.

If the Lord will, the Maine Mission Tent will be pitched at Craig's Mills, Oxford, Thursday, July 27th, and remain over the following Sunday, and as much longer as thought best. Brn. J. A. Libby, J. Whitman, and others, are expected to preach the word.

A. W. TAYLOR.

Southern Tract Fund.

At our recent Wisconsin campmeeting, a collection was taken to aid me in scattering gratuitously my forthcoming book (entitled "The Life beyond Death in the Home of the Holy") in the southern field, it having been prepared with reference to missionary or pioneering work. I desire to send at least one thousand copies of this work, with a quantity of my four tracts, into the southern field this coming fall and winter. It will be a pleasure for some to help me raise one hundred dollars for this purpose. Let such direct to WM. SHELDON, Brodhead, Green Co., Wis.; or, if more convenient, to MILES GRANT, Boston, Mass.

W. S.

Notice.

Meetings at our houses in South Boston are postponed till further notice.

C. W. HUNTRESS, 2 Lowland Street.
J. N. BERRY, 227 E. Street.

On Sundays, and Wednesday and Friday evenings, meetings for the present at 3882 Broadway, (under Wait's Hall.)

Notice.

We are now located about two miles south of Oxford Depot, and about two miles from Webster North Village, on what is known as the Rufus Larned place. We would like to have the brethren in Charlton, Webster, and other places in this vicinity, aid us in establishing meetings at our house. And we desire the prayers of all, that our labors may not be in vain in the Lord.

Oxford, Mass. F. H. & S. S. CHAMBERLAIN.

Notice.

Elder E. McCulloch, of Nevada, Ohio, purposes to attend the National Campmeeting at Springfield, Mass., and remain east for a few weeks. Churches desiring his labors, will address him at Nevada until August 10th; after that at Savoy, Mass.

Notice.

There will be a free campmeeting either at Pittsfield, or on the Belfast Railroad, to commence Sept. 4th, 1871. Particulars hereafter.

ISRAEL DAMMAN.
W. COUSINS.
A. H. WALKER.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

E. K. DYER, D. F. SCAMMAN, R. R. YORK.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon, otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF GATEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. Pratt..........Sunday, July 30th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET. (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.

☞ Meeting Tuesday and Thursday evenings.

J. N. Sherman..........Sunday, July 30th
John G. Hook..........Sundays, Aug. 6th and 13th

MERCANTILE HALL, BOSTON, 32 SUMMER STREET.

Preaching by H. L. Hastings and others.

Sundays at 10½ A. M. and 3 P. M. Social meeting at 2 P. M.

Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

CHELSEA, MASS.

☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

M. Batchelor..........Sunday, July 30th
J. Couch..........Sunday, Aug. 6th

CHARLESTOWN.

(*Removed to Hall No. 70 Main Street.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

J. B. Cook..........Sunday, July 30th
L. Boutell..........Sunday, Aug. 6th
Sr. A. E. Smith..........Sunday, Aug. 13th
L. Boutell..........Sunday, Aug. 20th
T. M. Preble..........Sabbath, Aug. 27th

SOUTH BOSTON (3882 Broadway, under Wait's Hall.)

Wm. C. Thurman....Wednesday evening, July 26th

HYDE PARK, MASS.

T. M. Preble..........Sabbath, July 30th
S. S. Brewer..........Sunday, Aug. 6th
M. Batchelor..........Sunday, Aug. 13th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Geo. W. Sederquest..........Sunday, July 30th
C. Goodrich..........Sunday, Aug. 6th

Pittsfield, N. H..........Sabbath, July 30th
Newbury, Vt. (Seminary Hall) Tuesday evening, Aug. 1st, every evening during the remainder of the week, and over the Sabbath. MILES GRANT.

Tremont Campmeeting, July 24th, and through the meeting. JOHN G. HOOK.

Fitchburg, Mass..........Sundays, Aug. 6th and 13th
H. F. CARPENTER.

Boston (if desired)..........Sunday, July 30th
H. PRATT.

Putnam, Ct..........Sabbath, July 30th
SUBJECT—*Origin of Spiritualism.*
Athol, Mass..........Sabbath, Aug. 6th
Square Pond, Ct..........Sabbath, Aug. 13th
H. MUNGER.

Tremont, Mass..........Sunday, Aug. 6th
North Abington, Mass..........Sunday, Aug. 13th
And onward every second Sunday in each month.
J. S. WHITE.

Lynn, Mass..........Sunday, July 30th
WM. C. THURMAN.

Bradford, N. H. (Pond meeting-house) Sab., Aug. 6th and on as the Lord may direct. D. EASTMAN.

Stowe, Mass..........Sunday, July 30th
B. FINNEY.

North Somers, Ct..........Sunday, July 30th
Putnam, Ct..........Sunday, Aug. 6th
Woodstock Valley, Ct..........Sunday, Aug. 13th
A. MORSE.

Hinsdale, N. H..........Sunday, July 30th
W. W. SUTHERLAND.

East Glocester, R. I..........Sunday, July 30th
Palmer Depot (Baptist Church)..........Sunday, Aug. 6th
MRS. L. M. STODDARD.

Zoar Bridge..........Sunday, July 30th
H. K. WALLING.

Barnstead, N. H..........Sunday, July 30th
Bro. Varney will probably be there.
JOSEPH LIBBY.

Yalesville, Ct..........Sabbath, July 30th
B. HITCHCOCK.

Pittsfield, N. H..........Sunday, Aug. 13th
J. PINKHAM.

Wrightville, Ct..........Sunday, Aug. 6th
G. L. WHITE.

Westfield, Mass..........Sunday, Aug. 6th
Wilbraham, Mass..........Sunday, Aug. 13th
Then to the Springfield campmeeting.
E. COTTON.

Kennebunkport Centre, Me. (Methodist church) Sabbath, July 30th. C. H. SWEET.

Lake Village, N. H..........Sunday, July 30th
Ossipee, N. H. (No. 4 school-house) Sunday, Aug. 6th
South Berwick, Me. (Great Works) Sunday, Aug. 13th
T. L. CHURCHILL.

Bonny Eagle, Me..........Sunday, July 30th
T. P. S. HAMPSON.

Goffstown Centre..........July 27th
Manchester..........July 28th
Dolloff Hall, grove meeting..........Sunday, July 30th
Lake Village..........August 1st
Laconia..........Wednesday evening, Aug. 2nd
Haverhill..........August 3d
Sugar Hill..........Sunday, Aug. 6th
Charlestown, Mass..........Sunday, Aug. 13th
ANNIE E. SMITH.

Porter, Me..........Sabbath, July 30th
West Parsonsfield, Me..........Sabbath, Aug. 6th
MARK STEVENS.

Wakefield, Mass..........Sunday, July 30th
Lawrence, Mass..........evening, July 31st
Haverhill, Mass..........evening, Aug. 1st
South Elliot, Me..........Sunday, Aug. 6th
Kennebunkport, Me..........Sunday, Aug. 13th
Seabrook, N. H..........Sunday, Aug. 27th
WM. C. STEWART.

Hoosick, N. Y..........10½ o'clock, Sunday, July 30th
Z. D. BAIRD.

New Castle, N. H..........Sunday, July 30th
JOSEPH W. WHITE.

Winsted, Ct..........Sunday, July 30th
W. S. CAMPBELL.

Kennebunkport..........Sunday, July 30th

Dover..........Sundays, Aug. 20th and 27th
D. M. LEAVITT.

Wakefield, Mass..........Sabbath, Aug. 13th
GEO. W. BURNHAM.

Tremont Campmeeting..........July 24th
J. W. THOMAS.

Groton Corner, N. H.......once in two weeks for the present. C. W. NELSON.

Dover, N. H..........Sunday, July 30th
East Rochester, N. H..........Sunday, Aug. 6th
A. SIMPSON.

Melvin Village..........Sunday, July 30th
T. W. PIPER.

Bradford, N. H. (Pond meeting-house) Sab., July 30th
Boscawen, N. H. (Gulf school-house)...Sab., July 23d
Hill, N. H. (Shaw's school-house)..Sabbath, Aug. 6th
Franklin, N. H. (Morrison school-house) Sab., Aug. 20th
SIMEON ROBY.

Guilford Village, N. H..........Sunday, Aug. 6th
J. G. SMITH.

Charlton, Mass..........Sunday, July 30th
GEO. A. STREETER.

Warehouse Point, Ct..........Sunday, July 30th
Scitico, Ct..........Sunday, Aug. 6th
A. M. HIGGINS.

South Windsor, Ct..........Sunday, Aug. 6th
WM. J. RIPLEY.

East Stoneham, Me..........Sunday, Aug. 6th
J. T. JORDAN.

Boscawen, N. H. (Gulf district)....Sunday, Aug. 6th
Lake Village, N. H. (North Church)..Sun., Aug. 13th
C. W. SARGENT.

Raymond, (school-house near Osman Jordan's, at the foot of Rattle Snake Pond) Sunday, July 30th.
West Poland (Chapel)..........Sunday, Aug. 6th
JARED WHITMAN.

North Abington, Mass..........Sunday, July 30th
and onward every fourth Sunday in each month.
J. M. MCMULLIO.

Webb's Mills, Casco, Me..........Sunday, July 30th
Lewiston, Me..........Sunday, Aug. 6th
Great Falls, Windham..........Sunday, Aug. 13th
J. ALBERT LIBBY.

Hartland (Town Hall)..........Sunday, July 30th
Pleasant Valley, evening of July 30th.
O. D. WOODRUFF.

Newcastle, N. H..........Sunday, Aug. 20th
GEO. W. BROWN.

Highlandville..........Sunday, July 30th
H. WOODSIDE.

Lockport, N. Y..........Sunday, July 30th
Murray, N. Y..........Sunday, Aug. 6th
MRS. E. S. JENNINGS.

I do not purpose to go east till after the middle of August, as our meeting at Concord is recalled. Friends in Western New York will address me accordingly. E. S. J.

Sabatis, Me. (Jones' Hall)..........Sabbath, July 30th
Hebron, Me. (Brighton Hill school-house) Sabbath, Aug. 6th.
Raymond, Me. (Spiller school-house) Sab., Aug. 13th
S. TENNEY.

North Greenwich, N. Y..........11 A. M., July 30th
North Easton, N. Y. (Friend's meeting-house, near F. M. Toby's store) 2 P. M., Sunday, Aug. 6th.
North Easton, N. Y. (Handy school-house) 2 P. M., Sunday, Aug. 13th. JACOB WILBUR.

Scitico, Ct..........Sunday, Aug. 6th
Southington, Ct..........Sunday, Aug. 13th
A. ROSS.

Alton, N. H. (Stockbridge Corner) Sunday, July 30th
Stoneham, Mass..........Sunday, Aug. 20th
J. PINKHAM.

Hopkinton, N. H. (in the grove)...Sunday, July 30th
C. H. FLETCHER.

Wilbraham, Mass..........Sabbath, July 30th
Square Pond, Ct..........Sabbath, Aug. 6th
P. S. BUTLER.

Woodford Hollow..July 29th, and Aug. 12th and 13th
R. L. HARRISON.

Seabrook, N. H..........Sunday, July 30th
Rye, N. H..........Sundays, Aug. 6th and 13th
If any of these conflict, please inform me. Direct to Warren Summit, care of Geo. M. Little.
T. E. LAND, JR.

Caswell Burrough, P. Q..........Sunday, July 30th
U. G. LADD.

Haverhill, Mass..........Sunday, Aug. 13th
J. R. BOYNTON.

Unity, N. H..........Tuesday evening, Aug. 1st and through the week as the Lord may direct.
East Acworth, N. H..........Sunday, Aug. 6th
North Somers, Ct..........Sunday, Aug. 13th
M. E. OTIS.

Cabot, Vt..........Sunday, July 30th
Caswell Borough, P. Q..........Sunday, Aug. 6th
Barnston (Way's Mills) P. Q......evenings, Aug. 7th and 8th.
Hatley, P. Q. (old meeting-house)..Sunday, Aug. 13th
North Haverhill, N. H..........Sunday, Aug. 20th
Benton, N. H..........evenings, Aug. 22d and 23d
Warren Summit, N. H..evenings, Aug. 24th and 25th
Meredith, N. H. (Dolloff Hall)....Sunday, Aug. 27th
Meredith Village, N. H..evenings, Aug. 28th and 29th
Lake Village, N. H....evenings, Aug. 30th, 31st, and Sept. 1st.
If these conflict with others, please write me at Bridgewater, Vt. GEO. A. COLE.

Sangerville (French's Mills)..........Sunday, July 30th
Garland (Burnham school-house)...6½ P. M., Aug. 2d
South Dover (Brann's Mills)..........6½ P. M., Aug. 3d
Milo..........2 o'clock P. M., Aug. 5th and over Lord's day. ISRAEL DAMMAN.

West Salisbury, N. H. (Union meeting-house) Sunday, Aug. 6th. DUSTIN W. DAVIS.

Bowdoin, (Dennet school-house)...Sunday, July 30th
Richmond, Me. (Reed meeting-house) Sun., Aug. 20th
Leavitt school-house, at two o'clock P. M.
Windham, (where Bro. J. Stevens may appoint) Sunday, Aug. 13th. C. GOUD.

Woodstock Valley, Conn..........Sunday, Aug. 6th
Holden, Mass..........Sunday, Aug. 13th
H. DAVIS.

Southington, Ct..........Sunday, July 30th
Collinsville, Ct..........Sunday, Aug. 6th
Hartland (Town Hall)..........Sunday, Aug. 13th
SETH WOODRUFF.

New Durham, N. H. (2d Division) Sunday, July 30th
Barnstead, N. H. (Locke's Corner) Sunday, Aug. 6th
JOHN BROOKS, JR.
J. W. HORNE.

Seabrook, N. H..........evening, July 27th
Biddeford, Me..........evening, July 28th
Lewiston, Me..........Sunday, July 30th
Bath, Me..........evening, July 31st
Richmond Village, Me..........evening, Aug. 1st
Weeks Mills, Me......evenings, Aug 2d, 3d, and 4th
Corinna Mills, Me..........Sunday, Aug. 6th
Frankfort Village, Me..........evening, Aug. 8th
North Seasport, Me..........evening, Aug. 9th
Searsport Village..........evening, Aug. 10th
Clam Cove, Camden, Me..........evening, Aug. 11th
Lincolnville Center (Free meeting-house) Sunday, Aug. 13th.
Camden Harbor..........evening, Aug. 14th
Evenings, Aug. 15th, 16th, 17th and 18th, will spend on the Islands, or elsewhere, wherever it may seem proper by the brethren. Please inform me at Corinna, if any arrangements should be made for meetings those evenings.
Bangor, me..........Sunday, Aug. 20th
Lewiston, Me..........Sunday, Aug. 27th
Mechanic Falls campmeeting..........Aug. 28th
ALLEN DAMON.

Prescott, Wis. (barn meeting)..Aug. 4th, 5th, and 6th
Lacross, Wis..........evening, Aug. 8th
West Salem, Wis..........evening, Aug. 9th
Sparta, Wis..........evening, Aug. 10th
Milwaukie, Wis..........evening, Aug. 11th
Buchanan, Mich..........Sunday, Aug. 13th
Lewiston, N. Y..........evenings, Aug. 17th and 18th
Rochester, N. Y..........Sunday, Aug. 20th
Springfield Camp, Mass..........Aug. 22d and 25th
Further appointments hereafter. I shall not be able to comply with all the requests made, but will do as well as I can in the limited time I have set for my absence. O. R. FASSETT.

Portland, Me. (Union Hall) Sundays, July 30th and Aug. 6th. R. R. YORK.

Bartlett, N. H. (where Bro. Deering may appoint) Sabbath, July 30th. R. MORRILL.

West Groton, Vt. (baptism) Sundays, Aug. 6th and 13th
Piermont, N. H. (Clay meeting-house) Sun., Aug. 27th
Meredith, N. H. (Dolloff Hall).....Sunday, Sept. 3d
Will Bro. L. D. Dolloff meet me at Meredith Village? Will meet at his house in the evening.
North Dorchester, N. H. (Union school-house) Sunday, Sept. 10th. Will Bro. John H. Evans meet with me? DANIEL D. PAGE.

East Landaff, N. H..........Sunday, Aug. 6th
Lunenburg, Vt. (Pond school-house) Sun., Aug. 13th
If these conflict, please write me at Lisbon, N. H.
A. GORDON.

Bradford, N. H. (Bush meeting-house) Sun., Aug. 13th
Warner, N. H. (Waterloo school-house) Sun., Aug. 20th
Will Bro. Davis meet with me?
A. S. WILLIAMS.

Landaff, N. H. (Bungy school-house) Sunday, July 30th
Benton, N. H..........at 5 P. M., July 30th
Guilford, N. H. (Intervale school-house) evenings, Aug. 3d and 4th.
Lake Village, N. H..........Sunday, Aug. 6th
L. C. & M. MCKINSTRY.

East Holderness, N. H. (Page school-house) Sunday, Aug. 6th.
North Holderness, at grove meeting...Sun., July 30th
Groton Corner, N. H. (with Bro. Nelson) Sunday, Aug. 13th. H. C. WILLOUGHBY.

Pittsfield, N. H..........Sunday, July 30th
Farmington, N. H..........Sunday, Aug. 6th
Lee, N. H..........Sunday, Aug. 13th
Exeter, N. H..........Sunday, Aug. 20th
Hampton, N. H..........Sunday, Aug. 27th
If these conflict, please write me at Loudon Ridge, N. H. D. F. LEAVITT.

Hatley, P. Q. (old meeting-house)...Sunday, July 30th
Hatley (Harvey school-house)..........evening, Aug. 1st
Barnston, Ways Mills..........Sunday, Aug. 6th
Benton, N. H..........Thursday evening, Aug. 10th
North Haverhill, N. H..........Sunday, Aug. 13th
Warren Summit, N. H..........evening, Aug. 15th
Holderness, N. H. (Brick school-house) Sun., Aug. 20th
Lake Village, N. H. (North Church) Sun., Aug. 27th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Aug. 29th.
Concord, N. H. (at the Bethel)....evening, Aug. 31st
Manchester, N. H..........evening, Sept. 1st
Lawrence, Mass. (if desired)..........Sunday, Sept. 3d
If these conflict, please write me at North Haverhill, N. H., care of Thomas Abbott. F. M. DRAKE.

Stoneham, Mass..........Sabbath, July 30th
S. S. MOONEY.

North Bennington, Vt..........Sunday, July 30th
Plainfield Pond, Mass..........Sunday, Aug. 6th
Warehouse Point, Ct..........Sunday, Aug. 13th
H. K. FLAGG.

Strong, Me..........Sabbath, July 30th
E. M. HAGGETT.

CHICOPEE FALLS, MASS.

A. M. Higgins..........Sunday, Aug. 6th

WORCESTER, MASS.

T. M. Preble..........Sabbath, Aug. 6th
J. Couch..........Sunday, Aug. 13th
M. Batchelor..........Sunday, Aug. 20th
O. R. Fassett..........Sunday, Aug. 27th

LOWELL, MASS.

W. H. Mitchell..........Sunday, July 30th
M. Batchelor..........Sunday, Aug. 6th
C. H. Fletcher..........Sunday, Aug. 13th
H. F. Carpenter..........Sundays, Aug. 20th and 27th
A. Ross..........Sunday, Sept. 3d
L. Boutell..........Sunday, Sept. 10th
John Couch..........Sundays, Sept. 24th and Oct. 1st
C. Goodrich..........Sunday, Oct. 8th

HAVERHILL, MASS.

O. W. Kimball..........Sunday, July 30th
Joseph Pinkham..........Sunday, Aug. 6th
W. W. Sutherland..........Sundday, Aug. 20th

LAWRENCE, MASS.

D. M. Leavitt..........Sunday, Aug. 6th
M. Batchelor..........Sunday, July 16th
W. W. Sutherland..........Sunday, Aug. 13th
A. M. Higgins..........Sunday, Aug. 20th

MANCHESTER, N. H.

(*Meetings changed to Granite Hall.*)

H. F. Carpenter..........Sunday, July 30th
W. W. Sutherland..........Sunday, Aug. 6th
A. Simpson..........Sunday, Aug. 13th
B. S. Emery..........Sundays, Aug. 20th and 27th
C. Richardson..........Sunday, Sept. 3d

GREAT FALLS, N. H., Old Hall (Franklin.)

D. M. Leavitt..........Sabbath, July 30th
E. S. Moulton..........Sabbath, Aug. 6th
C. Goodrich..........Sabbath, Aug. 13th

CONCORD, N. H. (Centre Street.)

J. Couch..........Sabbath, July 30th

CONCORD, N. H., (at the Bethel.)

T. W. Piper..........Sunday, Aug. 6th

EAST ROCHESTER, N. H.

Edwin Wells..........Sunday, July 30th
A. Simpson..........Sunday, Aug. 6th
J. Parsons..........Sunday, Aug. 13th

HAMPTON, N. H.

J. Bickford..........Sunday, July 30th

PORTSMOUTH, N. H.

J. S. White..........Sunday, July 30th
E. Owen..........Sundays, Aug. 6th and 13th
J. W. White..........Sunday, Aug. 20th
J. Couch..........Sunday, Aug. 27th

RYE, N. H.

C. Goodrich..........Sunday, July 30th

SOUTH ELLIOT, ME.

E. Owen..........Sunday, July 30th

BIDDEFORD, ME.

Geo. W. Burnham..........Sunday, July 30th

SOUTH BERWICK, ME. (GREAT WORKS.)

Geo. W. Brown..........Sunday, July 30th
W. M. Harmon..........Sunday, Aug. 6th
Joseph W. White..........Sunday, Aug. 13th

WATERBURY, CT.

Wm. J. Ripley..........Sunday, July 30th

Becket, Mass..........Sunday, July 30th
ENOCH PHELPS.

Round Pond, Me. (Union House)..Sunday, July 30th
N. G. REED.

Lee, N. H..........Sunday, Aug. 6th
G. W. RANDALL, JESSE SMITH.

Hudson, Mass..........Sunday, July 30th
J. W. BRITTAN.

Chichester, N. H. (Advent Chapel) Sunday, July 30th
Hooksett, N. H. (Rowe's Corner Dist.) Sun., Aug. 6th
JOHN B. PAINE.

Fremont, Steuben Co., N. Y. (as Bro. Gates and others may appoint) Aug. 7th and 8th. C. F. SWEET.

Rutland, Vt..........Sunday, July 30th
C. PIKE.

Wakefield, Mass..........Sunday, Aug. 27th
C. RICHARDSON.

Putnam, Ct..........Sunday, Aug. 13th
Woodstock Valley, Ct..........Sunday, Aug. 20th
P. S. BUTLER.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third, Sunday in each month. Please appoint so as not to conflict.

☞ THE desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. BROOKS, G. W. BAKER.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. BARNES, Pastor.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. C. H. LEVERTON'S P. O. address is Hyde Park, Mass., Box 228.

☞ T. T. FARRELL'S address is 101 Chauncy Street, Boston, Mass.

Letters Received.

A Ross, A Bailey, J H Brown, M Bedell, C Goud, L C McKinstry, J B Cook, E Morrill, W A Fenn, G E Merrill, J R Smith, D E Adams, M Richards, E M Ripley, E Alexander, J Loveland.

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HOME AGAIN.

Heavenly home, heavenly home,
Precious name to me;
I love to think the time will come
When I shall rest in thee.

I've no abiding city here,
I seek for one to come;
And though my pilgrimage be drear,
I know there's rest at home.

Heavenly home, heavenly home,
There no clouds arise;
No tear drops fall, no dark nights dim
Thy ever smiling skies.

This earthly home is fair and bright,
Yet clouds will often come;
And O, I long to see the light
That gilds my heavenly home.

Heavenly home, heavenly home,
Ne'er shall sorrow's gloom,
Nor doubts, nor fears disturb me there,
For all is peace at home.

I know I ne'er shall worthy be
To dwell 'neath heaven's bright dome;
But Christ, my Savior, died for me,
And now he calls me home.

—*Selected by* LUCINDA H. ADAMS.

Somers, Conn.

WHAT IS YOUR MOTIVE?

C. R. BARNES.

What is your motive in going to meeting on Sundays? Do you have any? And if you have, are you sure it is a good one? I hope it is, but I know many that attend services whose motive is *not* good. Pride sometimes leads people to go to meeting; it is sometimes the moving principle in professors of godliness. When the spring suit is completed, with what willing steps some people wend their way to to the place of worship. The main reason they attend is, not because of their desire to be fed with the bread of life, but mainly because it is a good opportunity to make a display

Selfishness is another principle that leads many to the meeting. They go with a desire to get benefitted,—a good desire, too,—but they seldom have a thought about doing good to others. Now thus to do, is acting selfishly. When this or that preacher, who has quite a reputation as a public speaker, is advertised for a certain Sunday, we see this class quite largely represented; but let it be known that on the next Sunday the preacher is to be one who is young in experience; who is not celebrated for his oratorical power, and many who were out to hear the former will not be seen when the one less gifted preaches. Why is this, if these brethren are not selfish?

I think the churches would be more greatly blessed under preaching, if all would come to meeting, not merely to hear and get benefitted, but to *do* good as well as to *get* good. Is it asked how people can *do* good in attending meetings on Sundays? I answer, by making the meeting an object of special prayer before starting, and then coming to meeting in such a frame of mind that you will not go away murmuring if you *are* a little disappointed in your expectations. When the "big gun" comes along, this class of selfish ones are all attention, ready to catch every word, which so far, is just as it should be; but when the one who is *not* a "big gun" preaches, if this class are out to meeting, instead of feeling a sympathy for the weak one, and lifting up their hearts in prayer to God to strengthen him; instead of doing this, and encouraging him with their upturned faces, the eyes are closed, and the head is dropped forward, and a general manifestation of sluggishness is visible, plainly saying, "I don't expect much from such a man as that; so I may as well doze during meeting," and this is *not* just as it should be.

I tell you my brethren, it is important to have a right motive in going to meeting. When the people get to be so large-hearted, so deeply imbued with the spirit of Christ, that they will be willing occasionally to have the bread of life broken to them by the young Timothys as well as by "Paul the aged," without condemning or censuring the Timothys for not preaching so "deep" a sermon as Paul; when the people get willing to hear and to receive the truth graciously, regardless of the weakness in which it may be brought; when the people get willing to do this, then there will be seen greater results from the preaching. God will bless a people who heartily receive his messengers, and who sympathize with them, and who endeavor to sustain them; but when people come to meeting merely to get an intellectual feast, and who will go away dissatisfied if their expectations are not met; when people do so, how can we expect God's blessing?

Now, brethren and sisters, you have a greater influence in this matter than you may be aware of. When the young preacher enters the desk, and arises to address you, if he sees a general feeling of indifference manifested by you, it is apt to have a depressing effect upon him. It isn't necessary that *you* should remind him of his weakness—he feels that himself. It isn't necessary that *you* should tell him that he is not eloquent; he knows it and realizes it more than you do. And when he goes home to dinner, don't entertain him by telling him how able such a brother is, nor how clearly Bro. A. or B. presented the subject you have just heard the young preacher present. If you wish to help him, do not in this manner, but let him see that you appreciate his efforts, however weak; let him feel that he has your sympathies and prayers, and that he is preaching to *christians*, and not to a congregation of severe and relentless critics.

So, again I say, when the young preacher comes, don't stay away from meeting because he doesn't handle the Scriptures like an old veteran; but be all the more ready to go and pray for him, and strengthen him by your attentive presence. Let selfishness be your motive no longer. Have a nobler aim than that. Drink more freely of the fountain of life; and have so much of the Spirit of Christ, that you can not help bear the burden of him who is weak, and so fulfil the law of Christ.

Again I ask, what is your motive in going to meeting? Do you have any? And if you have, are you sure it is a good one?

Salem, Mass.

PULL AT THE OAR.—The servants of Jesus are like rowers in a boat. They sit with their backs to the bow, and cannot see what lies ahead. But the helmsman at the stern is on the lookout, and he steers the boat whithersoever he wills. So in our godly undertakings we sit with our backs to the future. It is all unknown, untried, and impenetrable. We know not what the morrow may bring forth. But it is our business to pull at the oar of prayer and earnest labor. There is a divine Helmsman who sees the future, and who holds the rudder in his hand. We have only to commit our way to him, and to pull at the oar of duty.—*Cuyler.*

— We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—*James Martineau.*

PURITY OF HEART.

The consequence of the work of regeneration is, the presence of a new life in the heart; a life born of the Spirit, who has

"Breathed himself into our breast,
Earnest of immortal rest."

The result of the work of sanctification is the absence of the life of self and sin. One of the first discoveries we make of the results of this work is the unmixed character of our spiritual life. All its elements exist in the heart in their simple, unalloyed state. How unmixed is our resignation to the will of God! Not forced, not corrupted by uprisings of self-will, but every outbreathing of the soul is the desire that his will may be done.

Love is there: just the same love which has existed in our hearts, but seeming so new, so sweet, because so unmixed. Our vile affections being crucified, love exists in purity. We love God not so much because of what he does for us, as because we see in him everything lovely, everything attractive.

"He is the sea of love,
Where all our pleasures roll;
The circle where our passions move,
And centre of the soul."

Our love to our neighbor is not dependent upon that neighbors relations to us. It is not warm and glowing when he ministers to our happiness, and cold and inert when those ministrations are withdrawn.. No; we love him because he is an object of the Master's regard. How Jesus loves our neighbor! How he sympathizes with his cares and sorrows; how he mourns over his waywardness and his guilt; how he seeks, by his providences, and the Spirit's influences, to draw him to himself. We never could so comprehend the love of Christ for fallen humanity as now, when our love, freed from that selfishness which so mixed with and corrupted it, is a pure emanation from the heart of Jesus. How we love our brother, in whose heart is the image of Christ! We are no longer repelled because he does not think, or speak, or act as we should do. That self which loved its own image, and was attracted to that in our brother, and repelled at its absence, is now dead, and we discover in our brother's peculiarities of thought, of word, of manner, much to be commended; much to be loved. The love we feel is the pure love of Christ, unalloyed by the base element of selfishness.

Our faith is steady, easy, natural; there is no mixture of unbelief. The life of sin, which was born of unbelief, which constantly desired signs and evidences as a foundation on which to rest its faith, which now as in the day when sin entered into the world, calls the truth of God in question, being destroyed, no longer intrudes its doubts; while the life of Christ within us, hangs with undoubting confidence upon his immutable truth. We do not need a great increase of faith to overcome unbelief, but when sin is destroyed, the faith we have we have rests confidingly upon him who is the truth.

And as with these, so with all the graces of the Spirit. They exist in the heart in purity, wholly unmixed with their opposites; humility without any pride; zeal without apathy or indifference; patience without eagerness, impetuosity or irritability. We wait God's order, and move in harmony with his providences, and not according to our illy-controlled impulses.

This is purity of heart;—when our spiritual life exists in simplicity, without any alloy. It is not a blessing conferred upon an individual; not a gift bestowed, but it is the natural result of a work wrought in the heart, the crucifixion of self. It is not merely such a quickening of spiritual influences, such an exaltation of thought and feeling, as causes us to forget for the time being, the evil within; but it is such a destruction and consequent absence of sin in the heart, as leaves that heart the dwelling place and temple of the Holy Ghost. With Paul we can say, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me."

"'Tis there I would always abide,
And never a moment depart;
Concealed in the cleft of thy side,
Eternally held in thy heart."

—*Home Methodist Journal.*

CHRISTIANS OF THE PRESENT DAY.

Christians of the present day are unlike the primitives. Of the present, they have no desire nor intentions to suffer for their faith. They become professors in many cases, so as to be popular with other professors. It is a christianity that seeks worldly aggrandizements and pleasure; indeed, it has no limits. Christianity of the past is quite different. (See History of Paganism, Popery and Christianity.) Dean Miller says:

"If the ancient martyrologies had been preserved uncorrupted, they would doubtless afford us useful materials, and illustrate much the spirit and genius of real christianity in its primitive professors; but frauds, interpolations, and impostures, are endless. The papal and monastic superstitions, in after ages, induced their supporters to corrupt these martyrologies, and indeed the writings of the fathers in general. The difficulty of procuring materials for a well connected, credible history of real christianity is hence increased exceedingly. What I cannot believe, I shall not take the trouble to transcribe. What I can, where the matter appears worthy of memory, shall be exhibited. This is the case of the martyrs of Scillita, a city of Africa, in the province of Carthage. The narration is simple, credible throughout, and worthy of the purest ages of the gospel. The facts belong to the time of Severus.

"Twelve persons were brought before Saturninus, the proconsul at Carthage, the chief of whom were Speratus, Narzal, and Cittin; and three women, Donato, Secunda, and Vestina. When they came before him, he said to them all, 'You may expect the emperor our master's pardon, if you return to your senses, and observe the ceremonies of the gods.' To which Speratus replied, 'We have never been guilty of anything that is evil, nor been partakers of injustice; we have even prayed for those who persecute us unjustly; in which we obey our emperor, who prescribed to us this rule of behavior.' Saturninus answered, 'We have also a religion that is simple. We swear by the genius of the emperors our masters, and we offer up vows for their health, which you ought also to do.' Speratus answered, 'If ye will hear me patiently, I will declare unto you the mystery of christian simplicity.' The proconsul said, 'Shall I hear you speak ill of our ceremonies? Rather swear, all of you, by the genius of the emperors our masters, that you may enjoy the pleasures of life.' Speratus answered, 'I know not the genius of the emperors. I serve God who is in heaven, whom no man hath seen nor can see. I have never been guilty of any crime punishable by the public laws. If I buy anything, I pay the duties to the collectors. I acknowledge my God and Savior to be the Supreme Governor of all nations. I have made no complaints against any person; and therefore they ought to make none against me.' The proconsul turning to the rest said, 'Do not ye imitate the folly of this mad wretch, but rather fear our prince and obey his commands.' Citten answered, 'We fear only the Lord our God, who is in heaven.' The proconsul then said,—'Let them be carried to prison, and put in fetters till to-morrow.'

"The next day the proconsul, seated on his tribunal, caused them to be brought before them, and said to the women—'Honor our prince, and do sacrifice to the gods.' Donata replied, 'We honor Cæsar as Cæsar, but to God we offer prayer and worship.' Vertina said, 'I also am a christian.' Secunda said, "I also believe in my God, and will continue steadfast to him; and, in regard to your gods, we will not serve and adore them.' The proconsul ordered them to be separated; then, having called for the men, he said to Speratus, 'Perseverest thou in being a christian?' Speratus answered, 'Yes, I do persevere; let all give ear, I am a christian'; which being heard by the rest, they said, 'We also are christians.' The proconsul said, 'You will neither consider your danger, nor receive mercy.' They replied, 'Do what you please, we shall die joyfully for the sake of Jesus Christ.' The proconsul asked, 'What books are those which you read and revere?' Speratus replied, 'The four Gospels of our Lord and Savior Jesus Christ; the Epistles of the apostle St. Paul, and all the scripture that is inspired of God.' The proconsul said, 'I will give you three days to reflect and to come to yourselves.' Upon which Speratus answered, 'I am a Christian, and such are all those who are with me; and we will never quit the faith of our Lord Jesus. Do, therefore, what you think fit.'

"The proconsul, seeing their resolution, pronounced sentence against them, that they should die by the hands of the executioner, in these terms: 'Speratus and the rest, having acknowledged themselves to be christians, and having refused to pay due honor to the emperor, I command their heads to be cut off.' This sentence having been read, Speratus and his fellow sufferers said, 'We give thanks to God, who honoreth us this day with being received as martyrs in heaven, for confessing his name.' They were carried to the place of punishment, where they fell on their knees all together, and having again given thanks to Jesus Christ, they were beheaded."—*Pages* 128–131.—*Selected by* THOS. J. WHITECAR.

814 *Swanson St., Phila.*

THE LITERAL JESUS.

A. E. G. WILSON.

"He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—LUKE 1: 32, 33.

It is with a feeling of deep sorrow that I look upon this world and the inhabitants thereof at the present time; and why is it so? The main reason for this feeling may be found by contemplating the real ignorance of the people concerning the fundamental doctrines of the Bible. To enlighten a few of the multitude, to cheer up the faithful ones, and to call sinners to a real Jesus, there to receive pardon for sins, and heavenly grace for their minds, we take up our pen at the present time to contemplate a literal Jesus in a literal Bible.

Every thing which we handle is real, literal, tangible, visible and destructible. The merchant sells literal goods to literal persons; the mechanic fabricates literal things with literal tools; in short, every and any thing which we perceive with any of our five senses is literal. But when we arrive at things and objects relating to Bible and religion, then facts and literal things cease to be, and we launch ourselves into a gulf of mystery, from whence nothing but the truth of God's book, the Bible, can rescue us.

The apostle Peter in Acts 4: 12, teaches that through the name of Jesus we must be saved. If this is so (and I believe the record of God), the question arises, Is our Jesus a literal being, or is he not? This question is one of importance to every lover of the truth as revealed in the Bible. For since the orthodox (?) and spiritists combine under the leadership of Satan to mystify the Bible, and even to figure away the literal birth, death, resurrection, ascension, and coming again of Jesus Christ, we as a people ought to be ready to give a reason for our hope to any and every one that asketh us. 1 Pet. 3: 15.

Taking heed that we follow the precept of our God given in Isaiah 8: 19–20, we at once inquire, What do the prophets say concerning the birth of Jesus? After man transgressed God's commandment in the garden of Eden, God in his infinite mercy and love provides a way by the which he might be saved from the curse and penalty of the law. In Gen. 3: 15 we find the first promise of a Savior, although symbolic in its expression, yet too plain to be misapplied. This symbolic promise is made plainer and surer by various prophecies relating to the same subject. Open your Bible and read Deut. 18: 15–20; Isa. 7: 14; 9: 6–7; Dan. 9: 25; Micah 5: 2. Tell me, do the prophets of old prophesy of a spiritual, immaterial Jesus? Nay, verily not. But a literal Son to be born in a literal place, to be known by literal people as Bethlehem. How were those prophecies fulfilled? Answer—literally; every one of them has had its fulfillment. And like Joshua of old we can say—"And behold this day I am going the way of all the earth, and ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you. All are come to pass unto you, and not one thing hath failed thereof." Joshua 23: 14.

By carefully and prayerfully reading the record of Christ's birth, we have come to the conclusion that prophecy is a light that shineth in a dark place. 2 Peter 1: 19–21. Let us now see how these prophecies relative to Christ's birth were fulfilled. Let us turn to Matt. 1: 18–25. Here we are told that a literal angel appeared to a literal Mary; furthermore, that this literal Mary gave birth to a literal son, whose literal name was Jesus. We ask, Is this all figurative language, or is it not? Well, says one, partly it is figurative, and partly literal. This will not do. It is either all figurative or all literal language. Bless the name of God, we believe it to be literal language, and therefore we see a literal Jesus in a literal Bible.

Again we call your kind attention to Matt. 2: 1–12. Here we have the same Jesus lying in a manger, and the wise men offering gifts. Is this a literal account of a literal transaction? If it is, we have literal Bethlehem, literal wise men from the east, literal king Herod, literal chief priests and scribes, literal star, literal Mary the mother of literal Jesus, literal gold, frankincense and myrrh, and a literal God. If it is not literal, but figurative, then we have—have what? A great dose of nothing given unto us with a spoon made out of nothing.

Now let us consult the sacred word again on this subject. Read Luke 2: 8–20. Is this literal, or is it not? Thanks to God for a literal Bible, for a literal Jesus, and for a literal salvation. Christ is born, the angels sang. Christ is born, the shepherds proclaimed. Have they proclaimed something they knew had not transpired? Decidedly not. Then glory to God for the birth of a literal Jesus.

Grand Ledge, Mich.

KEEP ME.

BETSY L. HAGGETT.

Blessed spirit, love divine,
Keep me, Lord, may I be thine;
Joy and peace to me impart,
Seal thy love upon my heart.

Lead me in the narrow way;
May I ne'er from Jesus stray;
Lead me to my final rest,
To be with Christ, ever blest.

Help me to be meek and mild,
Like a harmless little child;
"And may this my glory be,
Christ is not ashamed of me."

Heavenly Father, canst thou bear
To hear this frail, imperfect prayer?
Wilt thou listen to the praise
My poor heart may wish to raise?

Jesus calls, let none delay;
Bids me come, I cannot stay;
Help, dear Lord, to thee I fly,
In thy arms O let me lie.

Poland, Me.

OUR GUIDE.

F. H. CHAMBERLAIN.

"The Lord shall guide thee continually."—ISAIAH 58: 11.

We need a guide. And we must have a guide. If we do not have a good guide, we shall have a bad one; one that will lead us away from the path of life, and into the snares of death. Having neither the power nor the wisdom requisite to guide ourselves aright, we need one for our guide who is more wise and more powerful than any mere human being. Pretenders to wisdom may cross our track, and promise to lead us in the path of wealth or fame and worldly honor. Shall we follow them? They say, "if you engage with us we propose to direct you in the right way, and we propose to keep you in the right way, if you will follow our directions." But what is this way which they call the right way? They only pretend that it is the way to make money. We read that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12.

Again, "they that will be rich, fall into temptation, and a snare, and into many hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9. If we are blind, we do not want to be led by blind guides, for then we should be sure to be led astray. Hypocrites are blind guides, worldly wise men are blind guides, and Satan and all his demons are worse than blind guides. Our only safe way is to choose the Lord for our guide. He is able and willing and ready to guide us if we will obey him. The conditions or terms of the agreement are found in the fifty-eighth chapter of Isaiah. When these terms are complied with (on our part) "then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall gather thee up. (*Margin*) Then thou shalt call and the Lord shall answer; thou shalt cry, and he shall say here I am. . . . Then shall thy light rise in obscurity, and thy darkness shall be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

Webster, Mass.

Gems.

— Be entirely free; let no man bind thee, and be not bound with the cords of sin.

— Faith knows no hardships.

Life hath its lessons,—fervent love and losing,
Rapture and pain,
Writ on the leaf that turns not at our choosing,
Nor turns in vain.

— Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham.—*Froude.*

— Men are believed on their word, but God is not taken at his.

— Jesus is the soul's best counsellor.

— It has been thought by some, that humility arises from a proper sense and acknowledgment of our sins; but this cannot be true, since the most glorious and perfect natures are always the most humble.

— Do not choose your friend by his looks; handsome shoes often pinch the feet.

Guard well thy lips, for none can know
What evil from the tongue may flow—
What guilt, what grief may be incurred
By one incautious, hasty word.

— The happiest man is the benevolent one, for he owns stock in the happiness of all mankind.

— Flattery is like the usurer, who makes small loans on short time, and demands exorbitant interest.

— Vanity, like the bubble, rears all the colors of the rainbow on an airy foundation.

Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And, by serving, love will grow.

— More are drowned in the bowl than in the sea.

— If a seaman should turn back every time he encounters a head-wind, he would never make a voyage. So he who permits himself to be baffled by adverse circumstances will never make headway in the voyage of life.

— Do duty and fear nothing.

— We are no sooner warmed with the celestial flames, but natural corruption is inclining us to grow cold; like hot water, which loses its heat by degrees, unless the fire be kept continually under it.

— It is very dangerous for any man to find any spot on this broad globe that is sweeter to him than his home.

— Our perceptions of truth are clear in proportion to our freedom from the basis of error and prejudice.

There's many a sorrow in our life
That seemeth hard to bear;
The heart knows many a bitter strife,
And many a weary care;
Yet all these trials seem less drear,
If we can feel our Savior near.

☞ A sly old deacon wishing to give his pastor a hint to put more juice in his sermons, said to him one day, "I must get a seat near the pulpit, for by the time your words reach my ears, the people in front of me have so taken the pith out of them, that they are as dry as dish water."

SERPENTS COILED;

OR,

Educating Little Mary for the Heavenly Kingdom.

D. F. NEWTON, Author of "*Apples of Gold*," etc., etc.

"Now the serpent was more subtle than any beast of the field, which the Lord God had made, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree, which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."—GEN. 3: 1, 2, 3.

Beloved brother and sister, here is a lie in the beginning—barefaced, heaven-daring, from the father of lies, the old serpent, the devil. And this same lying from this same father of all lies, and of all liars, has been going on increasingly to the present day, especially in books, tracts, and periodicals.

"How shall I speak thee, or thy power address,
Thou god of idolatry, the Press!
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee!"

And here lies danger, impending, fearful, in educating this dear, sweet one, concerning whom God says: "Take this child away and nurse it for me and I will give thee thy wages." Ex. 2: 9.

"There is a path that leads to God,
All others go astray."

You may not only hinder little Mary's salvation, but endanger it forever, by not forming her reading and mental taste on the side of virtuous purity, the heavenly, spiritual, the wisdom that cometh from above. Here is danger, fearful, imminent—often irretrievable, everlasting! Beware! The taste for strong drink, the cup that intoxicates, the poisonous, degrading "Indian weed," you are aware is unnatural, vicious, obstinate, deeply rooted, and nothing will effectually destroy the relish for these poisons, but miraculous or superabounding grace—God's infinite mercy. So it is with the reading or mental taste—a taste formed for the light, frivolous, fictitious and vicious. The forming of this unnatural and vicious taste, in both these cases, is the work of Satan, the old serpent, the devil, to decoy, entrap, and ruin both soul and body. It is a question, yet unsolved, whether the enemy of all good succeeds in taking more souls to perdition through the instrumentality of rum and tobacco, or that of the light, frothy, popular literature—novels and romances. Both are intoxicating, dissipating, soul ruinous!

Mrs. Swisshelm, in her *Saturday Visitor*, declared unhesitatingly that the whole batch of fashion-plate magazines, and other fictitious writings, spread more domestic misery and destruction over the human race than all the rum-sellers in the nation. "Yes" says she, "they instigate more murders than the tyrannical bloody Nero!" The beloved Judson, and sister Vinton, missionaries to Burmah, expressed similar sentiments, weepingly. By the vitiated taste, formed through the corrupting influences of the press, the relish for Bible reading, the solid and the pure are measurably destroyed. Here lies the serpent coiled, or in the grass, unseen.

Place a serpent or stinging adder in the hands of this daughter of yours? Sooner, far, than a sensation book or periodical! The bite of a serpent may be healed, but that of a literary serpent never—save by God's special interference.

For thirty years and more we have besought parents, tearfully, not to form the tastes of their children on romance or the fictitious. "Can a man take fire in his bosom and his clothes not be burned?" "Where no wood is, there the fire goeth out." Prov. 26: 20. How is the taste acquired for intoxicating drinks? Look at that wretched inebriate reeling through the streets or in the gutter, with tattered garments, haggard looks, bloodshot eyes, red nose and bloated cheeks, in the lowest depths of misery and degredation. How came he there? What the first moving cause of his downfall? Did he commence tippling with drugged liquors at the low groggeries or devil's dens—the little hells, boiling over with the scum of the pit, where nightly ring horrid oaths and blasphemies? Not so; the starting-point to this sink-hole of moral pollution, this hot-bed of debauch, and these bacchanalian excesses was at the genteel restaurant, the gay saloon, the fashionable hotel, where polished gentlemen assemble, clad in fine broad cloths, with ruffled shirts, gold-headed canes, gold breast-pins, gold watch chains, keys and seals, dangling; where stand the sparkling decanters of delicious cordials, tempting wines, dealt out in goblets, placed to the lips in vessels of silver and vessels of gold. Here is where drunkards are manufactured—take the first step to the gutter and brothel.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again." Prov. 23: 29–35.

Precisely so in forming the taste for romance—for fictions—

"The coxcomb's novel,
And the drunkard's toast."

EXCELLENT ADVICE.

Those who are endeavoring to live entirely consecrated to the Lord, will find the following advice, from the July number of the "Guide to Holiness," of special importance:—

HOW THE BLESSING MAY BE RETAINED.

There are many who once enjoyed the blessing of perfect love, that have now lost it. Some have received it a number of times, and after all, are now without it. But thank God, they may come again, although they have been unfaithful; for the fountain is still open and Jesus is still at the mercy-seat, in order to save. The following thoughts are written to preserve those who receive it, from fickle unfaithfulness.

1. In order to keep yourselves in the love of God, you must confess it. The fear of man, which brings a snare, sometimes hinders people from confessing. But this should be conquered. Many have resisted the Holy Spirit when they ought to have confessed the blessing; and by doing so, they have from that very moment lost it. Confessing entire sanctification does not exalt self; no, it humbles the soul, and gives glory to God.

2. To keep it you must continue to believe. We are kept by the power of God through faith. As soon as people give up believing, they lose the blessing; and no wonder, for we stand by faith. Sanctified Paul said, the life which I now live in the flesh, I live by the faith of the Son of God. St. Peter said, that the ancient christians were kept by the power of God through faith unto salvation. 1 Pet. 1, 5.

3. To keep it you must live constantly in the spirit of self-denial. Of every thing sinful, of course you must deny yourself; and also of everything doubtful. There are some gratifications which are not forbidden in Scripture; but it is not expedient for a sanctified soul to use them. The safest way, is to let them alone. Thousands have fallen by lawful things. Be on your guard, or one moment may spoil the work of fifty years.

4. To keep it you must live in the spirit of watchfulness constantly. Watch against temptation, and resist in a moment, steadfast in the faith. Watch against a light, trifling spirit, by which hundreds have fallen into gloom and stolid darkness. Watch against the world; for it is full of allurement; and every thing that is sensual has a tendency to lull the soul. Be awake, and keep your eyes open. Be very jealous of your tongue, and bridle it.

5. To keep it you must be faithful to the emotions of the Holy Ghost. Follow the Spirit of God, let consequences be what they will: The Holy Ghost will sometimes remind you that it is the hour of prayer; and if you do not promptly attend, you may in one moment forfeit full redemption. Perfect love is a very tender dove; and it will immediately take its flight, if you do not every moment walk after the Spirit of God.

6. To keep it you must read the Holy Scriptures much. They are spirit and life. They are soul-food. And perfect love will require some food every day. If you do not give it Bible meat, it will die. All those who have enjoyed perfect love have found strength, comfort, and direction in the word of God. And those who have been the clearest in perfect love, have been persons who paid the greatest attention and deference to the word of life.

7. To keep the blessing of perfect love, you must constantly aim at growing in grace. Many people have lost the blessing through not pressing after a greater fulness; for there are heights and depths, and lengths and breadths of the love of God, to which we must be constantly aspiring; and if we do not press after them, we shall most likely be going backward, and losing what we had before attained.

7. To keep it you must live constantly under a sense of the presence of God. Always remember, "Thou God seest me." If you knew that more than twelve legions of angels were looking at you constantly, O! how carefully would you stand on your guard, and take care to act aright; but O! you are watched every moment by an eye that is a million times keener than the eyes of angels; that awful eye is the eye of God. Live constantly under a sense of his immediate presence, and then his guiding eye will keep you safe.

9. To keep it you must constantly give yourself unto prayer. Be a man of prayer. Pray early in the morning, and, if possible, remain on your knees for thirty minutes. This will prepare you for the day. Pray often, and then prayer will soon become a delight; and you will do execution. Stay with God in prayer—stay till he melts you—and then stay when you are melted; and plead with God, and he will answer, and you will get changed, and transformed, and renewed.

10. To keep it you must labor hard for the salvation of sinners. It is the nature of perfect love to lead you to long for the salvation of souls; and if you do not go out with God for the salvation of men, your love will cool down into apathy and indifference, and you will lose the evidence of entire sanctification altogether. When your heart yearns over sinners, go to God in prayer, and go to sinners with manly sympathy; and you will find it an excellent means of grace to your soul—a holy oil that will anoint you.

Hygiene.

"This is for your Health."

DISEASES INDUCED BY FOOD.

Happiness and morality are greatly increased by a sufficient and proper diet, unhappiness and sickness, and even crime, result from an improper one. Diseases are produced by, 1. Excess or deficiency of food. 2. Imperfect condition of digestion. 3. By poor quality of food.

When too much food is taken, it may not all be digested and absorbed, but a portion of it decays in the alimentary canal, producing flatulence, dyspepsia, diarrhea, constipation, and irritation. Sometimes the putrid mass is partly absorbed, producing blood, poisoning, fevers, torpidity, heaviness and fetid breath, jaundice, sore eyes, skin diseases, and other complaints. If an excess of food is digested and absorbed, then comes obstructions to the smaller vessels, and a long train of diseases, as plethora, apoplexy, fevers, rheumatism, gout and a long list of maladies we need not mention.

Those who eat very largely of meat, may find the muscular fiber undigested in the feces, by examination with a microscope. Fatty and starchy matter passes undigested when taken in excess. When albuminous food is taken in excess, it is almost sure to obstruct the liver and kidneys, and produce plethoria.

Deficiency of food does not often occur in this land of plenty, but the results of deficiency are muscular and mental weakness, feverishness, dyspepsia, bloodlessness and loss of weight. Eating too frequently produces bad effects, so does too long intervals between meals.

A bad quality of food, or good food badly prepared, is a parent source of many diseases which we will not name here.—*Herald of Health.*

LIGHT.—A dark house, wherever found, is always an unhealthy one, and usually a dirty one, too. Want of light discourages growth, promotes scrofula, encourages "consumption," and in fact everything else which is bad. It is the unqualified experience of all who have had opportunities of judging, that light is second only in importance to fresh air; and the next worse thing after a close room is a dark one. Many suppose that it is upon the spirits only that sunlight acts, and not upon the body. It is just the other way. It does the body good, and the brighter spirits show it. Most persons know that light purifies the air; and any one who does not has only to go into a room when the shutters are kept closed, to see what a close and corrupt smell the air has there. It is because the sunlight has not purified the atmosphere.

FATIGUE.—In order to understand the influence of an irregular expenditure of force, we need only to remember that when greatly fatigued we lose our appetite, and that when the stomach is full of activity the limbs are indisposed for performing hard work. Insufficient nourishment and fatiguing work, during the period of growth, stop the corporeal development of the individual.—*Liebig.*

A SURE REMEDY FOR A FELON.—It is said by somebody, who pretends to know all about it, that the following is a sure remedy for a felon:

"Take a pint of common soft soap and stir in air slacked lime till it is of the consistency of glazier's putty. Make a leather thimble, fill it with this composition, and insert the finger therein, and a cure is certain."

We happen to know that the above is a certain remedy and recommend it to any one who may be troubled with that disagreeable ailment.—*Buffalo Advocate.*

LIGHT CLOTHING.—In clothing the human body this principle should be kept constantly in view, viz: let the clothing be as light as possible consistent with comfort. Every pound of clothing beyond this constitutes a useless and constant burden. Besides this, it presses upon and interferes with the action of the skin. Adherence to this principle also implies an equal distribution of clothing over the entire body.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WHERE IS YOUR LANTERN?

Young Harry was sent on an errand, one evening in early winter. After giving him his message, his mother said,—

"Be sure you take the lantern with you, Harry."

"Bother the lantern!" answered the boy, gruffly and disrespectfully; and he started, muttering to himself,—

"What do I want with a lantern? I guess I know the way fast enough!"

Very soon Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By this fall he knocked the flesh from his shin bone, and covered his clothing with mud.

On his way back, he forgot that the fence had caved in near the edge of a ravine. As he groped his way along the bank, he fell over, and went sprawling to the bottom of the ravine. With much ado, and after many bruisings, he got into the road once more; but when he finally reached his mother's door, he looked more like a scarecrow than a living boy.

The lantern would have saved him from all this. Wasn't he a foolish fellow not to take it? Certainly he was. But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not still more foolish? You know they are. Take the Bible, therefore, for your life lantern, and let it be a lamp unto your feet, and a light unto your path.—*Ex.*

A CHILD'S NOBLE ANSWER.

"A little English boy, nine years old, a member of the Band of Hope, was at a dinner party one day, and those present wanted to test the strength of his principles.

"A half sovereign was put into the bottom of a tumbler, which was then half filled with ale. 'Now,' said they, 'if you'll drink that, you shall have what is at the bottom.'

"'No,' replied the noble little fellow; 'not a dozen half sovereigns shall make me break my pledge!' Surely the 'root of the matter' was in him. That noble child will make a noble man."

Three cheers for the little temperance boy! He means to go through life sober. If he holds on as he has begun, you will never hear of him, when he grows up, going to dinner parties and drinking wine and brandy.

WILLIE'S FIRST OATH.

A little boy came in from school the other day looking very unhappy. Was he hurt? No. Had he been in mischief? No. What was the matter with Willie? He had hardly spoken at supper time, and ate very little.

His mother asked him again, "Willie, what ails you, dear?" "Mother, I swore. The minute I spoke it I was afraid of God, and ran home. Mother, if I could only wipe those wicked words out of my mouth—if I only could. Will God ever forgive me for taking his holy name in vain? Pray for me, mother," and Willie sank upon his knees and hid his face.

His mother did pray for him, and Willie prayed for himself—prayed that he might never profane the name of God again.

"I'd rather be dumb all my life long,' said Willie, "than ever to become a swearer."

LITTLE things and little people have often brought great things to pass. The large world in which we exist is made up of little particles, smaller than the sands on the sea-shore. The vast sea is composed of small drops of water. The little busy bees, how much honey they gather! Do not be discouraged because you are little. A little star shines brightly in the sky in the dark night, and may be the means of saving many a poor sailor from shipwreck; and a little Christian may do a great deal of good, if he or she will try. There is nothing like trying.

GOD WILL KNOW IT.—"Not a soul in the whole world will ever know it," said Robert Jones to himself, one day, when he was strongly tempted to do some wrong act.

"But God will know it," promptly whispered conscience, and Robert was afraid to do it.

"The fear of the Lord is the beginning of wisdom," says the Bible. Robert had learned his first lesson.

WHILE a mother was brooding over her poverty, her little son said: "Mamma, I think God hears when we scrape the bottom of the barrel!"

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"BEHOLD, HE COMETH!"

Lo! we lift our heads with gladness,
And cheer our hearts with song,
For the triumph and the glory
Shall dawn on us ere long.
In faith we cry, Come quickly, Lord,
And claim us for thine own;
And where on earth thy cross did stand,
Oh! come and fix thy throne.

And though the strife grows keener still,
And foes increase in strength,
Lo! the day of our redemption
Is drawing nigh at length.
With loving expectation
Each waiting heart is stirred,
And the joyful cry, "He cometh!"
Shall soon by all be heard.

Awake, awake! the night is spent,
The day is dawning fast,
For the clouds on the horizon
Are breaking up at last;
Now the night winds, sad and mournful,
Have slowly died away,
And our joyous songs are greeting
The coming of the day.

Awake! awake! lift up your heads,
Redemption draweth nigh!
Lo! the tokens of the coming day
Are spreading in the sky.
The Sun of Righteousness shall rise
With healing in his wings,
And unto every watching heart
He sweet deliverance brings.

Awake! awake! the promises
Are now to be fulfilled,
And in hope's glad fruition
Shall each rising doubt be stilled.
Now shall our dim eyes brighten,
So long clouded by our tears,
For He who maketh all things new,
Our Lord and Christ, appears.

—*Rainbow.*

THE END AT HAND.

JOHN COUCH.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."—MATT. 24: 14.

THIS language was used by the Savior in answering a question; therefore it relates directly to the subject presented *by* the question. The central idea was the time when certain events should transpire. It did not involve the nature of the events, but the time of their occurrence. The answer was given in harmony with the question, and was designed to show the order of their fulfillment, so as to indicate where in the series, the great event inquired after would transpire. To illustrate: If a stranger in a place should inquire of a friend where a certain man's house was located, and was told to take a road on which he would pass a stone house, a brick house, and a white house, and then he would immediately come to the house inquired after, the subject would be made plain; and the person would understand that the stone, brick, and white houses were referred to on account of their relative position to the house sought.

So in this prophetical answer of our Savior. The inquirers desired to know the *time* when his coming and the end of the world would take place. He kindly and plainly answered them by stating what events would transpire in their foretold order; the last one of the series being given in the text, which is a direct answer to the question, and locates the end of the world.

The age ending at the divinely appointed period cannot be the Jewish age, but the Christian; for the law and ritual of Moses were promulgated by divine authority during that dispensation, but the gospel through the next.

As Christ in this text declares that when the gospel has accomplished a certain work, the end of the age shall come, he must refer to the age in which the gospel is preached, or the Christian age; as the gospel must end with the gospel age, for that is the period of its continuance.

The disciples in their question anticipated the end of the age as coming at the second advent of Christ, when they said, "What shall be the sign of thy coming and the end of the world?" They doubtless understood that the sign which would indicate the nearness of his coming, would also indicate the nearness of the end of the world. The Savior did not correct that idea, but endorsed it by his answer, in which he manifested a purpose to make the *location* of the events so plain that none need mistake it. He gave series after series of different classes of events, and at the end of each he locates his coming, the end of the world, and the establishment of God's everlasting kingdom.

It could be illustrated by the man seeking to find the house; his informant, after locating the house by giving the position of other houses, might have added strength to his proof by saying: You will also pass a cotton factory on the right, a saw-mill on the left, beyond which is a meeting-house, and opposite this is the house you seek. Being thus explicit would show great kindness in the informant, and also that he esteemed it quite important that the inquirer be able to identify the house at sight. So did the Savior in answering the question of the disciples, when they inquired concerning his second coming.

He first exhorts the church not to be deceived, which shows that it is a subject of great moment, and that they would be liable to be misled upon this vitally important point, viz: the time of the ending of this age.

He then presents a series of events, as we have illustrated: first, false Christs; second, national wars, famines, pestilences, and earthquakes in divers places; third, persecution and hatred of the church by all nations; fourth, many false teachers promulgating deceptive doctrines; and last, at the closing of the series, *this gospel of the kingdom* shall be preached, and *then* shall the end come.

He then goes back and gives another class of events, terminating at the same point, presenting, first, the abomination of desolation, producing tribulation, unequalled by any since the beginning of the world; following that would be theological changes, in which false doctrines relating to his second coming would be taught, showing that the event would be invisible and spiritual, and that it had already taken place; the proof of which could be given in secret chambers and desert places.

He then presents the fact that cotemporaneous with the theological developments, would be physical signs in the sun, moon, and stars, commencing immediately *after* the great tribulation; and then makes an application of the subject, illustrating the connection between these predicted events and the great one inquired after, by the parable of the fig tree; showing that as *certainly* as men may know when summer is near by the progressive development in the trees, *so certainly* his people may know when his coming is near, by seeing these signs transpire as predicted.

He then declared that the days preceding his coming would be like those prior to the flood, and the destruction of the cities of the plain. As the people there did not take heed to God's prediction foretelling those events, and therefore "*knew not*" until they were ensnared, so shall also the coming of the Son of man be."

He also predicts that at the same time there will be two classes of Christian servants ministering to the church; one class giving the household meat in due season, that is, truth designed for that time, while the other class, or evil servants, will say, "My Lord delayeth his coming," and will sympathize with the drunken, scoffing multitude, and be fatally ensnared when the unlooked-for day of judgment shall come.

He then, to put the subject beyond all doubt, illustrated the same time and classes by ten virgins in a parable; showing the different positions of the saved and unsaved, when he (the Bridegroom) should appear. After which he describes the scenes of the judgment which should follow his coming, and the end of the gospel age.

In all this instruction the Savior is evidently laboring to show his church the great events clustering around the time of his coming; so that it should not come upon them unawares, but that they might be watching like servants waiting for the return of their master from a wedding.

As the Savior plainly shows that the preaching of the gospel of the kingdom would be one of a number of predicted events, to transpire in connection with, and terminating at his coming, it follows that those events must be cotemporaneous; therefore the gospel of the kingdom cannot be preached until the signs indicating Christ's coming shall appear; at which time the two classes of servants will be found doing their work, and the virgins moving to meet the Bridegroom.

(1) What is the gospel of the kingdom? (2) What must it accomplish among the nations? (3) Has that work been done?

(1) The gospel of the kingdom. Gospel signifies God's message. A message is a communication sent from one to another. Gospel is a communication sent from God to men. When God sends a message, or makes a revelation concerning any subject or class of people, that message frequently receives a name significant of its particular application and design. Thus we read—the gospel of circumcision—the gospel of uncircumcision—the gospel of Jesus Christ—the gospel of the kingdom of God. The particular qualifying terms used in these passages show that they refer to particular classes of revealed truth. The gospel of circumcision cannot be the same as that of uncircumcision, any more than a black horse and a white horse can be the same beast. The gospel of circumcision is that class of truth relating to the Jews as a circumcised people; while the gospel of uncircumcision related to the Gentiles as an uncircumcised people. The gospel of the kingdom is a message of truth in which revelatons are made, and instructions given, concerning the kingdom.

Jesus, when he uttered the text, was making revelations and giving instructions to show the time when the kingdom of God should come. He was delivering that part of the gospel of the kingdom which related to the time of its establishment. He expressed this fact every time he made a point in the argument, as he said in speaking of the signs of his coming: "When ye shall see all these things, *know* that it is *near*;" or, as Luke records it, "know ye that the *kingdom of God is nigh at hand*."

When Jesus said *this* gospel, he evidently meant the one present in the conversation; the one to which their minds were then directed; the one concerning which predictions were being made, and instructions given, showing the time and circumstances under which the kingdom of God should be established.

The same message was given to the Jews, and the subject photographed typically in their history. It was called the gospel of the kingdom as it was preached to them by John and Jesus and their disciples. "Jesus came into Galilee, preaching the *gospel of the kingdom* of God, and saying, The *time is fulfilled*, and the *kingdom of God is at hand*." Here we get the same characteristic feature of the message as in the text. In both cases the emphatic point is the time of the coming of the kingdom. In the first instance, the message was preached to a typical people, and was therefore necessarily confined to them, and must be typical in its results. This appears plain when we examine the commission given the disciples to preach it: "*Go not* into the way of the *Gentiles*, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is *at hand*." Matt. 10: 6, 7.

In this case, the message in which it was said, "The time is fulfilled, the kingdom of God is at hand," is preached to one nation, while in the last case it will be preached to all nations, when the servants of Christ have witnessed the signs foretold by him, and can apply his language to themselves. "So likewise *ye when ye* see these things come to pass, *know* ye that the kingdom of God is *nigh at* hand."

It is said by some that the kingdom of God has been at hand ever since the days of the apostles, because they said at that time it was at hand. This, we think, is a mistake. Jesus did say, while they were preaching that message to that nation, "Ye shall not have gone over the cities of Israel till the Son of man be come." He afterwards explained what he meant by his coming, when he said, "There be some standing here which shall not taste death, till they see the Son of man coming in his kingdom;" (Matt. 16: 28;) or, as Mark records it, "till they have seen the kingdom of God come with power." The fulfillment of this prediction is then recorded, which was the transfiguration. It appears, therefore, that the kingdom which they proclaimed at hand, did come during their life time, as predicted, and was a typical kingdom, which came in connection with the typical second coming of Christ. From that time no one was authorized to say that the kingdom was at hand, until the last day signs should appear.

As the first proclamation and its results were the divine foreshadowings, and photographic representations of the mighty events to take place at the ending of the antitypical age, we may learn from the perfectly drawn lines of the picture, the parts and connections of the wonderful scenes before us.

—*Bible Banner.*

(*To be continued.*)

ALL.

F. H. FAHNESTOCK.

"Why should it be thought a thing incredible with you that God should raise [all] the dead?" Acts 26: 8. "For as in Adam *all* died, even so in Christ shall *all* be made alive." 1 Cor. 15: 22. "Now, if Christ be preached that he rose from the dead, how say *some* among you that there is no resurrection of the [wicked or rest of the] dead?"—1 Cor. 15: 12. "There shall be a resurrection of the dead, *both* of the just and *unjust*."—Acts 24: 15. "Marvel not at this, for the hour is coming in the which *all* that are in the graves shall *hear* his voice, and shall *come forth*; they that have done good unto a resurrection of life, and they that have done evil unto a resurrection of damnation."—Jno. 5: 28, 29. "And many that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt." Dan. 12: 2. "But every man in his own order; Christ the first fruits, afterward, they they that are Christ's at his coming."—1 Cor. 15: 23. "And they lived and reigned with Christ a thousand years: but the *rest* of the dead lived not again *until* the thousand years were finished. This is the *first* resurrection; blessed and holy is he that hath part in the *first* resurrection; on such the *second* death hath no power."—Rev. 20: 4, 5, 6. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sands of the sea; and the sea gave up the dead which was in it, and death and hell [grave] delivered up the dead which were in them, and they were judged, every man according to their works, and death and hell were cast into the lake of fire; this is the *second* death; and whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20: 7, 8, 13–15. "Verily, verily, I say unto you, he that believeth on me *hath* everlasting life."—Jno. 6: 47. "He that believeth on the Son hath *everlasting* life; he that believeth not the Son, shall not see life [everlasting], but the wrath of God abideth on him."—Jno. 3: 36.

Who for one moment can think, in the face of all this testimony from the Holy Spirit, that God will not raise *all* the dead—yes, the wicked and the good? It was certainly not *only* the *righteous* that died in Adam; it was *all*, good and bad, both *just* and *unjust*; *all* in the graves shall *hear* and *come forth*. They certainly will then be alive when they hear and come forth. "All" certainly means not *one* of *any* class omitted. Awake to shame and everlasting contempt (Dan. 12: 2) means the wicked dead; for the righteous never awake to shame. The righteous only live and reign with Christ; and the "rest" (wicked) live not again till the thousand years are finished, implies that they (wicked) will live then; for if they did not rise, how could they suffer the *second* death, which is only for the wicked? Rev. 20: 4.

And think it not incredible that *every* human being that ever breathed the breath of life will be raised, to be judged and rewarded according to their works. The righteous will have eternal life, whilst the wicked will be burned up root and branch (Mal. 4: 1); they shall be as the "fat of lambs," shall "consume, into smoke shall they consume away" (Ps. 37: 20); "yea, thou shalt diligently consider his *place*, and it shall not be."—Ps. 37: 10. "The face of the Lord is against them that do evil, to *cut off* the *remembrance of them* from the earth."—Ps. 37: 9. "But the wicked shall be cut off from the earth, the transgressor shall be rooted out of it."—Prov. 2: 22. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Mal. 4: 3.

If they have no resurrection, how are all the above texts to be fulfilled? It is true they shall not see life *eternal*, as it is equally true that as in Adam *all* died, even so in Christ shall *all* be made alive.

HOW ARE THE MIGHTY FALLEN!

ALLEN DAMON.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."—HOSEA 14: 1.

The sentiment expressed in this Scripture represents a sad condition of the church of God. Undoubtedly the Jewish church, prior to the first advent of Christ, was typical of the Gentile church prior to the second advent. The question may be asked, What were the iniquities that caused the Jewish church to fall?

I. They turned away from God, and worshiped idols. Such is the case with the Gentile church at the present time.

II. They carried on merchandise in the house of God. Such is the case now.

III. They would not believe the prophecies that pointed to the first advent. Such is the case now in relation to the second.

IV. They were proud, and adopted the practices of heathen nations, and forsook the law of their God. And so it is at the present time.

Jesus foresaw that it would be so, and when giving the signs of his coming, he says, "And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12. Paul also says: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Again he says: "This know also, that in the last days perilous times shall come." 2 Tim. 3: 1, 13. Not altogether are these perils to be seen and felt in the moral, social, and political world; but in the religious also. Says Paul of such, "Having a form of godliness, but denying the power thereof. From such turn away." The church has not fallen so much from its theoretical faith, as it has from the Bible standard of true christianity. And it is the case, and ever has been, that under such circumstances she has lost the peculiarity by which she was distinguished from the world; and the result is, the world does not believe what she says, and she has forgotten the declaration of the Son of God, when he says, "I have chosen you out of the world, therefore the world hateth you"; "Ye know that it hated me before it hated you." It is plainly seen that the reason why the world does not hate the professed church at the present time, is because it looks so much like the world; people do not know where to make the distinction, therefore the world will not hate its own.

As soon as a person begins to lose his faith in God and his word, he will conform to the world and its folly. Pride not only rules the world, but the professed church. It is very frequently the case that we hear our brethren speak aluringly of other denominations. It may be time to look at home awhile, and see if there are not some gaps in the wall against our own house. I think we shall not require a microscope to see how far we have stepped into the world, and how low many have fallen from the gospel standard of truth and piety.

There are a number of causes for these things, but one is, the church has lost her first love, and has gone to court the honors of the world by conforming to its fashions; and the result is, she has become palsied, and does not know what the matter is. She is bitten by this serpent, and is so benumbed that she is not sensible of any wrong which she has done; therefore thinks that she is all right, because her conscience does not condemn her. The Israelites were once bitten by the flying, fiery serpent, and were so benumbed that they were not sensible of any physical or mental agony, but were so paralyzed that they could not look at the brazen serpent which Moses lifted up for their salvation, without an earnest effort. So it is now. In these times people must make a mighty effort to look to Christ, in order to overcome the tide of popularity which is sweeping the giddy throng down to destruction.

It is not enough to look to Christ as the Son of God, but we must look to his word and obey it, in order to live. Jesus said—"Sanctify them through thy truth; thy word is truth." The way to be sanctified by the truth is to obey it. Some are very willing to believe that Paul told the truth when he spoke of the coming of Christ, and the resurrection, and immortality through Christ, and his reign on David's throne; but when Paul says, "I would that men pray every where, lifting up holy hands without wrath or doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9–10); they are not so careful to look at this; for, say they, these are some of Paul's notions, for he was an old bachelor, and was opposed to such things; therefore, it does not matter so much whether we obey them or not. But we read in the good word of the Lord, that by "the mouth of two or three witnesses shall every word be established." Peter is the other one, and was not an old bachelor. He says: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Pet. 3: 3–5. It is very evident that those persons who act in opposition to this commandment of the apostles, and do not feel condemned, have their consciences seared.

I have heard persons, who profess to be looking for the coming of the Just One, make these excuses, and try to palm it off by saying that Paul said, "Let every man be fully persuaded in his own mind." It should be remembered that Paul made no allusion to these things, but was speaking of the Sabbath day. Those who are disposed to reason away a portion of God's word, so plainly revealed as this, can easily use the same reasoning on any portion of the Bible. O, well, says another, if we are only honest, no matter about these things. This is another switch of the devil. How can a person be honest in doing right contrary to the word of God, while it is blazing in his face and eyes?

"But," says one, "if Christ had spoken these things it would be different." My dear friend, just listen to the voice of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man [and women also] of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Since we have this scripture, we come to the conclusion that no person, whose heart is a recipient of the love of God, will attempt for a moment to make such excuses, nor have a desire to on any point whatever. If we love God, we shall love his word. No matter what the position may be that the word may lead us to take, whether it pleases or displeases our friends, we shall dare to do right. We need not expect the honors of the world and God at the same time; for we cannot serve God and mammon. The cause of Christ is bleeding at every pore on account of these things.

I know of a sister who spoke in very strange terms through a paper against pride and frippery of fashion, and it was not long after that that the same sister, while on her way to a conference, called at L., and got her hat all arrayed with wreaths and plumes, and jested and joked with the shop hands, and told them she was on her way to a conference. Perhaps she thought that Paul and Peter were old bachelors. What was the result of this act? It was sounded in the ears of the world, and what we love so well is held in disrepute. But why should we wonder at such things, while at the same time many of our preachers do not say a word against them, because they put them on to their own wives and children? How can men preach against wearing gold, while at the same time they are selling it to their congregations? How can men lift their voice like a trumpet, cry aloud and spare not, when they are buying costly things to adorn their parlors? Why not as well adorn our bodies?

There are many calls for help for missionary purposes, and very likely there is some poor family suffering right at your door for want of decent clothing to wear where they can hear the gospel preached; and when the clothes-room is examined, there hang silks and satins in abundance. Where, oh where is gospel equality? Where is that love which loves our neighbor as ourselves? Where are they that "give to him that asketh of thee; and from him that would borrow of thee turn not thou away"? Where are they that in all things do as they would that men should do unto them? Where are they that weep between the porch and the altar? Where are they that know and love the joyful sound, who once aroused the world, and shook it from centre to centre? Where are those cutting testimonials that once made the sinner tremble, and caused him to see his need of Christ? Let those men of God who wield the blazing sword of God's eternal truth step out into the field of battle, and defend the character of their God. But remember, if you use the sword that cuts, you will cut the rich and covetous man. Some friend may turn against you, but God will raise you up friends who will love you, because you tell the truth. Let no man, though he be rich, cause your weapons to fall from your hands, and you fall because your heart is lifted up. Flee these things, O man of God.

ABIDE IN CHRIST.

A. O. BARTLETTE.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—JOHN 15: 7.

If we are joined to Christ, the union is by faith. Such faith as believes that Christ is the atoning sacrifice, that he will save all who come to him, and that confidingly trust in him. That faith which enables us to draw nigh with "full assurance, ... having our hearts sprinkled from an evil conscience." That faith through which we are sanctified, saved from sin, and perfected in love. This faith is obtained by consecrating all to God, believing that he accepts the sacrifice we bring, and by it we become closely united to Christ, as the branch is to the vine. Then the life that is in the vine is communicated to the branches, and the graces of the Spirit—the fruit, appears in abundance. This joining to the Lord takes place whenever a genuine work of saving grace is accomplished. Some profess to know Christ, "but in works deny him," being "disobedient, and unto every good work reprobate"; such are as branches cast forth, withered and dying, and if not soon rescued must perish forever. But the true followers of Jesus feel that dependance on God is complete and entire; therefore with purpose of heart they cleave unto the Lord.

"If ye abide in me." By the term "abide," we see that the conditions are, to be constant in the performance of all christian duties. Pure love to the Savior is not like a sunbeam in a winter's day, or a meteor's glare—soon gone. A true christian will abide in Christ, as the branch in the vine. "Behold we count them happy which endure." Such only shall be saved.

"And my words abide in you." The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." "How sweet are thy words unto my taste!" "Thy statutes have been my songs in the house of my pilgrimage." Says Jesus, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Sweet words, and blessed promise.

The words of Christ abide in the heart and become a living principle. They regulate the affections and the whole life. Love, joy, peace, gentleness, meekness, temperance, and all things of good report prevail, and are manifest in the life. The conditions being performed, God is faithful to his promise—"Ye shall ask what ye will, and it shall be done unto you." The desires of the heart being regulated in accordance with the divine will, prayer is offered in faith, and mercies and blessings flow downward with the promptness of divine love. If the answer is delayed, we can only wait and trust. "All things are possible to those that believe." May the Lord help us to be rich in faith, and heirs of the kingdom. So shall we possess all real good here, and eternal glory hereafter, by living in Christ, keeping his word, and offering in humility the prayer of faith. And if we love Jesus, and are living in him, we certainly shall love his appearing. It cannot be otherwise. The glorious hope of the resurrection and eternal life, depends on the coming of Christ. We may lay up a treasure in heaven, but we shall not go there to get it. When Jesus comes, he will bring our treasure, or reward with him; which will be an everlasting inheritance among all them which are sanctified, in the kingdom of our Lord and Savior Jesus Christ.

Speed on, ye lingering moments! O Jesus, quickly come,
The night's been long and dreary, we're sighing now for home;
From toil, and care, and watching, thy waiting ones release,
And bring us with the "dear ones," where night and death shall cease.

FREEDOM.

L. J. DIBBLE.

"He is a freeman whom the truth makes free,
Who first of all the bands of Satan breaks."

Yet how few such freemen there are. How few of those who count themselves such, can truthfully be so reckoned;—free from the bondage of sin; free from the bondage of error—error that neutralizes to a great extent the pure word of God, depriving it of half its power to sanctify the soul; bondage to man's opinions, which destroys the child-like simplicity of mind it is necessary to bring to the word of God. Those who have suffered under such a yoke; those who believe in God and love him; believe in the Bible as a revelation of his will, and yet, through false teachings in regard to it, have been compelled through weary years to fight the natural sense of justice implanted in their breasts; to look in vain for harmony in a book they wish to believe an infallible record of the divine will; such know how to appreciate the unclouded truth when it is revealed.

None need tell me it is unimportant whether one believes in a conscious or unconscious state of the dead; whether we believe in the final destruction of the wicked, or of their eternal torment. When I look over my own life, and see what that one doctrine of the eternal torment of the lost has done for me; how like the pall of death it hung over the innocent hours of childhood; how in youth it opened the door for infidelity, disbelief in the Bible as the word of God; how after years of weary wandering in the desert of unbelief, after God had revealed himself to my soul a God of love and goodness, my soul was attracted to the Bible as its natural, spiritual food; how even then it came between my love of God and that book, tempting me to look in some other direction for a revelation of that God of love who had revealed himself to my soul, sending it forth to fruitless searchings in Spiritualism, in Swedenborgianism, and to almost every ism, in hopes to find some truth that would vindicate God's justice, and at the same time leave me my faith in the Bible.

Disbelief in the Bible sets one free from it; but to believe in it, and yet believe that it teaches a doctrine that the whole soul revolts against, it is no marvel, I think, that one harbors doubts; that such thoughts as these find lodgment in the breast. The word of God must accord with the natural sense of right. If the doctrine of the eternal torment of the lost is taught in the Bible, it does not look just or right. O how such doctrine weakens the authority of that book. How loosely it sets upon the mind, when we think we may take from, or add to; yet the mind will seek some refuge from a doctrine the heart cannot endorse.

I do not wonder now at the want of zeal or enthusiasm among professing christians, whose minds are mystified and confused by their spiritualized Bibles; whose hearts are in rebellion against the horrible doctrine that spiritualizing has evolved. But I thank God, the mist has been cleared away from my spiritual vision. I can now see the beauty, harmony and simplicity of the Bible.

The mission of Elder Grant to California was like that of the Master's to earth, in that it set at liberty those who were bound. Not only have his teachings penetrated the hearts of many, causing them to turn from a life of sin to one of holiness, but it has set at liberty the souls of many who were bound in chains of error. I thank God for the light his teachings have shed here. I feel that God, through him, has *divided the light from the darkness* in my spiritual world. O that the light had come to me before, that I had had it in early life; how much grief it would have spared me. There is bitterness mingled with my cup of rejoicing now, when I remember a darling brother, who, like myself, had wandered into the desert of unbelief. A lingering disease had brought him near to his grave. For months and years together we had tried to find something satisfactory in Spiritualism, but had failed. We were talking together a few days before he died of our disappointment. I shall never forget his look, as he turned his face toward me and said, "O! L——, there is nothing so good as christianity, after all, take away that hell-fire doctrine from it." I answered in haste, "But you cannot take it away; they are one and inseparable." I never heard another word from his lips in favor of the religion of Jesus. I have no assurance that he died in the faith of the christian religion; and that I have it *not*, I lay wholly to that accursed doctrine of the eternal torment of the lost. O that the gospel, the good news of the kingdom, could be preached throughout the length and breadth of the land, without those doctrines of the enemy of all good going with it.

San Francisco, Cal.

PURIFYING FAITH.

Faith works by love, and purifies the heart. Not a mere intellectual assent to the truths of God's word, accepting of the *theory*, while destitute of the *power* of godliness. A mere belief never saves. Devils "believe and tremble." We may profess faith in our Lord Jesus Christ, in his power to save to the uttermost, to cleanse from all unrighteousness; but unless we have a deep realizing sense in our own hearts that this work has been wrought within us by the power of the Holy Ghost, it will avail us nothing; only add to our condemnation. I praise God, we may know when this work is accomplished. When a soul, filled with the earnest of the Spirit, comes before God, consecrating its entire being upon the altar that sanctifieth the gift, pleading for complete deliverance from all sin, the Spirit helps our infirmities, and enables us to reach within the veil, even into the inner sanctuary, and claim the power of Jesus' blood to wash and keep us clean. Oh the blessed consciousness of purity within; the Spirit testifying to the fact, and witnessing with our spirits that we are indeed the Lord's, and made fit temples for the Holy Ghost to dwell in, united to Christ, as the branch to the vine, one with Jesus in the work of saving souls.

Surely, it is a privilege angels might covet to come at the feet of Jesus, bringing precious souls in the arms of our faith, and in agonizing prayer plead for their salvation, till victory comes. Glory be to God, it is love, all conquering love, pervades the souls of those made clean in the blood of the Lamb. Who would not plead for clean hands, and pure hearts, that they might go forth in the name of Jesus, "strong in the strength that God supplies through his eternal Son," to seek and save the lost and erring ones, and gather jewels for the Redeemer's crown. Lord, breathe upon thy children, that they may receive the Holy Ghost, and go forth laboring for thee. His richest blessings are not given for our own enjoyment merely, but to fit us to be laborers together with him in the work of saving souls. May God help us, and give us the earnest of the Spirit, that we may covet souls for him, and labor effectually in his vineyard.—*Selected by G. E. Morrill.*

THE DIFFERENCE.

F. H. CHAMBERLAIN.

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."—MAL. 3: 18.

Unbelievers often deny the existence of a radical difference between the people of God and those who are not his people. They scoff at the terms commonly used to designate this difference. The righteous and the wicked are all the same to them, or, if there is a choice, they esteem those called "wicked" above the righteous. Saints are hardly on a level with sinners, in their estimation. But whoever allows the Bible to be what it claims to be, must also allow that there is a difference between the righteous and the wicked. This difference is as clearly marked as the difference between beasts clean and unclean, or between sheep and goats. The reason why the difference is not clearly seen now, is on account of defective powers of discernment. In some cases, evidently, it is a wilful blindness, that will not admit the truth of what may be seen. But there is a day coming in which a general separation will take place; the sheep will be separated from the goats; the real difference between saint and sinner will be made manifest, and "then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

To those who are willing to see and acknowledge the truth, this difference is apparent now. Not as fully and clearly manifest as it will be in the day when God makes up his "jewels," yet evident enough to convince all who are not persistently rebelling against the light. Here is one test, or mark, given by our Lord himself: "By this shall all men know that ye are my disciples, if ye have love one to another." John 14: 35. Love springs up in the breast of one whose sins are forgiven, and "to whom much is forgiven the same also loveth much." Reader, seek and find pardon for all your sins, and you will know by *experience* the difference between the righteous and the wicked.

CHRISTIANITY did not come from heaven to be the amusement of an idle hour; to be the food of mere imagination; to be as a very lovely song of one that hath a pleasant voice. It is intended to be the guide, the companion of all our hours, the serious occupation of our whole existence.

— Amid the tears of grief, peace keeps her silent place like the rainbow upon the spray of the cataract; nor can it be disturbed so long as Jehovah's sunshine rests upon the soul.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 2, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

THE S. N. A. CAMPMEETING.
Vermont Central R. Road.
Fare Reduced.

Our friends living on the line of the roads operated by this company, will see by reference to our notice in another column in this paper, that this year they have an opportunity to attend our meeting at a less rate than ever before. Let there be a general rally of the friends in Vermont, Northern New York, the Canadas, etc. G. T. A.

ARE WE READY?

It is a question of no minor importance, Are we ready to meet Christ? The evidences are abundant to show that he is coming soon. It should be kept in mind, that without holiness "no man shall see the Lord." Heb. 12: 14. Please give that passage of Scripture a very careful and prayerful consideration. If Jesus should come to-day—to-night, are we ready? Provision is made by him for our complete cleansing from sin, and all its pollutions. We may live daily, so that we shall be free from condemnation. Says the apostle: "There is, therefore, *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. 8: 1. Again he says: "But *now* being made *free from sin*, and become servants to God, ye have your fruit unto *holiness*, and the end everlasting life." Rom. 6: 22. Such an one would feel ready. Inasmuch as there is a fountain opened through Christ "to cleanse us from *all* unrighteousness," why not have the full benefit of the fountain, and be clean? Said Jesus: "Blessed are the *pure* in heart, for they shall see God." Matt. 5: 8. He would not teach thus, if it is impossible to have a pure heart.

We are now so near the coming of Jesus, and besides, life is so uncertain in this world, it is not safe to live a single day, or hour, without a clean, pure heart. Let us all pray that the Lord will increase our hungering after holiness.

CHRISTIANITY AND SKEPTICISM.

In 1869 the General Association of the Congregational churches in Mass. became convinced that infidelity was making an earnest effort to overthrow the foundations of christianity, and that something should be done to counteract the works of those who are the enemies of the cross of Christ. After mature deliberation, it was decided to have a course of lectures from able men, showing the strength of the christian's foundation, and the weakness of those who sustain infidelity. Ten such lectures were given the winter of 1870, and ten more in 1871 These make two octavo volumes, of between four and five hundred pages of valuable reading matter. The works are published by and for sale at the Congregational Publishing Society, 13 Cornhill, Boston. They are called "Boston Lectures."

WHAT SHALL BE DONE?

Bro. Grant:—Soon after my return from the tent meeting at Woodstock, I chanced to meet a Methodist preacher, who (knowing my views on baptism) said he had a question for me. I will submit to the *Crisis* for an answer.

Question: "There is an individual in New Hampshire whose weight is over four hundred pounds, and the minister don't dare immerse him. Now, according to your views, what will be done?"

This is the question in his own language. Please answer through the *Crisis*, and oblige M. A. P.

We think the minister has not had much experience in baptism; for if he had, he would not hesitate to baptize one weighing four hundred pounds. It is a well-known fact that the water will float a man of any given weight, no matter how heavy he may be; hence, if one is familiar with baptizing, he need not hesitate at all to baptize the heaviest man living.

A PROTESTANT LEAGUE.

The late riot in New York has aroused the Protestants to provide against a repetition of the bloody scenes of the 12th of July. The following is said to be in circulation for signatures:—

"In view of recent and probable future events, the immediate organization of a society to be known as 'The Protestant League of America,' headquarters in New York City, with affiliated societies throughout the United States, is recommended. For this purpose and properly to consider the immediate event that gives rise to this suggestion, let public meetings be called at once in this city and elsewhere. The claims of Roman Catholicism are incompatible with civil and religious liberty."

CAUSE OF CRIME.

It is a well-known and lamentable fact, that licentiousness is rapidly increasing, especially in the United States. Different causes operate to produce this result, but one prominent one is the love of fashionable dress, on the part of women. In the Annual Report of the New England Moral Reform Society, made at the Park Street Church, Boston, May 31st, 1871, we find the following:—

"We grieve to be obliged to record our deliberate conviction of the prominent causes that lead to the violation of the laws of purity among women. The conviction is forced upon us every day and everywhere. It is the love of dress, or display among women. The love is fostered in the child by parents from its cradle. Consciously or unconsciously, the education of the mother tends to this display. The child comes to feel that dress includes almost everything; that he or she is nothing without it.

Look at our christian women, professing to have renounced the world, its pomps and vanities. Christian women, adorned with all the paraphernalia of the ball-room, walking the streets, entering the house of God, attracting attention from all eyes by the fineness and quantity of their laces, the rarity of their jewelry, the costliness of their silks. These are the *sermons* that are heard, these the *epistles* that are read each Sabbath day; read and pondered by the children, the poor shop-girls and servants, while each, as soon as able, by fair or other means, practice what they have read. Is it strange that we hear of young and older women advertising for '*Friends*' who will assist them to dress as others do? women, who, in return, give all that makes life desirable to woman.

Hear what a writer to the *Chicago Republican* says in connection with this subject:—

One result of my investigations on this subject is to lead me to the conclusion that the passion for dress and display is the cause of a larger portion of this evil than any one other thing. I am thoroughly convinced that more girls are seduced into a life of shame through a desire to keep up with the times in fashionable attire, than in any other way. In fact, I believe that three out of every five enter the gate that leads to destruction through the wiles of the tempter—Fashion.

The women, themselves, therefore, who run riot in the extravagance of dress, are primarily more chargeable, in my opinion, with the existence and extension of the 'social evil' than are the men.

Oh, mothers, sisters, Christian women, will you continue to give impetus to this tide that is drifting thousands of souls to sure and certain destruction? Will you permit your innocent children to give and attend parties where every frivolity in dress and amusement, everything that can vitiate the taste and lead to looseness of morals is tolerated, nay, smiled upon as pretty, as stylish? These things are done—done by parents professing godliness.

A christian mother, speaking within the hearing of the writer, not long since, told of the number of parties her child of nine years old had attended within a short space of time, saying there were others for which she must purchase dresses that she might appear fashionable, adding, 'the poor little thing is almost tired out with the excitement!'

A writer in one of our religious papers states the fact of a little boy, who boasted of the variety of wines that he had for his birthday party. Can any one doubt what the result of such a course of education will be on that boy? These are not isolated cases; they are multiplying constantly. We utter this note of warning as in duty bound, as guardians of youth, as a call to mothers to guard their children against these fearful temptations."

Pic-nic Religion.—This is the title of a sixteen page tract from the soul-stirring pen of Bro. D. F. Newton, 303 West 20th Street, New York. It is just the thing for the times, and should be scattered in all places where parties of pleasure are instituted to forward the cause of Christ. We give our readers an extract from the work this week. The price of the tract is $2 per one hundred.

Personal.—From a notice in another column, it will be seen that Bro. and Sr. Durand, Cheshire, Ct., have met with an accident, and cannot fill their appointments at present.

"Good Health" for August is received. As usual, it is filled with able articles relating to health. It is now published at No. 2 Hamilton Place, Boston. Price $2 per year.

PERFECT LOVE.

How can we obtain perfect love, that love that casteth out all fear? Many are becoming deeply interested in this important question. The possession of perfect love is the richest treasure one can have in this life. It can be obtained only by entire consecration to God. Those who are thirsting for the *fulness* there is in Christ, will be interested in the following extract from "The New Testament Standard of Piety."* When speaking on the passage in Mark 11: 24, which reads, "Whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them," he says:—

"Believe you have it, and you have it, is one extreme. Believe that you shall receive, and you shall receive, is the other extreme; and yet both are not very different from the truth, which is, Believe that ye receive or are receiving, and ye shall have. But this difference is enough to produce a failure at every step. The first asks us to believe an absurdity, a falsehood; while the latter leaves our faith without any point, or perfectly indefinite. There is a vast difference between believing we have a thing, and believing we are receiving it. The text under consideration inculcates this idea,—Believe you are receiving, and you shall have. . . . .

Now, according to the experience of thousands, the process seems to be this: The Christian seeking entire sanctification believes intellectually that entire conformity to the will of God, as to conduct and words, as to thoughts and affections, is his privilege and duty. He believes intellectually in the adaptation of the provisions which God has made, and in the truth of God's promise in this regard. Conscious of impurity within, he earnestly desires to be cleansed from its least remains. Considering the prayer of the apostle, 'the very God of peace sanctify you wholly;' and the assurance, 'who also will do it;' and 'the blood of Jesus Christ, his Son, cleanseth from all sin;' and assured in his consciousness that he has brought his sacrifice to the altar and bound it there; that he has made a full surrender, an unreserved consecration, with faith exercised through divinely-given power, (which power is requisite to the exercise of faith,) he says, "I now give all. Thou hast promised to receive the gift. Thou dost now receive. The blood of Christ cleanses now;" and in that moment, in view of the condition fulfilled, viz., his implicit faith in the promise and the atonement, the Holy Spirit does the work, and he is in that moment sanctified in soul, and body, and spirit. His faith then rests on the truth of God, and is not a belief that we receive that we may receive, but, as Mr. Wesley expresses it, "a divine evidence and conviction that he doeth it;" it being always understood—and this is the point to be guarded—that it is faith for a present blessing; but the blessing is conditioned on faith, and is conferred at the very instant the faith is exercised.

We are not saved because we have consecrated all to God; but having made such a consecration we are to believe that it is accepted, and we are received for Christ's sake. I know not what else faith has to do. It is not enough that the gift touch the altar, it must be placed there in faith that "the altar sanctifieth the gift." Unbelief may cut off the virtue of the altar, and leave the sacrifice untouched by fire. Having placed our gift on the altar, we have the right to believe that God receives us according to his promise, without regard to our feelings. We are then receiving through that very faith we are graciously assisted to exercise.

'But can I believe before I feel that the work is accomplished? I may be deceived in my consecration, and without the feeling that the work is done I cannot believe.'

It seems to me that it would not require very much faith to believe we receive a blessing after it is received. It must be borne in mind that entire sanctification is a blessing conditioned on faith; which faith must be exercised before the blessing is received. But according to the dogma we are opposing, the blessing comes first, and the faith upon which it is conditioned afterwards.

If I cannot believe for entire sanctification until the evidence of its possession is clear, I can never believe for it; for the evidence of its possession must be subsequent to its possession, unless we receive the evidence first and the blessing afterward. The scriptural order is, faith first, the blessing next, and the evidence last. But with many it is, the evidence first, the blessing next, and the faith last.

This difficulty arises from confounding faith and evidence. That which assures us that the blessing is ours, is the evidence which God gives—the witness of the Spirit. And if we do not believe until this evidence is received, we shall never believe; for this evidence which we so much desire is conditioned on faith—which faith must be exercised before the blessing is received.

There is nothing upon which we depend more than upon feeling. We walk by sense, not by faith. Feeling is not faith. Feeling is not salvation. Feeling is not the condition of salvation. That upon which salvation is conditioned must exist before it is received; faith being that condition, it must exist before the salvation. Feeling is the effects or fruits of salvation, and follows it as salvation follows faith; neither faith nor salvation being dependent upon feeling for their existence. If, then, neither faith nor salvation are dependent upon feeling, they may both exist without feeling. If both may exist without feeling, then the evidence of their existence may be found in something else than feeling. I say, may exist; for I cannot question but in most cases the feeling accompanies the faith, insomuch that it is somewhat difficult to separate them. Still we claim that faith may be exercised, and the blessing received, without what may be termed by many, feeling. What, then, is the ground upon which we rest our faith for the accomplishment of the work?

1. The promise of God.

God has promised that on the performance of certain conditions he will receive me. I am conscious of having performed those conditions. With this consciousness I have the right to believe, then and there, that God performs his part, and the work is done.

This is beautifully expressed by Charles Wesley:—

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done."

2. That God will very soon give us feeling is certain. Such a change cannot be wrought without very soon being felt through the whole soul. In fact, we should not rest until we have this emotional evidence. But let us not doubt God's word in the absence of emotion.

While the absence of strong emotion is no evidence of a want of salvation, its presence is a very great assistance to faith, and very greatly aids us in our religious duties. This is a blessing we have the right to expect."

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* This is a valuable work by Bro. W. McDonald, and should be read by every one who desires to live the "higher life." For sale at this office. Price $1.

Fashion.—At the late annual meeting of the New England Moral Reform Society, when speaking of the tendency of the present fashions in the dress of women, Maj. H. C. Dane said that "Years ago, he observed in Paris that the key note of that city was fashion; that those fashions were arranged with reference to these two ends, viz., to gratify the eye, and to arouse the passions of men. The moral degradation of the city was such, so much corruption resulted from this devotion to mere fashion, that he then prophesied that that city could not long continue; it must and would ere long be destroyed by its own sin."

NEW TRACT.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. Fassett.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

NOTES ON PROPHECY.—No. 5.
ISAIAH'S PROPHECY.

The evangelical prophet saw the dawn of a bright morning beyond the dark night of death, when the death-bound saints shall feel the electrifying power of Deity, arousing them from their slumbers. "Thy *dead* men shall *live*; together with my dead *body* shall they *arise*. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. Here is an affirmation that cannot be figured away to signify the release of an immaterial personality from the material casket, but refers to "*dead* men," the "dead *body*," affirming that they shall "awake," "arise," and "live," as the result of a power exercised upon them like dew upon herbage in the spring of the year, imparting new life. "He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall be take away from off all the earth; for the Lord hath spoken it." Isa. 25: 8.

Death will be obliterated, tears be dried, and all the earth become a realm of pleasure, forever free from sin and sorrow. "Violence shall no more be heard in thy land, wasting and destruction within thy borders; . . . for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever." Isa. 60: 18, 10, 21. Beyond the reign of death is an era of unparalleled bliss, and of endless duration, for all the saints; "neither can they die any more." W. S.

"THE IMAGE OF GOD."

I find this note on the Image of God in the Douay version: "This *image* of God in man is not in the body, but in the soul; which is a spiritual substance, endued with understanding and free-will."—*Note on Gen.* 2: 26. This attempt to deprive the body of the image of God, and make it apply to the soul, does not change the matter in the least, since the soul is supposed to resemble the body in *form* so completely that one can be mistaken for the other; for in a note on the appearance of Samuel to Saul, it is claimed "that the *soul* of Samuel appeared indeed; and not, as some have imagined, an evil spirit in his *shape*." So if the soul is a "spiritual *substance*, and is made of the "*shape*" of the body," this image is made to consist in the *form* of spiritual substance."

The first reason assigned why man should not be killed, was the fact that man was made "in the image of God" (Gen. 9: 6); so the part that was made in the image of God could be killed, whether that part is the soul or the body. Right here the query arises, If the soul is really a personality imprisoned in the body, and would be far better off if it could get out of prison, why did God ever make it a crime to let the soul out of prison, especially in the case of good men? And still back of this, another question arises: If the soul is so much better off without a body, why did God ever encumber it with a body? Would God take so much pains to make a body for the discomfort and detriment of the soul, and then so foolishly threaten that if any man should let a soul out of its body-prison, that for this offense he should also have *his* soul liberated from prison? W. S.

"CREATING SOULS."

In a foot-note of a Catholic Bible, Douay version, on Gen. 2: 2, I see that the Catholics believe God is still "*creating souls*." They have doubtless discernment enough to discover that the immortality of the soul can not be maintained with the admission that souls are transmitted, as mortality cannot transmit immortality, nor can *immortality* transmit immortality without involving the ludicrous idea of male and female spirits; but at the same time, they are blind enough not to see how God is slandered by the claim that he is constantly "creating souls" for each child that is born into the world, *illegitimates* included, for none will claim they are without souls. Will God denounce adultery, and then make souls for the offspring of adulterers, thus sanctioning it? W. S.

PARADISE.

It may be an item of information and interest to some of the readers of the *Crisis*, to be informed that "paradise," instead of "garden," is used in the Douay version of Genesis. God placed man in *paradise*. Paradise will be restored.

The passage in Luke 23: 42-43, is thus translated: "Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him, Amen, I say to thee, this day thou shalt be with me in paradise." Here the original term "amen" is transferred, a term signifying "so let it be," when used in response to a petition, as in this case; thus making the Savior sanction the request; and with a correct punctuation (which has long been disputed), would make the reply read, "Amen: I say to thee this day, thou shalt be with me in paradise." W. S.

"THAT THEY MIGHT OBTAIN A BETTER RESURRECTION."

Paul informs us that some of the ancient saints, when tortured by their enemies to induce them to renounce their allegiance to God, with the offer of the preservation of their lives in case they would recant, would not accept "deliverance" from death on these terms, "that they might obtain a better resurrection." In 2 Maccabees 7, we have the case of a mother and seven sons, who were put to death for their faith, and who refused the offer of the preservation of their lives on condition they should disobey the law of God, being sustained under their trial, not with the hope of an immediate emigration to the skies, to join the angelic throng around the throne of Deity, but with the hope of a release from death by a better resurrection—a resurrection to endless life; and one of them thus exulted with his latest breath: "The King of the world will *raise us up*, who die for his laws, in the *resurrection of eternal life*."

Another one gave this dying testimony:—"It is better being put to death by men, to look for hope from God, to be *raised* up again by him." The mother, to the last, stimulated her sons to refuse the offer of life, on condition of becoming untrue to God, saying to them, "He will restore to you again, in his mercy, both breath and life." Thus the offer of deliverance was spurned in view of a resurrection to endless life, if faithful to the end; a life to begin when the sleep of death shall be broken by the trump of God, which shall awake "some to life everlasting"; "neither can they die any more." God's "dead men shall live" in an immortalized and glorified state in the better resurrection. W. S.

TO THE FRIENDS OF THE LATE SR. C. B. TURNER.

Dear Brethren and Sisters in Christ:—Having just returned from a visit to Syracuse, I am now prepared to report that the money which you have so generously contributed to aid our deceased sister while she was living, and her children since her death, has been faithfully applied to the objects for which it was given—the whole amount being $305.50. The mortgage, with nearly two years' interest due, amounting to two hundred and twenty-seven dollars and sixty-seven cents ($227.67), has been paid. The doctor's bill was finally settled for $60, and the balance, of $17.83 was applied to necessary expenses incurred in the interest of the children. The funeral expenses were paid from the proceeds of sales of household articles. The property, now consisting of house and lot, is finely located, and from its surroundings is destined to increase rapidly in value; and I believe it will be for the interest of the children to retain it, at least until the eldest shall have become of age.

The children, Charles, Franklin, and Fredley, aged seventeen, thirteen, and six years respectively, are all provided with homes. Charles and Fredley are with their uncle and aunt, Bro. and Sr. Palmer, who feel a deep interest in them; and Franklin has found a good home with Bro. Robert C. Brown, of South Butler, who is just the man to treat him kindly, and to bring him up "in the way he should go." Let us all pray that they may become the true lovers of Jesus, and grow up to be useful men in the world. The relatives of the family express their heartfelt gratitude, and desire me to thank you for the deep interest you have manifested, and the timely aid you have rendered to Sr. Turner and family, in their afflictions and need; and are assured that you will be abundantly rewarded when the Master comes.

Fraternally yours. A. H. Brown.

☞ It is in the power of the Church, clad in God's complete armor, baptized into gospel fulness, to chase a thousand, and put ten thousand to flight. It is in the power of God's people, having the shield of faith, filled with the Holy Spirit, to banish intemperance, Sabbath desecration, licentiousness, a corrupt press, and every wicked abomination, and send forth light and salvation to the ends of the earth. A corrupt press, the light and frothy literature, the scum of the pit, intemperance in strong drink and tobacco could not long exist, were it not upheld more or less by a sensual, wicked, man-fearing, time-serving church and ministry.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
Wm. B. Hanson, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$607.41

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$75.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$23.08
"Lillie May"	1.00
A. B. Fabrick	.50

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,310.11
"F."	1.00

WINTER QUARTERS.

There are many churches which remind us of the movements of the army. It occupies the field during the summer, in conflict with the enemy; but when frosty days come on, retires into winter quarters. It comes out occasionally, and has a dress parade, but makes no more assaults upon the enemy. Its arms and all the appliances of war are kept in perfect order. It has an abundance of ammunition in store, ready at a moment's notice to engage in the conflict. Those churches which spend only a few weeks in the year in special efforts for the salvation of sinners, may be justly compared to those armies which engage for a season with the enemy, and then retire from the field.

When we see a church settling down into a cold, formal state, having long, formal prayers and exhortations, and without any special object in view, we conclude it has gone into winter quarters.

When we see a preacher exhausting his logical powers to elucidate some pet doctrine, or theory, and having no burden for the conversion of sinners, we conclude he has gone into winter quarters, and needs the burning rays of the Spirit of God to thaw him out.

When we see a church spending all its time in trying to fix up and get into gospel order, we conclude it has gone into winter quarters. The better way would be to engage with the enemy at once, if it is only a few; and if they are united, and have faith in the almighty arm of Jehovah, victory will surely crown their efforts.

When we see a church spending its time in disputing upon theological subjects, or in any way neglecting its high mission, which should be to bring men to Christ, we conclude it has gone into winter quarters.

We have of late seen several articles in the *Crisis* headed "Church Divisions," and also articles from Bro. Munger upon church or gospel order. We are of the opinion that the difficulty with those churches lies in the want of a fixed principle to glorify God, in special work, to fit us for the Savior's crown gems and stars in that great day of rejoicing; and our advice would be, that in all those places where these difficulties exist, let those who can work harmoniously engage in this one work of trying to pull men out of the fire, and not spend their time in trying to straighten crooked sticks; for we know that in all ages of the church there has been a class of men and women, who are in Scripture termed "busy-bodies," and such will never come into gospel order, being heady, high-minded, etc.

If the adversary can keep the church divided, he knows it will not trouble him, and he can rest at ease. But we are not surprised that these divisions exist, and the chosen people of God are wading through trials and tribulations, for these are among the "all things" that work together for their good. We hope those churches and christians who have gone into winter quarters will come and face the enemy, and not be satisfied with merely having a pleasant time, a dress parade occasionally; by which we mean, to get together and have what is generally termed a good meeting, but without any special effort for the conversion of those out of Christ; for when we consider the final issue of all the labor of the present life, that only which tells upon the future life will be of any account at the great reckoning day. D. N. Smith.

AN ACCIDENT.

Bro. Grant:—At the request of Bro. and Sister Durand, I write to inform you and the readers of the *Crisis* of the accident which has befallen them. Last Monday, as they were on their return from West Haven, where they had spent the Sabbath, their horse was frightened by the cars, near Ives' station, Hampden, Ct., about six miles from home; and in attempting to control him, the lines were broken, first one and then the other. Bro. Durand was thrown out, striking a pile of stones, badly bruising and spraining his ankle and shoulder, but breaking no bones. He is of course very lame, but not seriously injured, and will be a prisoner but a short time. The wagon, which was a covered, two-seated, Beach-top, was thrown over on the top, smashing the top completely. Sister Durand, and Howard, their youngest son, who was with them, were still among the ruins, and unable to extricate themselves. After assistance had arrived, it was found that Sr. Durand's left arm was broken between the shoulder and elbow, besides being otherwise bruised. Howard was bruised and somewhat stunned, but otherwise uninjured.

They were taken to a house near the scene of the accident, where they were well and kindly cared for, the broken bone set, and the next day they were brought home. The accident occurred so quickly, and in so bad a place, that it seems a wonder they were not all killed; but they are now doing as well as could be expected, under the circumstances, although it will be some time before Sr. Durand will be able to be out much. Thinking you, and the brethren and sisters would like to learn of the occurrence, I have written, as they were unable to do so themselves.

Cheshire, Ct., July 21st, 1871. M. A. P.

— All our happiness depends upon prayer; all our prayer upon love.

ANNUAL MEETING OF THE IOWA CHRISTIAN CONFERENCE.

This conference held its fifteenth annual session at New Hartford, Butler Co., Iowa, commencing June 28th, 1871, in connection with the Iowa Christian Mission campmeeting. Members present: P. S. W. Deyo, S. B. Ensign, Alonzo Raymond, A. A. Wilbur, A. H. Eggleston, and Ansel Durand. Visiting brethren present: R. M. Thomas, James Skillin (old Christian order), Levi Lyons, J. W. Burroughs, and Elder Henry (Disciple order). Bro. Gildersleve not being present, we elected Bro. R. W. Thomas, President *pro tem*; whereupon, we suspended the rules of the constitution, and proceeded to receive new members and churches. The following names were presented and received: C. C. Ramsay, E. A. Marsh, N. F. Eggleston, J. B. Talmage, M. A. Newcomb, Reuben L. Clark, A. F. Ticknor. There were three new churches presented and received: namely, Tama City, Douglass and Bear Creek, with an aggregate membership of sixty one.

The following names were elected officers for the ensuing year: Board of Directors—Job Gildersleve, President. Alonzo Raymond, Clerk. W. H. Peck, M. A. Newcomb, J. J. Towsley. Eleven churches reported with an aggregate membership of four hundred and sixty-six. All are alive, and trying to let their light shine, especially on the second coming of Christ, and the resurrection of the dead. Seventeen ministers reported. Eleven were present. Six by letter. Others did not report, who are known to be at work in the gospel field. All made a similar report. All felt a lack of doing as much as they might. Hoped to see the cause of God prosper. All expressed determination to try to do more the coming year.

Ordination.—Bro. Reuben L. Clark was set apart for the work of the ministry, by prayer and the laying on of hands, June 29th, 1871, in the following order: Prayer by C. C. Ramsay; charge by R. M. Thomas; right hand of fellowship by J. W. Burroughs. Bro. N. F. Eggleston was set apart for the work of the ministry, by prayer and the laying on of hands, July 2nd, 1871, in the following order: Prayer by J. W. Burroughs, charge by C. C. Ramsay, right hand of fellowship by Alonzo Raymond.

On motion it was unanimously voted that we cordially accept the invitation of the Iowa Christian Mission Campmeeting Association to hold our next annual meeting in connection with their next annual meeting. See report of campmeeting. *Voted*, That this conference express their sincere gratitude and thanks to the Campmeeting Association and people, for their kindness and liberality.

The report of the meeting will be found in the report of the Secretary of Campmeeting Association. However, I will say I think it was the best meeting we ever had on the old camp-ground. Bless the Lord. There was much consecration to God. Many denominations were represented. The truth was spoken in the Spirit of Christ. All were willing to bear and forbear to the glory of God. Peace reigned in all our borders. I can better express my thoughts in the words of Bro. R. M. Thomas. He said: "I have attended conferences for over forty years, and I never saw before such unity of action." Not a negative vote was cast in all our deliberations. May the Lord help us to get better and better, and if Jesus should not come, and the Lord should spare our lives, let us try to have a better meeting next year.

Alonzo Raymond, *Clerk.*

Correspondence.

From Bro. H. Munger.

Bro. Grant:—I wish to make a few suggestions concerning the order of our coming campmeeting, which will be likely to have a good effect. Have old-fashioned tunes, such as we have in our note books, instead of sheet music, at the stand. More public meetings at the stand, between preaching, and fewer singing circles will appear, which generally lower the standard of vital godliness, and make up a sickly kind of worldly worship, calling in all that can sing, thus neutralising in part the object and spirit and design of the meeting, which is to impress sinners. This would do away in a great measure with this peddling of sheet music at our meetings, which I am opposed to, as are also many others. We have the best selection of music in our book there is in the nation. Let us use it. Why cannot some good singers look up some appropriate tunes for campmeeting, and come back on to the old ground of campmeetings in other respects as well as in this?

One of the ceremonies has been omitted of late which was a great blessing to saints and sinners; i. e., having a parting circle formed around the camp Sabbath, at 5 P. M., and shaking hands with the preachers, and receiving a word of comfort or encouragement. This may prove a great blessing to many, as formerly. We must guard against floating off with the spirit of the age. The Methodists admit the power at their campmeetings is gone by, having conformed to the spirit of the world and turned their meeting into a religious picnic. We as a people can reform in this respect, and do more good.

From Bro. Seth Goodhue.

Dear Brethren and Sisters:—While I have been thinking of the past, present, and future, I thought how important it is that we are just right in the sight of God; that our bodies are pure, so that we truly can be fit temples for the Holy Spirit to dwell in. I think if we really have the Spirit of Christ in us, we should be led into all truth that God wants us to know or understand. Instead of writing or talking to satisfy a carnal or selfish mind, would it not be better to be moved by, or possess the mind of Christ, and then we shall not try to twist the Bible to suit our particular notions, but let it be just as it is. Supposing I should write or talk, and be destitute of God's Spirit, I think I had better hold my peace; for in order to feed the church, and to rightly divide the word of truth, we must have a spiritual mind.

Dear brethren and sisters, it does seem to me that, in order to be saved, we must (according to the word) be filled with the Spirit of Christ, and then we shall not advance so many erroneous ideas, which are calculated to draw so many from the true path of life, who believe just what the minister says, and do not search the word as for hidden treasures, with a heart burning with love to God, claiming the promise of the Bible which says, "If any of you lack wisdom, let him ask of God." Although we may be illiterate and unlearned, if we have the witness within our hearts that we are saved from sin now, we know that light will illuminate our pathway, even unto the end of the journey. I do thank God with all my heart for the light that has shone on the pathway of his people, and that will shine even unto the perfect day. I do hope, dear brethren and sisters, that in future we shall see to it that we are guided by the Spirit, and kept by the mighty power of God, that we may be all ready to enter the kingdom, which will in a short time be given to all of God's faithful ones.

Wilmot, N. H.

From Sr. E. B. Alexander.

Bro. Grant:—There has been such a work going on in Philadelphia for the last few weeks, under the labors of Elder J. G. Hook, that I think an account of it well worth a place in your paper. On Sunday afternoon, July 16th, he preached to a large congregation in the open air, corner of Broad and Master streets, and never perhaps was a more attentive audience. Although the heat was very oppressive, they remained until the meeting was over, and quite a number gave in their names for baptism. A pleasing feature of the occasion was the mingling together of all denominations, who expressed a great desire to hear Elder Hook again. I think an account of this, and also of the progress of the little church which assembles in Bethany mission, Brandywine street, below 16th, will greatly encourage God's people.

On the evening of last Sunday, a very impressive service took place. First, there was a reception of several new members by the right hand of fellowship, and afterwards a faithful servant of God was ordained to the to the gospel ministry. The blessed feast of the Lord's Supper was then partaken of by those who loved Jesus, of all names, which was a very solemn time. There are many tokens of God's favor and love in this little vineyard, which we feel is his own planting. It seems but the droppings before a great shower. God is indeed doing a glorious work in our midst, under the instrumentality of Bro. Hook. Though many have been the trials and difficulties, through which we have been called to pass, yet we are permitted to see some fruits of the faithful labors of this servant, in the ingathering of precious souls to the church of Christ.

Philadelphia, July 18th, 1871.

Extracts from Letters.

Sr. D. E. Adams writes from Barnard, Vt., July 17th, 1871:—"Last May, Bro. Z. Wood was induced to come this way to impart food to the few hungry souls in this place. While enjoying the fruits of that little season, he came to the conclusion to leave the appointment for a grove meeting, commencing July 2nd, and holding over the 4th, when we had a refreshing time. Elders Z. T. Wood, Geo. A. Cole, T. M. Drake, and S. Sampson, were here to preach the word. Some four or five hundred were present the second and Fourth. All seemed willing to hear, and peace reigned triumphant. On the Fourth, the Methodist clergyman, Elder Barton, assisted in the exercises, and with a part of his congregation joined us at the communion table. The unity of the Spirit and the bond of peace prevailed; prejudices were removed, and a good impression was left on the minds of the congregation generally. It was a season long to be remembered; and as we came near the close, we could but wish it might last till Jesus shall come. Here we meet for a little season, only to be separated; but while our hearts are made sad by parting scenes, we have the blest assurance that if faithful a little while longer, we shall reunite in one grand company, where parting scenes will never come."

Bro. C. Goud writes:—"By request of the Bro. in Portland, I was present at the meeting on the 17th inst., called in pursuance of the report of the council, chosen by the Maine conference to hear and settle the difficulty between the brethren worshiping at Union and Advent Halls respectively, by whose decision both churches had pledged themselves to abide. This meeting was called to order by Bro. R. R. York. Prayer being offered, the brethren proceeded to vote for officers, the brethren from Advent Hall refusing to participate, saying they did not believe in voting. The meeting being organized, the brethren at Union Hall voted unanimously to adhere to their pledge to abide the decision of the council; while those from Advent Hall refused to do so, eighteen to one. The Union brethren then proceeded to carry out the decision of the council to the letter."

Sr. C. E. Tuttle, Dexter, Me., writes:—"I wish to say to those who have sent me help, I feel very thankful for your kindness, and hope the Lord will reward you all. I wish it was my privilege to meet with you in a prayer-meeting. How cheering it would be; but, alas, I can not. I will try and not murmur. I feel grateful for all that is done for me. I am very helpless. I have been sick for several years. I am not able to sit up much of the time. My lungs trouble me a great deal. Pray for me, dear, beloved friends, that my faith fail not; and if we never meet on the shores of time, I hope to be numbered with you in the kingdom."

Bro. B. Perham writes from Vernon, Vt., July 24th, 1871:—"The leaven of truth is working at North Hinsdale. A Baptist minister has lately come out and embraced the truth, and has been to Vernon and preached to the Advent church. Some of his Baptist brethren threaten him with expulsion. This he is willing to bear for Jesus' sake. How much good the tracts are doing. God blesses every effort."

Obituaries.

Byam. Bro. B. Keeler Byam, of Rochester, N. Y., was drowned in Irondaquoit bay, July 3d, 1871, aged twenty-three years and three months.

No eye that ever rested on our dear Bro. Byam, to know him, can trace these lines undimmed with tears. Amiable in disposition, brilliant in intellect, cultivated in literary attainments, refined and beautified with marked christian graces, he was one of the most winning and lovely young men in the city of Rochester.

The accident which occasioned his sudden departure from this life was under the following circumstances: Being a member of the Social Literary Society of the city of Rochester, he accompanied that society to Irondaquoit bay, to spend a few hours in recreation and social intercourse; and while in the middle of the bay, where the water was fifty feet deep, in a small boat, with a young lady of very rare christian graces (a very fit associate for one of his habits), accompanied also with a younger girl of fourteen years, one of the ladies in changing position fell into the water; and, as near as could be discovered by witnesses on the shore, in the effort to rescue the one in peril, the boat was capsized, and all went down to a watery grave together, from whence the last body was rescued at eleven o'clock in the evening.

The sad news soon reached the city (a distance of six miles), when many hearts were rent with grief. The parents of our dear brother were saved from utter despair only by the "blessed hope" they with their dear son cherished and prized so highly.

Bro. Byam was brought into the "blessed hope" during the tent-meetings held here by Bro. Pratt and Grant in 1867. He went south soon after, and labored with Bro. Leslie till compelled to leave that field on account of poor health. His faithfulness in rendering material aid to the cause is commendable. Self-sacrificing in spirit, he gave a full tenth of all he received to the Lord.

The Corn Hill M. E. church was freely granted for the funeral services, and filled with solemn and deeply sympathising friends. The services were conducted by the writer, assisted by Bro. J. H. Whitmore.

"How long shall death the tyrant reign?"

Wm. A. Fenn.

Adv. Chris. Times, please copy.

Caverly. Fell asleep in Jesus, in Melvin Village, N. H., June 20th, 1871, Bro. George W. Caverly, aged thirty-seven years.

The enemy death has cut down our Bro. in Christ after a few months' sickness, but he was found prepared. The afflicted ones feel that it was as the death of the righteous. They are comforted with the assurance that he will live again in the resurrection, at the last day, which was his hope.

C. H. A.

Felch. Fell asleep in Seabrook, N. H., July 15th, 1871, E. Felch, aged forty-three years.

The subject of this notice was a kind and affectionate son, a loving brother, and a good citizen. His loss will be mourned by a large circle of friends. A large assembly of weeping friends gathered on the funeral occasion at the Advent chapel, to which the writer preached from 1 Peter 1: 5.

Wm. C. Stewart.

Married.

Chapman—Barley. In Whitefield, July 9th, 1871, by Eld. S. K. Partridge, Mr. Albert B. Chapman, of Palermo, and Mary E. Barley, of Belmont.

Summary of News.

FOREIGN.

Cable News.

New York, July 19. His Holiness the Pope recently declared to the college of cardinals in a Latin allocution that "all is lost, and only a miracle can save us." He sees no possible help from man, and recommends his hearers to seek interposition from the Almighty.

According to a London correspondent, Napoleon visits the town every day, generally following along the sunny side of Bond street, or haunts the bow windows of a club house. He is very popular with the working classes, who cheer him, and he is getting very fat.

The extraordinary phenomena produced by Home the American medium in London, are being made the subject of careful examination by Professor Crookes, the eminent chemist, Dr. Huggins, the equally eminent astronomer, and Sergeant Cox of the English bar. The results of their yet incomplete examination are recorded in a London scientific journal. The investigators are satisfied of the immense scientific importance of the subject. Professor Crookes and Sergeant Cox both seem to be convinced of a "nerve atmosphere of various intensity enveloping the human structure." Dr. Huggins has not yet been able to satisfy his mind, and wants to make further experiments.

The London *Spectator* laments over the decadence of the monarchical system in Great Britain. It says: there is in this country but one great political institution left alive, and that is apparently endeavoring to commit suicide by asphyxia. The throne as a political power is dead. The Lords are dying, and if the House of Commons loses the respect of the people there will be nothing left.

London, July 24. The Pope may leave Rome at any day. Preparation is making for his reception at the chateau at Corte Corsica. Valery, the owner of the chateau, has had an understanding with Antonelli, and is to place it at the disposal of the Pope.

There is a movement going on in France to guaranty to the Pope temporal sovereignty over Corsica. The Pope wishes to publish a syllabus in regard to the occupation of Rome by the Italian Government, and declaring that measures withholding from him all temporal power are void.

Measures have been taken already in Rome to prepare for the choice of the next Pope. It is proposed to choose one who may be moderate in his views and not unfriendly to Italy, and by this means effect a compromise with the Italian Government. Cardinal Camille de Pietro is mentioned. The disposition by the French Chamber of Petitions in regard to temporal power of the Pope is equivalent to laying them on the table.

London, July 25. A series of terrible earthquake shocks recently occurred in one of the Philippine Islands. More than two hundred persons were swallowed up, and every one of them was almost instantly killed. Sixty dead bodies have been recovered. The rest of the inhabitants have fled from the island.

London, July 27. An important speech was made by the Pope recently in the Academy to a deputation bearing Peter's Pence. He said that the church invited her children to defend her against ignorance and malice.

Infallibility, if sufficiently understood, does not confer power to depose sovereigns. Popes in former times deposed and dispossessed sovereigns, not because of the infallibility of the Popes, which only touches matters of doctrine, but because by the authority then recognized in Popes. Deposition or dispossession was accepted as a public law. Christian nations also accepted the Pope in those days as a Supreme Judge. Confounding the present with the past, in this regard, is done with a bad faith or with a desire to influence the State against the Church. The comments on the decisions of the Council he regarded as superfluous, the text of those decisions being sufficiently clear.

The Italian Government has requested Von Beust of Austria to act as intermediary to propose conciliation to the Vatican.

Paris, July 28. The rumor that Bismarck consented to the evacuation of the environs of Paris on or before the first of August is pronounced without foundation. The German troops will not be withdrawn from their present positions in the vicinity of Paris until 1,500,000,000 francs of the indemnity have been paid, and it will be impossible for the French Government to pay that so early as the 31st proximo.

The *Avenir* says that the Empress of the French has written a letter to the Czar, urging him to continue to maintain friendly relations with France.

Rome, July 27. Syro Maronite and Greco Melchite, patriarchs; Greco Melchite, Archbishop of Aleppo, and thirteen Hungarian Archbishops have forwarded to Rome their submission to the dogma of infallibility.

London, July 28. The earthquake in the Philippine Islands, May 1st, affected in a terrible manner the small island of Camaquin, five miles from Misamis. For some months previously, especially in March, there was a succession of violent shocks, which opened extensive crevices in the earth.

A VILLAGE SWALLOWED UP.

Finally on May 1st the level plain near the village of Catarmin began gradually to subside until the tops of the houses became level with the surface of the earth. This remarkable phenomenon attracted a large number of people, when suddenly some terrific shocks were felt, and before the thundering reverberations had died away the whole level plain fell in, engulfing one hundred and fifty persons.

A VOLCANO TAKES ITS PLACE.

The plain became the crater of a volcano, 1500 feet wide, and from its smoke, ashes and stones were thrown into the air. A pause until dark succeeded, when there was another explosion, and

A RAIN OF FIRE.

followed. The woods became ignited, and men and cattle went flying before the flames. The spectacle was frightful in the extreme. The volcano continues to eject stones and earth. The inhabitants have left the island, which formerly contained a population of 26,000. Camaquin produced of Manilla hemp one-tenth of the whole quantity grown.

THE DROUGHT

last year in the central and southern provinces and the consequent partial failure of the crops caused great destitution and misery all winter. At the same time

THE TAXES WERE INCREASED

on the people of Laristan, which brought on a famine, and numbers of the people left their homes and the Government lost its usual taxes. A new Governor promised to raise not only the usual sum but more.

EFFECTS OF THE OPPRESSION.

This apprehension drove all the country people from their homes to the cities, which pay no taxes. The failure of the crops in Pharistan was rendered more disastrous, because the other provinces, which mostly raised opium, cotton and silk, depended on it for grain. The results in Ispahan, Yezd, Kerman and Chiras were terrible by the end of winter. Before the new crop the cities were crowded. Wheat at Kerman rose nine times its usual price, and starvation began.

The people could get no grain and they ate grass and roots. In Khorassan the people sold their children to the Turcomans to save their lives, and in other provinces the people ate their children, after having eaten all the domestic animals and vermin. In Ispahan men were caught digging up corpses to feed their starving families, and the pestilence in consequence committed fearful ravages. One half of Persia is depopulated.

In Brief.

—— A correspondent at Wolfboro', N. H., writes that about eleven o'clock on the night of the 24th inst., a shock of earthquake was felt in that town. It shook buildings and kitchen utensils. The next morning a "sun dog" was seen, equaling in brightness the sun itself. The sky and the atmosphere have an autumnal appearance. The clouds for some days have presented an unusual aspect.——The French government has opened negotiations with dealers in Vienna for the purchase of 40,000 cavalry and artillery horses. It is believed that the government will interfere, though there is no law to forbid the exportation of horses, as it would materially weaken its own resources.——Leprosy is spreading in Honolulu with the rapidity of an epidemic, and the local papers say that unless the law for the isolation of lepers is vigorously executed, the Hawaiians are doomed to become a nation of lepers in a very short time. ——Thirty-nine thousand people die annually from consumption in England.——Great Britain consumed 42,000,000 pounds of tobacco last year, or about a pound and a half to each inhabitant.—— Nearly a quarter of a million of people visited Central Park, in New York, on Sunday.——Upwards of three thousand persons exist—they can hardly be said to live—in a single block of tenement houses near the Five Points in New York. ——The roughs of Newark, N. J., disappointed at not being enabled to indulge in their rioting proclivities on the 12th, find a vent for their feelings by breaking up Sabbath evening religious meetings.——The officers of the New York Society for the Prevention of Cruelty to Animals have been made deputy sheriffs, and authorized to arrest offenders without the aid of the police.—— The amount of rain that fell in this city on the afternoon and night of Saturday up to an early hour of Sunday was an inch and one tenth, one inch of which it is believed fell in the half hour before one o'clock in the afternoon.——The telegraph announces the death of John Slidell, ex-rebel Commissioner to France.——About 500 persons became insane in Paris during the reign of the Communists.——The followers of Dr. Dollinger, in Bavaria, call themselves "Old Catholics," meaning thereby that they hold fast by all the doctrines and ecclesiastical usages which are sanctioned by the Scriptures and Catholic tradition, and reject all doctrines and usages of recent invention.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 19th, and continuing till August 28th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 27th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Albany $1.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Worcester, and the stations to Pittsfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 10th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return* pass *from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 10th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 noon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 10th to Aug. 30th, must be called for at the ticket offices, and they must also be signed P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Matthewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
O. D. Woodruff,
I. B. Potter,
Committee of Arrangements.
GEO. T. ADAMS, *Secretary.*

Notice.

I wish to ask such as are not coming with their tents this year, to notify me of the fact, and where their tent was from, and on what part of the ground it stood. All the tent spots will stand for them until Wednesday morning, unless you notify us you are not coming.

H. Munger.

Tent Meeting.

Eld. Wm. Sheldon will hold a series of meetings in the large tent at Arena, Iowa Co., Wis., commencing Sept. 9th, 1871. We shall expect a large gathering. Let all who can attend. All who come will be provided for. Come in the spirit of the dear Master, to labor for the good of our fellow men. The night cometh, and the morning will soon dawn. Arena is on the Milwaukee and Prairie du Chine R. R., about thirty miles west of Madison.

Geo. Thomson, For the church.

Notice.

Elder E. McCulloch, of Nevada, Ohio, purposes to attend the National Campmeeting at Springfield, Mass., and remain east for a few weeks. Churches desiring his labors, will address him at Nevada until August 10th; after that at Savoy, Mass.

The Advent Christian Association.

This Society will hold its annual meeting at the Springfield camp-ground, commencing on Monday, Aug. 21st, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate and one additional delegate for every twenty-five members above the number of fifty members. An assembly of worshipers, though few in numbers, constitutes a church.

H. F. Carpenter, *Secretary.*

Meeting of the Board.

The Board of the A. C. A. will meet at the Springfield camp-ground on Monday, August 21st, at two o'clock P. M. H. F. Carpenter, *Sec.*

Notice about Tents.

For the benefit of those who have no tents, I would say there are ten or fifteen good new tents, twelve and fifteen feet when pitched, sufficient to accommodate ten or twelve persons, that can be hired through our meeting for $5 each, brought on to the ground Monday, Aug. 21st, and taken on the ground the following Monday by the owner. This will save the trouble of taking down and transporting away. The tents are made of the best thick drilling. Address me soon at Chicopee Falls, Mass., so that I may secure them, or a part of them. Those writing me on campmeeting matters, who expect answers, please send a stamp.

Hiram Munger.

Vermont Campmeeting.

After examining various localities, the committee have decided to locate our annual campmeeting once more upon the old ground of last year. We can find no other so beautiful and commodious as this, with such improvements as we can make. Good water can be supplied freely upon the ground, and board at 85 cts per day, at boarding tent. Those coming to this meeting can come over any R. R. controlled by the Vt. Central R. R. for fare one way. You will buy a regular ticket, and pay full fare to Bethel, and receive a free return pass from the camp committee. All trains will stop at Bethel, Vt., from which place teams are engaged to carry all passengers, with all their baggage of every description, to the ground, at 25 cts each; children under twelve, half price. Inquire for Wilson's teams, and go with no other. Bro. Wilson keeps the depot house at Bethel, and will entertain all who wish at low rates. Lodgings can be had in private houses on reasonable terms; but let all bring bedding, as these places may be full before you come. To enjoy the meeting most richly, every family should have a family tent. We want a Graham boarding tent upon the ground for ministers, invalids, and those who do not wish to become invalids. Who will volunteer to take charge of such an one? Write me at once.

Now, ye lovers of Jesus, and all others, come, from York State, New Hampshire, and from all parts of Vermont, and from far and near, to our annual feast at Bethel, Vt., to commence Sept. 2nd, and to continue till Sept. 11th. We are hoping that Bro. Couch, and others from abroad, will be present to help us.

H. F. Carpenter, for the Committee.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so.

The campmeeting will commence Saturday, Sept. 9th, and hold over the Sabbath, the 17th.

For the Committe, J. Couch.

Board Tent.

For sale, at Alton Bay, one half of a double tenement house, next south of Strafford tent, containing two rooms, sleeping apartment up stairs large enough for two beds, with piazza and balcony. For particulars inquire of J. G. Burnham, No. 37 Friend street, Lynn, Mass.

Grove Meeting.

A meeting will be held in Mr. C. Moulton's grove, in Buxton Centre, Me., Sunday, Aug. 13th. The grove is only a few rods from the depot of the P. and R. railroad, and easy of access to all. A cordial invitation is extended to all God's saints in these regions to meet with us, and assist in the work of the Master. Come and help us.

E. S. Moulton.

Annual Meeting.

The Women's Christian Association will hold its annual meeting at Springfield, Mass., August 23d, 1871. It is desirable that all members of the Association should be present.

E. S. Jennings, President.

Grove Meeting.

There will be a grove meeting at East Lebanon, Me. (Little River Falls), Sundays, Aug. 6th and 13th. Geo. W. Brown, of South Elliott, and others, are expected to preach the word.

J. Bickford.

Notice.

The Lord willing, there will be a two days' meeting at the Card school-house, on Troops' Creek, Steuben Co., N. Y., six miles above Knoxville, commencing Friday evening, August 11th, to continue over the Sabbath following. Preaching brethren and all others are cordially invited to come and help us. For the Bro.,

E. H. Eggleston.

Quarterly Meeting.

The first quarterly meeting for the northern district of the Advent Christian Conference of Indiana, will meet at four o'clock P. M., on Thursday, before the first Sunday in Aug., 1871, with the church of God at Sand-hill, four miles north of Rochester, on the Michigan road, in Fulton Co. A general invitation is given: and we say come one, come all; come on the first day, and stay till the last. Provision will be made for all who may come. Persons coming on the Michigan road will inquire for Bro. N. Doolittle, or S. S. Cole. Persons coming by R. R. will stop off at Stargeon, and inquire for Bro. E. Partridge, or I. E. Andrus. By order of conf.,

D. Nave,
I. E. Andrus,
Committee.

Notice.

Any who may wish to aid me in canceling my indebtedness for publishing "Who are Sadducees?" either by purchasing the book, or otherwise, may address me at Arena, Iowa Co., Wis., or Bro. Adams, Agent, *Crisis* office.

Geo. Thomson.

Southern Tract Fund.

At our recent Wisconsin campmeeting, a collection was taken to aid me in scattering gratuitously my forthcoming book (entitled "The Life beyond Death in the Home of the Holy") in the southern field, it having been prepared with reference to missionary or pioneering work. I desire to send at least one thousand copies of this work, with a quantity of my four tracts, into the southern field this coming fall and winter. It will be a pleasure for some to help me raise one hundred dollars for this purpose. Let such direct to Wm. Sheldon, Brodhead, Green Co., Wis.; or, if more convenient, to Miles Grant, Boston, Mass. W. S.

Notice.

Meetings at our houses in South Boston are postponed till further notice.

C. W. Huntress, 2 Lowland Street.
J. N. Berry, 227 E. Street.

On Sundays, and Wednesday and Friday evenings, meetings for the present at 3882 Broadway, (under Wait's Hall.)

Notice.

The first quarterly meeting of the Eastern District of Wisconsin will be held at Merrimack, Sauk Co., commencing Friday evening, Sept. 22nd, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us.

Geo. Thomson.

Acknowledgment.—The church of Christ in Biddeford, having failed to sustain the charge of false statements preferred against T. P. S. Hampson, before the committee acting for the Maine Second Advent Conference, do vote to make the following acknowledgement: That the church did wrong in the act of excluding said Hampson from the church without more sufficient evidence to sustain such a charge; and do also rescind a vote taken (Jan. 19th, 1871) to that effect.

For the church, Geo. Leach, Sec.

Request.—Will A. M. Tripp come to the Belfast campmeeting? Please answer through the *Crisis*, as I do not know where to write.

Benj. Tripp.

Campmeeting at Belfast, Me.

The campmeeting proposed to be at Pittsfield, or Belfast, is appointed to be held one mile and a half north of Belfast, on the Swanville road, near the paper mill, commencing Aug. 28th. It is motioned and seconded, that we have an old-fashioned meeting, such as Bro. Grant says we used to enjoy twenty-eight years ago, when we knew no sect nor party, but were one in Christ, and had not left our first love. If this be the mind of all concerned and interested, far and near, to enjoy such a meeting, let them signify it by coming in the name of the Lord, committing all strife and contention to the fate of the chaff of the summer's threshing-floor, and bring an offering that shall be acceptable unto God, even the sacrifice of a broken and contrite spirit. Provision will be made as far as practicable to make the season one of gospel labor, rather than a place of merchandise. We expect a big tent for the accommodation of the meeting. All who possibly can will bring family tents, with bedding and provisions, as there will be no boarding tent on the ground. Arrangements are being made for the reduction of fare on the boats and cars from the different points of compass. Those coming on the Maine Central, from either point, will stop at Burnham, and take cars for Belfast. Come all as one, who love our Lord and his appearing.

W. Cousins.
I. Damman.
A. W. Walker.

Grove Meeting.

The annual meeting of the church of God (called Adventists) will commence, the Lord willing, Thursday, August 31st, on the old ground, two miles and a half west of Lincolnville, Crawford Co., Pa., and continue over two Sundays. Friends from the east and west will leave the Atlantic and G. W. R. R., or Erie Railway, and Philadelphia and Erie R. R. at Union, Pa., and take the Union and Titusville R. R. to Lincolnville. Three trains leave Union and Titusville each way daily. Teams will be at Lincolnville on Saturdays to take friends to the ground; also at other times, by writing in time to the subscriber. Come, brethren and sisters, to the meeting, filled with the Spirit of God, and much prayer that the blessing of God may attend the meeting. Hearts, houses and barns open and free. For the Committee,

John T. Onoley.

Notice.

By request of the friends in this section of the country, Bro. C. F. Sweet will commence a series of meetings in Blooming Valley, Crawford Co., Pa., Thursday evening, Aug. 10th, and hold over the following Sunday. Monday, Tuesday, and Wednesday evenings following, at Hickory Corners. Thursday evening, Aug. 17th, at Sutton's Corners, about six miles southwest of Meadville, on the Great Western R. R. As Bro. Sweet has given me liberty to use another week of his time in this section, if there are any who desire his labors, they will please correspond with me at Blooming Valley, Crawford Co., Pa.

Wm. M. Darrow.

The R. I. and E. Ct. Campmeeting.

Brethren, our campmeeting this year will (D. V.) be held at Green Station, on the Hartford, Providence, and Fishkill R. R. It will commence on September 2nd, 1871, and hold till the 9th inst. We shall be happy to meet the brethren from "all the neighborhood round about." Those who have tents, or can procure them, are requested to bring By arrangements made with the Providence, Hartford, and Fishkill R. Company, "five persons at any station on their lines can buy a ten-passage ticket (i. e. a return ticket each) on which they might together go and return at 20 per cent less than regular rates."

For the camp committee, W. Kellaway.

North Dana, Mass.

There will be a grove meeting in North Dana, Mass., commencing on Thursday, August 3d, and hold over Sunday the 6th. Bro. J. Hemenway and others are expected to help preach the word. All preaching brethren and sisters, come and help us, and all others come. Provide for yourselves as far as convenient. Provision for man and beast can be obtained near by. We wish to make one more effort for Christ and his cause in No. Dana. Pray for the meeting.

Geo. A. Streeter.

Connecticut Campmeeting.

The Lord willing, there will be a campmeeting in the beautiful grove occupied for that purpose last year, near Plainville, Ct., commencing Sept. 2nd, 1871, and holding till the 11th inst.

The fare is reduced one half on the N. H. and N. R. R., same as last year. Regular tickets must be bought to Plainville, and free return passes will be furnished on the camp-ground. The committee have been unable to effect a reduction of fare on the H. P. and F. R. R. Mr. T. F. Clark will convey passengers from Plainville to the camp-ground for twenty cents each. Provision will be made for those coming with horses. It is desirable that all who can, bring tents and bedding, especially the latter.

We shall endeavor to provide wholesome food for all who may wish, at reasonable rates, and trust that, together with our brethren and sisters, we may exercise sufficient faith in God, coupled with good works, to dispel the fear of financial embarrassment, which so cripples the religious enterprises of the day, that their votaries are withering from spiritual drouth, the result of too much anxiety for money, and too little knowledge of faith in God. The Lord is soon coming, and we feel the need of a higher standard of holiness, and the deep inwrought work of the Holy Spirit. Let us walk humbly before the Lord, making this meeting the subject of prayer, beseeching our heavenly Father to breathe the Holy Spirit upon the entire encampment, that wanderers may be reclaimed, and sinners converted.

B. Hitchcock,
Geo. L. White,
Wm. J. Ripley,
O. D. Woodruff,
Committee.

The American Life and Advent Union Campmeeting.

This association of Advent believers will hold their annual campmeeting upon their new and beautiful ground in "Carew's Grove," at Springfield, Mass. (distant about one and one-fourth miles from the railway station), commencing Sunday, Aug. 13th, and continuing over Sunday, Aug. 20th. The campmeeting committee desire to say to the friends that nature has done much for our camping place. We have an area of six acres of fine, level, dry tenting-ground, dotted over with grand old trees, bestowing grateful shade. To these natural advantages, through the liberality of kind brethren, have been added all the accessories which thought could suggest as necessary to the comfort and convenience of all. Let all, then, far and near, from north and south, from east and west, turn aside from the dusty, weary way, and come in to this consecrated spot to rest and refresh awhile.

Dedication. The public services of the meeting will commence Sunday, Aug. 13th, at 1.30 A. M., at which time a dedicatory sermon will be preached by Geo. Storrs, of New York.

Fares. Fare on the Boston and Albany R. R. is reduced *one third*, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester at the usual stations. On the Hartford and N. H. R. R. fare is reduced *one third*. Tickets to be obtained at New Haven, Meriden, Middletown, Berlin, and New Britain, Hartford, Thompsonville, and Windsor Locks. On the Conn. River R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 10th to Aug. 30th, must be called for at the ticket offices, and they must also be signed by the Secretary of the campmeeting. *Remember this.* Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M. connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the H. and N. H. R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket,* which will be good only when endorsed by the Secretary of the campground. Omnibuses will be found in readiness at the Springfield depot to convey all to the ground. Fare 15 cents.

Board. Good board will be furnished at 80 cents per day. Those intending to board themselves will find a choice and constant supply of groceries, provisions and fruits for sale upon the ground at regular market rates.

T. R. Weaver, Sec. of the Campmeeting Com.

* The confusion experienced in regard to return tickets by the boats, will not occur again.

Notice.

A grove and basket meeting will be held in Boscawen, N. H., where we had the fourth of July meeting, commencing Saturday, Aug. 12th, and holding over the Sabbath. Bro. C. W. Sargent, and others, will be with us to help preach the word. Come, brethren, and labor for sinners.

Ephraim Rowe.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

H. Pratt........Sunday, Aug. 6th

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.

☞ Meeting Tuesday and Thursday evenings.

John G. Hook........Sundays, Aug. 6th and 13th

Mercantile Hall, Boston, 32 Summer Street. Preaching by H. L. Hastings and others.

Meetings suspended during the campmeeting season.

Prayer meeting Thursday evening, at the Tract Repository, 19 Lindall Street (rear of the post-office.)

Chelsea, Mass.

☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays, and Thursday evenings.*

J. Couch........Sunday, Aug. 6th

Charlestown.

(*Removed to Hall No. 70 Main Street.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

L. Bootell........Sunday, Aug. 6th
Sr. A. E. Smith........Sunday, Aug. 13th
L. Bootell........Sunday, Aug. 20th
T. M. Preble........Sabbath, Aug. 27th

South Boston (388 Broadway, under Wait's Hall.)

Wm. C. Thurman........Wednesday and Thursday evenings, Aug. 2d and 3d.

Hyde Park, Mass.

S. S. Brewer........Sunday, Aug. 6th
M. Batchelor........Sunday, Aug. 13th

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

C. Goodrich........Sunday, Aug. 6th
B. Woodside........Sunday, Aug. 13th
J. S. White........Sunday, Aug. 20th
W. M. Harmon........Sunday, Aug. 27th

Newbury, Vt. (Seminary Hall) Tuesday evening, Aug. 1st, every evening during the remainder of the week, and over the Sabbath. Miles Grant.

Fitchburg, Mass........Sundays, Aug. 6th and 13th
H. F. Carpenter.

Lynn, Mass........Sunday, Aug. 27th
M. Batchelor.

Athol, Mass........Sabbath, Aug. 6th
Square Pond, Ct........Sabbath, Aug. 13th
H. Munger.

Exeter, N. H........Sunday, Aug. 6th
I. I. Leslie.

Scitico, Ct........Sunday, Aug. 6th
New Britain, Ct........Tuesday evening, Aug. 8th
Bristol, Ct........Wednesday evening, Aug. 9th
Yalesville, Ct........Thursday evening, Aug. 10th
Wallingford, Ct........Friday evening, Aug. 11th
Southington, Ct........Sunday, Aug. 13th
New Preston........evenings, Aug. 15th and 16th

Pleasant Valley, Ct., or vicinity, where arrangements may be made, Thursday and Friday evenings, Aug. 17th and 18th. A. Ross.

Tremont, Mass........Sunday, Aug. 6th
North Abington, Mass........Sunday, Aug. 13th
And onward every second Sunday in each month.
J. S. White.

Keene, N. H........Sunday, Aug. 6th
B. Woodside.

East Rochester, N. H........Sunday, Aug. 6th
Haverhill, Mass........Sunday, Aug. 27th
Great Falls, N. H........Sunday, Sept. 3d
A. Simpson.

Bow, N. H. (Brown's Mills school-house) Sunday, Aug. 6th. Charles R. Parsons.

Lynn, Mass........Sunday, Aug. 6th
Shrewsbury........Sunday, Aug. 13th
Wm. C. Thurman.

Hill, N. H. (Shaw's school-house)..Sabbath, Aug. 6th
Franklin, N. H. (Morrison school-house) Sab., Aug. 20th
At Bro. Harnet Colby's........evening, Aug. 26th
Warner, N. H. (Melvin school-house) Sab., Aug 27th
Simeon Rowe.

Searsport, Me........Sunday, Aug. 6th
North Searsport, Me........Sunday, Aug. 13th
Frankfort Marsh, Me........Sunday, Aug. 20th
A. M. Tripp.

Meredith, N. H. (Dolloff Hall)....Sunday, Aug. 6th
Bro. Hinckly and Flanders are expected to meet with me.
N. Glidden.

Rochester, N. Y........Sabbath, Aug. 13th
Campmeeting, Aug. 19th, and onward through the meeting.
E. McCulloch.

Low Hampton, N. Y........Sunday, Aug 6th
Centre Falls, N. Y........7½ P. M., Aug. 11th
Hoosick, N. Y........Sunday, Aug. 13th
Saratoga Springs.....10½ A. M. and 2 P. M., Aug. 20th
C. Pike.

Strafford, N. H. (Roberts' school-house) Sun., Aug. 6th
John Parsons.

Lyndeboro, N. H. (near Page Spaulding's) Aug. 6th
Lyndeboro Centre (Town House)..Sunday, Aug. 13th
J. A. Packard.

Cambridgeport, Mass........Lord's day, Aug. 6th
L. T. Cunningham.

London Ridge, N. H........Sunday, Aug. 6th
C. S. Emerson.

Natick, Mass........Sunday, Aug. 6th
Z. Boody.

Hopkinton, N. H. (in Bro. Kimball's grove) Sabbath, Aug. 13th.
Frank Nelson.

Pittsburg, N. H........Sunday, Aug. 6th
East Colebrook, N. H. (Kidderville) Sun., Aug. 13th
Bradford, N. H. (Pond meeting-house) Sun., Sept. 3d
U. G. Ladd.

Lee, N. H........Sunday, Aug. 6th
G. W. Randall, Jesse Smith.

Hooksett, N. H. (Howe's Corner Dist.) Sun., Aug. 6th
John B. Paine.

Fremont, Steuben Co., N. Y. (as Bro. Gates and others may appoint) Aug. 7th and 8th. C. F. Sweet.

Wakefield, Mass........Sunday, Aug. 27th
C. Richardson.

Putnam, Ct........Sunday, Aug. 13th
Woodstock Valley, Ct........Sunday, Aug. 20th
P. S. Butler.

Seabrook, N. H........Sunday, Aug. 6th
S. S. Mooney.

Bradford, N. H. (Pond meeting-house) Sab., Aug. 6th and on as the Lord may direct. D. Eastman.

Putnam, Ct........Sunday, Aug. 6th
Woodstock Valley, Ct........Sunday, Aug. 13th
A. Morse.

Palmer Depot (Baptist Church)....Sunday, Aug. 6th
Mrs. L. M. Stoddard.

Pittsfield, N. H........Sunday, Aug. 13th
J. Pinkham.

Wrightville, Ct........Sunday, Aug. 6th
G. L. White.

Westfield, Mass........Sunday, Aug. 6th
Wilbraham, Mass........Sunday, Aug. 13th
Then to the Springfield campmeeting.
E. Cotton.

Ossipee, N. H. (No. 4 school-house) Sunday, Aug. 6th
South Berwick, Me. (Great Works) Sunday, Aug. 13th
T. L. Churchill.

Laconia........Wednesday evening, Aug. 2nd
Haverhill........August 3d
Sugar Hill........Sunday, Aug. 6th
Charlestown, Mass........Sunday, Aug. 13th
Annie E. Smith.

West Parsonsfield, Me........Sabbath, Aug. 6th
Mark Stevens.

South Elliot, Me........Sunday, Aug. 6th
Kennebunkport, Me........Sunday, Aug. 13th
Seabrook, N. H........Sunday, Aug. 27th
Exeter, N. H........Sunday, Sept. 3d
Wm. C. Stewart.

Dover........Sundays, Aug. 20th and 27th
D. M. Leavitt.

Wakefield, Mass........Sabbath, Aug. 13th
Geo. W. Burnham.

Groton Corner, N. H.......once in two weeks for the present.
C. W. Nelson.

Guilford Village, N. H........Sunday, Aug. 6th
Farmington........Sunday, Aug. 20th
J. G. Smith.

Scitico, Ct........Sunday, Aug. 6th
A. M. Higgins.

South Windsor, Ct........Sunday, Aug. 6th
Wm. J. Ripley.

East Stoneham, Me........Sunday, Aug. 6th
J. T. Jordan.

Boscawen, N. H. (Gulf district)....Sunday, Aug. 6th
Lake Village, N. H. (North Church)..Sun., Aug 13th
C. W. Sargent.

West Poland (Chapel)........Sunday, Aug. 6th
Jairus Whitman.

Lewiston, Me........Sunday, Aug. 6th
Great Falls, Windham........Sunday, Aug. 13th
J. Albert Libby.

Newcastle, N. H........Sunday, Aug. 20th
Geo. W. Brown.

Murray, N. Y........Sunday, Aug. 6th
Mrs. E. S. Jennings.

Hebron, Me. (Brighton Hill school-house) Sabbath, Aug. 6th.
Raymond, Me. (Spiller school-house) Sabbath, Aug. 13th
S. Tenney.

North Easton, N. Y. (Friend's meeting-house, near F. M. Toby's store) 2 P. M., Sunday, Aug. 6th.
North Easton, N. Y. (Handy school-house) 2 P. M., Sunday, Aug. 13th. Jacob Wilbur.

Stoneham, Mass........Sunday, Aug. 20th
J. Pinkham.

Square Pond, Ct........Sabbath, Aug. 6th
P. S. Butler.

Woodford Hollow........Aug. 12th and 13th
R. L. Harrison.

Rye, N. H........Sundays, Aug. 6th and 13th
T. F. Lane, Jr.

Haverhill, Mass........Sunday, Aug. 13th
J. R. Boynton.

East Acworth, N. H........Sunday, Aug. 6th
North Somers, Ct........Sunday, Aug. 13th
M. E. Otis.

Caswell Borough, P. Q........Sunday, Aug. 6th
Barnston (Way's Mills) P. Q........evenings, Aug. 7th and 8th.
Hatley, P. Q. (old meeting-house)..Sunday, Aug. 13th
North Haverhill, N. H........Sunday, Aug. 20th
Benton, N. H........evenings, Aug. 22d and 23d
Warren Summit, N. H...evenings, Aug. 24th and 25th
Meredith, N. H. (Dolloff Hall)........Sunday, Aug. 27th
Meredith Village, N. H...evenings, Aug. 28th and 29th
Lake Village, N. H........evenings, Aug. 30th, 31st, and Sept. 1st.
If these conflict with others, please write me at Bridgewater, Vt. Geo. A. Cole.

Milo........2 o'clock P. M., Aug. 5th and over Lord's day. Israel Damman.

West Salisbury, N. H. (Union meeting-house) Sunday, Aug. 6th. Dustin W. Davis.

Richmond, Me. (Reed meeting-house) Sun., Aug. 20th
Leavitt school-house, at two o'clock P. M.
Windham, (where Bro. J. Stevens may appoint) Sunday, Aug. 13th. C. Gould.

Woodstock Valley, Conn........Sunday, Aug. 6th
Holden, Mass........Sunday, Aug. 13th
H. Davis.

Collinsville, Ct........Sunday, Aug. 6th
Hartland (Town Hall)........Sunday, Aug. 13th
Seth Woodruff.

Barnstead, N. H. (Locke's Corner) Sunday, Aug. 6th
John Brooks, Jr.
J. W. Horne.

Weeks Mills, Me........Sunday, Aug. 6th
Frankfort Village, Me........evening, Aug. 8th
North Seasport, Me........evening, Aug. 9th
Searsport Village........evening, Aug. 10th
Clam Cove, Camden, Me........evening, Aug 11th
Lincolnville Center (Free meeting-house) Sunday, Aug. 13th.
Camden Harbor........evening, Aug. 14th
Evenings, Aug. 15th, 16th, 17th and 18th, will spend on the Islands, or elsewhere, wherever it may seem proper by the brethren. Please inform me at Corinna, if any arrangements should be made for meetings those evenings.
Bangor, me........Sunday, Aug. 20th
Lewiston, Me........Sunday, Aug. 27th
Mechanic Falls campmeeting........Aug. 28th
Allen Damon.

Prescott, Wis. (barn meeting)..Aug. 4th, 5th, and 6th
Lacross, Wis........evening, Aug. 8th
West Salem, Wis........evening, Aug. 9th
Sparta, Wis........evening, Aug. 10th
Milwaukie, Wis........evening, Aug. 11th
Buchanan, Mich........Sunday, Aug. 13th
Lewiston, N. Y........evenings, Aug. 17th and 18th
Rochester, N. Y........Sunday, Aug. 20th
Springfield Camp, Mass........Aug. 22d and 25th
Further appointments hereafter. I shall not be able to comply with all the requests made, but will do as well as I can in the limited time I have set for my absence. O. R. Fassett.

West Groton, Vt. (baptism) Sundays, Aug. 6th and 13th
Piermont, N. H. (Clay meeting-house) Sun., Aug. 27th
Meredith, N. H. (Dolloff Hall)....Sunday, Sept. 3d
Will Bro. L. D. Dolloff meet me at Meredith Village? Will meet at his house in the evening.
North Dorchester, N. H. (Union school-house) Sunday, Sept. 10th. Will Bro. John H. Evans meet with me? Daniel D. Page.

Lunenburg, Vt. (Pond school house) Sun., Aug. 13th
If these conflict, please write me at Lisbon, N. H.
A. Gordon.

Bradford, N. H. (Bush meeting-house) Sun., Aug. 13th
Warner, N. H. (Waterloo school-house) Sun., Aug. 20th
Will Bro. Davis meet with me? A. S. Williams.

Effingham Centre, N. H........Sunday, Aug. 6th
New Durham, N. H. (2d Division) Sunday, Aug. 13th
Wolfborough, N. H. (Whitton school-house) Sunday, Aug. 20th. A. Stillings.

Bristol (Round Pond)........Sunday, Aug. 6th
Walpole, 5 o'clock P. M. S. K. Partridge.

Hollis Centre........Sunday, Aug. 20th
Kennebunkport (Town House)........Sunday, Aug. 27th
Seabrook, N. H........Sunday, Sept. 3d
E. S. Moulton.

Ellsworth (meeting-house)........Sunday, Aug. 20th
Wentworth Village (at the Academy) Sun., Aug. 27th
Wm. C. Bixby.

South Rochester, N. H. (Chapel)....Sunday, Aug. 6th
West Scarborough, Me. (Broad Turn Road school-house) Sunday, Aug. 13th, and evenings, 15th and 17th.
East Lebanon, Me........Sunday, Aug. 20th
East Rochester, N. H........Sunday, Aug. 27th
J. L. Chute.

Bristol, Conn........Sunday, Aug. 6th
O. D. Woodruff.

North Holderness, N. H. (in Bro. Carr's grove) Sunday, Aug. 13th. If stormy, in the school-house.
J. B. Brown, John H. Evans.

Holderness, N. H. (True school-house) Sun., Aug. 20th
J. B. Brown.

North Dorchester, N. H. (Union school-house) Sunday, Aug. 27th. John H. Evans.

Landaff, N. H. (Bungay school-house, Aug. 19th, and over Sunday. Ordination expected.
John H. Evans, U. G. Ladd, H. C. Willoughby.

Guilford, N. H. (Intervale school-house) evenings, Aug. 3d and 4th.
Lake Village, N. H........Sunday, Aug. 6th
Stoneham, Mass........Sunday, Aug. 13th
L. C. & M. McKinstry.

East Holderness, N. H. (Page school-house) Sunday, Aug. 6th.
Groton Corner, N. H. (with Bro. Nelson) Sunday, Aug. 13th.
H. C. Willoughby.

Farmington, N. H........Sunday, Aug. 6th
Lee, N. H........Sunday, Aug. 13th
Exeter, N. H........Sunday, Aug. 20th
Hampton, N. H........Sunday, Aug. 27th
If these conflict, please write me at London Ridge, N. H. D. F. Leavitt.

Barnston, Ways Mills........Sunday, Aug. 6th
Benton, N. H........Thursday evening, Aug. 10th
North Haverhill, N. H........Sunday, Aug. 13th
Warren Summit, N. H........evening, Aug 15th
Holderness, N. H. (Brick school-house) Sun., Aug. 20th
Lake Village, N. H. (North Church) Sun., Aug. 27th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Aug. 29th.
Concord, N. H. (at the Bethel)........evening, Aug. 31st
Manchester, N. H........evening, Sept. 1st
Lawrence, Mass. (if desired)........Sunday, Sept. 3d
If these conflict, please write me at North Haverhill, N. H., care of Thomas Abbott. F. M. Drake.

Plainfield Pond, Mass........Sunday, Aug. 6th
Warehouse Point, Ct........Sunday, Aug. 13th
H. K. Flagg.

Chicopee Falls, Mass.

A. M. Higgins........Sunday, Aug. 6th

Worcester, Mass.

T. M. Preble........Sabbath, Aug. 6th
J. Couch........Sunday, Aug. 13th
M. Batchelor........Sunday, Aug. 20th
O. R. Fassett........Sunday, Aug. 27th

Lowell, Mass.

M. Batchelor........Sunday, Aug. 6th
C. H. Fletcher........Sunday, Aug. 13th
H. F. Carpenter........Sundays, Aug. 20th and 27th
A. Ross........Sunday, Sept. 3d
L. Bootell........Sunday, Sept. 10th
John Couch........Sundays, Sept. 24th and Oct. 1st
C. Goodrich........Sunday, Oct. 8th

Haverhill, Mass.

Joseph Pinkham........Sunday, Aug. 6th
J. R. Boynton........Sunday, Aug. 13th
W. W. Sutherland........Sunday, Aug. 20th
A. Simpson........Sunday, Aug. 27th
Enoch Morrill........Sunday, Sept. 3d

Lawrence, Mass.

D. M. Leavitt........Sunday, Aug. 6th
M. Batchelor........Sunday, July 16th
W. W. Sutherland........Sunday, Aug. 13th
A. M. Higgins........Sunday, Aug. 20th

Manchester, N. H.

(*Meetings changed to Granite Hall.*)

W. W. Sutherland........Sunday, Aug. 6th
A. Simpson........Sunday, Aug. 13th
B. S. Emery........Sundays, Aug. 20th and 27th
C. Richardson........Sunday, Sept. 3d

Great Falls, N. H., Old Hall (Franklin.)

E. S. Moulton........Sabbath, Aug. 6th
C. Goodrich........Sabbath, Aug. 13th

Concord, N. H. (Centre Street.)

C. H. Fletcher........Sabbath, Aug. 6th
G. W. Kimball........Sabbath, Aug. 13th
A. Simpson........Sabbath, Aug. 20th

Concord, N. H., (at the Bethel.)

T. W. Piper........Sunday, Aug. 6th
H. L. Hastings........Sunday, Aug. 13th
U. G. Ladd........Sunday, Aug. 27th

Hampton, N. H.

N. Chase........Sunday, Aug. 6th
J. G. Smith........Sunday, Aug. 13th
J. Parsons........Sunday, Aug. 20th
D. F. Leavitt........Sunday, Aug. 27th
G. W. Brown, of So. Elliot........Sunday, Sept. 24th

East Rochester, N. H.

A. Simpson........Sunday, Aug. 6th
J. Parsons........Sunday, Aug. 13th

Portsmouth, N. H.

E. Owen........Sundays, Aug. 6th and 13th
J. W. White........Sunday, Aug. 20th
J. Couch........Sunday, Aug. 27th

South Berwick, Me. (Great Works.)

W. M. Harmon........Sunday, Aug. 6th
Joseph W. White........Sunday, Aug. 13th

Portland, Me. (Union Hall, Free Street.)

R. R. York........Sunday, Aug. 6th
J. A. Libby........Sunday, Aug. 20th

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ TO J. B. WELLS AND OTHERS.—Bro. Sheldon's work, entitled "Life beyond Death," is not yet out of press.

☞ I. D.—Bro. C. S. Shattuck's address is Colebrook, N. H.

☞ ELD. C. H. LEVERTON'S P. O. address is Hyde Park, Mass., Box 228.

☞ T. T. FARRELL'S address is 131 Chauncy Street, Boston, Mass.

☞ W. KELLAWAY'S P. O. address is Fairhaven, Mass.

Letters Received.

J. Taylor, M P Ordway, H Curtis, D Cogswell, J L Knapp, J E Clark, L Bostell, C Tuller, D K Barrett, S E Teeple, W Gillman, L T Cunningham, F D James, B Knepper, C E Livermore, E M Ripley, J C Wells, M M Brown, J. Porter, W. F. J., P G Bowman, F H Chamberlain, Geo. Thomson, T Howell, T W Gile, L J Adams, C H Williams, N J Smith.

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Macquoia, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

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NEW TRACTS BY S. S. BREWER.

FOR SALE AT THIS OFFICE.

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AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

BY ELDER J. COUCH.

Price 15 cents single copy. $1.25 per dozen. $10.00 per one hundred.

THE FOOLISH VIRGINS.

MARTHA J. BRIGGS.

"Give us of your oil, for our lamps are gone out."—Matt. 25: 8.

"Give us of your oil," the five virgins exclaim,
So careless and wicked, they've none of their own;
Though there was enough at the place whence we came,
We made light of the fountain, and empty have grown.
If we had been wise, we'd have filled our lamps too,
But they have gone out now, O what shall we do?

We will go to the sellers this moment and buy,
We do not believe that our day is quite past;
And when we've obtained a sufficient supply,
Perhaps we'll attend the King's wedding at last.
If we had been wise, we'd have filled our lamps too,
But they have gone out now, O what shall we do?

We are groping in darkness, we know not the way;
The Bridegroom has come, but we see not his face;
The door's shut against us this terrible day,
What agony, shame, and unending disgrace.
If we had been wise, we'd have filled our lamps too,
But they have gone out now, O what shall we do?

We had plenty of time, but we all fell asleep,
With no oil in our vessels, and none in our lamps;
The sin of neglecting our watchword to keep,
Upon us its image indelibly stamps.
If we had been wise, we'd have filled our lamps too,
But they have gone out now, O what shall we do?

We will knock yet once more, and we'll beg for admission,
Our feet are so weary, our hearts are so faint;
But justice, unmoved in its changeless decision,
Regards not, nay, heeds not our bitter complaint.
If we had been wise, we'd have filled our lamps too,
But they have gone out now, O what shall we do?

Too late for a seat at the great marriage feast,
With the Bridegroom's companions by multiplied twelves;
Our sorrow and grief will be tenfold increased,
While we know we have foolishly banished ourselves.
If we had been wise, we'd have filled our lamps too,
But they have gone out now, O what shall we do?

Fairhaven, Vt.

AMERICAN COMMUNISM.

A send you entire an article from the *Examiner* N. Y. (Baptist), which is worthy of careful perusal. It is editorial, and appears in a column of that paper, in which the regular weekly contributions are, as a whole, marked by thoughtfulness, candor and intelligence. The representation here given is certainly impressive and startling, and evinces the terrible infidel tendencies of the age.

Please permit me to say to any who are waiting for the issue of my promised pamphlet, *wait a little*. Very truly yours,

C. COLEGROVE.

COMMUNISM IN THE UNITED STATES.

We had thought that the atrocities of the Paris Commune were regarded in this country with universal abhorrence. They have been set forth very fully by the press, but it is probable that even the fullest accounts which have been published fall very far short of the whole truth respecting the days of horror in which this association of fiends held possession of Paris. But notwithstanding all its dreadful crimes, it appears that the Commune finds not only apologists, but adherents and associates in the United States. These are not merely the refugee Frenchmen who were Communists before they came among us, but men bearing English names, and many of them, undoubtedly, American citizens. The sentiments of these people have found utterance in several journals of the lower sort, which are said to be very widely circulated among the working classes of our population, and have been more boldly declared at a mass meeting held in this city, on a Sunday evening a week or two since.

This meeting was designed to be the beginning of a movement for the organization of Communism in the United States. Its main appeal is to the poor against the rich—to the laborer against the capitalists—and, in general, to the vicious, the idle and discontented of all orders, against the industrious, the thriving and the contented portions of our population. It is the same sort of movement, in principle, as that in which the Socialistic organizations of Europe began, though its spirit can scarcely be so bitter amidst the free institutions of the United States. The same false theories are at the bottom of one as of the other. The same disregard of moral obligations, and the same brazen defiance of all existing institutions characterize them both alike; and when an occasion sufficiently exciting shall be presented, we may expect the same wild and reckless proceedings in the furtherance of American Communism as have so often characterized the Communism of Europe.

We have long had scattered fragments of this system among the labor reformers who hold their ranting meetings every year in New England and New York. These fragmentary ideas have hitherto been mingled with many other wild doctrines which find ventilation on such occasions from the women and the men who occupy the platform. While thus combined they are comparatively harmless, and are regarded mainly as the mere effervescence of an enthusiasm and philanthropy which are too intense to be repressed. But it is now evident that an attempt is making to organize these notions into a system by themselves, and to embody it in associations such as exist in so many countries of Europe. The central idea which is thus put forth is the community of property, or in other words the virtual destruction of property, by limiting the amount which any one man may possess and thus taking from all the stimulus to industry and to effort, and supporting the idle and the vicious out of the honest earnings of the virtuous and the industrious. It is the old idea of St. Simon and Fourier, and the other French economists, modified and developed by the labor reformers and revolutionists of later times. With this central idea are also connected various others, which are even more attractive to the ignorant multitudes to whom they are presented. These ideas are all more or less at variance with christian morality, and with the existing constitution of society, and some of them point to materialism and blank atheism. These are the results to which they have led in France and in Italy, and they are their legitimate fruits everywhere.

The growth of such doctrines in this country, and especially their organization for practical operations, is a phenomenon fitted to awaken the utmost concern. It points to a social danger that must be met and warded off, or it may bring us unspeakable misfortunes. Here is a vast company of men, holding affiliations with a still greater company in various parts of Europe, and spreading themselves by still other affiliations over the whole country. Their sole object is to change the existing constitution of society in this and the other most prosperous countries of Christendom. They have enlisted in their service a pretty large amount of talent, both for writing and speaking, and they everywhere exhibit a certain bold plausibility, which lends prestige and attraction to their dangerous theories. But their great strength in the United States lies in the vast number of foreigners here who are prepared by their European traditions to adopt these ideas, even if they have not adopted them already. Our peril at this, as at so many other points of our social well-being, arises from the hospitality which we have shown to people from all parts of the world. Every false notion which they may bring, every evil passion which they have been accustomed to indulge, is sure to have here a free and full development, and bring forth its natural fruits. It is a well-known fact that, if we except a few professional philanthropists, who are at the service of every new movement, our Labor Reform Associations have thus far been composed almost wholly of foreigners. The recent coal troubles in Pennsylvania were exclusively of foreign origin and support.

It has generally been believed that these Communistic ideas can have no permanent lodgment in American society, where institutions are free, and the laborer and the capitalist are scarcely separated from each other. We doubt, however, the soundness of this opinion. We have been surprised at the readiness with which they find acceptance even among many whose training has been purely American, and who ought to know the end to which they will lead. Such people, of course, abound most in the large cities, where life is most artificial, and where the distinctions of society are the most strongly marked. The Universal Association, as it styles itself, is able to fill its ranks from the discontented and reckless population of our great cities, and from the industrial centres, which so much resemble them in spirit and character. Its affiliations are said to be multiplying, and presses are either established, or specially hired to advocate it. It thrives in our very freedom, and it finds occasions of complaint in everything that exists. Its fundamental idea is directly at war with individual liberty and self-direction, for it makes every man exist, first of all, for society. This becomes the master of his destiny; its will is his only law, even in the minutest particulars; his earnings are for its wealth, his life is at its disposal. It aims to annihilate the family, and to take the place of God. And yet, with all its monstrosities, it has educated men for its apologists, and is fast becoming a most mischievous power in the land, as it has become in so many other lands.

PIC-NIC RELIGION.

"Sitting down to eat and drink, and rising up to play."

THE CHURCH AND THE WORLD—CHRIST AND BELIAL.

"The church and world amalgamate,
A union worse than with the State,
Though motives are the same;
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

Is money to be raised for church debts, church building or repairing? A Sabbath school or a missionary enterprise? For the the increase of the minister's salary? To relieve the poor or for any benevolent operation? What now? How is this money to be forth-coming? In a sober, rational gospel way? Nay, a feast is prepared; a soiree introduced, a fancy fair, a pic-nic, a concert or exhibition of some kind, a donation, tea or strawberry party, a sleigh-ride, oyster-supper, a tin or gold wedding, something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. The entire community is put in requisition for weeks. The excitement is intense, outbursting on the right and on the left. To open the purse-strings worldly policy is resorted to, foolish talking and jesting, feasting and frolicking! These festivals are the rage and fever of the day, the world is on fire with them! Where is there a church or society, white or colored, Popish or Protestant, that does not resort to these unholy excitements, these stratagems of Satan to raise funds for some object of benevolence? It is money, money! Money we want, money we will have, gospel or no gospel, heaven or no heaven. Gospel and soul-saving are laid aside. "Away with serious or sober looks, away with them. On for a jolly time of feasting!" "On with the dance, let joy be unconfined." "Know ye not, friends, the friendship of the world is enmity with God?" "Whatsoever is not of faith is sin."

"Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine."

Conviviality is the *ultimatum*, the first and the last. "Let us have a jolly time, eat, drink, and be merry, for to-morrow we die." The excitement for weeks is more or less dissipating, swallowing up every thought of the soul's welfare. Children and youth are on fire for a spree,—and what else are very many of these festivals and pic-nic excursions but sprees or frolics?

All false religions seek to attract interest by amusements and animal gratifications. The worshipers of the golden calf sat down to eat and drink the oblations to their new god, and then rose up to play. And a bait of sensuality in some form has always been the lure to heathen worship. Popery has always followed in the same line. Even its Sabbath worship connects a dance with the mass. And throughout the whole structure of that "mystery of iniquity,' the sensual and the comic are interwoven with the pomps and ritual of worship. And one of the most common methods by which decay advances upon sound churches is by pleas of amusements to give an attractive and hilarious character to religion, which usually are so many pleas for conformity to the world. We are not unaware of the value of a cheerful religion. We respond to the reasonableness of the command to "rejoice evermore." And yet we read that the "joy of the Lord is your strength," and that our rejoicing must be in God to make it a religious joy. It is not a religious joy, where professedly religious men indulge in gratifications that are worldly, sensual, and frivolous.

"There is a path that leads to God;
All others go astray."

What are Sabbath-schools for? To tickle the fancy; gather in the "little ones" for sport? This blessed institution, intended exclusively for soul-saving, is frequently a gospel-hardening, conscience-searing process. The truths taught here instead of being a savor of life unto life are a savor of death unto death! Children grow up infidels, go out into the world infidels, reprobates under the mid-day sunlight of the gospel, take seats with the scornful. How seldom do we hear of any special revivals in Sunday schools at the present day. And when awakenings do occur, alas! how superficial, how short-lived. "Like the morning cloud and early dew." Is there not a cause for this dearth and spiritual death? Is it not this perpetual rush for the visionary, the lack of gospel teaching?

"If the salt has lost its savor, wherewith shall it be salted?" Matt. 5: 13.

To make schools, on the Lord's day, scenes of hilarity, merriment, fun, and frolic, is to defeat the special object in view. Children are naturally excitable, inclined to pride, folly, and self-complacency. And instead of fostering these reptiles, every possible means should be resorted to, to counteract and exterminate them, and lead them directly to the feet of Jesus. Very many of our common school exhibitions tend to puff up or inflate juvenile minds. Pic-nics and Sabbath school exhibitions, as they are now generally conducted, are evil and only evil.

1. They excite envy in the children. Those who are not selected to speak, envy those who are.

2. They encourage pride of spirit and pride of dress—that is, pride of talent in the speakers; and pride of dress, because the girls and young ladies are often dressed as for a show.

3. They are destructive of spiritual interest in the school, especially in seasons of revival.

4. They create confusion and disorganization in the school, owing to the attention given to preparation and to efforts to enlist children in the sale of tickets, etc.

5. They have a reactionary tendency, throwing the school backward for weeks after they are over.

6. They are mere money-making affairs, and to make them popular with irreligious persons the pieces selected are often irreligious and of evil tendency.

The beloved Wm. A. Alcott, M. D., who "being dead yet speaketh," after dwelling at length on the mischievousness of this smash-down business in Sabbath schools, closed thus: "How unlike the spirit of Christ! I rebuke these things in all kindness, but rebuke them I must."

"Never engage in deeds which must
An insult to all justice prove;
Each fetter forced upon the mind,
Let thy strong hand remove."

(*To be continued.*)

OUR TOUR WEST.

I. C. WELLCOME.

To the Brethren East:—I think it may be interesting to many of you to read a few incidents of our western tour. We left Maine for Minnesota, with our family, June 21st, on the Grand Trunk R. R. It being earlier in the week than we had planned to start, we were not able to comply with the request of our Montreal brethren to spend a Sunday with them, and therefore withdrew our engagement. We arrived in Montreal at six o'clock A. M., June 22nd, and left at nine, giving us three hours to look about the city. We visited several places of note, among which was the French Catholic church, during their morning high mass service. I have not room to describe the scene further than to say it was the most rich, gorgeous, inflating, fascinating, hypocritical display of human vanity we had ever witnessed.

At nine we took the train, and rode all day and night through Canada, over a pretty country, of well cultivated fields, but poor buildings, passing Toronto at one o'clock A. M., and arriving at Sarnia at seven, where they promised the passengers twenty minutes for breakfast at the saloon, and choked them off with the boat bell in ten minutes, when we passed out of the Queen's dominions into U. S. atmosphere and customs. We were not sorry, although we had passed through a delightful country, and been happily disappointed in the scenery and the people, and had been kindly treated. We found the general customs of society and trade very inferior to those of the U. S.

The 23d we spent on the Michigan Central R. R., which is the best road and best managed of any R. R. we have yet seen. At four P. M. we arrived at Buchanan, and spent the night with the family of Bro. J. V. Himes, who received us with a hearty welcome, and cared for us with much kindness. Brn. J. V. and Wm. L. were absent, attending their State campmeeting at Jackson, as were Bro. and Sr. Mansfield. We were much disappointed in not seeing them all. We called at the *A. C. Times* office; found Bro. Elijah Mansfield, who kindly showed me about the business and working departments of the W. A. C. P. Association, from which tens of thousands of papers, books and tracts are wending their way to all parts of the great West, as also the East, bearing the glad tidings of the gospel of the kingdom of God, and the soon return of our blessed Lord, together with many other of the most neglected and important truths in the Bible. This office is a marvel, when we consider the incipient stage of the Advent cause in the West, the various elements of dissolution associating with it in former times, and the scantiness of facilities to prosecute such a work as the founders of this office propose. It is a model of energy, economy, and business tact. We attended a prayer-meeting at the house of Bro. Mansfield, and enjoyed a precious interview with the brethren and sisters present, although much fatigued, having rode over one thousand miles in forty-six hours. Our rest was sweet that night.

June 24th, Bro. E. Mansfield kindly took us to the station, and we took the train and arrived in Chicago at 12 M. The omnibus which took us to the North-western station, having others to carry to the south part, gave us a pleasant ride over the chief parts of that young but mammoth western city. Arriving at the station, we were obliged to wait until 5 P. M. for the Milwaukee train. We would have spent the time in looking up old friends from the East, and some brethren we had read of, but were too much fatigued. We had a fine offer to be stripped of our money by a "confidence man," which we will relate in another paper in detail, for the benefit of travelers who are unaccustomed to tricks.

Saturday evening, nine o'clock, we arrived at Milwaukee, Wis. Here we met a hearty greeting by Bro. Geo. Christenson and wife, formerly of Kennebunk, Me. We were mutually joyous and thankful to meet each other. We enjoyed their hospitable kindness, and spent Sunday with them, preaching twice in their place of worship, and forming acquaintance with a few tried and faithful ones, who have learned that Jesus is soon to return, and have suffered like afflictions and persecutions with us in the East. This is a large city, rapidly growing, full of foreigners and of sin. It is a great field for mission work for Christ's disciples. The brethren there need help. Who will go and preach to them? At Milwaukee stations, we saw some five hundred emigrant Swedes, robust, neat, and apparently of industrious habits, who had left their homes in Europe to seek better homes in the great West of America. The tide of emigration is constantly thus going on. Who shall show them the Bible locality, richness, glory, and perpetuity, of the better home in the kingdom of God? Who will guide their feet into the narrow way that leads to everlasting life, before they become corrupted by the morals of young America?

Monday, June 26th, we bade adieu to Bro. and Sr. Christenson, and took the Winona and St. Paul train, and rode through Wisconsin, a delightful country, with rich fields of thousands of acres of wheat, oats and corn; but not as forward nor as promising as in Michigan. The R. R. bridge over the Mississippi river at Winona having fallen, the cars did not run in the night, and we stopped during the night at New Salem.

June 27th, took cars and crossed the Mississippi in a flat boat. While going to the cars, we were greeted by a Bro. Ramer, who knew me by having my wood-cut picture in one of my books. We took cars here for Kasota campmeeting, and rode across the world-renowned State, Minnesota, arriving at the camp-ground at six o'clock. Here we were met in the open prairie by my brothers,—Elder M. Wellcome, whom I had not seen for twenty-five years, and Elder S. C. Wellcome, whom I had not seen for twenty-three years, they having left Maine for the West in 1846 and 1848. This was a happy meeting indeed to us all, for we met not only as kindred, but as united believers in Christ, and fellow-laborers and sufferers with and for Christ, in the blessed hope of being also glorified together, and that at Jesus' speedy coming. As we got upon the ground, we also met our dear Bro. O. R. Fassett, a former fellow-laborer in the East, and Bro. E. T. Himes, and several others, with whom I had associated more or less in the East in former days; and then with Bro. L. C. Collins, whose praise is in all the churches, and with many others of the West, whose names we trust are registered in heaven.

On the second day we met Dr. J. W. B. Wellcome and wife—our younger brother, whom we had not seen for seventeen years, and who has gained great popularity as a physician and surgeon in this State. We four brothers were permitted by the good providence of God, and the kindness of Bro. Lombard and family, to sit down to tea together, after a separation of twenty-seven years, and to enjoy a social interview in this far-off West, while many friends and strangers gathered around to witness the scene, and to note the mercy of God in this providential preservation and meeting. Truly, the Lord has been very merciful to us. Blessed be his name.

The campmeeting was an excellent one, though small compared with our Eastern meetings. The great truths which inspire us as a people are taking deep hold of the minds of many in the West. The laborers are earnest, and we should think, faithful. But they need many more laborers. The people of the East have no adequate idea of the vastness of the country, the rapid growth of towns, the numerous cities, and incoming tide of population in this most fertile and beautiful country, not in this State only, but in all this western country.

Campmeeting being ended, and receiving many pressing invitations from many parts to come and preach, we repaired to our eldest brother's, and met our father, eighty-one years of age, and our dear mother, seventy-eight years old, who came west twenty-three years ago. Then our other brother, our only sister, with the companions and children of all. These were happy greetings, and greatly enjoyed by us all; but if we shall all gain the world to come, and meet in the kingdom of God, it will far exceed this.

Gems.

— This world and the next resemble the east and the west; you cannot draw near to one without turning your back on the other.

To his own thy Savior giveth
Daily strength:
To their troubled souls he liveth
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care:
Ask him not, then, when, or how?
Only bow.

— Every christian should begin to doubt himself, if he finds, after ten years, that self-denial is as hard in the same things as it was at first.

— He that cannot live well to-day, will be less qualified to live well to-morrow.

— To be wise in our own eyes, in the opinion of the world, and in the sight of our Creator, are three things so very different as rarely to coincide.

— We carry an atmosphere with us, and by it either raise or depress the religious temperature of the community; we are icebergs to chill, or central fires to warm.

— Habit is the deepest law of human nature.

— It is not enough to break with sin, unless we break with sinners too.

— Meekness is a virtue by which a man may know a christian better than by his name.

Why art thou cast down, O my soul?
Uplift thee and be strong;
Thy cares upon thy Maker roll,
Thy sadness doth him wrong.
Beneath his eye
Thy goings lie:
Thy God who rules above,
His child doth know and love.

— In judging of others, let us always think the best, and employ the spirit of charity and candor; but in judging of ourselves, we ought to be exact and severe.

— Despairing thoughts make a man fight against God with his own weapons.

— Murmuring is a black garment, and it becomes none so ill as saints.

— What thou art in the sight of God, that thou truly art.

— Happiness is a very common plant, a native of every soil, yet some skill is required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin.

— Those who are always useful, have not leisure to complain or be unhappy.

— It is obedience that proves our love.

PLEASING.

Amid the perils of these last days, it is truly pleasant to the lovers of Christ to find here and there some who are willing to turn away from the fleeting and vain pleasures of earth, and seek the Lord, that they may wait for God's beloved Son from heaven. Last Sabbath, July 9th, was a pleasant day to the little band of heirs of our Father's kingdom at W. Parsonsfield, Me.; as they, with a goodly collection of people, gathered down beside the pleasant waters of Province Pond, and witnessed the immersion of four happy souls in the likeness of Christ's death and resurrection, by our beloved Bro. Mark Stevens. Praise the Lord that he has visited the place in mercy, and caused the truth to be proclaimed to the salvation of sinners, and the upbuilding of his cause.

CHAS. H. HURD.

Freedom, N. H., July 10th, 1871.

TAKE HOLD OF CHRIST.

A traveler in the Alps had been climbing a precipice which gradually became more and more steep. But he was lured onward by the pleasure of the exercise and the purpose of reaching the top, till he found he could go no further. Now looking back he saw he could not return. To attempt to descend would be certain destruction. He was in great peril. He had but an inch or two of footing, which might at any moment give way, and his strength was beginning to fail. He had been watched by a friend, who saw his peril, and, by another route, reached the summit of the rock and lowered a rope. What must he do? Believe! He hesitated. The rope might break—his friend's arm might fail—but the path was crumbling, his own strength was going; so he believed; that is, he trusted his friend and obeyed his directions, and so was drawn up to safety.

So let us believe and be saved. Let us take Christ at his word. Let us accept his mercy, and obey his commands. Then shall we be saved—saved from guilt and condemnation; saved from death and judgment; saved now from wretchedness and ruin. We shall be saved, and so able to fulfill our high vocation to live for God and serve him. We shall be saved, and so experience the blessedness which may be enjoyed now in the service of God. And this salvation will progress and endure; for the gift of God is eternal life.

Then that lake reflecting the beauties of the sky, and those valleys teeming with flowers and fruits, and those mountains piercing the clouds, will be but poor emblems of the soul, which, with higher faculties and in a nobler way, will soar upwards to heaven, arrayed in all the beauties of godliness, and rich in all the fruits of faith, and reflecting the glories of the Sun of Righteousness.—*Sunday at Home.*

SERPENTS COILED;

OR,

Educating Little Mary for the Heavenly Kingdom.

NO. 2.

D. F. NEWTON, Author of *"Apples of Gold,"* etc., etc.

"Now the serpent was more subtle than any beast of the field, which the Lord God had made, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree, which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."—GEN. 3: 1, 2, 3.

"Scatter ye seeds in the field of mind—
Seeds of flowers, with seeds of grain;
In the spring and summer sweet garlands ye'll find,
And in autumn ye'll reap rich fruits for your pains."

My dear brother and sister would be shocked, horrified, stand aghast at the idea of placing the "Mysteries of Paris," a corrupt Bulwer, or a licentious Eugene Sue in the hands of this sweet, lovely daughter, called Mary! Sooner, by far, you would place a stinging viper in her bosom! And yet, what do you? Something worse or more dangerous—select a romance, a novel from "Harper," "Godey," "Peterson," "Demorest," Beecher, Dickens, and other writers of sentimental fiction, written in a style beautiful, fascinating?—that contains fine sentiments, elevating and purifying, highly commendable; strains of ardent piety, correct portraits of living ministers; but, mark, they present the rose without the thorns—the brimming cup of pleasure without the dregs of bitterness. They present pictures, scenes, and situations of another and pleasanter life than that which ordinary mortals enjoy. By transporting one into a paradise of pleasure, it creates a distaste for real life, thus unfitting one for the hard matter-of-fact, work-a-day world in which God has placed man for his probation.

These works of fiction become popular by being recommended and patronized by ministers of the gospel, advertised and puffed by religious editors. The sensation books and periodicals may not contain anything vulgar, coarse or gross. Better if they did. Evil that comes in the form of grossness or vulgarity is not so dangerous as that which comes veiled in gracefulness and exquisite sentiment. Subjects which are better not touched upon at all are discussed, examined, and exhibited in all the most seductive forms of imagery. Parents would be shocked to see a son in a fit of intoxication; and yet, we solemnly aver it would be better to see a son in a fit of drunkenness, than to see the delicacy of a lovely daughter's mind injured, and her imagination inflamed with false fire. Twenty-four hours will terminate the evil in the one case, but twenty-four years will not exhaust the effects of the other. You must seek the consequences at the end of very many years. "Behold, how great a matter a little fire kindleth." "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23.

The first step in a downward course should be shunned as a deadly serpent. None become abandoned at once. We cannot have too clear an idea of the danger of the "first steps" in any sinful career. Those whose business and profession it is to ruin men, well understand this danger. What kindly allurements and tender cords of enticement do they use at first to decoy the unsuspecting and unwary young men. The most unsuspected traps and snares have at first been laid, until thousands of interesting youths of both sexes have been led on, hardly aware at first that they were in the ruinous course, until they have fallen, drawing others along with them into the lowest vortexes of infamy. And so it is always bidding us beware of the first steps in sin So Bunyan's path over the stile, or that leading into by meadows, lay apparently almost straight along the Pilgrim's true road.

"The course of evil
Begins so slowly, and from such slight source,
An infant's hand might stop the breach with clay;
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain
To turn the headlong current!"

Nor should those parents and others, whose business and profession it is to educate mind, and train the young for virtue and heaven, be less conscious of the influence of "first steps," whether in vice or virtue. Guard these with unsleeping vigilance. Among the pernicious activities of our time is the prolific production of novels and romances. These are of every grade of mischief in their competition, but they have, to a large extent, a property in common, namely, the policy of artful disguise. The debasing tendency is not only veiled, but many times greatly enhanced by the arts of rhetoric, and an elaborate and polished diction.

Parents and teachers seem not to know, that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction, with a little sprinkling of religion, prepares children to love to read fiction, though it may have a sprinkling of irreligion.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing, and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels.

By our religious machinery the child is piously trained to seek his gratifications of mind amid elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not the dead are there; and that her guests are in the depths of hell." Prov. 9: 17, 18.

In the Sabbath school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupt literature.

Our Sabbath-school libraries, and our families, and our book-stores, are full of these introductions to the "Mysteries of Paris."

"How great their charge who feed the mind,
And, with a high and heaven-taught spirit, strive
To neutralize the poison that corrodes
In health, and with an appetite for truth,
Replace the gilded [illegible]
[illegible]"

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GOING TO SEA.

George was discontented with farm life. He complained that it was drudge, drudge—never any rest, and never any pleasure in it. He was tired of foddering and milking cows, of hoeing, weeding, raking, husking. He "was never meant for it."

What should he do? What would he do if he could? He hardly knew. He had some fine ideas of the sea. He sang of it as "the bold, the grand, the ever free." He fancied that he should like to ride its proud waves, to battle with its storms, to play with it and conquer it, in accordance with fanciful book-talk. Then he wanted to see everything—whales, dolphins, flying fish, all the wonders of the earth, and all the celebrated countries and people.

As George grew discontented he grew undutiful. He worked grudgingly, slowly, and sometimes badly.

"How I do hate to milk!" he said as he took his pail. "I'm sick to death of hoeing!" he said when sent to work in the corn-field.

His father was often displeased with him, and as often reproved him. This made George the more dissatisfied, and he kept saying inwardly:

"I will not stay here to work hard and be scolded for nothing. What shall I do?" he seriously questioned. "Shall I go to sea? It would trouble father if I did; that would be one good thing," he wickedly and foolishly thought. The old man would miss him, and be sorry that he had scolded him so much. But his mother! It would break her heart. It might kill her. He loved his mother. How could he give her pain? No, he would not leave her. He worked on more patiently and dutifully for awhile. Then he was over-tired and grew careless. His father was displeased, and might have been too severe. His words decided George. He would leave him. He would bear from him no longer. He would seek a better life.

"A better life!" poor, foolish, ignorant, wicked boy! Where is there a better life than in the home where parents love and care for us; where they cherish our virtues and reprove our faults? Look at the forlorn stranger, the homeless one—a leaf on the wind, a fragment on the sea, a waif; who cares for him? Who cherishes, who blesses him? Poor George! he has made up his mind. His mother must bear it, for he must go away. He would not stop to deliberate again. He had done it once, and to no purpose; he had delayed only to lose time. That should be his last night at home. He would go at the first dawn of the morning.

He began to feel badly when he gave his last fodder to the cows, and thought that it was the last; he did not know how much he loved the kind animals.

He played with his little sister, and smiled at her so tenderly that she pulled down his head to kiss him, and told him she never knew he loved her so much before. George did not know it either. He had no idea she was so dear to him. O, how much he would do for her in the bright days to come! He would bring her rare shells and birds, and beautiful things. Silks and pearls and riches should yet be hers. He would make her delighted and happy.

He looked at his mother, at her sweet face, and turned away. He dared not trust himself to look at her, or be with her now. Another instant might unnerve him. He hastened to his room. Half-way up stairs he called out a faint "Good night."

And was this all the leave-taking for those dear ones who loved him better than life? Would he go on the dangerous, treacherous sea of life—without his father's tender blessing; his mother's farewell kiss? "Foolishness is bound up in the heart of a child," so saith the Bible.

George slept little that night. He was awake before the dawn, dressed, and with bundle in hand, had left his home forever. How strange! how foolish! how mad! He did not look back till he came to the turn, which shut it entirely from his view. Then he paused, leaned against the fence, and took a last look at the dear old place. It was imprinted on his heart, every feature of it, so deeply that he could always call it up, and see it has a living picture. He knew he should want to see it, when far distant, on the Sabbath days, and in the long, lonely twilights.

But he would see it again in reality before long. He would come back to it, proud with success; he would gladden it again. He was grieving its loved inmates now; he would make them rejoice. A dark, terrible thought crossed his mind. Would they all be there when he should come back? How could he come to find them not, only their cold, still unforgiving graves?—for he must be forgiven. He was already half penitent.

"God protect them—the dear ones!" he whispered. "God keep them!" and choking down a sob, he grasped his bundle more tightly, and hurried on his way.

It was the evening of the next day, and, feverish and foot-sore, he threw himself upon the ground to rest. Rest! he could not rest—and, springing up, pursued his way again.

We will not follow him in his weariness, his perplexities, his heart full of yearnings and regrets, misgivings, and fears and remorse. He was a wretched boy—hurrying on after a dream, but carrying enough wretchedness in himself to spoil even a paradise. Let us go to his home.

"Where is George? I haven't seen him this morning," says the father.

"How late he sleeps!" says the mother.

The sun is high in the heavens, and the cows are lowing for the pastures, still unmilked. The sister is sent to wake him. Alas! she will never wake him more. She finds the open couch, the deserted room.

"George is up," she says, returning.

"Where can he be?" the father anxiously inquires, as if of himself.

"Where can he be?" responds the mother.

"Have you called him?" she inquires.

The barn, the woods, echo back his name in vain. He will never hear himself called by a father's lips again. And this is the last time the father will speak his name without a tear, or groan, or inward sigh.

The breakfast is eaten in silence. Then the father, forgetting his work, walks the room and says:

"It is so strange about George! He never did so before." But he does not breathe his dreadful fears. No. If—if it is so, let the truth be broken as slowly as may be to the gentle-hearted mother.

The mother goes quietly and alone to her poor boy's deserted room. If she had suspected anything before, she knows all now. God help her! Such faintness, such sickness of soul, can come to us but a few times ere we die. God be thanked for this! Death itself is nothing to the dying still in life.

George's room is but little changed. It was always neat and orderly, and is so now. He left it so on purpose, thinking of his mother. But some things are gone—his best clothes, his porte-monnaie, his little writing-case, a book or two are missed. Is his Bible gone? Thank God, it is! O, there is some consolation—a little softening of the anguish in this! The mother prays:

"God of the Bible! God of the wanderer! bless my boy! Save him! O, save him! For the sake of the beloved Son of Mary, hear a mother!"

The mother's face tells the father all.

"God help me!" he exclaimed. "Was I severe to the boy?" he asks himself. "O, that I had been more gentle, more considerate and patient! Have I driven out my own son, him whom I loved?"

He hastens after him. Which way? Where? To the nearest city.

Arrived there, where shall he go? To the wharves, and to the ships, and to all his acquaintances. He advertises; he inquires of every one who may by any possibility know anything of the wanderer. In vain.

But he must search on. He cannot return to the broken-hearted mother without tidings. They come at last. In another city, George has shipped for a long sea voyage. Blessed news! He is still alive. He may be found. The vessel may not have sailed, and the son may be regained and persuaded back to home and love. But O, if the father be too late! If the vessel with George on board should have sailed!

He is too late; the vessel has sailed.

"When will the ship Julia return."

"In three years."

"What a voyage! In three years the boy will be a man, and have forgotten us all. Three years without him will bow me to the earth. Ah! it will not take so long to break the tender heart of her who bore him. Three years, did you say, sir? the father again inquires.

"She's bound on a three years' voyage," was the reply. "Have you any friend on board of her?"

"A son."

"Wait a minute, the ship has been spoken. We've news from her."

The father listens. The record is read. Latitude and longitude is given.

"Ship Julia, one day out from New Bedford Geo. Allen fell from the mast head to the deck, and was instantly killed."

"What is the matter? How pale the man is! Does he breathe?"

"Is your name Allen, sir?" is asked.

No answer, but the swell and heave of a breaking heart. "I'm sorry. I beg your pardon, sir. I did not dream that the young man who was killed could be anything to you."

"He was my son, my only son. How am I to go back to his mother? How can I break her already smitten heart? O God, be with her and support her."

Do you question more concerning poor George's death? I have told all that could be learned. And surely his fate is enough to teach you contentment and patience in your lot; to warn you against the sin and folly of boyish wilfulness and self-seeking, and enforce anew the command:

"Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee."—*Life Boat.*

Hygiene.

"This is for your Health."

TREATMENT OF CONSTIPATION.

I know of no treatment better calculated to remove constipation of the bowels—the result of a depraved condition of the system, than nutritious and easily-digested food in compact form, not sloppy nor bulky; bread made from unbolted flour being one of the principal articles of diet. I speak from an experience of over thirty years in the use of this bread, having used it myself for that length of time, and prescribed it constantly to all my patients who are troubled with torpid bowels. Out of several cases of its curative power, which I might mention, I will state that I was called to visit an old lady of seventy years of age, about four years ago. She had moved here from Ohio, and had an attack of intermittent fever, which she had contracted many years before. She was extremely feeble, with great nervous prostration; her greatest trouble was constipated bowels. She kept pills always in the house, and two or three times a week took a dose, otherwise she would have no evacuation from her bowels. I prescribed for her intermittent fever, and recommended her, if able to leave her bed again, to use Graham bread for a time, as her almost exclusive diet. I instructed her how to use and make it. I paid her but one visit and heard no more of her.

Two years afterward, a hale old lady walked into my office and announced herself as the person I had visited with intermittent fever. She stated she had used the bread, made it the principal part of her food, and had not taken one pill since she commenced its use. Within four blocks of this hall resides another of my female patients, who is a stout, healthy-looking woman, of middle age, but who had to keep her box of patent pills constantly in use. I persuaded her to try Graham bread, and although three years have elapsed since she commenced its use as an article of food, she has had no further need of cathartic pills.

KEEP THE KITCHEN AIR PURE.—A little sink near a kitchen door-step, inadvertently formed, has been known, although not exceeding in its dimensions a single square foot, to spread sickness through a whole household. Hence, every thing of the kind should be studiously obviated, so that there should be no spot about a farm-house which can receive and hold standing water, whether it be the pure rain from the sky, the contents of a wash-basin, the slop-bowl, or the water-pail.—*Home and Health.*

LIGHT IN A SICK CHAMBER.—The quantity of light admitted into the sick chamber is a matter of immense importance to its suffering occupant. As light is an element of cheerfulness, it is on that account desirable that as much should be admitted as the patient can bear without inconvenience. The light should be soft and subdued and not glaring. Care should be taken that bright, lustrous objects, such as crystals and mirrors, should be kept out of sight.—*Ibid.*

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AND
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MY FATHER, FRIEND, AND HOME.

I have a Friend, a precious Friend, unchanging, wise, and true,
The chief among ten thousand, oh, I wish you knew him too;
Encompassed with a host of foes, weary in heart and limb,
I know who waits to soothe my woe,—have you a friend like him?
He comforts me, he strengthens me, how can I then repine?
He loveth me! this faithful friend in life and death is mine.

I have a Father, true and fond; he cares for all my needs;
His patience bore my faithless ways, my mad and foolish deeds;
To me he sends sweet messages, he waiteth but to bless.
Have you a Father like to mine, in such deep tenderness?
For me a kingdom doth he keep, for me a crown is won;
I was a rebel once; he called the rebel child his son.

I have a proved, unerring Guide, whose love I often grieve;
He brings me golden promises my heart can scarce receive;
He leadeth me, and hope and cheer doth for my path provide
For dreary nights and days of thought; have you so sure a guide?
Quench not the faintest whisper the heavenly dove may bring,
He seeks to lure with holy love the wand'rer 'neath his wing.

I have a home—a home so bright its beauties none can know;
Its sapphire pavements and such palms none ever saw below.
Its golden streets resound with joy, its pearly gates with praise;
A temple standeth in the midst no human hands could raise,
And there unfailing fountains flow, and pleasures never end.
Who makes that home so glorious? It is my loving Friend.

My Friend, my Father, and my Guide, and this our radiant home,
Are offered you; turn not away; to-day, I pray you, "come."
My Father yearns to welcome you, his house, his heart to share,
My friend is yours, my home is yours, my Guide will lead you there;
Behold one altogether fair, the faithful and the true,
He pleadeth with you for your love, he gave his life for you.

O, leave the worthless things you seek, they perish in a day;
Serve now the true and living God, from idols turn away.
Watch for the Lord who comes to reign, enter the open door,
Give him thy heart, thy broken heart, thou'lt ask it back no more.
Trust him for grace and strength and love, and all thy troubles end;
O, come to Jesus, and behold in him my loving friend.

—*Selected by* A. G. Bartlett.

THE END AT HAND.

JOHN COUCH.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."—Matt. 24: 14.

(*Continued.*)

The first message was made up of divine predictions of the time and circumstances connected with the coming of earth's great King, and the manifestation of his glorious kingdom. The second part must answer this representation. The first presented two manifestations of the Messiah; one already accomplished, the other *at hand*, immediately to transpire. The second must answer this description. Therefore, when the gospel of the kingdom is preached as predicted in the text, the arguments must rest upon predictions presenting the time and events preceding and attending the glorious coming of Christ, and the establishment of God's everlasting kingdom. It must also present the first coming of Messiah as already past, and his second antitypical coming "*at hand*," or immediately to take place.

Again, the preaching of this message to the Jews, was a divine testimony given to them, that the time had come, according to God's arrangement, to change the administration of the divine government with them, and give it into the hands of the Messiah. So it must be in the second case, and is so expressed in the text. Jesus says, "And this gospel of the kingdom shall be preached in all the world for a *witness to all nations*."

(2) What must this message accomplish among the nations? It must witness to all nations. What is it to witness? It is to give testimony concerning facts. A man to witness in court is required to testify of things he knows relating to the case under consideration. What case was under consideration in the conversation in which Jesus uttered the text, of which the gospel of the kingdom should witness to the nations? It was the *time* when the gospel age should end, and Christ should come to judge the world. Then it would follow that the preaching in this case would be the testifying of facts, identified and known, which would prove to the nations that the end of the world was immediately to come.

To witness to a nation is not to convert it, but to give it proof of certain facts. It might be converted by that proof, or it might not; that is another question. The Scriptures teach us in this case, however, that the proof given the nations by preaching this message would not convert them, but as in the type or picture, the Jewish nation resisted the proof given them, and thus sealed their destiny for destruction.

Jesus spoke of the overthrow of the Jewish nation and their city, and added, "Because thou *knewest not the time* of thy visitation." He also predicts the same condition under the preaching of the second message; showing a likeness between the nations hearing this, and those of Noah's day, saying, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not* until the flood came, and took them all away; *so shall* also the coming of the Son of man be."

The antediluvians who did not receive the divine witness that the flood was coming, were destroyed; while Noah received it, and secured a place of safety.

Christ makes an application of this principle to all the tribes of the earth at his second coming, saying, "And then shall all the tribes of the earth *mourn*, and they shall see the Son of man coming," etc.

These passages prove conclusively that the witness of this last message would not be received by the masses of the people of any nation; but their rejection of the testimony would result in their overthrow and destruction.

What facts and circumstances must be testified to in preaching this gospel to the nations? The predicted events which by their order of occurrence, and connection with the end, would indicate its location. Therefore this testimony cannot be given until the signs shall begin to appear, which are given as proof that the generation seeing them shall not pass till all these things (including the end) shall be fulfilled.

Jesus says, When ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand.

The servants of Christ are not allowed to assume that they *know* this until they see the predicted signs appear; therefore cannot witness to the nations until then.

Men are not allowed, as witnesses in court to testify of things they do not themselves know; so in this case; the very men who are witnesses of "these things," may "*know*," and can therefore testify that the end is at hand.

It is inappropriate to give one class or generation warning signs and premonitions of coming danger, to which another generation and not themselves are exposed. God has invariably given the signs of all coming events to the classes who were upon the stage at the time the event occurred. Warning is always given to those who are exposed to danger, and can, by heeding that warning, escape it.

This work of witnessing to the nations is bounded to the limits of one generation, and the message is due at that time, and not before or after, as Jesus' words imply, when he said, "who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in *due season?* Blessed is that servant, whom his lord *when* he cometh shall find so *doing*."

This work will not be completed until the end. The meat is given through the preaching of the gospel. The last gospel message preached, is the gospel of the kingdom; therefore, the meat given is the truth of the last message. To give it in due season, is to give it at the appointed time. Dinner is not due in the morning, or evening, but at noon-day. This message is not due until the last nations come upon the stage, who are to continue unto the end, or until the signs of the last judgment are seen.

The Lord presented this great subject to the prophet, saying, "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation (or Savior) cometh; behold *his* reward is with *him*, and his work before him." Isa. 62: 4. This passage proves that before the Savior comes to *reward* his people (which will be at his second coming), a proclamation must be made "to the end of the world," or all over the earth, "Behold thy salvation" (Savior) "cometh."

This proclamation is identical with the gospel of the kingdom; being made at the same time, and for the same purpose. It proves, therefore, that the central idea and burden of the last message would be the speedy coming of the Savior at the end of the age.

God evidently speaks of the same proclamation when he says, "Proclaim ye this among the Gentiles; prepare war. . . . "Beat your ploughshares into swords, and your pruning-hooks into spears." "Assemble yourselves and come all ye heathen. . . . Let the heathen be weakened and come up to the valley of Jehoshaphat, for there will I sit to *judge* all the heathen" . . . "Put ye in the sickle, for the harvest is ripe."

These expressions clearly present the emphatic points in the last heaven-sent message to this perishing world. It announces coming war, in which newly invented implements of human destruction would be used. It heralds the forthcoming judgment battle, foreshadowed by the tragical scenes of deadly strife in Jehoshaphat's bloody vales, again to be repeated on Armageddon's battle field, where God's great marshall shall lead to perfect and eternal victory heaven's invisible hosts, against the assembled armies of all Gentile nations, whose blood shall flow "even unto the horse bridles," and "all the fowls" shall be "filled with their flesh."

It proclaims the coming "harvest," which "is the end of the world." when the reaping angels shall bind in bundles of unholy "confederacy" the wicked, to be destroyed by the last day fires, and in swift chariots shall carry to mansions of holy blessedness all the children of the kingdom. It notifies the world "that the day of the Lord is near."

We learn from the passages examined, the prominent truths to be presented to the world, when the gospel of the kingdom shall be preached.

We find that the message presents prominently the coming of Christ near—the kingdom of God at hand—great preparations making for the last great battle which must soon be fought—opposition to those who proclaim this message, by those who say the Lord delays his coming—and the truth that the signs of Christ's coming, and the end of the world at hand, must be published as a witness of these things to all nations, and then the end shall come.

This same message was clearly presented to the Revelator by the angel flying "in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to *every nation*, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the *hour of his judgment is* come."

This proclamation is identical with the gospel of the kingdom; both are sent to *all* nations, and to be proclaimed at the same time.

It cannot be preached until it can be truthfully said, that "the hour of his judgment is come."

The judgment referred to is immediately explained to be the fall of Babylon; which, according to Rev. 18, is destined to experience two falls, which are called judgments. Between the first and second, a cry or proclamation is made, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This cry synchronizes with the flying angel's message, both given after the first fall and judgment of Babylon.

The first judgment is presented by Dan. chap. 7: 26. "But the judgment shall sit; and they shall take away his dominion to consume and to destroy unto the end." "Then the first fall came when his dominion was taken away. The dominion taken was that by which he consumed and destroyed, or as the preceding verse says, "wear out the saints." To wear out is the same as to consume. It would not be proper to say that dominion was taken away, and then put in a state of consumption. To take away a king's dominion is to destroy it. Therefore we learn that when the first judgment of Babylon came, it lost its power by which it wore out or destroyed the saints. This took place in the last part of the eighteenth century, or about 1773, when Jesuitism was abolished.

This harmonizes with Christ, when he said, immediately *after* the tribulation of those days, or "wearing out of the saints," shall the sun be darkened. He makes that darkening the first sign of his coming; and as his servants could not know and preach his coming and kingdom nigh *at hand*, until they should see those signs, therefore the preaching of this gospel could not commence until it could be said, "the hour of his judgment *is* come." This could not be known until the signs had commenced to appear, which would prove that the tribulation had ended; consequently the dominion to destroy had been taken away.

As the great tribulation, in consequence of the edict, did end about 1773, and as the sun was wonderfully darkened immediately after, in 1780, and the predicted signs followed in their order, and as the very nations described, as those to meet the judgment at the end of the world, are now upon the stage, it would seem that the time has come for the gospel of the kingdom to be preached, as foretold by our Lord.

(*To be concluded.*)

ADORNMENT.

C. R. BARNES.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

In the passage quoted above, the subject seems to be adornment. The desire to look well, to present a pleasant appearance, seems to be common to human nature. To be sure, the manner of adorning is different in different countries, but the *desire* is the same the world over. The city-bred person indulges his fancy by clothing himself in costly broadcloth; while his brother of the South Sea Islands will go into raptures over the cast-off coat of some foreign soldier, or it may be a worn-out hat, or a ragged pair of pants. The city belle, to adorn herself, wears jewels in her ears; while her sister of heathen lands prefers them suspended from her nose; so it is manifest however much they may differ in their notions as to what constitutes adornment, the desire for it is mutual.

The desire to please, and the wish to be adorned becomingly, is not wrong. The wrong consists in making use of improper means and from wrong motives. It is a wrong idea to think the Bible forbids christian people to be adorned; far from it. Peter does not condemn adornment; on the contrary, he recommends it. He alludes, however, to two kinds; one is internal, the other external, and these two methods he recognizes as belonging to two distinct classes; the godly and the ungodly. The people of the world, those whose hopes and whose interests all centre here, have always been remarkable for their love of display, for their fondness of dress. And as this is their only means of adornment, they often go to ridiculous extremes. In the expectation of captivating Jehu by her charms, Jezebel adorned herself; "she painted her face and tired her head," hoping thereby to allure the victorious Jehu. 2 Kings 9: 30.

Isaiah describes the folly of certain ones who made themselves ridiculous, when he speaks of their "chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen," etc. Chap. 3: 19–23. One would almost think that he was looking at the things that fill our streets at the present day, so similarly do they dress; for in these modern times we see the same extravagances indulged in that were condemned away back there.

Women, not content with the hair afforded them by nature, affix to their head-dresses portions of hair from the heads of other persons, or it may be an imitation of hair. Desiring to improve upon the complexion given them by their Creator, they apply paint to their faces; and, not yet content, they fasten to their persons in every conspicuous place various kinds of jewelry, which if seen upon a heathen in foreign lands would be deemed ridiculously absurd. This is the way the worldlings dress. This is their chief ornament, and probably to a worldly-minded man it is sufficient; but how sadly deficient must such appear in the eyes of Him who readeth the thoughts of the heart.

Besides this manifestation of folly, there are other characteristics common to this class, which are offensive to Him to whom they must render an account. There may be an exception here and there, but I allude to them as a class. And first among them I reckon pride. This is seen in every part of their dress, and because of it, they are led to treat one plainly dressed coldly, or perhaps shun his society entirely. It also prevents them from going to church, if they happen to be a little "out of style," the usual complaint being "nothing to wear," while perhaps among the articles of their wardrobe are dresses in almost as good condition as when first worn. Or, if possessed of a suitable outfit, the place sought is not where there is the most devotion, but where the people are most fashionable. Another feature very manifest is a light and trifling disposition; having no relish for serious things, and considering those as singular, or prudish, who ever utter a word of admonition to them.

Here I have a word of caution. Do not let any christians think I am referring to them. I am not. I am alluding only to the characteristics of the worldly. If I was addressing you personally, probably some of my many readers (for I believe there are thirty or forty thousand readers of the *Crisis*—quite a good-sized congregation), if I was addressing you personally, some might say, "I think you meant to hit me"; but no, I am referring *only* to the worldly-minded; therefore, if you are a christian, of course you are not meant. Do any mean to say that in describing a vain, ungodly person, I have drawn the picture of a professor of religion? Is it possible that any of my readers say that I have hit them? Suppose in preaching I begin to condemn swearing, lying, etc., and a man arises and says, "You have been aiming at me." I would ask, "Are you a christian?" He replies, "I am." What! you a christian, and yet say that in condemning those who lie and swear, I have "hit" you? I should say, If I have hit you, then you are not what the Bible recognizes as a christian, whatever may be your profession. Hence, if any think I mean them in describing a worldly one, to say the least, I should think their religion was very defective.

The foregoing relates to those to whom Peter alludes; those whose adorning is outward, and which consists in wearing of gold and of pearls and of costly array. This is the adorning which is external, but the adornment of a christian does not consist in gilded baubles; does not consist in being clothed in the latest style; but consists "in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." O that all professing godliness might seek to be thus adorned. O that they would strive to meet the approval of God, with one half the zeal with which they court the approval of the world.

That one, whose chief adornment consists in what is upon the person, is sadly deficient; is far from the requirements and spirit of the gospel. With Paul, a profession of christianity seemed to call for non-conformity to the world. Rom. 12: 1, 2. It called for a separation from the world, as being the terms on which God would accept them, and become their Father. 2 Cor. 6: 17, 18. This is what was required then; and who has changed it since? Not Paul, surely. The strait and narrow way, of which Jesus is the gate, has been made no wider; the price of eternal life (if the term is proper) has not been lowered; it was, and is, an entire consecration of self to God. But to-day how different! Where is the church or people of whom Paul could say, "Ye are our epistle, written in our hearts, *known and read of all men*"? 2 Cor. 3: 2. One of the most prominent signs of the times is this very conformity of church and world; and it is the evil which, above all others, needs to be most guarded against.

O, careless reader, lukewarm professor, can this charge be sustained against you? When you let your judgment and convictions of right have free course, do you not feel reproved? Do you not feel that if weighed in the balance, you would be "found wanting"? If thou dost feel in the least degree that thou art "wretched, and miserable, and poor, and blind, and naked," then I direct thee to Jesus to buy; yea, buy, "without money, and without price," "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3: 17, 18. Whatever may have been your condition; whatever it may be now; from this time forth, I pray thee, let the peculiar characteristics of a christian be seen in thy life, and thus by thy consistent, godly life, lead men to glorify thy Father which is in heaven.

Salem, Mass.

☞ I love a kind of light, a kind of melody, a kind of fragrance, a kind of food, and a kind of embracement, when I love my God, —the light, the melody, the fragrance, the food, the embracement of the inner man; when there shineth unto my soul what space cannot contain, and there soundeth what time beareth not away, and there smelleth what breathing disperseth not, and there tasteth what eating diminisheth not, and there clingeth what satiety divorceth not.—*St. Augustine.*

LETTER FROM GERMANY.

The Lutheran church in Eichnach, Germany, has four galleries, two more than Spurgeon's Tabernacle, but the four in the former would not accommodate with a good view of the speaker as many persons as one of the latter. I spent part of two days at Eisenach, viewing the valleys and scaling the mountains of Thunguria. Upon one of the highest cliffs of these stands the ancient castle of Wartburg, where Martin Luther preached. We saw the house where the great reformer lived for a year. We made two trips to Wartburg, where Luther lived from May, 1521, to March, 1522. Like most other European castles, Wartburg was built for a strong fortress. One of the buildings is over eight hundred years old, others seven hundred, while some parts which had been destroyed, but rebuilt by the different reigning princes, present a more modern appearance. Its present owner is the Duke of Weimar, brother of the late prince consort of Queen Victoria. As one could not fill both positions, the younger brother was made Duke of Weimar; but the elder brother's son, though an Englishman, will become Duke of Weimar upon the death of the present prince. The castle is used as a summer retreat, and as a place for balls, feasting, and gayety. It is largely visited both by Europeans and Americans, and the entrance fee, though small, with the rents paid by those who keep the extensive restaurant, must add considerably to the Duke's income.

Here we stood in the room where Luther studied. We sat in his old chair by the side of his table, looked in his book-case, and as we remembered his life and labors, and their grand results, we mentally thanked God for a Luther.

On our way to Hamburg and Brunswick, we stepped off at Cologne, where the famous toilet articles are manufactured, and visited the great Catholic cathedral. It is three hundred and eighty feet in width, five hundred and twenty-three feet in length, and one hundred and sixty-one feet high. It is built in the old Gothic style. The old town was built in 1248; the north tower not until 1848, six hundred years later. It is still in process of construction, and when finished will be five hundred and thirty-two feet in height, the same as its length. The centre tower is three hundred and eighty feet high, the same as its width. We saw a perfect model of the building, which cost ten thousand Prussian thalers—about $7000. The old part of the tower is much defaced by the action of time, but new stones are being constantly inserted, and on this and the new work four hundred hands are employed at a cost of 150,000 thalers a year. The windows are of colored glass seven hundred years old, yet the colors are as bright as though painted yesterday.

Our devoted Catholic guide showed us the statue of St. Christopher, and related the old story so familiar to German schoolboys. St. Christopher was a large man, a giant in fact, and being conscious of his strength, desired to serve no one of less power than himself. As the king gave evidence that he feared the devil, St. C. told him that the devil must be more powerful than he (the king) was, and therefore he would serve the devil. He followed his new master faithfully, till one day, on coming in sight of a cross, the devil turned aside and commanded St. C. to follow him; but the strong man, asking his satanic majesty why he turned aside, and receiving an evasive answer, inferred that the Lord was stronger than the devil, and from thence sought the Lord as his master. On asking the priest what he could do in his service, he was told that many pilgrims crossed the river to worship there, and, as he was a stout man, he could serve the Lord by carrying them over. This St. C. performed faithfully till one night he heard a faint cry—like a child—across the river pleading to be carried over. He crossed the river and made diligent search, but could find no one. Having returned, he heard the same cry repeated, and he crossed again, with the same result. The third time the cry was repeated, and St. C. resolved to go over once more only. This time, to his surprise, he found a beautiful little child, and taking it upon his shoulder he began to cross the river. But the child grew heavier and heavier, until the strong man almost sank under the load. Fearing that the child would be drowned, he offered up to God a prayer that he might receive strength to save the life of the child. From that moment his burden became lighter, and he reached the shore safely. The child then told him he was Jesus; that he had been a great sinner, priding in his own strength; but as he had acknowledged a higher power in calling upon God for strength, his sins should all be forgiven, and he should be received on high, and as evidence of the promise, if he would plant his staff in the ground, it should bud and blossom. The next morning St. C. found his old, dry staff blossoming with the vigor of a young, healthy tree. St. C. died soon after, and received the rest of the promise.

The foot of the statue was ten feet from the floor, and it must have been more than that distance from the foot of the statue to the head of the child on its shoulder. As the old guide related the story, his face shone with holy emotion, evincing the most child-like faith. Would to God that the power that clothes holy things with superstition might soon come to its predicted end, and the glorious kingdom of God's dear Son take the place of these scenes of ignorance and superstition, war and death.

I have been visiting a family of the nobility—the Baron Von Berlepsche—who call themselves "Old Catholics," and follow Dr. Dollinger (pronounced Dalliner), who paid them a visit recently. The Baroness has written against the "dogma of infallibility" in the *Gartenlaube*, one of the leading papers, and she says the Pope could have done nothing to procure the destruction of his power sooner than to pronounce himself infallible; that the people being so absorbed in the war, the opposition could not make itself felt, the people preferring to submit quietly than to assert their disbelief in the dogma. She says the "old Catholics" are on good terms with the Protestants, and Dr. Dollinger says both parties must make some concessions and unite, but thinks the time has hardly come yet. The "old" and "new" Catholics fight "like cats and dogs," or only keep the peace by carefully avoiding the discussion of the infallibility question.

The death of poor people who rejected the new doctrine was hardly noticed, but about the last of June Prof. Jeager died, and just before that event he applied to the curate of St. Ludwig to administer the last sacrament. He came, but refused to perform the ceremony unless the Prof. would cause his name to be erased from the address against the Infallibility of the Pope, and profess his belief in the same. This he refused to do, and sent for Prof. Frederick, who had also been excommunicated. He came and administered the sacrament to the dying man. The question now arose how he should obtain priestly robes needed at the burial. He applied to the church belonging to the government, but was refused. He then applied to the Mayor, who informed the bigoted priests that the robes must be furnished, or they would be taken by force. Having obtained the robes, the burial took place, before twenty thousand people. Preparations had been made by the Pope's friends for a riot, but precautions had also been taken to preserve the peace, and all passed off quietly. The great mass of people, who were all anxious to hear what Prof. Frederick would say, crowded on the graves and trampled the flowers under foot. This was seized upon by the Infallibility party, to accuse the others of a lack of respect for the dead. But the mass of thinking persons regard it as a great demonstration against the "dogma." Those who do not believe the Infallibility doctrine call themselves "Old Catholics," and desire the King to give them a church where they can hear Prof. Frederick, and worship according to the creed as it was before July 18th, 1870.

The Lord has been with me, and crowned my coming to Europe with complete success, for which I thank him from the very depths of my being. Yours, H. A. King.

PIC-NIC RELIGION.

"*Sitting down to eat and drink, and rising up to play.*"
THE CHURCH AND THE WORLD—CHRIST AND BELIAL.

(*Continued.*)

(2.) Let us look at the whole *batch* of these revival-killers, under the heading of

Testimonials. We select a few among many. We could fill volumes; "but in the mouth of two or three witnesses, every word shall be established."

Testimonial No. 1.—From a devoted Bro. in Christ, at Saratoga Springs, New York.

"*Dear Friend:*—Nearly all our churches this winter have been holding fairs, festivals, oyster-suppers, and the like, in their respective church edifices, for divers religious purposes, and I have been zealously laboring against this custom of desecrating the sanctuary. Knowing you to occupy about the same ground as myself on this question, I ask you, as a friend and brother in Christ, to assist me, if in your power at this time to do so. I hope you may find time soon to write a tract on the evils of this worldly conformity, quoting Scriptures, meanwhile, to sustain your position. Should the Lord incline you to this work of love, do not forget to touch tea and strawberry parties, for now the winter campaign is nearly ended, and it will not be many months before the summer festivities will be called for by dressy and "fun-loving" brethren and sisters.

I meet with considerable opposition among all orthodox church-members, but I have not gone to the right or left of what I consider the path of duty. Yours for purity and consistency."*

Testimonial No. 2.—The editor of the *Golden Rule* objects to these festivals. 1. Because they are wrong in principle, unscriptural, contrary to gospel purity and sobriety. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. 2. On account of the foolish talking and jesting which more or less accompany these scenes of hilarity. Nothing is more contrary to the spirit of godliness than levity. This building up churches, Sabbath schools, and the like, on wit and humor is not gospel. This method may succeed for a time, but rest assured by-and-by God will blow upon it.

"'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours."

"For every idle word that men shall speak they shall give an account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

3. *They are stumbling-blocks to the world.*—Sinners are eagle-eyed, they see and know these festivals are gotten up for selfish purposes; that their chief object is money-making and not soul-saving. Consequently they lose confidence in religious professors, and become more given up to the service of sin and Satan. Exhort sinners to faith, repentance and newness of life; they point us directly to these dark spots, beguiling unstable souls, sporting themselves with their own deceivings. Impenitent sinners, instead of looking to the Bible, to the Lord Jesus Christ for the truth, for the religion of purity and love, as they ought to, and as God commands them to do, look upon ungodly church members, and judge of religion as they see it embodied in these dry bones, in those having a name to live and are dead, having a form of godliness, but, by wicked works, denying the power thereof. Thus the world is reeling on, like a drunken man, to dark damnation.

4. He objects to them because they are stumbling-blocks to young converts, the lambs of the flocks; one special cause of their backsliding, losing their first love. How can it be otherwise? But fearful wo is pronounced against those who offend, or cause God's "little ones" to stumble. See Matt. 18: 6.

5. They wound the hearts of God's chosen people. The most consistent, consecrated, humble, devoted disciples of Jesus are always grieved at this method of raising money for religious objects. They see and know with sorrow the evil effects on the church and the world.

"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God." "Even as I please all men," says Paul, "in all things, not seeking mine own profit, but the profit of many, that they may be saved." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31–33.

6. The editor of the *Golden Rule* objects to them furthermore on account of their violation of civil law. A secular paper alluding to this religious gambling says: "We are glad to see it announced, that the grand jury of Oswego, New York, have published a card, notifying managers of fairs and festivals, held by church societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in." Good.

7. Again, he objects to them from the fact that they are a special hindrance to revivals. Soul-saving is out of the question, so long as these fairs, tea-parties, or festivals, are on the docket. And when these upheavings are over, the undue excitement for weeks in the preparation of luxuries, fancy articles of little or no value—the late hours, the gluttony, the surfeitings, the foolish talkings and jestings, who is prepared for prayer, praise, or to labor in a revival, to urge sinners to repentance, temperance, and holy living? Sampson is shorn of his locks. Often when God is near to bless, revive his work, pour out his Spirit graciously, convict and convert sinners; when inquiring souls are weeping between the porch and the altar; just at this crisis Satan comes in, stirs up the people, cold, formal, backslidden church members,* for a fair, donation, tea or strawberry party, a pic-nic, oyster-supper, a feast of some kind, to turn away the attention from things pertaining to life eternal, hope everlasting. Thus the Holy Spirit is grieved, takes his flight, the revival is scattered to the four winds.

Who knows how many precious ones are lost, forever, by this devilish stratagem? And yet these fires of the pit are kept burning all over the land!

President C. G. Finney, the revivalist, alluding to these revival-killers and soul-destroyers, remarks thus:

"Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment somebody in the church will give a party and invite some christian friends, so as to have it a religious party. And then some other family must do the same, to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter.

"This is the grand design of the devil, because it appears so innocent and so proper to promote good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer-meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense; and the most abominable gluttony is practised at them.

But it is said they are christian parties, and that they are all, or nearly all, professors of religion who attend them. And furthermore, they are often concluded with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excess in eating and drinking, the vain conversation and nameless fooleries with which such a season is filled up, an attempt is made to sanctify it and to palm it off upon God, by concluding it with prayer. Say what you will, it would not be more absurd, or incongruous, or impious to close a ball or a theatre with prayer.

"But I shall advise any congregation who are calculating to have a circle of parties, in the mean time to dismiss their minister, and let him go and preach where the people would be ready to receive the word and profit by it, and not have him stay and be distressed, and grieved, and killed by attempting to promote religion among them, while they are engaged, heart and hand, in the service of the devil. Professors should never get up anything that may divert public attention from religion. In relation to giving parties, say what you please about their being an innocent recreation, I appeal to any of you, who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, whether sinners are ever converted in them, or christians made to agonize in prayer for souls."

Testimonial No 3.—The *New York Recorder* speaks thus: "Passing by the envies and evil-speakings, the unkind recollections, the erroneous ideas of benevolence engendered, they place the church of Christ in a false position before the world. No pecuniary profit can compensate for the injury done by this false position."

Testimonial No. 4.—From the *Earnest Christian:*

"Pleasure rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon Christianity. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and old and young, professor and worldlings, devote the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries, are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest—not religious—in the prosperity of the church. We object to one and all of these various expedients to promote the cause of Christ."

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* The beloved Julius Brace, now sleeping in Jesus.

* Is it not invariably true that none but backsliders, having a name to live, and are dead, ever dream of pushing these cars of Satan?

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 9, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

THE S. N. A. CAMPMEETING.
Vermont Central R. Road.
FARE REDUCED.

Our friends living on the line of the roads operated by this company, will see by reference to our notice in another column in this paper, that this year they have an opportunity to attend our meeting at a less rate than ever before. Let there be a general rally of the friends in Vermont, Northern New York, the Canadas, etc. G. T. A.

FAST.

In view of the great importance of our approaching National Campmeeting at Springfield, Mass., we would suggest that those who are interested in that meeting should observe *Friday, August 18th*, as a day of fasting and special prayer to God, that the meeting this year may far surpass all others in its power to lead men to Christ and CHRISTIAN HOLINESS.

Besides the National Campmeeting, let all the other proposed campmeetings be subjects of *special* prayer at the same time, that they may be instrumental in leading the professed followers of Christ, and especially his ministers, to sanctify themselves anew and *wholly* to his service forever. Let us all be ready to do or suffer any thing and every thing that will glorify our dear Savior, who suffered so much for us. We believe he is soon coming, and we must be *pure* in heart to be ready to meet him. It is time to pay *special* attention to the work of preparation for "the marriage supper of the Lamb."

Again we would say, let there be much and *earnest* prayer that the spirit of *holiness* may be the all-prevailing one in our approaching campmeetings.

THE NATIONAL CAMPMEETING.

We hope that all who are interested in our great National campmeeting, to commence at Springfield, Aug. 19th, will make it a subject of special prayer, that it may surpass all other meetings ever held in the State. Let us meet there for no other object but to consecrate all to God, and worship him "in the *beauty of holiness*." Come at the beginning of the meeting, and leave every unhallowed thing behind. Bring no "root of bitterness," no hatred, no variance, no tongues for evil speaking, backbiting, or fault-finding; but come with clean hearts, to speak holy words, and to illuminate the camp with the blessed light of a pure christianity, which is the one thing needful at the present day.

The times are *specially perilous*, and, as a people, we need a new anointing with the power of the Holy Spirit, that we may go forth with renewed energy to proclaim the everlasting gospel. Christ is coming; and none but holy ones have any promise of a home in his kingdom. Let us come together on the camp-ground, as did the apostles on the day of Pentecost, to receive a fresh baptism of holy power to assist us in the great work of saving men and women from destruction. We need a complete crucifixion of self—the old man—that we may be filled with the Spirit of Christ. Let us meet for this object.

TREMONT CAMPMEETING.

We spent but one day at Tremont campmeeting, but we saw, heard and felt enough to satisfy us that the meeting was one of the best, if not the best ever held on the ground. There was an earnest hungering after righteousness. The key-note of the meeting appeared to be, holiness of heart. Quite a number expressed a willingness to consecrate all to Christ, and received rich blessings. Some very interesting testimonies were given expressing the results of consecration. A heavenly atmosphere pervaded the meeting, sinners were being converted, and backsliders reclaimed. We expect to hear of blessed results from the meeting.

The ground is pleasant, and well adapted to meet the wants of the meeting. There is a nice spring of water but a short distance from the boarding tent. There were some thirty tents on the ground, two of which were large, in which meetings could be held, when the weather was not suitable to be in the open air at the stand.

The prayer-meetings were excellent. Whenever the church begins to seek for a more complete consecration to the Lord, the meetings become more interesting and refreshing; sinners are converted, and backsliders become alarmed. In view of our nearness to the judgment, it is time that all who wish to be saved should present their "bodies a living sacrifice, holy, acceptable unto God." Let us not delay this important and necessary work.

THE POPE.

The Pope's future looks quite gloomy. A great change must soon take place at the Vatican. The present indications say that Pius IX. will soon leave his palace and retire to the island of Corsica. His assumed infallibility affords him very poor help. Since the proclamation of that blasphemous dogma, he has been in a continuous decline, until his power has sunk down to zero. It is said:—

> "All is agitation and gloom at the Vatican. Messengers and attendants hurry to and fro. Admittance is denied to ordinary visitors, great secrecy is observed, and the cardinals of the papal household are almost constantly in council with the Pope."

The Pope is well aware that without temporal power his "bulls" and anathemas are of no force. Like laws without penalties, they are powerless. The more he tries to frighten into obedience, the more they laugh at his weakness, until his position has become specially disagreeable and perplexing. No bright cloud overshadows him. Like Pharaoh, when pursuing the children of Israel, he is about entering his Red Sea, from which there is no deliverance. Grand events are at our door. Nothing short of holiness of heart will fit us for eternal salvation, and a home in the coming kingdom. Let us be ready. Eternal life is cheap at any cost. Let every idol be sacrificed; and let every one who wishes to be saved, make an entire consecration of himself to Christ; then he may sing,

"All is well."

TRUTH vs. ERROR.

The conflict between truth and error is waxing warmer and more earnest. This is a bright omen indicating a grand and final conflict in the near future. The whole theological world is aroused on the subject of man's inherent immortality. The Bible is being re-examined, creeds are being criticised by the light of Scripture; and many have already found a wide difference between the two. While it is true that some think their creeds must be right, and dare not call them in question, others have the courage to believe the Bible if it spoils all human creeds. It takes noble courage to stand against the popular current, in defense of the plain teachings of the Lord; but it is a blessed, glorious position, and affords sweet peace and heavenly comfort.

The following is from one connected with the Navy Department, at Washington, D. C., and appeared in the Washington *Chronicle*.

THE BIBLE VS. TRADITION.

"*To the Editor of the Chronicle*:—Allow me to offer a few remarks on the subject of 'Critic's' response to 'Believer' last week. In the first place, it is useless to deny that very many thoughtful men both in the church and out of it, entertain very much the same ideas as 'Critic' with regard to the character of such a God as is brought to view in the teachings cited by him. But is it not worth while to inquire before rejecting the Bible on these grounds, whether these really are its teachings, or whether men who profess to expound it have not, like the Pharisees of old, made it 'void through their traditions?'

There is probably no postulate that is received by believers and skeptics alike with such unquestioning credulity as that of the natural, inherent immortality of man; and yet right here will be found, we think, the point of departure from which have sprung all those absurdities and inconsistencies in the Protestant and Catholic creeds which 'Critic' has so well portrayed, and which have led him and many others who do their own thinking to reject them altogether. But, says a worthy believer, who from having heard this doctrine proclaimed as an axiom from childhood, does n't the Bible teach it? We answer, No, except from the mouth of the serpent, who, when God had annexed the penalty of death to a violation of this law, told our first parents, 'Ye shall not surely die, * * * but shall be as gods, knowing good and evil.' The Christian church, leaving the teachings of Christ and the apostles, of immortality only as a reward to be bestowed in the future on those who 'seek for' it here, 'through patient continuance in well doing, have substituted for them the speculations of Plato and other heathen philosphers, leading, *facile decensus*, to the kindred dogmas of purgatory and eternal torments. Losing sight of the object for which Christ was sent, as set forth in the passage quoted by 'Critic,' that "whosoever believeth on him might not perish, but have everlasting life,' theologians have built up a system of mythology, which, if admitted, gives spiritualism the whole ground in any argument against it.

Admitting that by far the larger portion of the human race will fail to avail themselves of the salvation offered them, yet, as their punishment is death, 'an extinction of being,' ('the soul that sinneth, it shall die,' 'fear him that is able to destroy both soul and body in hell,') while the reward of the righteous is everlasting life, the balance of good arising from the creation of man exceeds that of evil by just so much as time is exceeded by eternity; and the benevolence of God, as well as his justice, stands vindicated. But if, on the other hand, we assume that God has created something that he cannot destroy—if the works of the devil are to be co-eternal with those of God himself—if he is never to have a clean universe, but the walls of anguish and despair are forever to pollute it—we may as well become Manicheans, or devil-worshipers at once, since he will have proved himself, instead of the vanquished Miltonic rebel he is usually represented, a successful one, in that he has been able to effectually thwart the cherished purpose of God in man's creation; and we would seem to be justified in rejecting such a God as wanting, not only in benevolence, but in omnipotence, also.

[Those who may wish to examine the arguments from nature and revelation in support of these positions, can obtain them by addressing Miles Grant, Editor of the World's Crisis, Boston, Mass.]

A BELIEVER, BUT NOT A BIGOT.

If candid people will only examine the Scriptures carefully in relation to the subject of immortality, they will not find *one* passage that teaches man has an immortal soul or spirit; consequently it is not a Bible doctrine, and should receive no support from the followers of Christ.

"WORLD'S PEACE JUBILEE."

We may well say, "The world moves." This is an age of wonderful things. Men are plotting and executing upon a grand scale. What rapid strides have been made during the last half century, and especially within twenty-five years. Steam has been harnessed, the lightning tamed, and become obedient to the service of man. Next comes a proposition for "*A World's Peace Jubilee*," to be held in Boston next year. We give below the

PROSPECTUS

For a WORLD'S PEACE JUBILEE; an International Musical Festival, to be held in the city of Boston, June—July, 1872; opening on the 17th of June, closing on the 4th of July. The New World invites the Old to join in a *universal exposition of the divine art of Music*. A union of all nations in harmony. Grand chorus of TWENTY THOUSAND VOICES. An orchestra of TWO THOUSAND INSTRUMENTALISTS. Representatives from all governments, and bands from all nations. A Coliseum capable of seating A HUNDRED THOUSAND PEOPLE, decorated within with the emblems of Peace and Harmony, and without with the Flag of all countries, floating over all and above all the broad banner of UNIVERSAL PEACE!

Two years ago the Boston Jubilee held the nation spell-bound, by the sublimity of its music. That great volume of song swept through the land like a flood of melody, filling every christian heart with "glad tidings of great joy." It came like a sunburst upon the musical world, shedding light where all had been darkness before, and revealing a new sphere of harmony, a fairer land of promise, and triumphantly realizing greater achievements in the divine art than were hitherto thought possible. It will ever be a memorable epoch in the history of music.

Never before had musical enthusiasm run so high in our own land, never had there been such an occasion to call it forth. It was a grand outburst of sacred song, an overwhelming outpouring of the people, a universal expression of joy and thankfulness that Peace, blessed Peace, had settled down upon the land once more. It was a glorious event, and thousands upon thousands are happier to-day for that one week of heavenly music.

The boom of the cannon, the stroke of the bells, the clang of the anvils, the peal of the organ, the harmony of the thousand instruments, the melody of the ten thousand voices, the inspired works of the great masters, the song of the Star Spangled Banner, the cheers of the multitude, the splendor of the spectacle, the general excitement and interest of the event—all this is the rich possession of many a memory, and will ever be recalled as among the happiest experiences of a life-time.

It was indeed a glorious triumph for all interested—a triumph for the individual participant, a triumph for the nation, a triumph for the musical world. Is there one of the thousands who were there who would not wish to see, to hear, to take part in another such feast of music—nay, in a festival of double the magnitude, double the magnificence, double the interest and importance in every respect? Such a festival is now in prospect!

Within the past year the black cloud of war has burst over Europe, deluging with blood one of the fairest countries of the continent; but, God be praised, Peace has conquered at last, and once more unfolds her white banner over the Christian world. The moral consciousness of mankind is so shocked with the terrible havoc of war, as now waged with all the improved machinery of death, that the tendency of the time is for peace, permanent, enduring peace, among the nations of the earth.

Will not all say God-speed to any movement that would help inaugurate such a happy era? With this end in view, it is proposed to hold in the city of Boston, in the month of June, 1872, a World's Peace Jubilee, an International Musical Festival, a Union of all Nations in Harmony, when Twenty Thousand Voices shall swell the Grand chorus, and sing as never before the Hymn of the Angels—"Peace on earth, good will toward man."

For this purpose it is proposed to erect a Coliseum that will seat a hundred thousand people—a grand Temple of Music, that shall be the gathering place of all nations, upon whose sacred altar every people shall lay its gift of song. Within it shall be adorned with the emblems of Peace and Harmony, and over the different entrances the names of all nations will be emblazoned; while above it shall float the flags of all countries—highest above all the broad banner of UNIVERSAL PEACE."

"The proposed Coliseum,—to be erected in which to hold the great jubilee,—will be built from plans furnished by the well known architect, Mr. Francis Allen, who, it will be borne in mind, planned the building for the Jubilee of 1869. The form of the proposed Coliseum on the ground plan is a quadrilateral parallelogram, 422½ feet wide, by 822½ feet in length, covering an area of 346,884 feet, or nearly eight acres. The roof, without the elevations for the windows, monitor, etc., will have the appearance of an elongated dome, as it rounds up toward the centre from the ends as well as the side. The capacity of the structure is to be for a chorus of 20,000, an orchestra of 2000, and an audience of 78,000, making 100,000 in all.

The interior finish and ornamentation is not yet decided upon, but it will be upon a scale of richness commensurate with the magnitude of the building. In the present unfinished state of the working plans and details, an entirely accurate estimate of the amount of the material to be consumed cannot be made; but in order to give some slight idea of the immensity of the building and its requirements, we will say that there will be needed 1344 piles, 4,500,000 feet of lumber, 350,000 square feet of covering material for the roof, 52,16s iron bolts, 3528 iron bars (twelve feet long), 46,368 tree nails, and 44,888 square feet of glass lighting surface."

We are confident it will take something more than a "World's Peace Jubilee" to produce universal peace. Nothing short of the PRINCE OF PEACE can secure the desired result. When his kingdom shall be set up, and the immortalized, incorruptible saints shall take "the kingdom under the whole heaven," then we may have the "WORLD'S PEACE JUBILEE." Then music may be heard that will as far excel that at the proposed Jubilee, as that will surpass the songs of a backwoods man. Let us all have our hearts and tongues tuned in readiness to join in the grand hallelujah chorus, when the redeemed shall sing the song of Moses and the Lamb, at the coronation of the King of kings.

☞ Will Ebenezer Wyman send us his P. O. address?

"SPEAKING THE TRUTH IN LOVE."

There are different ways of "handling the word of God." Some make it a mere pugilistic weapon of theological warfare, to gratify their unsanctified relish for controversial strife, to gain the mastery. This class are always a detriment to the cause. Everything around them is blighted in a short time, except what can receive stimulus from the waters of chilling strife. Others occupy an opposite extreme, equally as disastrous to the cause, by suppressing the truth in the presence of its enemies. It was the boast of one man that he preached two hours upon a controverted topic to a congregation about equally divided upon the question, and at the close of the sermon both parties claimed him on their side. This evasive, go-between policy, which leads to the covering up of unpopular truth to get the good will of the enemies of truth, is not of God. If God's truth must be smothered, let it not be done by its friends.

The practice approved of God is this—"Speaking the truth in *love*." We are not to keep back the truth for fear of displeasing men, but to speak it. "He that hath my *Word*, let him speak it faithfully." But we are not to speak it in an irritating and combative spirit, for that will arouse the same spirit in others, and when we get men intoxicated with will, argument does them about as little good as it does the drunkard who is reeling under the influence of strong drink; but we should always speak the truth "in love." God's theory, when proclaimed in God's spirit, is never a detriment to true religion. Keep the heart baptized with love, then proclaim the truth. W. S.

WHAT PART OF MAN SINS?

This question is important, from the fact that only the part that sins can be saved from sin, for those who have committed no sins cannot receive the pardon of sins; and if the spirit-man is the only part capable of sinning, it is the only part entitled to salvation, or exposed to damnation. But if the material man is recognized as the man who commits sin, the material man needs pardon, and can be saved. The Bible charges sin upon the material man, and not upon spirit men. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause *thy flesh to sin*." Eccl. 5: 5, 6. Here is a recognition of *fleshly sinners*, agreeing with Paul's statement—"God sending his own Son in the likeness of *sinful flesh*, and for sin, condemned *sin in the flesh*." Rom. 8: 3. Theologians talk about the sinful spirit of man, while Paul talks about "sinful flesh," and "sin in the flesh." Paul and theologians are not in harmony. Is Paul wrong?

Again, Paul speaks of a class who "walk not after the *flesh*, but after the spirit" (v. 4), recognizing the fact that the carnal mind originates in the flesh, or in the material man, and not in the human spirit, as many suppose. There are many references to the "lusts of the flesh," instead of the lusts of the human spirit; and Paul speaks about the "fleshly mind" (Col. 2: 18), and also about "fleshly wisdom" (2 Cor. 1: 12); thus showing that the human mind, the seat of desires and wisdom, is of fleshly origin, instead of being a spirit-entity existing independent of the flesh. This "fleshly mind," when not controlled by the Holy Spirit, is a "carnal mind," constantly leading its possessor to indulge in sin. The fleshly sinner, by being pardoned, can be saved from sin, and at last be physically saved. W. S.

NOTES ON PROPHECY.—No. 5.

JEREMIAH'S PROPHECY.

Jeremiah lived in the days when the throne of David was occupied by David's royal descendants; but as they became corrupt, Jeremiah was sent with this message to the king then occupying the throne: "Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David. . . . But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation." Jer. 22: 3–5.

Despite these timely admonitions, these rulers on David's throne relaxed into apostasy, and incurred the threatened overthrow. But before the execution of this prediction, Jeremiah was sent with a cheering message concerning a glorious time to succeed this desolation of the throne of David: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 5, 6.

1. No such King has yet risen; hence, this reign is still future.

2. When this divine King comes to raise the dead saints, Judah and Israel, who are of faith, will be immortalized, together with the engrafted Gentiles; while all who are not of faith will be destroyed; for "he shall appear the second time without sin unto salvation" to one class, while "taking vengeance" on another class. W. S.

NECROMANCY.

The Lord said through Moses—"There shall not be found among you . . . . a *necromancer*. For all that do these things are an abomination to the Lord." Deut. 18: 10, 11. The *Douay* version gives this rendering—"Neither let there be found among you any one . . . that seeketh the truth *from the dead*. For the Lord abhorreth all these things." Dr. Malcom affirms that a necromancer "pretends to reveal secrets by intercourse with the dead." Or, as expressed in the *Union Bible Dictionary*, "One who pretends to divine future events by questioning the dead." This system, which originated in the pretended inspiration received from the lifeless dead, by which the practitioner was enabled to unfold the future, as a fortune-teller does by his cups or cards, soon assumed the form of consulting with the *shades* of the dead, supposed to live in the centre of the earth. Doubtless it culminated in demonology. God forbade it. W. S.

"IMPOSSIBLE TO RENEW THEM AGAIN"?—A brother desires to know if Paul meant to teach that there is no renewal for backsliders? We answer no, except for one class. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift . . . and the powers of the world to come, if they shall fall away, to renew them." Heb. 6: 4, 6. Those who had been endowed with "the heavenly gift"—the gift of working miracles, and the "powers of the world to come"—supernatural endowments, are the class here referred to. But there are not many thus falling away in our day, as this miraculous "heavenly gift" is not extensively possessed.

This statement is in harmony with John's testimony—"There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death." John 5: 16, 17. Backsliders of the ordinary stamp are often importuned to return, and encouraged with the thought, "We have an advocate with the Father." But the sin against the Holy Spirit consists in knowingly attributing the miraculous work and power of the Spirit to the devil. W. S.

PURGATORY.—In a Catholic "table of references," bound up in a Catholic Bible, we find the following definition and statement—"Purgatory, or a middle state of souls, suffering for a time, on account of their sins, is proved by those many texts of Scripture which affirm that God will render to every man according to his works; so that such as die in lesser sins shall not escape without punishment."

So I suppose purgatory is the middle strata of ghostland, hell being the lower strata, and heaven the upper strata. Would it not be well to prove the existence of ghostland, and the existence of personal ghosts to inhabit it, before drawing boundary lines? While it is true that men are to be punished according to their works, this to take place after the resurrection and judgment (Rev. 20: 13); hence no need of purgatory now, if ever. W. S.

DELAYED.—To save disappointment, it becomes my duty to state through the *Crisis* that my forthcoming work—"Life Beyond Death"—will not be ready for circulation till the latter part of August, owing to its being larger than first supposed. W. S.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

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"THE MIDNIGHT CRY."

This is the title of a pamphlet of one hundred pages, presenting evidences for the coming of the Lord in 1873. By Nelson H. Barber. Price 25 cents per copy; $1.80 per dozen. For sale at this office, and by D. T. Cooper, 72 Mount Hope Avenue, Rochester, N. Y. AG'T.

OUR GENERAL CAMPMEETING.
T. L. WAUGH.

I wish to say a few words to those who intend to go to our Springfield campmeeting, that they may have a profitable season there.

If you would have a soul-refreshing time, seek earnestly for the gift of the Holy Ghost before you start, and get so melted down with the love of God that you will be in working order when you get on the ground; then you will feel so much of God and of glory in your soul, you cannot help but enjoy the meeting. Let every one go with this preparation and determination with, "Holiness to the Lord" inscribed upon their banners; then there will be such a pentecostal baptism of "fire from heaven," that the whole encampment will be filled with the glory of God, and victorious shouts of praise ascend from every heart. The Lord willing, I hope to go to the meeting, and desire to go for no other purpose but to do the will of God. My prayer shall be, day by day, that this meeting may be the means of great good to all who attend, and also to those who would like to go, but cannot.

Let us, then, brethren and sisters, come up to worship God with one accord, in one place, and see if he will not pour us out a blessing there shall be hardly room to receive. I expect it, and believe we shall not be disappointed. God help us to realize the nearness of the judgment and the need of a preparation to meet the "King in his beauty." And may this meeting help us to get ready for that solemn event. Oh! we are living in solemn times. The faith of God's children is being tried, but, beloved, we are abundantly able, by God's help, to go up and possess the goodly land.

"We'll be there, we'll be there;
Palms of victory, crowns of glory,
We shall wear,
In that beautiful world to come."

Morris, Ct.

BRANCH CHAPEL.

The work of the Lord is prospering at Branch Chapel, in this city. On Sabbath, July 23d, four persons were baptized by Eld. Hook. Two of them, a young physician and wife, have been recently converted. The wife, a lovely young woman, was educated a Roman Catholic, but gladly exchanged the cold, dead formalities of that faith for a religion which gives peace and rest to the burdened soul. A few weeks since, three others were baptized by the same Elder. One of them was a Congregationalist sister, who was sprinkled in infancy, but having become convinced by her study of the Scriptures that immersion is a divine requirement, sought and obtained permission from her church to have the rite administered. The prayer-meetings, on Tuesday and Thursday evenings, are sustained with interest. A sister's prayer-meeting, held Thursday afternoons, at four o'clock, promises to be productive of much good in strengthening the weak ones.

It seems very desirable that the good work, so well commenced, should not be allowed to languish for want of any effort on the part of God's people. "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." S. C.

NEW YORK STATE TENT.

Dear Brethren and Sisters of the New York State Conference:—Our new tent is in new fields this season. Bro. Phelps and other brethren are at work preaching the gospel of the kingdom. Opposition on every hand. The Lord is blessing their labors. We must remember that these faithful laborers with the tent have families at home dependent upon them. Are we all doing our duty? Do we inquire after their wants? Let me say to you, as one who knows something about their wants, they are receiving but very little pay in these new fields. Let us all send to our Treasurer, R. C. Brown, So. Butler, Wayne Co., N. Y., from one to ten dollars, so that we may have a fund to draw upon to keep those faithful men in the field. The Lord is soon coming.

Let us look well to the matter. Our tent enterprise must be well sustained. See to it, dear brethren, that we all do our duty in this respect. O that the Lord would help us to see the truth in these last days.

D. COGSWELL.

☞ If Bro. I. C. Wellcome will come to Lyle Station, Mower Co., Minn., and inquire for Asahel Whitford, he will be gladly welcomed. We have a large school-house in which he could hold meetings, and we trust the Lord will open the hearts and purses of his hearers, so that he shall lack for nothing.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$607.41
Geo. Bradley	2.00
Friends at Fort Edward, N. Y.	3.00
A Friend	1.00
Church at Arena, Iowa	5.25
John Clothey	2.00
A Friend	3 00

POOR FUND.
To send the Crisis to the Poor.

Previous acknowledgments.................. $75.50

YOUNG PILGRIM FUND.

Previous acknowledgments.................. $24.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 201, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments.................. $1,311.11

LETTER FROM SR. C. TULLER.

Brethren and Sisters:—I again desire to tell you of the goodness of my heavenly Father, in giving me strength and sustaining me in my humble work. The school which I commenced in the spring, four miles from West Point, I closed two weeks since, to give time to pick berries and help on the farms during the busy season; and expect to commence again in a week, to continue five or six weeks, and then re-open at the Point. My effort at this place I trust will result in a little good. Had but fifteen scholars, but they are a bright, interesting class, and have felt blessed every day in teaching them. The Testament I always make a class book, soon as they can spell out words, and it is cheering to witness their interest and pleasure in learning to read the word of God, and in catching ideas so new to them. My little every-day sermons are listened to with earnest looks, and I still find it a delightful occupation to watch the development of mind in these poor folk, and a visible improvement in character and general deportment. I have had three young women, partially broken down by hard work, who have given me much comfort by their earnest effort. Six of my scholars lived too far to walk, so brought their food and cooked it in the school-room, and slept in a room adjoining mide. I love them all, and trust that my teaching will not cease with dull mortality, but beneath the evergreen bowers of paradise, with angel guides, hope to help lead them onward still, for even in that deathless world, there will be something to do. Labor will be doubly sweet, methinks, when weary frames shall be divested of disease and decay, and immortal youth become the inheritance of the believer in Christ.

The heat has become severe, but my school-house is of heavy logs, also my dwelling, and they keep out much of the heat. Besides, the water is pure, gushing from the crevices of a huge lime-stone rock, a never-failing fountain, cool and invigorating. These rocks and rills and woods and templed hills look very pleasant, but there is such a lack of moral and christian influence, that I should be lonely indeed if I did not feel that here is my "little corner." But God has here and there, I trust, some faithful witnesses. I lately listened to two discourses from a proscribed member of the Baptist Association, cast out for preaching open communion and fellowship with christians north or south, black or white. His words had in them the true ring, and for once since I have been in Ky., I was feasted.

Since my last communication to the *Crisis*, my heart has been deeply moved with gratitude and humility at the tokens of God's favor upon my weak efforts. You will all recollect that I came out last fall without any pledged salary. By the sale of books, and gifts of home friends, my needful expenses were met, both personal and for my school; and when I have really needed any help, some one's heart has been moved upon, and the aid has come. I can do all for myself and child that is needed, and help many a poor one, on a common teacher's salary. That paid by the American Missionary Association is $15 per month, and all expenses paid. Aside from board, I have now received equal to that. By doing my own work, and living frugally, the little sums received for tuition have helped, and I am comfortable. I have no homage to pay at the shrine of fashion, and no desire for expensive luxuries. All that I have, or receive, I endeavor to use in the fear of God, with his judgment in view. To be made an humble instrument of good to his poor, is my highest ambition.

The papers and tracts sent by friends are gradually performing their mission. As I go out to visit the colored people, I take them with me, and often give to white people; and I hope to feel still greater boldness. I took, a short time since, a quantity of tracts, and copies of the *Young Pilgrim*, and books, into a white Sabbath school; gave them to the preacher, and was most happily disappointed in seeing him distribute them. Rode eight miles the other day, and attended the burial of a child, and visited the home of one of my scholars. Had a good time in distributing tracts, and at the grave of the little one in reading the word and pointing that poor people to the gospel hope. As I came home, had sweet thoughts of the friends who sent the tracts. May their earnest prayers go with them, that some benighted wanderer may be guided to the light. For me too, friends, raise an earnest petition that I may be guided. I would not have you think that I claim to be doing great things, for I am not.

When I read of the great good being done by others, I feel very small, and oftimes of no account in the vineyard. Yet the thought sometimes comes that Jesus uses humble instruments about his work, and may bless even me. Thus encouraged, I look up and try to keep heart. Earth is dark and dreary; but to the pure in heart a brighter day will dawn are long.

ACKNOWLEDGMENTS.—D. D. Reed, $10. Miles Grant, $5. A. M. Sunderland, Hyde Park, Mass., $10. A friend, New Britain, Ct., $2. Chas. Green, M. D. Phila., $1. Bro. Stokes, 25 cts. Bro. B——, 25 cts. Hope, $1.10. A friend in Mass., $2.50. Mrs. A. R. Mann, $1. E. S. Brigham, $2. Also, the *Crisis* weekly, the *Christian* monthly, *Woman and her Work*, and several packages of papers and tracts, on which I could find no names.

For the encouragement of those weak in faith, and who, like myself, are trying to lead a life of trust in the All Father, I would say, "Trust in the Lord, and do good." I was in need personally a little, and also to help two poor families. I was thinking of going home and selling books again, although I felt that I could do more good by staying here through the summer. So I told the Lord about it. Then the gifts came. I was overwhelmed. I did not expect such bounty. Now I can go on, teaching all that come, until fall, with or without their ten cents per week, which is all the tuition I take, from the best to do.

I especially ask prayers that I may have boldness to scatter the leaves you send here, and that I may so follow the guiding Spirit, as to be ready for every good word and work. O how I want to meet you all at Springfield, but may God grant that I may be found among you at the final gathering.

West Point, Ky., July 7th, 1871.

THE SECOND ADVENT.
L. BOUTELL.

The doctrine of the Lord's coming "the second time without sin unto salvation," seems to still have a charm in it with a certain class of individuals we find as we go from place to place with the Tent. And when the true light shines on the subject of this gospel of the soon coming kingdom, their heads are uplifted, knowing redemption is near. When the signs are given showing the Savior must soon come, they hope it is so, and joyfully welcome every Bible indication of its truthfulness; and it awakens in them a sweet, earnest anticipation that the glory will soon be revealed, with their eternal rest.

On the other hand, we find the multitude of christians, or professors of religion (so claimed), dislike the Bible message, and choose to hear nothing upon the subject, especially the *when*, and have a prejudice against the doctrine and those that proclaim it, closing every avenue to this heaven-revealed message. Is this dislike, this prejudice against this doctrine, or the manner of its advocacy? or has the time come when they will not endure sound doctrine? Has not the time come when the love of the greatest number has grown cold? Why is it that as soon as we believe the second coming of Jesus, and that then the unbelieving will be destroyed with everlasting destruction; while the righteous will be exalted to inherit the earth with eternal life,—why is it that as soon as we confess openly and freely that we are looking for "that very same Jesus," we are looked upon with suspicion and called "Second Adventists," passed by and disfellowshiped by the great body of "christians"? If all christians believe in the second coming of Christ our Savior, why this casting off and setting us aside? Is it not because we are looking for our coming Lord as other christians do not? Why is it that we have to build chapels, in which to worship the God of our fathers and call men to repentance? Why is it that we feel the necessity of spreading the canvas in places as many as possible, to blow the trump of alarm and cry, "Behold the Bridegroom cometh," if the golden message was welcomed by the christian community?

We do not love to put our hands into our pockets to build chapels, and pitch tents, and run them, by thus making a sacrifice, better than others. But this crowning message with its relative truths must be told, and a place must be had to tell them. So we are compelled to this course, or give up the truth adapted to this generation, or these times. And for this reason they call us Second Advent believers, or "Second Adventists." The name I think appropriate, because we are looking for Jesus as other christians are not. It identifies us. Let us patiently wear it a little longer, and bear the reproach, and not say by it, "Stand off, I am holier than thou," but with a meekness that becomes the most meek, let us extend the heart and hand of charity to all the disciples of our blessed Master, and labor for the salvation of all men, working with all christians who will let us have a place among them, always rendering good for evil.

Let us, dear brethren, lift the standard high. Christ is coming! His advent is nigh. It is the very same Jesus. Do not be afraid of Bible argument for the *time* of his advent. I know the burned child dreads the fire, and our danger is that we shall neglect or think too little of the prophetic lines of prophecy. It is high time to awake out of sleep and cry, "Behold He cometh," bringing his reward with him; and I doubt not we shall preserve our identity and retain the approbation and smiles of Him whose coming we welcome, by saying, "We have waited for him"; and he will say, Come, good and faithful, enter the city, walk the streets of gold, the inheritance incorruptible and unfading is yours eternally.

THE MAINE MISSION TENT.

We closed our tent meetings at Buckfield Sunday evening, July 16th. We had meetings afternoons and evenings through the week, and all day on Sundays. Notwithstanding the meetings were held in the busy season of haying, they were well attended, and were marked with candor and interest to hear, and were orderly and quiet. The people treated us very kindly, and seemed glad to have us come among them with the tent. Several expressed their regret that the tent could not remain longer with them, though they did not agree with us in some things preached. Bro. J. A. Libby and others were with us and helped preach the word the last of the meetings.

Bro. Wellcome was at Buckfield with the tent some three years ago, I believe, and awakened an interest in the minds of some to hear on the truths we advocate. We trust the efforts made in Buckfield may prove a lasting benefit to some. May the Lord of the harvest bless the word spoken, that it may take root, spring up, and bear fruit unto everlasting life. A. W. TAYLOR.

Harrison, Me., July 24th, 1871.

BRO. S. TENNEY writes:—"I find some where I go who love the truth, but the mass 'care for none of these things.' There are a few good, faithful children here in Lewiston and in Auburn (Me.), who are loving Jesus, and are waiting for his return to take the kingdom and give us eternal life. Now and then one decides to leave the service of sin and Satan and serve Jesus. Praise his name. Truly it is the gleaning time."

Obituaries.

THOMAS. Died in Salem, Mass., August 4th, 1871, Mary Eliza Thomas, aged twenty-seven years, one month, and twenty-two days.

Her sufferings were severe, but the grace of God abounded, and her patience and resignation were remarkable.

Sr. Thomas leaves a husband and two little ones. May the God of all grace shield them, guide them, and save them in his kingdom.

Remarks by the writer from 1 Thess. 4: 13.

C. E. BARNES.

SLEEPER. Died in Springfield, July 12th, 1871, Bro. David Sleeper, aged ninety-two years.

Bro. Sleeper became a believer in Christ a number of years since. He has been a faithful soldier. In 1866 he heard a discourse on the second coming of Christ, and fell in love with the doctrine, and that of the sleep of the dead. A discourse was preached from John 11: 25, the text selected by the deceased.

J. C. MOORE.

PILLSBURY. Died in Springfield, N. H., July 5th, of consumption, my wife, Susie M. Pillsbury.

We verily expect to meet her soon in the kingdom, if faithful; for during our union she has given the very best evidence of a faithful walk with God; and while storms have raged around, we have found her by our side to sympathize and advise. A funeral discourse by Bro. J. Young, from Rev. 14: 13.

J. P. PILLSBURY.

MCKEEN. Died in Stow, Me., March 22d, 1871, my father, Henry McKeen, Jr., aged fifty-seven years, three months, and sixteen days.

Seldom do we see one so resigned and so willing to depart as was our dear parent. May God comfort and sustain us in our bereavement. Words of comfort were spoken to the mourning circle by Eld. E. B. Pike, from Ps. 55: 22.

S. HOWARD.

VICKERY. Fell asleep in Jesus, at West Hartland, Martha Vickrey, wife of B. B. Vickery, aged thirty-three years and six days.

Sr. Vickery rests in hope of a glorious victory over death and the grave at the voice of the last trump.

N. J. SMITH.

TARBOX. Died in Saco, Me., April 27th, 1871, Diana Tarbox, aged forty-seven years.

She leaves a large circle of friends to mourn their loss, but she is at rest. Services by Wm. H. Mitchell.

A. P. HYDE.

BACON. Bro. Daniel Bacon fell asleep in Jesus, in the fifty-sixth year of his age.

Bro. B. died in hope of a resurrection to life when Jesus comes.

A. C. NEWELL.

MITCHELL. Died in Clarendon, D. Mitchell, aged forty-nine years.

Funeral services by the writer, A. C. NEWELL.

Married.

LORD—PINKHAM. In Boston, August 3d, 1871, by Eld. John G. Hook, at the residence of the bride's parents, Bro. CHARLES J. LORD and Sr. EDITH E. PINKHAM, both of Boston.

PARKINS—RICHARDS. In Boston, August 6th, 1871, by Eld. John G. Hook, Bro. THOMAS PARKINS, of England, and Sr. SARAH A. RICHARDS, of Boston.

Summary of News.

CHOLERA IN EUROPE—*Its Ravages Extending.* The London *Times* of July 21, says of the cholera plague:

"If we may credit the accounts we receive from every quarter, a terrible and subtle enemy is approaching our shores by an accustomed and well marked track. For some time past cholera has been ravaging Persia, where famine has contributed to nourish the pestilence. It has crept on slowly through the steppes of Southern Russia, until it has grasped Poland, and has made its appearance in a virulent form in the eastern provinces of Prussia. We are well acquainted with the history of all recorded epidemics of Asiatic cholera. They have never taken us unawares. They have always given warning of their death-dealing approach, and have allowed us ample time, if we chose, to set our house in order before their coming. In tropical Asia, among a teeming population to whom sanitary precautions are unknown, cholera has a permanent home. A correspondent, recently returned from India, called attention, a day or two ago, in our columns, to the state of things by which the disease is propagated in the East. In India there is no system of drainage, no purified water supply, except in the great cities. The germs of disease are never destroyed or removed; they are transferred by water or wind from one household to the other, and allowed to fester freely in the filthy, close and darkened habitations of the natives. When an unhealthy season causes a particularly virulent outbreak of cholera in India, the epidemic rapidly crosses the Himalayas, spreads among the nomad tribes of Central Asia, whose primitive habits do not tend to check the pestilence; makes its way steadily along the shores of the Caspian into Souther Russia, is nurtured among the miserable peasant population of that region, and finally penetrates, by way of Poland and Pomerania, into the heart of Western and civilized Europe.

This fatal drama has been repeated several times within the memory of the present generation. Four times we have seen the approach of cholera, by regular gradations, from the East; we have watched it coming upon us, and, until we were actually wrestling with the epidemic, we took no measures to avert the threatened devastation. Yet we know what a horrible scourge it is. The outbreak of 1848 carried off 56,000 lives; the milder epidemic of 1851, 20,000; the latest visitation, in 1866, was disastrously felt in all the pauperized quarters of the metropolis. Against such a danger as this it has been our practice to take no general precautions, although medical science, almost powerless to cope with the disease when it has once appeared, has demonstrated that its ravages can be absolutely averted, or, at all events, restricted within the narrowest limits, by most simple preventive measures.

A NEW ROLE FOR PRUSSIA.—Curious enough are the combinations of European politics at present. It is now considered almost certain that the Italian Government counts on the aid of Prussia in case France should make some effort to re-establish the temporal power. "Bismarck," says the Roman correspondent of a German paper, "convinced that there is no longer any need of a Catholic party, has cast aside the mask and now sustains the Italian pretensions. He will not consent to any enfeebling of Italy, of which power he wishes to avail himself as a perpetual menace against Austria. On the other hand, the Government of Victor Emanuel hopes, by Prussian alliance, to arrive at the possession of the Italian Tyrol and of Istria." So that France can hardly interfere in favor of the Pope, and Italy can disdainfully accuse the hated French of intrigue without fear of their vengeance.

ANTIPATHY TO THE JEWS.—The decree of. M. Cremieux, in October last, when he naturalized all the Jews (his co-religionists) in the French colony of Algeria, has produced a great ferment there. The National Assembly has been petitioned to repeal the decree, and at Milianah the people have gone so far as to sign a protest by which they engage not to vote or present themselves at any election, local or general, so long as the Jews shall remain on the same footing of equality. The Arab populations are at the same time forming a league to establish everywhere native stores in which all Mussulmans will be forced to make their purchases, in order to complete the ruin of the Jewish traders.

HALIFAX, N.S. Aug. 1. The steamer Delta, from Bermuda, arrived last evening, bringing intelligence of a fire at Point a Petri, Guadaloupe, on the 18th ult. Nearly the whole town was destroyed, and thirty thousand persons left without shelter. The only buildings that escaped were a church, theatre, Tribunal buildings and a hospital. Many wharves were burned and the sugar ready for shipping destroyed. The fire commenced in the middle of the town, and the wind being very high, the flames spread in all directions. The town was rebuilt entirely of wood after its destruction by an earthquake in 1843. The fire is supposed to have been the work of an incendiary.

In Brief.

—— The *Congregationalist* says that "the announcement comes from Brazil that the prestige of Romanism in that country seems to be gone; the Government entertains kindly feelings toward Protestant missionaries, the people are eager for instruction, and the gospel is preached without opposition." ——Rev. Peter Cartwright, the veteran pioneer preacher, is confined to his rooms near Springfield, Ill., by sickness. His strength, it is feared, is failing rapidly.——M. Thiers has completely changed his mind concerning the transfer of the Assembly to Paris, and indicates that he thinks now it had better remain where it is.——There will be a full gathering of ambassadors to the Italian and the Papal Courts at Rome in November.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 19th, and continuing till August 28th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 25 cents each. Dinner at 50 cents, excepting Sunday, August 27th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Worcester, and the stations to Pittsfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 10th to August 30th, must be called for at the ticket offices, and they must also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a CAMPMEETING ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Cammeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 10th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 noon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 10th to Aug. 30th, must be called for at the ticket offices, and they must also be signed P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
O. D. WOODRUFF,
I. B. POTTER,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Notice.

I wish to ask such as are not coming with their tents this year, to notify me of the fact, and where their tent was from, and on what part of the ground it stood. All the tent spots will stand for them until Wednesday morning, unless you notify us you are not coming.

H. MUNGER.

Tent Meeting in Suncook, N. H.

The Lord willing, the Mass. Advent Mission Tent will be pitched in Suncook Village, N. H., Wednesday, Aug. 9th. Meetings afternoons and evenings for eight days. We hope that the brethren and sisters in adjoining towns will make an effort to come out to this meeting, and help in the good work. Christ is soon coming, and we have but a little while longer to labor. Let us be in earnest to get the truth before the people.

ENOCH MORRILL.
LUTHER BOUTELL.

Maine Campmeeting.

The annual campmeeting at Pittsfield, Me., will be held in Hathorn's Grove, at Pittsfield, commencing Sept. 4th, and continue over the following Sabbath. This is a beautiful grove, about half a mile or less from the depot, in a quiet and orderly village. It is easy of access, and pleasant for situation. Everything will be done to make it a pleasant and profitable meeting. Provisions for boarding and housekeeping will be provided on the ground, at very moderate charges, and straw and boards for beds and tents will be on hand. The "Maine Mission Tent" will be in attendance, and afford shelter for sleeping purposes. All who can, bring family tents. There will be a good well, and pasturage for horses if desired.

This meeting has the sympathy and co-operation of the "State Conference," and represents the interests of the people that love Jesus and his coming. Now, brethren and sisters, arise, and come to this feast of tabernacles. Come with two points in mind: to get good, and to do good in the name of the Lord.

W. H. MITCHELL.
J. M. JEWETT, I. C. WELLCOME.
E. A. RICKER, R. R. YORK.
HIRAM MAINS, F. A. BAKER.

Tent-Meeting.

If the Lord will, the New Hampshire Mission tent will be pitched near Wells Beach, Me., on land of Charles Boston, the meeting to commence Sabbath, Aug. 27th, and hold over two Sabbaths. Brs. James G. Smith, W. H. Mitchell, Geo. W. Brown, and other able speakers, will be present to preach the word.

JAMES G. SMITH.
For the brethren, JOHN C. SHOREY.
DARIUS J. DOW.

P. S.—Will not the preaching brethren from the West and New York, who contemplate coming to the Springfield and Alton Bay campmeetings, arrange so as to spend the week between the two meetings with us at our tent meeting? Brethren coming from the West will take the 7.30 A. M., 12 M., and 3 o'clock trains, and stop at Wells Depot. Brethren coming from the East will understand what trains to take. Fare from Wells Depot to the tent, 75 cts.

D. J. DOW.

Tent Meetings.

The Iowa Mission Tent will be pitched, if the Lord will, as follows:—Tama City, Tama Co., Iowa, Aug. 17th, and over Lord's day. Bell Plain, Benton Co., Iowa, Aug. 23d, and over Lord's day. On the Little Cedar, ten miles northeast of Charles City, near Bro. Rowe's, Floyd Co., Iowa, Aug. 31st, and over Lord's day. C. C. Ramsey will be expected to attend these last two meetings.

PETER S. W. DRAO, Missionary.

The Advent Christian Association.

This Society will hold its annual meeting at the Springfield camp-ground, commencing on Monday, Aug. 21st, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate and one additional delegate for every twenty-five members above the number of fifty members. An assembly of worshipers, though few in numbers, constitutes a church.

H. F. CARPENTER, *Secretary.*

Meeting of the Board.

The Board of the A. C. A. will meet at the Springfield camp-ground on Monday, August 21st, at two o'clock P. M. H. F. CARPENTER, *Sec.*

Notice about Tents.

For the benefit of those who have no tents, I would say there are ten or fifteen good new tents, twelve and fifteen feet when pitched, sufficient to accommodate ten or twelve persons, that can be hired through our meeting for $5 each, brought on to the ground Monday, Aug. 21st, and taken on the ground the following Monday by the owner. This will save the trouble of taking down and transporting away. The tents are made of the best thick drilling. Address me soon at Chicopee Falls, Mass., so that I may secure them, or a part of them. Those writing me on campmeeting matters, who expect answers, please send a stamp.

HIRAM MUNGER.

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent camp-ground, commencing Thursday, Aug. 24th, at 9 o'clock A. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association are members of the A. A. M. Society. A. W. S.

Vermont Campmeeting.

After examining various localities, the committee have decided to locate our annual campmeeting once more upon the old ground of last year. We can find no other so beautiful and commodious as this, with such improvements as we can make. Good water can be supplied freely upon the ground, and board at 85 cts per day, at boarding tent. Those coming to this meeting can come over any R. R. controlled by the Vt. Central R. R. for fare one way. You will buy a regular ticket, and pay full fare to Bethel, and receive a free return pass from the camp committee. All trains will stop at Bethel, Vt., from which place teams are engaged to carry all passengers, with all their baggage of every description, to the ground, at 25 cts each; children under twelve, half price. Inquire for Wilson's teams, and go with no other. Bro. Wilson keeps the depot house at Bethel, and will entertain all who wish at low rates. Lodgings can be had in private houses on reasonable terms; but let all bring bedding, as these places may be full before you come. To enjoy the meeting most richly, every family should have a family tent. We want a Graham boarding tent upon the ground for ministers, invalids, and those who do not wish to become invalids. Who will volunteer to take charge of such an one? Write me at once.

Now, ye lovers of Jesus, and all others, come, from York State, New Hampshire, and from all parts of Vermont, and from far and near, to our annual feast at Bethel, Vt., to commence Sept. 2nd, and to continue till Sept. 11th. We are hoping that Bro. Couch, and others from abroad, will be present to help us.

H. F. CARPENTER, for the Committee.

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so.

The campmeeting will commence Saturday, Sept. 9th, and hold over the Sabbath, the 17th.

For the Committe, J. COUCH.

Notice.

Will our brethren who want lumber to build tents on the Alton Bay camp-ground, send in at once, that we may know how much to engage? Those wishing to locate tents, may address me at Farmington. Be sure and get your tents built before the meeting commences. J. G. SMITH.

P. S. There are a number of good rooms, with good beds, near the camp-ground, to let for a dollar a day through the meeting, if any wish.

Board Tent.

For sale, at Alton Bay, one half of a double tenement house, next south of Strafford tent, containing two rooms, sleeping apartment up stairs large enough for two beds, with piazza and balcony. For particulars inquire of J. G. Burnham, No. 37 Friend street, Lynn, Mass.

Annual Meeting.

The Women's Christian Association will hold its annual meeting at Springfield, Mass., August 23d, 1871. It is desirable that all members of the Association should be present.

E. S. JENNINGS, President.

New York Conference.

The Lord willing, the next quarterly session of the N. Y. A. C. Conference will be held with the church at South Butler, commencing Thursday evening, Sept. 7th, and holding over the following Sunday. A general invitation is extended to all. It is hoped that every church will send delegates, and quarterly collections for conference fund. Teams will be in waiting at Savannah, four miles distant, on the *direct* road between Rochester and Syracuse. Take the 2.55 train from Rochester; no other in the P. M. stops. From Syracuse, take the express, about two o'clock, for Clyde, one station beyond, where you meet the other train which will bring you back. Please remember directions, and as far as possible come Thursday. Bro. W. J. Hobbs will give the opening address. Homes will be provided for all.

D. COGSWELL, Pres.
WM. E. BROWN, Sec'y.

Grove Meeting.

A meeting will be held in Mr. C. Moulton's grove, in Buxton Centre, Me., Sunday, Aug. 13th. The grove is only a few rods from the depot of the P. and R. railroad, and easy of access to all. A cordial invitation is extended to all God's saints in these regions to meet with us, and assist in the work of the Master. Come and help us.

E. S. MOULTON.

Conference.

The Maine Easterly Quarterly Conference will be held at Frankfort, Me., commencing Thursday evening, Aug. 17th, at 7½ o'clock, and continue over the Sabbath. Ministers and people are invited to come and unite in this feast. Provision will be made for all who come.

For the brethren, F. A. BAKER.
J. RIDLEY.

Notice.

The Lord willing, there will be a two days' meeting at the Card school-house, on Troupe' Creek, Steuben Co., N. Y., six miles above Knoxville, commencing Friday evening, August 11th, to continue over the Sabbath following. Preaching brethren and all others are cordially invited to come and help us. For the Bro.,

E. H. EGGLESTON.

Notice.

The first quarterly meeting of the Eastern District of Wisconsin will be held at Merrimack, Sauk Co., commencing Friday evening, Sept. 22nd, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us.

GEO. THOMSON.

Notice.

The Maine Mission Tent will be pitched at Harrison Village, Wednesday, Aug. 9th, and remain over the following Sunday, and longer if thought best, and the Lord will. Meetings afternoons and evenings through the week, and three times Sunday. Bro. W. H. Mitchell will be present to assist in preaching the word.

A. W. TAYLOR.

Notice.

I see, by my letters, some read the tent-notice wrong. Each one hiring a tent for $5, must put up their own tent. The man only delivers them on the ground Monday 21st, and takes them from the ground the following Monday. Perhaps I could hire them put up, or furnish a hand to help at a reasonable price. H. MUNGER.

Grove Meeting.

There will be a grove meeting, the Lord will, at Rawsonville, Vt., Aug. 18th, and hold over Sunday, the 20th. Eld. C. H. Fletcher is expected to be with us, with others, to preach the word. All that love the Lord are invited to come and labor for the salvation of our fellow men.

Z. T. WOOD.

Campmeeting at Belfast, Me.

The campmeeting proposed to be at Pittsfield, or Belfast, is appointed to be held one mile and a half north of Belfast, on the Swanville road, near the paper mill, commencing Aug. 28th. It is motioned and seconded, that we have an old-fashioned meeting, such as Bro. Grant says we used to enjoy twenty-eight years ago, when we knew no sect nor party, but were one in Christ, and had not left our first love. If this be the mind of all concerned and interested, far and near, to enjoy such a meeting, let them signify it by coming in the name of the Lord, committing all strife and contention to the fate of the chaff of the summer's threshing-floor, and bring an offering that shall be acceptable unto God, even the sacrifice of a broken and contrite spirit. Provision will be made as far as practicable to make the season one of gospel labor, rather than a place of merchandise. We expect a big tent for the accommodation of the meeting. All who possibly can will bring family tents, with bedding and provisions, as there will be no boarding tent on the ground. Arrangements are being made for the reduction of fare on the boats and cars from the different points of compass. Those coming on the Maine Central, from either point, will stop at Burnham, and take cars for Belfast. Come all as one, who love our Lord and his appearing.

W. COUSINS.
I. DAMMAN.
A. W. WALKER.

Grove Meeting.

The annual meeting of the church of God (called Adventists) will commence, the Lord willing, Thursday, August 31st, on the old ground, two miles and a half west of Lincolnville, Crawford Co., Pa., and continue over two Sundays. Friends from the east and west will leave the Atlantic and G. W. R. R., or Erie Railway, and Philadelphia and Erie R. R. at Union, Pa., and take the Union and Titusville R. R. to Lincolnville. Three trains leave Union and Titusville each way daily. Teams will be at Lincolnville on Saturdays to take friends to the ground; also at other times, by writing in time to the subscriber. Come, brethren and sisters, to the meeting, filled with the Spirit of God, and much prayer that the blessing of God may attend the meeting. Hearts, houses and barns open and free. For the Committee,

JOHN T. ONGLEY.

Notice.

By request of the friends in this section of the country, Bro. C. F. Sweet will commence a series of meetings in Blooming Valley, Crawford Co., Pa., Thursday evening, Aug. 10th, and hold over the following Sunday. Monday, Tuesday, and Wednesday evenings following, at Hickory Corners. Thursday evening, Aug. 17th, at Sutton's Corners, about six miles southwest of Meadville, on the Great Western R. R. As Bro. Sweet has given me liberty to use another week of his time in this section, if there are any who desire his labors, they will please correspond with me at Blooming Valley, Crawford Co., Pa.

WM. M. DARROW.

The R. I. and E. Ct. Campmeeting.

Brethren, our campmeeting this year will (D. V.) be held at Green Station, on the Hartford, Providence, and Fishkill R. R. It will commence on September 2nd, 1871, and hold till the 9th inst. We shall be happy to meet the brethren from "all the neighborhood round about." Those who have tents, or can procure them, are requested to bring By arrangements made with the Providence, Hartford, and Fishkill R. Company, "five persons at any station on their lines can buy a ten-passage ticket (i. e. a return ticket each) on which they might together go and return at 20 per cent less than regular rates."

For the camp committee. W. KELLAWAY.

Connecticut Campmeeting.

The Lord willing, there will be a campmeeting in the beautiful grove occupied for that purpose last year, near Plainville, Ct., commencing Sept. 2nd, 1871, and holding till the 11th inst.

The fare is reduced one half on the N. H. and N. R. R., same as last year. Regular tickets must be bought to Plainville, and free return passes will be furnished on the camp-ground. The committee have been unable to effect a reduction of fare on the H. P. and F. R. R. Mr. T. F. Clark will convey passengers from Plainville to the camp-ground for twenty cents each. Provision will be made for those coming with horses. It is desirable that all who can, bring tents and bedding, especially the latter.

We shall endeavor to provide wholesome food for all who may wish, at reasonable rates, and trust that, together with our brethren and sisters, we may exercise sufficient faith in God, coupled with good works, to dispel the fear of financial embarrassment, which so cripples the religious enterprises of the day, that their votaries are withering from spiritual drouth, the result of too much anxiety for money, and too little knowledge of faith in God. The Lord is soon coming, and we feel the need of a higher standard of holiness, and the deep inwrought work of the Holy Spirit. Let us walk humbly before the Lord, making this meeting the subject of prayer, beseeching our heavenly Father to breathe the Holy Spirit upon the entire encampment, that wanderers may be reclaimed, and sinners converted.

B. HITCHCOCK,
GEO. L. WHITE,
WM. J. BIGLEY,
O. D. WOODRUFF,
} Committee.

Southern Wis. Campmeeting.

This campmeeting is to be held at Monticello, Wis., beginning Sept. 23d, and to hold over two Sundays, as Bro. Barber and others may arrange. Particulars in time.

G. G. GODFREY.
WM. SHELDON.

Tent Meeting.

A tent meeting will be held (as Bro. Thomson may arrange) at Arena, Wis., beginning Sept. 9th, to hold over two Sundays, and the intervening time. WM. SHELDON.

Notice.

A grove and basket meeting will be held in Boscawen, N. H., where we had the fourth of July meeting, commencing Saturday, Aug. 12th, and holding over the Sabbath. Bro. C. W. Sargent, and others, will be with us to help preach the word. Come, brethren, and labor for sinners.

SIMEON ROBY.

The American Life and Advent Union Campmeeting.

This association of Advent believers will hold their annual campmeeting upon their new and beautiful ground in "Carew's Grove," at Springfield, Mass. (distant about one and one-fourth miles from the railway station), commencing Sunday, Aug. 13th, and continuing over Sunday, Aug. 20th. The campmeeting committee desire to say to the friends that nature has done much for our camping place. We have an area of six acres of fine, level, dry tenting-ground, dotted over with grand old trees, bestowing grateful shade. To these natural advantages, through the liberality of kind brethren, have been added all the accessories which thought could suggest as necessary to the comfort and convenience of all. Let all, then, far and near, from north and south, from east and west, turn aside from the dusty, weary way, and come in to this consecrated spot to rest and refresh awhile.

DEDICATION. The public services of the meeting will commence Sunday, Aug. 13th, at 1.30 A. M., at which time a dedicatory sermon will be preached by Geo. Storrs, of New York.

FARES. Fare on the Boston and Albany R. R. is reduced *one third*, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester at the usual stations. On the Hartford and N. H. R. R. fare is reduced *one third*. Tickets to be obtained at New Haven, Meriden, Middletown, Berlin, and New Britain, Hartford, Thompsonville, and Windsor Locks. On the Conn. River R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 10th to Aug. 30th, must be called for at the ticket offices, and they must also be signed by the Secretary of the campmeeting. *Remember this.* Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M. connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the H. and N. H. R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket,* which will be good only when endorsed by the Secretary of the campground. Omnibuses will be found in readiness at the Springfield depot to convey all to the ground. Fare 15 cents.

BOARD. Good board will be furnished at 80 cents per day. Those intending to board themselves will find a choice and constant supply of groceries, provisions and fruits for sale upon the ground at regular market rates.

T. B. WEAVER, Sec. of the Campmeeting Com.

* The confusion experienced in regard to return tickets by the boats, will not occur again.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon, otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
T. M. Preble ...... Sabbath, Aug. 13th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ Meeting Tuesday and Thursday evenings.
John G. Hook ...... Sunday, Aug. 13th
Baptism at nine o'clock A. M., at Mystic river.

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays.*
C. H. Leverton ...... Sunday, Aug. 13th
T. M. Preble ...... Sabbath, Aug. 27th

CHARLESTOWN.
(*Removed to Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
Sr. A. E. Smith ...... Sunday, Aug. 13th
L. Boutell ...... Sunday, Aug. 20th
T. M. Preble ...... Sabbath, Aug. 27th

HYDE PARK, MASS.
M. Batchelor ...... Sunday, Aug. 13th

EAST BOSTON, (*Central Hall, 132 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside ...... Sunday, Aug. 13th
J. S. White ...... Sunday, Aug. 20th
W. M. Harmon ...... Sunday, Aug. 27th

Keene, N. H., Friday and Saturday evenings, and over the Sabbath, Aug. 11th, 12th, 13th.
MILES GRANT.

North Carver, Mass ...... Sunday, Aug. 13th
I. L. LESLIE.

Cambridgeport, Mass ...... Sunday, Aug. 13th
J. T. DIXON.

North Abington, Mass ...... Sunday, Aug. 13th
and onward every second Sunday in each month.
Tremont camp-ground ...... August 27th
Carver, Mass ...... Sunday, Sept 3d
Tremont camp-ground ...... Sunday, Sept. 10th
J. S. WHITE.

CAMPMEETINGS.
If the Lord will, I hope to attend several campmeetings, arriving about as follows:—
Springfield, Mass ...... Aug. 24th.
Mechanic Falls, Me ...... Aug. 30th.
Plainville Corner ...... Sept. 7th.
Alton Bay ...... Sept. 13th.
H. L. HASTINGS.

Fitchburg, Mass ...... Sunday, Aug. 13th
H. F. CARPENTER.

Lynn, Mass ...... Sunday, Aug. 27th
M. BATCHELOR.

Square Pond, Ct ...... Sabbath, Aug. 13th
H. MUNGER.

Yalesville, Ct ...... Thursday evening, Aug. 10th
Wallingford, Ct ...... Friday evening, Aug. 11th
Southington, Ct ...... Sunday, Aug. 13th
New Preston ...... evenings, Aug. 15th and 16th
Pleasant Valley, Ct., or vicinity, where arrangements may be made, Thursday and Friday evenings, Aug. 17th and 18th. A. ROSS.

Haverhill, Mass ...... Sunday, Aug. 27th
Great Falls, N. H ...... Sunday, Sept. 3d
A. SIMPSON.

Shrewsbury ...... Sunday, Aug. 13th
WM. C. THURMAN.

Westboro, Mass ...... Sunday, Aug. 20th
W. E. HATHAWAY.

Lynn, Mass ...... Sunday, Aug. 20th
E. OWEN.

Seabrook, N. H ...... Sabbath, Aug. 13th
S. S. MOONEY.

Kennebunk Depot, Me ...... Sabbath, Aug. 13th
Hollis Centre, Me ...... Sabbath, Sept. 3d
C. H. SWEET.

Chichester, N. H. (New Dover school-house) Sunday, Aug. 13th.
JOHN B. PAINE.

Campton, N. H. (Bump school-house) Sun., Aug. 27th
H. C. WILLOUGHBY.

On account of other matters, my appointment at Groton Corner, N. H., Sunday, Aug. 13th, is withdrawn. H. C. W.

Morris, Ct ...... Sabbath, Aug. 13th
Square Pond, Ct ...... Sabbath, Aug. 20th
B. HITCHCOCK.

Danielsonville, Ct ...... Sunday, Aug. 13th
MRS. L. M. STODDARD.

At Bro. Pike's, Saturday evening, Aug. 12th, and over the Sabbath.
No place given. F. S. HANSOM. D. EASTMAN.

Albany, N. H. (Bell school-house) Sunday, Aug. 13th
R. MORRILL.

Barnard, Vt ...... evening, Aug. 25th
Stockbridge, Vt ...... Sunday, Aug 27th
Z. T. WOOD.

Sutton, N. H. (as Bro. Nelson may arrange) Sabbath, Aug. 20th. T. L. HALL.

North Raymond, Me. (Small's school-house) 5 o'clock P. M., Sabbath, Aug. 13th.
Lewiston, Me (Union Chapel, Thorns district) Sabbath, Aug. 20th.
Webster, Me. (school house, near Webster town house) Sabbath forenoon, Aug. 27th.
Sabatisville (Jones' Hall) ...... 1 P. M., Aug. 27th
S. TENNEY.

Dixfield Centre ...... Friday evening, Aug. 18th, and over Sunday. R. R. YORK.

Danbury, N. H ...... Sunday, Aug. 20th
Meredith Centre ...... Sunday, Sept. 3d
J. C. MOORE.

Loudon Ridge, N. H ...... Sabbath, Aug. 20th
O. W. KIMBALL.

Pittsfield, N. H ...... Sunday, Aug. 13th
Holderness, N. H. (Brick school-house) eve., Aug. 24th
Sugar Hill, N. H ...... evening, Aug. 25th
Lisbon, N. H ...... Sunday, Aug. 27th
Woodstock (where Bro. Jackman may appoint) evening, Aug. 28th.
Stoneham, Mass ...... Sunday, Sept. 3d
J. PINKHAM.

Franklin, N.H. (Morrison school-house) Sab., Aug. 20th
At Bro. Barnet Colby's ...... evening, Aug. 26th
Warner, N. H. (Melvin school-house) Sab., Aug. 27th
Hill, N. H. (Shaw's school-house) ...... Sabbath, Sept. 3d
SIMEON ROBY.

North Searsport, Me ...... Sunday, Aug. 13th
Frankfort Marsh, Me ...... Sunday, Aug. 20th
A. M. TRIPP.

Rochester, N. Y ...... Sabbath, Aug. 13th
Campmeeting, Aug. 19th, and onward through the meeting. E. MCCULLOCK.

Centre Falls, N. Y ...... 7½ P. M., Aug. 11th
Hoosick, N. Y ...... Sunday, Aug. 13th
Saratoga Springs ...... 10½ A. M. and 2 P. M., Aug. 20th
C. PIKE.

Hartland (Town Hall) ...... Sunday, Aug. 13th
SETH WOODRUFF.

Lyndeboro Centre (Town House) ...... Sunday, Aug. 13th
J. A. PACKARD.

Hopkinton, N. H. (in Bro. Kimball's grove) Sabbath, Aug. 13th. FRANK NELSON.

East Colebrook, N. H. (Kiddersville) Sun., Aug. 13th
Bradford, N. H. (Pond meeting-house) Sun., Sept. 3d
U. G. LADD.

Wakefield, Mass ...... Sunday, Aug. 27th
C. RICHARDSON.

Putnam, Ct ...... Sunday, Aug. 13th
Woodstock Valley, Ct ...... Sunday, Aug. 20th
P. S. BUTLER.

Woodstock Valley, Ct ...... Sunday, Aug. 13th
A. MORSE.

Wilbraham, Mass ...... Sunday, Aug. 13th
Than to the Springfield campmeeting.
E. COTTON.

South Berwick, Me. (Great Works) Sunday, Aug. 13th
T. L. CHURCHILL.

Charlestown, Mass ...... Sunday, Aug. 13th
ANNIE E. SMITH.

Kennebunkport, Me ...... Sunday, Aug. 13th
Seabrook, N. H ...... Sunday, Aug. 27th
Exeter, N. H ...... Sunday, Sept. 3d
WM. C. STEWART.

Dover ...... Sundays, Aug. 20th and 27th
D. M. LEAVITT.

Wakefield, Mass ...... Sabbath, Aug. 13th
GEO. W. BURNHAM.

Farmington ...... Sunday, Aug. 20th
J. G. SMITH.

Lake Village, N. H. (North Church) Sun., Aug. 13th
C. W. SARGENT.

Great Falls, Windham ...... Sunday, Aug. 13th
J. ALBERT LIBBY.

Newcastle, N. H ...... Sunday, Aug. 20th
GEO. W. BROWN.

Raymond, Me. (Spiller school-house) Sab., Aug. 13th
S. TENNEY.

North Easton, N. Y. (Handy school-house) 1 P. M., Sunday, Aug. 13th. JACOB WILBUR.

Stoneham, Mass ...... Sunday, Aug. 20th
J. PINKHAM.

North Holderness, N. H. (in Bro. Carr's grove) Sunday, Aug. 13th. If stormy, in the school-house.
J. B. BROWN, JOHN H. EVANS.

Holderness, N.H. (True school-house) Sun., Aug. 20th
J. B. BROWN.

North Dorchester, N. H. (Union school-house) Sunday, Aug. 27th. JOHN H. EVANS.

Landaff, N. H. (Bungay school-house, Aug. 19th, and over Sunday. Ordination expected.
JOHN H. EVANS, U. G. LADD, H. C. WILLOUGHBY.

Woodford Hollow ...... Aug. 12th and 13th
R. L. HAMMOND.

Rye, N. H ...... Sunday, Aug. 13th
T. E. LANG, JR.

Haverhill, Mass ...... Sunday, Aug. 13th
J. R. BOYNTON.

North Somers, Ct ...... Sunday, Aug. 13th
M. E. OTIS.

Hatley, P. Q. (old meeting-house) ...... Sunday, Aug. 13th
North Haverhill, N. H ...... Sunday, Aug. 20th
Benton, N. H ...... evenings, Aug. 22d and 23d
Warren Summit, N. H ...... evenings, Aug. 24th and 25th
Meredith, N. H. (Dolloff Hall) ...... Sunday, Aug. 27th
Meredith Village, N. H ...... evenings, Aug. 28th and 29th
Lake Village, N. H ...... evenings, Aug. 30th, 31st, and Sept. 1st.
If these conflict with others, please write me at Bridgewater, Vt. GEO. A. COLE.

Richmond, Me. (Reed meeting-house) Sun., Aug. 20th
Leavitt school-house, at two o'clock P. M.
Windham, (where Bro. J. Stevens may appoint) Sunday, Aug. 13th. C. GOUD.

Holden, Mass ...... Sunday, Aug. 13th
H. DAVIS.

Clam Cove, Camden, Me ...... evening, Aug. 11th
Lincolnville Center (Free meeting-house) Sunday, Aug. 13th.
Camden Harbor ...... evening, Aug. 14th
Evenings, Aug. 15th, 16th, 17th and 18th, will spend on the Islands, or elsewhere, wherever it may seem proper by the brethren. Please inform me at Corinna, if any arrangements should be made for meetings those evenings.
Bangor, me ...... Sunday, Aug. 20th
Lewiston, Me ...... Sunday, Aug. 27th
Mechanic Falls campmeeting ...... Aug. 28th
ALLEN DAMON.

Buchanan, Mich ...... Sunday, Aug. 13th
Lewiston, N. Y ...... evenings, Aug. 16th and 17th
Lockport, N. Y ...... Aug. 18th
Rochester, N. Y ...... Sunday, Aug. 20th
Springfield Camp, Mass ...... Aug. 22d and 26th
Providence and Bristol, R. I ...... Aug. 28th and 31st
Westboro, Mass ...... Sunday, Sept. 3d
Portland, Me ...... Sunday, Sept. 10th
Sandy Hill, N. Y ...... Sunday, Sept. 17th
O. R. FASSETT.
Letters sent me during my absence should be sent to Minneapolis, Minn., or precede my appointments on the route. O. R. F.

West Groton, Vt. (baptism) ...... Sunday, Aug. 13th
Piermont, N. H. (Clay meeting-house) Sun., Aug. 27th
Meredith, N. H. (Dolloff Hall) ...... Sunday, Sept. 3d
Will Bro. L. D. Dolloff meet me at Meredith Village? Will meet at his house in the evening.
North Dorchester, N. H. (Union school-house) Sunday, Sept. 10th. Will Bro. John H. Evans meet with me? DANIEL D. PAGE.

Lunenburg, Vt. (Pond school-house) Sun., Aug. 13th
If these conflict, please write me at Lisbon, N. H.
A. GORDON.

Bradford, N.H. (Bush meeting-house) Sun., Aug. 13th
Warner, N. H. (Waterloo school-house) Sun., Aug. 20th
Will Bro. Davis meet with me?
A. S. WILLIAMS.

New Durham, N. H. (2d Division) Sunday, Aug. 13th
Wolfborough, N. H. (Whitton school-house) Sunday, Aug. 20th. A. STILLINGS.

Hollis Centre ...... Sunday, Aug. 20th
Kennebunkport (Town House) ...... Sunday, Aug. 27th
Seabrook, N. H ...... Sunday, Sept. 3d
E. S. MOULTON.

Ellsworth (meeting-house) ...... Sunday, Aug. 20th
Wentworth Village (at the Academy) Sun., Aug. 27th
WM. C. BIXBY.

West Scarborough, Me. (Broad Turn Road school-house) Sunday, Aug. 13th, and evenings, 15th and 17th.
East Lebanon, Me ...... Sunday, Aug. 20th
East Rochester, N. H ...... Sunday, Aug. 27th
J. L. COUCH.

Stoneham, Mass ...... Sunday, Aug. 13th
L. C. & M. MCKINSTRY.

Lee, N. H ...... Sunday, Aug. 13th
Exeter, N. H ...... Sunday, Aug. 20th
Hampton, N. H ...... Sunday, Aug. 27th
Farmington, N. H ...... Sunday, Sept. 3d
If these conflict, please write me at London Ridge, N. H. D. F. LEAVITT.

North Haverhill, N. H ...... Sunday, Aug. 13th
Warren Summit, N. H ...... evening, Aug. 15th
Holderness, N. H. (Brick school-house) Sun., Aug. 20th
Lake Village, N. H. (North Church) Sun., Aug. 27th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Aug. 29th.
Concord, N. H. (at the Bethel) ...... evening, Aug. 31st
Manchester, N. H ...... evening, Sept. 1-1
Lawrence, Mass. (if desired) ...... Sunday, Sept. 2d
If these conflict, please write me at North Haverhill, N. H., care of Thomas Abbott. F. M. DRAKE.

Warehouse Point, Ct ...... Sunday, Aug. 13th
H. K. FLAGG.

WORCESTER, MASS.
J. Couch ...... Sunday, Aug. 13th
M. Batchelor ...... Sunday, Aug. 20th
O. R. Fassett ...... Sunday, Aug. 27th

LOWELL, MASS.
C. H. Fletcher ...... Sunday, Aug. 13th
H. F. Carpenter ...... Sundays, Aug. 20th and 27th
A. Ross ...... Sunday, Sept. 3d
L. Boutell ...... Sunday, Sept. 10th
John Couch ...... Sundays, Sept. 24th and Oct. 1st
C. Goodrich ...... Sunday, Oct. 8th

HAVERHILL, MASS.
J. R. Boynton ...... Sunday, Aug. 13th
W. W. Sutherland ...... Sunday, Aug. 20th
A. Simpson ...... Sunday, Aug. 27th
Enoch Morrill ...... Sunday, Sept. 3d

LAWRENCE, MASS.
W. W. Sutherland ...... Sunday, Aug. 13th
A. M. Higgins ...... Sunday, Aug. 20th
M. Batchelor ...... Sunday, Sept. 3d

MANCHESTER, N. H.
(*Meetings changed to Granite Hall*)
A. Simpson ...... Sunday, Aug. 13th
B. S. Emery ...... Sundays, Aug. 20th and 27th
C. Richardson ...... Sunday, Sept. 3d

GREAT FALLS, N. H., Old Hall (Franklin.)
C. Goodrich ...... Sabbath, Aug. 13th

CONCORD, N. H. (Centre Street.)
O. W. Kimball ...... Sabbath, Aug. 13th
A. Simpson ...... Sabbath, Aug. 20th

CONCORD, N. H., (at the Bethel.)
H. L. Hastings ...... Sunday, Aug. 13th
U. G. Ladd ...... Sunday, Aug. 27th

HAMPTON, N. H.
J. G. Smith ...... Sunday, Aug. 13th
J. Parsons ...... Sunday, Aug. 20th
O. F. Leavitt ...... Sunday, Aug. 27th
G. W. Brown, of So. Elliot ...... Sunday, Sept. 24th

EAST ROCHESTER, N. H.
J. Parsons ...... Sunday, Aug. 13th

PORTSMOUTH, N. H.
E. Owen ...... Sunday, Aug. 13th
J. W. White ...... Sunday, Aug. 20th
J. Couch ...... Sunday, Aug. 27th

BRISTOL, CT.
Geo. L. White ...... Sunday, Aug. 13th
A. Ross ...... Sunday, Aug. 20th

BONNY EAGLE, ME.
Jer. Hill ...... Sabbath, Aug. 13th
C. H. Sweet ...... Sabbaths, Aug. 20th and 27th
T. P. S. Hampson ...... Sabbath, Sept. 3d

SOUTH BERWICK, ME. (GREAT WORKS.)
Joseph W. White ...... Sunday, Aug. 13th
S. S. Mooney ...... Sabbath, Sept. 3d

PORTLAND, ME. (Union Hall, Free Street.)
R. R. York ...... Sunday, Aug. 13th
J. A. Libby ...... Sunday, Aug. 20th

☞ There will be preaching in Rochester, N. H. (Goulo Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ THE desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,
A. BROOKS, G. W. BAKER.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. BARNES, Pastor.

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allan Streets, have removed to 466 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

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Business.

TO CORRESPONDENTS.

☞ We cannot guarantee or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ JANE BRADLEY—Received $1.00.

☞ ALBERT CLARK—Received.

☞ WM. SHELDON—We recently published "Napoleon's Estimate of Christ."

☞ M. G. S.—Have received none since July 15th. The last sent was the 18th ult.

Letters Received.

A L Adams, B Waterhouse, C Wire, B Martin, D N Smith, C E Barnes, J C Moore, G Thomson, J W Burroughs, J Phelan, E J S Rice, S Tenny, W Hobbs, J M Tosier, D Cogswell, H P Chase, W Kellaway, O D Woodruff, J Taylor, H A King, E Whitford, M P Lamprey, M W Potter, T L Waugh, E Shepard, A B Hyde, E L Cutting, A W Taylor, O Howard.

Cash Receipts for Books and Tracts.

L Henderson $1.08, G Crouse Jr. $6.00, H Armstrong $1.20, J M M Gerrard $1.00, E B Trask $1.00, A G Brown $1.50, H J Hicks 25c, H L Hastings 30c, W M Wells $1.05, A M Sidewell 60c, A Raymond 25c, S Moffat 25c, P S Butler $1.40, H S Carpenter $1.00, L Sherman 60c, S J Bushnell $17.80, J Kulp 60c, D Cogswell $10.00, J B Bower 65c, P Arms 60c, D O Ingalls 10c, H C Willoughby 55c, J Chapman $6.50, B Tenney $1.00, A N Seymour $1.00, E C Andrus 25c, Mrs. A Andrews 25c, Mrs. I Loveland 25c, Wm. C Keve 1.00, M A Newcomb $5.00.

Books and Tracts Sent.

By Mail—G. Crouse (2 pack.), H. Armstrong, E B Trask, H J Hicks, M S Flower, W M Wells, T Wheeler, A Raymond, A M Sidwell, J Moffat, P S Butler, L Sherman, W Lucas, J Kelp, J B Bower, D Cogswell, H C Willoughby, D O Ingalls, P Arms, M Andrew, E C Andrus, W C Keve, E W Decker, Mrs C C. Davis, Mrs J Loveland, M A Newcomb, O R Fassett.

By Express—S J Bushnell, S L Manley, J Chapman.

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

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A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. DEATH AND THE DEAD, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

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THE FIRST FRUITS.

Deut. 26: 2-10; 1 Cor. 15: 23.

Just as the Hebrew priest received
  The first sheaf from the reaper's hand,
And to the Lord, whom they believed,
  Offered the harvest of the land,
So Jesus, risen from the tomb,
  Where love had laid him gently down,
Came to the altar, in the bloom
  Of that new life which won his crown.

"Christ the first fruits!" the first ripe sheaf
  Of the wide world's great harvest field;
The perfect pattern, type, and chief,
  Of all the treasures death shall yield.
So let the precious seed be sown
  In every furrow of the earth,
Beneath the seas, in graves unknown,
  Till Christ shall send the reapers forth.

Lord of the living and the dead,
  Who art alive forevermore,
Thy sleeping saints await their Head,
  Like Mary at the open door.
They shall come with thee in that hour
  When, without sin, thou com'st to save;
They shall be like thee, by thy power
  To conquer death and spoil the grave.

Break, break, O morning fair and bright!
  Wake all the sleepers of the tomb;
O sun of glory! with thy light
  Flood the dark vale, dispel its gloom.
Wave thy ripe sheaf, O Prince of life,
  In the great house not made with hands,
And at thine altar end the strife
  With death and sorrow in all lands.

"Christ the first fruits!" and afterward
  They that are Christ's when he shall come;
The best sheaf lifted heavenward,
  Then the full garnered harvest-home.
Then shall our harvest-joy arise,
  When all thy sheaves are safe at home,
Singing the hymn of paradise,
  "Thy will is done!" "Thy kingdom come!"
—*Bible Society Record.*

SOCIETY UNDER THE SIXTH TRUMPET.

"And the rest of the men who were not killed by these plagues, repented not from the works of their hands, that they should not worship the demons, and the idols of gold, and silver, and copper, and stone, and wood, which can neither see, nor hear, nor walk; and they repented not out of their murders, nor out of their sorceries [or *use of drugs*], nor out of their fornication, nor out of their thefts."—Rev. 9: 20, 21.—*Revised Text.*

The apostle Paul assures us, that as time advances toward its conclusion, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13. We have also repeatedly quoted his startling description of the "perilous times" which will come "in the last days." 2 Tim. 3: 1-5. Paul was not alone in these gloomy anticipations. Peter and Jude likewise speak of them. Nor were these statements without full warrant in the utterances of the Savior himself, who particularly and often admonished his disciples, that the gigantic iniquities and sensualities of the days of Noah and Lot would repeat themselves as the end approached, and that the judgments of the great day would be pre-eminently deserved by the generation then living. It would, hence, be strange, if, in the visions of those terrible adjudications, we were to find no corresponding notices of the bad state of morals then prevailing. And when such notices are found, as in the words before us, it would be contrary to the tenor of the Scriptures on the subject, to take them as mere poetic exaggerations, or as anything other than a literal and true portraiture of the world at that time. Taking the words, then, as they have been written for our learning, we here have an account of the moral state of mankind in the period of the sixth trumpet.

1. It is a period of abounding demon worship. What demons are, is to some extent an unsettled question. Justin Martyr, and some other Christian fathers, regarded them as the spirits of those giants who were born of the sons of God and the daughters of men in the days preceding the flood. John of Damascus considered them the fallen angels. According to Plutarch, Hesiod, as he himself, held demons to be "the spirits of mortals when separated from their earthly bodies." Zoroaster, Thales, Pythagoras, Plato, and the heathen authors generally, viewed them as spiritual beings, intermediate between supreme Deity and mortals, and mostly the souls of heroes and distinguished persons who had departed this life. Lucian makes his dialogist ask: What is man? Answer: A mortal god. And what is a god? Answer: An immortal man. This gives the common heathen doctrine on the subject. Philo says: "The souls of dead men are called demons." The account which demons themselves mostly give of themselves, according to those who have most to do with them, is the same. Josephus gives it as the orthodox Jewish opinion, that demons are none other than the spirits of the wicked dead. With very few exceptions, the Christian fathers were of like opinion. Justin Martyr, Irenæus, Tertullian, Origen, Augustine, and the vast majority of early Christian writers, regarded demons as the souls or spirits of the unsanctified dead. And the burden of evidence and authority is to the effect, that *demons are the souls of dead men, particularly the spirits of those who bore a bad character in this life.*[*]

It is acknowledged, both in Scripture and in the classics, that the "immortals" whom the heathen adored, were once men; and Paul assures us that the sacrifices of the Gentiles made to these "immortals," were sacrifices to demons, and that their sacred feasts were in honor of demons. 1 Cor. 10: 20, 21.[†] This would seem to give us scriptural authority for believing that demons are what the Jews and early Christians believed them to be. They are, at any rate, invisible spiritual beings, unholy in character, belonging to the kingdom of evil, and having a vicious and pernicious penchant to interfere in the affairs of mankind in the flesh. The Greeks often applied the name of demons to what they considered good spirits; but the Scriptures always use the word with reference to unclean and wicked spirits only. There is no such thing known in the Bible as a good demon. The Scriptures everywhere distinguish demons from "the devil" Satan; but our English translators continually call them "devils," a name which fitly describes them.

Among the Jews, in the Savior's time, these wicked spirits incorporated themselves between the soul and the nervous organism, getting possession of man's physical powers, measurably superseding the wills of those affected, so as to speak and act by means of human organs.

Among the Gentiles, many of the persons thus affected were accepted as inspired prophets and prophetesses; and it had become a regular science to know how to induce such connections with demonic powers, and how, at option, to bring their influence to bear, whether for religious or for secular purposes.

There always have been ways of coming into communication with these unclean spirits, of consulting them, and securing their aid. Hence the scriptural allusions to those who have familiar spirits, enchanters, wizards, witches, magicians, soothsayers, diviners, necromancers, and the like. Long before the time of Moses we read of consultations of the spirits of the dead, and the veneration of demons as helpers and guides, to whom it was the custom to resort. Special statutes were given against it in the laws of Moses, as great unfaithfulness and sin against God. The assumption all the way through is, that there was reality in what was pretended in these instances, and a very dangerous iniquity. The lying prophets whom Ahab followed to his ruin was really inspired by wicked spirits. Paul encountered a girl at Philippi, whose keepers got great gain from her extraordinary powers, resulting from being possessed of an evil spirit. He cast out the demon, and her peculiar power was gone, and Paul was thrust into prison for interfering with the men's business. This case explains the whole system of heathen oracles and mantology, as the heathen writers themselves explained it.

Modern spiritism, or so-called Spiritualism, is but a revival of the same thing—a branch of the same iniquity. There doubtless is some reality in it; and it is confessedly a system of intercourse with the dead, whose spirits are invoked in various forms and methods, to teach wisdom; to dictate faith, religion, and life; to comfort and help in trouble and necessity; and to serve as saviors and as gods. It is demon-worship brought to life again. It claims to have vast multitudes of adherents, even among the baptized and nominally christian. It is influencing whole communities of men and women, who are prepared to commit themselves body and soul, for time and eternity, into the care of these lying demon guides. It has made inroads upon people of all classes, and is received by many as a distinct and the only true religion. Its oracles are loud and hopeful in the prediction that it will soon enlist to itself the governments and reigning classes of the whole world. The word of God also forewarns that it will be vastly successful. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils,[*] speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats." 1 Tim. 4: 1-3.[†] Instead of fearing, loving and trusting in God above all things, people will bestow their loving confidence upon unclean spirits, invoking them for guidance, and placing religious dependence in their impious falsities. Having no relish for the saving gospel of Christ, God will send them strong delusion that they may believe a lie, and be visited with the damnation their perverseness deserves. And at the time this sixth trumpet sounds the prevailing religion of the world will be this self-same worship of demons, and following of demons' doctrines.

In connection with this demon-worship will be the revival of idolatry. It is itself idolatry; but with it, idols of gold, and silver, and copper, and stone, and wood, which can neither see, nor hear, nor walk, will again command the genius of men for their construction, and be set up to please their demon-lords, to facilitate spiritual intercourse, and to help out the foul devotions of the infatuated people.

It may appear too disparaging to the understanding of this enlightened age to entertain the possibility of a return to the ancient worship of images. People may feel insulted at the thought. But the way for it is opening, and the process to effect it is already going on. The minds of anti-christian religionists everywhere are fast relapsing into the old heathenish philosophies, and I know not what is to hinder their acceptance of the religions with which those philosophies are conjoined. Modifications of them may be made to conform them somewhat to the requirements of an altered condition of the public mind and taste; but idol-worship will again become, as it even now becoming, the religion of some who claim to be among the most enlightened and the very illuminators of mankind. Socrates had his demon-guide, and Socrates approved idolatry; and if men accept the Socratic philosophy in preference to the religion of the Bible, and submit to be taught by demons as their most trust-worthy oracles, what is to prevent them from becoming philosophic idol-worshipers, especially if their spirit-friends should so dictate, and accompany those dictations with the power of working wonder? A little further on in this book we read of a "false prophet" who teaches the dwellers upon earth to make an image, to which he gives the power of utterance, so that it both speaks and causes all who refuse to worship it to be put to death. Rev. 13: 14-16.[‡]

All this is simply the culmination of the system already in vogue, showing a base, persecuting, and murderous idolatry, also the source and manner of its introduction. The symptoms and tendencies are even now strongly in this very direction. What is *Planchette* but a household god to many who resort to it as a means of spiritual communion, and speak to it, interrogate it, and reverently seek unto it for light, consolation, and guidance? What are the numerous and various inventions constructed and constructing to please the spirits, and meant to serve as material forms and instruments through which the demon-gods are to manifest themselves, and hold communion with their devotees? Is not much of the best science and mechanical skill of Spiritualists now employed in answer to spirit-bidding, fashioning implements for closer and easier commerce with these invisible powers? Do not such machines and images of gold, and silver, and copper, and stone, and wood, already exist? And are they not kept in devoted places as holy things, made the centres of circles of people gathered around them for intercourse with devils as with the world of hope and blessedness, consulted with pious affection, and guarded and revered with all the awe, and sometimes tearful devotion with which the ancient heathen approached the oracles and images of their gods? Only let all this grow and mature in the line in which it has begun and is growing, and bold image worship will soon live again in what claims to be the enlightened society of modern times, and men and women of boasted intelligence will everywhere be found paying their adorations at the shrines of devils, as to gods. And just this is one of the leading features of the time when the sixth trumpet sounds.

3. And corresponding with the heathen character of the dominant religion, will then be a heathen state of morals also.

Murder will be among the commonest of crimes. Sensual and selfish passion will make sad havoc of human life, with no serious thought about it on the part of the leaders of public sentiment. Fœticide, infanticide, homicide, and all forms of sin against human life, will characterize society, and be tolerated and passed as if no great harm were done. And well would it be for us, if such were not largely the state of things even now.

Sorceries, impure practices with evil agencies, and particularly with poisonous drugs, is also given as one of the dominant forms of vice and sin in those days. The word specially includes tampering with one's own or another's health, by means of drugs, potions, intoxications, and often with magical arts and incantations, the invocation of spiritual agencies, the putting under influences promotive of sins of impurity both bodily and spiritual. We have only to think of the use of alcoholic stimulants,[*] of opium, of tobacco, of the rage for cosmetics and medicaments to increase love attractions, of resorts to the pharmacopœia in connection with sensuality—or of the magical agents and treatments alleged to come from the spirit-world for the benefit of people in this—of the thousand impositions in the way of medicines and remedial agents, encouraging mankind to recklessness in transgression with the hope of easily repairing the damages of nature's penalties—of the growing prevalence of crime induced by these things, setting loose and stimulating to activity the vilest passions, which are eating out the moral sense of society—for the beginnings of that moral degeneracy to which the seer here alludes as characteristic of the period when the sixth trumpet is sounded.

And interlinked with these sorceries, and reacting the one on the other, will also be the general subversion of marriage and its laws, and the deluging of society with the sins of fornication and adultery. The apostle uses the word "fornication" alone, as embracing all forms of lewdness, but as if to intimate that marriage will then be hardly recognized any more. And already we hear the institution of legal wedlock denounced and condemned as tyrannical, and all rules, but those of affinity and desire, repudiated as unjust. Already, in some circles, we find the doctrines of free love put forth and defended in the name of right, a better religion, and a higher law. And it would be strange indeed, if the revival of the old heathen philosophies and religions, which justified, sanctioned, and sanctified promiscuous concubinage, did not also bring with it a revival of all these old heathen abominations. So also has the holy apostle written, that "in the last days . . . men shall be . . . incontinent." And here the seer enumerates "fornication" as one of the outstanding features in the social character of those times.

And last in the catalogue stands the statement of general and abounding dishonesty, the obliteration of moral distinctions, the disregard of others' rights, and the practice of fraud, theft, and deceit wherever it is possible. Pollock makes his ancient bard of earth tell of a time when

——"Blood trod upon the heels of blood;
Revenge, in desperate mood, at midnight met
Revenge; war brayed to war, deceit deceived
Deceit; lie chased lie, and treachery
Mined under treachery, and perjury
Swore back to perjury, and blasphemy
Arose with hideous blasphemy, and curse
Loud answered curse; and drunkard, stumbling fell
O'er drunkard fallen; and husband husband met
Returning each from other's bed defiled;
Thief stole from thief, and robber on the way
Knocked robber down; and lewdness, violence,
And hate, met lewdness, violence and hate.
And mercy, weary with beseeching, had
Retired behind the sword of justice, red
With ultimate and unrepenting wrath."

And that time, with just this condition of things, will have come, when this sixth trumpet sounds. We need not wonder, therefore, that it brings a plague of horror and judgment upon mankind, exceeding all that yet have been known.—*Prophetic Times.*

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[*] See an argument on this subject elaborated in the *Lectures and Addresses* of Alexander Campbell, pp. 379-402.

[†] Compare Deut. 18: 10; 32: 17; Lev. 17: 7, *et seq.*; 2 Chron. 11: 15; Ps. 106: 37.

[*] *Doctrines suggested by demons*; doctrines engendered by the operation of evil spirits. The sense of this passage has been wrongly given by Mede and many others, in understanding the genitive as objective, as if it meant *doctrines concerning demons*. The true and only tenable exegesis is, not that men shall apostatize by accepting doctrines about demons, but that they will decline from the true mystery of godliness by taking into their confidence *doctrines which demons teach.*—See *Wordsworth, Alford, Conybeare and Howson*, etc.

[†] For an exposition of this text in its application to modern "Spiritualism," see *Prophetic Times*, vol. 2, pp. 168, 174, 185; vol. 3, pp. 14, 30, 45, 62, 75; vol. 5, p. 124. On the general subject, see the writer's monograph, entitled "The Wonderful Confederation." Epiphanius, as given and translated by Mede (p. 627), thus paraphrases the passage: "Some shall apostatize from the sound doctrine, giving heed to fables and doctrines of demons; for they shall be worshipers of dead men, as they were worshiped in Israel."

[‡] In describing these idols, in verse 20, John says that they "can neither *see*, nor *hear*, nor *walk*;" but he specially refrains from saying that they cannot speak, or give out oracles; for here he tells us that [illegible] *speak*, so as to give intimation of the will of the gods who communicate through it. Grotius relates out of an ecclesiastical writer, that there was a statue of the notorious magician, Apollonius, which spake, being actuated by some assistant demon.

[*] *Mathetes, Apocalypse Expounded*, says: "It is remarkable that the sin of drunkenness is not among those here enumerated." He is entirely mistaken. The Greek word . . . directly embraces indulgence in intoxicating potions. It is a generic term including drunkenness among its leading species.

THEOLOGICAL ODDS AND ENDS.

GEO. THOMSON.

AN INFLATED IMMORTAL SOUL.

A preacher was recently called upon to attend the funeral of a little child in a neighborhood largely occupied with Advent believers. As is sometimes customary under similar circumstances, he felt it his duty to "pitch in" and annihilate the heresy. He asserted that "there were some superstitious enough to believe that the dead sleep in their graves until the resurrection"; but he adds—"There is not a passage of Scripture in the whole Bible that teaches so; and further, it is absurd to suppose that even the immortal soul of this little child, *which is capable of expanding through all the universe*, could be confined within this little coffin"!

THE LATEST OBJECTION TO IMMERSION.

A zealous advocate for sprinkling, or pouring, recently advanced the following objection to immersion: In the case of the eunuch, who went down into the water to be baptized by Philip—"It is not reasonable to suppose that the eunuch would go home *with his wet clothes on*"!

SINGULAR LOGIC.—Perhaps the following may be a hint to those who may be seeking evidence from the Bible to overthrow the Advent faith. The following advice was given by a friend to a person who was investigating the truths we advocate: "If you want to find evidences in the Bible *against* their views, you must not search or read the Bible with that object in view; if you do you will fail; but if you read your Bible without any intention or purpose of finding evidence against them, you *will find plenty*." The dear sister thus advised succeeded in finding an abundance of evidence, not to overthrow the truth, but to substantiate it, and is now rejoicing in it.

DETERMINED TO GO.—A vigorous opponent of the Bible doctrine that the saints "shall inherit the earth," notwithstanding the declaration of our Savior—"Whither I go, ye cannot come," evinces his determination to go, by declaring that he has a warrantee deed for heaven. One brother very justly, I think, questions the validity of said deed, because it has not been recorded in heaven's record of deeds.

A WORK OF GRACE.

O. R. FASSETT.

God is signally blessing the people in this State (Minnesota). A little more than three years since, a young married man, Bradford Hall (a son of widow Hall, an Adventist, formerly from the East), came for me to this city (Minneapolis) to visit his town and preach to the people the Kingdom of God. At the time appointed, three years last March, I journeyed by railroad about twelve miles, to the then terminus of the Pacific R. R., western branch, where I found Bradford Hall, then an unconverted man, with two horses under saddle, one for himself, and one for me, to ride the distance of about fifteen miles to an evening appointment, at his residence. I found a room filled with an attentive audience, and at the close of my sermon some questions were asked designed to confound me; but, as the Lord would have it, they were answered to the confusion of the inquirers. Meetings were appointed for four successive evenings in the village of Rockford, a distance of three miles from Mr. Hall's, and though the roads were exceedingly bad, and the maple sugar season was in full progress, yet the brethren Hall conveyed by horses and sleigh their families each evening to that meeting. If you could have seen Bro. Fassett at that time, you would have found him in the sugar camp during the day, aiding in gathering sap in a sugar orchard of about six hundred trees, or keeping the fires to boil the sap, and preaching in the evening the word of life to the people.

Our first meeting was a success. Prejudice gave way, the eyes of the people were opened to see new and great truths in the Bible, and some decided to be christians, while others became willing to identify themselves with the Adventists in faith. Succeeding meetings at certain intervals have gathered a living and consistent church, in the town of Independence, first called "The Rockford," now "The Independence church." There has been from the start a state of revival, and the church has had an influence "sounding out" all through the region. I have visited there by way of the railroad, which is now completed through the town, or by private conveyance, sometimes riding with Bro. Alger, who has often conveyed me in his "go-cart" (a two-wheeled vehicle made of the two hind wheels of a lumber wagon, attached to an axle, with a seat set upon ox-bows for springs drawn by a small French pony. There ought to have been a photographer engaged to have taken the picture of Bro. Alger and the Advent preacher, with their rig "flying through the midst of heaven," with their great and glorious message of the coming kingdom of God!

Mrs. Fassett, who has been restored to health, in the providence of God, by her removal to this State, has assisted me of late to fill my numerous calls, and has had monthly appointments with this church, who have held meetings in a new neighborhood in the town, by request of the citizens. A glorious and blessed revival is now in progress, and has been for some time. The whole town feels the reformation, and converts are multiplied. Some of the chief men and women of the town have been converted to God, and the work of grace is reaching all classes, both old and young. On Saturday, May 20th, I preached to a large congregation gathered to hear a discourse on baptism, preparatory to the administration of that ordinance. To witness so large an audience, on a week-day, all leaving their secular occupations, in the midst of the spring work, to hear the word of God, and to witness the baptism, was evidence of the great religious interest which pervaded the community. There were double horse teams, mule and ox-teams, with wagons loaded with people. Men and women on horseback, and mothers with side-saddles, had their children astride the horse behind them, after the primitive style; and numbers on foot of both sexes and of all ages.

At the close of the sermon, we all repaired to Pioneer Creek, an outlet of Lake Independence, a most romantic, wild, and beautiful spot in the native forest, which was in its virgin foliage, where we buried in baptism into Christ seventeen happy souls. In this blessed company were four men and their wives, four men heads of families, and five young persons. This sacred spot was near the place where, the Saturday previous, my companion with others came near being killed, and the place made a Bochim. Bro. Mills had taken his wife and Mrs. Fassett and Sr. McKee, with others, to see a sick man at the point of death. On their return, they came to this creek to cross upon a bridge. The embankment being steep of descent, Sr. McKee and others walked down it, while Bro. Mills and wife and babe, and Mrs. Fassett, remained in the wagon. The strap holding the neck-yoke of one of the horses broke, and the wagon rushed upon the heels of the horses, frightening them, when they ran down the hill in one direction, and the wagon in another. The wagon was upset, precipitating those in it into the creek, among logs and trees, at the left of the bridge, and the horses loosed from the wagon rushed over the bridge, upon which Sr. McKee was crossing, who, not having time to cross, threw herself flat upon it, while the wild, furious, and frightened horses passed over her, with swinging neck-yoke and bounding whiffletrees. The whole party was providentially delivered by the angel, without a bone broken, or hair of their head harmed, save a few bruises received in the fall, a good bath in the creek, and the horses treading upon Sr. McKee's dress. These were two eventful Saturdays; and they were followed by a most lovely and beautiful Sunday, in every particular.

Another congregation convened on the Lord's day, at ten o'clock, to hear the word, larger than the day previous, in the midst of these forests. After the discourse, thirteen were received into the church, receiving the right hand of fellowship. The Lord's table was spread in the centre of the large schoolhouse, the stove being removed, and twenty-two sat down at the table, which being filled was repeated by another of the same number, making forty-four in all. It was a season never to be forgotten. The Lord was there. A second congregation convened at three o'clock P. M., when the Lord impressed hearts with deep conviction of the truth of his word, and of the guilt of sin and unbelief. The revival interest in Independence continues, and we hope it will until the whole region is blest with the refreshing from on high. There is great joy in that town. I wish all the churches could witness it, or have like refreshing in their midst.

CHRISTIANITY.

I. BICKFORD.

What will christianity do? It will love all, and do evil to none. At the same time it detests evil in all its forms, whether in the church or in the family. Christianity lifts a high standard, and lays a correct foundation for every man to build on. It takes men from the mire, all stained with guilt, and elevates them to the high position of nobility. It arrests men with tempers unrestrained, and makes them childlike and pleasant. It finds dishonest rogues, and teaches them to do as they would be done by. It will lead them never to contract bills when they have no means to pay them. It will not make christians show vinegar when called to settle an old account; neither will christianity make men rave and murmur when rebuked for their wicked works, or their inconsistent faith; it will take the evil spirit out of them.

This is the elevating work and the heavenlike attribute of christianity. O that it might abound in every church, and in every family. Yea, more than this, in every heart which professes to be christian. We are satisfied the day is not far distant that will test every man's foundation, whether he is built upon the rock, or on the sand.

Gems.

— He enjoyeth the sweetest liberty, that hath a quiet conscience.

— Silence is more safe than speech, when our enemies be the auditors.

— The things that be most scant to be gotten, are most dear of price; and things seldom spoken of, are most desired.

— The often repeating of our faults to ourselves in private, causeth more care in our actions in public.

— Write injuries in dust, but courtesies in marble.

— It is more commendation for a man to be silent, than to make repetition of his good deeds performed.

— It were better for a man openly to be hurt with his enemy's sword, than secretly to be wounded with evil speeches.

— There is no sufficient recompense for an unjust slander.

— These three chief points are necessarily belonging to a counsellor; to be bold, plain and faithful.

— To know well, and to do well, are the two points belonging to virtue.

— As golden pillars do shine upon the sockets of silver; so doth a fair face with a virtuous mind.

— As a ship, having a sure anchor, may lie safe in any place; so the mind that is ruled by perfect reason, is quiet everywhere.

— As the green leaves outwardly show that the tree is not dry inwardly; so good works openly testify the zeal of the heart inwardly.

— As after great storms the air is clear; so after the floods of repentant tears, the conscience is at quiet.

— Those that boast most, fail most; for deeds are silent.

— Sophistry is like a window-curtain; it pleases as an ornament, but its true use is to keep out the light.

— Many, like Ezekiel's hearers, with their mouth show much love, but their heart goeth after covetousness.

— Irritability urges us to take a step as much too soon, as sloth does too late.

— In the conduct of Christ, we see that we are never to go aside either to *meet* or to *miss* our cross.

— The fact that men have misinterpreted the Bible, is no more argument against it than the fact that men have misinterpreted nature is an argument against a true science.

— The devil, too often, persuades otherwise good people that "evil surmisings" are divine intuitions, supernatural revealments, semi-inspirations.

— If we are Israelites indeed, in whom is no guile, we shall be severe towards ourselves and candid towards others.

WHAT AILS THE EARTH?

The present year appears to be a good one for earthquakes. It was only the other day that New England was violently shaken up. Precise Portland and bombastic Boston were very much shocked, and the church bells were rung in Concord as they were rung a hundred years ago over a Boston massacre. A vessel picked up the same earthquake out at sea a month earlier and was toppled about by it like a toy.

Not within the memory of the "oldest inhabitant"—even the one hundred year-old gentlemen who shuffled off his almost immortal coil out in Kansas City, the other day—has there been such a year for convulsions of one sort or another. Far and wide the earth has been tottering; sulphurous cavities have broken out in peaceful mountain tops here and there, geysers have tipped their unfamiliar fountains under astonished skies, and simoons have swept away forests and desolated villages in every direction.

Hence the question very naturally arises, "What is the matter with the earth?" There is probably no danger of an immediate collapse of the planet; but it is evident that she is in one of her most vicious and unamiable moods. It is an established scientific theory that the earth is a hollow sphere—so hollow, indeed, that the crust is only some fifty miles thick, bearing about the same relation to the whole that an egg shell bears to an egg. We stand on a thin platform of granite and vegetation which we call soil, and under it seethes and roars and rages the vast internal molten ocean.

This crust has been often broken by its contraction under the constant cooling process to which it is subjected, throwing up islands, continents and mountains at the points of greatest resistance. It is now believed that an earthquake or a volcano at the surface is the signal of a storm on the rebellious sea of lava within; so that, as the planet cools and acquires greater solidity, these shocks will be less and less frequent, until at last they cease altogether. If the reader doubts the correctness of this theory he can make his own explanations.—*Phila. Star.*

WOLVES IN SHEEP'S CLOTHING.

That is, appearing to be a harmless, innocent sheep, when in reality the character is wolfish, destructive, sanguinary. Parents should be on their guard as to the characters of the newspapers, magazines and books which come into their families, just as it is their duty to be on their guard to prevent unwholesome, decayed, or poisonous provisions from being placed on their tables.

However valuable and well conducted any publication may be in the main, if now and then articles are admitted which ridicule the Bible, its religion, its ministers, and its Sabbath, or call their truth in question, even indirectly, such publication should be banished from the house. Poison is not the less fatal because it is developed in sugar candy; the more able the publication is, the greater mischief it is capable of doing, if it uses the influence it has gained over its readers in a way to undermine their faith in the christian system. When that is done as to a daughter, it is but the taking hold of her hand to lead her into the street; and the average life of the street-walker is less than five years! When you undermine your son's faith in religion, he takes his first step towards the street, toward late hours, evil associations, the theater, the club-house, the billiard-room, and the card-table; then follow intemperance, disease, a squandered fortune, and an early death.

The influence of the daily papers of the largest cities, as a class, are antagonistic of Bible religion; the writers for them being, to too large an extent, young men of education from England and Ireland, who have thrown off parental restraints, and, in the ambition to rise in the new world, sacrifice on that altar virtue, temperance, honor, and religion.—*Ex.*

THE CHRISTIAN MINISTRY.

ALBERT S. BURNHAM.

The highest position on earth, in view of its usefulness, is to be really called of God to the work of the ministry. How great the honor. While the minister should be humble, let him magnify the office. If some think too much respect was demanded by them in the past, let them not go to the opposite extreme, and lower themselves in the eyes of others. Theirs is a glorious mission—the ambassadors of God. In the age in which we live, the people do not treat the ministry with the respect they should; even the people of God. If they are absent from the Sabbath service, without sufficient cause, it is not treating the Master, or his servant, with proper respect. If absent from the stated place of prayer, it injures the cause, and the feelings of the minister.

The preacher has great trials, more to bear than any of the people. He needs all the prayer and sympathy of the people. No people should pass a day without praying for their pastor; and pray while he is preaching. The people need often to be stirred up on these things. They do not mean to neglect them, but they do.

☞ No human sympathy is so deep and precious, and productive of so divine results, as that by which we enter into the fellowship of another's sufferings. So also they who drink of the cup that Christ drinks of, and are baptized with the baptism that he is baptized with, who enter with him into the holy fellowship of sorrow, shall enter with him into that secret inner fellowship which brings to the soul the sweetest, truest, and most abiding joys. O blessed Christ, admit us to the fellowship of thy sufferings, that thou mayest also receive us into the fellowship of thine unspeakable enjoyments.

☞ WHEN the last of the apostles went home to his rest, what a different world this was from that which they encountered when they passed through the gates of Jerusalem, and went down among the vast masses of humanity! They grandly vindicated the confidence of their Lord. They encountered hunger, nakedness, buffetings, and were treated as the offscouring of the world; but their rule is more lasting than dynasties or kingdoms, for it will endure forever.

☞ A SMALL congregation of serious hearers, who demand and expect weighty and well-considered instruction, is infinitely more useful to Christ's cause and the prospects of society than a mob of busy idlers, attracted by a crowd, who bring itching ears, and go away with the idea that the gospel and religion are not very serious or grave concerns after all.

Hygiene.

"This is for your Health."

SECRET OF A WHOLESOME LIFE.

Under the heading, "Secret of a Wholesome Life," a writer in the *Herald of Health* says:—

I believe that the real secret of a healthful life is a temper quiet, cheerful, and serene. For one who possesses such a mind naturally avoids extremes, and is temperate in diet and all the habits of life. By living in the atmosphere of peace, which a quiet and contented mind always makes for itself, the constitution acquires a certain elasticity which enables it to throw off the pernicious effects of some bad habit, like the daily use of a harmful article of food or stimulant. Perhaps it might not be too much to say, that the constitution even acquires a certain strength by having some evil to resist, in the same way that a man who has a daily temptation acquires by its daily resistance a moral strength that is far more valuable than the virtue of that man who is never tempted and never needs to resist. . . . .

Why is it that the state of vitality among the American people is so low that diseases, especially of the nerves, are so common, and that as a nation we are short-lived? Is it not because we are the most restless people on the face of the earth? And yet we never try to calm down this feverish restlessness, but rather encourage it. The little boys in our public schools are urged to greater diligence by being told that they may become Presidents of the United States some day. Our rich and glorious country holds in its hands so many prizes for all who will work for them, that our little children become ambitious, even before they know how to spell the word. So long as we educate them to be restless instead of quiet, and bring them up in this utter disregard of the one great fundamental law of health, can we expect that any amount of strict attention to lesser rules of diet and exercise will confer upon them this greatest of all earthly blessings?

NECESSARY RULES FOR SLEEP.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished and they cannot sleep.

The practical influences are three: 1st. Those who think most, who do the most brain work, require the most sleep. 2nd. The time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. 3d. Give yourself, your children, your servants, give all that are under you, the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise in the morning the moment they wake; and within a fortnight, Nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and efficient rule; and as to the question how much sleep any one requires, each must be a rule for himself—great Nature will never fail to write it out to the observer under the regulation just given.—*Ex.*

CHILBLAINS.—The remedy consists of a hot foot bath only; but the water must be as hot as can possibly be endured, and the feet, after having been kept in from fifteen to twenty minutes, must be immersed into cold water, to prevent catching cold. An instant relief will be experienced from the burning and itching sensation.

TO RELIEVE COUGHING.—The paroxysm of coughing may often be prevented or cured by using a little dry salt as a gargle. Let those who doubt, try it. It will relieve the tickling in the throat.

☞ PEOPLE are constantly rushing about in the hot sun complaining of headaches and giddiness, when all they need for safety and comfort is a wet handkerchief in the crown of the hat.

The Children's Corner.

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THE CONDUCTOR.

A. L. ADAMS.

DEAR CHILDREN:—Not long ago I was riding in the cars which run between New York and Philadelphia. A small boy came into the car in which I was sitting, singing out, "Apples, oranges, five cents apiece." A stout looking man arose, and took the boy's basket, without liberty or right, and tossed the contents about the car, some of the passengers greedily eating and pocketing the same. Now do you think that boy sat and cried when he saw his fruit going, and he not receiving any pay? No. He said, "I'll go and tell the conductor." And he went. The conductor came and pleaded the boy's case successfully. Several of the passengers were ready to take the boy's part, if the good conductor had not.

This little incident struck me forcibly as a good illustration of what all "big" as well as "little children" should do when in trouble. If you are abused and treated unkindly, you can tell your friends; they may help you; but you had better go directly to the Conductor. He will plead your case successfully. You may say, "We are not always on a train of cars, and it will be no easy thing to find a good conductor." True, we are not on the lightning express, or any other railroad train; but we are on a faster train—the train of life, and Jesus Christ is the conductor. Go to him, in prayer, if you would have your troubles attended to. The great Conductor says, "Him that cometh to me, I will in no wise cast out." This same Conductor took little children in his arms and blessed them, more than eighteen hundred years ago, and said "of such is the kingdom of heaven." Children, go to the Conductor if you would make a safe passage and reach heaven.

THE BOTTLE OF OIL.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy; and when things did not go as he wished, he was cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, "it would be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody therefore liked to go in or out by it. One day I oiled its hinges, and it has constantly been used by everybody since."

"Then you think I am like your creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly word was heard in his house afterwards. Every family should have a bottle of this precious oil, for every family is liable to a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.

NEVER LATE.

"How is it that you are never late at Sabbath school, Edwin?"

His Sabbath school began at a quarter before nine in the morning, and I concluded many of the children found it hard to be prompt, as they came straggling in all through the beginning exercises. Edwin never; he was always on time.

"How is it, Edwin?"

"Oh, I always *plan* to come," said Edwin. "I put the shine on my boots over night. I find my Bible, and question book, and library book, and put them together in a safe place beforehand. I brush and put on my Sabbath clothes before breakfast. So after breakfast and prayers I have nothing to do but just go to school, and I start *in season* to get there before the superintendent rings the school to order."

"And you don't lag by the way?"

"*Never!*" said Edwin. "It is better to be five minutes too early than one too late."

Ah, boys, see how it helps one along to have a plan.

☞ A LITTLE BOY, more thoughtful than boys generally are, but not more so than they should be, on being tumbled into the mud by a comrade, was asked why he did not serve his abuser in the same manner, when he replied: "If I should, there would be two suits of clothes to clean."

☞ A YOUTH who starts out in life with an earnest determination to be honest, upright, faithful to all trusts, punctual, attentive, and, above all, God-fearing, has a promise of abundant success. Though he be without money, or wealthy friends, he will be sure to gain all that he most desires.

☞ LOOK out for the first stain, young friends. A single drop of ink seems a very small thing, yet dropped into a tumbler of clear, pure water, it blackens the whole.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ZION'S SOLDIERS.

The holy war is raging,
And the foe is gathering round,
To capture Zion's soldiers,
Or drive them from the ground.
Chorus.—Don't you know that Zion's soldiers
Drop fairly from the mold,
And the more you melt them over,
The purer is the gold?

The alien army's moving
In terrible array,
With their swords of lying wonders,
They're bound to gain the day.

The foe steps quick and sprightly,
Like a spirit is their tramp;
But the roar of Judah's lion
Throws terror in the camp.

We see the shining armor
Of the soldiers in the field,
And the holy courage on their brow
Seems to say they will not yield.

We read upon their banners,
In words of living light,
That one can chase a thousand,
And two ten thousand fight.
—*Selected by* C. H. Williams.

THE END AT HAND.

JOHN COUCH.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."—Matt. 24: 14.

(*Concluded.*)

(3) Has that work been done? A class of Christian teachers have arisen within the last century, and presented arguments to prove that the predictions of the prophets, apostles, and Christ, have been fulfilled; showing that the end of the world is near, and the kingdom of God at hand.

The first one who proclaimed this message according to the Bible specifications, was Joseph Wolfe, in 1820. Irving, of London, began to preach the same in 1823, since which, many of different nations and classes have arisen, and proclaimed to the world that the divine tokens clearly show the pre-determined time is near, when earth's last king will take the reins of universal government, and extend his dominion "under the whole heavens."

This message and preaching fills every part of the prophetic mould; presenting every line of the foreshadowing picture. It comes at the very point designated upon the stream of time.

Four ships of state were to sail upon its waters, before the kingdom of God should appear. The Gentile ships were Babylon, Medo-Persia, Grecia, and Rome; after which, Heaven's Royal Ship appears, bearing Immanuel's kingly ensign, spangled with the constellation of glory, fluttering in the life-giving breezes from Mount Zion.

The nations under Babylonian rule could not be notified that the kingdom of God was near, to take the government out of their hands, for the Medo-Persian rulers were destined to do that work. Neither could the testimony be given to the Persians, or Grecians, that God's Son would claim and occupy the territory of their nations from henceforth. Nor yet on the Pagan Roman, or even Papal heads of Roman governments, would the notice be served; but on the governments succeeding the seventh head of papal dictation, which will be "partly strong, and partly broken," i. e., partly confederated, and partly antagonistic; for "in the days of *these kings* shall the *God of heaven* set up a kingdom."

The seventh head of the papal power (France) was broken and dislodged from its dictatorial position in 1814, and the arbitrating political power of the world, since that time, has been exercised by the European Alliance, made up of the great powers of Rome: professedly allied, but who have been constantly plotting and scheming to override each other, and crush the aspiring members of the great confederacy.

Never were divine predictions more perfectly fulfilled, than have been the prophecies referred to, by these nations since 1815. Therefore it is plain, that the nations who have occupied the prophetic territory of earth for the last fifty years, are the *very nations* to whom the gospel of the kingdom is due. It is also a fact, that for that period of time, they have been hearing from the mouth of professed servants of Christ that "the time is fulfilled; the kingdom of God is *at hand.*"

The arguments used have rested mainly on the predictions of Christ, which he himself called the gospel of the kingdom.

The preaching of this message has been signally approved by the manifestation of didivine power, and the Holy Spirit. It has penetrated the hardest hearts, and corrected the most profligate lives. It has caused the atheist to confess his God, the infidel to accept Jesus, and the skeptic to receive the Bible as divine authority. It has lifted the gloom of earth from many a desponding heart, and presented near at hand a glorious morning of rest and eternal peace.

The typical picture has been duplicated, in all its minutiæ, on a grand and sublime scale.

John the Baptist, a Jew, introduced the first judgment message, and was followed by many others proclaiming the kingdom of heaven at hand. The second message was introduced by Joseph Wolfe, also a Jew, and he has been succeeded by others who have been, and still are, proclaiming the kingdom of hand.

The *first* proclamation was made to the Jewish nation, in which indubitable evidence was given, that the predicted time had come for the Messiah to make his first advent to this world. The *second* proclamation has been made "to *all* nations" that the time of the *second advent* has come.

The leaders who controlled the first nation did not receive the divine testimony, because they mystically interpreted the predictions relating to that coming; and consequently rejected the signs which God had given them, indicating the approach and presence of their Messiah. So have theological leaders of all the Gentile nations rejected the signs upon which the authority of this second message rests, by allegorizing the passages predicting the omens of Christ's second coming, and the end of the world.

The first message was received with much favor and sympathy at first, but when its tendencies and results were more fully known, it was rejected by nearly all, leaving but few true friends and advocates at its termination. So has it been with this proclamation in every nation and place where it has been published kindly and judiciously; it has drawn the great heart of the people after it; but invariably when the leaders have found that their previously established opinions were disproved, and their personal interests jeopardized, they have drawn the multitudes out in opposition, and left it with but few advocates.

The first was made disreputable because of the caste to which its teachers belonged. They were carpenters, fishermen, and plebians; therefore the higher classes would not follow their teachings, notwithstanding it was of divine origin.

How exactly has this feature of the picture been duplicated in this last proclamation. The arguments presenting the signs of the times which indicate Christ's speedy coming, are considered by the masses as unworthy their attention, because advocated and embraced by few, excepting the unlearned and lower classes. Many say, If the gospel age is about to end, why do not our most learned teachers understand and preach it? and because they do not, they consider themselves safe in making no preparation for the event. The same argument was used by the Jews, and fatally ensnared them.

The first proclamation was an unbroken series of sermons and addresses, showing from the fulfillment of the Scriptures, that the time had come for the Messiah to be manifested, their dispensation to end, and a more glorious one to be established. The specific work of those who have preached this message for the last fifty years, has been to show from the fulfillment of the prophecies the kingdom of heaven at hand.

The first testimony was given to the Jewish nation, presenting divine authority to show that their appointed national times were about to end, and entreating them to voluntarily yield the reins of government into the hands of God's royal heir. But they rejected the offer, for which cause he sent "his armies" and destroyed them nationally, "and burned up their city." The same witness has been given to the Gentile nations, and every one of them have rejected it, as the Jews did, upon the same principles, and by the same rules.

Is it not very remarkable that, having rejected all the signs of their times published to them in their message, they should be internally divided, exactly as the Jews were, and also fearfully anticipating a great war in which their national existence will be threatened?

There cannot be found in the annals of history such strife and universal threatening among factions parties, as has existed with all the nations for the last twenty-five years. Surely God's word is being fulfilled before our eyes in a most convincing manner.

The Jewish worship, among those who rejected the gospel of the kingdom, became uninteresting and irksome. Having lost the divine presence and approval, they lacked the attractive influence of holy devotion to draw them to the house of prayer; and to supply this deficiency they introduced financial speculations, and unlawful traffic, thus trying to induce the multitude to assemble around the sacred altar as of old. The Savior, to draw the last line of that part of the picture, came to the temple and "cast out all them that sold and bought, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Jesus did and said these things in connection with pronouncing their national doom and the destruction of their city, giving as a reason, "Because thou *knowest not the time of thy visitation.*"

The Jews did corrupt their worship, by associating with it wicked schemes for unlawful gains, while the gospel of the kingdom was being preached to them, and it was typically ended and destroyed by the Savior. The same manifestations must be expected during the preaching of the second message.

Have any such circumstances marked the last fifty years as differing from former times?

Forty years ago there was hardly such a thing known as church speculations, and financial schemes, in which articles were bought and sold in the house of God before the christian altar; but now such scenes have become very general and frequent, and are connected with worship.

How wonderfully striking is the likeness between the picture and its realities, although separated by nearly eighteen hundred years. Surely God has surrounded this last message of gospel truth with many divinely appointed tests, and scriptural proofs of its heavenly origin and final triumphant fulfillment. It has made its circuit around the earth, witnessing to all nations, by incontrovertible proof, that their time to rule this world is nearly ended, and that a Prince of heavenly birth is about to take the universal throne and reign in righteousness forever.

The people of Europe, Africa, and America, have heard the assuring utterances that the end is at hand. The Orientals, far towards the sun-rising, Chinamen, and Japanese, have heard the startling sound of coming judgment.

Its heaven-commissioned messengers, pale with a sense of awful responsibility, have tremblingly gone forth from the shepherd's fold, the blacksmith's anvil, the statesman's hall, and the theologian's sanctum, unitedly to proclaim, in the name of the carpenter's son, a speedy change of earth and earthly scenes. Then Armageddon's battling legions shall sink beneath war's last reddened wave, and death's charnel-house open, as the sainted hosts come forth, clad in royal robes of heavenly splendor.

Its sweet tones of promise, and thundering notes of warning, have mingled, as they rolled through palace and temple, over snow-capped mountains and sunny plains, amid palm branches and olive groves, warning alike kings and slaves, thrilling the heart of this generation with glorious hope and terrible fear. It bears the seal of heaven's court, stamping the impress of divine assurance upon every righteous forehead.

O swift-winged angel, carrying the last message of mercy "to every nation and kindred," still mercifully hover over us, and send forth the mighty truth, "The hour of his judgment is come"!

O careless, heedless generation, warned of God through this last edition of divine truth, made clear and impressive by the power and wisdom of Jehovah, how *will* ye escape the coming judgments of God?

Hark! ye Bride of Jesus, has not your ear caught the sound, "Behold he cometh"? Then turn your eyes from earth's dark plague-spot, where wickedness and deadly blood-stains are ever before you. "Look up!" See the blue curtain over you. Wait its rending. Then shall you see the glorious face of your espoused Lord and Lover coming to embrace you; yes, coming to receive you unto himself. Then shall dawn upon this shaded earth an eternal Sabbath, when wearied ones shall rest together, and Immanuel's praise shall wake the golden harp to eternal melodies.

O, then, hasten thy returning, blessed Jesus; cut short thy tarrying, and speedily come to redeem thy tempted, hated, praying Bride. "Amen, even so, come, Lord Jesus."

SANCTIFICATION.—No. 1.

L. BOUTELL.

It is lamentably true that there is a wide departure from holy living among all classes and sects of religionists, and some among them seem to be alarmed, and strongly desire to see a reformation commence with the return of that joy and peace in believing that is above all price. And they begin to weep between the porch and the altar, crying for help to bring about the desired result. Now the question arises, What can be done? The answer comes, We must be sanctified, set apart, seek entire consecration. This is right, and this we *must have.* But the important question is, How can we secure it? Heaven makes no claim upon us but what it makes ample provision for us to fulfill. And his *word,* by the agency of the Spirit, is the means of our justification, sanctification, and redemption. His sacred *word* is a sure guide to holiness, or sanctification. "Therefore being justified by faith." How justified? "By believing." Believing what? The *word.* "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." "Without faith it is impossible to please him." So there must be living faith, or belief in Christ and his word, which is the first step towards sanctification. Jesus says, "Sanctify them through thy truth; thy *word* is truth." "And for their sakes I sanctify myself, that they might be sanctified through the truth." John 17: 17, 19.

Again, John 15: 3—"Now ye are clean through the word which I have spoken to you." Also 2 Thess. 2: 13—"Because God hath from the beginning chosen you through sanctification and belief of the truth." Many other quotations might be made of the same kind, all showing the simple process of justification and sanctification, or entire consecration, which is so necessary to salvation, and so desirable to give happiness here, and an assurance of life eternal in the world to come.

I know not how to expect sanctification, or consecration, by simply praying the Lord for it, without having a mind and heart to receive the word by believing it. I can conceive and well understand the principle, how a company of persons with any kind of religious belief can get together, and pray and labor till the affinity is such that all feel alike, because the same spirit predominates, and all are one, and they may be in harmony and in affinity with the *word* of God, or they may not. The spirit is to be tried. How tried? By the word of God. So in order to know whether we are sanctified by the Spirit, and that our assurance is saving and will insure life eternal at Christ's coming, it must be tried and tested by the written word of Christ. The sanctified soul will find itself in affinity with the word of God, without any effort to do so; consequently the truth, or word, is the means through which the end is obtained.

First, truth is presented by the Spirit, which always attends Christ's word rightly spoken, finding a hearing ear; if it is received and heartily believed, it brings a corresponding blessing, lifts the believer to a higher life, and he feels well blessed, and hungers and thirsts for more; seeks it at the same living fountain, the word of Christ; by faith, drinks another draught, is lifted higher still; thus, by the Spirit, truth presents itself, he grasps it with his whole heart, it elevates him, and he rises just as fast as his faith in the word of God increases; and when truth lifts him he stays lifted, the word abides in him, and he in the word. There is no condemnation, because while walking after the Spirit, he continues in obedience, growing in knowledge; and his works correspond with his faith and prayers. Joy unspeakable is his. Thus he is in a sanctified state. As Jesus says, "Now ye are clean through the word"; or, "seeing ye have purified your souls in obeying the truth."

This, beloved, is the only way I know experimentally, philosophically, or biblically, of being sanctified, or set apart. There is self-denial in obeying the word of Christ, but it only sanctifies the faster. It kills a man to honor, the love of the world, ambition, pride, and all its bubbles; and brings him into sweet fellowship with Christ, so he can say, Thy will, not mine be done.

WHO IS THE BRANCH?

Zech. 6 : 12-13.

HE SHALL RULE, AND BE A PRIEST ON HIS THRONE.

J. B. COOK.

The context names Joshua. The careless reader may confine the application to Joshua, but the Bible answer, in view of the whole subject, leads to the greater than Joshua—Jesus the Messiah. The proof seems plain and positive on this point.

First, Joshua is not named as "*the* branch," nor can he be referred to in this connection in several texts where "*the* branch" is noted. Furthermore, Joshua had not a throne; because "the diadem" had been taken off, and the throne of David removed about one hundred years before (Ezek. 21: 25-27); and cannot be restored till it shall be taken by Christ, the King immortal, the Branch from the roots of the stem of Jesse, in the royal line of David. Isa. 11: 1. The Bible "branch" being one quite beyond Joshua and his time, and "the throne" of prophecy belonging to the Messiah alone, we cannot confuse these terms to Joshua with any consistency.

Second. "The Branch" is the special designation of the coming King, who shall sit on David's throne, of which throne he is the only heir. Hence the throne and THE BRANCH, and the rule on his throne, and the lofty titles of king and priest, are the terms appropriated, through the Bible, as the actual belongings of the Lord Jesus Christ. But these prophetic terms are never appropriately and connectedly applied to Joshua, or others, who may have borne some official and typical position in forming this pictured prophecy of the great King who shall sit and rule on his throne.

Three leading prophets give "the branch" as the shoot from David's withered root, or of Jesse, his honored father. "Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is THE NAME whereby he shall be called—the Lord our Righteousness. Jer. 23: 5-6. This is repeated. Jer. 33: 15-16. "And there shall come forth a rod from the stem of Jesse [David's father], and a BRANCH shall grow out of his roots." The rod of judgment he shall hold, and the blessing of covenant promise he shall dispense. Isa. 11: 1-10. "Hear now, O Joshua, . . . thou and thy fellows, . . . behold, I will bring forth my servant, THE BRANCH." Zech. 3: 8.

Here we have four witnesses to prove that we give the right answer to the question, "Who is the Branch"? It is Christ. Amen. The name and work of Joshua, however honored, cannot exalt him to the "*rule*" or "*name*" of Christ. Ps. 72 presents the king, David, and the king's son, Solomon, primarily, verse 1. Yet the Psalm belongs to David's Lord, the greater than Solomon. Amen. Thus we demonstrate and illustrate our answer, that "the branch, the throne, the priest, and the rule on the throne," apply beyond Joshua to our Lord Jesus Christ. Amen.

WHAT SHALL WE THINK?

E. M. RIPLEY.

How often we hear the expression, "As a man thinketh, so is he." The expression is derived from Prov. 27: 7, and reads: "For as he thinketh in his heart, so is he." It is a passage often quoted by a certain class of superficial thinkers, who are dogmatical in argument, ignorant of logic, and who attempt to maintain their positions, when (to use a common term) they are whipped—"Well, as a man thinketh, so is he." And off he starts with the air of one that *must* think as he does, if he is damned for it. Such men are "one-idea men," marked by limited perceptiveness, and a great degree of positiveness. It is true, however, that after due investigation and deliberation on a given subject, our opinion must be governed by the result of such investigation; but never should we assume positive opinion on a disputed question, previous to a proper inquiry into the matter.

Some say, "We cannot help our belief." It would be better to say, I can believe no different with my present knowledge of the matter. And for this reason, man is progressive in his nature; and as his mental capacities mature and enlarge, his comprehension of finite, or revealed matters of the Infinite, will be complete; hence he is better able to form definite conclusions. There are men who say the earth is not spherical, but flat, and they rest their conclusion upon the evidence of the external sense; but it would produce a smile if such a person should assert that he had investigated the matter.

Why should we be dogmatical, when a fellow-man approaches us in sincerity with an argument, that assumes we are in the wrong? Am I more than mortal, that I should claim superior judgment above my fellows? Nay. Then in view of our mutual finite condition, we are bound to listen with respect, and decide with candor, on all questions of debate. There are facts that are not debateable, self-evident, as the existence of God, the certainty of death, etc. Neither is it to be supposed that a question already settled is open to debate, unless some new evidence can be adduced to overthrow it; and then the weight of evidence rests on the attacking party. How much man loves his own opinion. And yet he is but a worm of the dust, dependent for all he has, and helpless, without a helper. But of all men, the christian should be the first to set the example of careful investigation, prior to a positive expression of his opinion. And if such must differ in their conclusion, let them exhibit the spirit of Christ in their differences, and not assume that all others are wrong because they reach a different conclusion than their own.

Observation teaches us that mankind cannot think alike on all questions; the reason of which is evident; for truths are elicited only by patient searching and controversy. Hence the differences of opinion should only incite to careful study. A great cause of the infidel tendency of the present is this lack of patient inquiry, combined with the desire to have it so; that they may corrupt their ways on earth without fear of judgment. It is the offspring of superficial thought, and evil desire of the heart. Then let us be careful in our decisions, and not condemn hastily, or credit rashly that which is to us new. Let our thoughts be governed by sound judgment, based upon correct principle, and witnessed to by a clear conscience; remembering the while that He who said, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55: 9), has promised wisdom to them that look for it on high.

How precious is truth! how carefully and diligently ought we to search for it. It is of more value than gold; yea, than fine gold, and it abideth forever. It entereth into judgment: "For he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 96: 13. "Sanctify them through thy truth; thy word is truth." John 17: 17. "In the multitude of my thoughts within me, thy comforts delight my soul." Ps. 94: 19.

FAITH.

H. A. P. GILBERT.

What is *saving* faith? This is a very important question, and much depends on a right understanding of the term; for the apostle Paul says, "Without faith it is impossible to please God." All belief is not saving faith; and as we are to be saved through faith—"For by grace are ye saved, through faith" (Eph. 2: 8),—then it must be of great importance to every one of us to rightly understand all that is implied in the term *saving faith.* Now let us look at some things that are called faith, yet are not saving faith. Simply to believe a thing or person has, does or will exist, is not saving faith. For example: to believe that George Washington or Gen. Grant have existed, or do exist, or that Queen Victoria reigns, or her son will reign; this may be acknowledged, but is not saving faith. We may also believe there is a God, and yet not have saving faith, for devils believe this, and tremble. James 2: 19. To believe that Jesus once lived, and was crucified, is not saving faith. Nor is it saving faith to believe that Jesus was the Son of God; for we see in Matt. 8: 29 that the devils recognized and acknowledged him to be the Son of God, to whom they must bow. Neither is a belief in baptism or a resurrection from the dead, nor yet in a restitution; in fact, a belief in the whole Bible is not sufficient to save us. Yet we are to be saved through faith.

The question, then, will naturally arise, What must we believe in order to be saved? Ans. It is necessary to believe all that you understand of Bible teachings; yet, a mere belief in it all is not saving faith. Now let us see if we can find out what is required. What is true and saving faith? Heb. 11: 1 says: "Now faith is the substance of things hoped for, the evidence of things not seen"; in other words, faith is confidence in the evidences of things hoped for, and yet not seen. Now mark; a confidence in the evidences of things not seen is not saving faith, for the important words "hoped for" are left out. Then we see we are not only to have confidence in evidences that there is a God, and that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life; and that Jesus died and rose again for our justification, and will come again to restore all things spoken of by the mouth of all his holy prophets; I say, we are not only to have confidence in the evidences that these things are true, but we are to *hope* for them. We are to both believe and hope. We believe many things that we do not hope for.

Hope is made up of *expectation* and *desire.* A prisoner may believe and expect to be taken out of prison at a certain hour and executed; but he does not hope for it, because he does not desire it. Again, he may desire to be taken out and liberated, but does not hope for it, because he has no evidence to believe or expect it. But suppose abundant evidence is brought to him that he has been pardoned, and is to be taken out at a stated hour; then he expects and desires; now he hopes. We will suppose again this prisoner's liberation depends, first on acknowledging the pardon to apply to himself. Second, to show his faith in it by getting up and going out when the doors are thrown open, and commence his labors and duties like a freeman. No one would expect to have to argue or plead with him to induce him to accept of liberty on these terms. If he hesitated, he would be thought insane. Now in this we see faith and true confidence. As sinners, we must apply the pardon to our own case; accept it, get right up and act upon it, just as a prisoner would. We must accept of pardon for our own personal transgressions, and have confidence in, and hope for, salvation through Christ as recorded in the Bible.

Faith, then, is confidence in the evidences, and hope for the event. This faith must work by love. We must not only believe there is a God, and he will do all he has promised, but we must love to have it so. Some will say, How can I love God? I will answer by an illustration. Suppose you had never heard of George Washington, or Abraham Lincoln, until to-day. You now hear men talking about them, how much they love them for the good they have done, the nobleness and kindness of their characters. You would not ask, as you do of God, How can I, too, love these men? No, no. You would say, Who are these men? where can I find a record of their acts and characters? Give me the book. As you read, you would look around and see tangible evidences that these men have existed in the liberty, law and privileges of our own free America, although perverted from its original simplicity and purity. You need not ask yourself if you love these men, as you read and hear of their self-sacrificing acts, their love of mercy, as well as of justice. Your swelling heart will tell you that you love and admire them. Ask the southern freedman if he loves Abraham Lincoln; and although utterance may be choked, his dancing, swimming eyes, his glowing face, shining teeth, and agitated form, tell more than words could tell how deeply and fervently he loves the man he never saw. Why is this? O, it is because he believes the record, and loves to have it so. He grasped at the least shadow of evidence that this man was working out his liberty. He received and acted upon it without pleading or argument; but what would you have thought of one of these slaves that still hugged his chains, and groaned, and sweat, and died, because he would not believe the proclamation of freedom was for him? You would say he ought to suffer and die. In so saying, dear friend, you have passed sentence upon yourself. This is exactly your case.

Now I ask you, in the light of this illustration, do you love God? and have you faith? 1 John 5: 9-11—"If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." A moment's reflection will bring us to feel the truth brought to view in this scripture. We often find ourselves inclined to believe many things spoken by men, concerning the things of this world, with but little evidence, when we love to have it so. This shows how much capacity, or ability we have to believe. Then why are we so unbelieving about things spoken by God? There can be but two reasons: either because we do not understand aright, or because we do not love the truth. Now if we love not the truth, when understood, it is because we have pleasure in unrighteousness, and love that better. This is a fearful thing, for God says he will send a strong delusion, that they may believe a lie, that they all may be damned. 2 Thess. 2nd chap. Such are lost because they receive not the *love* of the truth.

Again, a belief and love of the truth will produce a character corresponding with the truth, and it is written in Rom. 8: 9, "If any man have not the Spirit of Christ, he is none of his"; and in Gal. 5: 22, 23, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

As I finished writing these last words, my hand involuntarily drew back, and I cried out, "My God! who then can be saved of the present generation? As I get a view of the character which the combination of these qualities would form, I look around, and ask, Where is it to be found in these days? The only answer I get is, it rests upon every individual to settle this question alone with his God, and each one should ask himself the question, Do I love the Lord? Is love to my fellow-beings the moving motive of all my acts and words? Does joy and peace expressed in word and look cheer all around me? Does my long-suffering and gentleness with the tardy and slow reprove the impatient, and win some to Christ? Does goodness comfort and bless the suffering and needy around me, as far as it is in my power to do for them, and thereby recommend the religion I possess? and does my faith raise me far above the level of what is now called christian society, above the object and aim of worldlings? Do I prove by daily walk, business and conversation that my treasure is not here, but like Abraham I am looking for a city which hath foundations, whose builder and maker is God? Do I look to the Bible in all trials and dangers for a promise on which to lean, and feel in my heart that I know that "all things work together for good" to me, because I "love God"; and thereby find that peace "which passeth all understanding"? In meekness, do I bear contradiction and reproach; and when reviled revile not again, but say, Father, forgive them? Do I, by my temperate habits in all things at home and abroad, set an example worthy of imitation? such an example as I should like to see my children and friends follow? and above all, that I should look back upon with pleasure, as I view its effects from the high and unerring stand-point of the eternal state, when the effect of my influence for weal or woe has terminated? Now, friends, let us be true to ourselves, and true to our God, for we have but little time to correct errors. Time is short; a mistake now will be fatal.

THE BOOK OF REVELATION.

J. B. CLARK.

Some have supposed this book sealed, but this is not true. The first verse reads—"The Revelation of Jesus Chris." to his servants. Verse 3—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for *the time* is at hand." How are we to keep the things written therein, if this is a sealed book, and we cannot understand it?

The scenes of this book are all located upon this earth; it illustrates the living action of the actor by bold and vivid scenery. The wisdom of the Almighty has disclosed the scenes of this book with solemn, yet beautifully wrought drapery.

The book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the vail of futurity, and would only be unfolded to the natural visions of men many ages to come.

John has written this book after the laws of nature; that is, he has copied after some of the richest scenes in nature's laws. In his illustrations he speaks of the beauties of nature, the lustre of colors, the brilliant retinues of shining angels, and the sound of mighty waters, and the mighty warriors with their gleaming weapons and blood-stained banners, the tramp of armies, and the rush of victors. Wonderful things are revealed in this book. It is the book for these times; and if you will carefully read this book, and learn the meaning of its symbols and figurative language, your heart will bound with joy, and your eyes will be astonished in beholding the mighty scenes that are transpiring, and in viewing the near proximity of the last great day. How important the era in which we live. What vast and important events must soon be realized.

This book is full of light and truth. Yet many who profess to be wise—the leaders of the people—will tell you this is a sealed book, and cannot be understood. The book of Revelation brings to view a glorious time to come, when

"The skies no more shall lower with storm,
Nor darkness gather hideous form,
But all shall be as bright as morn,
And Jesus reigns, all to adorn.

HONOR FROM GOD.

F. H. CHAMBERLAIN.

There is a wily foe, that, like a concealed serpent, is often near the pilgrim, and often causes darkness and barrenness, where there seemed to be large promise of light and fruitfulness. This foe is called the love of praise. It inclines us to seek the applause of men, and leads us to "receive honor one of another." Then faith is wrecked, purity sullied, progress hindered, and darkness and doubt fill the heart, where love and light should reign; and that because we do not "seek that honor that cometh from God only." Those who seek the praise of men, rather than the praise of God, are usually found to be ashamed of Jesus. I will try to give you an illustration.

During the progress of the late war, a soldier professed to be earnestly engaged in the work of preparation for the final day, and the letters received from him by his pious mother were a source of encouragement and consolation to her. She fondly believed that her son was indeed a christian. For some time after his return, at the close of the war, she still cherished this belief. The Bible and religious books seemed to be his choice, and he was constant in his attendance upon public worship, and in many respects he appeared to "run well for a season." But evil influences were at work, and among these we count the love of applause. His Bible was turned so as not to show its title to those who looked at the shelf where it was kept, and religious books received the same treatment. He was apparently ashamed to have his dissolute comrades know that he took an interest in the doctrines and precepts of the Bible, and he preferred the applause of man rather than favor of God. He was evidently ashamed of Jesus.

Is this the case with any who read this sketch? Are you ashamed of Jesus? Are you afraid of the reproach and scorn of your associates? Do you feel embarrassed when seen by them with the Bible in your hand? Reflect. You must not only "crucify the flesh, with its affections and lusts," but you must also bear the scorn of the world, renounce its favor and its praise, and be satisfied with "the honor that cometh from God." The reproach and contempt of the world, together with its vain applause, is but for a little while, and will soon be gone forever. But if you obtain honor from God, you will also have "glory, honor, immortality, eternal life." This is the glory that never fades, and the honor that can never be tarnished.

NO TIME TO WASTE.

I. C. McINTOSH.

As we near the close of probation, how precious does the time seem to us. Every day, every hour, seems involved with new and unspeakable interest and importance. No one, who views these things aright, can sleep over the subject. A flood of light is thrown upon prophecy, and shines with a bright radiance upon our pathway. If ever a people were thoroughly warned, we are that people. For many years light has been steadily increasing, and now we realize that probation is about to a close.

Bayfield P. O., Canada.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 16, 1871.

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☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.00 a year.

TO OUR SUBSCRIBERS.

Campmeetings are about to be held in all of the New England States, throughout which there are many subscribers to the *Crisis*, who are owing for the same—some largely in arrears. We purpose to have an Agent at the several meetings to receive the dues on the paper, as also to receive the names of new subscribers. And we do *earnestly* request those who are owing to make a special effort to pay at these meetings. Those who do not go themselves, will please send a portion, at least, of what they owe, by some one of their friends who may be going, and thus do your duty in this matter, and help the office. At any rate, let every one owing for the *Crisis* for one, two, three, or more years, do something without any further delay.

AG'T.

THE S. N. A. CAMPMEETING.

Vermont Central R. Road.

FARE REDUCED.

Our friends living on the line of the roads operated by this company, will see by reference to our notice in another column in this paper, that this year they have an opportunity to attend our meeting at a less rate than ever before. Let there be a general rally of the friends in Vermont, Northern New York, the Canadas, etc.

G. T. A.

THE CRISIS.

As there is a large amount due the Crisis, we hope our Brn. and Srs. will arrange to pay up as soon as convenient. It will be a good time to do so at the campmeeting. What is due for the Crisis is as truly and honestly so as for any other object received. We need the money, for our bills *must* be paid. The paper maker will not give us the paper, the printers, compositors, and others who labor in preparing it cannot afford to give their labor. We think the readers will enjoy their paper better when it is paid for in *advance*. We very well know that some are not able to pay when the subscription is due, on account of unexpected expenses for sickness, or other things. We do not wish to worry them, or crowd such in the least. Do the best you can.

As we approach the great day of the Lord, we hope to be able to make "our paper" still more interesting and useful to every reader. Continue to pray for us, that we may have special wisdom and strength to do all to the glory of God.

THE NATIONAL CAMPMEETING.

The time is drawing near when our great annual gathering at Springfield is to begin. It will be a meeting of great importance to us as a people. Let each christian who attends, do what he can to make it the most profitable of all our annual gatherings. Let those who cannot be present, remember the meeting by special prayer, that it may result in the salvation of many sinners, and the reclaiming of many backsliders. Let us all make this the *special* object of the meeting. If we do, great blessings will fall upon us from the Most High, and we shall go away refreshed in the Lord, and better prepared for his coming and kingdom. This is the time for earnest *work*; and without it we cannot expect to see much accomplished. If only *one* is saved as the result of the meeting, it will pay for all the trouble and expense attending the whole encampment.

Dear reader, should you be there, will you try to persuade at least *one* to come to Jesus? How blessed it will be to find even one in the kingdom, who was persuaded to be a christian by your feeble efforts. But few have any idea how much influence they may exert in persuading others to come to Jesus, till they make an effort. Let us all begin anew, and entreat the Lord to help us to win souls to Christ. Probationary time is nearly ended, and soon we must be present in the judgment scene. Will the King say, "Well done?"

Let this campmeeting have a special place in our daily prayers, that it may be the means of giving a new zeal and earnestness to all who may attend, and that every preacher may go forth from that great gathering to do more than ever, if possible, to save men from destruction. Let this be the burden of our prayers, Lord, fit us to work in the vineyard; to do thy will in all things, and to keep "unspotted from the world." Let us consecrate ourselves anew to the Lord before we go to the meeting; so that when we get there we shall be ready to enter at once into the work of trying to save others. Again we entreat every professed follower of Jesus, who is interested in the National Campmeeting, to make it a subject of *special prayer*, that it may accomplish more good than any other meeting ever held by those looking for the coming of Jesus. The dear Savior is able and willing to make it the best, if we will co-operate with him. Let us forsake all that that will tend to prevent such a glorious result.

THE NEW BOOK, proposed at our National Conference in 1869, is in press, and will be out soon. We have some expectation that it may be ready for the National Campmeeting. It is hoped this will be just such a book as every friend of Christ will love to read, and that it may be scattered very widely.

HOW TO ENJOY A CAMPMEETING.

It often happens that persons go to campmeeting expecting to receive great benefit, but go home sadly disappointed. Why is this? It may not be because the meeting was not good, but because they neglected to do what was necessary in order to secure a blessing. Those who attend campmeetings expecting to receive good without taking an active part in the prayer and conference meetings, will generally go away feeling more leanness than when they came. It is a poor place to act the part of a spectator, if one wishes to get spiritual strength.

If one wishes to enjoy a campmeeting, and the same is true of other meetings, he should take the earliest opportunity to express his sympathy with Jesus by taking a part in some prayer and conference meeting. It is well for each one to select some tent in which to attend the daily prayer-meetings, instead of floating where it happens.

Another important matter that should have special attention, is *secret prayer*. It often happens that this is most sadly neglected at campmeetings. Let no day begin or end without it. One should have the courage to bow down in the tent where he spends the night, and have a sweet season of prayerful communion with the Lord before retiring. We do not see how a professed child of the Lord can think of doing less than this. We think they must be in a starving condition when they do not this much.

PREPARATION FOR CAMPMEETING.—Those who have never been to campmeeting, and purpose to attend this year, may be glad to receive advice in relation to what they will need for their comfort.

Bring one or two bed-quilts, a warm shawl, rubbers, pillow, or a pillow-case which can be filled with straw or leaves; wear plain clothing that is not too good for a seat on the straw; bring towels, soap, comb and brush; and each tent's company will probably need hammer and nails, some twine, looking-glass, matches, lantern, lamps; and if they can bring an axe, spade, augers and a crow-bar, they will find them useful in pitching their tents. Leave family and business cares all at home; bring abundance of long-suffering, kindness, forbearance, brotherly love, and love for Jesus and his coming. When a company of such meet on the camp-ground they will have a precious feast in the Lord, and sinners beholding them, will wish they were christians.

FAMILY PRAYER.—Besides the secret prayer of every christian on the camp-ground, there should be family prayer in every tent. This is often sadly neglected at campmeeting. None but those who attend to this know its value. This year we hope every tent will have an altar. We go to campmeeting for the express purpose of receiving spiritual strength and comfort. Shall we be less particular than at home? There is a special need of cultivating our devotional feelings. If prayer is neglected, we soon grow cold and indifferent, and lose our interest for the salvation of others, and of ourselves. Spiritual consumption takes place, and death soon follows. If such come to campmeeting, let them apply in prayer for the healing balm, and begin anew in the service of the Lord. Think of the worth of "eternal life." None can afford to lose it. Let us secure that *first*.

☞ COME EARLY to the National Campmeeting, if you would get the greatest benefit. The first Sabbath is usually a very pleasant one. We are expecting a *precious* meeting this year. Keep praying for it, that it may surpass all others in good results. Let us meet for no other object but to *worship* the God of heaven, and to consecrate all to him through Jesus Christ our Lord; to be his now and for ever.

TENT-MASTERS.—Every tent should appoint a tent-master to look after the welfare of the tent, and the interests of those who occupy it, and to see that the devotional exercises receive proper attention. No tent should be without a family altar. Let every professor of religion, who attends the campmeetings this year, go there expressly to worship the Lord of hosts, and to do all the good possible. The Lord is coming, and it is time we were all ready for "the marriage of the Lamb."

CONVEYANCE TO CAMP-GROUND.—Those who go to the National Campmeeting at Springfield, and wish to be carried to the ground, will inquire at the depot for Collins' campmeeting team, as usual. Fare ten cts.; common trunk ten cts.; smaller baggage free. There will be a team at the depot on the arrival of the noon train on Thursday, Aug. 17th.

NEWBURY.

The meeting in Newbury, Vt., commencing Tuesday evening, Aug. 1st, and closing Aug. 6th, resulted in much good. We held meetings in four places: the Methodist church, Seminary Hall, Ox Bow school house, and the R. R. depot, in the large woodshed. All the meetings were seasons of special interest to those present. Several requested prayers, backsliders returned to Christ, saints were greatly strengthened, and led to seek the perfect love that casteth out all fear.

The subject of holiness met a hearty response in many hearts. The most devoted are beginning to feel deeply that they must consecrate all to Christ in order to be ready to meet him. We found a number who were truly hungering and thirsting after righteousness; expressing a willingness to trust *all* in the hands of Jesus, now and forever. Brethren and sisters come quite a distance to the meeting, to help worship the God of our fathers. We left a very interesting feeling in the community. A prayer-meeting was appointed at the Ox Bow school house for the next evening. We shall look for good news from Newbury.

THE FAST.—We earnestly request all interested in the great gathering at Springfield, to remember *Friday, August 18th*, as a day of fasting and prayer. Dear brethren and sisters, is it not time for all who are looking for the coming of Jesus to be more awake on this subject, and to be more entirely consecrated to the Lord, if we expect to be ready for "the marriage supper of the Lamb"? Let us be in earnest.

APPOINTMENTS.—As our paper will go to press earlier campmeeting week, it will be necessary for all to send their appointments so that we can get them by *Saturday, Aug. 19th.*

CERTIFICATES FOR DELEGATES.

It is necessary that the delegates from the churches* to the annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, should bring certificates showing that they were duly appointed. The following form will answer:

This is to certify that ——— was duly appointed by the church in ——— as a delegate to the annual meeting of the A. C. A., to be held on the National Campground, in Springfield, Mass., Aug. 21st, 1871.

[To be signed by the Elders, Clerk, or deacons of the church, or Chairman of the meeting called to appoint the delegates.]

This matter of choosing delegates should be attended to *at once*, in order that those appointed may have time to make suitable arrangements to be present. Every church can send *one* delegate, and an additional one for every fifty members over the first twenty-five. Let every church be fully represented.

* A church is understood to be any number of christians who meet together for the worship of the Lord.

A FIRE.—Bro. J. K. McLean, editor of the Rutland *Independent*, had his house burnt Wednesday night, July 26th. Besides the house, he lost most of his beds, bedding, clothing, provisions, table and kitchen furniture. During our late visit at Rutland, we found a pleasant home in his family. The fire (without doubt) was the work of an incendiary. Bro. McLean's paper is a large, well-conducted weekly. He has had the courage to speak against the glaring sins of society, which are leading men to destruction. Had he been willing to bow to iniquity, he might have remained in his quiet home. In his notice of the disaster he says: "We have pluck left yet; and so, we shall prick and begin anew, in nothing terrified by our adversaries."

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

"THE TWO-HORNED BEAST."

A TRACT OF 12 PAGES.

Being a new and interesting exposition of Rev. 13: 11. By Eld. John Couch. Price 2 cents single; postage 2 cts.; 15 cts. per dozen; $1.00 per hundred.

"THE END AT HAND."

A TRACT OF 24 PAGES.

Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2.00 per hundred by mail.

AG'T.

THE ADVOCATE OF HOLINESS.—We take pleasure in recommending to our readers "The Advocate of Christian Holiness," published at No. 3 Cornhill, Boston. Price 75 cts. a year. It is "a monthly, exclusively devoted to the spread of primitive Christianity." It is edited by Bro. W. McDonald, and should be in the hands of every friend of Jesus. It is "under the auspices of the National Association for the promotion of holiness." It is filled with valuable reading, well adapted to lead the church to seek purity of heart, without which she will not be ready to meet our coming King. Each number contains a choice piece of music. This monthly and the "Guide to Holiness" we consider the best two monthlies we have ever seen.

CHRISTIAN PERFECTION.—Those who wish to read a cheap treatise on the subject of Christian perfection, will find Wesley's "Plain account of Christian Perfection" a most excellent work. It can be obtained in tract form, price ten cents, postage two cents. For sale at this office. He presents the subject in a very clear and practical manner. He was evidently raised up specially to live, write, and preach the doctrine of holiness. We recommend all who desire to live the "higher life" to read the work above named.

"THE HERALD OF SALVATION" is the title of a new monthly magazine, edited and published by Bro. W. Kellaway, Fairhaven, Mass. Price $1. We welcome the *Herald of Salvation* as an unsectarian magazine, filled with wholesome food for the friends of Jesus.

"GEAR'S ILLUSTRATED ADVOCATE" is the title of a new monthly, just issued at 56, 58, 60 and 62 Sudbury Street, Boston. It is for the special benefit of manufacturers and purchasers of machinery. One dollar a year.

ARE THERE TWO HEAVENS?

The Scriptures so clearly prohibit an entrance of man into heaven, the antitype of the most holy place, where Christ is officiating as the antitype of the High Priest, the claim is sometimes made that there are two departments to heaven, represented by the two departments in the old tabernacle arrangement, as "the [common] priests went *always* into the *first* tabernacle, ... but into the *second* went the *high priest* alone once every year" (Heb. 9: 6, 7); and it is supposed that these prohibitions against entering heaven simply deny an entrance into the department occupied by Christ, as antitypical High Priest, leaving us full liberty to enter the other department of heaven. Two facts negate this claim:

1. The antitypical holy place, to which Christ has gone to officiate as High Priest, is "*heaven itself*" (Heb. 9: 24), instead of being merely one department of heaven.

2. In the type, there were not only two tabernacle departments, but also two classes of priests to officiate in them; the ordinary priests to officiate in the first department, called the "*worldly* sanctuary," and the high priests to officiate in the second department, called the "most holy place."

Having learned that "heaven itself" is the department prefigured by the holy place, where the antitypical High Priest has gone to officiate, some other realm must be foreshadowed by the typical department, called the "worldly sanctuary," where the antitype of the ordinary priests may be found; because (1) no part of heaven can answer to a "worldly sanctuary," and (2) Christ is the only priest officiating there.

When we allow the "worldly sanctuary" to typify the church of Christ in this world, all is plain; for Peter speaks of christians as "an holy priesthood, to offer up spiritual sacrifices," and also styles them "a royal priesthood" (1 Pet. 2: 5, 9). Here we find the antitype of the "worldly sanctuary," containing its antitypical ordinary priests, while the High Priest officiates in the most holy place, which is "heaven itself," and is inaccessible to man.

These considerations not only negate the modern theory of entering heaven at death, but also show the incorrectness of the supposition that Enoch and Elijah may be in one corner of heaven somewhere, though not where Christ is officiating. The statement, "No man hath ascended up to heaven but the Son of man which is in heaven," shows that wherever Enoch and Elijah may be at the present time, they are not in heaven, though they were conveyed through the atmospheric heaven when translated to some realm, for some purpose unexplained.

We are sometimes inquired of, if our view of the holy place would not shut the angels out of heaven? Certainly not, for angels were allowed in the type, there being no law against their entrance, and there were "the cherubims of glory overshadowing the mercy-seat"—a species of angels—expressive of the fact that these cherubims had a real existence in the realm here typified, which is "heaven itself," which "no man can approach unto." But soon the High Priest will come out, and pronounce upon us the blessing of "life evermore," and receive us unto himself.

W. S.

NOTES ON PROPHECY.—No. 7.

EZEKIEL'S PROPHECY.

God saw fit to impress the mind of Ezekiel with the wonderful ravages of death, by causing him to look upon a "valley which was full of bones"; and to awaken in his mind the thought of the future life, by raising the question, "Can these bones live?" Human wisdom would have given a negative reply. Nevertheless, God proceeded to show the prophet how he could do seeming impossibilities by miraculously transforming those lifeless bones into an army of living men, by bringing bone to his bone, by placing sinews and flesh upon them, and infusing the breath of life into them. Then the prophet is commanded to utter this thrilling prophecy: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and you shall *live*." Ezek. 37: 1–14.

Thus the material forms of the sleeping saints are to be quickened into life, and "they shall not be hurt of the second death," but live on through the cycles of coming eternity. Nor can the force of this prophecy be broken by the claim that the resurrection here described is figurative, for God would not have used the resurrection as a figure, if the doctrine of the resurrection had no existence. Besides, the resurrection is here given to *explain* a figure—the valley of bones. Figures are not explained by figures.

W. S.

THE SEVEN DEACONS.

We often hear remarks about the "seven deacons," among whom Stephen and Philip are mentioned. Though this claim has passed current for many years, we boldly deny that the Bible mentions a word about "seven deacons," or speaks of Stephen or Philip as being deacons in the church. Out of this incorrect theory has grown two incorrect impressions:

1. It has been supposed by various denominations that as these "seven men" served tables, that it is the duty of deacons in the church to serve at the Lord's table; hence, the incorrect practice of sending the deacons around with the bread and wine.

2. Others, like the Episcopalians and Methodists, supposing that these "seven men were so many deacons, and observing that Philip, one of their number, both preached and baptized, have come to the conclusion that deacons are an *order of preachers*. When the fact is made apparent that these men were not deacons, the argument for the service of deacons at the celebration of the Lord's Supper, and the argument for the order of ministerial deacons, both lose their force. What are the facts? The record reads: "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6: 1–4. Then the seven were chosen.

1. They are not called deacons in this record, nor elsewhere in the Bible.

2. They were not chosen to serve at the celebration of the Lord's Supper, but "in the daily ministration," where "they had all things common"—in a colony; and no reference is made to the Lord's Supper, for the apostles pronounced it unreasonable that they should "serve tables," which can not refer to the Lord's table; nor is the Lord's Supper a "daily ministration." These "seven men" were appointed "over this business," serving breakfast tables, dinner tables, and supper tables for that colony. If serving at a dinner table constitutes a man a church deacon, I fail to understand it. Though Philip served tables, he also preached; but that does not make a deacon a preacher, for there is no proof that Philip was a deacon. Where, then, is the proof that deacons were appointed to serve at the Lord's table, or that they were a class of preachers?

W. S.

TOO MUCH PROOF.—When we present the strong proof that the New Earth, instead of a sky-kingdom, is the promised home of the saints, we are often met with the claim that we cannot know about what is in reserve for the faithful, as it is said—"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9. Thus by an effort to prove that none yet understand what "God hath prepared for them that love him," proof is unwittingly adduced that none have yet experienced it, for "eye hath not seen" it, and "ear hath not heard" it, nor has it been realized by "the heart of man,"—all of which would be untrue if heaven is the promised home, and already the abode of millions of saints. This is too much proof for our opponents to bring. It disproves a present residence in heaven, and fails to prove that we cannot understand what things God hath prepared for us, for the next verse reads: "God hath revealed them unto us."

W. S.

☞ FRIENDS who have ordered *bound* copies of "*Life beyond Death*," will have to wait till into September, as they will not be ready as early as those in paper covers.

W. S.

GLOUCESTER, MASS.

Our third tent-meeting, under the direction of the Advent Mission Board, was pitched July 15th. We found but few who were in sympathy with our faith, or with our effort to get the gospel of the kingdom before the people. When I arrived, Bro. Morrill had the tent up, and in partial readiness for the meeting. At the time of the first service, there were a few believers, with quite a company of children, which made up the congregation. We commenced with the children, and soon made them feel at home with us under the tent, and they soon brought their parents with them. The interest and congregations soon began to increase, specially in the evening. We had meetings every afternoon and evening while we stayed, with as many as six meetings Sundays. With Bro. Morrill, we did the best we could to enlighten and instruct in the all-important plan of redemption, not shunning to declare the coming of our Lord, with the signs of his speedy advent.

Many availed themselves of the privilege of coming under the spread canvas to hear what was spoken. Sunday was a specially good day. The people came out with a deep interest, seemingly, to hear and know the truth. The best order prevailed. Brn. J. B. Cook and J. G. Smith came to our help after Sunday was over. The meeting progressed in interest as we preached, prayed, sang, and taught the children from day to day. Some of like precious faith came from abroad, adding their testimony, which gave new life and interest to the meeting, as is always the case when we are toiling in new places. After the first Sunday, it became apparent that some were seeking the Lord in earnest, and found joy and peace in believing. Saturday, Bro. L. T. Cunningham and some of his family came, and their help was appreciated. Bro. C. put up his "big chart," spoke twice in the afternoon from it, illustrating and enforcing by the fulfillment of prophecy the nearness of Christ's coming. This, with a sermon in the morning after the love-feast, children's meeting at six, and preaching in the evening, made it a busy and profitable day. The tent was well filled with attentive hearers, and it became evident that the Lord was at work by his Holy Spirit, convincing of sin and a coming judgment.

Our brethren of other denominations came in, and took part in the meeting, and the angels as well as we were made to rejoice over returning prodigals and repenting sinners. Bless the Lord, it was a good place under the old tent. We could say, Glory to God in the highest, and good will to men. We concluded to hold on another week. I had to be gone three days the first of the week, but the interest was kept up, by the goodness of God, through the agency of Sr. Julia Buzzell, Brn. Leavitt and Smith. Returning, I found the cause of Christ and his truth prospering. All seemed delighted with the tent-meeting. The doctrine was new, but it took strong hold of the thinking part of the community. Some were brought from darkness to light, one was baptized, others were about ready, and a goodly number will, I doubt not, be found in the kingdom as the result of the tent-meeting. The meeting grew more interesting till the close. Sr. Susie Cunningham rendered much service in the children's department.

Sunday, the 30th, was a blessed day for the cause of Christ. It was our last Sunday meeting under the tent. The people came in crowds. The tent was full, and all around they were standing during the preaching, and all seemed interested. I could but pray that the seed sown might spring up and produce an hundred-fold. The best of order prevailed throughout the entire meeting of seventeen days. To God be all the glory. Monday, the meeting continued. Tuesday, Aug. 1st, the tent was taken down to be sent to Suncook for another meeting; but the meeting adjourned to a hall for future meetings. We left Bro. J. G. Smith and Sr. Julia to feed the church over which the Holy Ghost hath made them overseers, hoping still to hear of more glorious results.

L. BOUTELL.

MCCULLOCH'S CREDIBILITY OF THE SCRIPTURES.—*Bro. Grant*:—I think if our brethren knew the worth of "McCulloch's re-cast of the Credibility of the Scriptures," that many of them would not be without the work. Bro. Jacob Blain, of Buffalo, N. Y., has the work for sale at $1.60 for the two volumes, which is very cheap.

D. COGSWELL.

☞ LUTHER, enumerating the qualities of a good preacher, gives as one of them, "that he should know when to stop."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the coming year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$652.66
"A Lover of Truth"	1.00
A Friend	3.00
"A Lover of Truth"	.25

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$75.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$34.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,311.11
"F."	1.00
"R."	2.00
"W. H. M. & S. M. W. M."	2.75
"F."	1.00
Hannah F. Miller	1.35

MORE ZEAL NEEDED.

C. E. BARNES.

It is common to see in new converts to christianity a zeal and simplicity characterizing their actions, which is not commonly witnessed in those who have been longer on the way. When first converted, realizing the great change wrought in them, and the abounding love of Christ, it seems to be their desire to let others know what has been done for them, and to urge them to likewise "taste and see that the Lord is good." It was this new-born love and heavenly fervor that led to such zeal as is mentioned in Acts 2: 41–47; "continuing daily with one accord in the temple, and breaking bread from house to house," being recorded as characterizing the converts to christianity on the day of Pentecost. It was this same zeal that possessed the Galatians. When the light of the gospel first dawned upon them; when they first awoke to a new life in Christ, they received Paul as an angel of God, even as Christ Jesus," being willing, had it been possible, to have plucked out their own eyes, and to have given them to him. Gal. 4: 14, 15. And it was a zeal closely allied to this that characterized the Advent people in their early history, when the main thought with them was the soon coming of Jesus; when the main topic of conversation with them was the soon coming of Jesus; when their Bibles were always with them, and most read in those portions which related to the soon coming of Jesus. At that time, when the light had first been given them, they possessed a zeal and earnestness which we fail to see manifested now, *i. e.*, universally. The zeal and love are not entirely gone, thank God, nor the daily reading of the Scriptures and meditations thereupon; but *as a body* there has been a decline.

There is not that burning interest that once there was; there is not that faithfulness in exhorting others that once there was; there is not that living faith in the doctrine that used to, and ought now to characterize our people. We need a fresh baptism of the Spirit; a new consecration to God that will lead to a greater earnestness in promulgating this great truth. In a word, we need to have the missionary spirit again; and it is to be obtained just as it was originally: by *believing in the heart* these truths of which we are intellectually convinced. Believing with the heart produces action, always; believing with the intellect only, does not; and if we have merely an intellectual belief that the Lord is coming, without having it rooted and grounded in our hearts, then we may treat exhortations with indifference, and go about our pursuits as if we were to continue in this mortal state a hundred years longer; but if we do believe this truth in our hearts, it cannot fail of leading to a corresponding action.

That which leads a christian to admonish his fellow-men, is a realization, in a measure, of their danger. That which leads young men, and young women too, to leave home and friends and their native land, to spend their lives in a foreign missionary country, is a belief of the fact that without Christ, men will perish. And that which will beget again in us this missionary spirit, is a belief and realization of these same truths also.

Oh! truly these are the days when iniquity abounds, and the love of many waxes cold. And we need not go very far from home to notice a decline in spiritual things either. It is quite common to point to what are called the "popular churches" to there see a fulfillment of Jesus' words; but what need of going so far for proof, when we have it in abundance within our own borders? Is it not true that there has been a departure from the "first love" experienced by the Advent people? Where are those spirited prayer-meetings? Where are those persons who could go to the house of prayer after their day's work and *get rested*? Where are those brethren and sisters whose desire to meet together was so strong that a cloudy sky, or a stormy night, was no hindrance at all? Where are those men and women who would go and return, so full of christian joy and peace, that they would forget all about the storm? Where are these people? And "echo answers, 'Where?'"

The prayer-meeting now is not looked upon as a place of rest; people get too tired through the day to meet for social worship at night. And somehow, a cloudy sky or stormy night seems to have a much more depressing effect than it used to have, so that the meetings at such times are thinly attended. To be sure, if it is advertised that a certain noted man is to *preach*, instead of having a prayer-meeting, why, then we see these brethren and sisters; what but is a query to many is, How does it happen that they get too tired to attend a prayer-meeting, and yet are always on hand when some "big gun" is expected to preach? If it is not owing to a lack of interest in sustaining the prayer-meetings, then what is it owing to?

I fear that by many the doctrine is held merely as doctrine; merely as theological dogmas, instead of great and vital truths, and what we need now are not new truths, are not *fresh* arguments, but a realization of the *old* truths, and then a corresponding action on our part, which will lead us to do that which devolves upon us in sustaining the prayer meetings and the other interests of Christ's cause.

Christian readers, remember the zeal you had when first you received pardon; remember your former confidence, and then too remember that in order to be a partaker of Christ, it is necessary to hold the beginning of your confidence steadfast unto the end. Heb. 3: 14.

Salem, Mass.

MEETINGS AND PARTINGS.

Last Sabbath evening closed the grove meeting that was held near our house. It was truly a time of refreshing to poor me, who, although unable to attend the meeting, had the blessed privilege of seeing the dear saints, and uniting with them as they sat by my bedside. We talked of our blessed home soon to be gained, and the good Lord granted me one sweet season, that of hearing our dear good sisters Barnes and Hemenway speak to the edification of the hearers. It being rainy Friday afternoon, the meeting was held in our house. I felt to praise God for it. As our dear sisters spoke of the soon coming of Jesus, when no more pain nor distress could rack our mortal bodies; and as they sung that sweet verse—"No chilling winds," I felt very thankful and glad in God that I had ever given up all for Jesus, and was an heir to that heavenly inheritance that is so soon to be given to the saints of the Most High. I felt almost impatient to be there in that "beautiful world of light." I felt as if I could endure anything for Jesus and his cause; and although my life is one of continual pain, suffering, sorrow, privation and toil, yet I feel that "I am blest, I am blest."

How often I thought, while the dear ones were here, and it was so blessed to meet with them, that if their society was so good here, what must it be when we all are made immortal, free from sin, pure and holy. I am glad that nothing wicked and vile can ever enter there.

The hour for parting came, and as the dear ones came to my bedside and asked a blessing upon me; as they clasped the hand and said, "Good bye," oh! how sad I felt; but hope bids me look beyond this vale of tears to that bright home where *adieus* are sounds unknown, and none are kept away by sickness. O Lord, hasten the time. There may we meet soon, is the earnest prayer of your sister,

THERIA B. WEAVER.

No. Dana, Aug. 8th, 1871.

Correspondence.

From Bro. Geo. A. Streeter.

BRO. GRANT:—Our grove-meeting closed Sunday evening, August 6th. There was a great interest to hear. Never were there so many out to a meeting in this place before; and although none confessed publicly the truth, many said it alone. Conviction rested on the people, and the inquiry by some is, When are you going to have more meetings? while others were stirred, or the theological waters were stirred, as the light reflected on the darkness. We hope that some seed has fallen on good ground, in good and honest hearts, and will yet bring forth fruit to the glory of God. The way is open for a larger meeting at some future day, if the Lord will. There was preaching by Elds. Hemenway, Munger, Pike, and Sr. Barnes.

O how much there is to do in the vineyard! and when I see the work that needs to be done, my heart yearns to do it; but where shall I go? where can my poor feeble talent be of some use? I wait for a door to open, willing to go anywhere, in new or old fields. The harvest is great; the fields are all ready for the harvest. O God, here I am, send me. "Speak, Lord, for thy servant heareth." Brethren and sisters, pray for us, that in all things we may be able to do all that is required of us, so as to be ready for the great gathering of the saints, when Jesus comes. God bless you all, is the prayer of your humble servant and Bro. in Christ.

No. Dana, Mass., Aug. 7th, 1871.

From Bro. E. Morrill.

BRO. GRANT:—After staying at Gloucester with the tent one week longer than we expected (the Lord blessing all the while), we intended to take the tent down Monday morning, July 31st; but in consequence of the rain Saturday night, we saw Sunday evening that the tent would not be dry enough, and so we gave an appointment for Monday afternoon and evening, as usual, and, thank the Lord, we had one of the best meetings I was ever in. Salvation's waters run freely. Seven made a start to serve the Lord, and the Lord's blessing rested upon us. Meeting was then adjourned to the hall, which Bro. Smith hired. We had meetings Tuesday, Thursday, and Saturday evenings, also on Sunday. We hope our preaching brethren will remember the people of Gloucester, and go and help them.

BRO. SNYDER.—Resolutions of condolence to the memory of the late Rev. Henry Snyder, by his afflicted congregation.

At a regular meeting of the members of the German Christian Church, May 20, 1871, the following resolutions were adopted:

WHEREAS, It has pleased our Heavenly Father to call from our midst our beloved brother, founder and minister of this church, on the 24th of May, 1871; and,

WHEREAS, Although humbly submitting to the all-wise decree of the Most High, we desire to express our deep felt sorrow for the great loss we have sustained in the death of our friend and brother; therefore,

Resolved, That in the deceased we have been deprived of a most worthy, zealous and efficient worker in our congregation; and who, as one of the original founders, ever remained a most faithful advocate of the interests of his people.

Resolved, That while it was the constant endeavor of our deceased pastor to cultivate the heart, he was always ready to help on the cause of progress whenever and wherever advanced in behalf of the rising generation.

Resolved, That it is hoped the moral and true Christian character may serve as a worthy example to all who would live a life of piety, strict probity, and with a desire to cultivate the finer affections of the heart.

Resolved, That wherever benevolence and Christian charity were heeded, he was the first to bestow, and in dying, his last request to his beloved congregation was, that love and harmony should ever dwell in their midst.

Resolved, That we, as a church, express to the family of our beloved counsellor our deep felt sympathy, with the sincere desire that he who protects the widows and the orphans may comfort and console this family in their great affliction.

Resolved, That a copy of these resolutions be presented to the family of the deceased; that they be embodied in the records of our proceedings, and that they be published in the Advent Christian Times and in the World's Crisis.

CHARLES KOIRE, Sec'y.

Summary of News.

FOREIGN.

Cable News.

LONDON, Aug. 10. Special information from a correspondent in Salzburg says that military organization in Russia is being pushed vigorously on the Prussian system. Compulsory service is being vigorously carried out without exception. In consequence of the enormous extent of the country, provincial depots are to be established. Others, examining the frontiers and reporting to the Government, are trying experiments to see how soon a corps d'armee, advancing, can lay a line of railway for forwarding supplies. If such is the case, everything politically promises well, for Austria's making an alliance with Germany, which is apprehensive of an alliance between France and Russia.

This is the chief question of discussion between the Emperors of Austria and Germany at Gastein. They meet at Ischl to-morrow.

Aug. 11. The Pope has written a letter to the committee who have offered him the title of Pius the Great and a throne of gold. He refused to accept the proposed honor during his lifetime, and suggests that the money subscribed for the throne be employed in procuring the exempting of students of Catholic seminaries everywhere from military service.

PARIS, Aug. 12. The City Council has voted to raise a loan of 350,000,000 of francs to be used for the rebuilding and repair of the edifices destroyed or injured during the reign of the Commune.

Opposition to the prolongation of M. Thier's term of office is said to be growing rapidly both in the Assembly and among the people.

The Municipal Council of Paris, having adopted a resolution expressive of the desire for the removal of the capital to Paris, a deputation of that body waited upon Thiers and begged him to exert his influence in favor of the change. Thiers, in his reply to the Committee, said that the decision of the question rested with the Assembly, and should not be trammeled by any action on his part.

LONDON, Aug. 14. A dreadful calamity has visited the small island of Tagolanda, in Malay Archipelago, about fifty miles northeast of the island of Celebes. An outburst of the volcano of Ruwang, accompanied by a convulsion of the sea and a wave forty yards in height, swept all the human beings, cattle and horses from the island. The number of persons who perished was four hundred and sixteen.

DOMESTIC.

Chicago, Aug. 8. A terrific tornado, moving from east to west, passed over Winneconne, Wis., last night.

The booms on Wolf river, five miles above Winneconne, containing fifty million feet of logs, were broken up.

The steamer Star was capsized, and the captain, Geo. Smith, and one raftsman, were drowned.

Half the houses were blown over and completely demolished, and thousands of window panes were broken.

Thirty chimneys blown down, the grain in shocks scattered over the fields, and all the corn is flat.

The Roman Catholic church in Granville was destroyed by the storm.

THE ITALIAN DEMONSTRATION IN NEW YORK. The coming celebration of Italian unity in New York will, it is said, possess some novel features. Besides the procession, which, it is believed, will be of considerable magnitude, as there are about 15,000 Italians in and around New York, the programme for that part of the day to be spent at East Park embraces the singing of hymns composed for the occasion, addresses by distinguished Italians and others, dancing, feats of marksmanship, salvos of artillery, balloons, pyrotechnic displays, festive games, and a race between males dressed in quaint costume with pails of water on their heads. In the procession will be three triumphal cars, which are described as below:

"One of the cars will carry a lady representing Ancient Rome as the mistress of the world, escorted by twelve men dressed as Roman cavaliers of the period. Another car will carry a lady representing United Italy, seated upon a throne, and dressed in the robes of a Queen, with a crown upon her head and bearing a sceptre. At her feet will be seated another lady, dressed to represent Modern Rome, with broken chains hanging from her arms. The car will be escorted by the Italian Colombo Guard of this city, dressed in the uniform of Bersaglieri. A third triumphal car will appear, shaped like a pyramid, and will carry one hundred young girls, dressed in white, with green garlands on their heads and tri-colored sashes over their shoulders. Each will carry a small flag, bearing the coats of arms of the principle cities in Italy, the one at the apex holding the flag of Rome, with its legend of Romulus, Remus and the wolf."

Married.

PIKE—WHITNEY. In North Dana in the grove, Aug. 6th, by Elder Geo. A. Streeter, assisted by Eld. J. Hemenway, Eld. SIMON E. PIKE and Miss SOPHIA E. WHITNEY, both of Phillipston, Mass.

BURNS—BILLINGS. At Great Falls, N. H., Aug. 12th, by C. Goodrich, Bro. GEO. W. BURNS and Sr. ELLA M. BILLINGS, both of Great Falls.

Notices.

Mechanic Falls Campmeeting.

This meeting will commence Aug. 28th, and continue one week. Our ground is enlarged, with more seats, and is beautiful. Our stable is built, and board for horses will be furnished as cheaply as may be. We shall prepare to supply the wants of the people, according to our ability, with plain, wholesome food, at reasonable prices. Arrangements are being made with the railroads that lead to the meeting, and we trust the fares will be satisfactory. We hope our preachers will come burdened with a sense of their mission, and the people assembling be blest with salvation.

J. A. LIBBY,
E. M. HAGGETT,
JESSIE GAY,
C. D. HIBBARD,
CHANDLER DENNIN, } *Committee.*

Grove Meeting.

There will be a grove meeting in South Bristol, in Mr. Barnes' orchard, commencing Saturday, Aug. 26th, and holding over the Sabbath. Come, brethren and sisters, to this meeting, filled with the Spirit of the Master, and help contribute to make it a success. Preaching to commence on Saturday, at two o'clock P. M. Bro. Newell is expected to help preach the word.

ELD. C. P. GREENMAN.

Grove Meeting.

The annual meeting of the church of God (called Adventists) will commence, the Lord willing, Thursday, August 31st, on the old ground, two miles and a half west of Lincolnville, Crawford Co., Pa., and continue over two Sundays. Friends from the east and west will leave the Atlantic and G. W. R. R., or Erie Railway, and Philadelphia and Erie R. R. at Union, Pa., and take the Union and Titusville R. R. to Lincolnville. Three trains leave Union and Titusville each way daily. Teams will be at Lincolnville on Saturdays to take friends to the ground; also at other times, by writing in time to the subscriber. Come, brethren and sisters, to the meeting, filled with the Spirit of God, and much prayer that the blessing of God may attend the meeting. Hearts, houses and barns open and free. For the Committee,

JOHN T. ONGLEY.

Notice.

At the campmeeting last year, a committee was appointed for the present year, but they have failed to act, for some reason unknown. We, therefore, the Second Advent church at New Milford, will hold, the Lord willing, a four days' meeting in the grove, known as Dr. Taylor's woods, commencing Thursday, August 24th, and hold over the Sabbath. This will be considered as a basket meeting. Come one, come all.

H. HICOCK.
H. GREGORY.

Grove Meeting.

There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., Sunday, Sept. 10th, by Eld. A. Ross. If stormy, the meeting will be in the hall at the grove. Mr. Smith, the proprietor, will furnish refreshments for man and beast to all who wish. S. O. WELCH.

Notice.

As I shall be at the Belfast campmeeting till Friday, the Mechanic Falls campmeeting on Friday, Saturday, and Sunday, and Alton Bay after Tuesday, I hope that the friends owing me for hymn books will arrange to pay me at these meetings; or, if sending books, will apply to me as above from Aug. 20th to Sept. 15th.

I. K. LOMBARD.

RECEIVED.—From P. D., Boston, Mass., $6.00. "Sidewalk," Worcester, Mass., $3.00. Many thanks, and may "the blessing of the Lord that maketh rich" rest upon the givers.

F. H. CHAMBERLAIN, *Oxford, Mass.*

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing *Saturday, August 19th*, and continuing till August 28th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 27th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Pittsfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 10th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a CAMPMEETING ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield to Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 10th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 noon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 10th to Aug. 30th, must be called for at the ticket offices, and they must also be signed P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
O. D. WOODRUFF,
I. B. POTTER, } *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Alton Bay Campmeeting.

All persons wishing to get tents built at Alton Bay, are recommended to apply to J. L. Ricker, who will furnish building material, and build according to order, for a reasonable compensation. He will build between the first of August and the close of the third week. Persons wishing him to build, had better send their orders soon. Direct to J. L. Ricker, Alton Bay, N. H. Believing it would be against the interest of the meeting to paint, blind, or otherwise ornament the tents, the committee voted to request the brethren to desist from doing so.

The campmeeting will commence Saturday, Sept. 9th, and hold over the Sabbath, the 17th.

For the Committe, J. COUCH.

Notice.

Will our brethren who want lumber to build tents on the Alton Bay camp-ground, send in *at once*, that we may know how much to engage? Those wishing to locate tents, may address me at Farmington. Be sure and get your tents built before the meeting commences. J. G. SMITH.

P. S. There are a number of good rooms, with good beds, near the camp-ground, to let for a dollar a day through the meeting, if any wish.

Tent-Meeting.

If the Lord will, the New Hampshire Mission tent will be pitched near Wells Beach, Me., on land of Charles Boston, the meeting to commence Sabbath, Aug. 27th, and hold over two Sabbaths. Brn. James G. Smith, W. H. Mitchell, Geo. W. Brown, and other able speakers, will be present to preach the word. JAMES G. SMITH.

For the brethren, JOHN C. SHOREY.
DARIUS J. DOW.

P. S.—Will not the preaching brethren from the West and New York, who contemplate coming to the Springfield and Alton Bay campmeetings, arrange so as to spend the week between the two meetings with us at our tent meeting? Brethren coming from the West will take the 7.30 A. M., 12 M., and 3 o'clock trains, and stop at Wells Depot. Brethren coming from the East will understand what trains to take. Fare from Wells Depot to the tent, 75 cts. D. J. DOW.

Notice.

As the Lord yet spares my life, and gives me strength to travel, I hope to be at the Springfield campmeeting again this year, with my work to sell cheap to preachers, as heretofore; also McCulloch's work for $1.60, less than half price. I shall also have a work just printed, on the wisdom and goodness of God in permitting sin and woe for (to him) a speck of time, and by ending them, will be glorified, and the universe be made the happier forever. I have been three years preparing it, and it contains 192 pages, twelve pages more than *Death not Life*, and of the same size; has more Bible than that, and the texts mostly written out. It has some new views, but as they are based on the Bible, and not on speculation, they are worthy of examination. Not being stereotyped, it costs me twice as much as "Death not Life," yet I shall sell it at 80 cents at retail. What little is due me for books, I hope brethren will send by friends, if not coming themselves to the campmeeting. J. BLAIN.

Tent Meeting.

Eld. Wm. Sheldon will hold a series of meetings in the large tent at Arena, Iowa Co., Wis., commencing Sept. 9th, 1871. We shall expect a large gathering. Let all who can attend. All who come will be provided for. Come in the spirit of the dear Master, to labor for the good of our fellow men. The night cometh, and the morning will soon dawn. Arena is on the Milwaukee and Prairie du Chien R. R., about thirty miles west of Madison. GEO. THOMSON, For the church.

The Advent Christian Association.

This Society will hold its annual meeting at the Springfield camp-ground, commencing on Monday, Aug. 21st, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate and one additional delegate for every twenty-five members above the number of fifty members. An assembly of worshipers, though few in numbers, constitutes a church.

H. F. CARPENTER, *Secretary.*

Meeting of the Board.

The Board of the A. C. A. will meet at the Springfield camp-ground on Monday, August 21st, at two o'clock P. M. H. F. CARPENTER, *Sec.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Adv. camp-ground, commencing Wednesday, Aug. 23d, at 8 o'clock A. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association are members of the A. A. M. Society. A. W. S.

Tent Notice.

I would say that the twelve tents advertised to let have all been taken up, as follows, according to the dates of their letters: J. B. Waite, Anpanaug, R. I.; Moses Merrill, So. Vernon, Vt.; H. D. Sharp, New Britain, Ct.; G. A. Hawkins, Putnam, Ct.; S. G. Mathewson, Castleton, Vt.; John Hutchinson, Rutland, Vt.; Sybil Bushnal, Pownal, Vt.; Hiram Smith, Square Pond, Ct.; Porter J. Smith, Munson, Mass.; Asa Twigs, Palmer, Mass.; Stephen Hitchcock, Great Bend, Pa. These tents are engaged for the people here named, and if any thing happens you don't want either of them, notify me at once, as there are more calls than tents. Recollect, you all have your own tents to pitch. H. MUNGER.

Vermont Campmeeting.

After examining various localities, the committee have decided to locate our annual campmeeting once more upon the old ground of last year. We can find no other so beautiful and commodious as this, with such improvements as we can make. Good water can be supplied freely upon the ground, and board at 85 cts per day, at boarding tent. Those coming to this meeting can come over any R. R. controlled by the Vt. Central R. R. for fare one way. You will buy a regular ticket, and pay full fare to Bethel, and receive a free return pass from the camp committee. All trains will stop at Bethel, Vt., from which place teams are engaged to carry all passengers, with all their baggage of every description, to the ground, at 25 cts each; children under twelve, half price. Inquire for Wilson's teams, and go with no other. Bro. Wilson keeps the depot house at Bethel, and will entertain all who wish at low rates. Lodgings can be had in private houses on reasonable terms; but let all bring bedding, as these places may be full before you come. To enjoy the meeting most richly, every family should have a family tent. We want a Graham boarding tent upon the ground for ministers, invalids, and those who do not wish to become invalids. Who will volunteer to take charge of such an one? Write me at once.

Now, ye lovers of Jesus, and all others, come, from York State, New Hampshire, and from all parts of Vermont, and from far and near, to our annual feast at Bethel, Vt., to commence Sept. 2nd, and to continue till Sept. 11th. We are hoping that Bro. Couch, and others from abroad, will be present to help us.

H. F. CARPENTER, for the Committee.

☞ Remember to mark every piece of your baggage—*Bethel, Vt. camp-ground.* And also remember that, to save expense, you should come prepared to board yourselves. H. F. C.

Maine Campmeeting.

The annual campmeeting at Pittsfield, Me., will be held in Hathorn's Grove, at Pittsfield, commencing Sept. 4th, and continue over the following Sabbath. This is a beautiful grove, about half a mile or less from the depot, in a quiet and orderly village. It is easy of access, and pleasant for its nation. Everything will be done to make it a pleasant and profitable meeting. Provisions for boarding and housekeeping will be provided on the ground, at very moderate charges, and straw and boards for beds and tents will be on hand. The "Maine Mission Tent" will be in attendance, and afford shelter for sleeping purposes. All who can, bring family tents. There will be a good well, and pasturage for horses if desired.

This meeting has the sympathy and co-operation of the "State Conference," and represents the interests of the people that love Jesus and his coming. Now, brethren and sisters, arise, and come to this feast of tabernacles. Come with two points in mind: to get good, and to do good in the name of the Lord.

W. H. MITCHELL.
J. M. JEWETT, I. C. WELLCOME.
E. A. RICKER, R. B YORK.
HIRAM MAINS, F. A. BAKER.

New York Conference.

The Lord willing, the next quarterly session of the N. Y. A. C. Conference will be held with the church at South Butler, commencing Thursday evening, Aug. 31st, and holding over the following Sunday. A general invitation is extended to all. It is hoped that every church will send delegates, and quarterly collections for conference fund. Teams will be in waiting at Savannah, four miles distant, on the *direct* road between Rochester and Syracuse. Take the 2.55 train from Rochester; no other in the P. M. stops. From Syracuse, take the express, about two o'clock, for Clyde, one station beyond, where you meet the other train which will bring you back. Please remember directions, and as far as possible come Thursday. Bro. W. J. Hobbs will give the opening address. Homes will be provided for all.

D. COGSWELL, Pres.
WM. E. BROWN, Sec'y.

Connecticut Campmeeting.

The Lord willing, there will be a campmeeting in the beautiful grove occupied for that purpose last year, near Plainville, Ct., commencing Sept. 2nd, 1871, and holding till the 11th inst.

The fare is reduced one half on the N. H. and N. R. R., same as last year. Regular tickets must be bought at Plainville, and free return passes will be furnished on the camp-ground. Mr. T. F. Clark will convey passengers from Plainville to the camp-ground for twenty cents each. Provision will be made for those coming with horses. It is desirable that all who can, bring tents and bedding, especially the latter.

We shall endeavor to provide wholesome food for all who may wish, at reasonable rates, and trust that, together with our brethren and sisters, we may exercise sufficient faith in God, coupled with good works, to dispel the fear of financial embarrassment, which so cripples the religious enterprises of the day, that their votaries are withering from spiritual drouth, the result of too much anxiety for money, and too little knowledge of faith in God. The Lord is soon coming, and we feel the need of a higher standard of holiness, and the deep inwrought work of the Holy Spirit. Let us walk humbly before the Lord, making this meeting the subject of prayer, beseeching our heavenly Father to breathe the Holy Spirit upon the entire encampment, that wanderers may be reclaimed, and sinners converted.

B. HITCHCOCK,
GEO. L. WHITE,
WM. J. RIPLEY,
O. D. WOODRUFF, } Committee.

SPECIAL NOTICE.

On the N. H. and Vt. R. R. the 6.50 A. M. train from New Haven, and the trains which leave Plainville going south at 8.20 A. M., and 7.14 P. M., will stop opposite the Conn. camp-ground, between Southington and Plainville, to accommodate those coming to this meeting.

Those coming from the north will buy regular tickets to Southington, and those from the south to Plainville; and be sure to tell the conductors you want to stop at the campmeeting, otherwise the trains will not stop. ONLY the above named trains stop at the camp-ground. Those coming by the other trains must stop at Plainville. Please REMEMBER THIS.

The H. P. and F. R. R. Co. have agreed to the following arrangement: Passengers from Hartford and New Britain will buy regular tickets to Southington; and those from Bristol, Terryville, and Waterbury, to Plainville, and then to Southington (on the trains that *stop* near the ground.) Those from the above named stations on this road can get return tickets on the camp-ground, at twenty-five per cent discount from regular fare. Any who occupied tent-ground last year, who do not expect to this, will please notify the committee at once, as applications are being made for lots.

O. D. WOODRUFF, for Committee.

Notice.

The Maine Mission Tent will remain at Harrison Village through this week, and over Sunday, Aug. 20th, if the Lord will. We hope brethren and sisters in the vicinity will come to this meeting to labor with us. A. W. TAYLOR.

Southern Wis. Campmeeting.

This campmeeting is to be held at Monticello, Wis., beginning Sept. 23d, and to hold over two Sundays, at Bro. Barber and others may arrange. Particulars in time.

G. G. GODFREY.
WM. SHELDON.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing *Saturday, Sept. 9th*, and continue over the Sabbath, Sept. 17th. Ample provision will be made for board and horse-keeping. Board at 80 cents per day. Single meals—breakfast or supper—30 cents. Dinner 50 cents. Horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows:—Boston and Maine R. R. trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at BOSTON, of *Geo. T. Adams*, 187 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Lancaster for the Wiers,—half fare. Those coming from Concord, Lancaster, and Plymouth, can go through to the camp-ground the same day. The fare on the steamboats one way.

Connecticut and Passumpsic River R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare, if twenty-five passengers. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R. half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp-ground, signed by J. Couch.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton,—half fare.

Concord Road and branches; campmeeting tickets can be purchased at Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth,—half fare. Tickets good on these roads from Sept. 8th to the 18th inclusive.

Let all be careful to purchase *Campmeeting Tickets*, as none will be furnished with return passes only upon those roads advertised.

We may be accommodated by other roads; if so, we shall advertise in the future.

The meeting is unavoidably appointed later than was desired, on account of R. R. accommodations.

J. COUCH,
J. G. SMITH,
T. W. PIPER,
C. C. PICKERING,
C. S. EMERSON,
J. LANGLEY,
T. L. CHURCHILL, } *Committee.*

Campmeeting at Belfast, Me.

The campmeeting proposed to be at Pittsfield, or Belfast, is appointed to be held one mile and a half north of Belfast, on the Swanville road, near the paper mill, commencing Aug. 28th. It is motioned and seconded, that we have an old-fashioned meeting, such as Bro. Grant says we used to enjoy twenty-eight years ago, when we knew no sect nor party, but were one in Christ, and had not left our first love. If this be the mind of all concerned and interested, far and near, to enjoy such a meeting, let them signify it by coming in the name of the Lord, committing all strife and contention to the fate of the chaff of the summer's threshing-floor, and bring an offering that shall be acceptable unto God, even the sacrifice of a broken and contrite spirit. Provision will be made as far as practicable to make the season one of gospel labor, rather than a place of merchandise. We expect a big tent for the accommodation of the meeting. All who possibly can will bring family tents, with bedding and provisions, as there will be no boarding tent on the ground. Come all as one, who love our Lord and his appearing. Those coming on the Maine Central, from either point, will stop at Burnham, and take cars for Belfast.

W. COUSINS.
I. DAMMAN.
A. W. WALKER.

Reduction of Fare.

We have made arrangements by which the fare will be reduced on Steamer City of Richmond, between Portland and Bangor, also on Steamer running between Ellsworth and Belfast. Fare from Ellsworth to Belfast and return, $3.00.

Steamer City of Richmond will leave Bangor every Monday, Wednesday, and Friday mornings, at 6 o'clock; returning, leave Portland same nights, at 10 o'clock, or on arrival of express train from Boston. Fare on M. C. R. R. will be reduced from Dexter, Pittsfield, Unity, Thorndike and Brooks, and from all other stations on the road where eight or ten will notify me of their intention of going before the 25th inst. One fare for round trip. All tickets good from Aug. 25th to Sept. 4th.

☞ Please call for Campmeeting Tickets.

A. H. WALKER, Richmond, Me., for Com.

The R. I. and E. Ct. Campmeeting.

Brethren, our campmeeting this year will (D. V.) be held at Green Station, on the Hartford, Providence, and Fishkill R. R. It will commence on September 2nd, 1871, and hold till the 9th inst. We shall be happy to meet the brethren from "all the neighborhood round about." Those who have tents, or can procure them, are requested to bring By arrangements made with the Providence, Hartford, and Fishkill R. Company, "five persons at any station on their lines can buy a ten-passage ticket (i. e. a return ticket each) on which they might together go and return at 20 per cent less than regular rates."

For the camp committee, W. KELLAWAY.

Grove Meeting.

There will be a grove meeting, the Lord will, at Hawsonville, Vt., Aug. 18th, and hold over Sunday, the 20th. Eld. C. H. Fletcher is expected to be with us, with others, to preach the word. All that love the Lord are invited to come and labor for the salvation of our fellow men.

Z. T. WOOD.

Annual Meeting.

The Women's Christian Association will hold its annual meeting at Springfield, Mass., August 23d, 1871. It is desirable that all members of the Association should be present.

E. S. JENNINGS, President.

The American Life and Advent Union Campmeeting.

This association of Advent believers will hold their annual campmeeting upon their new and beautiful ground in "Carew's Grove," at Springfield, Mass. (distant about one and one-fourth miles from the railway station), commencing Sunday, Aug. 13th, and continuing over Sunday, Aug. 20th. The campmeeting committee desire to say to the friends that nature has done much for our camping place. We have an area of six acres of fine, level, dry tenting-ground, dotted over with grand old trees, bestowing grateful shade. To these natural advantages, through the liberality of kind brethren, have been added all the accessories which thought could suggest as necessary to the comfort and convenience of all. Let all, then, far and near, from north and south, from east and west, turn aside from the dusty, weary way, and come in to this consecrated spot to rest and refresh awhile.

DEDICATION. The public services of the meeting will commence Sunday, Aug. 13th, at 1.30 A. M., at which time a dedicatory sermon will be preached by Geo. Storrs, of New York.

FARES. Fare on the Boston and Albany R. R. is reduced *one third*, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester at the usual stations. On the Hartford and N. H. R. R. fare is reduced *one third*. Tickets to be obtained at New Haven, Meriden, Middletown, Berlin, and New Britain, Hartford, Thompsonville, and Windsor Locks. On the Conn. River R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 10th to Aug. 30th, must be called for at the ticket offices, and they must also be signed by the Secretary of the campmeeting. *Remember this.* Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M. connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the H. and N. H. R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket,* which will be good only when endorsed by the Secretary of the camp-ground. Omnibuses will be found in readiness at the Springfield depot to convey all to the ground. Fare 15 cents.

BOARD. Good board will be furnished at 80 cents per day. Those intending to board themselves will find a choice and constant supply of groceries, provisions and fruits for sale upon the ground at regular market rates.

T. R. WEAVER, Sec. of the Campmeeting Com.

* The confusion experienced in regard to return tickets by the boats, will not occur again.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon, otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

L. T. Cunningham........................Lord's day, Aug. 20th

BOSTON (BRANCH CHAPEL) 1734 WASHINGTON STREET, (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.

☞ Meeting Tuesday and Thursday evenings.

C. H. Leverton........................Sunday, Aug. 20th

CHELSEA, MASS.

☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays.*

T. M. Preble........................Sabbath, Aug. 20th
L. T. Cunningham........................Sabbath, Aug. 27th

CHARLESTOWN.

(*Removed to Hall No. 70 Main Str.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

L. Boutell........................Sunday, Aug. 20th
T. M. Preble........................Sabbath, Aug. 27th

EAST BOSTON, (*Central Hall, 151 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

J. S. White........................Sunday, Aug. 20th
W. M. Harmon........................Sunday, Aug. 27th

PHILADELPHIA, PA., at Independent Presbyterian Church, Broad and Sansom Streets, Sunday, August 20th. JOHN G. HOOK.

Tremont camp-ground........................Sunday, August 27th
Carver, Mass........................Sunday, Sept. 3d
Tremont camp-ground........................Sunday, Sept. 10th
J. S. WHITE.

CAMPMEETINGS.

If the Lord will, I hope to attend several campmeetings, arriving about as follows:—

Springfield, Mass........................Aug. 24th.
Mechanic Falls, Me........................Aug. 30th.
Plainville Corner........................Sept. 7th.
Alton Bay........................Sept. 13th.
H. L. HASTINGS.

Pleasant Valley, Ct., or vicinity, where arrangements may be made, Thursday and Friday evenings, Aug. 17th and 18th. A. ROSS.

Cambridgeport, Mass........................Sabbath, Aug. 20th
J. T. DIXON.

Conn. Campmeeting........................Tuesday, Sept. 5th
Worcester, Mass........................Friday evening, Sept. 8th
Boston (Lowell Street Chapel)........................Sabbath, Sept. 10th
Lynn, Mass........................Tuesday evening, Sept. 12th
Lawrence, Mass........................Wednesday evening, Sept. 13th
Alton Bay..Thursday and Friday, Sept. 14th and 15th
Portland, Me. (for Bro. York)........................Sabbath, Sept. 17th
Bath, Me........................Tuesday, Sept. 19th
Brunswick (Yellow-school-house)........................Sept. 20th
Richmond (where Bro. Walker appoints) Thursday and Friday evenings, Sept. 21st and 22d.
Saturday evening, where Bro. A. Reed appoints.
Sunday, at the Reed meeting-house, Sept. 24th.
Monday and Tuesday evenings, where Bro. Reed appoints, on the way to Lewiston.
Lewiston, Me........................Wednesday evening, Sept. 27th
Mechanic Falls........................Thursday evening, Sept. 28th
West Poland, Me........................Sabbath, Oct. 1st
Mayberry Hill, or Casco........................Tuesday, Oct. 3d
South Casco........................Oct. 4th and 5th
Portland........................Sabbath, Oct. 7th
H. MUNGER.

South Seaopee, N. H........................Sabbath, Aug. 20th
F. NELSON.

Lyndeboro, N. H. (school-house near Page Spalding's) Sundays, Aug. 20th and Sept. 3d.
J. A. PACKARD.

Biddeford, Me........................Sunday, Aug. 27th
JOSEPH W. WHITE.

Moultonboro, N. H. (Middle school-house) Sabbath, Aug. 20th.
Meredith Neck, N. H........................Sabbath, Aug. 27th
Meredith, N. H. (Dolloff school-house)........................Sab., Sept. 3d
Bro. Moore will meet with me at the last named appointment. N. GLIDDEN.

Rochester, N. H........................Sunday, Aug. 20th
EDWIN B. WELLS.

Bath, Me........................Sunday, Aug. 20th
Dayton, Me. (Clark school-house)........................Sunday, Aug. 27th
JNO. HILL.

Alton Corner, N. H........................Sunday, Aug. 20th
WM. BODGE.

North Sharon (school-house)........................Sunday, Aug. 20th
T. N. SHERMAN.

South Sandisfield, Mass........................Sabbath, Aug. 20th
Letters can be sent to me at Springfield campmeeting till the 24th; then Danbury, Ct., Box 214.
GEO. L. TEEPLE.

Gloucester........................Sabbath, Aug. 20th
S. HALE.

Putnam, Ct........................Sundays, Aug. 20th and Sept. 3d
J. W. BARDON.

Square Pond, Ct........................Sunday, Aug. 20th
Yalesville, Ct........................Sunday, Aug. 27th
B. HITCHCOCK.

Campton, N. H. (Bump school-house) eve., Aug. 18th
Plymouth, N. H. (Cook's Hall)....Sabbath, Aug. 20th
Holderness, N. H. (True school-house) eve., Aug. 24th. Prescott school-house, evening, Aug. 25th. Nahum Shaw's, evening, Aug. 26th. Town House, Sabbath, Aug. 27th. Evening meetings commence at six o'clock P. M.
M. H. LAWING.
T. E. A. MORRILL.

Newport, N. H. (at Bro. Barton's) evening, Aug. 19th
Northville........................Sabbath, Aug. 20th
F. S. RANSOM.

Haverhill, Mass........................Sunday, Aug. 27th
Great Falls, N. H........................Sunday, Sept. 3d
A. SIMPSON.

Westboro, Mass........................Sunday, Aug. 20th
W. E. HATHAWAY.

Lynn, Mass........................Sunday, Aug. 20th
Rye, N. H........................Sunday, Aug. 27th
E. OWEN.

Hollis Centre, Me........................Sabbath, Sept. 3d
C. H. SWEET.

Campton, N. H. (Bump school-house) Sun., Aug. 27th
H. C. WILLOUGHBY.

Square Pond, Ct........................Sabbath, Aug. 20th
B. HITCHCOCK.

Barnard, Vt........................evening, Aug. 25th
Stockbridge, Vt........................Sunday, Aug. 27th
Z. T. WOOD.

Sutton, N. H. (as Bro. Nelson may arrange) Sabbath, Aug. 27th. T. L. HALL.

Lewiston, Me. (Union Chapel, Thorne district) Sabbath, Aug. 20th.
Webster, Me. (school house, near Webster town house) Sabbath forenoon, Aug. 27th.
Sabatisville (Jones' Hall)........................2 P. M., Aug. 27th
S. TERREY.

Danbury, N. H........................Sunday, Aug. 20th
Meredith Centre........................Sunday, Sept. 3d
J. C. MOORE.

Loudon Ridge, N. H........................Sabbath, Aug. 20th
O. W. KIMBALL.

Holderness, N. H. (Brick school-house) eve., Aug. 24th
Sugar Hill, N. H........................evening, Aug. 25th
Lisbon, N. H........................Sunday, Aug. 27th
Woodstock (where Bro. Jackman may appoint) evening, Aug. 28th.
Stoneham, Mass........................Sunday, Sept. 3d
J. PINKHAM.

Franklin, N. H. (Morrison school-house) Sab., Aug. 20th
At Bro. Barnet Colby's........................evening, Aug. 24th
Warner, N. H. (Melvin school-house) Sab., Aug. 27th
Hill, N. H. (Shaw's school-house)........................Sabbath, Sept. 3d
SIMEON RUNY.

Frankfort Marsh, Me........................Sunday, Aug. 20th
A. M. TRIPP.

Campmeeting, Aug. 19th, and onward through the meeting. E. MCCULLOCK.

Saratoga Springs......10½ A. M. and 3 P. M., Aug. 20th
C. PIKE.

Bradford, N. H. (Pond meeting-house) Sun., Sept. 3d
U. G. LADD.

Wakefield, Mass........................Sunday, Aug. 27th
C. RICHARDSON.

Woodstock Valley, Ct........................Sunday, Aug. 20th
P. S. BUTLER.

Seabrook, N. H........................Sunday, Aug. 27th
Exeter, N. H........................Sunday, Sept. 3d
WM. C. STEWART.

Dover........................Sundays, Aug. 20th and 27th
D. M. LEAVITT.

Farmington........................Sunday, Aug. 20th
J. G. SMITH.

Newcastle, N. H........................Sunday, Aug. 20th
GEO. W. BROWN.

Stoneham, Mass........................Sunday, Aug. 20th
J. PINKHAM.

Holderness, N. H. (True school-house) Sun., Aug. 20th
J. B. BROWN.

North Dorchester, N. H. (Union school-house) Sunday, Aug. 27th. JOHN H. EVANS.

Wolfborough, N. H. (Whitton school-house) Sunday, Aug. 20th. A. STILLINGS.

Hollis Centre........................Sunday, Aug. 20th
Kennebunkport (Town House)........................Sunday, Aug. 27th
Seabrook, N. H........................Sunday, Sept. 3d
E. S. MOULTON.

Ellsworth (meeting-house)........................Sunday, Aug. 20th
Wentworth Village (at the Academy) Sun., Aug. 27th
WM. C. IRISH.

East Lebanon, Me........................Sunday, Aug. 20th
East Rochester, N. H........................Sunday, Aug. 27th
J. L. CHUTE.

Piermont, N. H. (Clay meeting-house) Sun., Aug. 27th
Meredith, N. H. (Dolloff Hall)........................Sunday, Sept. 3d
Will Bro. L. D. Dolloff meet me at Meredith Village? Will meet at his house in the evening.
North Dorchester, N. H. (Union school-house) Sunday, Sept. 10th. Will Bro. John H. Evans meet with me? DANIEL D. PAGE.

North Haverhill, N. H........................Sunday, Aug. 20th
Benton, N. H........................evenings, Aug. 22d and 23d
Warren Summit, N. H....evenings, Aug. 24th and 25th
Meredith, N. H. (Dolloff Hall)........................Sunday, Aug. 27th
Meredith Village, N. H....evenings, Aug. 28th and 29th
Lake Village, N. H....evenings, Aug. 30th, 31st, and Sept. 1st.
If these conflict with others, please write me at Bridgewater, Vt. GEO. A. COLE.

Richmond, Me. (Reed meeting-house) Sun., Aug. 20th
Leavitt school-house, at two o'clock P. M.
Windham, (where Bro. J. Stevens may appoint) Sunday, Aug. 13th. C. GOFF.

Holden, Mass........................Sunday, Aug. 13th
H. DAVIS.

Bangor, Me........................Sunday, Aug. 20th
Lewiston, Me........................Sunday, Aug. 27th
Mechanic Falls campmeeting........................Aug. 28th
ALLEN DANON.

Rochester, N. Y........................Sunday, Aug. 20th
Springfield Camp, Mass........................Aug. 22d and 23d
Providence and Bristol, R. I........................Aug. 25th and 31st
Westboro, Mass........................Sunday, Sept. 3d
Portland, Me........................Sunday, Sept. 10th
Sandy Hill, N. Y........................Sunday, Sept. 17th
O. R. FASSETT.

Letters sent me during my absence should be sent to Minneapolis, Minn., or precede my appointments on the route. O. R. F.

Warner, N. H. (Waterloo school-house) Sun., Aug. 20th
Will Bro. Davis meet with me?
A. S. WILLIAMS.

Exeter, N. H........................Sunday, Aug. 20th
Hampton, N. H........................Sunday, Aug. 27th
Farmington, N. H........................Sunday, Sept. 3d
If these conflict, please write me at London Ridge, N. H. D. F. LEAVITT.

Holderness, N. H. (Brick school-house) Sun., Aug. 20th
Lake Village, N. H. (North Church) Sun., Aug. 27th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Aug. 29th.
Concord, N. H. (at the Bethel)........................evening, Aug. 31st
Manchester, N. H........................evening, Sept. 1st
Lawrence, Mass. (if desired)........................Sunday, Sept. 3d
If these conflict, please write me at North Haverhill, N. H., care of Thomas Abbott. F. M. DRAKE.

WORCESTER, MASS.

John G. Hook........................Friday evening, Aug. 18th
M. Batchelor........................Sunday, Aug. 20th
O. R. Fassett........................Sunday, Aug. 27th

LOWELL, MASS.

H. F. Carpenter........................Sundays, Aug. 20th and 27th
A. Ross........................Sunday, Sept. 3d
L. Boutell........................Sunday, Sept. 10th
John Couch........................Sundays, Sept. 24th and Oct. 1st
C. Goodrich........................Sunday, Oct. 8th

HAVERHILL, MASS.

W. W. Sutherland........................Sunday, Aug. 20th
A. Simpson........................Sunday, Aug. 27th
Enoch Morrill........................Sunday, Sept. 3d

LAWRENCE, MASS.

A. M. Higgins........................Sunday, Aug. 20th
Edwin B. Wells........................Sunday, Aug. 27th
M. Batchelor........................Sunday, Sept. 3d

MANCHESTER, N. H.

(*Meetings changed to Granite Hall.*)

B. S. Emery........................Sundays, Aug. 20th and 27th
C. Richardson........................Sunday, Sept. 3d
S. S. Mooney........................Sunday, Sept. 10th
Sunday, Sept. 17th, no preaching.
L. C. & M. McKinstry........................Sunday, Sept. 24th

CONCORD, N. H. (Centre Street.)

A. Simpson........................Sabbath, Aug. 20th

CONCORD, N. H., (at the Bethel.)

U. G. Ladd........................Sunday, Aug. 27th

HAMPTON, N. H.

J. Parsons........................Sunday, Aug. 20th
D. F. Leavitt........................Sunday, Aug. 27th
G. W. Brown, of So. Elliot........................Sunday, Sept. 24th

PORTSMOUTH, N. H.

J. W. White........................Sunday, Aug. 20th
J. Couch........................Sunday, Aug. 27th

BRISTOL, CT.

A. Ross........................Sunday, Aug. 20th

WRIGHTVILLE, CT.

G. L. White........................Sunday, Aug. 20th
R. K. Stark........................Sunday, Sept. 3d

BONNY EAGLE, ME.

C. H. Sweet........................Sabbaths, Aug. 20th and 27th
T. P. S. Hampson........................Sabbath, Sept. 3d

SOUTH BERWICK, ME. (GREAT WORKS.)

T. L. Churchill........................Sunday, Aug. 20th
Geo. W. Brown........................Sunday, Aug. 27th
S. S. Mooney........................Sunday, Sept. 3d
S. W. White........................Sunday, Sept. 10th
J. H. F. Varney........................Sunday, Sept. 24th

SOUTH ELLIOT, ME.

Wm. H. Harmon........................Sunday, Aug. 20th
J. H. F. Varney........................Sunday, Aug. 27th
E. B. Wells........................Sunday, Sept. 3d
Wm. H. Mitchell........................Sunday, Sept. 24th
J. H. F. Varney........................Sunday, Sept. 10th

PORTLAND, ME. (Union Hall, Free Street.)

J. A. Libby........................Sunday, Aug. 20th

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month.

Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

☞ THE desk of the church at Cheshire Street, Ct., is supplied for one year. For the Church,

A. BROOKS, G. W. BAKER.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. BARNES, Pastor.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

Those wishing to preach — Correspond with
in Westfield, Mass........................*C. A. Phelps.*
Lawrence, Mass......*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.....*B. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass........*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass........................*G. E. Tyner.*
Charlton, Mass........*J. O. Curtiss*, Oxford, Mass.
Haverhill, Mass.....*T. F. Pinkham or J. P. Teats.*
Oxford, Mass........................*Curtis.*
Portsmouth, N. H.........*T. R. Wood, Box 1445.*
Hampton, N. H........................*Joseph A. Philbrook.*
Manchester, N. H........................*J. W. C. Pickering.*
Dover, N. H........................*Adam Eglin, Box 1078.*
Loudon Ridge, N. H..*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
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HE DOETH ALL THINGS WELL.

A. M. FOWLER.

Oftentimes our griefs may blind us
 To the trials, woes and cares;
To the marks of deep set anguish
 Which the child of sorrow wears.

Stay thou, then, thy course of sorrow,
 Deem as naught thy lesser grief;
Seek the weary and heart-broken,
 Cheering them, thou 'lt find relief.

Let thy grief no longer blind thee,
 Haste to those who are sad, oppressed;
Give them of thy life the sunshine,
 Tell thou to the Lord the rest.

Wars that threaten to o'erwhelm us,
 Only serve to wash away
All the obstacles that hinder
 And obstruct us in the way.

Though through fires the pathway lead us,
 They are meant in mercy sent,
Cords to burn, and bands to sever,
 Which all else had not unbent.

These may blight earth's brightest prospects,
 And seem to human hearts a knell;
But they're in our Father's keeping,
 He who doeth all things well.

No. Andover, Mass.

BAPTISMAL INCIDENTS.—No. 1.

O. R. FASSETT.

Three winters ago I was called to review Dr. Quigley, a Methodist Presiding Elder in this State (Minnesota), on the subject of immortality. There was present at the review an intelligent physician who had retired from business, formerly of the city of St. Paul. He became interested, and in a series of meetings following became convicted he was a sinner and needed salvation. I rode one evening to meeting with him, in his own conveyance, as he called on the way at the brother's where I put up. During the meeting I saw his wife unexpectedly present, and as at the close of the service he came to the desk where I stood, I remarked, not observing that he was under conviction,

"Dr., I perceive you have a load to carry home," referring of course to his wife, and designing to add, "I will seek another way to return." But ready and apt in his reply, and being more deeply affected than at first I perceived, putting his hand upon his heart, and betraying a deep anxiety he had not before exhibited, he said,

"Yes, I have," and left me for the night, not able to say more.

Soon after Dr. Jarvis was converted to God, a great change being wrought in his whole behavior, though advanced in life. He desired baptism, and living near the Mississippi river, he pioneered a few of us down upon the frozen stream, where he thought the water would be of suitable depth to cut the ice for this purpose. The next day had been appointed for the administration of the ordinance. He went to two of his unconverted neighbors and informed them what he intended to do, and to request them to be his assistants at the water side. They consented to do so, and were on the spot. A large procession of sleighs filled with spectators, and others on foot, gathered upon the ice around the open, watery grave. After singing and prayer, the Dr. went to the sleigh wherein his wife was seated, and bade her "farewell," and so he did the whole sleigh's company, which was a most affecting scene, and certainly most appropriate, as he was about to bury the "old man" forever.

Stepping down first into the water to make an inspection of the bottom to the further end, before inviting the candidate, the Dr. slid down quietly behind me, as he afterward said, having pity on me, not to let me stay in the cold too long. Turning around I discovered to my surprise the Dr. already in the water, and remarked,

"Well, Dr., you are here."

"Yes," he said, "I am here."

I then baptized him. His two neighbors stepped forward and assisted him out of the water, and then extended the same kindness to me. They then accompanied the Dr. to his residence, both taking him by each arm, and assisted him also in the change of his clothing.

In the evening, at the close of my discourse, I gave an invitation to any and to all in the house who wanted to be saved to arise, and thus testify to the desire. One of these assistants was the first to arise. Then others followed in every part of the house, and it was a most solemn and heart-searching time. The Dr. was sitting by the side of the other of his assistants, who was trembling under the cross. At last Mr. Libby spoke out audibly, so that all could hear—

"Dr., I assisted you out of the water today, and now I want you to help me to stand up before this congregation."

"I will," immediately responded the Dr., and took him by the arm and both rose to their feet before the audience. Mr. Libby then remarked—

"Neighbors and christian friends: I know the eyes of you all are upon me; and more, I know the eye of God is upon me also"; and these words were said as if God was searching him through and through. He then confessed himself a sinner before the congregation, and before God, and needed mercy, and sat down amid the tears of the congregation, mingled with joy on the part of believers.

These two men, Dr. Jarvis and Mr. Libby, are to this day beloved brethren in the Lord, waiting for God's Son from heaven and the kingdom of God.

THE EFFECTS OF ONE SIN.

"Whosoever shall keep the whole law, and yet offend in one point, is guilty of all.—James 2: 10.

From this we are to understand that the divine law is to be regarded as one total and entire law; the breaking of one precept, the whole (being a collection of precepts) is broken. It is a perfect chain; the breaking of one link breaks the whole chain.

A late expositor says, "The apostle does not say that this, in fact, ever did occur; but he says, that if it should, and yet a man should have failed in only one particular, he must be judged to be guilty." The apostle means to say, according to this commentator, that whosoever shall perform an impossibility, i. e., keep the whole law, and shall fail in one point in performing what is impossible, he shall be adjudged guilty of failing to do what it is impossible to do. This is the logic of this kind of theology.

Are there not the same reasons for turning from every sin that there are for turning from any one sin? Do we turn from any one sin because God has forbidden it? Why, for the same reason, should we not turn from all sin? He who turns from any one sin, because it is a dishonor to God, a reproach to Christ, a grief to the Spirit, a wound to religion, is under obligations to turn from all sin for the same reason. One sin has done much harm. Only one sin stripped the fallen angels of all their dignity and glory. One sin—only one—robbed our first parents of all their purity and power. One thief may rob you of all your treasures. One disease may deprive you of all your health. One dagger, plunged to the heart, kills as effectually as ten. One spark explodes the whole magazine. If a ship springs a leak in three places or ten, and all are stopped but one, that one leak will sink the ship.

We cannot take one sin into our bosom, and shut all the rest out. They come in swarms, at the bidding of the lone occupant. A little thief, put in at the window, will open the door for fifty much larger and stronger to enter.

We should remember that a holy God will never share honors with an unholy devil. He approves of neither halting nor halving. He will not allow us to divide our hearts between holiness and sin, between Christ and the world. We cannot swear by God and Baal. We are required to abandon our covert as well as our open sins; our loved, as well as our loathed lusts; our baby iniquities, as well as our giant-like provocations. Gideon had seventy sons and only one bastard, and yet that one bastard managed to destroy all the rest; so that evil disposition which leads us to venture upon a violation of one of God's precepts, were it not for some sinister motive, would lead us to break any and every commandment, when it should serve our turn to do so. The precepts of the Almighty are one beautiful string of pearls, strung by the divine hand; break the string in any place, and all the pearls fall to the ground.

Let us not conclude, therefore, that, because we are guilty of but one sin, we are less exposed to ruin than those who are guilty of many. Whatever sets a soul in conflict with God, unless abandoned, will prove the ruin of that soul. One sin will do that as surely as many. Satan will make his nest in the smallest sin, and unless expelled, will very soon hatch all manner of wickedness. A sinful emotion, if it be not at once rejected, will procure consent; and consent will break forth into acts; and acts will ripen into habit; and habit will blind conscience; and conscience, when blinded, will permit the soul to practice the basest sins unreproved.

Why not, then, abandon every sin? Why not expel every base intruder? Why not proclaim universal freedom? If we have harbored a single foe to our King, let us out with it, and forever bolt the gates against its return. Let us seek that we may find, and find that we may enjoy, and enjoy that we may impart the precious gift.—*Advocate of Holiness.*

PIC-NIC RELIGION.

"Sitting down to eat and drink, and rising up to play."

THE CHURCH AND THE WORLD—CHRIST AND BELIAL.

(*Continued.*)

"1. *They are directly contrary to all the examples given us by Christ and the apostles.*

"2. *They practically educate the people in impiety.* Pure religion requires not merely right actions but right feelings. It would seem as if Satan has so contrived it, that the church is systematically trained to perform her most pious acts from selfish motives. The punctuality of the children in the Sabbath schools is rewarded by a pic-nic or festival. The lessons are learned, not that the scholars may be made wise unto salvation, but that they may win a prize, and receive public commendation. Church pride, family pride, and personal vanity are strongly appealed to, to swell the contributions for the missionary cause. Revivals are sometimes sought to be promoted, that the pecuniary burdens of those who sustain the church may be lessened.

"3. *They seek to unite Christ and Belial.* They would join together in loving harmony, what God has put forever asunder. They obliterate the distinction between the church and the world. Their avowed object is to bring worldlings under the influence of christianity. To accomplish this end, christians spread a banquet, which the veriest libertine can enjoy, and sit down with him, with apparent gratification, to the sumptuous repast. To attempt to lead men, in this way, to 'deny themselves, and take up their cross and follow Christ,' is as wise as would be the effort to reform a drunkard by giving him wine. Boys are not trained to habits of sobriety by feeding them sugar, saturated with brandy. The appetite thus created or revived, will soon demand stimulants of a stronger character. As long as theatrical performances are countenanced in the Sabbath-school, professing christians will quite likely attend the full-grown theatre. If Christ has no concord with Belial why then this persistent effort to keep up an unhallowed alliance between the children of God and the sons of Belial?

"4. *They grieve the Spirit of God.* Where that dwells, there is solemnity. Many a conviction has been dissipated by the levity prevailing at the social gatherings of the church. Many a hopeful convert has taken the first step toward backsliding in the donation which followed the revival in which he was converted. You cannot have the Spirit of God and feast and frolic with the world.

"5. *They practically deny Christ.* Has he not said to his true disciples, 'Lo, I am with you alway, even unto the end of the world?' If Christ is with his church, will he not, if his followers are faithful, so assist them that they will not need to go to the world for help? Christ's church is dear to him. He cares for all its interests, and it grieves him that the church should throw off all dependence upon him, and 'go down to Egypt for help.' She is his bride; and what would a bridegroom think of his betrothed, if she should, when his aid was freely proffered, go to his enemies for assistance? Look at the spiritual death that prevails, and see how large a share the practices complained of have had in producing it. See how many ministers—once mighty men of God—have been shorn of their locks, and have lost their power in the lap of this modern Delilah, and are now sightless giants, toiling upon the tread-mill of lifeless ceremonies. See how wide is the departure from apostolic usage; how the young and old are educated to be lovers of pleasure more than lovers of God; how Christ is dishonored and denied, and the Holy Spirit grieved.

Never countenance them with your presence. Let not love for your pastor, nor desire for pleasing your brethren, nor dread of singularity induce you to assist in attempting to force Christ into an alliance with the world which he utterly abhors.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

CONFORMING TO THE WORLD.—TESTIMONIAL No. 1.—From Rev. B. T. Roberts:

"That the church is rapidly conforming to the spirit and pleasures of the world none can deny. The most alarming feature is that prominent preachers lead the way, and the people blindly follow. The New York papers contain an account of

"A TIN WEDDING.—Tuesday evening being the tenth wedding-day of the Rev. ——, of the —— church, he gathered his friends together, to the number of over eight hundred, in the spacious lecture-room of his new church. Rev. and Mrs. —— began to enjoy the sport. On some unusual or valuable article in the tin line being given, the Reverend gentleman would feel impelled to make a speech. His remarks would call out replies, which were listened to with great good-humor by all present, who enjoyed the keen sallies of lay or clerical wit. The evening passed away merrily." May we not say devilishly? "We know that God's Spirit writes on truly awakened hearts," the necessity of avoiding evil of every kind.

[NOTE.—Touching the disgraceful scenes of this tin wedding," in Brooklyn, N. Y., the half has not been told. Those familiar with the facts in the case, assure us that the whole proceedings were ridiculous in the extreme, shockingly disgusting, enough to cause angels to weep, and Satan to blush. How is the gold become dim! how is the most fine gold changed! . . . The precious sons of Zion, comparable to fine gold, how are they esteemed? as earthen pitchers.—ED.]

What would John Knox or Jonathan Edwards have thought of a scene like this in the house of God? The *Chicago Tribune* gives a full report of a

"BANQUET TO BISHOP ——. The supper given to Bishop —— at the Sherman House, Chicago, Ill., attended by upwards of one hundred of the ministers, laymen, and other prominent members of the —— church of this city." The evening was filled out with toasts and responses.

In respect to this affair, a beloved minister, in the traveling connection, writes us, "My soul sickens within me at the sight and the terrible consequences that must follow from such examples."

"Would not John Wesley have denounced, far more strongly than we are capable of doing, the conduct of a Bishop and popular minister in consenting to a banquet being given to honor him in a genteel rum-selling, gambling hotel, where hundreds of our young men are ruined, and that two in the neighborhood of his own house?"

[NOTE.—Think of it, reader, grave bishops, elders, teachers of the meek and lowly Jesus, assembling at a rum-selling, gambling hotel, feast to repletion, drink toasts, crack jokes, make funny speeches, have a jolly time! Could anything please Satan better? —ED.]

Hear St. Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

OBJECTIONS ANSWERED.—1. "Are we to renounce all mirth, be dull and melancholy?" Answer.—Seriousness and solid happiness are inseparable. "I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity. I said of laughter it is mad, and of mirth what doeth it?" Ecc. 2: 1, 2. "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Prov. 14: 13.

2. "Is there not time for all things? Answer.—There is no time for sin and folly.

OBJECTION 3d.—Young people love sport, worldly excitement, fun and frolic, and these they will have more or less, why not then seek something to gratify this natural propensity less objectionable than the theatre, the ball-room or opera-house, choose the least of two evils? Answer.—That is, do evil that good may come," meet the tempter half way. Commit a little sin, to prevent a greater. Serve Satan a little to keep our children from serving him a great deal! What doctrine is this? Whence is it? "If the Lord be God, follow him; but if Baal, then follow him." 1 Kings, 18: 21. "Wo to them that call evil good and good evil."

But why is it, friends, that your sons and daughters are thus given to these unholy propensities, lovers of pleasure more than lovers of God? slaves to lust, passion, and appetite? Is not the secret of this downward course to ruin owing to parental neglect? The sin of omission in not obeying God in training them "in the way they should go," in the fear and wisdom of God? Children rightly disciplined from early infancy, on Bible principles, will have no relish whatever for these carnal festivities, unholy excitements, fun and frolic, but will turn from them with perfect hatred and disgust.

"The love of God flows just as much
As that of ebbing self subsides."

OBJECTION 4th.—Says one, "We will have a decent or respectable festival, tea, or strawberry party, to raise funds to meet our necessities in the church and Sabbath-school. It shall be opened and closed with religious exercises, reading the Scriptures and prayer. Everything objectionable shall be excluded, foolish talking and jesting, the post-office, grab-boxes, ring-cakes, lotteries, gambling, nightly revellings, intemperance of every kind."

Answer.—"Can the Ethiopian change his skin or the leopard his spots?" "Can a man take coals in his bosom and his clothes not be burned?" Why not talk of a decent or respectable theatre as a "fancy fair?" The thing is wrong in itself. No good cause can ultimately prosper or succeed that is not founded on christian principle, the authority of the Most High. "Wo to them that go down to Egypt for help." The *Religious Herald* says:

"The fact that 'fairs' make the procurement of means to pay for a house of worship or to purchase a Sunday-school library, simply a matter of buying and selling, resolves itself into a weighty objection to their propriety. They are departures from the New Testament method of meeting the pecuniary necessities of the church, and so far forth must operate against the spirit of self-denial, liberality, and faith which that method calls into action.

"2. Whatever is done by a church, or by a portion of the members for it, should be so done as neither to sacrifice nor to obscure that which distinguishes the church from the world. How totally fairs, festivals, or tea-parties fail to meet this requirement, we need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the church from the world."

Besides, the precedent of making God's house a house of merchandise is a dangerous one. When we see the whole world on fire with sin and Satan, shall we add fuel to the flame by our example? "Behold how great a matter a little fire kindleth."

"The course of evil
Begins so slowly, and from such slight source,
An infant's hand might stop the breach with clay;
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain
To turn the headlong current."

"Abstain from all appearance of evil."

CAMPMEETINGS.

BRO. GRANT:—Not many days since, my eyes rested on a piece in an old *Crisis* of 1864, headed, "Campmeetings," written by Sr. Hastings. Although seven years have passed away, yet I felt as the time is drawing near for campmeetings, it might be a good idea to stir up the minds of the brethren and sisters, by way of remembrance, in re-printing the piece once more in the *Crisis*. I think it is too good to be lost; too true to be laid aside. The Lord bless the reading of it to the many thousands who read the *Crisis*, and may there be a reformation in all who read it, for truly we need it in these times of peril. Your sister in the faith of the gospel, looking for the rest that remains for the people of God. SUSAN E. TEEPLE.

Hotchkissville, Ct.

I want to say a few words about campmeetings, as there are to be several of them this season. Our meetings for the last six years have been losing in interest, and but little has been done for the advancement of the Lord's cause. Brethren and sisters come to these meetings from a distance, that they may be benefited; but instead, go home sad, and depressed in spirits, thinking they will never attend another meeting. The question is, What can be done? "Well," says one, "what is the matter?" There are a good many things in the way. Why do we not see the same brotherly love manifested that we did years ago? Let God's word answer. "Because iniquity shall abound, the love of many shall wax cold." Where does iniquity abound? I reply, everywhere; in the church as well as in the world.

Let us go back and compare the present with the past, and perhaps we can reach the sequel of the whole matter. We heard a message going through the land, "Behold the Lord cometh." The church was awakened; sinners felt their danger; the church lost its selfish interest; meetings were appointed in every direction; and with one united effort they went to work for the Lord, and for the salvation of their fellow-men. We heard no murmuring, no fretting, no hiding of talents, and saying, "Lord, I cannot;" but "Lord, what wilt thou have me to do?" All seemed anxious and ready to work. Then, campmeetings were a blessing.

The ministering brethren did not spend half their time at the meetings in settling old difficulties, and business matters, for all things were settled up at once, or else there were no troubles. At any rate, they were quiet about them, and did not vex the little flock. All earth's petty trials sank into insignificance before the glorious doctrine of the coming of the Lord. Every prayer and exhortation was so earnest; so full of meaning; so deep with love; so real and heartfelt. O! what confidence in each other; the preaching so powerful, so pure, so honest. And while the man of God was expounding the word, the whole congregation lifted up their hearts in prayer for him. The preacher felt their influence and was strengthened. They did not preach for filthy lucre; they loved not their lives unto death; they were willing to lose their reputation and become the offscouring of all things for Christ's sake.

What was the result of such a course? Why, sinners came flocking to the anxious seat, and the tears rolling down their cheeks, showed there was a deep sorrow for sin within. Sobs and sighs were heard from every quarter from the penitent soul. Ere the morning sun had risen, fervent, earnest prayers were heard from every tent. Then after breakfast the class meetings. The preachers, of course, were among the first to attend these meetings, setting an example for the little flock to follow. At noon it was understood by all, that a general prayer-meeting was to be held at the stand to pray for sinners. Then, you would see the brethren and sisters looking up the lost sheep. The anxious seat was placed before them, and all the sincere and humble came forward. But alas! a great change has come over the church. Preachers have backslidden from God, and gone after the things of the world.

Years have passed, and the Lord tarries, and the church slumbers. God's servants say in their hearts, "My Lord delayeth his coming," and have begun to beat their fellow-servants, and to eat and drink with the drunken, mingling with the worldling on terms of equality with him.

So when we come together for a campmeeting it is not with the united purpose of honoring God and saving souls. Some have one object and some another. They feel but little interest for poor sinners, or in the welfare of each other; but think more of having a pleasant, social time, or of riding some questionable hobby, or of wasting God's opportunities in singing popular pieces, than they do of weeping over the judgments, fast coming upon the world.

O! how I have been grieved for my brethren when I have seen the time taken up on the camp-ground in singing. It was impossible under such circumstances to make sinners feel they were lost; impossible to get up a prayer-meeting; for so bewitching is music, that unless it is carried on by the Spirit of the gospel, it is very dangerous to come under its influence. Indulging in this concert singing on the camp-ground drives away the Spirit of God, both from our own hearts, and that of the poor sinner. Our exhortations have no love of God in them; our prayers are faithless and powerless.

These are facts which have been observed by many for more than five years. It is almost impossible to get up a prayer-meeting at the stand, or to make any extra effort to save the sinner. May God preserve us from these things which threaten our ruin, is the prayer of a pilgrim. H. B. HASTINGS.

Lawrence, Mass.

REST.

C. CASE.

How sweet to the tired, weary, tempest-tossed pilgrim is the word rest. Says the youth, who is under parental restraint, "I shall be so happy when I become of age, and can do as I please." When that time arrives, with it come cares, and the same state of unrest. Then the language of the heart is—"I will settle in life, have some one to help bear life's burdens; then I shall be happy." But is there not, to a great extent, the same feeling of unrest? Over against a fair, prosperous day, is there not placed a foul, stormy one? So it proves to be. But still the vain idea of rest *here* is lurking within. A change of place is sought, some other locality supposed to be more congenial to happiness is tried, but still the same unrest. Paradise is not restored yet. Says the invalid, who suffers year after year—"O, if I could only regain a comfortable degree of health, how happy I should be." There is no unalloyed happiness here, dear, suffering one; but there is resting by and by, just in the future. There is rest from pain, suffering, disappointment, sorrow, and all other ills of life. There will be no more tears.

Some seek happiness in wealth. Does that insure perfect happiness? It adds to our comfort, but does it not also, oftentimes, add to our cares and sorrows? Some seek happiness in pleasure. Is unalloyed happiness found there? Ask the pleasure-seeker, and he invariably answers, No. Some seek it in honor. Is it to be found there? Never. Their state of mind may be anything but peaceful and happy, while receiving great honor from men. Where shall it be found? Not in this sin-cursed earth; but how hard it is to learn this lesson. Shall we give up in despair, thinking it never can be obtained? Jesus says, "Come unto me, all ye that labor and are heavy laden, and *I* will give you rest."

How many times, since I commenced this short article, have I thought of Sister L. B. Weaver in her affliction, from whom just at this present time I received a letter saying she was still suffering excruciating pain, sighing for rest, longing for home. Only a little longer to suffer, dear sister. The long, dark night of weeping is almost ended. She also stated Sister Streeter's health was very poor. Let us remember them in their affliction, remembering Jesus said, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me!"

Belvidere.

BRINGING IN SHEAVES.

D. N. SMITH.

BRO. GRANT:—I saw an article from Bro. Munger in relation to the campmeeting, and I wish to make a few more suggestions. As he intimates, it is evident that the vitality which characterized these gatherings in former years is now wanting. I can remember when nothing less than a hundred conversions would be considered a successful meeting. The cause of this decline is apparent. In some meetings there is too much show, worldly policy and fashion; in others, too much talking and arguing upon doctrinal subjects; in others, long prayers and exhortations, having no point or definite aim; in others, a want of interest in the welfare of the unconverted. Many professors go to the meeting mainly to rest and get blessed, having no special burden or desire for those out of Christ. Many other causes might be named; but let us come to the point heading this article.

We know that bringing in sheaves from the harvest field is the main cause of the time of rejoicing, when in the harvest-home songs the reapers gather together and look upon the bountiful harvests. But supposing they had folded their arms in the harvest day, and let the sheaves stand in the field ungathered, they would have to cry leanness in the soul, leanness in the garner. There would be no harvest-home song, no time of rejoicing. Now this is a true figure of the harvesters in the Lord's vineyard. There are many christians who wish to be blessed, and enjoy communion with God; but forget that the conditions upon which God blesses his people are, that they try and bless others, and in no other way can they retain their vitality and communion with him; and what is true of an individual christian is also true of a church or campmeeting. Let the watchword of the meeting be salvation, free and full, for saint and sinner; no side issues, no long sermons or prayers or exhortations; no gossiping, or much visiting; but a settling down into the will of God, and entire consecration to him. When the people of God make this consecration, the car of salvation moves easy. The unconverted come almost of their own will, needing but little urging.

In conclusion, we would say to all who are intending to go up to this feast, have a definite object in view, and let it be the salvation of sinners; then all will go home singing with a glad heart, bringing sheaves with them. If this was the key-note of all the labors of the church through the year, we should not hear so much complaint about divisions and trouble with brethren and sisters. Gather in the sheaves before the storm which is gathering bursts upon the world and they be left in the field to perish.

CORRECTION.

In the report of the Council held in Portland, June 28th, the original resolve (5th) read as follows:

"*Resolved,* That the two parties have both erred in steps taken to effect a union."

The resolution was made "milk and water" after the Council had dissolved and the larger number had left the city. As one of the Council, I did see much that was wrong, and I do not believe it was wholly accidental.

J. ALBERT LIBBY.

Gems.

— Bestow all the time you can spare from the necessary business of this life, in preparing yourself, and those about you, for their entrance into a better life.

— As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and his word by meditation.

Fearest something that thy Father
 Hath forgotten?
When the clouds around thee gather,
 Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
 Better hath he been for years
 Than thy fears.

— If good men are sad, it is not because they are good, but because they are not better.

— Sands form the mountains; moments make the year.

— The more a stone is wounded by the hand of the engraver, the greater beauty is superinduced thereon.

— Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.

— Wisdom and power, like piety, are perfected through suffering.

— Our humiliation is our exaltation.

Is the heart a well left empty?
 None but God its void can fill;
Nothing but a ceaseless fountain
 Can its ceaseless longings still.

— No man can be elevated who does not love something higher and better than himself.

— According as a man desires to make himself great, he is willing to make others small.

— Love is like a river; if the current is obstructed it will seek another channel.

Though disappointments are our lot,
 Grieving the soul to tears;
Though tender friendships seem forgot,
 And hopes give place to fears;
Though on life's tempest-sea we toss,
 Still may we humbly bear our cross.

— By groans unutterable, the Lord ushers in joy unspeakable.

— When a thing is once begun it is almost half finished.

— Honor is life's ornament, beautiful if worn with dignity and humility.

— We must love our fellow-beings without depending upon their friendship.

LITTLE LEAKS.—"An occasional absence from church or the prayer meeting, a little shortening of private devotions, a trifle less for religious duties, will do me no harm," reflected a youthful christian. But in a few months she mourned,

"Where is the blessedness I knew?"

Through the little pores the vitality of her piety had oozed away.

☞ PERPETUAL complaints are like unto a new cart, which creaks and cries even while it has no burden but its own wheels; whereas that which is long used and well oiled, goes silently away with a heavy load.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE LITTLE NEWS-BOY.

One evening, after the tidings of a victory had filled the city with excitement, and created a brisk business among the news-dealers, a little fellow about seven years old came into the sitting-room of the hotel to sell his papers.

"Papers, sir? Papers?" said he.

A man sitting by seemed to fancy his intelligent looks, and said, with an oath,

"Come here, my lad, you are a fine boy. Let me have a paper," drawing the boy to his side.

The paper was furnished, and an extra price given for it, the man swearing again that he was a fine boy, and asking him:—

"What is your father's name?"

"My father is dead," said the boy.

"Well," said the man, "I must take you as my boy," and again he swore. "I'll make a man of you," said he.

The boy made no answer, but still seemed rather shy of his new-found friend.

"Say, my fine fellow," said the man, who kept swearing almost every sentence:—"How would you like to come and live with me, and be a great man some day?"

"I think," said the boy, quietly, "that I should not like to live with a man that swears so."

The man was silent;—what could he say? And the little boy went on to sell his papers.

The fatherless boy was wise; for a man who curses and swears is a poor person to train a little boy for usefulness or happiness in this world or the next.

A little Swedish girl in Maine left the place where she had been at work. She liked the people, and they were very kind to her, but she would not stay in a house where they did not pray.

A godless house is a poor home for a little child. It is better to have poverty with Christ than riches with those who blaspheme his name.—*The Little Christian.*

ONLY ONE.

Little Emily was knitting a tidy for her grandmother. The stitch was new to her, and it required strict attention not only at the beginning but all the way through. Emily was doing it very nicely; but she stopped to look at her little brother Eddie playing with his new ball, and she knit one stitch wrong. But it was one stitch, so Emily thought it would not do any harm, and she would not rip it out; so she kept on knitting. But still she could not make it come out right. She had to take more wrong stitches; but it would not do. That one wrong stitch was at the root of it all. It was almost done. But it must be ripped out. If Emily had only stopped when she first saw the evil, she would have very little to rip out; and all would have been well.

It is just so in life, dear children. "One false step demands another." If you tell one lie, you may be sure it will not stop at that. You must tell another to hide that one. Do not think, "Well, it is only one; it won't harm to tell one." Rip it out at first; or, what is better, "never begin."—*Temperance Banner.*

Hygiene.

"This is for your Health."

DANGERS OF FLESH-EATING.

Mr. Seth Hunt, of Northampton, Mass., who has been a consistent vegetarian for a quarter of a century, communicates the following article to the Northampton *Free Press*:—

"It has long been known that a malignant poison lurks in dead flesh at a certain stage of its ever swift movement toward decay. The prick of a needle which had been in contact with an anatomical subject has been known to prove a deadly wound. And who can determine that unseen point at which putrefaction begins? The recent developments at Brighton make the nature of dead flesh a *live* question, or rather re-open what should always be a matter of vital concern to mankind. Although there are many other reasons why flesh is not the proper food of man, yet I consider the fact of its tendency to rapid putrefaction is of itself a good reason for abstaining from its use as food. Flesh, if eaten, should be quickly digested; and if not thus digested, should be speedily ejected from the system. And it is, in view of these facts, it seems to me, that nature has made the alimentary canal of the flesh-eating animals much shorter than that of the vegetable-eaters. Man has an alimentary tube of great length, adapted to the nature of vegetable food. Now, if man, or any other vegetable eating animal, eat flesh, and that flesh is imperfectly digested, or retained too long in the alimentary canal, it will putrefy and become the source of malignant disease. Vegetable food, particularly the grains, is slower to decay than flesh; and, when putrefied, is not so poisonous as decayed animal matter."—*Health Reformer.*

EATING WITHOUT APPETITE.

It is wrong to eat without appetite, for it shows there is no gastric juice in the stomach and that nature does not feed food; and there not being any fluid to receive and act upon, it would remain there only to putrefy, the very thought of which should be sufficient to deter any man from eating without an appetite, for the remainder of his life. If a "tonic" is taken to whet the appetite, it is a mistaken course; for its only result is to cause one to eat more, when already an amount has been eaten beyond what the gastric juice supplied is able to prepare. The object to be obtained is a larger supply of gastric juice, not a larger supply of food, and whatever fails to accomplish that essential object fails to have any efficiency toward the cure of dyspeptic diseases; and as the formation of gastric juice as directed is directly proportioned to the wear and waste of the system, which is to be the means of supplying, and this wear and waste can only take place as the result of exercise, the point is reached again that the efficient remedy for work—out door work—beneficial and successful in direct proportion as it is agreeable, interesting, and profitable.—*Sel.*

BUTTER AND WORMS.—There is no doubt that the larvæ of the various worms which infest the alimentary canal of children, and, frequently, too, of adults, are taken in with the food. Greasy substances are apt to abound with them. In a late German medical journal, a Dr. Huber relates many experiments he has made on this subject, and he comes to the conclusion that no article used by man as food, especially during childhood, is so prolific a cause of intestinal worms as butter. The use of butter serves also for the introduction of various insects, as well as worms; and, as American children seldom eat bread without a thick coating of butter, the general prevalence of intestinal worms need not be wondered at.—*Health Reformer.*

REMEDY FOR THE TOOTHACHE.—The following application is said to be a prompt and generally efficient remedy for toothache, or neuralgic affections arising from teeth in any state of decay: Saturate a small bit of clean cotton with a strong solution of ammonia, and apply it immediately to the affected tooth. The pleasing contrast instantaneously produced in some cases causes a fit of laughter, although a moment previous extreme suffering and anguish prevailed. A correspondent of the *Scientific American* says he has used the remedy for over one year, and obtained sufficient proof of valuable results to warrant its publication.

HARTSHORN will cure the bites of insects.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"I KNOW THY WORKS, AND THY LABOR, AND THY PATIENCE."—Rev. 2: 2.

Go, labor on! spend and be spent,
Thy joy to do thy Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go, labor on! 'tis not for nought,
All earthly loss is heavenly gain!
Men heed thee not, men praise thee not,
The Master praises,—what are men?

Go, labor on! while it is day,
The long dark night is hastening on;
Speed, speed thy work—up from thy sloth;
It is not thus that souls are won.

See thousands dying at thy side,
Your brethren, kindred, friends at home;
See millions perishing afar;
Haste, brethren, to the rescue come!

Toil on, toil on; thou soon shalt find
For labor rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight cry, "Behold, I come!"

—*Selected.*

IMMORTALITY BROUGHT TO LIGHT; HOW?

C. E. BARNES.

"Our Savior Jesus Christ . . . hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

A thing that is lost to us, that is completely hidden from our view, and then is afterward found, may be properly spoken of as having been brought to light. And the term "brought to light" can be properly used upon no other occasion. If a thing be *not* wholly lost to us, *not* wholly hidden from our view (however dimly we may see it), if afterward it is more clearly seen by us, we could properly say that light had been cast *upon* it, but *not* that the thing itself had been brought to light, as it was already perceived by us, though but dimly. I think it important that this difference between bringing a thing to light, and the casting of light upon an already dimly perceived object, should be clearly apprehended, and then we shall stand a fair chance of getting a correct idea of the meaning of Paul's words above.

Suppose it to be true, what many affirm, that "the doctrine of the immortality of the soul is the foundation of the christian religion"; then of course Jesus must have taught it. Further, these same theologians tell us, at least some of them do, that there is no future life revealed in the Old Testament; its promisings and threatenings, say they, relate solely to this life, and that it was reserved for Jesus to bring to light the great truth of man's immortality. But if this be the meaning of Paul's words, that Jesus brought life and immortality to light by teaching the immortality of the soul, then he was surely mistaken about Jesus bringing it to light, for the Egyptians taught it centuries before Christ, and from them it was borrowed by the Greeks and others, until at the time of Christ's advent the notion was quite extensively held. How, then, could it be properly said that Christ brought it to light? If he said aught in reference to it, would it not be more correct to say that he made the doctrine to be *more clearly seen?* that although it had been believed in prior to his time, still it was but dimly perceived, and that he cast great light upon it? Surely, it would not be true to say that Christ brought the doctrine to light, when it had been believed in and taught by heathen philosophers for years.

The only true hope and sure basis of a future life and immortality is found in the gospel of Christ. It is the *only* system that gives any hope beyond the grave; and Paul so thought when he spoke of "others," in his letter to the Thessalonians, as sorrowing with "no hope." Chap. 4: 13. A man with the knowledge Paul had must have known that the heathen *did* profess to believe in a life beyond death, and that they based their expectations upon the belief that what they supposed to be the *real* man, the spirit, survived the dissolution of the material organism. Now if this doctrine of the survivance of the spirit in consciousness be true; and further, if it be the "foundation of christianity," how could Paul consistently say that they had "no hope," when their belief was based upon this very "foundation of christianity"? And by his words of consolation in the ensuing verses, wherein he directs their minds to the *resurrection*, is it not plainly to be seen that he wholly ignores this belief of man's surviving death, when he says that those who believe it have "no hope"? Would our orthodox teachers, who hold this to be a fundamental truth, so speak of a sect that *did* believe it, although they might reject *all* notions of the resurrection? No, they would not. Paul, [illegible] with them this doctrine, ignored by while wh[illegible] the foundation of christianity, [illegible] urrection—is really its main pillar—the [illegible] ary importance. [illegible] red to be of only second-[illegible]

Christianity is not [illegible] teaches a future life; Pagan religion that [illegible] Mohammedanism teaches it; [illegible] aches it; [illegible] ism teaches it. But while all agree thus far, they do so no further. The corner stone of Paganism is—what? It deifies its dead heroes, and teaches its devotees to pray to and worship them. What is its corner-stone? Their belief in the immortality of the soul. Strike that from under it, and the whole system falls.

What is the main pillar of Spiritualism? This same doctrine, that death is the gate to life. Disprove it, and Spiritualism falls. And what is the basis of the *gospel* hope? On what does *it* depend? Is it this same doctrine that is the underlying principle of Paganism and Spiritualism? No! but it is a doctrine that is *peculiar* to christianity, and which the others set aside, namely, the resurrection of the dead. Let it be proved that man is *mortal*, and these other systems can give him no hope; but in the gospel we find a doctrine that *does* give hope, even to *mortal* men; let it be proved that *death causes men to die*, and the gospel still makes provision for them; let it be proved that "David is not ascended into the heavens" (Acts 2: 34); let it be proved that all those worthies mentioned in the epistle to the Hebrews "died in faith, not having received the promises" (chap. 11: 13); and their hope is yet good, for they trusted *not* in their own immortality, "but in God which raiseth the dead." 2 Cor. 1: 9.

And this is the truth that Christ demonstrated to the world: that dead men can be made alive again. This is the truth that has been brought to light through the gospel; this is a truth that *natural* religion could never have revealed; this is a truth that unaided reason could never have found out. And this is the truth that dispels the mist of uncertainty, and demonstrates with clearness that beyond the valley and shadow of death, there is life; that

"Beyond life's raging fever,
Beyond life's troubled dream,
Beyond death's surging river,
Beyond that sullen stream;
Beyond this land of sighing,
Where countless tears are shed,
Beyond the sick and dying,
Beyond the mould'ring dead;
Beyond earth's weary burden,
The cross, the scourge, the rod,
The saints shall dwell in glory,—
The saints shall dwell with God."

To say that Christ brought to light the doctrine of inherent immortality is not true; but he did bring to light life and immortality through the gospel, by teaching the doctrine of a resurrection from the dead, and by himself dying, and resuming life after three days.

Salem, Mass.

JESUS.

J. W. THOMAS.

"We see Jesus."—Heb. 2: 9.

The true christian sees nothing else. Wherever he goes, in whatever business he engages, whether in the crowded streets, or in the lovely field, whether tossed on ocean's waves, or quietly gathered in the home circle, still he sees Jesus. Jesus is his theme. Jesus first, Jesus last. Jesus all the time. Jesus, *Jesus*, Jesus.

O what blessed thoughts spring up at the sound of that dear name. How delightful the remembrance connected with it. How fragrant its associations.

"Jesus all the day long
Was my joy and my song;
O that more his salvation might see;
Thou hast loved me, I cried,
Thou hast suffered and died,
To redeem such a rebel as me."

What a privilege it must have been to associate with Jesus when he was on the earth. How blessed to see his face, to hear his voice, to travel with him, to be loved by him, to follow him, to be in his immediate presence; to go with him to Bethany, to Olivet, to Galilee, to Jerusalem, to wander with him through the fields and o'er the hills of Palestine, as he went about "doing good." O how heavenly, how exalted such a privilege. Well might Jesus say to his disciples, "Blessed are the eyes which see the things that ye see; for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Luke 10: 23, 24.

From the earliest times, Christ had been promised. Patriarchs, kings, prophets, and holy men prophesied and sung in hopeful strains concerning him who was to come. They saw Jesus. Their faith laid hold of the promises, and they rejoiced in sweet anticipation of coming deliverance. From Genesis to Malachi, the Old Testament is full of Jesus. He was seen in types and shadows, in promises and predictions. Jesus in shame, and Jesus in glory; Jesus suffering, and Jesus reigning; Jesus coming to save, and Jesus coming in kingly beauty, was the theme of the prophets' meditations. The Holy Spirit, which was in them, testified beforehand concerning the "sufferings of Christ, and the glory that should follow." They watched and waited, and hoped and prayed, but died without beholding the Blessed One. At length, however, the dawn appeared. Lo, and behold, in the east this star arises. Wise men follow its guiding rays until it halts above the manger, and there in poverty and humility, with wonder and unspeakable joy, they gaze upon the heavenly babe. *It is Jesus.* But hark! all heaven is alive with rapture. See, yonder, wheeling in glittering ranks o'er the plains of Bethlehem a multitude of the heavenly host. Listen, hear them sing. "Glory to God in the highest; on earth peace, good will to men." The long expected Savior has come, and a new era has dawned upon the world. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." From Bethlehem's manger, we see Jesus fulfilling, in the various events of his life and experience, all the jots and tittles of prophecy, which have a bearing upon his first advent; demonstrating, beyond the possibility of a doubt, that he was the Son of God.

O what a lovely and wonderful being is Jesus. Who does not love to trace his history as sketched in the gospels. We see him in yonder garden and on the cross. O how intense his agony! See, depicted in his countenance, all the sad emotions of his heart. See the bloody sweat, the purple robe, the crown of thorns, the gory cross. Hear the groans of agony, as the heavens gather blackness, and God forsakes his only begotten Son, while he dies on the accursed tree. Behold him in these tragic scenes.

Well might the sun in darkness hide,
And angels lay their harps aside;
Rocks rend asunder, mountains shake,
While Jesus doth atonement make.

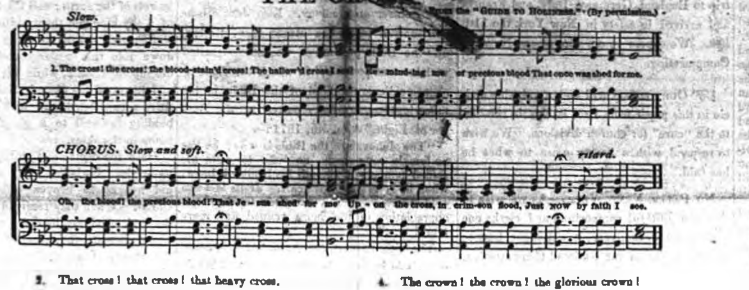
I have sometimes imagined that if ever the devils rejoiced it was at this hour, when the Savior died, and was locked in Joseph's tomb. But, thank God, their triumph was but momentary. On the morning of the third day we see an angel flying from the courts of glory, robed with light and power. He rolls the stone away, and sits upon it; and, behold, Jesus comes forth a victorious conqueror to die no more. Glory to God, Jesus lives again. He shows himself to his disciples by many infallible proofs, and instructs them in the things concerning the kingdom of God; and now the hour has arrived for him to depart. He leads them out a little way to Mount Olivet, and lifting his hands and pronouncing his parting blessing, he ascends to his Father's right hand. See those disciples gazing after their departing Lord. How they loved him. But angels are there to comfort their hearts with the assurance that he shall come back again, in like manner as they had seen him go.

Now, says the apostle, we see Jesus crowned with glory and honor. He has tasted death for every man. He has conquered his foes, and ascended in triumph to his Father's house on high. My fancy pictures him there before the throne. Gaze upon him yonder, crowned with glory and honor.

"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glory's crowned,
His lips with grace o'erflow."

Christian, let Jesus be the object of your contemplation. Run the race with patience, looking unto him. Let him fill the vision of your mind. Gaze upon him until your heart is melted, and you are transformed into his image. Minister, preach *Jesus*. Humble *self*, and exalt *Jesus*. Hold him up as the Savior of men. Have your heart *full* of his love, and if you meet occasionally with some who are anxiously saying, "We would see Jesus," point them to him, saying with the beloved John, "Behold the Lamb of God which taketh away the sin of the world"; and soon that other announcement will be realized, "Behold he cometh with clouds, and *every eye shall see him.*" "Even so, come, Lord Jesus."

THE CROSS.


From the "Guide to Holiness." (By permission.)
Slow.
1. The cross! the cross! the blood-stain'd cross! The hallow'd cross I see! Re-mind-ing me of precious blood That once was shed for me.
CHORUS. Slow and soft.
ritard.
Oh, the blood! the precious blood! That Je-sus shed for me! Up-on the cross, in crim-son flood, Just now by faith I see.

2. That cross! that cross! that heavy cross,
My Savior bore for me;
Which bowed him to the earth with grief,
On sad Mount Calvary.—*Chorus.*

3. How light! how light! this precious cross!
Presented to my view;
And while, with care, I take it up,
Behold the crown my due.—*Chorus.*

4. The crown! the crown! the glorious crown!
The crown of victory!
The crown of life! it shall be mine
When I shall Jesus see.—*Chorus.*

5. My tears, unbidden, seem to flow
For blessings from above,
Which guide me through this world of woe
To one of peace and love.—*Chorus.*

"BEHOLD THE MAN."

F. H. CHAMBERLAIN.

"Jesus cried and said, he that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come, a light into the world, that whosoever believeth on me should not abide in darkness."—John 12: 44, 45, 46.

Among those who came up to worship at the feast, were certain Greeks who desired to see Jesus. Finding Philip, they made known this desire to him, saying, "Sir, we would see Jesus."

What other person that has lived on earth since the creation, is, or can be, so desirable for mortals to see as Jesus? And the desire to see him was great, almost universal, at the time he was on earth. Shepherds left their flocks to go and see him. Wise men came from afar to see the young child, and they found the babe lying in a manger." Luke 2: 16. And when he began his public ministry, and the fame of his wondrous works was spread abroad, multitudes thronged him, pressed upon him "to hear the word of God," and to be healed by him of their diseases. The "common people heard him gladly," and "many among the chief rulers believed on him." One came to him by night, another climbed a tree to see him, and even Herod "was desirous to see him," and when he saw him "he was exceeding glad." Luke 23: 8. Then Herod asked him many questions, but Jesus did not reply. Herod being angry, "set him at nought," with his men of war, and arrayed him in a gorgeous purple robe, and sent him again to Pilate. The soldiers also made a crown of thorns and put it on his head. Then Pilate brought him forth to the people, and said, "I find no fault in him." "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" Soon afterward he says, "Behold your king!"

Who that reads or hears this, will *look to* Jesus now. Who is in need of a physician? Let all such look to Jesus. Who is in need of help in any way? *Look to Jesus.* Believe on him, trust in him, obey him, and surely it shall be well with you. Backsliders, turn from your ways, and look to Jesus.

All ye who love life, and desire to see good days, look to Jesus. Ye who are seeking for peace and rest, look to Jesus. He says "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Now is the accepted time, now is the day of salvation" *for you.* Then behold the man!

There is no other name under heaven, given among men, whereby you can be saved. Then look to Jesus now; look and live, for soon it will be *too late.* For "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Are you quite ready for that day? If you are pure in heart, and holy in life, then you may lift up your head and rejoice, for your redemption draweth nigh. But if there is any defect, any fault, any bitterness, any sin unpardoned, any stain that is not washed away, repent and *look to Jesus.* "Behold the Lamb of God which taketh away the sin of the world." Look unto him, and be ye saved; for there is salvation in no other.

SPIRIT, WHAT IS IT?

WM. A. PENN.

The grand theological blunder of the world arises from a misapprehension of the above question. The innate desire for life, which characterizes man and beast, has been the source of very great speculation in the human family. The darkness of the confines of death chills the very blood of all who stop to think that, sooner or later, worms will riot in our very beings; and the dread caused from such a view of what awaits us has taxed the genius of heathen philosophers, with the civilized world, in striving to evade this dark and unwelcome destiny. The changes which reduce us back to dust have been watched with intense interest by all men, in all ages of the world.

The condition of man in death seemed the all-absorbing matter of study. The various conclusions arrived at, however, were the result of conjecture, or opinion, which was by no means founded upon any scientific basis. The ability which characterizes the physiology and anatomy of the nineteenth century, was not the condition of things when the popular view of man's state in death was conceived. The science of astronomy anciently could see no further into the solar system than to conclude that the earth was the grand centre of God's universe, and sun, moon and stars were all tributary to this centre, and each performed its revolutions around the earth once in twenty-four hours.

The system of circulation of the blood, in the ages of undeveloped science, was anything but correct. Science can push her investigations into heaven itself, and point out each and every body in our solar system, and traverse every avenue of man's being, and with the scalpel and microscope the minutest particles are laid open to view; and all cheerfully submit to the verdict she brings in, although her researches expose long established errors.

Why should we sit so well at ease relative to man's religious views, while they are the developments of days of ignorance and barbarism? No divine of the present day takes the stand in defense of the popular view of spirit nature, without plunging at once into Egyptian mummery and Platonic superstitions; and then the whole force of heathendom is marshaled in the train, each and all bearing witness to the heathen dogma of man's spirit nature, and in favor of an uninterrupted consciousness to all eternity.

Science may change its base of operations at option, and all bow in humble reverence to its claims. Heathen ideas in that direction do not go down with the masses. But let her dare to question the claim that man's composition favors the heathen idea of inherent immortality; and sage and poet, the wild barbarian, and the civilized philanthropist, with Pope, bishop, priest and layman, each and all are in battle array at once, ready to contest this soul-stirring interest to the last. Why is it? We answer, because of the dread of death. The future, by way of a resurrection, looks so dark and uncertain, that the weakness of faith fills the mind with doubt, and unless men can see some type, or centre, around which God himself can build a future existence for them, they shut their eyes to truth, and rush into infidelity, Spiritualism, and every other inconsiderate remedy for their despairing hearts. Let the divine decree sound in our ears, "Then shall the dust return to the earth *as it was*"; let the faithful researches of anatomy and physiology reiterate the sayings of holy writ, and thus prove the truth of man's mortality; and the vain hope after some sunny land in the spirit-world will turn pale and shudder at the thought of death. Let the attention be arrested, and the thoughts turned into another channel, and we become wild with enthusiasm, as facts come crowding in to the support of the unwelcome truth, that "man is of the earth, earthy."

Even when we are hurled from our old platform of faith by the irresistible power of incontrovertible truth, we clamber for a foothold upon its rotten foundation; and, amid sighs and tears, we feel for the horns of the altar, and in an agony of soul plead for strength of faith to believe in a future existence, by way of a resurrection from the dead. The very reluctance with which we relinquish our old ideas seems to convert itself into a weapon of defense against the advance of new ones. We construe our feelings of opposition into evidence against the thing brought for our adoption. We grasp, as a drowning man, the least atom that strikes our darkened vision, and hold on to it till the grappling irons of truth bring us to the surface, where the sunlight of gospel day illumines our vision, so that we begin to exercise confidence in the hand that has rescued us.

The force of a mother's words, when she told us we were immortal, seem to ring in our hearts, even after they were proven false by the most obstinate facts. The seemingly intuitive convictions that we are not to end our conscious state at the door of death, are rather the fruits of early training, than the spontaneous developments of untutored mind. The heathen, in his dread of death, has grasped the thought that the something that is wanting to constitute animation, after the body is inanimate, is a rational spirit. He has changed its form and capacity to suit his vain imaginations. At one time he would imagine it an immaterial essence, and at another time it would appear to his mind to be possessed of all the propensities of corporeal being.

The diversity of views relative to the origin of this spirit-entity, which characterizes the speculative productions of modern divines, seems almost a parallelism with the heathen dogmas relative to man's state in death. How often we hear it said, "I could never bear the thought of lying in the grave till the resurrection." From this very dread, the vain hope that by some way we shall escape death, has crept into the heart. The chances were no less favorable, of course, to such an idea, when light and knowledge were vastly less than they are now. We need not argue that this idea was embraced by the heathen, if they did not first conceive it; and when so flattering an idea is once established, it is not an easy matter to root it out, although every shade of evidence to sustain it may be completely annihilated. Like the inebriate, with the fact of certain ruin fully before him, we will hope against hope, and turn our eyes from the realities of our being, and on the wings of fancy float amid the groundless fields of air castles.

The stretch of imagination will conform to almost any extravagance that desire may picture or hope gild. Its elasticity defies confinement to truth and realities, and away we fly to mines of gold, or beds of pearls, or halls of regal honor; and as it paints in such rainbow colors the beautiful and fairy scenes of its wild ramblings, the heart in its folly swells with rapture, and up springs hope and flatters us that, because we desire all this, it is therefore for us to obtain. In short, "because we desire immortality, it is therefore an evidence that we have it."

Thus reasons the modern divine, and thus reasoned the ancient barbarian. No more absurd argument could be raised, however, as it is really an argument against the claim it is used to back; as we are disposed to strive for and desire what we *have not*, rather than what we have.

The first experience of the speculator is characterized by the most glowing visions of success, even of that which proves an utter failure. The faculty of hope impels us on, when the most obstinate forces of opposition to the object for which we are striving meet us at every step. If we fall, we struggle for a foothold again, even in matters which are open to our natural vision, and which, from their very nature, forbid success. Much more would we naturally cling to the unseen matters of faith, when once the *heart* embraces them. The eye of the child lights up with joy, as his imagination paints in glowing colors the objects his childish heart desires. This is not a freak of *childhood*, strictly speaking; but a freak of humanity. It is the foundation of every ambitious engagement in the fruitless enterprises of the world. It no less forms the basis of each and every groundless expectation, and is the cause of every unwarranted anticipation. The *joy* anticipated relative to a simple fancy, never to become a reality, is no less in the *anticipation* than when we anticipate a *real thing.*

Upon this principle, we see how the mass of the christian world are passing along with nothing but an imaginary hope, so far as *time* and *place* of reward are concerned. They have embraced a wrong view of spirit-nature. They have converted that which is but a *principle* into an *entity;* and hence each passage of Scripture, in which they find spirit-element or force connected with man, they grasp as an evidence that they are to have what they desire, and have conceived to be true, before coming to the Bible. The hope of being transported to the realms of glory at death found its way into the heart before we learned how to read the Bible. A mother, or father, or some friend, led our minds in that channel in early life. The common-place idea is that we received such and such views from the Bible; but it is a mistake; and the source of most of our early religious training is the channel of tradition.

Let the reader endeavor to recollect at what time of his life he learned the popular claim that he possessed an immortal soul, or spirit; and he will find that the thought was among the earliest of his recollections. Then let him consider that this thought has received constant cultivation through every avenue of civil and religious life, and no longer wonder that it has become a second nature to him to believe it without a doubt.

In the relinquishment of the favorite dogma of man's inherent immortality, we have to encounter a formidable foe. The dignity of institutions of learning are terrible to overcome. The lesser dignity of the pulpit, mingled with the universal support of the laity, presents a front that is well calculated to render the honest conviction of our hearts dormant, and deter us in our most sanguine efforts. The grand work of human redemption, which characterizes the religious world of to-day, is far from being calculated to expose internal errors. The grand centre of their faith is taken for granted, and the work performed is more of a transmissive nature than evolutionary. On minor points, each successive denomination has thought to be instrumental of light. But the groundwork of the hope of Christendom is the same the world over; and the doctrine of man's inherent immortality constitutes the warp, filling, and coloring of the entire fabric. Take this element from their hymns, and the poet's wings are clipped at once. Take it from their literary productions, and they would suddenly collapse. Dismantle the pulpit orator of this pet idea, and he finds nothing upon which to soar to worlds of etherial fancy. Deny the ignorant but honest christian this imaginary spring of life, and he looks into the dark grave hopeless.

Let Christendom come down to the simple fact of a resurrection of the dead, as the only hope of a future being, and seven-tenths would rush to the ranks of infidelity. The grand secret of the tenacity with which all cling to this darling spirit-hope is to be found in their lack of faith. A future *existence* is a matter of necessity with the popular idea of man's nature; hence, faith is left out of the question only so far as it pertains to *place* of existence. Why cannot all see that spirit is a *principle*, not a being? It is used in the same relationship that we use the term breath, air, etc.

We have no more authority to personify it than we have breath. "His *breath* goeth forth," etc. Ps. 146: 4. "Thou takest away their *breath*, they die." Ps. 104: 29. The same original word (*ruach*) is rendered breath in the 29th verse, and spirit in the 30th verse. The simple idea is, that through the spirit, or breath, we are rendered animate; not that the breath or spirit is an animate creature, but an *animating* principle. Let these few thoughts find a place for due reflection in our hearts, and we are relieved of a monstrous error.

PIC-NIC RELIGION.

"Sitting down to eat and drink, and rising up to play."
THE CHURCH AND THE WORLD—CHRIST AND BELIAL.

(*Concluded.*)

Annual Fairs, Agricultural.—Are these promotive of temperance and virtue? Are they not frequently if not always gotten up by speculators, selfish, money-loving men? A beloved minister of the gospel in Madison county, New York, informs us that these fairs are exceedingly corrupting and demoralizing. And strange to say, not a few professing christians lend their hands in sustaining this iniquity in high places—intemperance, licentiousness, Sabbath desecration, and gambling in various forms. Hear this beloved minister in his own words:

"*Dear Bro. N.*——There is a very great and popular evil in our midst, which you and other good men, it seems, have failed hitherto to expose. I allude to annual fairs in nearly every county town. They are the curse of the land. Their demoralizing influences are shocking—God-defying. The people are gulled, many of them swallow a sugar-coated pill of Satan, greedily and in some cases innocently. Above all, I regret to inform you that church-members unite in sustaining these fairs, gotten up chiefly by rum-sellers and gamblers to line their own pockets. I care not how pure the motive in the outset with which these annual gatherings may have been introduced, they are now mainly in the hands of ungodly men. Drinking to drunkenness, gambling, horse-racing, circus-ridings, puppet-showings, lewdness, and profanity are the order of the day—go hand in hand. I beseech you, in the name of God, raise your voice like a thunder-clap against this increasing abomination."

What are we coming to?—The amount of peculation, embezzlement, and fraud committed in our cities, much of which is kept from the public eye, is perfectly enormous. High living, fast teams on Central Park, flashy jewelry, novels and romances, costly wardrobes, the opera and restaurants use up our young men, and in the morning of their life they become bankrupt in charact[illegible] purse, and their sun goes down while [illegible] yet day.

Says the *Earnest Christian:* "The emissaries of Satan are doing all they possibly can, by means of the thousand-tongued printing-press, to scatter the seeds of moral desolation and death everywhere throughout the breadth and length of the land. They appear in the form of novels, licentious tales, obscene books, pamphlets and papers; also in periodicals professedly devoted to the promulgation of Bible truth, but which are thoroughly impregnated with deadly theological errors—errors that will insure the damnation of all those who embrace them. This pernicious literature is thrust upon the people in all possible ways, and in all possible places. And the very worst feature in this case is, that many prominent ministers and members of Protestant denominations, as well as Catholics, are actually engaged in the spread of the soul-damning publications. Henry Ward Beecher, one of the most popular preachers, writes a novel, and for a large sum of money allows it to be published in a paper devoted to the pampering of the corrupted tastes of lost sinners; and then with his clerical robes still wrapped around him, allows it to be dramatized and acted in the principal theatres of the country, thus lending his great influence to aid on the work of soul destruction, while he still claims to be a minister of the Lord Jesus Christ! And then, to cap the climax of this absurdity and wickedness, the book is advertised for pay, and offered as a premium for subscribers, by some of the principal religious papers of the country!* Various other novels, vicious in tendency, are unblushingly advertised in these same religious papers (?), as if there was no sin in such advertisements.

Serving two masters; like priest, like people.—"During the past summer we have seen ministers in high standing play hours at croquet, and at evening, before the people, lead the social prayer-meeting. We have seen three doctors of divinity, and one promising candidate for that honor, playing nine-pins at the same alley. We have seen leading ministers of different denominations, in a large parlor, lead the assembly in 'amusement' at charades, conundrums, and other like sports, and with no misgivings preach and administer communion a Sabbath after. We are growing in the wisdom that attains flowers without thorns, and without fruit. We are adopting a cross disarmed of its nails and wreathed with roses, a flowery bed of ease, whereon to be carried to the skies. In absence of the music of heaven, we are lulled and charmed by the music of the opera. The sword of the Spirit, 'sharp and piercing to the dividing asunder of joints and marrow,' is muffled with flowers of poppy, a wand of sensuous soothing and spiritual numbness."

New Year's Visitations.—The custom of visiting from house to house on the first day of the new year, partaking to surfeiting rich and costly dainties, whence is it? Whence these unwholesome viands spread out temptingly to the lust of the eye, to the gratification of the carnal appetite, from above or from beneath? Aside from the enormous expenditure on these pernicious condiments, worse than lost, look at the frequent accompaniments, the intoxicating bowl, the sparkling death and distilled damnation? How many young men see (when too late) this strategem? How many date their downward course to ruin from these New Year's visitations, become dissipated sots, and go down prematurely to a drunkard's grave.

"Who sows to winds, the whirlwind reaps,
And life's great end confounds;
Then be, ye stewards, wise to escape
The wrath that knows no bounds."

This mischievous custom of eating and drinking to excess, this criminal waste of God's bounty, is not confined to the world or to the men of the world, but to very many professing godliness. "Wo to him that giveth his neighbor drink." Who suffers like woman from intemperance? Who drinks to the dregs the cup of bitterness like the drunkard's wife but the delicately reared daughter of her who controlled the fashions, and would have wine at her parties? There is not a lady who sets before young men the intoxicating cup, concerning whom we may not say, "Father, forgive her, she knows not what she does." When the destinies of men are unfolded, in the final day, how many of the lost will reflect with anguish on female influence!

"O shun the bowl, as thou wouldst leave
The poisoned spot where reptiles tread,
Lest widows' hearts for thee should grieve,
For thee untimely tears be shed."

In Conclusion—We are commanded not to ove the world, neither the things of the world. "Be not conformed to this world, but be ye transformed." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Ye are the salt of the earth." "A city set on a hill." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Lively stones; a spiritual house to offer up spiritual sacrifices acceptable to God." "Be ye holy, for I am holy."

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* This same clerical gentleman advocates public billiard tables, the work of Satan, for the amusement of the rising age!

God is every day estimating churches. He puts a great church into the scales. He puts the minister, and the choir, and the grand structure that costs hundreds of thousands of dollars on the same side. On the other side of the scales he puts the idea of spiritual life that the church ought to possess, or brotherly love, or faith or sympathy for the poor. Up goes the grand meeting-house, with its minister and choir. God says that a church is of much worth only as it saves souls; and if, with all your magnificent machinery, you save but a handful of men when you might save a multitude, he will spew you out of his mouth. Weighed and found wanting!

☞ Beware of that fatal distinction between the man as a christian and the man as a citizen—the man as a man of business, which has grown out of the misunderstanding of the principle laid down by our Lord. Christian saint, christian worshiper, christian citizen, christian merchant, christian parent, be christian wholly. Refuse to touch a thing in any department of your activity which will not square with your christian ideas and aims.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 23, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.00 a year.

TO OUR SUBSCRIBERS.

Campmeetings are about to be held in all of the New England States, throughout which there are many subscribers to the *Crisis*, who are owing for the same—some largely in arrears. We purpose to have an Agent at the several meetings to receive the dues on the paper, as also to receive the names of new subscribers. And we do *earnestly* request those who are owing to make a special effort to pay at these meetings. Those who do not go themselves, will please send a portion, at least, of what they owe, by some one of their friends who may be going, and thus do your duty in this matter, and help the office. At any rate, let every one owing for the *Crisis* for one, two, three, or more years, do something without any further delay.

AG'T.

THE COMING OF CHRIST.

There is much interest being awakened throughout Christian nations on the subject of the immediate and personal coming of Christ. Those who have been hitherto uninterested in this important and sublime event are now examining it with special attention, and are astonished at the amount of evidence in favor of the doctrine. Candid people, who love Christ, have only to look over the vast amount of strong evidence found in the prophecies of the Scriptures, in connection with the history of the past, the signs of the times, and the leadings of the Holy Spirit, to be satisfied that we are very near the glorious day when we can see our dear Savior face to face, and be glorified with him in his coming kingdom.

We believe the time has come for all christians to make a full, entire consecration of their all to Christ, then lift up their heads and rejoice because their "redemption draweth nigh." We have passed through the symbolical imagery of Daniel and John, which represents the history of the four great monarchies of earth, the Babylonian, Medo-Persian, Grecian, and Roman, until we have arrived among the last jots and tittles, the last pencilings of the prophets concerning the Papal power. This anti-christian, politico-ecclesiastical system was to lose its "*dominion*" a short time before the coming of Christ. And just before the loss of its "dominion," and its being "given to the burning flame," it was to speak "great words." Dan. 7: 11. In the summer of 1870, it spoke "the great words," and declared its "infallibility." In the following September, it lost the last vestige of its dominion. In a late Consistory, the Pope is reported to have said:

> "We can hope for no help from any quarter. King Victor Emanuel will be here in a few days, and will be attended by the ministers of the catholic states. We have done all that was in our power, but our efforts have failed. All is lost. You will tell me to hope—therefore I still hope in France; but France can do nothing; she is going through a frightful crisis, which may be succeeded by others yet more dreadful. I repeat that all is lost, and only a miracle can save us. Pray, then, to the Almighty, and seek his interposition from ruin."

With what remarkable exactness has the prophetic word of the Lord been fulfilled. Is it reasonable to suppose that the very small portion now unfulfilled will be a failure? What candid person can come to such a conclusion? Had we received a chart pointing out the prominent objects on a long journey to a distant city, should we not be warranted in believing that the one who originated the chart was familiar with the way? And suppose we should travel many days with that chart for our guide, and should find every object described in the chart corresponding fully with the description, and had passed the last one before reaching the city, would it then be reasonable to conclude that we were all wrong, and that we were not nearing the city? But one reasonable answer could be given. From the fulfillment of the sacred prophecies relating to the history of this planet, we believe the evidence warrants our being still more certain that Jesus is soon coming to set up his kingdom, and overturn all existing governments.

Are we ready to welcome his return? Are our hearts "free from sin," from hatred, pride, lust, selfishness, love of the world, variance; are our tongues free from backbiting, slander, evil speaking, fretting, scolding, joking, and filthy conversation? In short, are we "pure in heart?" "filled with the Spirit?" Are we cleansed "from all sin?" "from all unrighteousness?" Are we "dead indeed unto sin?" Is "the body of sin . . . . destroyed?" Have we "put off the old man with his deeds," and clothed ourselves with the righteousness which is in Christ? If not, what is our ground of hope for salvation? Eternal interests are at stake in this matter. Shall they be secured *now?* Please consider, and give an answer. Say yes, NOW *I will give* ALL *to Christ for ever.* Then will follow perfect peace, and a blissful rest in the loving embrace of our *precious* Savior.

Come, let us sing:—

> *"My all to Christ I've given,*
> *My talents, time, and voice;*
> *Myself, my reputation,*
> *The lone way is my choice.*
> *O Jesus, Jesus, Jesus,*
> *My all-sufficient Friend;*
> *Come, fold me to thy bosom,*
> *E'en to the journey's end."*

CHANGES AT ROME.

Protestantism has now much liberty at Rome; such as has not been known before for over a thousand years. The papal power is obliged to submit, and allow the free circulation of the Bible among the people. It is a great change. There are four Protestant organizations now at work in undermining the Papacy. A correspondent from Rome says:—

> "Books have been distributed on the Piazza of St. Peter's, notwithstanding the opposition made. One day, about three months since, the Rev. Mr. Cote with an English friend went to St. Peter's and commenced offering the Gospels upon the steps. Presenting one to a gentleman who came out of the Vatican, he simply glanced at it, and then cursed Mr. Cote for scattering 'bad books;' instantly a crowd collected, and beginning to make demonstrations in various ways, asked Mr. Cote what he wanted there. One of the crowd pointing to the man from the Vatican, called out, 'He's a Jesuit, don't have him here.' At the word Jesuit all turned upon him, and forcing him to leave, took the books with an eagerness which was only increased by the opposition of the so-called Jesuit." More than thirty-five thousand portions of God's word have been scattered among the people, and the police not only permit this work to be carried on but even encourage it. A municipal guard said one day to a colporteur, 'You are doing a good work; go on, and we will protect you."

During the last eight months the London Bible Society has been scattering Bibles in Rome, and has depositories there, where the Bible in all languages may be obtained. Their agents are selling Bibles and Testaments in all parts of the city without hindrance. Such things show that the Papal power is very feeble. Its *spirit* is not changed, but its dominion is taken away, in harmony with the prophecy of Daniel. The final fall of Babylon must be near at hand, when it will sink like a millstone thrown into the sea, and "be found no more at all." Startling events are at our doors. This is the time to watch and pray, lest we enter into temptation. No one, who wishes to be saved, should live a moment without a clean heart. None but the "pure religion" will stand the judgment test. It is the only kind that will satisfy a man in this life. All else is uncertain.

DID THE POPE CHANGE THE SABBATH?

It is sometimes said the Pope changed the seventh-day Sabbath to the first day; and therefore those who keep the first day thus take upon them the mark of the beast. We have never been able to find any history showing that the Pope changed the time of rest from the seventh day to the first. Is such a history is in existence, we would like to see it; or have some one give us the name of the book and page where the event is recorded. But we do find that when the Emperor Constantine professed to embrace christianity, he confirmed the practice of christiany, who kept the first day; and in A. D. 321 ordained as follows:—

> "Let all judges and people of the town rest, and all the various trades be suspended on the venerable day of the sun (*venerabili die solis.*) Those who live in the country, however, may freely and without fault attend to the cultivation of their fields (since it often happens that no other day may be so suitable for sowing grain and planting the vine), lest, with the loss of favorable opportunity, the commodities offered by divine providence should be destroyed."

This is the *first* commandment of any kind that we have been able to find which enjoined the keeping of the first day. But this was not done by a Pope, but an Emperor, who professed conversion to christianity. This affords very certain evidence that the christians at that time were keeping the *first* day of the week, and consequently, Constantine gave his sanction to this practice.

A CRISIS APPROACHING.

A new aspect of things in Paris is about to open. For some days telegrams from there have indicated a change in political matters. It is evident that Napoleon and his friends are the chief movers. Thiers is fast losing popularity, and the people with the army are anxious to see Napoleon again at the head of the government. They remember the remarkable prosperity of the nation under his rule up to the time of the war with Prussia, and they are about ready to give him another trial.

The following telegram from London, Aug. 15th, shows the current of events:—

> "Advices from Paris say that the city is excited, the situation threatening, and trouble is apprehended from various sources. To-day is the fete of Napoleon, and the air is full of rumors that the army will revolt against the Assembly, declare McMahon Regent, and demand the Empire. The people are leaving Paris in a stampede. Some believe that the Orleanists' scheme is ripe for a *coup d' etat*, and is being pushed by the proposition to make Thiers permanent executive, which, it is feared, would establish a government not monarchical. Thiers has no friends. He is hated by the Republicans, Royalists and Imperialists alike. A crisis is approaching."

MY EXPERIENCE.

Since our conversion, we have ever been interested in the experiences of devoted christians; and in none so much as those who have consecrated *all* to Christ. The following, from the experience of Bro. Wm. I. Gill, a devoted minister, gives the best description we have seen of one's feelings, after all is given up to Christ.

O blessed, happy state! Dear Brn. and Srs., enter into *Christ* without reserve. Give him all. Keep back nothing. Then *trust* him to keep you.

> "My experience is now a unity. It has no dark sides or internal jars; and it is not jagged or rent at the edges. It is all ensphered with Christ, like the woman clothed with the sun. Formerly it had a double aspect, and somewhat distorted by passion or fear. Now there is the brighter visage without the attendant shade. Formerly two contrasted statements were necessary to describe my entire religious life; and every thing bright or good had to be followed by a 'but.' I enjoyed communion with Christ and the saints, but not without obstructions. I believed in his providence and government; but I often chafed in the yoke I wore. Now there are none of these drawbacks to my happier religious experience; no marring, counter-feeling. My life is never a foaming torrent raging against obstructing rocks or bolders in its channel; but my peace is like a river, and my righteousness is like the waves of the sea. The secret of all this is contained in the favorite words of 'Poor Joseph,' 'I am nothing at all, and Jesus Christ is all in all.' 'Bless the Lord, O my soul, and forget not all his benefits.'"

NEW MEETING-HOUSE.—The church in Chelsea, Mass., has been building a meeting-house this summer, on Heard St., near the Eastern depot. It is nearly done, and the present intention is to dedicate it Friday, at 2 P. M., Sept. 1st. Further particulars hereafter.

PERSONAL.—We are rejoiced to learn that Bro. H. A. King has had a very prosperous trip to England, Germany, Italy, and France, and arrived in safety in New York the 11th inst. We expect to see him at our National Campmeeting.

☞ OUR readers will find a valuable article in this paper from Bro. Phelps, in relation to the "cure" for church divisions. We wish to respond with a hearty *amen* to what he has said.

NO PAPER NEXT WEEK.—As we wish to give our *faithful* compositors and clerks one week's rest in the year, it is thought best to select the time of our National Campmeeting.

A CHANGE.—Let it be observed that the meeting at South Butler, N. Y., is changed to Aug. 31st, instead of 7th.

"FREE FROM SIN."

Many start back with horror, when they hear one say we may be "free from sin." The doctrine of holiness has been greatly neglected for the last few years. It holds the crowning position in the principles of the Christian religion. Have we a perfect Savior? One who can cleanse "us from all sin," and keep us clean? or must we be but partially cleansed? Says Paul: "But *now* being made *free from sin*, and become servants to God, ye have your fruit unto *holiness*, and the end everlasting life." Rom. 6: 22. When one is "*free* from sin" is there any sin left? "Knowing this," said Paul, "that our old man is crucified with him, that the body of sin might be *destroyed*, that henceforth we should not serve sin." Rom. 6: 6. Let "the old man" be crucified; "put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 24.

THE VICTORIA LEAGUE.

These are strange times. When looking at their strangeness, we have frequently said, What next? Well, here comes another new movement for reforming the political condition of the United States. The following announcement will introduce the subject:—

> "NEW YORK, Aug. 1st, 1871.
>
> *To the Editor*:—We have the honor to announce
>
> THE VICTORIA LEAGUE,
>
> an association now organized, equipped, and in working order, having its headquarters in New York, and its co operative agencies in Boston, Philadelphia, Cincinnati, Chicago, St. Louis, and San Francisco.
>
> Its mission is to unite the progressive portion of the American people into a new political organization, or body of voters, called
>
> THE EQUAL RIGHTS PARTY,
>
> consisting of both sexes, and founded on the constitutional right of suffrage which the fourteenth and fifteenth amendments vest in women as well as men.
>
> It demands from Congress, at its next session,
>
> A DECLARATORY ACT,
>
> setting forth, definitely, this interpretation of these amendments, together with immediate legislation to insure the free exercise, by women, as by other citizens, of the elective franchise in the several States.
>
> It nominates, and will support, and expects to elect, as the next President of the United States, by the combined suffrages of men and women, in 1872,
>
> MRS. VICTORIA C. WOODHULL, OF NEW YORK."

It will be remembered that not long since, we published a statement from Mrs. Woodhull, in which she says:—

> "I advocate free love in its highest and purest sense, as the only cure for the immorality and deep damnation by which men corrupt and disfigure God's most holy institution of the sexual relation. My judges preach against free love openly, and practice it secretly. For example, I know of one man, a public teacher of eminence, who lives in concubinage with the wife of another public teacher of almost equal eminence."

Mrs. Woodhull is a New York Wall Street broker. Inasmuch as she is an avowed Spiritualist, who openly advocates the free-love department, it will be seen that this movement is sustained by the radical Spiritualists. We are now beginning to see some of the practical workings of Spiritualism in its political aspect.

In another declaration of Mrs. Woodhull, she says:—

> "We mean treason; we mean secession, and on a thousand times grander scale than was that of the south. We are plotting revolution; we will overthrow this bogus republic, and plant a government of righteousness in its stead."

MODERN PRAYER-MEETINGS.

Some prayer-meetings at the present day are very strange scenes. A few of them would be sufficient to send a chill through an entire church, if it was so unfortunate as to be present. We cannot better describe one of these modern prayer meetings, than has been done by Dr. Vincent. He says:—

> "It was held in a room that might have held thirty persons. It didn't hold so many that night. The room was dirty, and dimly lighted by two lamps, whose smoky chimneys had not been cleaned since kerosene had been invented. Sometimes they smoked; they were smoking then. After a while two or three came in, then a few more, and then some more at intervals, until there were perhaps ten or a dozen. The preacher hadn't come. It was ten, fifteen, twenty minutes past the time. There they sat beneath those lamps, waiting. At last the preacher came, sat down, yawned, then asked some brother to sing a familiar hymn. They sung—
>
> 'O for a thousand tongues to sing.'
>
> It has six verses; they sung them *all*. It would have been the same if there had been *sixty*. The preacher asked some brother to lead in prayer. A brother prayed, five minutes, seven minutes, ten minutes, twelve minutes. Another followed, praying fifteen minutes. Sung another familiar hymn—
>
> 'Come, thou fount of every blessing.'
>
> Another season of prayer. It was a 'long, dry season.' Then another hymn—
>
> 'A charge to keep I have.'
>
> It was short metre. But they sung it so as to make it long metre. He thought they would adjourn now; wondered the lamps didn't give out—his patience had long ago. Another season of prayer followed. They sung the doxology; the benediction was pronounced, and they went out, and *so did the lamps*."

Such seasons are common in these last-day perilous times. If we would have interesting prayer-meetings, the rooms should be well lighted, the meeting should begin promptly at the time appointed, then sing short, pray short, talk short, [illegible] often. Let the social element have free exercise. Be familiar. The nearer we get to Christ, the more liberty and freedom we feel, and the less of cold formalism. Pure Christianity is needed for making its possessors feel perfectly at home in each other's society.

☞ PROF. DENTON'S THEOLOGY.

Prof. Wm. Denton is a noted Spiritualist and lecturer on Geology. Last Jan. 8th he delivered a lecture in Music Hall, Boston, on "the Bible position of woman contrasted with her true position," in which he took occasion to ridicule the God of the Bible, in the following language, as reported in "the Banner of Light," Aug. 5th, 1871:—

> "The Jehovah of the Bible is a *he;* he has no female companion—no wife to calm his ruffled temper, or smooth his troubled brow, when he is grieved at heart. Jesus is a son—God never begat a daughter to show his appreciation of the more refined and more moral sex."

The Spiritualists are becoming more and more bold in their blasphemous talk. While they care but little about the phenomenal exhibitions, such as are witnessed in their circles; they are very industrious to spread their infidel sentiments in all directions. They are waging a perpetual warfare against all that a christian holds sacred.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

"THE TWO-HORNED BEAST."

A TRACT OF 12 PAGES.

Being a new and interesting exposition of Rev. 13: 11. By Eld. John Couch. Price 2 cents single; postage 2 cts.; 15 cts. per dozen; $1.00 per hundred.

"THE END AT HAND."

A TRACT OF 24 PAGES.

Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2.00 per hundred by mail.

AG'T.

☞ TAKE NOTICE.

Persons sending names to this office, should never put postage stamps next to a bank bill, or scrip, for the stamps stick to the bills, and one or both are spoiled, besides causing the clerks a great deal of trouble in trying to get them apart, so as to save both stamp and money.

One of the Clerks.

A CHANGE OF HEART.

The doctrine of a change of heart is sometimes belittled, or made to mean less than it really signifies; and sometimes it is mystified, or made to mean something different from what it really indicates.

1. We are often informed that a change of heart simply signifies a change of *purpose*. That a change of purpose is involved in a change of heart is admitted; but a change of purpose is possible, without a change of heart, while a change of heart is not possible without a change of purpose. A man may deliberately purpose to stop stealing, swearing, murdering, and drinking, and may nobly carry out that purpose, and still possess a heart unregenerated, having never felt the renewing power of the Holy Spirit.

In short, a change of heart indicates nothing less than a change of *affections*. The term heart is often used to indicate the affections. When David's son engaged in a conspiracy against him, and "stole the hearts" of the people, he simply stole their *affections*. When we give the heart to the Lord, we give him our affections. When our affections are changed, a new life will be the result—a life of obedience.

2. Many have conjectured that a change of heart indicates the regeneration of the spirit-man. It affects the *accountable* man, else it would not save him; and the accountable man is the man to be *judged*, for God will never judge an unaccountable man; and the man to be judged is the man that falls under the stroke of death, and needs a resurrection, which is not true of a spirit man. "Delivered up the *dead* . . . and THEY were *judged*." A change of heart makes men "just," and there is to be a "*resurrection* of the *just*," proving that the very man that is affected by this change of heart can *die*; hence, cannot be a spirit-man.

W. S.

DOUBLE EARS AND DOUBLE EYES.

Can the soul hear and see without the body? This must be so if Christ was talking about the *souls* of Lazarus and the rich man, for the rich man could see Lazarus, and the rich man's words were *heard* and replied to by Abraham. This involves the idea of spirit eyes and spirit ears, thus making out that each man has four eyes and four ears apiece, instead of two only, for it cannot be claimed that man's material ears and eyes are mere organs through which the soul sees and hears, without making the human organism inferior to that of the animal creation; for it is a well known fact that the animals see and hear as really as man does, and that, too, without a spirit-animal inside of them to see and hear for them. If man really has so many eyes and ears, he ought to see and hear much better than animals do.

It is sometimes said, "These material eyes are but the *windows* that the soul looks out at." Then why can not the soul see clearer when the window is taken out, instead of being blind? And what soul looks out at the windows of the horse or ox? Or, in this case, do the windows themselves have the power of sight, being so much superior to human windows? Shall we conclude that man has double eyes and ears, or that only the soul can see and hear, leaving the body inferior to the brute organization? Rather let me discard the idea that the soul of man is a personality without a body.

W. S.

"ABRAHAM'S BOSOM."

The reference to Abraham's bosom, in a Catholic version, is thus guarded by a foot-note: "*Abraham's bosom*—the place of rest, where the souls of the saints resided till Christ had opened heaven by his death." Thus, according to Catholicism, Abraham's bosom is not heaven, but a place occupied by departed souls before the death of Christ; and the earliest view concerning such a place ever entertained by believers in Christ, located it in the bowels of the earth; and the first introduction of a sky-kingdom theory into a semi-apostate church grew out of the claim that Christ went down into this underground realm, in his disembodied state, while his body was dead, and liberated the disembodied saints that had there accumulated, and took them to heaven, bidding farewell to a ghostly cellar, for a home in the skies.

Here the doctrine of going to heaven had its origin. Catholics freely admit that souls did not go to heaven before the death of Christ. When they received the notion that the soul survives the death of the body in a conscious state, they received with that notion the theory of an underground kingdom for ghosts, the whole thing being of heathen origin; and to give the theory a gospel coloring, the claim was devised that Christ took the occupants of this underground bosom of Abraham up to the skies; and although this was not received without some opposition, it finally gained ascendancy; and Protestants now accept the kingdom thus manufactured, though they deny the location and vacation of Abraham's bosom.

W. S.

CATHOLIC DEFINITION OF SPIRIT.—In a foot-note in a Catholic version of the Bible, I find the following definition of the spirit of man: "*Spirit.*—That is, soul, life, and breath." This differs from the Protestant view, which makes spirit and soul but two names for one thing. But if spirit is really composed of "soul, life and breath," it follows that there is no life in souls, and consequently no consciousness, till they are compounded with life and breath, thus making a new article called spirit. Then when the life and breath are disconnected, the soul must become both lifeless and unconscious, unless the soul continues interwoven with life and breath after the stroke of death; and where will the soul find *breath* after ascending above the forty-five miles of atmosphere which encircles our globe? And if breath is really a component part of the spirit, it must live within the bounds of our atmosphere, or be disorganized.

W. S.

☞ FRIENDS who have ordered *bound* copies of "*Life beyond Death*," will have to wait till into September, as they will not be ready as early as those in paper covers.

W. S.

KEEP IT BEFORE THE PEOPLE.

B. W. DAVIS.

Keep *what* before the people? There are a number of things that are very important, and that ought to be constantly kept before the world; and the first and most important to my mind is *holiness of heart and life*, without which no one can see the Lord. Jesus is soon coming, to gather gems for his kingdom; but it is only the "pure" ones that he will own. And if we would be at "the marriage supper of the Lamb," we must be pure. It will not avail us anything in that day to say we are pure, unless we are so indeed.

We all talk more or less that the kingdom is near, and some seem to think that they will be there, *because* they believe it is near. The Savior says, "If ye *love* me, keep my commandments." What are the Savior's commandments? The first of all commandments is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "And the second is like unto it; Thou shalt love thy neighbor as thyself." And another: "This is my commandment, that ye love one another [how?]; *as I have loved you.*" How did he love us? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Are we keeping these commandments? If not, why are we expecting a home in his kingdom when he comes? What a day of disappointments that will be to many. May the Lord help us to be *just right*, and ready when he does come.

Some will say that the *time* is the most important, and unless we believe that Jesus is coming at *such* a time (which is set by men), we cannot be saved. But if we get ready, and keep ready, no matter how soon he comes, we shall be ready to enter in to "the marriage supper of the Lamb." Another important matter, that should be kept before our minds is, that sinners are perishing. In these times of worldliness and peril, we are prone to lose sight of our great mission, to save the perishing. Our minds should be stirred up in this direction.

Another item that should be kept in mind is the coming campmeetings, and their objects. I hope the exhortations of Bro. Grant, in regard to holiness, will be kept before the church. They ought to be written in letters of gold on the broad canopy of heaven, they are so important.

But *how* are these subjects to be kept before the people? We will briefly suggest two or three: 1. By the living word, from the living preacher. This is the most effectual way, and perhaps there is no better place to get it before the largest number, than at the campground, or in out-door meetings, in suitable weather. But the preacher cannot be in every place, or do all that ought to be done. It will soon be the best part of the year for the people to get out to meeting, especially in the country, during the long evenings of the winter months. Much can be done by earnest and persevering, *personal* efforts. Come, my brethren, let us awake to the importance of this work, and try and keep these blessed truths before the world, for the time is hasting greatly.

2. By tracts and other publications. These silent preachers go where the living preacher cannot, and they speak with power. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" May the Lord help us to do his will, and be ready when he comes.

SPRINGFIELD.

S. SWAN.

Well, I enjoy my heart's desire,
I stand on consecrated ground;
Rekindled is the holy fire,
My ear drinks in the blessed sound.

Oh, what a precious scene is this!
Akin to heaven, too good to last;
Sweet foretaste of the final bliss
We shall enjoy when time has passed.

The old and young, the rich and poor,
Unite in worship of our King,
Intent to seize and to secure
The grace which doth salvation bring.

But some are not with us this week,
They hoped and prayed but could not come;
We think of them, and humbly seek
God's blessing on them in their home.

And some are here whose hearts are sad—
The meeting seems unlike of yore;
Some absent one would make them glad,
One who comes hither nevermore.

Oh, cruel death! oh, fierce decay!
How many tents and homes seem void;
How many dear ones sleep to-day
Who loved and waited for the Lord.

But we survive and meet to praise;
We mingle freely prayer and song;
God kindly lengthens out our days,—
We feel to him our thanks belong.

But soon we separate, and go
Our varied ways—north, south, and west,
Never to meet again below;—
Oh! shall we meet among the blest?

"OUR PRESENT AGE."

JOHN TAYLOR.

This is a prominent theme at the present time with all classes and conditions of persons. All are pretty well settled down in the belief that the good time coming is either just at hand, or else begun. They each have their peculiar idea about it; but all agree that a better future in every respect, irrespective of character, awaits mankind; only a few dissenting, who place more faith in the word of God, than in the fables or opinions of men.

The extracts I here give will show that, instead of the good time coming by an increase of virtue, morality, and the triumph of christianity, we have the opposite,—vice in every hideous shape, immorality almost to completion, and infidelity rampant,—a sad present, and a worse future. May we all have grace to withstand it.

When recording the doings of the meeting in Park St. church, on the Social Evil, the Boston *Herald*, of May 22nd, 1871, reports Major Dane as saying that "lust controls society and legislation." An article in a later number of the *Herald*, on the Social Evil, says: "A young lady went into an establishment in Temple Place for work, and was informed that she would not suit, as she was not dressed well enough. She replied that as soon as she got work she would dress better. They told her that she must do as other girls did; that there were plenty of men who would clothe her for services rendered. Another lady went into one of the most *fashionable* stores on Washington St., within two days of the above occurrence, and the same thing was repeated." Comment is unnecessary.

In *Zion's Advocate*, July 19th, 1871, in an editorial on the Sabbath, Col. Forney, quoting from a French journal, states that in Paris nineteen theatres, sixteen other places of amusements, and horse races, furnish the people with amusement on a Sabbath. The New York *Tribune*, July 19th, 1871, in an editorial says: "There are not less than fifty thousand denizens of our city (New York), who live by crime only." Says another paper, quoting from the "Round Table," in an article on "The Despair of Christianity":

> "In plain sooth, the age of sensuality, of unchecked corruption, is coming down upon us like night. A free press should have given us more notes of warning than it has; but the press dislikes, in a free country, to print unpalatable truth. Intellectual elevation is scoffed at; and those who strive to inculcate a taste for better things are either hated or despised. Nothing is thought of but the delights of the table, of fine clothes, of showy dwellings and equipages."

The above does not seem to be very flattering for a good time. Said Judge Barnard, of New York, in his charge to the Grand Jury, not long ago: "I presume from this time onward this Court will have to be in almost continuous session, until such time as a generation shall have passed away, so that the vast majority of men now engaged in the commission of crime shall either be incarcerated, run away, or dead."

It is no wonder that Rev. Mr. Fulton, in his work on "True Woman," should say that "the majority prefer an infidel's cheer to the favor of God, and the love of a christian community." I am not much surprised at the preaching of so many fables in this age, seeing that they study christianity, or the Bible, so little, even among our great ones of earth. And this idea reminds me of the following: A few years ago Mr. Hoge, member of Congress from Illinois, quoted as coming from the Bible the following lines:

> "While yet the lamp holds out to burn,
> The vilest sinner may return."

Col. Benton, in U. S. Senate, spoke about our Savior as having cast seven devils out of a certain man. Said a member of a Legislature: "We hope you will say to us, as Nathan said to David, "Well done, good and faithful servant." Said another member, addressing the house, "Mr. Speaker, I would no more vote for that measure than I would fall down and worship the golden calf that Abraham made."

Some seem to be breaking away from old opinions. Said H. W. Beecher, in a sermon preached against a literal hell: "No one can reasonably believe that men, women and children were being consigned to the fiery lake at the rate of thirty millions a year." With others, tables are yet strong. The Farmington *Chronicle*, Feb. 23d, heads a death notice, "Beyond the stars." "The child, ten years old, before she died, wrote a composition in the school, called, 'My visit to the stars.'" The writer remarks, "Now she can write a better composition, for she has gone *beyond the stars* (the italics are as written in the paper); and knows more, far more than her mother about that beautiful place, called heaven." Such views may be pleasing, but they ought to be based on truth.

I close with giving a few extracts from the world's greatest delusion—Spiritualism—as proving the vast spread and increase of infidelity. One of their papers, the "Religio Philosophical Journal," in its book column has the following book notice: "Holy Bible and Mother Goose. Price twenty-five cents." The merits of Jesus Christ and Thomas Paine! What is the difference between them? "Price twenty-five cents," etc. In one of their papers a question was asked—"Is there any way to account for an entire want of historical proof of the life and death of Jesus, as recorded in the Bible?" The answer was—"The Bible offers no positive evidence that such a man ever lived. I am well aware that this knocking the Bible from under the of the Christian [illegible] a very presumptuous thing." See Banner [illegible] 3d, 1867.

Says a writer in this pa[illegible] of April 16th, 1870, on the Millennium; "C[illegible]ianity is played out; its God is about played [illegible], and the blood of its Christ has not sufficient [illegible] to cleanse a sin-stained world; while the dev[illegible] has achieved a grand success. The only hope for the world is in Spiritualism and its heaven-born philosophy." Such blasphemy is enough to make our blood curdle. This is their better gospel, which supercedes the gospel of Christ. Who says that the world is progressing, except in a downward course?

In another paper, a writer sneers against Christ. He says: "One man was so wicked that it took eight barrels of the blood of the Lamb to wash his sins away"; and then says that "the Holy Ghost is a venerable old creature, who was one of the party who worked with the shovel and the hoe in getting the dust together, when God said, 'Let us make man'; that he had a fight with the devil in the garden of Eden, and has had the rheumatism ever since." He further says: "Some may find fault with us in associating God with liars. We don't place him there. He went there himself."

I believe in the liberty of the press, but it does seem to me that there ought to be some limit to such blasphemy. And this is the religion that Spiritualism wishes to impose upon the world, to supercede Christianity, in making better men and women. May God keep us from this strong delusion, which is trying the world.

A WORD TO YOUNG WRITERS.

By "young writers," I mean not only those who are young in years, but young in experience in writing for publication. It is very often the case, as all editors can testify, that those who write for the paper have complaints to make; and in nine cases out of ten these complaints are groundless and needless, and worse than useless.

These complaints can be classed under a few general heads, and a word of friendly advice given by one who has had many years experience in writing, and who is willing to give others the benefit of that experience.

The first and most common complaint often comes in the form of a question, thus: "Why was not my article published?" How long did you wait, before asking that question? Perhaps you expected to see your piece in the very next paper, when that paper was all in type before your contribution was examined. You do not know how many hundreds of letters are sent every week to the editor of "our paper"; but it certainly takes time to attend to them all. Then you do not know how many good and acceptable articles are on hand waiting for publication. The bottom of the pile of "accepted articles" is seldom reached, and many excellent letters lie for months before they are published. So, however excellent and acceptable your article may have been, do not wonder at the delay of a few weeks, and above all do not pour out a torrent of abuse in the form of a letter to the editor because of this delay. He has burdens enough to bear at best, and you ought to do all you can to cheer and encourage him, not only for *his* sake, but for your own, and all who read the paper.

I need not say that this conduct on your part is painful evidence that patience has not had "her perfect work" in you. I make all due allowance for weak nerves, sensible and irritable nerves; but christian charity should restrain you from venting wrath upon the editor, and being angry with your brother "without cause." I may here mention several reasons that often occur to exclude from publication articles sent for that purpose.

1. Poor composition. Articles are often sent that would expose the writer to ridicule if published without revision, and it is impossible for the editor to re-write and revise all such articles.

2. Bad penmanship. It is almost impossible to read some writing. To be obliged to guess at part of the words is very vexatious to all concerned, and such articles are often rejected, when it is quite possible that they are very good and worthy of publication, but the editor and printer cannot read them.

3. Want of adaptation. Your article may have been suitable for some other paper, but it contained sentiments or doctrines not in harmony with those advocated in the *Crisis*.

4. Great similarity to something previously published. You may be quite honest, but it so happened that your article was so near like one published before, that you would be exposed to the charge of plagiarism by having it printed. To specify all cases would take up too much space, and I will close with a few words of advice and exhortation that may be for your good.

If you are enjoying the blessings of pardon and peace, and feel moved to write for the paper, attend to these essential points. Pray for especial help from God in your effort. You need such help, and in order to have it you must *ask* for it. Our best writers pray often and earnestly for help from the Lord, and for his blessing to follow and his Spirit and power to apply what is written to the heart and conscience of the reader. Pray also for others who write, that they may be fully fitted and qualified for their work, and that God may speak through them, that they may rejoice in the harvest day, when they see that their labor has not been in vain in the Lord.

Especially pray for the editor, that the rich blessings of heaven may rest upon him, and that he may at all times be "endued with power from on high," and that while he holds the "pen of a ready writer," he may be enabled to reach the hearts of those who read, and move them, and influence them, and help them on in the better way.

When you have written an article just as well as you can, and mailed it, do not be over anxious as to whether it is published or not. Write another, and another, till you forget whether all have been printed or not. You are like the sower; some of his seed falls by the way-side, but he keeps on sowing, even though the fowls devour it, and though some should fall in stony places or among thorns. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Eccl. 11: 6.

We cannot here dwell upon various forms of complaint, such as typographical errors, omissions, alterations, etc., but you must take the advice of Paul to Timothy, "endure hardness as a good soldier." If you cannot bear these inevitable [illegible] unavoidable [illegible] disabled or driven things, you will remember this: "Ye have [illegible] from the field. Trusting that both reader [illegible] need of [illegible] by what is here written, and we your friend and brother,

AN OLD WRITER.

EXPERIENCE OF REV. A. B. EARLE.

In the last chapter of "Bringing in Sheaves," there is the following clear testimony of this most successful evangelist, which gives at once the source of his power and how he obtained it. The dear brother shall speak for himself.

Ten years ago I felt an inexpressible hungering and longing for the fulness of Christ's love. I had often had seasons of great joy and peace in Christ, and in his service I had seen many precious souls brought into the fold of Christ. I loved the work of the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt. If I had peace I found it would not continue, and it did not. Many anxious came to me complaining of the same thing. How could I help them on that point when I knew not how to get right myself? I took them to the seventh chapter of Romans and there left them saying, O wretched man that I am! Who shall deliver me from the body of this death? I was there myself and supposed I must live and die there.

I made strong and repeated resolutions that I would be faithful, but could not keep them. Then I sought and found forgiveness again, but it was soon disturbed by some word, or act, or heart wandering. Thus I lived on for many years. God gave me success in winning souls, and granted me many hours of sweet communion. Still I was unsatisfied. I wanted an uninterrupted rest and peace. At length I felt that the question for me to settle was this, Can an imperfect christian sweetly and constantly rest in a perfect Savior without condemnation? This I revolved in my mind for a long time. I read the experience of others. I searched the Scriptures for light, and asked such as I believed had power with God to pray with and for me. At length I became satisfied that Christ had made provision for me and all his children to abide in the fulness of his love without one moment's interruption.

Having settled this, I said, I need this. I long for it. I cannot truly represent religion without it, and Christ is dishonored by me every day I live without it. I resolved to obtain it at any sacrifice, little realizing how unlike Christ I then was, or how much be needed to bring me there. February 10th, 1859, I made the following consecration: "Jesus, I now and forever give myself to thee; my soul to be washed in thy blood, my whole body to be used for thy glory, my mouth to speak for thee at all times, my eyes to weep over lost sinners, my feet to carry where thou shalt wish me to go, my heart to be burdened for souls or used for thee anywhere, my intellect to be employed at all times for thy cause and glory; I give to thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey thee in every known duty."

I then asked for grace to carry out this vow that I might take nothing from the altar. I supposed with this consecration entire, as far as my knowledge went, I should soon receive all that my longing heart could contain, but in this I was sadly mistaken. I think I then came nearer to Christ, but as clearer light began to shine into my heart I saw more of its vileness. He then quotes from his journal as follows:

The last three weeks have been weeks of heart searching. I never had my heart so searched before. I detect pride, envy, self-will, a great deal of unbelief, and my love to the Savior to be very weak. Yet I have consecrated all to Christ. I cannot withdraw it from the altar. O, can a worm so vile be like Jesus? I know it is possible, and if I am ever to be like Him, why not now while I am where I can do good in leading others to him? I felt like a patient, who, though in the hands of a skillful physician, groans and writhes under the severe treatment. But my constant prayer was, 'Be thorough with me, Jesus, be thorough.' Many a discouraging day followed. I grew weak and small, and unworthy in my own estimation. I have had keener sorrows for inbred sin than I ever experienced before conversion.

O the distress that I felt on account of pride, envy, love of the world. One sin that troubled me most, and the hardest to overcome, was a strong will, a desire and almost a determination to have my own way; and thus, even in regard to little things, or any little injury or supposed wrong, to speak without reflection, and sometimes severely, even to those that I knew were my friends; to say, I will do this and I will not do that. This I clearly saw must be given up. As I could not do it myself, I gave it over to Jesus, but I found I gave nothing into the hands of Jesus except by simple faith. My faith was very weak. I believed the theory of religion, but to have my heart grasp the reality without wavering, was more difficult. O the longing of my heart for sweet and constant rest in Jesus. I believed I should receive it, and thought it was near.

With this mingling of faith, desire, and expectation, I commenced a meeting on Cape Cod. After re-dedicating myself in company with others, I was in my room alone, pleading for the fulness of Christ's love, when all at once, a sweet, heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfied feeling in my bosom. I felt, I knew, that I was accepted fully of Christ. A calm, simple, childlike trust took possession of my whole being. I felt that if I had a thousand hearts and lives, I would give them all to the Savior; my grateful love to him found expression in those glowing lines,

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace."

Then for the first time in my life I had rest which was more than *peace*. I had felt peace before, but feared I should not retain it. Now I had peace without fear, which really became rest. That night I retired to rest much like a tired babe resting in its mother's arms. I believed Jesus had received me and would keep me. I had no fears of losing that happy state. I seemed in a new world. My burden was gone, my cup was full, and Jesus was present with me. I found that much of my care had not only been useless, but a hinderance to my success, rendering my work in Christ's cause much harder and less pleasant to myself. The Bible seemed like a new book. I had as it were read with a veil before my eyes. This change occurred about five o'clock P. M., November 2d, 1863, and although I never felt so weak and small, yet Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Savior seems by me. Preaching is a luxury, it is a glorious work. In prayer Christ does not seem far away. All christians are dearer to me than ever. All earthly ties are more precious to me. Home, friends, all blessings, temporal or spiritual, are dearer and brighter than ever before. Thought is quickened; my views of truth are much clearer; I have come to believe just what God says; I can trust him and go forward "with sealed orders."

My success in leading souls to Jesus has been much greater. My joy in telling the world of Christ and his goodness, constantly increases. And as I realize more and more the greatness of his love and the perfection of his character, my swelling heart often cries out,

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Savior shine."

O that I had an angel's tongue, or could in some way express to others the love I bear to Jesus,

"I'd sing the character he bears,
And all the forms of love he wears,
Exalted on the throne."

If any should ask me if this was sinless perfection, I would answer, No! by no means. I feel very imperfect and weak, yet I am enabled to believe and trust Jesus, and he is so near that I have realized, in several instances of little inconsistencies, that before the [illegible] waves reached my soul to produce condemnation Jesus said, "Peace be still."

Temptation is presented, but the power of it is broken. I seem to have a present Savior in every time of need, so that for several years I have done the trusting and Jesus the keeping. Thus while I believe and trust Christ entirely, nothing wavering, he gives me rest—not Jesus and my faithfulness, but Jesus alone gives me rest. So that Christ is made at that very point to those who trust to him, "wisdom, righteousness, sanctification and redemption."—*Guide to Holiness.*

CONCERNING CONTRIBUTIONS.—A case of much interest to newspaper conductors has just been tried in an English court. A gentleman had sent a voluntary contribution to a daily newspaper, which was committed to the editorial waste-basket; whereupon the aggrieved writer brought an action for the recovery of its value. It was held by the court that a contribution sent unsolicited to a newspaper ceases to be the property of the writer precisely as though it were an ordinary letter, and that he cannot insist upon its return in case it is not used. This decision is a most important one. Had the case been decided otherwise, every editor would be at the mercy of the innumerable bores who send him perpetual contributions. It is practically impossible, even were it desirable, for a great newspaper office to preserve and return the hundreds of worthless contributions which it daily receives. If any man thinks he can enlighten the world by a five-column article upon the theory of tittlebats, he cannot well be prevented from forwarding his manuscript to some unhappy editor. But the latter is employed for a purpose other than that of daily returning innumerable such essays to their miserable writers.—*American Newspaper Reporter.*

Obituaries

SAYLES. Died in Killingly, Conn., July 25th, 1871, of lingering consumption, D. Sayles, son of Pitts and Lucy Sayles, aged thirty-seven years.

Bro. Sayles bore severe suffering for seven years, during which be manifested remarkable patience and christian submission. Although he had not made a public profession of faith in Christ, yet he gave the most satisfactory evidence of full consecration to him, and expressed an earnest desire in his last days that his health might be so far restored, as to have the privilege of publicly confessing Christ by baptism, and testifying to his speedy coming, and the resurrection of the dead.

He has closed his eyes to the fading flowers and changing scenes of earthly sadness. He rests from pain and human woes, no more to be disturbed by the withering curse, or fear the blighting hand of death. He left a christian mother and an only brother to mourn, yet not as those who have no hope; for a little in the future will be heard the rumbling of the chariot wheels, and the Restorer comes, at whose presence death will flee away, and those who sleep in Jesus waken to eternal life. JOHN COUCH.

HART. Died in Torrington, Ct., Aug. 7th, 1871, of consumption, Burton W. Hart, aged twenty-nine years.

Bro. Hart was an exemplary christian. The Bible was his daily study. He was a firm believer that he should sleep but a little while in Jesus, and then be raised to immortality and eternal life. Funeral services by the writer. B. HITCHCOCK.

FARNHAM. Died in Wakefield, N. H., July 14th, 1871, of consumption, Sr. Almira, wife of Eben Farnham, aged forty-four years and eleven months.

Our sister embraced the doctrine of the near coming of the Lord in 1851, and although low in her mind at times, she retained her faith to the last, and before her death sought diligently the preparation for her departure, calmly falling asleep in Jesus. Sermon by the writer, from Acts 2: 26–27. J. SPINNEY.

CUMMINGS. Died in Concord, N. H., June 2d, 1871, of scarlet fever, Nettie C., aged six years and ten months, only daughter of Bro. Enoch P. and Sr. Mary Cummings.

We trust the assurance, "Thy children shall come again from the land of the enemy," will comfort the aching hearts of the afflicted parents.
C. H. FLETCHER.

FORRESTER. Departed this life in Tyrone, N. Y., July 20th, 1871, Mr. William Forrester, aged sixty-five years.

He will be remembered by several of the preaching brethren for the hospitality with which he always received them, and for his active zeal in matters of religion.

CHASE. Fell asleep in Jesus, in Bristol, N. H., August 3d, 1871, Deacon David Chase, aged seventy-eight years. N. T. CHASE.

Summary of News.

FOREIGN.

Cable News.

LONDON, Aug. 15. Emperor Napoleon has declined to receive an address of welcome, which it has been proposed to tender him, except at the expressed wish of the British nation.

Aug. 16. In Konigsberg, Prussia, on the 14th inst., sixty-two persons were attacked by the cholera, and there were twenty-two deaths from the disease.

The meeting of the Emperors and their advisors at Gastien is generally regarded as a pledge of peace. The French pretend to be indifferent to the meeting, and predict an alliance between France and Russia.

BERLIN, Aug. 16. Provincial correspondence confirms the report of negotiations pending for the complete evacuation of France, but affirms that the provocations offered to Germany by French newspapers endanger peace between the two countries. It adds that if the French offers, to make early payments of indemnity, are fulfilled, and there be no untoward disturbance of the peaceful relations, the withdrawal of the German forces from French territory will soon commence.

FLORENCE, Aug. 16. Garibaldi is very ill, and his son Ricciatti has been summoned to Caprera.

YOKOHAMA, Japan, July 22. A heavy typhoon at Kobi on the 4th inst., caused a loss of four hundred lives. Several vessels were wrecked, including the Pride of the Thames, and the captain, two mates and steward drowned. The damage to property is estimated at half a million of dollars.

DOMESTIC

New York, Aug. 15. Col. Blanton Duncan of Kentucky has just returned from Europe, where he has been in intimate social relations with the French Imperial family. He states that Napoleon believes in his early restoration; that the Government of Thiers is regarded as a mere makeshift; and that his death at this time would be followed by another civil war. Gambetta is looked upon as an ambitious, intriguing and able man. Bazaine waits for history to justify him. Leboeuf is a wretched creature.

THE TELEGRAPH CIRCUIT OF THE WORLD—At the banquet which Cyrus W. Field gave at Richmond, England, a fortnight since, in honor of the fifth anniversary of the laying of the Atlantic Cable, very interesting facts concerning the telegraph circuit of the world were announced. It seems that during this month Shanghai in China will be connected with the new Russian Naval Station on the Pacific, and also with Japan. November will see the completion of a cable between Singapore and Australia. As soon as California and Japan are united, instantaneous communication between the five continents will have been accomplished. Mr. Field will doubtless live to see even greater triumphs than this. . . . At the end of the present year, the "Telegraph Construction Company" will have laid down 19,500 miles of cable, involving a capital of $32,000,000.

In Brief.

—— In the statistics of insanity at our hospitals, from ten to twenty-five per cent. is set against alcohol; while high authorities, that have studied the subject most deeply, record their conviction that as many as one-half of all cases of insanity are caused, directly or indirectly, by strong drinks.——Pius IX. is troubled with fainting fits which last half an hour, and his friends are alarmed.——London numbers two hundred and fifty female students of medicine.——The young ladies of this country now have the choice of fifty colleges wherein to complete their education.——The City of Paris is about to borrow $120,000,000 to complete all the new streets, etc., begun and left unfinished by the empire.——Minnesota is proud of the six daughters of an invalid farmer who, within five years, have cleared forty acres of woodland, fenced and cultivated it, without male intervention.——The trains for transportation of passengers and freight will commence to run through Mount Cenis tunnel on the 15th of September, when there will be a formal inauguration of the road.——Mr. Elihu Burritt, figuring upon statistics, comes to the following tremendous generalization: "Twenty-six hundred millions of dollars a year for Mars against, perhaps, twenty-six millions for Messiah."——Russian law treats as criminals every individual who abandons the orthodox Greek church. But liberty of conscience has for the first time been recognized recently in the case of a Jew who had relapsed from orthodoxy to Judaism. No court would convict him. ——The New York Times says that every department of the government of that city is headed by or is under the control of an Irish Catholic, with the exception of the Mayor's office, and that the Catholics are expelling the Bible from the public schools. The Scriptures are not read in the schools of several wards.——Lord Rosse's telescope brings the moon within forty-two miles, so that objects 270 feet are discernible. Baer has calculated that an instrument ten times the power of Rosse's would be required to bring the moon within a German mile, at which distance the body of a man can be perceived.——The spread of Socialist principles seems to be gaining ground throughout Europe, and is watched with considerable interest. There are now twenty-six papers promulgating this doctrine in France; Belgium has seven weekly organs of Socialism; Holland and Germany, seven; Switzerland, four; and Spain has one, published at Barcelona.——Roman gossips have now discovered that Victor Emmanuel and Prince Humbert have both become converts to Spiritualism. The king is developing rapidly into a medium.——On Thursday of last week a great cloud of locusts were swept in from the sea, falling on Plum Island, and literally covering the ground. They might have been raked up by bushels.——Two thousand women work in Wisconsin fields.——New York devours nearly a thousand barrels of eggs a day.——A delicate female in Chicago partook of twenty-eight different dishes at a Chicago hotel the other day.——It is said that the ablest and most influential journals now published in Italy are either edited or controlled by Jews. In Rome, the liberal journal most read is edited by a Jew.——The decline of population in Ireland for the last ten years has been 360,000, almost the entire total of which, it is said, has been from the Roman Catholic church, which, of course, signifies a like increase of Catholics in the United States.——Earthquakes, cyclones, and hurricanes, mark this as a year of momentous agitations in the physical world.

Notices.

Vermont Campmeeting.

After examining various localities, the committee have decided to locate our annual campmeeting once more upon the old ground of last year. We can find no other so beautiful and commodious as this, with such improvements as we can make. Good water can be supplied freely upon the ground, and board at 85 cts per day, at boarding tent. Those coming to this meeting can come over any R. R. controlled by the Vt. Central R. R. for fare one way. You will buy a regular ticket, and pay full fare to Bethel, and receive a free return pass from the camp committee. All trains will stop at Bethel, Vt., from which place teams are engaged to carry all passengers, with all their baggage of every description, to the ground, at 25 cts each; children under twelve, half price. Inquire for Wilson's teams, and go with no other. Bro. Wilson keeps the depot house at Bethel, and will entertain all who wish at low rates. Lodgings can be had in private houses on reasonable terms; but let all bring bedding, as these places may be full before you come. To enjoy the meeting most richly, every family should have a family tent. We want a Graham boarding tent upon the ground for ministers, invalids, and those who do not wish to become invalids. Who will volunteer to take charge of such an one? Write me at once.

Now, ye lovers of Jesus, and all others, come, from York State, New Hampshire, and from all parts of Vermont, and from far and near, to our annual feast at Bethel, Vt., to commence Sept. 2nd, and to continue till Sept. 11th. We are hoping that Bro. Couch, and others from abroad, will be present to help us.

H. F. CARPENTER, for the Committee.

☞ Remember to mark every piece of your baggage—*Bethel, Vt., camp-ground.* And also remember that, to save expense, you should come prepared to board yourselves. H. F. C.

Mechanic Falls Campmeeting.

This meeting will commence Aug. 28th, and continue one week. Our ground is enlarged, with more seats, and is beautiful. Our stable is built, and board for horses will be furnished as cheaply as may be. We shall prepare to supply the wants of the people, according to our ability, with plain, wholesome food, at reasonable prices. Arrangements are being made with the railroads that lead to the meeting, and we trust the fares will be satisfactory. We hope our preachers will come burdened with a sense of their mission, and the people assembling be blest with salvation.

J. A. LIBBY,
E. M. HAGGETT,
JESSIE GAY,
C. D. HIBBARD,
CHANDLER DENNIN, *Committee.*

The New York Tent Meeting.

As Treasurer, I wish to say to those who have paid their subscriptions to the above object, that the meeting must be held this fall, or next spring, if the Lord will; and that the money remaining in the Treasurer's hands will be ready with interest. Let us consult Bro. Grant and others at the Springfield meeting, and should the New York meeting be postponed until spring, those who have paid will give no offence if they ask the return of their money. While we do not wish to wrong any one, we hope very few will need their money, but on the contrary that the Lord will graciously prosper them and us, that much may be given when once the work is begun. H. A. KING.

Notice.

The Lord willing, there will be a meeting in Woodhull Village, Steuben Co., N. Y., commencing Friday evening, Sept. 15th, to continue over the Sunday following, for the purpose of organizing a conference in Northern Pa. and Southern New York. We hope all interested in the cause we represent will be sure and come. Those coming by rail, will leave the cars at Addison, from whence a daily stage runs direct to Woodhull, leaving Addison at one o'clock P. M.

For the brethren, J. W. TAYLOR.

Tent Meeting.

The New York State Tent will next be pitched in LeRoy, Genesee Co., N. Y. The campaign will open on Saturday night, Sept. 2nd, and continue as long as the Lord may direct. The good results that have attended our meetings in Hornellsville, encourage us to hope for victory in LeRoy. Let the friends of Jesus and gospel truth in all the surrounding region rally and help. I expect to be assisted by A. P. Moore, and other faithful ministers. *We shall strike for a Bible Christianity.* A. A. PHELPS.

Family Campmeeting.

This meeting will be located four miles south of Osso, eighteen miles south of Augusta, which is the nearest railroad station. It will commence Sept. 7th, and continue over Lord's day. All are invited to come the first day, and all christians are expected to come prepared to work for the Master. Hay and tent fixtures will be furnished free, and the poor will be cared for. Let all who are able provide for this end. Brn. Turner, Keach, and Silk are expected to assist in the services.

P. W. HOUGH.

Notice.

The twelfth annual conference with the church of God in Darien, Genesee Co., N. Y., will commence on Friday evening, Sept. 22nd, and continue over Sunday. A general attendance is expected. Conveyance will be at Croft's station, on the N. Y. Central R. R., to meet trains from the east at two o'clock P. M., and from the west at four o'clock P. M. Eld. C. F. Sweet will lecture through the coming week and Sabbath, on the subject of Christ's near approach and kingdom.

[illegible] STRONG.
M. WHITAKER.
B. C. SIMONDS.

Notice.

The first quarterly meeting of the Eastern District of Wisconsin will be held at Merrimack, Sauk Co., commencing Friday evening, Sept. 22nd, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us,

GEO. THOMSON.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing *Saturday, August 19th*, and continuing till August 28th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground! Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 27th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Pittsfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford Windsor Locks, and Thompsonville.

On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 10th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a CAMPMEETING ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 10th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 noon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 10th to Aug. 30th, must be called for at the ticket offices, and they must also be signed P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
O. D. WOODRUFF,
I. B. POTTER, *Committee of Arrangements.*
GEO. T. ADAMS, *Secretary.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Adv. camp-ground, commencing Wednesday, Aug. 23d, at 8 o'clock A. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association are members of the A. A. M. Society. A. W. S.

Annual Meeting.

The Women's Christian Association will hold its annual meeting at Springfield, Mass., August 23d, 1871. It is desirable that all members of the Association should be present.

E. S. JENNINGS, President.

New York Conference.

The Lord willing, the next quarterly session of the N. Y. A. C. Conference will be held with the church at South Butler, commencing Thursday evening, Aug. 31st, and holding over the following Sunday. A general invitation is extended to all. It is hoped that every church will send delegates, and quarterly collections for conference fund. Teams will be in waiting at Savannah, four miles distant, on the *direct* road between Rochester and Syracuse. Take the 2.55 train from Rochester; no other in the P. M. stops. From Syracuse, take the express, about two o'clock, for Clyde, one station beyond, where you meet the other train which will bring you back. Please remember directions, and as far as possible come Thursday. Bro. W. J. Hobbs will give the opening address. Homes will be provided for all.

D. COGSWELL, Pres.
WM. E. BROWN, Sec'y.

Tent-Meeting.

If the Lord will, the New Hampshire Mission tent will be pitched near Wells Beach, Me., on land of Charles Boston, the meeting to commence Sabbath, Aug. 27th, and hold over two Sabbaths. Brn. James G. Smith, W. H. Mitchell, Geo. W. Brown, and other able speakers, will be present to preach the word. JAMES G. SMITH.

For the brethren, JOHN C. SHOREY.
DARIUS J. DOW.

Notice.

The Advent Christian Society of Suncook, N. H., have hired the Odd Fellow's Hall to hold meetings in on the Sabbath, and if any of God's servants feel like coming to preach the word, the door is open to such. Please give notice of your appointments, if convenient, in the "Crisis."

THOMAS B. DUSTIN.

Notice.

There will be preaching at Knowlesville, three o'clock P. M., every Sunday, for seven or eight weeks. The time will be divided between Elders J. H. Whitmore and W. Vreeland. Will all the brethren and sisters pray for us, that this one more effort may be crowned with success.

For the brethren, DAVID MCCLELLAN.

Illinois Christian Campmeeting.

Brethren in Christ will hold their tent and campmeeting this year two and a half miles north of Streator, Lasalle Co., on the Ottawa road, commencing Sept. 7th, and holding over two Sundays, or until the 17th inst. Eld. P. S. W. Deyo, of Iowa, has been invited, and will be present, also other ministers, to preach the word. The ground is beautifully located on the south bank of Otter creek, with abundance of shade trees, and a good spring of water. Trains will be going to and from the ground to town every day. The usual fixtures for tenting will be furnished free on the ground, such as tent-poles, straw, etc. Meals will be furnished at reasonable rates. Come all, without distinction of sect or party. For the brethren,

J. W. BURROUGHS.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing *Saturday, Sept. 9th*, and continue over the Sabbath, Sept. 17th. Ample provision will be made for board and horse-keeping. Board at 80 cents per day. Single meals—breakfast or supper—30 cents. Dinner 50 cents. Horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows:—Boston and Maine R. R. trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at BOSTON, of *Geo. T. Adams*, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Lancaster for the Wiers,—half fare. Those coming from Concord, Lancaster, and Plymouth, can go through to the camp-ground the same day. The fare on the steamboats one way.

Connecticut and Passumpsic River R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare, if twenty-five passengers. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R. half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp-ground, signed by J. Couch.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton,—half fare.

Concord Road and branches; campmeeting tickets can be purchased at Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth,—half fare. Tickets good on these roads from Sept. 8th to the 18th inclusive.

Let all be careful to purchase *Campmeeting Tickets*, as none will be furnished with return passes only upon those roads advertised.

We may be accommodated by other roads; if so, we shall advertise in the future.

The meeting is unavoidably appointed later than was desired, on account of R. R. accommodations.

J. COUCH,
J. G. SMITH,
T. W. PIPER,
C. C. PICKERING,
C. S. EMERSON,
J. LANGLEY,
T. L. CHURCHILL, *Committee.*

Campmeeting at Belfast, Me.

The campmeeting proposed to be at Pittsfield, or Belfast, is appointed to be held one mile and a half north of Belfast, on the Swanville road, near the paper mill, commencing Aug. 28th. It is motioned and seconded, that we have an old-fashioned meeting, such as Bro. Grant says we used to enjoy twenty-eight years ago, when we knew no sect nor party, but were one in Christ, and had not left our first love. If this be the mind of all concerned and interested, far and near, to enjoy such a meeting, let them signify it by coming in the name of the Lord, committing all strife and contention to the fate of the chaff of the summer's threshing-floor, and bring an offering that shall be acceptable unto God, even the sacrifice of a broken and contrite spirit. Provision will be made as far as practicable to make the season one of gospel labor, rather than a place of merchandise. We expect a big tent for the accommodation of the meeting. All who possibly can will bring family tents, with bedding and provisions, as there will be no boarding tent on the ground. Come all as one, who love our Lord and his appearing. Those coming on the Maine Central, from either point, will stop at Burnham, and take cars for Belfast.

W. COUSINS.
I. DAMMAN.
A. W. WALKER.

Reduction of Fare.

We have made arrangements by which the fare will be reduced on Steamer City of Richmond, between Portland and Bangor, also on Steamer running between Ellsworth and Belfast. Fare from Ellsworth to Belfast and return, $3 00.

Steamer City of Richmond will leave Bangor every Monday, Wednesday, and Friday mornings, at 6 o'clock; returning, leave Portland same nights, at 10 o'clock, or on arrival of express train from Boston. Fare on M. C. R. R. will be reduced from Dexter, Pittsfield, Unity, Thorndike and Brooks, and from all other stations on the road where eight or ten will notify me of their intention of going before the 25th inst. One fare for round trip. All tickets good from Aug. 25th to Sept. 4th.

☞ Please call for Campmeeting Tickets.

A. H. WALKER, Richmond, Me., for Com.

The R. I. and E. Ct. Campmeeting.

Brethren, our campmeeting this year will (D. V.) be held at Green Station, on the Hartford, Providence, and Fishkill R. R. It will commence on September 2nd, 1871, and hold till the 9th inst. We shall be happy to meet the brethren from "all the neighborhood round about." Those who have tents, or can procure them, are requested to bring By arrangements made with the Providence, Hartford, and Fishkill R. Company, "five persons at any station on their lines can buy a ten-passage ticket (i. e. a return ticket each) on which they might together go and return at 20 per cent less than regular rates." Any person can call for a return ticket for the campmeeting at all places between Providence and Plainfield, and get twenty per cent. discount on the fare. Campmeeting tickets to be good till the 9th inst.

For the camp committee, W. KELLAWAY.

Fare.

The fare from Putnam, Dayville, Danielsonville, and Plainfield, will be one half price for R. I. and E. Conn. Campmeeting.

N. SHUMWAY, for the Committee.

Maine Campmeeting.

The annual campmeeting at Pittsfield, Me., will be held in Hathorn's Grove, at Pittsfield, commencing Sept. 4th, and continue over the following Sabbath. This is a beautiful grove, about half a mile or less from the depot, in a quiet and orderly village. It is easy of access, and pleasant for situation. Everything will be done to make it a pleasant and profitable meeting. Provisions for boarding and housekeeping will be provided on the ground, at very moderate charges, and straw and boards for beds and tents will be on hand. The "Maine Mission Tent" will be in attendance, and afford shelter for sleeping purposes. All who can, bring family tents. There will be a good well, and pasturage for horses if desired.

This meeting has the sympathy and co-operation of the "State Conference," and represents the interests of the people that love Jesus and his coming. Now, brethren and sisters, arise, and come to this feast of tabernacles. Come with two points in mind: to get good, and to do good in the name of the Lord.

W. H. MITCHELL.
J. M. JEWETT, I. C. WELLCOME.
E. A. RICKER, E. R. YORK.
HIRAM MAINS, F. A. BAKER.

Grove Meeting.

The annual meeting of the church of God (called Adventists) will commence, the Lord willing, Thursday, August 31st, on the old ground, two miles and a half west of Lincolnville, Crawford Co., Pa., and continue over two Sundays. Friends from the east and west will leave the Atlantic and G. W. R. R., or Erie Railway, and Philadelphia and Erie R. R. at Union, Pa., and take the Union and Titusville R. R. to Lincolnville. Three trains leave Union and Titusville each way daily. Teams will be at Lincolnville on Saturdays to take friends to the ground; also at other times, by writing in time to the subscriber. Come, brethren and sisters, to the meeting, filled with the Spirit of God, and much prayer that the blessing of God may attend the meeting. Hearts, houses and barns open and free. For the Committee,

JOHN T. ONGLEY.

Grove Meeting.

There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., Sunday, Sept. 10th, by Eld. A. Ross. If stormy, the meeting will be in the hall at the grove. Mr. Smith, the proprietor, will furnish refreshments for man and beast to all who wish. S. O. WELCH.

Grove Meeting.

There will be a grove meeting in South Bristol, in Mr. Barnes' orchard, commencing Saturday, Aug. 26th, and holding over the Sabbath. Come, brethren and sisters, to this meeting, filled with the Spirit of the Master, and help contribute to make it a success. Preaching to commence on Saturday, at two o'clock P. M. Bro. Newell is expected to help preach the word.

ELD. C. P. GREENMAN.

Notice.

As I shall be at the District campmeeting till Friday, the Mechanic Falls campmeeting on Friday, Saturday, and Sunday, and Alton Bay after Tuesday, I hope that the friends owing me for hymn books will arrange to pay me at these meetings; or, if needing books, will apply to me as above from Aug. 20th to Sept. 15th.

I. K. LOMBARD.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET, (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 6½ P. M. Seats free.
☞ Also Tuesday and Thursday evenings.

CHELSEA, MASS.
☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays.*
L. T. Cunningham........Sunday, Aug. 27th
J. Couch........Sunday, Sept. 3d

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
T. M. Preble........Sabbath, Aug. 27th

EAST BOSTON, (*Central Hall, 163 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
W. M. Harmon........Sunday, Aug. 27th

Gloucester, Mass........Sunday, Sept. 3d
L. BOUTELL.

Tremont camp-ground........Sunday, August 27th
Carver, Mass........Sunday, Sept. 3d
Tremont camp-ground........Sunday, Sept. 10th
J. S. WHITE.

Cambridgeport, Mass........Lord's day, Sept. 3d
L. T. CUNNINGHAM.

Fremont, N. Y........Sunday, Sept. 3d
A. P. MOORE.

CAMPMEETINGS.
If the Lord will, I hope to attend several campmeetings, arriving about as follows:—
Springfield, Mass........Aug. 24th.
Mechanic Falls, Me........Aug. 30th.
Plainville Corner........Sept. 7th.
Alton Bay........Sept. 12th.
H. L. HASTINGS.

Conn. Campmeeting........Tuesday, Sept. 5th
Worcester, Mass........Friday evening, Sept. 8th
Boston (Lowell Street Chapel)........Sabbath, Sept. 10th
Lynn, Mass........Tuesday evening, Sept. 12th
Lawrence, Mass........Wednesday evening, Sept. 13th
Alton Bay..Thursday and Friday, Sept. 14th and 15th
Portland, Me. (for Bro. York)........Sabbath, Sept. 17th
Bath, Me........Tuesday, Sept. 19th
Brunswick (Yellow-school-house)........Sept. 20th
Richmond (where Bro. Walker appoints) Thursday and Friday evenings, Sept. 21st and 22d.
Saturday evening, where Bro. A. Reed appoints.
Sunday, at the Reed meeting-house, Sept. 24th.
Monday and Tuesday evenings, where Bro. Reed appoints, on the way to Lewiston.
Lewiston, Me........Wednesday evening, Sept. 27th
Mechanic Falls........Thursday evening, Sept. 28th
West Poland, Me........Sabbath, Oct. 1st
Maybarry Hill, or Casco........Tuesday, Oct. 3d
South Casco........Oct. 4th and 5th
Portland........Sabbath, Oct. 7th
H. MUNGER.

Gloucester, Mass........Sunday, Aug. 27th
H. FINNEY.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, Sept. 3d. J. A. PACKARD.

Biddeford, Me........Sunday, Aug. 27th
JOSEPH W. WHITE.

Meredith Neck, N. H........Sabbath, Aug. 27th
Meredith, N. H. (Dolloff school-house)...Sab., Sept. 3d
Bro. Moore will meet with me at the last named appointment. N. GLIDDEN.

Dayton, Me. (Clark school-house)....Sunday, Aug. 27th
JER. HILL.

Putnam, Ct........Sunday, Sept. 3d
J. W. BRIDGE.

Yalesville, Ct........Sunday, Aug. 27th
B. HITCHCOCK.

Haverhill, Mass........Sunday, Aug. 27th
Great Falls, N. H........Sunday, Sept. 3d
A. SIMPSON.

Hollis Centre, Me........Sabbath, Sept. 3d
C. H. SWEET.

Campton, N. H. (Bump school-house) Sun., Aug. 27th
H. C. WILLOUGHBY.

Barnard, Vt........evening, Aug. 25th
Stockbridge, Vt........Sunday, Aug. 27th
Z. T. WOOD.

Pittsfield, N. H. (Bethel)........Sunday, Sept. 3d
W. M. HARMON.

Warren Summit, N. H........Sunday, Aug. 27th
A. GORDON.

South Chichester........evening, May 26th and over the following Sabbath. JOHN PARSONS.

Rutland, Vt........Sunday, Aug. 27th
Caldwell, N. Y...7½ o'clock P. M., Aug. 30th and 31st
Low Hampton, N. Y........Sunday, Sept. 3d
C. PIKE.

Millville, Concord, N. H. (where Bro. Stewart may appoint) evenings, Aug. 29th and 30th.
Waterloo, N. H...Friday evening, 7 o'clock, Sept. 1st
East Canaan, N. H........Sunday, Sept. 24th
U. G. LADD.

China, Me. (Week's Mills) evenings, Sept. 1st and 2d
China (Branch Mills)........Sunday, Sept. 3d
and on to Pittsfield campmeeting.
Friendship, Me........Sunday, Sept. 24th
Rockland, Me...evenings, Sept. 26th, 27th, 28th, 29th
Cushing, Me........Sunday, Oct. 1st
Bristol, Me. (Erskine school-house) evening, Oct. 2d
H. S. MITCHELL.

Sutton, N. H. (as Bro. Nelson may arrange) Sabbath, Aug. 27th. T. L. HALL.

Webster, Me. (school house, near Webster town house) Sabbath forenoon, Aug. 27th.
Sabattisville (Jones' Hall)........3 P. M., Aug. 27th
S. TENNEY.

Meredith Centre........Sunday, Sept. 3d
J. C. MOORE.

Sugar Hill, N. H........evening, Aug. 25th
Lisbon, N. H........Sunday, Aug. 27th
Woodstock (where Bro. Jackman may appoint) evening, Aug. 28th.
Stoneham, Mass........Sunday, Sept. 3d
J. PINKHAM.

Kennebunkport (Town House)....Sunday, Aug. 27th
Seabrook, N. H........Sunday, Sept. 3d
E. S. MOULTON.

Wentworth Village (at the Academy) Sun., Aug. 27th
WM. C. BIXBY.

East Rochester, N. H........Sunday, Aug. 27th
J. L. CHUTE.

Piermont, N. H. (Clay meeting-house) Sun., Aug. 27th
Meredith, N. H. (Dolloff Hall).....Sunday, Sept. 3d
Will Bro. L. D. Dolloff meet me at Meredith Village? Will meet at his house in the evening.
North Dorchester, N. H. (Union school-house) Sunday, Sept. 10th. Will Bro. John H. Evans meet with me? DANIEL D. PAGE.

Warner, N. H. (Melvin school-house) Sab., Aug. 27th
Hill, N. H. (Shaw's school-house)....Sabbath, Sept. 3d
SIMEON RUBY.

Bradford, N. H. (Pond meeting-house) Sun., Sept. 3d
U. G. LADD.

Seabrook, N. H........Sunday, Aug. 27th
[illegible], N. H........Sunday, Sept. 3d
Rye, N. H........Sunday, Sept. 10th
WM. C. STEWART.

Dover........Sunday, Aug. 27th
D. M. LEAVITT.

North Dorchester, N. H. (Union school-house) Sunday, Aug. 27th. JOHN H. EVANS.

Meredith, N. H. (Dolloff Hall).....Sunday, Aug. 27th
Meredith Village, N. H...evenings, Aug. 28th and 29th
Lake Village, N. H....evenings, Aug. 30th, 31st, and Sept. 1st.
If these conflict with others, please write me at Bridgewater, Vt. GEO. A. COLE.

Lewiston, Me........Sunday, Aug. 27th
Mechanic Falls campmeeting........Aug. 28th
ALLEN DAMON.

Providence and Bristol, R. I........Aug. 28th and 31st
Westboro, Mass........Sunday, Sept. 3d
Portland, Me........Sunday, Sept. 10th
Sandy Hill, N. Y........Sunday, Sept. 17th
O. R. FASSETT.

Letters sent me during my absence should be sent to Minneapolis, Minn., or precede my appointments on the route. O. R. F.

Hampton, N. H........Sunday, Aug. 27th
Farmington, N. H........Sunday, Sept. 3d
If these conflict, please write me at London Ridge, N. H. D. F. LEAVITT.

Lake Village, N. H. (North Church) Sun., Aug. 27th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Aug. 29th.
Concord, N. H. (at the Bethel)........evening, Aug. 31st
Manchester, N. H........evening, Sept. 1st
Lawrence, Mass. (if desired)........Sunday, Sept. 3d
Lowell, Mass........evening, Sept. 29th
Groton Junction, Mass. (where Bro. Dibble may appoint) evening, Sept. 22d.
Fitchburg, Mass........Sunday, Sept. 24th
South Ashburnham, Mass........evening, Sept. 27th
Keene, N. H........Sunday, Oct. 1st
Vernon, Vt........Sunday, Oct. 8th
Bridgewater, Vt........Sunday, Oct 15th
Barnard, Vt. (where Bro. Adams may appoint) evenings, Oct. 18th and 19th.
Stockbridge, Vt. (where Bro. John Boutwell may appoint) sundays, Oct. 22d and 29th.
East Canaan, N. H. (Chapel)........Sunday, Nov. 5th
Fisherville, N. H. (Sander's Hall) Sunday, Nov. 12th
Concord, N. H. (Bethel)........evening, Nov. 14th
Manchester, N. H........evening, Nov. 15th
If these conflict, please write me at Lawrence, Mass., No. 10 Fulton Street. F. M. DRAKE.

☞ There will be preaching in Rochester, N. H. (Goods Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. BARNES, Pastor.

WORCESTER, MASS.
O. R. Fassett........Sunday, Aug. 27th

LOWELL, MASS.
H. F. Carpenter........Sunday, Aug. 27th
A. Ross........Sunday, Sept. 3d
L. Boutell........Sunday, Sept. 10th
John Couch........Sundays, Sept. 24th and Oct. 1st
C. Goodrich........Sunday, Oct. 8th

HAVERHILL, MASS.
A. Simpson........Sunday, Aug. 27th
Enoch Morrill........Sunday, Sept. 3d

LAWRENCE, MASS.
Edwin B. Wells........Sunday, Aug. 27th
M. Batchelor........Sunday, Sept. 3d

MANCHESTER, N. H.
(*Meetings changed to Granite Hall.*)
B. S. Emery........Sunday Aug. 27th
C. Richardson........Sunday, Sept. 3d
S. S. Mooney........Sunday, Sept. 10th
Sunday, Sept. 17th, no preaching.
L. C. & M. McKinstry........Sunday, Sept. 24th

HAMPTON, N. H.
D. F. Leavitt........Sunday, Aug. 27th
G. W. Brown, of So. Elliot........Sunday, Sept. 24th

PORTSMOUTH, N. H.
J. Couch........Sunday, Aug. 27th

WATERBURY, CT.
G. L. Teeple........Sunday, Aug. 27th
A. Elliott........Sunday, Sept 3d
H. W. Perkins........Sunday, Sept. 17th
W. J. Ripley........Sunday, Sept. 24th

WRIGHTVILLE, CT.
R. K. Stark........Sunday, Sept. 3d

BONNY EAGLE, ME.
C. H. Sweet........Sabbath, Aug. 27th
T. P. S. Hampson........Sabbath, Sept. 3d

SOUTH BERWICK, ME. (GREAT WORKS.)
Geo. W. Brown........Sunday, Aug. 27th
S. S. Mooney........Sunday, Sept. 3d
S. W. White........Sunday, Sept. 10th
J. H. F. Varney........Sunday, Sept. 24th

SOUTH ELLIOT, ME.
J. H. F. Varney........Sunday, Aug. 27th
E. B. Wells........Sunday, Sept. 3d
Wm. H. Mitchell........Sunday, Sept. 24th
J. H. F. Varney........Sunday, Sept. 10th

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☞ C. H. SWEET'S P. O. address is Bonny Eagle, Me.

☞ A. GORDAN'S P. O. address is Lisbon, N. H.

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AG'T.

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MAN.*

Like as the damask rose you see,
Or like the blossom on a tree,
Or like the dainty flowers in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had;
E'en such is man whose thread is spun,
Drawn out and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes—and man dies.

Like to the grass that's newly sprung,
Or like the tale that's now begun,
Or like the bird that's here to-day,
Or like the pearly dew of May,
Or like an hour, or like a span,
Or like the singing of a swan,
E'en such is man that lives by breath,
Is here—now there—in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's descended,
The hour is short, the span not long,
The swan near death, man's life is done.

Like a bubble in a brook,
Or in a glass much like a look,
Like shuttle in a weaver's hand,
Or like a writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
E'en such is man who lives by breath,
Is here—now there—in life and death.
The bubble's burst, the look forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The water glides—man's life is done.

Like to an arrow from the bow,
Or like the course of water flow,
Or like the time 'twixt flood and ebb,
Or like the spider's slender web,
Or like the running for the goal,
Or like the dealing of a dole;
E'en such is man, whose brittle state
Is always subject unto fate.
The arrow's shot, the flood soon spent,
The time no time—the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life is done.

Like to the lightning from the sky,
Or like a post that soon doth hie,
Or like a quaver in a song,
Or like a journey three days long,
Or like the snow when summer's come,
Or like the pear, or like the plumb;
E'en such is man—he heaps up sorrow,
Lives but this day—and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plumb doth fall,
The snow dissolves, and so must all.

—*Selected by* BRO. E. WOLCOTT.

AFFLICTION.

A. L. ADAMS.

"Blessed are they that mourn; for they shall be comforted."—CHRIST.

"Friend after friend departs;
Who has not lost a friend?
There is no union here of hearts,
That has not here an end."

Clouded to man are the ways of God. And is it strange that it should be so, since God is infinite and man finite. It is more strange that man should be so presumptuous as to expect to understand the ways and dealings of Him who created not only this, but all worlds and intelligences. I believe that God is infinite in power, knowledge, and holiness; and that he created all things, and therefore must be omnipotent.

Sin is the *prime* cause of pain, suffering, affliction, and death. Why sin was, and is permitted, man has never yet been able to determine. He can speculate upon it, but it is as foolish as it would be for an idiot to study the higher branches of mathematics; or a lisping infant to attempt the study of the classics. In the garden of Eden sin and sorrow had a beginning, and all have felt their sting. Joyfully do we look forward to the time when the cause shall be removed, knowing that the effect will no longer be produced. Here the innocent often suffer more than the guilty. The immaculate Son of God suffered and died. Oh what intense suffering! Who can tell! Matt. 27: 50.

Afflictions are the test by which God often tries the heart. Sorrow brings out hidden virtues, and affliction makes them shine in all their loveliness. Think you not that poor suffering one, who has been confined to her bed for long years, is the better for it? It may seem hard, but there is a blessing in it. The deepest affliction we are called to pass through on this earth, is to see those we love sicken, suffer, languish, and die, and we unable to save them. It takes a *whole christian* to say,—"*Thy will be done,*" when the untimely Harvester comes and takes a dear sister and daughter, and hurries her away from home. Mother, do you weep for your departed child? I sorrow with you. You are afflicted, bowed down with grief. Look up to heaven, not that your child is there, but He is there who is acquainted with your affliction. Jesus weeps with you. John 11: 33, 35. "Earth has no sorrows that Heaven cannot heal." Comforting words; they shall be verified in due time.

Now the young wife and mother has been called. Her attachment to life is strong, and she feels hardly prepared to die. But she must go. The Master hath need of her. Let her rest. You have buried your love, but not your sorrow. Your cup of affliction is full; yet there is some sweet in it. You are not the only one in distress, for all those "the Lord loveth he chasteneth," in some way. He does it in mercy too. It is in the most intense affliction that we can see farthest into heaven, if we look up. We are very apt in sorrow to look down. Now an aged father and his grandchild walk side by side to the tomb. Why this disparity? I cannot tell. God knows. "The young may die; the old must." Sorrowing children, your heavenly Father careth for you; "For he hath said, I will never leave thee nor forsake thee."—*Bible.* Blessed words of cheer; they were meant for you; take them to yourself.—"Mourn for the mourner, and not for the dead; for he is at rest, and we in tears."* We should never mourn for the dead that die in the Lord, though they may be young, and life pleasant to them. It will do no good to mourn for the lost. God knows what is best; trust him.

The living, we may mourn for them. Mourn for them that mourn; they need our sympathy. Now the untimely Harvester gathers his sickle around the man of forty summers. Perhaps he will wait long enough for him to say "good by" to wife and children, as they, weeping, cluster around, and make every effort to hold him back. The cruel Harvester says not a word, but hurries him away. This is affliction *indeed.* Yet, why should

"We, wandering, go
Through dreary wastes, and weep each other's woe."
—*Pope.*

Would it not be better to look up? Heaven knows your sorrow, and Heaven only can heal. Now the *little flower* is entombed ere it has sinned. All the innocent shall come again from the land of the enemy. Our heavenly Father doeth all things well. Mourn, but not murmur. Death is the monster that cries, Give, *give,*—never satisfied. He feeds on pain, but his time will come; he, too, shall have an end. Rev. 20: 14. Then we live in the past with our departed friends, their loving words, kind acts, happy associations, then we feel that,

"Sorrow's crown of sorrowing
Is remembering happier things."

There is a joy in our sorrows. Who would be separated from them? Not one. Moore says,—

"Rather than have one bliss forgot,
Be all my pains remembered too."

Our sorrows and joys are often closely linked. Be it so. I would not forget the sorrow I have felt. "I love to steal awhile away" and weep. It makes one feel better. Pent up grief is sure to wound the soul. I pity the eyes that cannot shed tears. I am glad that we cannot bury in forgetfulness the memory of dear friends. That it lives beyond the tomb, is one of the grandest evidences of a future life outside of revelation. Though shadows of loved ones occasionally fall across our path, we would not exchange them for any thing this world can give. Beyond human power to see, there is wisdom, infinite wisdom, in making perfect through suffering. Were there no pains in this life, how should we measure our bliss? I can but believe, that when the mysteries of God shall be made clear, many happy disappointments will greet his children. . . .

There is a cemetery in North Wilbraham, called the Dell. It is one of nature's beautiful places, in a winding little valley, among the little hills. The laughing brook, the lofty timber, the wild notes of praise, together with the marble slabs, make it a very attractive resort for meditation, especially to the students of Wesleyan Academy. Who does not love to stroll among grave-stones?—if it is not dark. I would not speak of it, but for the happy recollections that carry me back there; and there, too, I find some sorrow. Sorrow and joy walk not far apart. Who would forget where their dead are sleeping? The grave has charms beyond life. Oh, the tomb! It covers every error, shows only sad regrets, and tender remembrances. Some of the dear ones that walked with me in that Dell are now sweetly sleeping. The Master took them. All is well. Yet I weep when I remember, but I would not forget. I struggle to feel that it is right. It is. Jesus knew. Affliction was the magnifying lense through which good old Job looked when he uttered this wonderful speech: "Though he slay me, yet will I trust in him." Oh! help me to have such faith! such love!

Graves talk to us of *eternity.* Father, mother, sister, brother, if you have a "little grave," go when the shades of evening fall, and kneel beside it, and there feel the need of a Savior and *resurrection morn,* as you can no where else. Strew it around with flowers, and leave it in God's care. Death buries, so sweetly, all unkindness; and from the earth-chamber comes hope, fragrant with love. There is consolation in mourning. [I never could see why black is essential for weeds, or why we cannot mourn under one dress as well as another.] Weep, nor let your tears be few. "Jesus wept."

"Oh, love! to form one happy chain,
How many thou must break."

In this chain are found all the links from infancy to old age. No Adventist, Methodist, or Baptist, will be found in this chain. Christians only (not in name, but in heart) shall be saved. When Jesus speaks the dead to life, the chain will be complete. If, when you bend over the grave of affection, one bitter regret comes back to sting the conscience, take warning, and hereafter be more careful in the discharge of life's duties toward the living. Ye sorrowing ones, *dry your tears.* Jesus speaks: THE PURE IN HEART SHALL MEET AGAIN.

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* From an ancient Hebrew Dirge.

BAPTISMAL INCIDENTS.—No. 2.

G. L. FASSETT.

Following a successful tent-meeting in ——, where Bro. Reed and myself had labored in this State (Minnesota), a church was organized and a large number were baptized. The Saturday evening previous to the administration of the ordinance, I preached upon the subject of baptism. A Congregational deacon was present to hear. He informed me afterwards he had not been satisfied with his baptism for a long time. On Lord's day morning, the deacon came to where I was stopping, and opened the conviction of his mind to me, and asked me if I was willing to baptize him on the following conditions: "I am not a full believer in your doctrines. If I should be baptized with your converts, and in your company of believers, there will be a false impression go out that I am a believer with you in your faith as a people, which I have not as yet sufficiently investigated to subscribe to. Neither do I intend to leave my church, nor join yours, at least now. I do not see this as duty. Furthermore, I want to do this, not to please men, nor to be seen of men, but before God and satisfy my own conscience. Now if you will baptize me after you have baptized your company, and repair from that place immediately after you have administered the ordinance to them, to a place I shall designate, where this can be done before God without the multitude, I feel that I would like to be baptized by you."

These were the words, or those of similar import, which this deacon, a most conscientious man and a christian, as all regard him, spoke to me. I said to him that I should prefer to baptize him before the same congregation and witnesses before whom the others were baptized, and I thought it the more consistent way, and that he would be more greatly blest in doing his duty thus openly. However, if he felt the other was the right way for him before God, and would select a certain number of friends to witness the ordinance administered, and allow me to do the same, I would do as he had requested. To this arrangement he readily assented. He then told me of the spot he had selected for the administration of the ordinance, and that I would find him there at the time appointed. Agreeably to our arrangement, after the baptism and the dispersion of the multitude, I repaired to this chosen locality with certain brethren, and there found our deacon in waiting with his witnesses. We both went down into the water, as did Philip and the eunuch, and I baptized him in the sight of his God and Savior, and let him go on his way rejoicing.

However, before night nearly the whole community knew of this circumstance. It became a matter of much talk. Different interpretations were put upon the transaction, and contradictory reasons assigned, until finally the affair came before his church, and was fully ventilated there, the minister, officers of the church, and certain members, discussing the propriety of the deacon's procedure. He, having quietly heard all the complaints and grievances and arguments, finally stated that he thought it best, as the church was dissatisfied with his action, which he conscientiously regarded as his duty, to withdraw from the church, and proceeded to make request for dismission. The church, seeing this was assuming such a phase, and not prepared to lose so good a deacon, and so valuable an aid to the cause in every respect, at once dismissed all further proceedings, and all future criticisms, and all allusions to the erratic course of the deacon, from that day to this.

My opinion to-day is, that this deacon would have saved himself much unpleasant and perplexing trouble in the church; his motives been better understood by the community; and it would have been more satisfactory to himself and friends, and certainly to his fellow citizens, had he submitted to have been baptized with other of his neighbors, with the understanding that he intended to remain in his church, if they still preferred it, or follow the leadings of the Lord's providence. An open, bold and frank stand for Jesus and the truth is certainly the best in the end—always.

CHURCH DIVISIONS.

THE CURE.

A. A. PHELPS.

12. *Let us all get nearer to Christ.* He is the grand centre of Christianity. By drawing nearer to *him,* we shall necessarily get nearer to *each other.* It requires the *mighty magnetism of grace divine* to draw divided hearts into holy fellowship. Logic will not do it. Philosophy will not do it. Theology will not do it. We may fancy that some slight changes in the ecclesiastical machinery would remove the creaking friction, and restore harmony; but mechanical unions, though easily spliced, are also easily spoiled. A fusion of elements is indispensable to the blessed experience of gospel fellowship. And this melting process can only be produced by the powerful agency of the Holy Spirit. While spiritual prosperity implies the absence of turmoil and strife, the converse of this proposition is not always strictly true. Churches sometimes flatter themselves that they have prosperity because they have *peace;* when a closer inspection would reveal the sad fact that it is only the *peace of death.* They have "quiet in all their borders"—*and so do grave yards.* They are firmly *united*—not by fusion, but by *frost.* Their union is like that which turns a mass of water into an iceberg—it is the union of *congealation.* Such a graceless cohesion is a positive curse. It is doubly sad for a church to become so thoroughly dead, as to be utterly unconscious of the fact that she is dead.

It is not the stillness of stagnation, nor the peace of spiritual death, for which we plead. It is rather the happy harmony that results from a vitalized organism, when every member is in a healthy condition, and every function is properly performed. It is the union of a thousand hearts washed in the same cleansing blood, exulting in the same delivering grace, and throbbing with the same pulsations of love to God and good will to man. Nothing will so effectually annihilate our differences as to nestle more closely together under the shadowing wings of the "Prince of peace." The sweet breath of a Savior's love will dispossess us of pride and passion, and warm us into vital union with Christ and each other. As the relationships of grace are more sacred and endearing than all beside, so the more fully the followers of Jesus imbibe his Spirit, the stronger the bonds of mutual fellowship become.

Church members do not quarrel as the *result* of grace, but for *want* of it. If they had *more grace* they would have *less grit.* More *fasting* would make less *fighting. Prayer* and *pugilism* are natural antagonisms—the more of the one, the less of the other. The more of gospel, the less of gossip. The more of devotion, the less of detraction. The more of Christ, the less of carnality. With all humility we would venture to suggest that those churches which are in a perpetual storm of excitement, caused by unruly tongues and sensitive nerves, and resulting in vain janglings and senseless factions, give evidence of being wofully backslidden. Their greatest want is a want of grace. How *can* the "fruits of the Spirit" grow among the worthless weeds of strife and the choking thorns of malice?

The specific rules that have been given in this series of articles are both wholesome and important; but we consider the present one as far the *most* important in the entire prescription. It may be regarded as comprehensive of all that can be said on the prevention or cure of church divisions. If you see a storm gathering, you need nothing so much as *more grace* to prepare you for the trying emergency. If your personal rights are invaded, and your feelings are rudely lacerated, you need to cry earnestly to God for *more grace* to enable you to quell the rising passion, and preserve your soul in patience. If the elements around you are in a turbulent condition, what will so well qualify you to allay the troubled waters as a fresh baptism of the Holy Spirit, flooding your whole nature with its mellowing influence, and transforming you into a genuine peace-maker?

Brethren and sisters, as I now close these articles, I ask you all to enter into a solemn covenant with me to seek a fresh anointing of the Spirit, a closer fellowship with God, a lower place at the feet of Jesus. *Will you do it?*

Rochester, N. Y.

THE LAMBS OF THE FLOCK.

Gather them into the fold. Yes, gather them in, and let this be the burden of every parent and guardian and S. S. teacher. When Christ was upon earth, the children were brought to him. They could not come without help. So it is now. The church has a greater responsibility in relation to the children, than it is sensible of. It must almost believe in Christ in their stead. It must bring them to him, and entreat him to lay his hand upon their heads; or, in other words, seal a blessing to them. We know he loves children, and is waiting to have them brought to him, that he may bless them.

As many parents take their children to the campmeeting, what more convenient time could they have to dedicate them to Christ than at this feast? and as there are meetings at these gatherings especially for them, their conversion to the Savior should be the special object of the meeting; for admitting that they are indoctrinated in all the mysteries of the Bible, and their hearts are not changed, of what avail? We read that with the heart man believeth unto salvation; from which we infer that he may believe with his head, but not unto salvation. Then aim at the heart, and use the only weapon that will reach it—the Holy Spirit. Pray and labor for the children.

D. N. SMITH.

☞ THE man who carries a lantern in a dark night, can have friends all around him, walking safely by the help of its rays, and he not defrauded. So he who has the God-given light of hope in his breast, can help on many others in this world's darkness, not to his own loss, but to their precious gain.

GREAT SPEECH AT THE VATICAN.

Translated by Rev. Leonard W. Bacon, Baltimore, Md.

The boldest and most powerfully condensed argument extant against the pretensions of Popery, is a speech pronounced by a Roman Catholic bishop in the Roman Council. The copy in my possession is one published in the Italian language by the association which issues in Florence the journal entitled, "*Papal Rome Unveiled to the People.*" It ought to be printed for general distribution here. A sixteen-page tract would contain it all.

The great speech is published without name, but my copy, which has just reached me from Rome, bears on its title-page, in the handwriting of one of the most eminent Catholics in that city, the note: "*This speech is by Mgr. Strossmayer, Bishop of Bosnia in Crotia.*"

It is difficult to abridge what is already a marvel of condensed force; but I will do my best.

After a few calm, weighty words of introduction, the Bishop says that under a grave sense of his responsibility to God, he has studiously applied himself to the examination of the Holy Scriptures on the question whether the Holy Pontiff who presides in the council is really the successor of St. Peter, the Vicar of Jesus Christ, and the infallible teacher of the church. The effect of this inquiry has been startling:

I open, then, these sacred pages. . . . But what I shall I dare to tell it? I find in them nothing to justify, however remotely, the ultramontane view. Nay, more! to my utter astonishment, I find nothing said about a pope, successor of St. Peter and Vicar of Jesus Christ, any more than about a successor of Mohammed. Yes, Archbishop Manning, you will say that I blaspheme; and you, Bishop Pie, that I am out of my senses. No, no, my lord bishops! I am not blaspheming; I am not beside myself! But having just risen from the reading of the New Testament from beginning to end, I declare to you before God, lifting my hand towards yonder great crucifix, that I find in its pages no trace of the papacy as it now exists.

Do not refuse to listen to me, venerable brethren! Do not by your murmurs and interruptions justify those who declare, with Father Hyacinthe, that this council is not free, but that our votes are imposed upon us in advance. If this were so, this august assembly, towards which the eyes of the whole world are turned, would fall into the most shameful contempt. If we would be great, we must be free.

I thank his Grace, Bishop Dupanloup, for that nod of approval! It gives me courage to go on.

Reading then the Scriptures, with such attention as the Lord has made me capable of, I have not found in them a single chapter, a single verse, in which Jesus Christ commits to St. Peter lordship over the apostles, his fellow-laborers.

If Simon, son of Jonas, had been appointed to be what we understand his holiness, Pius IX., to be in our time, it is astonishing that Christ did not say to the apostles: "When I am ascended up to my Father, ye all shall obey Simon Peter as ye have obeyed me. I appoint him my vicar upon earth."

Not only is Christ silent on this point, but he has so little thought of giving the Church a chief, that when he is promising thrones to his apostles, to judge the twelve tribes of Israel (Matthew 19: 28), he promises twelve of them—one apiece—without saying that one is to be higher than the rest, and is to belong to Peter. Surely if he had wished this to be so, he would have said so. What must we infer from his silence? Logic tells us: Christ did not intend to make Peter chief of the apostolic college.

When Christ sent forth the apostles to the conquest of the world, he gave to all alike the power of binding and loosing; to all, the promise of the Holy Ghost. Let me repeat it: if he had meant to make Peter his vicar, he would have appointed him commander-in-chief of his spiritual army.

Christ, says the Scripture, forbade Peter and his colleagues to have rule and lordship and power over believers like the princes of the Gentiles. (Luke 22: 25.) If Peter had been made pope, Jesus would not have spoken thus, for, according to our traditions, the papacy holds in its hands two swords, the symbol of spiritual and temporal power.

One fact has profoundly impressed me. When I observed it, I said to myself: If Peter had been pope, would his colleagues have suffered themselves to send him with St. John to Samaria to preach the gospel of the Son of God? (Acts 8: 14.)

What would you think, venerable brethren, if, at this moment, we were to permit ourselves to depute his holiness, Pius IX. and his eminence, Monsignor Plantier, to betake themselves to the Patriarch of Constantinople, and adjure him to put an end to the eastern schism?

But here is another fact, of greater importance still. An ecumenical council was assembled at Jerusalem to decide on questions on which believers were divided. Who would have convoked this council, if St. Peter had been pope? St. Peter. Who would have presided over it? St. Peter, or his legates. Who would have formulated and promulgated the canons of it? St. Peter. Well, now, nothing of the kind took place. The apostle was present at the council, like all his colleagues. But it was not he who framed its conclusions, but St. James; and when the decrees of it were promulgated, this was done in the name of "the apostles, the elders and the brethren." (Acts 15.) Is this the way we manage things in our church?

The deeper I go, venerable brethren, in my examination, the more I am convinced that in the Holy Scriptures there is no appearance of the primacy of the son of Jonas.

While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his Epistle to the Ephesians (2: 20) that it is "built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone." The same apostle is so far from believing in the supremacy of Peter, that he openly rebukes those who say: "I am of Paul, and I of Apollos" (1 Corinth. 1: 12) in the same terms as those who would say: "I am of Peter." If then, the latter apostle was vicar of Jesus Christ, St. Paul would have taken good care not to censure so violently those who held to his colleagues.

The same apostle Paul, enumerating the offices of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy—if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this council that should make no mention whatever of His Holiness, Pius IX. (*Voices in the Assembly—Silence, heretic! silence!*)

Keep calm, venerable brethren! I have not got through yet. By hindering me from going on, you will show the world that you are in the wrong, and that you have gagged the humblest member of this body.

I proceed: The apostle Paul in not one of his letters addressed to the various churches, makes any mention of the primacy of Peter. If this primacy had existed, if in short the church had had a supreme head, infallible in teaching, would the great teacher of the Gentiles have omitted all mention of it? Nay! He would have written a long epistle on this important, this vital subject. When, therefore, he is rearing the edifice of Christian doctrine, is it possible that he leaves out the foundation and the key-stone? Now, unless the apostolic church is to be reckoned heretical, which we neither wish nor dare to say, we are constrained to acknowledge that the church has never been more fair, more pure, nor more holy, than in the days when it had no pope. *Voices—It is false! it is false!*

Monsignor de Laval cannot contradict this; for if any of you, venerable brethren, should dare to think that the church, which at this day has a pope for its head, is stronger in faith, or purer in morals, than the apostolic church, he must say it openly in the face of the world; for this room is the centre from which our words fly from pole to pole.

I proceed: Not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of the Papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of these holy men, whose writings are part of the canon of the Inspired Scriptures, is as inexplicable, if Peter had been Pope, as that of Thiers would have been if he had omitted the title of Emperor in the history of Napoleon Bonaparte.

I see before me a member of this body who says, pointing at me with his finger: "He is a schismatic bishop who has got amongst us under false pretenses."

No, no, my venerable brethren, I did not come into this august assembly like a thief by the window. I came by the door just as regularly as yourselves. It is my right as a bishop, as it is my duty as a Christian, to speak and declare what I know to be true.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once—not one solitary time—acted as pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at the Council of Jerusalem; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a pope as this, O my venerable brethren!

If, then, we would maintain that Peter was pope, it necessarily follows that we must maintain that he was not aware of it at the time. I put it to any man with a head to think and a mind to reflect, whether these two suppositions are credible.

To sum up, then: during the life-time of the apostles, the church never thought of the possibility of a pope. To maintain the contrary, it would be necessary to put the Holy Scriptures into the fire, or out of the mind.

But I hear from all sides the question, "Was not St. Peter at Rome? Was he not crucified here head downward? The chair from which he taught, the altar at which he said mass—are they not in this Eternal City?"

Venerable brethren, the sojourn of St. Peter at Rome has no other proof than tradition. But even if he was bishop of Rome, what argument can be drawn from his episcopate here to prove his supremacy? A scholar of the highest rank, Scaliger, has not hesitated to say that the episcopate and sojourn of St. Peter at Rome must be classed among ridiculous legends. (*Repeated cries—"Silence him! silence him! Down with him from the platform!"*)

Venerable brethren, I am ready to be silent; but is it not more becoming to such a body as this to prove all things, as the apostle enjoins, and believe that which is good?

In the midst of such a storm of disapprobation, the bishop reached the close of his main Scriptural argument. The interruptions he encountered, and the retorts he made upon the overwhelming majority that roared against him, are not the least interesting and instructive things about the speech. But nothing could check the torrent of voluble Latin, in the fluent use of which no man in all the Council could compare with Strossmayer. The historical argument which followed, was not less notable than the beginning.

A PATENT-RIGHT SWINDLE.

Among the many swindling operations of the day the patent right dodge is largely practiced on farmers, and we have heard of several cases in this section within a year. The following note is a copy of one now in use by these sharpers. It will appear at first sight to be perfectly simple, and no person, wishing to take an agency for any of the many patents, would hesitate to sign it.

SMITHVILLE, PA., April 12th, 1871.

One year after date I promise to pay A. Sharp, or bearer, Ten Dollars when I sell by order, Two Hundred and Seventy-five Dollars worth of Seeding Machines for value received, at ten per cent. per annum, said Ten Dollars, when due, is payable at Smithville, Pa.

JOHN SMITH. *Agent for A. Brown.*

Witness, JOHN DOE.

Now, having read the above carefully, and supposing it to be all right for $10, just cut it in two between the words *or,* and *bearer,* in the first line, and you will find that the left hand piece is a perfect note for $275. Having induced a farmer to accept an agency as specified in the original note, and having obtained his signature, the sharper departs. He then cuts off the right hand portion, proceeds to the nearest broker or banker, to whom he offers to sell the note at a discount, on the plea of needing the money. The signer is generally a responsible person, well known to the business men of the village, and the note is purchased. When the note falls due it is presented for collection, and as the signatures are indisputable, the horrified farmer is asked to pay $275, when he only supposed that he owed $10.—*Ex.*

WARM HEARTS WANTED.

"We need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. This is what the church needs—what the world needs—"men of hot hearts." "I would ye were hot," is the Master's cry. If we are to succeed, we must be on fire about it. Dr. Arnot, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water?" "Plenty of water, sir," was the prompt reply, "but it's no bilin'."

That's the trouble with the church to-day. There's abundance of machinery, the engine is all in order, the train is made up, the men are at their posts—"there's plenty of water, but it's no bilin'." The great motive power is wanting. We need to heap on the fuel of sound doctrine, not shavings of sentiment which make a big blaze only to go out as quickly, but the solid logs of fundamental truth—chunks if you will. But we need yet more the fire—to be baptized with the Holy Ghost as with fire.—*Selected.*

— Deep waters are still. Wise men generally talk little, because they think much.

Gems.

— He that denies compassion to the penitent, shall find small favor when he himself asketh forgiveness.

— Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

The field is the world,
And we're all of us sowers;
And there's coming a day
In which all shall be mowers,
Or reapers, the rather;
And therefore we need,
As we scatter each day,
To look well to the seed.

— That which thou wouldest few should know, keep secret to thyself.

— We are to be judged by one who has not the smallest regard to the verdict of society or the estimate of man.

— No gold is so precious as a faithful friend, whom a man may boldly credit.

— God sends his rain in gentle drops, else flowers would be beaten to pieces.

As genial as sunshine, like warmth to impart,
Is a good-natured word from a good-natured heart.

— When a cloud has been dissolved into a shower, there presently follows a glorious sunshine.

— God accepts the first attempt not as a perfect work, but as a beginning. The beginning is the promise of the end.

— Manly regret for wrong never weakens, but always strengthens the heart.

— True belief breedeth constancy in prosperity, and patience in time of affliction.

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

— A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.

— The liberty to go higher than we are, is given only when we have fulfilled the duty of our present sphere.

— The only way to avoid evil, is to fill up every passing hour to the glory of God.

— If sin is turned out of our hearts by grace, it will be turned out of our houses too.

If for good you've taken ill,
Let it pass;
Oh! be kind and gentle still;
Let it pass.
Time at last makes all things straight;
Let us not resent, but wait,
And our triumph shall be great.

— If we are good, example is the best lustre of virtue; if we are bad, shame is the best step to amendment.

— No man does his best except when he is cheerful.

HOW TO MAKE A SCANDAL-MONGER.—Take a grain of *Falsehood,* a handful of *Run-about;* the same quantity of *Nimbletongue,* a sprig of the herb *Backbite,* a tea-spoonful of *Don't-you tell-it,* six drams of *Malice,* and a few drops of *Envy.* Stir well together and simmer half an hour. Add a little *Discontent* and *Jealousy,* then strain through a bag of *Misconstruction,* cork it up in a bottle of *Malevolence,* and hang it upon a skein of *Street-Yarn.* Shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the desired result will follow.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

AVOID THE NET, BOYS.

Come here, boys, let me speak to you. Where are you going? I heard one of your company say, "Come, let us go down to the saloon and get some beer;" is it there you are going? Hold on a moment; that is a bad place for boys. I have seen a great many boys begin at the saloon or liquor shop, and end in state's prison. Did you ever see the fisherman cast a net and draw in the fish? How the fish dive and flop and try to escape, but can't! Did you ever see birds caught in a snare or net? If you have seen pigeons in a net, you have noticed how they try but can't escape. Listen to what the Bible tells you: "As the fishes are taken in an evil net, and as the birds that are caught in a snare, so are the sons of men snared in an evil time."

Every liquor saloon or rum-shop is a net or snare; if you are there, you are in danger of being caught. Shun it—keep away. If you begin drinking beer, you will soon want still stronger drinks, and once started on this track, no one can tell where you will end. But if you never taste a drop of intoxicating liquor, we all know where you will end—you will end sober men. How easy, then, to escape becoming a drunkard, to wit, by never drinking a drop of intoxicating liquors.

Avoid the ale, the beer, the lager—don't begin, and you will never get into the net or snare. Think of five hundred thousand drunkards in America, all caught in the net. Some try as hard as do the poor fishes to escape, but in vain. Avoid the net, boys, avoid the net! is the cry of an old sentinel. Listen to the note of warning—keep away from the dram-shops.

A poor drunkard tried to borrow five dollars of me a few months ago. He wandered around in drunkenness, and not ten days later was run over on a railroad track and killed. I knew him when a bright, promising boy. But he went to the rum-shop, was caught in the snare, and in an evil hour ruin came suddenly upon him. Keep out of that net!—*Benjamin Joy.*

TRUE REASON FOR BEING HONEST.

"Honesty is the best policy," said Harry aloud; "and I mean always to be honest."

"What does 'best policy' mean?" asked his sister Ada, looking up from her work.

"Why, this," replied the boy, "that if you are always honest, even though it may not seem the wisest thing for yourself at the time, you will get best off in the end."

"I don't think," replied his sister, "that is a good reason; because if you saw dishonest people getting on better for a long time, you would perhaps get tired of waiting for the time to come when you would be 'best off,' and begin to be dishonest too."

"Ada is right," said her mamma, coming into the room; "be honest because it is right, my son; that is the only safe reason. Try to please God, whether any gain comes from it or not. You will sometimes not be able to see how doing the right thing is profitable in a temporal point of view; but it will matter little, when you come to die, whether you have been 'best off' in this world or not."

"I thank you, mamma," said Harry. "In future I will endeavor to do right because it *is right,* and is pleasing to God, whether it seems to my advantage or not."

A PROUD BOY.

It was a cold night in winter. The wind blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those who were out. A distinguished lecturer was to speak, and notwithstanding the storm, the villagers very generally ventured forth to hear him.

William Annesly, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother:

"Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his, and drew up as closely as possible to him. Together they breasted the storm, the mother, and the boy who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said:

"I am very proud to-night, mother."

"Proud that you can take care of me!" she said to him with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy. There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening.—*Exchange.*

Hygiene.

"This is for your Health."

HASTE AND HEALTH.—It is not at all wholesome to be in a hurry. Locomotives have been reported to have moved a mile in a minute for short distances. But locomotives have often come to grief by such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry generally have to do things twice over. Slow men seldom knock their brains out against a post. Foot-races are injurious to health, as are all forms of competitive exercises. Steady labor in the field is the best gymnasium in the world.

Either labor or exercise carried to exhaustion, or prostration, or even to great tiredness, always does more harm than the previous exercise has done good. All running up stairs, running to catch up with a vehicle or ferry-boat, are extremely injurious to every age, and sex, and condition of life. Those live longest who are deliberate, whose actions are measured, who never embark in any enterprise without "sleeping over it," and who perform all the every-day acts of life with calmness. Quakers are a proverbially calm, quiet people, are a thrifty folk, the world over.—*Dr. Hall.*

CARE OF THE FEET.—Concerning this subject, the *Scientific American* very truly says:—"Many are careless in the keeping of the feet. If they wash them once a week they think they are doing well. They do not consider that the largest pores of the system are located in the bottom of the foot, and that the most offensive matter is discharged through the pores. They wear stockings from the beginning to the end of the week without change, which becomes completely saturated with offensive matter. Ill-health is generated by such treatment of the feet. The pores are not repellents, but absorbents, and this fetid matter, to a greater or less extent, is taken back into the system. The feet should be washed every day with pure water, and stockings should not be worn more than a day or two at a time."

TREATMENT OF SPRAINS AND BRUISES.—The best treatment of sprains and bruises is the application of water, of such temperature as is most agreeable. The degree of temperature varies with the temperature of the weather and the vigor of the circulation. In a hot day use cool or cold water. If the circulation is low, use warm water. The bruised or sprained part may be immersed in a pail of water, and gently pressed and manipulated with the hand or soft cloth, for ten or fifteen minutes, and even longer in severe cases, after which, wrap up the parts in cloths wet in cold water, and keep quiet. This treatment keeps down inflammation, and in nine cases out of ten proves a speedy cure. The liniments and filthy ointments so much used for sprains and bruises do not compare with this simple treatment in efficacy.

IMPORTANCE OF AIRING BEDS.—The desire of an energetic housekeeper to have her work done at an early hour in the morning, causes her to leave one of the most important items of neatness undone. The most effectual purifying of bed and bed-clothes cannot take place, if the proper time is not allowed for the free circulation of pure air to remove all human impurities, which have collected during the hours of slumber. At least two or three hours should be allowed for the complete removal of atoms of insensible perspiration which are absorbed by the bed. Every day this airing should be done; and occasionally bedding constantly used should be carried into the open air, and, when practicable, left exposed to the sun and wind for half a day.

SIMPLE CURE FOR BURNS.—A varnisher of metals, in Paris, one day got his hand badly burned, and in his agony thrust it into a pot of varnish at his side. To his astonishment the pain at once ceased, and the wound rapidly healed. This cure being reported around, persons in the neighborhood who had got burned, came to the varnisher and were cured in like manner. The news circulated far and wide, and finally reached the medical faculty, and the varnisher was sent for to try his skill in the hospital. He responded to the call and succeeded in curing all on whom he has operated. The philosophy of the cure is, the varnish keeps the burn from the air, and gives nature a chance to supply a new skin under its protection.

ACTIVITY AND HEALTH.—All observation attests that the healthiest persons in the world are those most actively employed. The fact is true with regard to women as well as men, and in respect of mental as well as physical labor. The adage, "It is better to wear out than to rust out," is true in the ordinary sense in which it is quoted, but it should also be remembered that rusting out is a more rapid process than wearing out. The ghastly goddess of ill health and disease delights in sluggish blood and indolent muscles.

☞ ICE-WATER in summer is a great enemy to the teeth, an impairer of digestion, and a promoter of dyspepsia, although it is comfortable to take when very thirsty.

☞ ERYSIPELAS is said to be cured by applying to the part affected a paste made of raw cranberries beaten.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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AND
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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMN.

Pilgrim, wake! behold the morning,
Long foretold by holy seers,
Gilds the heaven with its dawning,
Hail! the blissful morn appears.
Halcyon day, so full of glory,
Holy prophets sang of thee;
Rapturous in poetic story,
Soon the pure in heart will see.

See! the morning star is beaming
Bright upon the gilded sky;
Oh! what rays of light are gleaming—
Shoot aloud! redemption's nigh!
Sing ye now who have been weeping
Through a long night, dark and drear,
Who, while lonely vigils keeping,
Longed to see the day appear.

On it speeds in lustre breaking—
Hallelujah! shout and sing,
Soo: our loved ones will be waking,
And the new creation ring
With the loud, immortal chorus
To the Lamb that once was slain;
By his blood in mercy made us
Kings and priests on earth to reign.

Now with all your might and power,
Watch and trim your lamps with care;
Gird your loins and wait the hour
When the Bridegroom shall appear.
Then with all the saints, adorned
With their brilliant diadems,
See the King in beauty crowned,
In the New Jerusalem.

RESURRECTION OF A PART, OR THE WHOLE?

O. D. WOODRUFF.

The resurrection of the wicked dead is denied on the ground that union with Christ is requisite to a revival from the dead, only such as are duly qualified being allowed to participate in it. Among those who believe the righteous only will be raised, it is assumed they are not dead in the sense that the wicked are, because the righteous hath hope in his death. To see whether character affects the nature or power of death, take the purest example on record. We learn (Heb. 1: 9) that Jesus tasted death for every man, and (Rom. 6: 9) was under the dominion of death, though (Acts 2: 24) it was not possible that he should be holden of it. Hope in his case was fully assured, yet death triumphed over the Holy One, and its dominion was complete, though he tasted it but three days and three nights. This case established the fact that death does its work as effectually with the innocent as with the guilty; and its dominion is supreme, whether it reigns for a day, or forever. It feeds alike on the upright and the wicked, and does not consult their feelings or ask their permission to do so.

The Jews upbraided Christ because he said (John 8: 51, 52), "If a man keep my saying, he shall never see or taste death." Now if the wicked dead are never raised, they of course die no other death; how will this theory account for the fact, that those who *have* kept the sayings of Jesus, have at least *tasted* the death of the wicked for hundreds and thousands of years? We confess our inability to preserve the theory and the record too. Again, this theory removes all distinction between innocence and guilt, for it asks us to believe that it is just and right to put both righteous and wicked in durance vile together, and allow the righteous to taste the penalty of sin long enough to establish their criminality, and leave us the only alternative to abandon its arrangement, or deny the words of Jesus.

To illustrate: God told Abraham (Gen. 15: 15), "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age"; and Joshua said (Joshua 24: 2), Abraham's fathers were idolators. Now this theory has these wicked men firm in the grasp of its penalty; and if they got into this state for their crimes, pray tell us why Abraham has been keeping them company for nearly four thousand years? Has he tasted death or not, and can we do less than reckon him as a criminal for being compelled to share the criminal's doom? This is the only theory we know of that makes a wholesale penal onslaught of the righteous to keep its penalty busy. But says a believer, we preserve the distinction between the righteous and the wicked, because we have arranged to release the righteous and let them go. Very true; but not till they have been associated and punished with idolators and murderers, thieves and liars, sufficiently to forever stain their character for virtue, and present Christ as an inefficient Savior, for not being able to save them from an intentional or accidental classification with such characters.

In Matt. 13th chap. Jesus calls the righteous "wheat," and the wicked "tares." He has fixed the time for gathering them at the end of the world, and calls it the harvest, and says let both grow together till the harvest. A vast multitude of both tares and wheat are in the graves, and we find our author saying (John 5: 28 29), "All that are in the graves shall hear his voice, and come forth." After he himself has defined the tares and wheat to be the righteous and wicked, and says they shall all hear his voice and come forth from their graves, can we keep this saying of his and at the same time deny it? Does not the fact that all are to hear, prove that all will be revived; and if all are unconscious till they do hear, is it not strange logic to insist that one class will remain unconscious after they have heard? Are we prepared to say that a man who has heard sufficient noise to awake him out of sleep, was not awakened? Is there any power in the voice of the Son of man, or will it fail when brought to the test in the last great day? The process that will show a harvest without the tares, can be made to show a harvest without the wheat, and do away with the harvest altogether.

Christians teach their children to avoid works of fiction and read the Bible; if, however, the children are taught that these sayings of Jesus are to be denied, or figured away; would it be strange if they came to regard the Bible as a compilation of fables and folly, and Jesus as a sensational author, who said things he never intended they should believe? Has not this method of handling the word of God had more to do with increasing the demand for novel reading, among professed christians and their children, than many would like to admit, by making the Bible a precedent to encourage the desire for works of that stamp, so demoralizing to virtue and godliness?

Let us with carefulness remember the day to which the words of Christ, in John 12: 48, point. We are told that the wicked have none of the wheat nature or resurrection seed in them, and as Christ is not the father of the devil's children, they cannot live by him, because he has no mortal life to give. Words might be multiplied to no profit, but a single illustration of what God has done, should be sufficient reason why we should believe he can and will, at his own appointed time, revive the wicked dead.

The hand of an excessively wicked man was once instantly withered and struck with death; and by the same power as quickly revived to mortal life again (1 Kings 13: 4–6.) All we have to say is, if those who believe that God cannot raise the wicked dead to mortal life, could have the experience of Jeroboam, the son of Nebat, who made Israel to sin, their doubts would be gone on that point.

What a motley array of theories touching the resurrection of the dead are now presented. One might think the Bible like an old garret, where every thing is stowed away, only a little patience being required to get any thing you want. Some deny the resurrection of the dead entirely, and bid such a thought good bye forever; others believe in the resurrection of all the dead, while another class deny the resurrection of all the wicked; and a recent offshoot from this latter theory has made an improvement, by which it contrives to take a majority of the wicked out of their graves, but for some reason has not yet learned how to get the rest out. We cannot charge inspiration with such an incongruity as this. The Scriptures must have been roughly handled to present such a spectacle. Who knows but other parties may yet arise and teach that their friends and family relations will all be raised from the dead, and everybody else buried forever? They would probably find something in the Bible that could be turned to their account, provided it fared no worse than heretofore.

It is a busy age. Bible doctrine is spliced, patched, mended, or created to order. Almost every man fixes up a theory of his own; and if the Bible gets in his way, he soon learns how to get it out of his way. More time is spent in contriving how to avoid the real meaning of the Scriptures, than in learning how to believe them. Poor old book! Its treatment by professed friends has created more infidels than they would care to know of, besides making many of them practical infidels without their knowing it. "Mystery," in large letters, should be written over the theology of the nineteenth century.

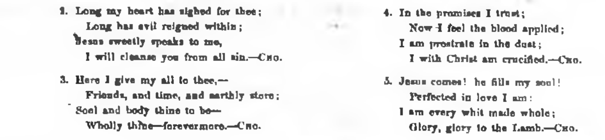
Some teach that the second coming of Christ will be spiritual, and not literal; others, that the meek, instead of inheriting the earth, will go beyond the bounds of time and space; and that to be as it was in the days of Noah, means the conversion of the world. Why not endorse these interpretations, as well as to believe that for all that are in the graves to hear the voice of Jesus and come forth means that the majority of those in the graves will not come forth? To our mind one is as consistent as the other; and until those who deny the resurrection of the wicked dead can tell us why we should not believe Matthew 5: 5 teaches going to heaven at death, or John 14: 3 the spiritual coming of Christ, or Matt. 24: 37–39 the conversion of the world; we must believe that John 5: 28, 29, teaches the resurrection of all the dead. Jesus says (Matt. 24: 35), "Heaven and earth shall pass away, but my words shall not pass away." Will not his words pass away, if either of the above quotations are not literally fulfilled? Though the sayings of Jesus have passed away, they have at least passed an ordeal, which any court of justice would call an attempt to impeach the witness.

After all, we rejoice to know that when time's career shall close, and theories pass for what they are worth, the word of the Lord will stand forever. When the words of Jesus are fulfilled, and human forms burst the ground on every hand, and louder and still louder as the trumpet peals forth, from the depths of the sea to the surface thereof dead ones arise; then, with the law of gravitation reversed, and all nature in amazement looking on, the argument for the resurrection will close amid grandeur and terror, that will remove the stoutest unbelief, but, alas, too late! The heavens may roll together as a scroll, and the earth become empty and void; but the word of our God will still abide, and its promises reach forward and onward into the vast forever, the comfort and assurance of all believers. While resting with confidence in the promises to the righteous, let us be mindful that God will by no means clear the guilty; but will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Let our standard now be "holiness to the Lord," and our banner his love, that when Christ shall appear, he may say "well done."

Southington, Ct.

I AM TRUSTING, LORD, IN THEE.

Words by REV. WM. McDONALD. (By Permission.) WM. G. FISCHER.


1. I am coming to the cross; I'm poor and weak and blind; I'm counting all but dross; I shall full sal-va-tion find.
CHO.—I am trusting, Lord, in thee, Dear Lamb of Cal-va-ry; Humbly at thy cross I bow; Save me, Je-sus, save me now.

2. Long my heart has sighed for thee;
Long has evil reigned within;
Jesus sweetly speaks to me,
I will cleanse you from all sin.—CHO.

3. Here I give my all to thee,—
Friends, and time, and earthly store;
Soul and body thine to be—
Wholly thine—forevermore.—CHO.

4. In the promises I trust;
Now I feel the blood applied;
I am prostrate in the dust;
I with Christ am crucified.—CHO.

5. Jesus comes! he fills my soul!
Perfected in love I am:
I am every whit made whole;
Glory, glory to the Lamb.—CHO.

THE DRAGONIC POWER OF REV. 12.

L. T. CUNNINGHAM.

Was the imperial government at Constantinople, from the time of its transfer, in the days of Constantine, A. D. 329, the dragonic power of Rev. chap. 12?

A correct understanding of this question is essential to a right application of the *supremacy* (or the forty-two months) of the beast of Rev. ch. 13. That the dragonic *power* continued in Rome till A. D. 329, I suppose no one questions. Then the *Imperial* government was transferred from Rome to Constantinople. The fall of Rome and the removal of the government to Constantinople is thus noticed by Dr. Croly (pp. 207–8):

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor she had been raised to the edge of a precipice. Her next step was to be *downward and irrecoverable*. The *change* of the government to Constantinople still perplexes the historian. It was in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the Orientals; it was the work of a keen politician, yet was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, *and degrading the capital into the feeble honors and humiliated strength of a colony.*"

After the death of Constantine the empire was divided among his three sons; but in a brief period was again united under Constantius by his victory over Magnentius, the usurper of the imperial throne, A. D. 353. Constantius was sole emperor about ten years, and was succeeded by Julian, who entered Constantinople A. D. 361, and was acknowledged by the *whole empire*. The two branches of the government at Constantinople and Rome have been regarded as being symbolized by the two legs of the image of Dan. ch. 2. This division continued until A. D. 476. The imperial power, however variously balanced, sometimes being entirely in the east, and then in both the east and west. But the *supremacy* was maintained by the eastern emperors till A. D. 476–9. At this date the western empire became extinct, by the conquest of Rome by Odoacer, the king of the Heruli; and by a vote of the Roman Senate, imperial power was *removed entirely* from Rome to Constantinople. So the eastern emperor *legally* became emperor of Rome by *vote* of the Roman Senate.

As the imperial government constituted the dragonic power, I ask where did the imperial government exercise its power from the days of Constantine till the date when the unfortunate Augustulus, the Roman prince, was made an instrument of his own disgrace? Was it not largely at Constantinople? And after A. D. 476, Zeno, the son-in-law and successor of Leo, received the title of sole emperor of both east and west, and then Rome passed into the hands of the barbarians, and the imperial or dragonic power was removed *wholly* to the east, and continued there till the reign of Justinian, who in A. D. 538 conquered Rome, and again united the west with the east, and the imperial authority again *existed* in Rome. After the extinction of the western empire by the conquest of Italy by Odoacer, and the disgrace and banishment of the Roman prince Augustulus, A. D. 476–9, "an interval of fifty years till the memorable reign of Justinian, is faintly marked by the obscure names and imperfect annals of Zeno, Anastasius, and Justin, who successively ascended to the throne of Constantinople." About twelve years of this period, Odoacer, king of the Heruli, ruled in Italy, and then was overthrown by Theodoric, king of the Ostrogoths, who reigned in Italy till A. D. 527. But he declared to the emperor Zeno when he *solicited* his *permission* to enter upon the conquest of the tyrant Odoacer, "If, with the divine permission I succeed, I shall *govern in your name and to your glory, the Roman Senate* and the part of the Republic delivered from slavery by my victorious arms." I think I have presented sufficient evidence already to prove the imperial or dragonic power existed at Constantinople as well as at Rome from A. D. 329, or at least from A. D. 361, when Julian was acknowledged by the whole empire.

It was before imperial Roman government that the church of Christ fled into her wilderness state in the east, where she was nourished for a time and times and a half time from the face of the serpent. Also in the same time the papal government in the west persecuted and made war on the saints. And Gibbon tells us that from the time Justinian assumed the powers of government, he meditated the *extirpation* of heresy, and the *conquest* of Italy and Africa. This sentence from Gibbon proves that the elevation of the Roman church to a position of supremacy was a fixed purpose in the mind of Justinian from the first. The conquest of Italy and Africa was necessary because the Ostrogoths and Vandals were Arians, and opposed to the Catholic faith; which Justinian represented.

The beast of Rev. ch. 13, with seven heads and ten horns, is clearly a perpetuation of the dragonic government. "The government of Rome had long been in the hands of the imperial power; but at length that power was removed to the east, and another power came up amid the troubled elements of party strife, which aspired to the supremacy of Rome, and ultimately obtained it. That power was *Popery*. To this beast the dragon gave his power, his seat, and great authority—and of course the beast assumed all the characters and attributes of the dragon when he received not his power only, but also his seat and great authority.

"It was a beast of seven heads and ten horns. The dragon giving his power and seat to the beast, the papal form of government thus created became an appendage of the dragon, the seventh head; and the beast receiving the power and seat of the dragon, partook of all his characteristics; he became the offspring and image of the dragon." (*Proph. Expositions*, by J. Litch.)

The dragon had seven heads and ten horns, which represent the seven forms of government which Rome was to assume; the ten horns the ten kingdoms of the barbarians within the empire. The seven forms of government are as follows: Senatorial, Tribunate, Consular, Decemvirate, Triumvirate, Imperial, Kingly. Five of these governments had fallen prior to the giving of the vision. One, the sixth, the imperial, existed at that time. The seventh was in the future: Pagan-Kingly, i. e., the ten kingdoms into which Pagan Rome was divided. This breaking of Rome imperial into ten divisions was the *deadly wound* to the sixth head of the beast, which deadly wound was *healed* by the conversion of those ten kings, and their *uniting* to support the *papal beast* (excepting the three Arian kings, which were destroyed.) This was accomplished so far as *giving* Rome, the throne of the Cæsars, to the papacy in A. D. 538. Then this papal power becomes the eighth head of the beast in Rev. ch. 17, and is of the seven, i. e., rises out of the seven and continues till Christ comes, and then goes into perdition.

The characteristics of the leopard beast are clearly identical with the characteristics of the little horn of Dan. ch. 7. as may be seen by a comparison of what is said of the two. The little horn of Dan. ch. 8 is a symbol of Rome through all its changes from its rise till the judgment. But in Revelation Rome is presented in its various changes and aspects; and it may be difficult always to determine the precise meaning of every particular presented; but it is evident that Rome pagan and Rome papal are the great leading features presented; and that the change from Rome pagan to Rome papal was accomplished as early as A. D. 538. Justinian, in whom was vested the imperial or dragonic power, was the direct instrument in accomplishing this result; by giving the papacy its power and throne and great authority, from which it rapidly rose to that height of power to exercise dominion over the kings of the earth; and maintained its supremacy till A. D. 1798. Then the papal independence was abolished, and a son of Napoleon was declared king of Rome. Here terminate the 1260 years from the taking away of the pagan element, the 1260 years being the duration of the papal supremacy. Then seventy-five years of consumption of the civil power of the papacy carry us to the resurrection, or to A. D. 1873.

The position of those that make the little horn of Dan. ch. 7 identical with the eastern or Greek division of the Roman empire, entirely unhinges the order of the prophecy and introduces confusion and darkness, and reverses the order that God has given in his word. The ten horns of the fourth beast of Dan. ch. 7, are the kingdoms into which western Rome was divided in A. D. 476–9. The little horn arose from among these ten (Dan. 7: 8) and continues till the judgment (vv. 21, 23.) But the Greek empire was destroyed in A. D, 1453. This little horn was to continue in its supremacy 1260 years. But the period of the duration of the Greek division of the Roman empire from the earliest possible date, A. D. 329, is only 1124 years. Falling 136 years short of the period of the supremacy of the little horn. But dating from the point claimed by some, A. D. 476, makes its duration only 977 years; 283 years short of 1260. There has been no concentration of power answering the description of the prophecy domineering over the saints of God for 1260 years, excepting the papal power enthroned in Rome; this I say without fear of successful contradiction. And moreover I assert on the authority of the clear light of history, that Justinian did give the papacy its power, and throne and great authority (or jurisdiction over the saints of the Most High), which continued to be exerted with more or less vigor for 1260 years from A. D. 538 to 1798. God by his providence in history has (so to speak) driven down two great stakes as guide posts to the church, by the events of A. D. 538 and 1798, which indicate the commencement and termination of that important chronological measurement; the 1260 years. And there is no good reason for abandoning the position taken by the late Wm. Miller, and a host of prophetical writers sustaining the position that these 1260 years measure the supremacy of the papacy, and that they commenced in A. D. 538 and ended in 1798. The soundness of this position has not yet been tested, and will not be until we reach A. D. 1873, the end of the seventy-five years, the period additional to the 1260 of waiting to the church of Christ. For we read (Dan. 12: 12): "Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days."

At the commencement of these seventy-five years the church of Christ came out of her wilderness state, as is most beautifully presented in the "Song of Solomon:" "Who is this that cometh up from the wilderness, leaning upon her beloved?" What an abundance of light has been emitted through the agency of the church of Christ since 1798, in giving the word of God to the nations of the earth! But this work is nearly finished, and the light is being fearfully abused, and the sure word of prophecy that has been so clearly unfolded is to a very great extent disregarded. Yet the true church will shortly appear "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

We wish to follow the true light emanating from the great light-houses placed along the coast, as marked on the chart by the divine hand, rather than the decoy lights that now and then are seen by the vigilant mariners to lead them off from the true course that leads safe into port.

THE EASTER SONG.

Extract from a sermon by Dr. Seiss.

'O grave, where is thy victory? O death, where is thy sting?'—1 Cor. 15: 55.

Since Jesus has risen, believers may rightfully indulge the hope possibly never to die at all. Though it is appointed unto men once to die, the rule is not without exceptions. Every dispensation shows some relaxation of that law. Before Moses, and before the flood, there was an Enoch, who walked with God, and preached righteousness, and was taken up to glory without tasting of death. Under the Mosaic dispensation, there was an Elijah, who withstood the priests of Baal, and remained true to God amid abounding apostasy, and Jehovah sent a chariot and horses from heaven to convey him out of the world without allowing him to be touched by death or the grave. Neither of these prophets ever died. And what has been in other dispensations is to be repeated in ours. Whether or not we credit the traditions concerning the Virgin Mary and the apostle John in this respect, it is one of the great prophecies of the New Testament, and one of the great christian mysteries, that the time is coming when a vast body of living and waiting people of God shall be suddenly caught up from earth to heaven, without ever knowing what death is. "Behold," says the apostle, "I show you a mystery." And what is the mystery? "We shall not all sleep,"—not all die,—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." All Christ's people shall be "changed," but not all in the same way. Some are changed by death and resurrection, others are changed without falling asleep first; for "we shall not all sleep."

When Christ comes again, as he has promised, he will find two classes of his people; one class sleeping in the dust of the earth, and the other class living on the earth; some dead, and others still in the world. Those asleep will be resurrected—raised from their graves—and so "changed." But those alive and remaining, will never die. These are to be translated, as Enoch and Elijah were translated, and "caught up in the clouds to meet the Lord," without dying. The Savior himself refers to this where he says: "In that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." This *taking* is to occur in the time of Christ's second coming; and will be a sudden ereption from amid the common occupations of life direct to Christ's presence, without the intervention of death. The same is referred to in our Lord's declaration to Martha; "He that believeth in me, though he were dead, yet shall he live;" i. e., be raised again from the dead. "And whosoever liveth,"—*is living*, to wit, at the time the dead are raised,—"and believeth in me, *shall never die*;—never die, because he shall be transferred direct from earth to heaven. Hence, says the apostle, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep," that is, whether at the time living or dead, "we should live together with him." The distinct implication is, that those faithful ones, then alive, shall never die, but at once put on immortality, and live on eternally.

No true christian, therefore, has any right to count on dying. He may die; but it is not certain that he will. We cannot tell when Christ will come. "Of that day and that hour knoweth no man." It is a secret which God has reserved in his own power. He may not come for a long time yet; but we have no right to say that he will not come this very year, this very springtime, this very night. We know not when the time is, and therefore we cannot say that it will not be in our time. From the very beginning it was preached as a thing that might occur any moment. There has never been a period when any one had a right to say that it would not occur in his day. So firmly were the first christians pervaded with the expectation of living to see it, that they were in constant watchfulness for it; and the apostle assumes it as so much a matter of course, that he mixes himself and those to whom he wrote with all the transactions he describes. "We shall not all sleep, but we shall all be changed." And if he dared not put off that great event beyond his lifetime, and was impelled by the Spirit to keep it before him and his readers as ever impending, how dare we, now that eighteen hundred years of delay have passed, for one moment affirm that Christ will not come in our day? He will come. That coming has already been deferred beyond all anticipation. The signs of its nearness are thicker and intenser now than ever they have been. And the sacred exhortations to keep ourselves in lively expectation and constant readiness are so numerous and pointed, that I cannot see how any christian is warranted in having any other belief but that he shall be still living when the Lord comes. And if then living, he shall never die—never see death at all. People may think we dream; but it is the clear and unmistakable truth of God. It is promised that some shall never die, and the chances are, if we are faithful, that we may be among the number. And with such a prospect legitimately ours, the great apostolic song may well live in our hearts and break from our lips: "O Death, where is thy sting! O grave, where is thy victory!"

But whether the believer lives to see that day or not, since Jesus has risen, death and the grave can have but a temporary sway at most. No success is victory, unless what is captured can be held; and Easter is the pledge and proof that all the trophies of this enemy will presently have to be yielded up again. Jesus has the keys of death and of hell. He encountered the tyrant in his own grim realm and came off victorious, leading captivity captive. And he has overcome for all that are his. It was as our substitute he died, and as our representative and forerunner he rose. His triumph is our triumph. And as he could not be holden of death, so neither can the grave long hold those who belong to him. The day is drawing near—a day appointed of God—when all that are in their graves shall hear his voice, and come forth. The decree has gone out from on high: "O death, I will be thy plague! O grave, I will be thy destruction!" Easter shows that decree already going into effect. Jesus is risen, and in that resurrection is the demonstration that whatever remains of its fulfillment must come.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. There is not a departed saint who will not come back. There is not a sleeping child of God, but he shall be re-awakened into life. There is not a buried babe in Christ, but it shall be recovered from the land of silence. And though the grave may claim our bodies, and clamor for them in the aches and pains we feel, as sure as we trust in Jesus it will have to let them go again. The patriarchs! they shall reappear. The prophets and apostles! they shall be re-gathered from their tombs. God's lowly poor who sleep in potters-fields! they shall all come out of them. And wherever death or the grave has made a captive of any of God's holy ones, that captive shall be given up, never to be assailed again. From the north, and from the south, from the east, and from the west, from all climes, from all conditions, from all ages, the ransomed of the Lord shall come, and sit down with Abraham, Isaac, and Jacob, in the kingdom of their Father. Nor will they come in the feebleness and corruptibleness of this poor life. "The dead shall be raised incorruptible, and we shall be changed. This corruptible must put on incorruption, and this mortal must put on immortality." From every christian grave shall spring a form, lovely as that of an angel, pure as heaven, and imperishable as the Christ who hath redeemed it. Talk of buds bursting into flowers—of bald branches arraying themselves in shining bloom—of torpid seeds and bulbs sending up out of the dark earth their tinted cups of grateful odors—of worms transformed into creatures of winged glory—of dull egg giving forth birds which gladden the forests with their plumage and their songs,—none of these things even begin adequately to image the glory that shall be revealed in these poor stems of humanity when once the springtime of the coming resurrection dawns. Then shall immortality plant its standard on the vanquished grave, and death be swallowed up of victory!

What matters it, then, whether we wake or whether we sleep? The victory is sure in either case. We see the triumph from afar. The glory of its coming cheers our sanctuaries to-day, illumines every believer's grave, and shines away the darkness of the tomb. In anticipation we already see the death of death. Each returning Easter preaches it afresh. These flowers and these anthems tell of it. In the divine purpose it is already achieved. And in that faith which is the substance of things hoped for, we shout, "O death, where is thy sting! O grave, where is thy victory!"

"Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

"The victory!" Behold! it issues from the Savior's tomb! It shakes the world with the glory of its coming! It drives the hosts of hell away! It stations angels in our sepulchres! It fills the air with halleluias! It wakes the songs of cherubim and seraphim! It transforms and transfigures the world! It enacts a new Genesis on sublunary things! It clothes the hills with salvation, and the mountains with praise!

"The victory!" Heaven bursts out with shouts of harmony. The trumpets of eternity sound their golden notes. Archangels call in triumph from the skies. Earth lifts up its welcomes to its Redeemer King. God's tabernacle takes its place with men. Tears cease. Death ends. Sorrow flies. The curse departs. Pain terminates. The day puts on immortality, and knows no more night. The golden city descends, displays its jasper walls, and opens its gates of pearl. The crystal river starts. The tree of life stretches its healing branches over the ransomed race. Time melts into eternity. The Christ reigns king forever!

"The victory! The victory!" Seize it, ye prophets, who wondered at the mysterious promise, but followed it through sufferings and tears. Share it, ye mighty apostles, though ye doubted when ye heard of the broken tomb. Take it, ye martyrs, who welcomed nakedness, sword, cross, famine, rack, wild beasts and devouring flames, that ye might obtain it. Come and enjoy it, ye humble poor of God, whom men despised, but whose sacred dust the angels watch till crowned with the princely splendor of the resurrection. And thou weak one, with hardly strength enough to embrace the Master's cross,—and thou sorrowing one, whose tears fall like rain over the graves of thy dead,—and thou tempted one, through much tribulation struggling onward for the heavenly kingdom,—one and all, lift up your heads; anticipate your triumph; and sing aloud your Easter song: "O death, where is thy sting! O grave, where is thy victory!"—*Prophetic Times.*

PREDICTIONS OF PIUS IX.

J. M. TOZIER.

At a recent meeting of the Protestant Reformation Society, held in London, the Rev. Dr. Cumming spoke, and is thus reported: Alluding to recent events connected with the church of Rome, he stated that for several years previous to 1870, the Pope frequently assured those about him that a great catastrophe was drawing near, that would change the political aspect and moral condition of the world. It would be a great international conflict in Europe, which would result in a Romish revival of incomparable splendor. It would be a thunderstorm poured down upon the head of the wicked. It would be a war against German heretics of France. Heretic Germany would be crushed, and the Pope, armed with infallibility, would be ready to vindicate his claim to regulate and direct Europe. It was in this expectation that the priests in Paris impelled the emperor, by the action of many influences, to hurry on the war, assured as they were of the success predicted by the Pope. It is unnecessary to state that all the Pope's prophecies have been disappointed. But it may be asked, How could the Pope anticipate the war that actually took place? The answer is found in the confessional. Then it was known and whispered and looked for with delight, and, inspired by what they learned there, the voices of the priests were loud and frequent on the streets of Paris, "a Berlin."

The speaker showed that the Œcumenical Council, inaugurated to deify the Pope, has resulted in his destruction, and that a succession of catastrophes, amid material storms and portents, had descended on the Papacy, which it was not credulity, but sound interpretation of events to allege, were divine judgments on the apostasy. Spain, Italy, Austria, and Bavaria, were in succession rent from the Tiara. Great Protestant powers have come to the front, and the nations that now lead the world are England, Germany, America and Russia,—powers at least hostile to Rome.

The speaker also noticed, what he did no more than call a remarkable coincidence, the following numbers:—Number of fathers who voted in favor of infallibility, 533. Number in favor of, with modifications, 62. Number neutral, 70. Pope's own vote, 1. Total, 666. He then read the passage in Rev. 13: 17—"Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six" (666).

— The dainties of the great are the tears of the poor.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 6, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

TO OUR SUBSCRIBERS.

Campmeetings are about to be held in all of the New England States, throughout which there are many subscribers to the *Crisis*, who are owing for the same—some largely in arrears. We purpose to have an Agent at the several meetings to receive the dues on the paper, as also to receive the names of new subscribers. And we do *earnestly* request those who are owing to make a special effort to pay at these meetings. Those who do not go themselves, will please send a portion, at least, of what they owe, by some one of their friends who may be going, and thus do your duty in this matter, and help the office. At any rate, let every one owing for the *Crisis* for one, two, three, or more years, do something without any further delay.

AG'T.

THE NATIONAL CAMPMEETING.

The late National Campmeeting at Springfield, commencing Aug. 19th and closing Aug. 28th, was truly a feast of tabernacles. So far as we could learn, all united in saying it was the *best* campmeeting we have ever held. It was noted for good order, good feeling, and extra good meetings. We have attended many campmeetings during the last twenty-eight years, but this surpassed them all. We have not seen in any other meeting so many willing to consecrate all to Christ; neither have we heard before so many rich experiences. It was often remarked that the spirit of the meeting afforded the brightest evidence that Christ is soon coming; because the bride—the church—appears to be getting ready, by putting on the beautiful robe of holiness, without which none shall see the Lord.

There were some happy conversions, and many followers of Christ were brought nearer to him than ever before. They fully adopted the motto—"All for Jesus," and received great blessings. We have not seen in any other of our campmeetings such a hungering and thirsting after righteousness. They felt more than ever the necessity of entire consecration to the Lord, without the least reserve. Truly, the Holy Spirit rested upon us in power, producing great liberty in prayer and testimony. We had indeed a feast of rich things in Christ; such as but few ever experience in a whole lifetime.

We had preaching by Brn. Geo. A. Streeter, J. W. Thomas, O. D. Woodruff, —— Palmer (Methodist), J. B. Cook, M. Batchelor, J. Couch, S. G. Mathewson, A. W. Sibley, A. M. Whitmore, A. Ross, Sr. Stoddard, B. P. Stevens, S. S. Brewer, D. R. Mansfield, M. Grant, H. Pratt, H. Munger, I. B. Potter, Sr. Mansfield, E. Owen, J. W. Brittan, Sr. Benson, S. C. Hancock, and H. L. Hastings. Very interesting prayer and conference meetings were held every morning at 5½ o'clock, when the subject of holiness received special attention. These early morning meetings were *precious* seasons of refreshing to those present. We have never before enjoyed their equal during our twenty-eight years of experience in campmeetings. They have left a heavenly halo around the consecrated spot, and the happy company that worshiped there "in the beauty of holiness." Several members of other churches were present, and rejoiced with us in the good spirit of the meetings.

The key-note of the campmeeting was the coming of Jesus, and the necessity of a pure heart in order to be ready to meet him. The subjects of the sermons were practical, prophetical and doctrinal. A blessed harmony prevailed throughout the encampment. Discussions of side issues, often common at such gatherings, found no encouragement, and were unknown.

Our meeting for transacting the business of the A. C. A. was conducted with great kindness, dispatch and harmony. Each seemed anxious to do what was for the best good of the whole. We also found our Brn. and Srs. awake to the importance of spreading the glorious truths we love so well, by means of missionary labor, and the scattering of tracts. Over eleven hundred dollars were secured for this object; and we hope those who were not present will be willing to do what they can to assist in this important work, while there is time and opportunity. The hour has arrived for *earnest action*. There should be no delay. Let there be a noble sacrifice, worthy of the importance of the eternal interests involved. Temporal things will soon be no more. Let us use them to the glory of God, while they are at our disposal. Christ is coming, the judgment will set, we shall be there; let us put *all* into the hands of our great King for safe keeping till he shall appear in his chariot of glory. Let self be crucified, Jesus magnified, and our hearts filled with "perfect peace."

During our entire campmeeting, we saw no drunkenness, heard no swearing, nor noticed any one who seemed disposed to disturb our delightful harmony. Ten were baptized in the Connecticut river, and others would have gone had there been an opportunity. There were about two hundred and seventy-five tents. There were three large ones, about sixty feet in diameter. The campmeeting closed with the communion, Sabbath evening.

Monday morning, Aug. 28th, brought us to the sad hour of parting; but our hopes of meeting in the kingdom were never brighter. We felt a closer union than ever with Jesus and his disciples. We are most firmly convinced that the hour of our heavenly meeting at the marriage supper of the Lamb is not far in the future.

We never before left a camp-ground so delightfully satisfied with its results as we have been this year. We feel assured that brighter hours are in the near future. While the perils of the last days are increasing in all directions, the peace of God is abundant to fill the hearts of all his dear children, who are waiting for the Coming One. Let us lift up our heads and rejoice, for our redemption is at hand. Those sleeping in Jesus are soon to be awakened from their dreamless sleep of death, to put on immortality, and to be glorified with their Redeemer.

"How long, dear Savior, O how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

EXPELLED.

We would call attention to Bro. Bowman's letter, informing us of his expulsion from the M. E. church for believing and teaching that man is not immortal, and that the wicked will be destroyed. Bro. Bowman is an able man; and should be sustained. If any desire to send him second-hand furniture, it can be directed to Darlington, S. C. He has given up all for Christ and his truth, and deserves the sympathies of all the friends of Jesus. The Missionary Society will aid him as far as their means will allow. We hope our Brn. and Srs. will send in liberal means to assist in spreading the truth in the South the coming winter. The field is white for the harvest. Probably no better man could be found for the southern field than Bro. Bowman, and would be heard where others would be rejected. His heart is in the work. It is expected that Bro. Sheldon will enter the southern field again, besides other evangelists. Now is the time to take hold in *earnest*. Let much prayer be offered for this work.

THE NEW BOOK.—It is expected that copies of the new book, of which we spoke some two years since, will be for sale at the Alton Bay campmeeting. It is believed it will be the best work yet published to put into the hands of intelligent readers, who desire to know what the Bible teaches in relation to the great truths which are now agitating the theological world. The work gives a careful examination of the evidences which show that Christ is coming soon, the state of man in death, the resurrection of the dead, the punishment of the wicked, and the reward of the righteous.

BRO. WM. INGHAM.—Many of our readers will remember Bro. Wm. Ingham, of Clementsport, N. S. For some years he has been unable to preach, or to do other work. He and his dear companion are lonely and needy. We would recommend those who can to send them something for their comfort. There are two vessels running from Boston to Clementsport. Anything left at Bickford & Co., 148 Broad St., Boston, would go safely to them. Bro. Ingham is a little better than when last in New England.

CALIFORNIA.—We are pleased to announce to our readers that Bro. O. R. Fassett has consented to move to California for the purpose of preaching the gospel of the kingdom. He is a true man. Pray for him.

ANONYMOUS ARTICLES.—We sometimes receive articles for the *Crisis* without any name attached. We would say to all such, if they wish to see their articles inserted in the *Crisis*, they should send us their names.

SCENES OF HORROR.

This year has been specially noted for terrible storms and accidents. There seems to be an increase of them in all parts of the country. Says the Boston *Journal*:

"We seem to be in one of those seasons when the vials of horror are opened upon the community. The awful railroad accident in this vicinity has chilled all hearts with a sense of affliction and dismay such as this generation has never before experienced. At the same time came the tidings of a similar catastrophe in Pennsylvania, seemingly as unnecessary, though not as disastrous as that nearer home. And now we have reports of a destructive tornado appearing here, after sweeping along various points of the Atlantic coast, as if the wrath of heaven were added to the culpable carelessness of man. All the summer long, too, the press has been steadily engaged in reporting a series of frightful accidents and disasters, some of them unprecedented in their character. Such crises almost make us lose faith in the orderly regulation of mundane affairs, as if some derangement had crept into the forces of nature. But we ought never to forget that the occasional perturbations which are seen everywhere in the material universe are liable to afflict human society and to fall with stunning force at exceptional seasons.

What belongs to us at such periods is to recognize the dependence of man on a higher Power, and to revive that duty of moral responsibility and humane vigilance which has been devolved upon us for wise purposes. If we do not fail in this respect, this season of horrors will not have been experienced in vain, but will pass off, leaving behind good and permanent results."

THE SCHISM IN THE CATHOLIC CHURCH.—LONDON, Aug. 8.—A meeting was held at Heidelburg, Sunday, to take measures for the foundation of a German church. Forty delegates were present from various parts of Germany, Austria and Switzerland. A committee was appointed to draw up a constitution for the new church. Its main points will be the principles of the Council of Constance of 1314, subordination of the Pope to the Council, the separation of church and State, participation of the laymen in the management of the church, free election of bishops, communal election of pastors, and a modification of the confessional. The delegates were divided in opinion as to whether the new church should acknowledge the primacy of the Pope. The committee was instructed to submit a report for ratification at the meeting to be held at Munich in September."

The Catholics will not be able any longer to claim that they constitute the only true church, because they are a unit in their faith. They are now most bitterly divided.

WHAT SPIRITUALISM TEACHES.

In the *Banner of Light*, Aug. 5th, 1871, we find an article turning into ridicule and contempt what the Bible teaches concerning the Holy Ghost. The writer says:—

"Of all the weird, fanciful and fabulous stories appertaining to the gods and other spiritual entities of the olden times, whose capricious adventures we find so profusely narrated in the legends of Oriental mythology; of all the strange, mythical and mystical feats and ever-varying and ever-diverging changes in the shape, appearance, sex and modes of manifestation which characterize the hobgoblins or ghostly beings which comprise the esoteric stock of the ancient mysteries, that appertaining to the third member of 'the hypostatic union,' the Holy Ghost, seems to stand pre-eminent.

He goes on to say: "The Holy Ghost story of the Christian Gospels, like the more ancient Pagan versions of the same story, is marked by the same wild, senseless, contradictory, discordant and legendary characteristics which abound in all the accounts of gods and ghosts found recorded in the religious books of various nations."

As might be supposed, those who listen to the teachings of the demons become bitter opposers of sacred things, which are essential to man's salvation. The whole tendency of Spiritualism is away from Christ, God and the Bible. It offers a false Christ for the true; a false god for the God of the Bible; error for truth; and wickedness for holiness; and the final result can be nothing short of total destruction.

THE DEDICATION of the new meeting-house in Chelsea will take place Thursday afternoon, Sept. 28th, at three o'clock. See notice.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

"THE TWO-HORNED BEAST."

A TRACT OF 12 PAGES.

Being a new and interesting exposition of Rev. 13: 11. By Eld. John Couch. Price 2 cents single; postage 2 cts.; 15 cts. per dozen; $1.00 per hundred.

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Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2.00 per hundred by mail.

AG'T.

"LIFE BEYOND DEATH."

PUBLISHED BY THE W. A. C. P. ASSOCIATION.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same.

AG'T.

☞ TAKE NOTICE.

Persons sending names to this office, should never put postage stamps next to a bank bill, or scrip, for the stamps stick to the bills, and one or both are spoiled, besides causing the clerks a great deal of trouble in trying to get them apart, so as to save both stamp and money. *One of the Clerks.*

OUR EXCHANGES.—"The Laws of Life," for September, is at hand. It is published at Dansville, N. Y., by Austin, Jackson & Co., at $1 a year. "Home and Health," published by W. R. De Puy & Brothers, 805 Broadway, New York. Price $1.50 a year. "Good Health," published by Alexander Moore, 2 Hamilton Place, Boston. Price $2 a year. "Health Reformer," published at Battle Creek, Mich. $1.00 a year. "Herald of Health," published at 15 Laight St., New York. $2.00 a year.

"A HOLIDAY PRESENT," by D. F. Newton, 303 West 20th St., New York. This is a book of 540 pp. It is full of *choice* things. It is an *excellent* holiday present for young people—just such as christian parents would like to give to their children. Price in cloth, $1.50; gilt, $2.00. Postage 20 cents. For sale at this office.

CAMPMEETING LETTERS.—The following letters were sent to the Springfield campmeeting, and can be obtained by addressing the Postmaster at Springfield:—Miss Nellie S. Perkins, Miss M. A. Pierson, Mr. George H. Waterhouse.

WHO KNOWS?

BRO. GRANT:—I wish to ask you (and as many others as will answer) the following question: Where was the Son of God after he said, "Father, into thy hands I commend my spirit," and "gave up the ghost"? Please answer definitely. L. I. LESLIE.

We know of but one consistent answer to the question, and that is, he was on the cross till he was taken down and put into Joseph's new tomb, from whence he arose the third day, and after forty days ascended to his Father, where he will remain till the time of his second coming; when the "same Jesus" who was crucified, dead, and buried, will appear in great glory to set up his kingdom.

THE FRENCH GOVERNMENT.

The government of France is in a very unsettled state. All seems to be quite uncertain. It is said the people have less liberty now than when Napoleon was their Emperor. Says the *Evening* (Bridgeport) *Farmer*, when speaking of M. Thiers:—

"The people have not that confidence in him which is the result of a sturdy and honest position on the subject of the future government, and that fact, with the fickle French nature and the intrigues of the Bonapartists is now producing that feeling of discontent, which may soon ripen into another revolution. Which party will come uppermost in the ensuing turmoil, it is impossible to more than conjecture. The Bonapartists, although making a feeble show in the assembly from various reasons, are unquestionably the strongest party in France, and the most active and aggressive. The name of the ex-emperor is still a power in the provinces, and any movement tending to overthrow the present government, would be instantaneously followed by a Bonapartist rally which would end in the restoration of Napoleon to the throne of France."

"PRAYERS FOR THE DEAD."

This is the heading of a note in the "table of references" in a Catholic Bible, Douay version; but the only text referred to, to prove that it is right to pray for the souls of the dead, is 2 Maccabees 12: 43—"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead."

This proof is lame in several particulars: (1) It is found in a book which Protestants do not recognize as a part of the Bible. (2) Even if it were a part of the Bible, it says nothing about praying for the *souls* of the dead, but for the dead themselves in view of a coming resurrection; and (3) it affirms that it would even be "superfluous and vain to pray for the dead," unless they "should rise again," which could not be the case if the disembodied soul is the part to be benefited by prayer.

Judas, who made this offering, had in view the benefit of the slaughtered men of his army, and not a thought is expressed about the welfare of disembodied souls. And this is the best proof yet presented in support of the practice of praying for ghosts. Judas acted without authority or precedent in offering sacrifice for the sins of the slaughtered men of his army, in order that they might rise justified at the resurrection; for when the dead arise it will be only those "that have done good unto the resurrection of life," but all those "who have done evil unto the resurrection of damnation." Man must repent *for himself*, in order to pardon; hence must repent while alive. One cannot repent for another. W. S.

"YOU ARE IMMORTAL."

Such is the title of a tract issued by the *American Tract Society*, and scattered over the land for truth. No effort is made to *prove* the affirmation, but such statements as the following are deemed of sufficient strength to secure acquiescence:

"READER, you are an *immortal being!* You have been born, and you will die, *but you can never cease to exist! You must live for ever!* . . . First, *you are immortal*; and, secondly, you are in the power of an evil spirit, who, unless you are rescued out of his power, will land you in *an immortality of misery*."

This is a sample of the reading matter that is flooding the land to-day under the name of gospel. The reading matter of Christendom is interspersed with this unscriptural sentiment—"an immortality of misery." Let us do more to counteract this great fable of the age, by scattering reading matter of the right kind, and otherwise; for it is not a harmless sentiment, but when we reason from premise to conclusion, it is seen to be a fatal error.

1. It invalidates the death of Christ, who "died for the ungodly," and "died *for our sins*," by denying that the sinner was exposed to *literal* death for sin, like that which Christ experienced; thus rendering the death of Christ unavailing, as it could not save *deathless* beings from *literal* death, and Christ died no other death.

2. If sinners were really exposed to endless misery, under the name of death, then as "the Lord laid on him the iniquity of us all," Christ must be doomed to endless misery, which would be a blasphemous theory; yet, from this premise, this conclusion follows.

3. Nearly all of the fundamental errors of the day spring from the doctrine of innate immortality, from Catholicism down to Mormonism. It is the main root of error. W. S.

NOTES ON PROPHECY.—No. 8.

A PROPHETIC DREAM.

For the sake of foreshadowing coming events, God caused the king of Babylon to dream a singular dream, and also to forget it. The wise men of Babylon were called, to refresh his mind with the dream, and to furnish a solution of the same. They were fairly snared, for though the king pretended to have forgotten the dream, they dared not unite in coining a story about what he had dreamed, fearing the king really remembered what he had pretended to forget, and would pronounce them all impostors, if they attempted such a trick; so they were compelled to acknowledge that they were all destitute of supernatural wisdom. This opened the way to exalt the wisdom of God. Daniel, the prophet of the Lord, was inspired to tell the dream, and to give the interpretation of the same. The great image, with its sections of gold, silver, brass, iron, and intermingled clay and iron, are interpreted to indicate successive human governments; and the stone is explained to represent a kingdom of divine origin, to succeed them all, and to "fill the whole earth."

These foreshadowed earthly kingdoms have arisen in strict harmony with the interpretation of the dream; and the heavenly kingdom is due next in order. Then an endless era of bliss will dawn upon the resurrected saints. The long-looked-for "good time to come" will then be inaugurated. The saints, having all experienced the "redemption of the body," will then possess the renovated earth forever.

W. S.

SPIRITUAL FIRE.—"Did John the Baptist mean spiritual fire when he affirmed that Christ should baptize some 'with *fire*'"? We think not. The passage referred to reads thus: "He shall baptize you with the Holy Ghost *and* with fire." Matt. 3: 11. If the term "fire" was here used to signify the Holy Spirit, it would make John use tautology, by saying, "baptize you with the Holy Ghost *and* with the Holy Ghost." If this fire is figurative, John is made to introduce a method of speaking not found elsewhere in the Bible—giving his statement firstly in literal language, and then repeating it in figurative language. Figurative language is never used to explain literal. If the Holy Ghost is literal, so is the fire; but the *fire* is for the wicked, as John explains in the next verse: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable *fire*." The baptism of the Holy Ghost saves the righteous, but the baptism of fire destroys the wicked—two baptisms for two classes. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SEELEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

A Friend	$2.00
R. Buckwater	1.00
Mrs. S. Floyd	.50
A Friend	3.00
A Friend	5.00
Z. Whitney	5.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

—— Houghton	$1.00
"C."	2.00
"F."	1.00
At the annual meeting at Springfield, Aug. 23d and 24th, the pledges and collections for the mission amounted to $1,222.50, of which there was received in cash	$312.80
Z. Whitney	5.00
A Friend (by M. G.)	5.00

ACKNOWLEDGMENTS.

Received from Sister Sunderland, through Bro. Grant, $10. Sister G. P. Persons, $1. C. Green, M. D., 50 cents, and a package of tracts. Also about eight lbs. from David Young. May the Lord bless these, my donors, and all who are lending a helping hand to promote the cause of Christ.

I have for a time been much perplexed, on learning there was a license to pay on religious books. The city license, being $50, was more than I could pay, as the profits are so small. But a friend, interceding for me, obtained a free permit to sell in city or State religious books or pictures. By having religious pictures to sell, they help to aid me in scattering tracts. I think to leave here Sept. 1st, and shall be very thankful to any one sending to me, through the *World's Crisis* or *Advent Times*, any tracts relating to the speedy coming of the Lord; or any plain, practical tracts, explaining in a most simple manner how a person may be justified by faith in Christ. I meet with many who do not understand the difference between the law and the gospel plan of salvation. There are many who believe they must pray on and suffer for years, seeking to be justified by the law; and it is astonishing to see how many professing christians are still under the law in some respects. The devil is very busy in deceiving the people, for he knows his time is short. JOHN B. WADSWORTH.

Memphis, Tenn.

SPRINGFIELD CAMPMEETING.

N. D. BABCOCK.

We again had the privilege of attending the best campmeeting ever held at Springfield, and were truly sorry when it came to an end. It seemed harder to part with those we loved than ever before. Not a word, not an act, not even a look, marred our peace. Years ago we used to listen, when we heard that which was not right about any one, and, ere we were aware, we too were saying the same thing. This always spoiled our meeting; but we have long since learned better; so we see and know nothing but what is good, and our meetings grow better and more profitable, and our peace is never marred. We would that many more might learn the same. The preaching was of the best kind. The prayer-meetings and the consecration meetings were the best we ever attended. There were not many conversions. We cannot help thinking the day of many conversions is past. It seems harder to get the sympathy of sinners than ever before; but the church is making herself ready for the coming of Jesus. "*All for Jesus*" was the motto. The doctrine of holiness, without which no one can see God, was highly advocated, and many, if not all, learned something new, and are more determined than ever to live holy lives. Some, who never attended a campmeeting before, said they supposed every body was good enough, but when they came there and saw the sisters dress so plain, and were so good, they felt they were far behind them; but they had now learned to live, and meant to profit by what they had learned. This is the great school in which, from the north, the south, the east, and the west, many of God's dear children come to recite; and by their recitations we learn much. We wish all the readers of the *Crisis* could have been there.

Again, we were glad to hear the subject of dressing the children discussed by many of the sisters. They decided that their children should no longer dress like the world, but lay aside all gold and foolish ornaments and flounces, and dress as Jesus commands all holy ones to dress. We may stand out until the last, but we must obey the word, or we can never enter where Jesus is. "All for Jesus."

One sister arose, and asked Bro. Grant where the line should be drawn in regard to dress? He said it would be rather difficult to draw the line just how we should dress, but he thought there ought to be no difficulty in letting alone what the Bible plainly and positively told us not to wear. We thought truly this is so.

Altogether it was a most profitable meeting. We were glad to meet again with Sister Hastings, and the little children. We always feel most at home with them. Their little prayers and exhortations drew tears from the stoutest hearts. We were sorry to see the face of Sister Hastings so pallid, and we fear, unless Jesus comes soon and the little children pray much for her, she will have to be laid in the silent grave. May we all be ready when Jesus comes, is the prayer of your sister in Christ.

East Greenwich, R. I.

A HAPPY CHANGE AND JOYFUL SURPRISE.—At our June State campmeeting in Wisconsin, two men who had not seen each other for twenty-five years, met under very different circumstances from those at their parting. At their parting they were both men of the world, and were both "on a drunken spree." Years rolled on, and the preaching of the day failed to enlist them in the cause of Christ, till one in one locality, and the other in the other locality, heard Advent preaching from different Advent preachers, about the same time, and both embraced the truth and were baptized. Both went to the June campmeeting, failed to recognize each other till introduced by name, when their surprise was "better felt than told" at finding each other "of like precious faith." A happy change indeed. W. S.

Correspondence.

BRO. BOWMAN.—In a private note, Bro. Bowman, of Lydia, S. C., writes as follows:—

"I have been battling for years in South Carolina for these and kindred Bible truths, not only without any one to assist me, but against universal opposition on the part of the clergy. Now when the light is beginning to shine in its heavenly brightness, and the people begin to see and feel and acknowledge its truth; I am to be arraigned before my brethren at the S. C. conference, to be tried on a charge of heresy, and I have no doubt it will result in my expulsion from the M. E. C. South. This seems hard, as I have been in the church from my boyhood days, and for nearly forty years have been a minister in the church. If I were entirely alone in this matter, why then in getting rid of me, in a short time every thing would settle down in quietude, and the world would not know that such a person as myself ever lived in it. But, my dear Bro., does it not seem passing strange that here in the very last days of this present economy, when every thing around, above and beneath us, proclaim the speedy coming of the Lord Jesus Christ, that any branch of the Protestant church should call such men as Polycarp, Tyndal, Luther, and a host of others from their silent graves, with thousands of great and good men among the living, and try and immolate them for the same thing? This, oh this is what throws awful solemnity around this whole affair. This is what stares the church in the face to-day; and will she deliberately assume such a fearful responsibility? I believe she will. Well, God's will be done. Then I will take these men as my companions in earth's tribulations the balance of my days, and to life's latest breath I will proclaim the gospel of the kingdom of God. Glory be to his holy name; he has promised to be with us to the end of the age.

I think at your campmeeting you should adopt some efficient plan for a winter's campaign in South Carolina, beginning in Charleston, say the first of Dec. next, with plenty of your books and tracts for distribution. In case of my expulsion, the brethren will have to lend me a helping hand, until I can organize a church. You could put me on the mission list, say for one year, and I have no doubt, if the case was properly represented to the brethren at large, they would make an extra effort to keep me and my family from want, so that I could still pursue the work of the ministry. I firmly believe the hand of God is in this whole matter, for the furtherance of Bible light and truth in these Southern lands. O, Lord, revive thy work, and let all the people say *Amen*."

The foregoing was received before the charge of heresy was preferred against Bro. Bowman. What he anticipated has now been done. Who will help sustain our dear brother?

From Bro. P. G. Bowman.

ELDER MILES GRANT:—*My Dear Bro.*:—Enclosed I send you *exact* copies of the proceedings of my Presiding Elder, W. H. Fleming, and my formal withdrawal from the M. E. Church South. I now offer myself as a member and minister to the Advent church. Will you, without delay, send me proper authority to preach among you as a people, together with your rules or laws of church government, your plan of organizing churches, doctrines, etc., etc. Now, my dear Bro., let me say to you that in taking this step, I have for the time being cut myself and family off from all support. Can you not make South Carolina a mission field, and appoint me as your missionary in this field? And can you not send me some funds to begin with? We will have to surrender the parsonage, with what furniture it contains. A very large proportion of the laity on this circuit will go with me; and if I can obtain the help I need now, so that all my energies can be devoted to preaching and writing, I can soon form a permanent basis for future operations throughout the State, if not throughout the whole South. Now let all the brethren and sisters put their shoulders to the wheel, and let us roll the blessed light and truth of gospel salvation over these sunny lands. My suspension took place yesterday. Send me authority to preach without delay. Pray for me all the time. Yours in hope of Christ's soon coming,

PEYTON G. BOWMAN.

Lydia P. O., Darlington, S. C.

SUMTER, S. C., Aug. 15th, 1871.

Rev. P. G. Bowman:—*My Dear Brother*:—Inclosed I send you a copy of the charge and specifications preferred against you. The committee of investigation will meet in the Methodist Church, in this place, on Wednesday, Aug. 23d, at 11 o'clock A. M. Nothing but a sense of duty to the church of God impels to this action. May God direct and bless you.

As ever, your friend and brother,

W. H. FLEMING.

SUMTER, S. C., Aug. 15th, 1871.

Rev. P. G. Bowman:—*Dear Bro.*:—I discharge what I regard, I assure you, a painful duty in preferring against you the appended charge and specifications; the most grievous duty I remember ever to have performed; for I love you. Affec'ly, H. A. C. WALKER.

CHARGE.—Holding and disseminating doctrines which are contrary to our recognized standards of doctrine.

Specification 1. Holding and teaching that the soul of man is unconscious from death to the resurrection.

Specification 2. Holding and teaching the annihilation of the wicked. H. A. C. WALKER.

LYDIA P. O., DARLINGTON, S. C.,
Aug. 25th, 1871.

Rev. W. H. Fleming:—*My Dear Bro.*:—After seriously reflecting on the action of the committee, viz., my suspension from the ministry, for holding and teaching doctrines contrary to the standards of Methodism; and believing that the annual conference will confirm the said action; also believing it my duty to preach the gospel of our common and blessed Savior, I feel it my duty to join a communion where these objections do not exist. Herewith I tender you my withdrawal from the M. E. Church South.

From Bro. J. B Dearing.

BRO. GRANT:—I take my pen to write a few lines of my experience. I obtained a hope in Jesus when very young, but soon wandered into sin. When I was twenty-three years of age, I confessed my backslidings, and united with the Free-will Baptist church in Bartlett, and for thirty-seven years was under the cloud of immortal-soulism and kindred traditions and superstitions. But the Lord in mercy sent Bro. and Sr. McKinstry to this town, and through their instrumentality, wherein I was once blind, now I see. By a close study of the Scriptures for five months, I came to the conclusion that man has no immortality; that at death "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish"; and that he is entirely dependent upon a resurrection of the body for a future existence, which he obtains at the second appearing of Jesus Christ. This is the gospel I preach, and some of my former brethren have become my enemies, because I tell them the truth.

At a meeting a short time since, after I had repeated the promise of the angel to Mary, that the Lord God would give Jesus the throne of his father David; and as I was telling the people where the throne of David was, one with whom I had formerly labored in the work of the ministry took his hat and went out, and a few followed him, as much as to say, Away with such doctrine. O that the people would believe the truth as revealed in God's word, and prepare for the coming of Jesus; for I believe the time is "near, even at the door," when

"He who once was scourged and bound,
Will come again with glory crowned."

All hail that glorious day! Brethren, come over and help us.

Bartlett, N. H.

From Bro. Jas. Parrin.

BRO. GRANT:—As we have just closed a series of meetings held in the tent at this place, perhaps there are some in different directions would like to hear the result; and by request of some of the Brn., I will now make a short report. Brn. Fenn, Stevens, Wendell, Sergisson, and Gove, preached the word, also Srs. Stoddard and Jennings. The meeting held about three weeks. Three were baptized. Others, as I learn, have made up their minds to go forward in that ordinance. We have hired a large hall, and have preaching every First day, at 3 P. M., and prayer-meeting every Thursday evening. It begins to seem like old '43 times. At that time, we could hardly get a room large enough to hold all that wanted to come. Bro. Gove is our pastor. He was ordained at the Albion conference, last June. He is doing well. He is preaching for us half the time. Any of our preaching brethren, who can visit us, will correspond with Bro. W. T. Storms, or the writer, as we need their aid half of the time.

Fairport, N. Y.

From Bro. O. Pier.

BRO. GRANT:—We have just been enjoying an interesting season in this place. On Friday, Saturday, and Sunday last, Rev. Z. T. Wood, of Springfield, Vt., and Bro. C. H. Fletcher, of Newport, N. H., were here and held a grove meeting, and although we knew of no conversions, yet it was a season of refreshing to God's children, and some backsliders were reclaimed. Bro. Fletcher did most of the preaching, and showed himself a workman that needeth not to be ashamed, rightly dividing the word, giving to each a portion of meat in due season. On the Sabbath, especially, the Spirit of the Lord pervaded the large congregation. It was a season of profit to many souls, and I trust impressions were made on many of the unconverted that will not easily be effaced. To God be all the praise.

Rawsonville, Vt., Aug. 23d, 1871.

SR. B. WATERHOUSE writes:—"While I read the cheering letters from the dear ones scattered abroad, this hope of eternal life when Jesus comes cheers my heart; and when I have been called to pass through trials and deep affliction, this hope has been to me like an anchor to my soul, both sure and steadfast. I have found the Lord to be the one altogether lovely. And while journeying along the rugged path of this life, this hope promises an entrance into the kingdom of heaven, where there will be no sickness, pain or death; but where light and immortality forever last, and we meet our loved ones gone before. My dear companion, who has been laid under the cold sod, died happy in the anticipation of a heavenly inheritance, at the morning of the resurrection, when Jesus comes to make up his jewels and gather all his children home. May I be one to come up with my robes washed and made white in the blood of the Lamb."

MAINE MISSION TENT AT OXFORD.

Our meetings in the Maine Mission Tent, at Craig's Mills, Oxford, commenced Friday, July 28th, and closed Sunday, August 6th. The tent was blown down in a short time after it was pitched, Thursday, July 27th. A horse and wagon and several men and boys were under it at the time; but through the mercy of God little damage was done. It was necessary to cut the curtain in getting the horse out. The tent was also torn in a few places, but was repaired the next day by a delegation of brethren from West Poland, assisted by two sisters, and raised again. One man was stunned by the falling centre pole, which was broken, and one little boy was somewhat though not seriously hurt.

The meetings were quite well attended, and quite an interest manifested, especially toward the last of the meetings. There were one or two or more backsliders reclaimed. Sunday, Aug. 6th, two were baptized by Bro. Whitman. The brethren and sisters commenced a prayer-meeting soon after the tent-meetings closed, and a few evenings since, at one of their prayer-meetings, several made a start to serve the Lord. I pray the work may go forward. Bro. J. Whitman preaches at the school-house in the place, once in four weeks. Brn. Whitman, J. T. Jordan, and Jesse Gay, were with us some, and assisted in preaching. Brethren and sisters from West Poland, Casco, Raymond, Norway, Paris, and other towns, were in attendance at some of the meetings.

We are now at Harrison Village, and are having quite good meetings. I pray the Lord of the harvest to bless these efforts to the good of some, and send forth more laborers into his vineyard. Bro. Mitchell was with us from Thursday evening, when we commenced meetings here, till over Sunday, Aug. 13th. Bro. Whitman was with us Saturday P. M., and Sunday. Since then, to the present, I have had no one except my wife to assist in preaching the word. Yours in hope,

A. W. TAYLOR.

Harrison, Aug. 18th, 1871.

LOCAL NEWS.

BRO. GRANT:—Seeing the following in last Saturday's Portland *Transcript* (Aug. 19th), and thinking you might wish to see it, I send it. JOHN TAYLOR.

So. Noridgewock, Me. (*late of New Haven.*)

Last Sabbath evening Rev. Dr. Brooks, of St. Louis, a Presbyterian clergyman of marked ability, who has supplied that pulpit two Sabbaths, preached a sermon at State street church which attracted much attention. It was an eloquent argument to prove from the Scriptures that the second coming of Christ is to be his literal, personal coming, with his saints, to reign upon the earth. This doctrine he found so constantly taught through the New Testament, that he was surprised and grieved to find it so generally explained away and spiritualized by the church; the inspired word is too often taken as a Delphic oracle, not meaning exactly what it says. It was most evident that all the writers of the epistles took Jesus at his word and expected his return; they expected it during their lifetime, though they had no warrant for fixing any date. He believed it was the intention of Christ to keep his church in a waiting attitude, each generation of believers bequeathing to its successor as a precious legacy the hope of the personal coming and reign upon earth of their beloved Lord and Master.

He argued the point at length that his sec-

and coming could not refer to the death of the believer, nor to the destruction of Jerusalem. This last hypothesis was abundantly negatived by St. Paul's epistles to the Thessalonians. They were Greeks, lived hundreds of miles from Jerusalem, and could not be supposed to have any great interest in the fate of that city. And yet 23 verses out of 136 are taken by the inspired apostle in assuring them of the blessed fact that this same Jesus who had ascended into heaven was to come again and reign with his saints upon the earth. Some commentator had said that one verse out of 30 in the whole New Testament referred to this doctrine. The speaker had personally verified this statement. He found that one verse out of 80 directly enunciated the doctrine, and one out of 25 taught it directly or by implication. The first disciples and the Christian church for 300 years were in the constant expectation of this second coming. Christ but once mentioned the subject of baptism, and the writers of the epistles but seldom alluded to it, and yet the church is very particular to observe the ordinance, while here is a matter so important that one twenty-fifth of the whole New Testament treats of it, of which the church is neglecting to take note. Is this the attitude of a bride awaiting the coming of her lord?

The speaker said some christians had told him that the idea of Christ's literal coming was so repugnant that their whole nature recoiled from it. What should we say of a wife who trembles in every limb with dread when told her long absent husband was about to return! He closed with eloquent practical remarks upon the elevating influence of this faith. This earth, the arena of Satan's own choosing, shall be the scene of Christ's triumphant reign. He did not believe that any predicted event except this now remains unfulfilled.

RETALIATION vs. REVENGE.

J. PORTER.

That our Lord and the apostles were nonresistants is a truth that cannot be denied, and must be apparent to every enlightened follower of Jesus, "who, when he was reviled, reviled not again; when he suffered he threatened not." He dealt out no hard names to his offenders. Paul followed in the footsteps of his Lord, saying, "Being reviled, we bless; being persecuted, we suffer it." Retaliation and revenge were words not found in Paul's vocabulary. If one smote him on the cheek, would he smite him again? No. "Recompense to no man evil for evil," but contrariwise, blessing for cursing. A spirit of revenge will in ten minutes eat the vitals of christianity out of the heart of any man.

But did Paul, for the protection and preservation of his life, upon all occasions consistently with his great mission avail himself of the benefit of the civil law? Certainly. I thank God for the protection of civil law, "that we may lead a quiet and a peaceable life" in all godliness.

A man in mask enters my house, carries off my last dollar, leaving one of my family a dead corpse upon the floor. He is apprehended and seized. What now? put the rope about his neck? No, no; that would be revenge. But shall he not be punished? Why, no, that will not bring the dead to life, nor restore the stolen property. What then? shall such a monster go at large? No. If he is hungry, feed him; or thirsty, give him drink. But the very nature of well regulated society, both civil and religious, from the child seven years of age up to the man of gray hairs says, Let him be chained or muzzled, as you would a savage dog that has rent your clothes and torn your flesh, that he may never repeat the crime, either upon yourself or others. I have yet to learn that this is either retaliation or revenge.

Danville, P. Q.

SOMETHING LACKING.

R. L. CUTTING.

BRO. GRANT:—I have for some time felt it my duty to address a few lines to the readers of the *Crisis* in regard to true christian character. I have been led to this from viewing so termed christians, who are full of love, kind, good, and truthful before the world, who are looked upon by the community in which they move as being examples of goodness; and whose lips are, as it were, dropping words sweet as honey. But let us accompany them to their homes, where the poor wife has done everything she could think of, in order that this home-coming may be cheerful and pleasant. See that frown gathering black upon his brow; hear the bitter scoldings and threatenings which issue from his lips. He seeks every thing that he may abuse that loving, dutiful wife. She meekly bows her head and answers not, though tears are dropping silently, and the breast is torn with grief. His children cower away in fright, of which he will go forth and boast to his neighbors, as submissive love; but he frankly says they won't mind their mother. True, how can they, when he commands them not to heed what she says in the least?

Obituaries.

BUDLONG. Died in Northampton, Mass., Aug. 21st, 1870, Mary L., only daughter of Sarah C. and the late Sylvester Budlong, aged fourteen years.

She hath gone to rest awhile, and He hath given his angels charge over her, that she may awake when the gathering time shall come, to bloom in that more congenial clime.

S. L. REED.

BUDLONG. Died in Crompton, R. I., Feb. 14th, 1871, Mrs. Abby Budlong, in the seventy-third year of her age.

Having battled with the ills of life for many years, she hath gladly lain down to rest in hope of a better resurrection. S. L. REED.

TATE. Died in Valparaiso, Ind., Aug. 2d, 1871, Nellie M. Tate, wife of Henry I. Tate, formerly of Stetson, Me., aged twenty-five years.

Sister Tate was converted in 1863, under the preaching of Elder R. R. York, and has ever since lived a Christian life. She was one of God's faithful ones, and it might truly be said of her, "She hath done what she could."

S. E. RUNDLETT.

GREENE. Died in Rutland, Vt., Aug. 12th, 1871, after a severe illness of nearly four weeks, Myra P. Greene, only daughter of Mrs. T. A. Cheney, aged thirteen years and nine months.

She gave good evidence during her sickness that she had given her heart to Jesus, and often during the last week was her voice heard in prayer. She seemed anxious to live to be a Christian, yet she felt confident that if she went into the grave, she should come up in the bright morning of the resurrection.

"Sleep on, dear child, and take thy rest,
Thy sufferings now are o'er;
We hope to meet thee among the blest,
On that fair immortal shore."

Words of consolation were spoken by I. B. Potter.

LITTLE. Died, Aug. 11th, in Breton township, Washington Co., Missouri, of whooping cough, Herbert G., infant son of Henry A. and Mary L. Little, aged ten months and one day.

We laid our precious jewel away in deep sadness, but with the assurance that

"Safe on that distant, shining shore,
Where the long-parted ones shall meet,
And meeting once, shall part no more,
There we our 'loved and lost' shall greet."

H. A. & M. L. L.

TWITCHELL. Died in Fitchburg, Mass., Aug. 14th, 1871, of consumption, Oliva, only daughter of Bro. Seth Twitchell, aged sixteen years.

Oliva was greatly beloved, and her death deeply lamented. She dreaded the grave, but loved the thought of Jesus' coming. "He's coming soon, I know," was a familiar hymn. She patiently suffered, and calmly sank into death's embrace "as evening twilight melts in deepening gloom." May she appear in glory in the morn of joy. Funeral attended by the writer. H. F. CARPENTER.

PLACE. Died in Portland, Aug. 18th, 1871, Sr. Lovina E., wife of George O. Place, aged thirty-two years, four months.

Sr. P. was a great sufferer, but was very patient, and we have no doubt sleeps in Jesus. The funeral services were conducted by the writer, assisted by Eld. H. M. Bryant. B. S. EMERY.

STILSON. Died at Long Point, Ills., Aug. 8th, 1871, Albert R., youngest son of George and L. A. Stilson, aged ten months and twenty-four days.

Funeral discourse by the writer, from Jer. 31: 16: "They shall come again from the land of the enemy."

"When we see a precious blossom,
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.
Round its little grave we linger
Till the setting sun is low,
Feeling all our hopes have perished
With the flow'r we cherished so.
We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

J. W. BURROUGHS.

Married.

ELLIS—HEARNS. In Lynn, Mass., Aug. 31st, by Elder J. Couch, FRANK P. ELLIS, of Concord, N. H., and Miss ANNIE M. HEARNS, of Boston, Mass.

LANG—LADD. In Portsmouth, N. H., Aug. 29th, at the residence of Frank Keirnan, Esq., by Eld. J. H. F. Varney, Elder T. H. LANG, of Meredith, N. H., and Sr. RUTH M. LADD, of Greenland, N. H.

Summary of News.

DOMESTIC.

Another Terrible Hurricane.

ST. THOMAS, W. I., Aug. 22, via. Halifax, N. S., Aug. 31. Another hurricane has swept over this important Island, overturning every house and laying the place in ruins.

Yesterday about 1 A. M. a gale broke from the east, shortly afterward shifted to northeast, from which point it blew fiercely until noon, when it veered round slowly to the north and fell upon the Island in a terrific hurricane. It then shifted to the northwest and blew with great violence until 6 P. M. At this hour a hurricane again swept over the Island from the south, but its duration was not so long as on the previous visit, nor was its violence so great. Its greatest fury lasted only two hours.

A SHOCK OF EARTHQUAKE.

Closely following in the wake of the hurricane came an awful gale from the south and southeast, which raged for several hours. During the hurricane in the afternoon several shocks of an earthquake rendered more dreadful the situation of the people, who were hearing overhead the crash of the roofs torn by the hurricane, and obliged to feel at the same time under foot the foundations of their shelters shaken by the earthquake.

THE DESTRUCTION OF DWELLINGS.

Hundreds of dwellings have been swept away, and not a house has been left standing undamaged on this distressed island. Some six thousand people have been left houseless and destitute.

NEARLY ONE HUNDRED AND FIFTY PERSONS KILLED AND DISABLED.

Nearly a hundred and fifty persons have been killed and mangled or disabled by houses blown down, or bricks and tiles flying thickly around during the hurricane. Already some thirty corpses have been dragged from under the ruins, which, in the shape of trees, fences, shattered houses and heaps of bricks and tiles, strewn throughout the streets, offer a sight of perfect desolation.

THE ISLAND OF ST. KITTS

is said to be in ruins, as it was caught first by the hurricane which has just passed over here.

THE PRIMARY CAUSE OF CHOLERA—INTERESTING FACTS.—Everything relating to the cholera, which it now appears to be conceded by medical men will pay us a visit next summer, possesses deep interest for all. Raspail, the eminent physician, has taken the ground that animalcula are the primary origin of the disease, and fortifies his position by able arguments, which as yet have not been successfully refuted. During the prevalence of the disease in 1849-50 a microscopical examination of the water of the localities in which it most fatally prevailed, revealed the fact that it was impregnated with animalculæ foreign to the place, and that these animalculæ would die when placed in contact with camphor.

This is the evidence in support of Raspail, and a thorough microscopical investigation of the water in localities affected, and of the evacuations of a sufferer from this pestilence of the Ganges, it is evident will establish the fact that the disease is propagated by animalculæ. All water for drinking purposes should be boiled and kept tightly covered, for it is in the water where the greater number of animalculæ are found. We should also carefully abstain from all liquids which have not been thoroughly purified by fire.

A judicious use internally, of a few drops of spirits of camphor daily, destroys the animalcula as fast as they enter the system, thereby arresting the disease. Camphor is one of the remedies for cholera, as well for a prevention as for a mitigation or cure of the disease.

Such facts as the foregoing are certainly worth treasuring up, and we now commend them to the special attention of all our readers.—*Philadelphia Evening Star.*

☞ THE month of August, 1871, will long be memorable for its disasters. The lightning has done its fatal work in a great many instances; the winds and floods have done theirs; fire has devastated towns and villages; boiler and other explosions have caused the death of hundreds; while mining accidents of a fearful character have also occurred. We do not remember so many heavy casualties occurring in so short a space of time, and when to them are added the daily reports of murders and other criminal outrages, we may truly be said to have had a most remarkable August.

☞ IT is reported that there is a sect called "Soul Sleepers," in Southwestern Virginia, who believe in the annihilation of the wicked, and the sleep of the righteous until the resurrection. From a report of the correspondent of the *Christian Standard* this doctrine is finding some favor in the churches of the Disciples of Christ in some parts of Indiana.—*Chicago Tribune.*

A DISTURBANCE IN THE SUN. Large spots on the sun were visible every day last week, passing through rapid changes, and sometimes breaking into very small ones. The Boston Journal says that a connection is supposed to exist between these phenomena and the Aurora Borealis, for whenever there is an unusual solar disturbance this light is visible.

In Brief.

—— Edmonia Lewis, whose blood is a mixture of Indian and African, is one of the most promising American sculptresses at Rome. She performs every part of her art without any assistance, even putting up her clay, which is a task of great drudgery, and forming therefrom more original designs than any of her sisters are equal to.——A common passenger car of the better order now costs from eight to ten thousand dollars, a Pullman car costs from eighteen to twenty-two thousand dollars. The Pullman cars weigh more than ordinary cars; one of Pullman's twelve-wheeled sleeping cars weighs from twenty-seven to twenty-eight tons; passenger cars on the western roads weigh from twenty to twenty-five tons.——The famine in Persia is more terrible than previously reported, 27,000 deaths having taken place at Ispahan alone from starvation. The condition of the province of Mazanderan is still worse; their rice crop is a complete failure, and the cattle plague, small-pox, typhus fever and cholera prevail.——The drought has assumed an alarming stage in Michigan, as grass and all vegetation are suffering badly. In Detroit the shade and ornamental trees have been injuriously affected, and the country adjacent in the State and Canada is filled with smoke from smoldering fires in the fields and among shrubs and bushes.——A case of Asiatic cholera has appeared in London, creating an extraordinary excitement among the people.——Central Park artesian well, in Chicago, is 1290 feet deep, and produces 430 gallons of fine, clear water per minute, or 619,200 gallons per day. Several other wells are going down.——The manœuvres of the Russian troops will be on a grander scale than usual this year. A novel feature will be the construction of a railroad by soldiers who have been trained for this purpose.——A train went through the Mont Cenis tunnel successfully on the 11th of August, and this tunnel will be opened for travel Sept. 17.

Notices.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing *Saturday, Sept. 9th*, and continue over the Sabbath, Sept. 17th. Ample provision will be made for board and horse-keeping. Board at 80 cents per day. Single meals—breakfast or supper—30 cents. Dinner 50 cents. Horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows:—Boston and Maine R. R. trains, leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at BOSTON, of *Geo. T. Adams*, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Lancaster 7.45 each morning. A boat will run from Wiers each afternoon, and forenoon when sufficient number of passengers. Boat will leave Alton Bay each morning connecting with trains down and up. If any fail to get campmeeting tickets at offices, they can get them of conductors. Half fare.

Connecticut and Passumpsic River R. R. trains leave Derby at 7 A. M. White River Junction for Wells River, Plymouth, Wiers, and Alton Bay. Passengers will purchase regular tickets for Wells River, and there purchase campmeeting tickets, which will return them to Wells River, and they can receive on the ground free return passes *from* Wells River, signed by J. Couch.

Eastern R. R. half fare. Purchase regular tickets at all stations between Boston and North Andover for North Andover, at which place campmeeting tickets can be purchased for Alton Bay. Between Salem and Portsmouth for Portsmouth, where campmeeting tickets can be purchased at the Concord Depot for Alton Bay. Between Portsmouth and Rochester for Rochester, and there purchase tickets for camp-ground. Free return passes given on the ground.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton,—half fare.

Concord Road and branches; campmeeting tickets can be purchased at Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth,—half fare.

Portland and Rochester R. R. half fare. Purchase campmeeting tickets at all stations for Alton Bay. A baggage car will be run from Portland to camp-ground without change, if the friends will notify the Superintendent what day they will send their baggage.

On the Boston and Albany R. Road fare is reduced one third, from Springfield and Worcester. Tickets good Sept. 7th to 20th, to be countersigned on the camp-ground, by GEO. T. ADAMS.

The Steamer Naugatuck will run from Melvin Village to the camp-ground during campmeeting, as follows: Leave Melvin Sunday, Sept. 10th, at 7 A. M., Lower Bay 7.20, Tuftonborough Neck 7.45; arriving at Alton about 9 A. M. Returning, will leave Alton 3.20 P. M., arriving at Melvin about 5.20. It will also leave Alton for Melvin, Monday, Sept. 18th, at 10 A. M. Running thus each day of the meeting,—Monday, the 11th, *excepted*. Fare one way, 50 cts.; both ways, 75 cts.

Let all be careful to purchase *Campmeeting Tickets*, as none will be furnished with return passes only upon those roads advertised.

Tickets on all the roads good from Sept. 8th to the 18th inclusive.

The meeting is unavoidably appointed later than was desired, on account of R. R. accommodations.

J. COUCH,
J. G. SMITH,
T. W. PIPER,
C. C. PICKERING,
C. S. EMERSON,
J. LANGLEY,
T. L. CHURCHILL, } *Committee.*

☞ Notice.

There will be a reduction of fare on the Maine Central R. R. to the Alton Bay campmeeting, the same as last year. Fare one way, tickets issued the 7th of September from the following places: Bangor, Belfast, Dexter, Kendall's Mills, Waterville, Augusta, Hallowell, Gardiner, Richmond, Bowdoinham, Bath, Brunswick, Lewiston. Those going before the 7th, will have return tickets back by inquiring of L. A. CHURCH, Augusta, Me., on the ground.

Dedication.

The dedication of the Advent Chapel at Chelsea, Mass., will take place Thursday afternoon, Sept. 28th, at three o'clock. Bro. Couch and Grant will be present to preach the word adapted to the occasion, after which there will be meeting Friday, Saturday, Sunday, and longer if desirable. Let the brethren from abroad come and enjoy the feast with us. L. BOUTELL, for the Church.

The Advent Christian Conference of North America.

At a meeting of the Board of Directors of this Conference, held on the camp-ground, Springfield, Mass., Aug. 25th, 1871, the President, Eld. J. Couch, presided. Prayer was offered by Eld. S. G. Mathewson, after which it was voted, That the coming session of this Conference be postponed one year.

After some talk relative to the place where the next session should be held, it was voted to adjourn *sine die*. A. W. SIBLEY, Rec. Secretary.

Tent Meeting.

The Lord willing, there will be a tent meeting in Pittsburg, N. H., commencing Oct. 7th, at one o'clock P. M., and continue as long as the Lord directs. The tent will be pitched at the Terrill school-house. This meeting will be a free one. We believe in preaching and living the whole gospel.

U. G. LADD.
F. S. RANSOM.
GEO. E. BROWN.

Notice.

The Maine Central Quarterly Conference will hold its next session at the Town House in Rome, commencing at four o'clock P. M., Sept. 21st, and continuing over the next Lord's day. A general invitation is given, and provision will be made for all. It is expected that E. M. Haggett, Jesse Gay, Austin Taylor, Mrs. Katie Taylor, and others, will be present to preach the word.

D. W. A. KNIGHT, Secretary.

Notice.

The Lord willing, we will commence a protracted meeting in the New State meeting-house, in Savoy, Mass., Friday evening, Sept. 15th. Let all the friends of Jesus in the surrounding country rally once more in the name of the Lord, and try to save the perishing. G. L. TEEPLE.

For Sale.

I offer for sale my tent, built last year at Alton Bay camp-ground, situated on the hill, at the right as you go from the depot, having a view of the bay and depot, very pleasantly situated, and convenient size, 12 x 16, with good chamber, furnished with stove, two bedsteads, and some furniture. Price seventy-five dollars.

O. D. EASTMAN, *Landaff, N. H.*

Grove Meeting.

There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., Sunday, Sept. 10th, by Eld. A. Ross. If stormy, the meeting will be in the hall at the grove. Mr. Smith, the proprietor, will furnish refreshments for man and beast to all who wish. S. O. WELCH.

Family Campmeeting.

This meeting will be located four miles south of Oseo, eighteen miles south of Augusta, which is the nearest railroad station. It will commence Sept. 7th, and continue over Lord's day. All are invited to come the first day, and all christians are expected to come prepared to work for the Master. Hay and tent fixtures will be furnished free, and the poor will be cared for. Let all who are able provide for this end. Brn. Turner, Keach, and Silk are expected to assist in the services.

P. W. HOUGH.

Notice.

The Lord willing, there will be a meeting in Woodhull Village, Steuben Co., N. Y., commencing Friday evening, Sept. 15th, to continue over the Sunday following, for the purpose of organizing a conference in Northern Pa. and Southern New York. We hope all interested in the cause we represent will be sure and come. Those coming by rail, will leave the cars at Addison, from whence a daily stage runs direct to Woodhull, leaving Addison at one o'clock P. M.

For the brethren, J. W. TAYLOR.

Ordination.

Bro. George E. Brown, of Haverhill, N. H., was set apart to the work of the gospel ministry, by the imposition of hands and prayer, at Landaff, Aug. 20th, 1871, and is commended to the faithful in Christ, wherever his lot may be cast. Prayer by Bro. U. G. Ladd, charge by H. C. Willoughby, right hand of fellowship by the writer,

JOHN H. EVANS.

Connecticut Campmeeting.

The Lord willing, there will be a campmeeting in the beautiful grove occupied for that purpose last year, near Plainville, Ct., commencing Sept. 2nd, 1871, and holding till the 11th inst.

The fare is reduced one half on the N. H. and N. R. R., same as last year. Mr. T. F. Clark will convey passengers from Plainville to the camp-ground for twenty cents each. Provision will be made for those coming with horses. It is desirable that all who can, bring tents and bedding; especially the latter.

We shall endeavor to provide wholesome food for all who may wish, at reasonable rates, and trust that, together with our brethren and sisters, we may exercise sufficient faith in God, coupled with good works, to dispel the fear of financial embarrassment, which so cripples the religious enterprises of the day, that their votaries are withering from spiritual drouth, the result of too much anxiety for money, and too little knowledge of faith in God. The Lord is soon coming, and we feel the need of a higher standard of holiness, and the deep inwrought work of the Holy Spirit. Let us walk humbly before the Lord, making this meeting the subject of prayer, beseeching our heavenly Father to breathe the Holy Spirit upon the entire encampment, that wanderers may be reclaimed, and sinners converted.

B. HITCHCOCK,
GEO. L. WHITE,
WM. J. RIPLEY,
O. D. WOODRUFF, } Committee.

☞ SPECIAL NOTICE.

On the New Haven and Northampton R. R. the 6.50 A. M. train from New Haven, and the trains which leave Plainville going south at 8.30 A. M., and 7.14 P. M., will stop opposite the Connecticut camp-ground, between Southington and Plainville, to accommodate those coming to this meeting.

Those coming from the north will buy regular tickets to Southington, and those from the south to Plainville; and be sure to tell the conductors you want to stop at the campmeeting, otherwise the trains will not stop. ONLY the above named trains stop at the camp-ground. Those coming by the other trains must stop at Plainville. Please REMEMBER THIS.

The H. P. and F. R. R. Co. have agreed to the following arrangement: Passengers from Hartford and New Britain will buy regular tickets to Southington; and those from Bristol, Terryville, and Waterbury, to Plainville, and then to Southington (on the trains that *stop* near the ground.) Those from the above named stations on this road can get return tickets on the camp-ground, at twenty-five per cent discount from regular fare.

O. D. WOODRUFF, for Committee.

Vermont Campmeeting.

After examining various localities, the committee have decided to locate our annual campmeeting once more upon the old ground of last year. We can find no other so beautiful and commodious as this, with such improvements as we can make. Good water can be supplied freely upon the ground, and board at 85 cts per day, at boarding tent. Those coming to this meeting can come over any R. R. controlled by the Vt. Central R. R. for fare one way. You will buy a regular ticket, and pay full fare to Bethel, and receive a free return pass from the camp committee. All trains will stop at Bethel, Vt., from which place teams are engaged to carry all passengers, with all their baggage of every description, to the ground, at 25 cts each; children under twelve, half price. Inquire for Wilson's teams, and go with no other. Bro. Wilson keeps the depot house at Bethel, and will entertain all who wish at low rates. Lodgings can be had in private houses on reasonable terms; but let all bring bedding, as these places may be full before you come. To enjoy the meeting most richly, every family should have a family tent. We want a Graham boarding tent upon the ground for ministers, invalids, and those who do not wish to become invalids. Who will volunteer to take charge of such an one? Write me at once.

Now, ye lovers of Jesus, and all others, come, from York State, New Hampshire, and from all parts of Vermont, and from far and near, to our annual feast at Bethel, Vt., to commence Sept. 2nd, and to continue till Sept. 11th. We are hoping that Bro. Couch, and others from abroad, will be present to help us.

H. F. CARPENTER, for the Committee.

☞ Remember

to mark every piece of your baggage—*Bethel, Vt. camp-ground.* And also remember that, to save expense, you should come prepared to board yourselves. H. F. C.

Tent-Meeting.

A tent meeting will be held in Plainville, on Bro. David Wilson's farm, in Dartmouth, Mass., near the old camp-ground, to commence Sept. 10th, and continue over the following Sunday. Bro. E. Bellows will be on the ground with his large tent. Brn. M. Batchelor, J. Hemenway, and other ministering brethren, will attend during the meeting. Ample arrangements will be made for board and lodging. Those coming from the north by R. Road will stop at Acushnet depot, four miles from New Bedford, where carriages will be ready to convey passengers to the ground. We hope all the brethren and sisters who are interested to hear the glad tidings of the soon coming kingdom of our Lord, will try to be present. Carriages will be engaged to convey passengers from New Bedford. Notice of the time and place of leaving will be given in the daily papers.

ROBERT COTTLE.

Notice.

The twelfth annual conference with the church of God in Darien, Genesee Co., N. Y., will commence on Friday evening, Sept. 22nd, and continue over Sunday. A general attendance is expected. Conveyance will be at Croft's station, on the N. Y. Central R. R., to meet trains from the east at two o'clock P. M., and from the west at four o'clock P. M. Eld. C. F. Sweet will lecture through the coming week and Sabbath, on the subject of Christ's near approach and kingdom.

G. STRONG.
M. WHITAKER.
B. G. SIMONDS.

Campmeeting.

Brethren in Illinois, come to campmeeting at Streator, to commence Sept. 7th, and continue for ten days. Elders A. N. Seymour, of Michigan, and P. S. W. Deyo, of Iowa, will be present to preach the word. Come early at the commencement. Come praying that the Lord may strengthen his people, and prepare them for the Master's use. Jesus is soon coming. We have no time to spend in building up a party or sect under any name but the name of our blessed Master. Come to work for Jesus and the salvation of souls.

J. W. BURROUGHS.

A Discussion.

I will hold a discussion with Eld. Chas. Rowe, of Minonk, Ills., at Streator, Lasalle Co., Ills., commencing Sept. 19th, at ten o'clock, and hold two sessions of two hours each, for three days.

QUESTION.

1st. *Resolved*, That the Scriptures teach that there is an intelligent, conscious entity in man, that survives the death of the body, and is conscious after the death of the body. Eld. Rowe affirms.

2nd. *Resolved*, That the Scriptures teach that the punishment of the wicked will end in the extinction of their conscious being. I affirm.

J. W. BURROUGHS.

Eld. Rowe is said to be a master in theology, a gentleman, and a scholar. He debated the above question once with Eld. Wm. Sheldon. Will the brethren pray that the truth may prevail? J. W. B.

Grove and Basket Meeting.

The Lord willing, there will be a grove and basket meeting three and a half miles east of Bucyrus, Crawford Co., Ohio, on Bro. M. Bacon's farm, commencing Thursday evening, Sept. 14th, at 7½ o'clock, to continue over the following Sunday. Bro. Bacon has a good and commodious meeting-house in the grove, that can be used if necessary. A hearty invitation is extended to all. Come in the name of the Lord, to do and get good, and help sustain the blessed truth as it is in Jesus. J. M. JUDSON.

Notice.

Will some preaching brother or sister come to Mattapoisett, and fill the desk for the month of September? as I think of being absent at that time, if the Lord will. Pray about it, and come in the strength of God.

Your sister in the vineyard, JULIA A. HARLOW, Mattapoisett, Mass., Box 16.

Notice.

All letters, communications, and remittances for "*Woman and her Work*," should be addressed to Mrs. E. S. Jennings, No. 74 William St., Rochester, N. Y.

Grove Meeting.

There will be a grove meeting in the west part of Belchertown (Dark Corner), Sunday, Sept. 10th. Pilgrims in adjoining towns are invited.

H. SHUMWAY.

Notice.

As I have changed my place of residence, all mail matter should hereafter be directed to Haverhill, Mass., Box 799. D. M. LEAVITT.

Notice.

The Maine Western Quarterly Conference will be holden at Mexico Corner, where Bro. A. Abbott may arrange, commencing Thursday evening, Sept. 14th, and continuing over the following Sunday. Brethren and sisters in the vicinity and elsewhere are invited. Brn. Gay, Haggett, Abbott, and others, are expected to preach the word. The meeting will be free for all who love the Lord in sincerity to come and worship and labor with us for the perishing. JESSE GAY, Pres.

A. W. TAYLOR, Sec.

P. S.—Dr. Abbott at the place will direct brethren from abroad where they can find homes during the meeting. A. W. T.

ARTICLES FOUND ON THE NATIONAL ADVENT CAMP-GROUND, SPRINGFIELD, MASS.—One Bible, one Jubilee Harp, two parasols, one horse blanket and bridle, one sleeve button, one pair of glasses. Persons sending for the above will please describe them. Address HIRAM MUNGER, Chicopee Falls, Mass.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Sr. M. A. Mansfield (from Buchanan, Mich.) Sunday, Sept. 10th.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free. ☞ Also Tuesday and Thursday evenings.

Geo. A. Streeter..........................Sunday, Sept. 10th
John G. Hook..........................Sundays, Sept. 17th and 24th

CHELSEA, MASS.

☞ *Cary Hall, Stebbins' Block, a few doors from the Post Office. Meetings three times Sundays.*

A. S. Calkins (from Illinois)..........Sunday, Sept. 10th
A. Ross..........................Sunday, Sept. 17th
L. Boutell..........................Sunday, Sept. 24th
M. Grant..........................Sunday, Oct. 1st
C. Goodrich..........................Sunday, Oct. 29th

CHARLESTOWN (*Hall No. 70 Main Street.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

S. S. Brewer..........................Sunday, Sept. 10th
J. B. Cook..........................Sunday, Sept. 17th
Wm. Stuart..........................Sundays, Sept. 24th and Oct. 1st
G. W. Brown..........................Sunday, Oct. 8th
C. W. Sargent..........................Sunday, Oct. 15th

EAST BOSTON, (*Central Hall*, 151 *Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Geo. W. Sederquest..........................Sunday, Sept. 10th

We purpose to be at the Plainville Campmeeting in Conn. MILES GRANT.

Philadelphia, Pa., tent meetings every evening, at 7½ o'clock, and three times each Sunday, at 17th and Spring Garden Streets. JOHN G. HOOK.

Plainville Corner..........................Sept. 7th
Alton Bay..........................Sept. 13th
H. L. HASTINGS.

Tremont, Mass..........................Sunday, Sept. 10th
North Easton, Mass..........................Sunday, Sept. 17th
Tremont, Mass..........................Sunday, Sept. 24th
Holden, Mass..........................Sunday, Oct. 1st
J. S. WHITE.

Brimfield, Mass..........................Sabbath, Sept. 17th
T. M. PREBLE.

Worcester, Mass..........................Friday evening, Sept. 1st
Boston (Lowell Street Chapel)..........Sabbath, Sept. 10th
Lynn, Mass..........................Tuesday evening, Sept. 12th
Lawrence, Mass..........................Wednesday evening, Sept. 13th
Alton Bay.....Thursday and Friday, Sept. 14th and 15th
Portland, Me. (for Bro. York)..........Sabbath, Sept. 17th
Bath, Me..........................Tuesday, Sept. 19th
Brunswick (Yellow-school-house)..........Sept. 20th
Richmond (where Bro. Walker appoints) Thursday and Friday evenings, Sept. 21st and 22d.
Saturday evening, where Bro. A. Reed appoints.
Sunday, at the Reed meeting-house, Sept. 24th.
Monday and Tuesday evenings, where Bro. Reed appoints, on the way to Lewiston.
Lewiston, Me..........................Wednesday evening, Sept. 27th
Mechanic Falls..........................Thursday evening, Sept. 28th
West Poland, Me..........................Sabbath, Oct. 1st
Mayberry Hill, or Casco..........................Tuesday, Oct. 3d
South Casco..........................Oct. 4th and 5th
Portland..........................Sabbath, Oct. 7th
H. MUNGER.

Friendship, Me..........................Sunday, Sept. 24th
Rockland, Me.....evenings, Sept. 26th, 27th, 28th, 29th
Cushing, Me..........................Sunday, Oct. 1st
Bristol, Me. (Erskine school-house) evening, Oct. 2d
H. S. MITCHELL.

Rye, N. H..........................Sunday, Sept. 10th
WM. C. STEWART.

East Canaan, N. H..........................Sunday, Sept. 24th
U. G. LADD.

Portland, Me..........................Sunday, Sept. 10th
Sandy Hill, N. Y..........................Sunday, Sept. 17th
O. R. FASSETT.

Lowell, Mass..........................evening, Sept. 20th
Groton Junction, Mass. (where Bro. Dibble may appoint) evening, Sept. 22d.
Fitchburg, Mass..........................Sunday, Sept. 24th
South Ashburnham, Mass..........................evening, Sept. 27th
Keene, N. H..........................Sunday, Oct. 1st
Vernon, Vt..........................Sunday, Oct. 8th
Bridgewater, Vt..........................Sunday, Oct. 15th
Barnard, Vt. (where Bro. Adams may appoint) evenings, Oct. 18th and 19th.
Stockbridge, Vt. (where Bro. John Boutwell may appoint) Sundays, Oct. 22d and 29th.
East Canaan, N. H. (Chapel)..........Sunday, Nov. 5th
Fisherville, N. H. (Sander's Hall) Sunday, Nov. 12th
Concord, N. H. (Bethel)..........................evening, Nov. 14th
Manchester, N. H..........................evening, Nov. 15th
If these conflict, please write me at Lawrence, Mass., No. 10 Fulton Street. F. M. DRAKE.

Danielsonville, Ct..........................Sunday, Sept. 10th
Putnam, Ct..........Saturday evening, Sept. 16th and over the Sabbath.
West Warren..........................evening, Sept. 21st
Wilbraham..........................evening, Sept. 23d
Bristol, Ct..........................Sunday, Sept. 24th
MRS. L. M. STODDARD.

Abington, Ct..........................Sunday, Oct. 1st
Worcester, Mass..........................Sunday, Oct. 8th
River Point, R. I..........................Sunday, Oct. 15th
Exeter, N. H..........................Sunday, Oct. 22d
Bonny Eagle, Me.....Sunday, Oct. 29th, and onward
C. H. SWEET.

Putnam, Ct..........................Sunday, Sept. 10th
Wilbraham, Mass..........................Sunday, Sept. 17th
Woodstock Valley, Ct..........................Sunday, Sept. 24th
Square Pond, Ct..........................Sunday, Oct. 1st
Putnam, Ct..........................Sunday, Oct. 8th
P. S. BUTLER.

North Carver, Mass..........................Sunday, Sept. 10th
B. FINNEY.

Bridgewater, Vt..........................Sunday, Sept. 17th
GEO. A. COLE.

Sanford, Me., Springvale..........................Sunday, Sept. 24th
J. DICKFORD.

Bethel and Alton Bay campmeetings till Sept. 18th
East Landaff, N. H..........................Sabbath, Sept. 24th
Cabot, Vt..........................Sabbath, Oct. 1st and onward.
A. A. HOYT.

New Hampton, N. H..........................Sunday, Sept. 10th
Landaff, N. H. (Bungay school-house) Sunday, Oct. 1st
Dalton, N. H. (John's River school-house) evening, Oct. 2nd.
Colebrook, N. H. (Kiddersville) evenings, Oct. 4th and 5th.
U. G. LADD.

New Durham, N. H. (2d Division)....Sab., Sept. 10th
R. MORRILL.

Burlington, Me. (where Bro. S. Page may appoint) Sunday, Sept. 24th. E. V. B. KNOWLTON.

Goshen (North school-house)..........Sunday, Sept. 10th
JOSEPH KIMBALL.

Hoosick, N. Y..........................Sunday, Sept. 10th
Saratoga Springs, 10½ A. M. and 2 P. M., Sun., Sept. 17th
O. PIER.

Meredith Neck, N. H..........................Sunday, Sept. 10th
W. W. SUTHERLAND.

Bath, Me..........................Sunday, Sept. 17th
R. R. YORK.

Alton Bay Campmeeting, and onward. Any one wishing to write to me, can direct to Alton Bay, N. H., up to Sept. 17th. E. COTTON.

Springfield, Mass..........................Sunday, Sept. 10th
Providence, R. I..........................Sunday, Sept. 17th
West Winsted, Conn..........................Sunday, Sept. 24th
Hartford, Conn..........................Sunday, Oct. 1st
West Meriden, Conn..........................Sunday, Oct. 8th
W. S. CAMPBELL.

Raymond, Me. (Spiller school-house) Sab., Sept. 10th
Poland (school-house near Bro. Strout's) four o'clock, Sabbath, Sept. 10th.
Lewiston, Me. (Thorne District Free Chapel) A. M., Sabbath, Sept. 17th.
Sabattisville (Jones' Hall)....P. M., Sabbath, Sept. 17th
North Raymond (Small's school-house) Sab., Oct. 8th
S. TENNEY.

Hoosic..........................Sabbath, Sept. 10th
Chicopee Falls, Mass..........................Sabbath, Sept. 17th
Worcester, Mass..........................Sabbath, Oct. 1st
E. M'CULLOCK.

Rome, Me. (Town House)..........Sunday, Sept. 10th
Sidney, Me. (Bowman school-house) Sun., Sept. 17th
Vienna, Me. (Brick Chapel)..........Sunday, Sept. 24th
Rome, Me. (Town House)..........Sunday, Oct. 8th
Vienna, Me. (Brick Chapel)..........Sunday, Oct. 15th
W. P. JACKSON.

Bartlett, N. H..........................Sunday, Oct. 1st
Lyman, N. H..........................Sunday, Oct. 8th
and onward as the Lord may direct.
L. C. & M. MCKINSTRY.

North Rutland, Mass. (school-house)..........Sept. 9th and over Sunday.

Alton Bay Campmeeting. Will spend two weeks in that vicinity as the way opens. Wife will be with me. GEO. A. STREETER.

Hoosick, N. Y..........................Sept. 7th and 8th
North Easton, N. Y..........................Sept. 11th and 12th
North Greenwich..........................Sept. 13th
Hebron, N. Y..........................Sept. 14th and 15th
E. MOSHER, R. L. HARRISON.

Pumpkin Hook, Wash. Co., N. Y., Sunday, Sept. 10th
North Greenwich, N. Y..........................Sept. 13th and 14th
Hebron, N. Y..........................Sept. 16th and 17th
North Easton, N. Y..........................Sept. 19th
Woodford Hollow, Vt..........................Sept. 23d and 24th
R. L. HARRISON.

North Sharon (school-house)..........Sunday, Sept. 17th
THEODORE N. SHERMAN.

LOWELL, MASS.

L. Boutell..........................Sunday, Sept. 10th
John Couch..........................Sundays, Sept. 24th and Oct. 1st
C. Goodrich..........................Sunday, Oct. 8th

HAVERHILL, MASS.

Enoch Morrill..........................Sunday, Sept. 3d

MANCHESTER, N. H.

(*Meetings changed to Granite Hall.*)

S. S. Mooney..........................Sunday, Sept. 10th
Sunday, Sept. 17th, no preaching.
L. C. & M. McKinstry..........................Sunday, Sept. 24th

HAMPTON, N. H.

G. W. Brown, of So. Elliot..........Sunday, Sept. 24th

SOUTH BERWICK, ME. (GREAT WORKS.)

S. W. White..........................Sunday, Sept. 10th
J. H. F. Varney..........................Sunday, Sept. 24th

SOUTH ELLIOT, ME.

Wm. H. Mitchell..........................Sunday, Sept. 24th
J. H. F. Varney..........................Sunday, Sept. 10th

SCITICO, CT.

A. M. Higgins..........................Sunday, Sept. 10th
H. Pratt..........................Sunday, Sept. 17th
G. L. White..........................Sunday, Sept. 24th
M. E. Otis..........................Sunday, Oct. 1st
A. M. Higgins..........................Sunday, Oct. 8th
Geo. A. Streeter..........................Sunday, Oct. 15th
H. Pratt..........................Sunday, Oct. 22d
A. E. Smith..........................Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

COLLINSVILLE, CT.

S. Woodruff..........................Sunday, Sept. 17th
A. H. Steele..........................Sunday, Oct. 1st
M. L. Durand..........................Sunday, Oct. 15th
H. St. John..........................Sunday, Oct. 29th
H. K. Flagg..........................Sunday, Nov. 12th

DOVER, N. H.

A. Simpson..........................Sunday, Sept. 24th
T. W. Piper..........................Sunday, Oct. 1st
D. M. Leavitt..........................Sundays, Nov. 5th and 12th

BONNY EAGLE, ME.

C. H. Sweet......Sundays, Sept. 10th, 17th, and 24th
Wm. H. Mitchell..........................Sunday, Oct. 1st
Jer. Hill..........................Sunday, Oct. 8th
B. S. Emery..........................Sunday, Oct. 15th

VERNON, VT.

H. Pratt..........................Sunday, Sept. 24th
A. Ross..........................Sundays, Oct. 8th and 15th

WATERBURY, CT.

H. W. Perkins..........................Sunday, Sept. 17th
W. J. Ripley..........................Sunday, Sept. 24th

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Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.

M. R. PRETTYPLACE, Pastor.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. DYER, D. F. SCAMMAN, R. R. YORK.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

ADVENT CHRISTIAN CHURCH, SALEM.

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ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 23 Norfolk Street.

☞ To Preaching Brethren.

Those wishing to preach Correspond with
in Westfield, Mass..........................*O. A. Phelps.*
Lawrence, Mass......*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass......*H. P. Colby, H. W. Burton, or E. G. Higgins.*
Savoy, Mass..........*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass..........................*O. R. Tyner.*
Charlton, Mass..........*J. O. Curtiss*, Oxford, Mass.
Haverhill, Mass.....*T. F. Pinkham or J. P. Yeats.*
Oxford, Mass..........................*Curtis.*
Portsmouth, N. H..........*T. B. Wood, Box 1448.*
Hampton, N. H..........................*Joseph A. Philbrook.*
Manchester, N. H..........................*J. W. C. Pickering.*
Dover, N. H..........................*Adam Eyhn, Box 1078.*
London Ridge, N. H...*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin) *J. T. Hodsdon, Box 264.*
Seabrook, N. H..........*Chs. A. Barton and Robert Beckman.*
Chichester, N. H..........................*F. L. Knowles.*
Goshen, N. H..........................*O. F. Cram.*
Rye, N. H.....*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)..........*O. S. Emerson.*
Stowe, Vt..........*H. W. Sargent, or S. Whitney.*
Vernon, Vt..........................*J. C. Allen.*
Cabot, Vt..........................*J. R. Hopkins.*
Portland, Me.......*R. R. York, S. K. Dyer, D. F. Scamman.*
Kennebunk Depot, Me..........................*Rufus Duran.*
Hollis Centre, Me. *W. S. Moulton, or S. G. Rumery.*
Gardiner, Me..........................*J. Thomas, Jr.*
Bristol, Ct..........*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.....*Geo. A. Hawkins*, Putnam, Ct.
New Milford, Ct..........................*Richard Hennes.*
Wolcottville, Ct..........................*Dr. B. St. John.*
New Haven, Ct.......*W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct..........*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct..........................*S. D. Bingham.*
Wrightville, Ct.......*D. A. Grant*, Torrington, Ct.
Newfield, Ct.....*Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct..........................*J. Coggswell.*
Morris, Ct..........................*Joseph Curtis.*
Putnam, Ct..........................*H. N. Read.*
South Butler, N. Y..........................*R. O. Brown.*
Rochester, N. Y.....*J. Phelan*, 34 N. Fitzhugh St.
Hoosick, N. Y.....*Geo. B. Keach, J. B. White, or Christopher Lawton*, Hoosick Falls, N. Y.
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Letters Received.

P H Chamberlain, J W Thomas, W Kellaway, S L Manley, A N Seymour, W A Fenn, E M Freeman, I C Wellcome, S Woodruff, G P Dykes, J H Green, O T Clisby, N D Babcock, D F Newton, A Ross, S H T, L B Weaver, E. A. Hessler, H H Cleghorn, J. Root, E M Ripley, C Wire, Geo Thomson, C Naomi, F M Drake, P H Harding, I B Potter, O R Fassett, M B Steele.

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We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

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HE KNOWS.

BRO. GRANT:—These beautiful lines, so full of faith and trust in our heavenly Father, have comforted me so many times, and bid me hope when every thing seemed lost, and the future looked so dark, that I thought if you would publish them in the Crisis, they would cheer many others in trial and adversity. S. A. INGHAM.

I know not what will befall me! God hangs a mist o'er my eyes;
And o'er each step of my onward path he makes new scenes to rise,
And every joy he sends me comes as a sweet and glad surprise.

I see not a step before me, as I tread the days of the year,
But the past is still in God's keeping, the future his mercy shall clear,
And what looks dark in the distance, may brighten as I draw near.

For perhaps the dreaded future has less bitterness than I think;
The Lord may sweeten the water before I stoop to drink,
Or, if Marah must be Marah, he will stand beside its brink.

It may be there is waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips can only tremble with the thanks I cannot speak.

O restful, blissful ignorance! 'Tis blessed not to know,
It keeps me quiet in those arms which will not let me go,
And hushes my soul to rest on the bosom which loves me so.

So I go on not knowing: I would not if I might;
I would rather walk on in the dark with God, than go alone in the light,
I would rather walk with him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose;
So I send the coming tears back, with the whispered word "He knows."

MALICE.

J. R. SMITH.

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

We are all the workmanship of one God, and all men are created and formed in his image, and are commanded to "follow peace with all men, and holiness, without which no man shall see the Lord." Now, as this divine command has been given to *all* men, it is of the utmost importance that we should give heed to the admonition. Especially is this applicable to those who profess to love the Lord Jesus, and to have been renewed by the Spirit of Christ; for if Christ be in you, the body is freed from sin, for "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." How it grieves the true followers of Jesus to see men professing to live godly in Christ Jesus, while at the same time they are cherishing and nourishing hatred in their heart, folding it fondly to their bosom, and rolling it as a sweet morsel under their tongue; ofttimes holding this malicious feeling against brethren of the same church, by backbiting, browbeating, accusing falsely, and speaking lies in hypocrisy; while at the same time going forward to the communion table to partake of the broken body and shed blood of Jesus; eating and drinking damnation to their own souls. "Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outside, but within are full of dead men's bones and all manner of uncleanness."

When these hypocritical dissemblers can stand up in public, and take the name of the divine Redeemer upon their polluted lips, by telling us they intend to be honest (?) christians, and at the same time foster the spirit of hatred by circulating slanderous reports against a brother, which have no foundation or truth in them; when these whited sepulchres endeavor to injure, by accusing falsely and maliciously, and retaining money wrongfully, "speaking lies in hypocrisy, having their conscience seared with a hot iron"; when guilty of such iniquity, do they consider that God takes cognizance of their wickedness? do they consider that they are deceiving and being deceived? do they consider that this is blasphemy against the Holy Ghost, and mockery to the God who made them? How can such men say that the Spirit of the law of life in Christ Jesus hath made them free from the law of sin and death? What reason have they to believe they have ever passed from death unto life, when they are so full of rottenness and iniquity? "Wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Neither will you ever enter into that kingdom until you put away iniquity far from you, for no unclean thing will ever enter there. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." None will enter the kingdom of heaven but those who have passed from death unto life, and love one-another; "and this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother; and wherefore slew he him? because his own works were evil, and his brother's righteous." Unless we have "the Spirit of Christ, we are none of his."

Now we wish to prove you by the word of God, for we believe that you are deceived, and we would not have you deceived, for God is not mocked. "Whatsoever a man soweth, that shall he also reap; if ye sow to the flesh, ye shall of the flesh reap corruption." Deceived you certainly must be, unless your life agrees with the teaching of the blessed Bible; for "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments."

Now, deceived friend, you will perceive the utter impossibility of loving God, and at the same time cherishing hatred in your heart towards any who have been created in his image. You cannot have fellowship with God, and at the same time cherish the spirit of the devil; for "no man can serve two masters." "Therefore, if any man be in Christ he is a new creature; old things have passed away; behold *all* things are become new." When you have passed from death unto life, you will be dead to the world and alive unto God. When you die to the world, all hatred and every unholy feeling will die with you, and must be buried in the grave of sin; you will not lie one to another, but will lay aside every weight, and the sin which doth so easily beset you, looking unto Jesus; you will present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service; you will have no fellowship with the unfruitful works of darkness; you will have no desire to walk in the counsel of the ungodly, neither will you wish to stand in the way of sinners, nor sit in the seat of the scornful; but your delight will be in the law of the Lord, the meditation of his word will be sweet to your soul, and Jesus will be your satisfying portion. If you would have this sweet peace, that runs like a river; if you desire to be happy here, and happy hereafter; if you wish to dwell in the presence of God and his holy angels; "let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all *malice;* and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

New Bedford.

LONG SERMONS.

J. S. WHITE.

Some good things have been said on this subject. There are some things involved in this question, which I have not seen in print. Bro. Leslie referred to the prefixes of the sermon, as being long,—long hymns, long prayers, and the reading of long chapters. He might have added, the time some take up in commenting on the chapter read, and in preaching on the verses of the hymns as they are read. These make a long meeting, and the *poor* sermon is made to shoulder it. The sermon may be tedious enough without having to carry all this load of preliminaries.

There is often much time taken up in suffixes. At the close of the sermon, a long hymn is sung; then the meeting is open for others to improve, the preacher expecting to hear his sermon praised. Then follows several exhortations, so called, which are nothing more than a commendation of what they have heard in the sermon. Then comes a pause, and the preacher calls for others to speak, expecting and perhaps desiring to hear more of the same sort. While this is going on, there are some present who think the sermon they have just heard is almost anything but what a sermon should be; that it lacked every good quality. They are also thinking that a good sermon needs no praising, and they are wondering if those who praise it are not of his mind. Then, again, they cannot help thinking of the opinion the preacher has of his sermon, whether he thinks the effort calls for such eulogy; or whether he is sensible that he has made a failure, and that the lavish praises of his hearers will cover it up, and so he be encouraged to try again. Such a meeting, to such persons, will be long, and the sermon has to take all the blame, and perhaps deserves it.

Sometimes, after a good sermon has been preached, a long conference is held, in which many talk on diverse points. Then opportunity is given for persons to rise for prayers. No one moves: Then they are urged, and a verse is sung; and again they are urged, and so on for a long time; and when the meeting is closed, every good impression made by the sermon is gone. It may be well sometimes to ask persons forward for prayers; but every effort made after the first invitation is given puts a damper on the meeting, and the longer it is continued the less interest will there be in the meeting.

A long or short sermon does not depend on the minutes occupied in delivery. Some sermons will hold a congregation interested for an hour or more, without once thinking they are long. Again, another sermon before the same congregation would weary their patience, though not more than twenty minutes. In the same meeting, some will call the sermon long, while others will call it short. I was once in a meeting, and heard a sermon on the advent, in which was involved the sleep of the dead, and the final end of the wicked. Some Advent believers present were very uneasy, and to them the sermon was very long, as the sequel showed. But in the same meeting there was a deacon of a Congregational church, who said that he could have sat there and heard the preacher until midnight.

There is no definite rule to be given for the length of a sermon. A man may preach very short sermons as a rule for time, and at the same time have so many prefixes and suffixes as to make the time long and tedious. When this course is pursued for a length of time in the same place, it is always followed by disastrous results; and generally the reaction is such as to make the state of religious interest worse than at the first. There is one rule that should be regarded, with very rare exceptions. Let the prefixes be short, and close the meeting immediately after the sermon. Let this rule be adopted, and if the sermon is worth hearing, the complaints of long sermons will be few and far between.

INFANT DAMNATION.—No. 1.

G. W. STETSON.

About forty-five years ago, when quite a lad, I went one Sunday morning to a Calvinistic meeting, in Chazy, Clinton Co., N. Y., where the pastor of the flock stated in his discourse that "the way to hell was paved with infants not a span long." Now it may seem strange, yet this same old parson B——n was a good, kind-hearted old man; and, aside from his theology, everybody loved and respected him; but from that time forward he never looked so good to me as before. The third finger on his right hand was cut off just below the second joint, and as he made the affirmation, he was holding up that hand, which brought the excised member conspicuously into view; and the declaration so horrified me, that the stub-finger was so ineffaceably impressed on my memory, that for nearly half a century I have never thought of him, but what that vocative digit, with his infantile pavement, are as plainly before me as when he uttered the sentiment. It may be more than probable that there and then was laid the foundation for my subsequent adoption of Armenian sentiments, little thinking that the theology held by the latter school involved all the infant race in the same sad destiny, as a result of their definition of terms.

But having said so much, more must be said, or my own affirmation will seem to many like a hard saying, and an untruthful statement. It is also much to be deplored that some of our most excellent and worthy S. A. C. brethren, by *their* advocacy of certain theological tenets as Bible doctrine, involve themselves in the same inextricable dilemma, and it is to be hoped they will do one of two things; either get out of their glass houses, or stop throwing stones. In words and profession they say and hold that infants are saved; but in teaching they *prove* that infants are lost. Let us see how. Well, in John 3: 3, Jesus said, "Except a man be born again, he cannot see the kingdom of God." In verse 5, "cannot enter into the kingdom of God." Now the word "man" in the text is a *generic* term, and not a *specific* one; that is, Jesus is speaking of all or any one of the race, without regard to age or sex. Some one may say that Nicodemus' inquiry in verse 4 proves otherwise. His answer only proves him to have been very ignorant in relation to the entire subject. Paul makes a like statement with that of Jesus, when he says in 1 Cor. 15: 50, that "flesh and blood cannot *inherit* the kingdom." Now, infants are men and women not matured, and are as much flesh and blood in *nature* as if fully developed. They are also "corruptible" in their nature, but "corruption cannot inherit incorruption"; therefore, they are included in the term *man*, as used in the text by the Savior; therefore, must be born *again*, or remain outside of the kingdom.

N. B. The Savior does not say a man must be born *twice more*, making *three* births for the one person, but again, once more, making two births for each individual prior to entering into God's kingdom. The word "again," in John 3: 3, is just as significant, just as definite in its application there, as when applied to Christ's coming, when he says in John 14: 3, "I will come *again*," which means, as Paul shows in Heb. 9: 28, the *second* time, once more, in addition to his former and first coming; and I certainly have yet to see the first believer in that coming who is not very tenacious as to the particular expressiveness of that word "again," as applied to our Savior's advent. Very well; let us be just as precise, just as particular, just as tenacious, just as critical in its use in John 3: 3, and note the result.

The claim has been very general that *conversion* and the second birth are synonymous terms; and herein lies the secret spring which sent forth that other claim, that "born of water," in verse 5, was baptism, and then, in the creeds and confessions of faith, made that baptism, regeneration, conversion, new birth. This was done expressly to cover the case of infants, because they saw that the term *man* comprehended them, and they knew that infants were not converted, as a result of faith and obedience in the gospel, like adults. The Roman Catholic, the Episcopal, and some other churches, still adhere to this doctrine openly, claiming that all infants not so regenerated (by baptism) are lost; hence their custom of *rantising* infants. Now, the question comes to me, "do *I* not believe in the damnation of infants?" to which I give in answer, most decidedly and emphatically, No! But, IF conversion is being "born again," I can see no chance for them, for they are *not* converted; but I do not believe that conversion is the second birth, nor do I believe that baptism is, either. My scriptural evidence must await another issue.

Olena, Ohio.

BAPTISMAL INCIDENTS.—No. 3.

O. R. FASSETT.

Visiting Monticello, Minn., to spend the Lord's day, I stopped on the way at a place called "Elk River," after the name of a river emptying into the Mississippi, and preached Friday evening. Returning on Monday, as the cars arrived at the above station, a gentleman took a seat in the cars just in front of me, and began at once a conversation with me, stating that he was out to hear me the Friday evening previous. At the close of our conversation, I gave him some tracts which I took out of my carpet-bag. Another gentleman in the seat in front of him, seeing me giving him religious reading, asked me if I had any more to spare. I replied by handing him some tracts also. He read them apparently with interest for awhile, when seeing Bro. Chandler move from the seat beside me, he came and took the seat and asked me—"Are you a clergyman? Being informed in the affirmative, he began to relate how the Lord had recently converted him, as he had been on the frontier, far away from all kindred and friends, and among strangers. He told the strivings and leadings of the Spirit, the manner of his conversion, and the great change which had been effected in him. He then asked me if I would baptize him, though a stranger? Learning that he would tarry at Minneapolis a day or two, I told him if he would call upon me at my residence, I would converse with him further, and if I found him a worthy candidate, as I felt assured he was, I would be glad to do so.

He came in the afternoon, and we had a pleasant christian conversation. I was fully convinced of his story and sincerity, and as the evening drew nigh, I informed him that, if he would come prepared, we would attend to the ordinance in the morning, or at once if he should choose. He chose to wait until morning. On the morrow, about ten o'clock A. M., he came prepared with clothes for the occasion. Mrs. F. had just returned from her Sabbath labors abroad. She was informed of the arrangement, and we three proceeded to the river, in front of my residence, the noble and majestic Mississippi. After a brief prayer, we both went down into the river, and in sight of heaven, and of lumbermen on the opposite banks of the river, and of my companion, I immersed our brother in the name of the Father, the Son, and the Holy Spirit. He came out of the water shouting the praise of his God and Savior. We took him home, gave him books and tracts, and his dinner, when we bade him farewell. He pressed us to take a small sum of money as he left, which at first we refused from the stranger; but said he, "If you do not want it, appropriate it to some good benevolent object." After he left, I said to my companion, I shall take that money and purchase me a Bible, as mine is about worn out, and preach the gospel out of it, and remember the stranger I thus had the privilege of baptising. So I have done for more than a year; and sometimes I tell the above circumstance to my audience.

How very seldom do we find one so ready and desirous to obey the Lord in this blessed ordinance, typical of the resurrection to a new life from the dark and turbid river of death, as to inquire out an administrator in the person of the minister of Jesus Christ. It is the more often that we have to urge men and women to obedience. Let those who are neglecting this duty be rebuked by the above beautiful incident of ready and willing obedience.

I will simply allude to another incident, where was illustrated filial affection. When Bro. Cheatham, of Utica, Minn., was baptized, his aged mother sat on the bank of the little lake, or pond, in a chair, to witness the scene she had for many long years desired to see, and yet felt many a time that she might die without the sight, or the Lord come and the duty not done. When her son had been baptized, and he was approaching the shore, she clasped her hands, and Simeon-like exclaimed: "Now let thy servant depart in peace, for mine eyes have seen thy salvation." Bro. Cheatham cried out, "Not yet, mother! not yet; we can't spare you."

O how pleasant to see a son, with a large family to support, so appreciating and clinging to his aged mother who bore him and cared for him in infancy and childhood, and whose blessing has followed him all his days, as well as her prayers, till she has seen him converted and buried with Christ in baptism. So different is this from many others witnessed in these days, when "men" are "without natural affection," that it is worthy of note.

ON THE OTHER SHORE.

BY JENNIE.

There is rest for thee, O weary one,
When life's toilsome day is o'er;
There is rest for thee, when thy work is done,
'Tis over there, on the other shore.

There is a crown for thee of sparkling gems,
In exchange for the cross he bore;
A crown of life, of joy and peace,
'Tis over there, on the other shore.

There is a robe for thee, so pure and white,
Which Jesus keeps in store;
And all who gain the blest abode,
Will wear it there, on the other shore.

There is a home for thee among the blest,
Where loved ones part no more;
Where the weary saints shall be at rest;
May we meet you there, on the other shore.

ASHAMED TO CHANGE.

J. R. CLARK.

If men will change from bad to good, and from good to better, the more rapid their changes, the better will it be for themselves and the world. All improvements involve change; and yet men are ashamed to change. Men are often too proud to confess their errors, or to change when they are convinced that they are wrong. There is nothing more absurd than man's pride of opinion. For men to persist in an error after they are convinced, lest by giving it up they should show themselves to have been mistaken, is madness. There is one thing certain; all men have been, and still are, more or less mistaken in many important matters. The whole path of life, from the cradle to the grave, is strewed with cast-off ideas and opinions. We have taken up an idea and brought it on with us for a time, and cherished it as truth, and after carrying it long enough, we threw it away and picked up another in place of it, and so on, in this way, we have arrived at our present position, whether true or false. And yet we were ashamed each time to change our positions. The same is true of society in general, for the changes of individuals effect changes in society, and all the changes of society are but the changes of individuals that compose society.

The present state of the arts and sciences has been arrived at by a succession of changes. The principles of the several sciences, which have been settled by one generation, have been rejected and exploded by the next; and yet men are proud of their opinions. Many men live and believe as they do because their fathers did so before them. The influence of one over another is great. We should try and cultivate a spirit of independence; search and know for ourselves; launch out upon the great sea of life, and do our investigating, and not be ashamed, when we discover we are in possession of erroneous ideas, to throw them away and embrace something better. The word of God is our standard. Try everything, and compare everything by that unerring and divine word; and by so doing we shall grow *wiser* and *better*.

As christians, we should be independent; care not what the world says of us, but care to please God and keep his commandments, that we may have right to the tree of life, and may enter in through the gates into the city. We are not to be bigoted, but easily entreated, always possessing the fruits of the Spirit (Gal. 5: 22) which maketh not ashamed.

RESIGNATION IN TRIAL.

"Not my will, but thine be done."

Where was there ever resignation like this? The life of Jesus was one long martyrdom. From Bethlehem's manger to Calvary's cross there was scarcely one break in the clouds. They gathered more darkly and ominously around him, till they burst over his devoted head, as he uttered his expiring cry. Yet, throughout this pilgrimage of sorrow, no murmuring accent escaped his lips. The most suffering of all suffering lives was one of uncomplaining submission. "Not my will," but Thy will, was the motto of this wondrous being. When he came into the world, he thus announced his advent, "Lo, I come; . . I delight to do thy will, O my God." When he left it, we listened to the same prayer of blended agony and acquiescence: "O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt."

Reader, is this mind also in you? Ah! what are your trials compared to his. What the ripples in your tide of woe, compared to the waves and billows which swept over him. If he, the spotless Lamb of God, murmured not, how can you murmur? His were the sufferings of a bosom never once darkened with the passing shadow of guilt or sin. *Your* severest sufferings are deserved; yea, a thousand times deserved. Are you tempted to indulge in hard suspicions as to God's faithfulness and love in appointing some peculiar trial? Ask yourself, Would Jesus have done this? Should I seek to pry into "the deep things of God," when he, in the spirit of a weaned child, was satisfied with the solution, "Even so, Father, for so it seemed good in thy sight"? The sick child will take the bitterest draught from a father's hand. This cup which thou, O God, givest me to drink, shall I not drink it? Be it mine to be passive in the arms of thy chastening love, exulting in the assurance that all thy appointments, though sovereign, are never arbitrary, but there is a gracious "need be" in them all. "My Father"! my covenant God! the God who spared not Jesus! it may well hush every repining word.

Drinking deep of this spirit of submission, you will be able thus to meet, yea, even to welcome, your sorest cross, saying, "Yea, Lord, all is well, just because it is thy blessed will. Take me, use me, chasten me, as seemeth good in thy sight. My will is resolved into thine. This trial is dark; I cannot see the "why and the wherefore" of it; but "not my will, but thine, O Lord, be done." "Arm yourselves, likewise, with the same mind."—*Mind of Jesus.—Selected by Eliza. Buzzell, Concord, N. H.*

— God reaches us good things by our hands.

NOT IN DARKNESS.

J. A. CLEAVELAND.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."—1 THESS. 5: 4-5.

The lovers of Jesus are represented in this language, and no others. There are thousands of professors in the world who have no more light in them than the sinner. We talk with them upon the increase of light on the Scriptures, and all they have is what they received forty years ago, when they were converted. Says Christ, "Ye are the light of the world." Matt. 5: 14. Who? The church. Who compose this body? All true believers; and they are a body of light. "A city that is set on an hill cannot be hid." Matt. 5: 14. The exhortation of the apostle is, "Wherefore he said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. The Lord wants his people awake in this age of the world, and sounding the alarm, for Jesus is soon coming, and, as children that love his appearing, we should let the light shine.

Almost everything tells us that the day is right at hand. The sun, moon and stars have told us that he is coming soon; the angry nations also declare it; men's hearts say it is so, for they are failing them for fear, and for looking after those things that are coming to pass on the earth. The earthquake and tidal waves loudly thunder it forth to the sleeping nations. But modern theology says there is a good time coming, and tells us of a world's conversion, thus lulling the people to sleep. It says it don't make any difference with us whether the Lord comes in our day, or in some future age, for we shall all soon die and go to heaven. Thus the great mass are kept in the dark. All this grows out of the doctrine of the immortality of the soul. Spiritualism is dependent upon the natural immortality of the soul. If the church had always preached as the apostles did, thousands would have been saved from this trap of the devil. The devil never set a trap, or a snare, that is so well calculated to catch men, as when he got them to believe that he told the truth in the garden; for says he, "Ye shall not surely die." Gen. 3: 4. Out of this grows the doctrine of the natural immortality of man.

Our text says, we are children of light; if so, we are like Christ, and he came and brought life and immortality to light through the gospel. 2 Tim. 1: 10. Says the beloved disciple John, "This, then, is the message which we have heard of him, and declare unto you; that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 5-7. In this we see the necessity of having a correct understanding of the Scriptures, also the necessity of a godly life.

I am satisfied that any one who believes in the near coming of the Savior will keep himself in the love of God, and in a waiting condition for the coming of the Lord. Then, and not till then, will he get immortality. It is strange that well-informed men and women will still hold on to the natural immortality of man, and also to the belief in going to heaven at death. It does seem, if they would open the Bible, and read it without theological glasses, they would believe the truth, and that life and immortality are to be given at the coming of Christ. This is light, and thank God, his people are getting light in this direction. May the Lord help us to be children of light, and of the day.

MIRACLES.

A. ROSS.

There are two kinds, physical and moral. A physical miracle is a change wrought by supernatural agency, in a physical constitution. Like opening the eyes of the blind, unstopping the ears of the deaf, restoring soundness to the lame, causing the dumb to sing, raising the dead, etc. A moral miracle is a change wrought in a moral constitution by supernatural agency. Said the eccentric but pious Rowland Hill:

"If it be inquired, what proof have we of the presence of the Divine Spirit in the visible church of Christ, I answer, in the greatest of all miracles, the conversion of a soul. Neither healing diseases, raising the dead, or infliction of sudden judgments, is to be compared with that power which, by means of an instrument so simple as preaching, lays the proud heart of man in the dust before the cross; raises him to holy joy, alters the habit of his mind and tenor of his life, gives him strength to bear scoffing and persecution; takes away the terrors of the grave, and turns the active current of the soul from the creature to God, from self to Christ, from sin to holiness. This is a miracle which the unbeliever ought to see if he does not. But no sign can savingly convert; this is the province of a direct influence of the Holy Ghost on hearts harder than adamant, till the Lord melts them by the fire of his word, and impresses on them, when softened, the seal of his divine image.

God designs to raise, from a chaotic mass of darkness and disorder that surrounds us, a creation of light and order, to his own glory; but here the sublimity of the Holy Spirit's agency consists in its gentleness; as in producing the old world, it is described as "brooding over the vast abyss;" so now it rests with dove-like tenderness on the church, making it gradually pregnant with eternal glory, and indicates not its presence by fanatic gestures, wild unmeaning exclamations, or the dreams and visions of enthusiasm."

GRAPE SYRUP FOR THE COMMUNION SERVICE.

BRO. GRANT:—I take the liberty to send you the recipe for preparing pure, unfermented juice of the grape, rich in color and taste. I would suggest that where the cultivated grape cannot be obtained, the wild, or frost grape, which is abundant in some localities, would answer a good purpose. The recipe was furnished me by a sister who prepares it for our church service. S. A. KIDDER.

Process of preparing Grape Syrup for Communion.—Place in a *porcelain* kettle four quarts of ripe grapes (measured *after* removing them from the stems); add one pint of boiling water, *cover closely*, and boil gently until the skins are broken, and the pulp softened; then strain into an *earthen* dish; and to two quarts of the juice thus obtained, add three and one half pounds of the best quality of granulated sugar; boil slowly fifteen minutes to form a syrup. Put it in glass bottles, or jars, and seal while hot. Will keep a year or more. When required for use, dilute by adding one part water to two parts of the syrup. I would add, that if any of the *diluted* syrup is left over, it is *unfit* to use again for communion, as it soon *ferments*, and makes an excellent wine, which may be bottled and saved for the sick who may require it.

— Our humiliations work out our most elevated joys.

AN EASTERN TALE.

A certain Rabbi had two sons, whom both he and his wife tenderly loved.

Duty compelled the Rabbi to take a journey to a distant country, and during his absence the two boys sickened and died. The grief-stricken mother laid them out on their bed, drew the curtain, and waited anxiously for her husband. He came—it was night.

"How are our boys?" was his first question. "Let me see them."

"Stay awhile," said his wife; "I am in great trouble, and I want your advice. Some years ago a friend lent me some jewels. I took great care of them, and at last began to prize them as my own. Since your departure my friend has called for them, but I did not like to part with them. Shall I give them up?"

"Wife! what strange request is this? Certainly they must be given up this very night."

She took the Rabbi to their bed, drew aside the curtain, and said, "Husband, there are the jewels!"

The Rabbi bowed his head and wept.—*Sel.*

☞ CHRISTIANS are like the several flowers in a garden, that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.

Gems.

— He who can suppress a moment's anger, may prevent days of sorrow.

— You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking.

— There are promises in Scripture to help our weakness, but none to overcome our wilfulness.

— A mind full of piety and knowledge is always rich; it is a bank that never fails; it yields a perpetual dividend of happiness.

When you see a theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read,
Holding back all noble feeling,
Choking down each manly view,
Caring more for forms and symbols
Than to know the good and true;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.

— A knowledge of our own weakness creates in us charity for others.

— Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy.

— Temptations are enemies outside the castle seeking entrance.

— Love cannot any more burn without goodness, than the flame without fuel.

— It is sometimes of God's mercy that men, in the eager pursuit of worldly aggrandizement, are baffled; for they are like a train going down an inclined plane; putting on the brake is not pleasant, but it keeps the car on the track.

Work, brother, why sit you idle?
The day will soon be done;
Do you see how the swift hours are flying,
How near to its setting the sun?
Work, for life's daylight is waning,
Work, for death's shadow is nigh;
Work, not with weary complaining,
But with aims that are noble and high.

— The very help which God gives men, is by teaching them how to help themselves.

— A hundred years of wrong do not make an hour of right.

— There is no such thing as preaching patience into people, unless the sermon is so long that they have to practice it while they hear.

— Greatness lies not in being strong, but in the right using of strength.

— When flowers are full of heaven descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full.

Ah! the wrongs that might be righted,
If we would but see the way;
Ah! the pains that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.

— A sanctified heart is much better than a silver tongue.

— Great powers and natural gifts do not bring privileges to their possessor so much as they bring duties.

— Many men carry their conscience like a drawn sword, cutting this way and that in the world, but sheathe it and keep it very soft and quiet when it is turned within, thinking that a sword should not be allowed to cut its own scabbard.

Hygiene.

"This is for your Health."

NEURALGIA.—A friend of ours who suffered horrible tortures from neuralgia, hearing of a noted physician in Germany who invariably cured that disease, crossed the ocean and visited Germany for treatment. He was permanently cured after but a short sojourn, and the doctor freely gave him the simple remedy used, which was nothing but a poultice and tea made from our common field thistle. The leaves are macerated and used on the parts affected as a poultice, while a small quantity of the leaves are boiled down in the proportion of a quart to a pint, and a small wine glass of the decoction drank before each meal. Our friend says he has recommended it far and near, and has never known it to fail of giving relief, while in most every instance it has effected a cure. It is certainly worth a trial.—*Norwalk Gazette.*

OVERWORKED BRAINS.—A general error prevails on this subject. Nearly all the cases of sickness or exhaustion from excessive mental labor that we read about, are really the effect of overloaded stomachs. Working the brain ever so moderately on a stomach gorged with indigestible food may result in dyspepsia, paralysis, or consumption; and the same might happen if the brain were not worked at all. But, if the stomach is properly fed and the bowels duly attended to, no amount of study or of headwork that any human being can perform between sunrise and sunset will occasion the least injury to the brain.—*Everybody's Journal.*

BONE FELON.—Of all painful things, can there be any so excruciatingly painful as bone felon? We know of none that flesh is heir to. As this malady is quite frequent, and subject of much earnest consideration, we give the latest recipe for its cure, which is given by that high authority, the London *Lancet*:

"As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister may be seen the felon, which can be instantly taken out with the point of a needle or a lancet."—*Drug. Circular.*

AIR BEDS IN THE MORNING.—The wise housekeeper should see to it that all the beds should be aired immediately after being occupied. The impurities which emanate from the human body from insensible perspiration, are made up of minute atoms, which, if allowed to remain long, are absorbed by the bed, and will then, to a greater or less extent, vitiate the air for a considerable time afterward. Let the occupant throw the bed open on rising, and as soon as is convenient open the windows and ventilate the sleeping-room. One hour's early ventilation is worth two hours' late airing. —*Good Health.*

☞ IF you wish for a clear mind, strong muscles, and quiet nerves, avoid all drinks but water, and mild infusions of that fluid; shun tobacco and opium, and every thing else that disturbs the normal state of the system.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE MISERABLE END.

The following is the graphic conclusion of Mrs. Stowe's "Four Scenes in the Life of a Country Boy," who went to the city, passed through the different grades of promotion in business and *crime*, until he became a teller in a bank, and a gambler. He loses largely in play, and to retrieve himself abstracts money from the bank. The result is as follows:—

"But the time of settlement of bank accounts is coming, and still his luck does not turn. Pray to God! he dare not, and the devil only laughs at his cries. He thinks of the agony of detection, of the shame and disgrace impending. What shall he do? The whisper comes: "*Forge a check.*" Why not? He can imitate writing cleverly, was always a skillful penman. He will do it; he does it; and here to-day he stands pale, agonized, detected, before the board who have met to examine the accounts of the bank.

There stands the same boy that left his country home, so well-meaning, so beloved, and so happy. Behind him stands the detective and the handcuffs, and at the door the prison van, while the president of the board holds up the forged check.

Where are the respectable friends who helped him to wear off his country greenness at select suppers? They are perfectly shocked at such revelations of depravity. Who would have thought of his turning out such a scamp?

"What a mess he has made of it? The fellow was a fool—a weak-headed fool!"

Yes, he was weak-headed and weak-hearted, and he tried to walk where the strongest heads often turn; and *you* beguiled him to walk there. *You* laughed before him at the idea of total abstinence. *You* boasted before him of your manly powers of touching and tasting every thing, and never getting upset. *You* untied his boat, and helped him to paddle into the rapids, and then stood safe on the shore to see him go down. *You* never did anything to hurt yourself! No, and you never will. But how many will be lost by being beguiled to do what you can do safely, and they cannot do at all?

Come, now, boys, let us settle on one or two things as absolute certainties when you start in life. He who *never* drinks, *never* will be drunk. That's so, isn't it? He who *sometimes* drinks, may be. He who *never* goes into a gambling saloon never will gamble, and he who never gambles never loses; but he who goes *to observe*, may gamble, and he who gambles will surely lose.

In all these things is it not best *not to begin*, and would not our country boy have done better to have started with a firm, positive No! instead of the treacherous "We'll see?" He *has* seen, and seen a great deal too much; and, in nine cases out of ten, that sort of seeing ends in this way. Beware of innocent beginnings in wrong ways, and remember the old text we started with: "There is a way that *seemeth right* unto a man, but the end thereof is the way of death."

A BOY'S FAITH.

One of the most beautiful illustrations of believing prayer which I have ever known was furnished the other day by a little boy some four years old. His grandparents were talking about the drought.

"Yes," said the grandmother, "my flowers will all be burnt up, and we shall have no strawberries."

Little Bozzy listened with deep interest, but said nothing. A few minutes afterwards he was seen kneeling in one corner of the room, with his hands to his face, and was overheard praying thus: "O Lord! send down rain, so that grandma's flowers shan't be burnt up, and so we shall have plenty of strawberries."

He then arose and came to his grandmother, saying:

"Your flowers won't burn up, grandma. We are going to have rain."

"How do you know?"

"Oh!" said little Bozzy, "I have been praying for it, and it will come." He seemed to have no doubt of it.

The next morning the first thing the little fellow did, when he come down stairs, was to go to the back door and open it to see if it had rained. According to his prediction, the rain was falling upon the thirsty flowers and the perishing berries. As soon as he saw it he joyously shouted: "It's come, it's come, I knowed it would! I prayed for it."—*Examiner and Household.*

PREACH SMALL.—"Mother," said a little girl seven years old, "I could not understand the minister to-day, he said so many hard words. I wish he would preach so that little girls could understand him. Won't he, mother?"

"Yes, I think so, if we ask him."

Soon after this her father saw her tripping away.

"Where are you going, Emma?" said he.

"I am going over to the minister's, to ask hm to *preach small.*"

LITTLE SINS.—A little hole in a ship sinks it; a small breach in a sea-bank carries all away before it; a little stab in the heart kills a man; and a little sin, as it is often improperly called, tends to his final destruction. A little drop has been many a man's ruin. Every drunkard began with a single glass. Remember this, children.

WOULD you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.

The World's Crisis
AND
SECOND ADVENT MESSENGER.
TERMS:
If paid in advance..........$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address.......$10.00.
Same rate for any number over ten.
CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

POSTAGE.—The postage in the United States on each single copy of the Crisis is 20 cts. a year, payable quarterly, in advance, at the office of delivery.

RULES FOR CORRESPONDENTS.

Over all matters not intended for publication, write—PRIVATE.
Over all business matters, write—BUSINESS.
Over all articles for the paper, write—For the Crisis.
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are new, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write PRIVATE on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to either
MILES GRANT, or GEO. T. ADAMS,
BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,
THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS.
PAYABLE ALWAYS IN ADVANCE.
Single copy, 25 cts. a year; and at the same rate for any number of copies under ten.
Ten copies, and any larger number under fifty, when sent to one address, 20 cts. a year for each copy.
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To Canada subscribers at the same rates. No extra charge for American postage.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 828. BOSTON, WEDNESDAY, SEPTEMBER 13, 1871. VOL. XXXIII.—NO. 24.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

MILES GRANT, Editor.
William Sheldon, Corresponding Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL,
JOHN COUCH.

PUBLISHING COMMITTEE:
HOMER A. KING, H. V. DAVIS,
L. T. CUNNINGHAM, J. G. HAMBLIN,
M. BATCHELOR.

The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"BEHOLD HE COMETH!"

Ages ago in the Eastern lands,
They watched for Him,
List'ning oft for His chariot-wheels
As the day grew dim,
And wondered if He would come again
From Olivet.
With welcoming words on their lips they looked,
And He tarries yet.

Every year across winter snows,
With wistful eyes,
Eager disciples have watched for Him
To come from the skies;
Every year under summer suns
They have sung His praise,
And cried for him from their yearning hearts—
But He still delays.

They died at their watch on the beacon heights,
And we take their place;
We long, as they longed in the olden days,
For the sight of His face;
The sad earth wants him in her deep woe
To give her rest;
But the years pass on, and He does not come
To make us blest.

Sometimes we look at the floating clouds,
And in fancy trace
The shining robes and the feet of brass,
And His glorious face;
We hush our breath when the gloaming comes,
And can almost hear
The thrilling sound of His blessed words,
But he is not near.

Yet courage, brothers! we have his word,
And He will not fail;
Let us be patient, and watch and wait
Till our prayers prevail.
He will surely come, as he said he would,
In the light sublime;
And we shall forget, as we see His face,
This waiting time.

—*Selected.*

REPORT

Of the Twelfth Annual Meeting

OF THE

ADVENT CHRISTIAN ASSOCIATION,

HELD AT

Chapin's Grove, Springfield, Mass., August 21st, 22d, 1871.

Monday, Aug. 21st, 4 o'clock P. M.—The meeting was called to order by the President, Bro. S. G. Mathewson, and prayer was offered by Bro. M. Batchelor. On motion, the Chair appointed Brn. Hemenway, Ross, and O. D. Woodruff a committee on credentials. After the names of preachers and delegates present were given in, the meeting adjourned till to-morrow at 9 A. M.

Tuesday, 9 o'clock A. M. After prayer by Bro. Owen, the committee on credentials presented additional names, and reported the following list of membership:

Members of the Board: Geo. T. Adams, J. G. Hamblin.

Preachers: A. M. Higgins, H. Davis, G A. Streeter, Jacob Wilbur, J. W. Thomas, Z. D. Baird, R. K. Stark, B. St. John, E Cotton, Sam'l Ayres, B. Hitchcock, E. Owen, I. I. Leslie, A. W. Sibley, Miles Grant, R. Mosher, J. Hemenway, O. D. Woodruff, A. Ross, C. Goodrich, D. R. Mansfield, S. S. Brewer, L. Boutell, J. Porter, S. Cook, H. A. King, J. R. Boynton, T. J. Cox, L. T. Cunningham, N. H. Barbour, I. B. Potter, J. Couch, S. G. Mathewson, H. F. Carpenter, L. C. McKinstry, C. W. Sargent, J. H. Whitmore, Wm. L. Himes, M. Batchelor, J. B. Cook, Wm. C. Thurman, Z. Ford, J. M. Stetler, M. A. Durand, M. B. Phetteplace, H. K. Flagg.

Delegates: J. C. Allen, Geo. Johnson, Levi Allen, W. E. Brown, E. G. Higgins, W. M. Hall, H. W. Buxton, Wm. F. Collier, W. G. Ruggles, Henry Taylor, Stephen Robinson, Nath'l Hamblin, Orrin Newell, D. W. Perry, B. D. Reed, Edwin Brittan, W. O. Hanson, Isaac Barnes, David W. Lincoln, James Wiswell, V. Shumway, D. Brown, H. Campbell, D. S. Blanchard, Wm. Harmon, T. E. Wood, I. A. Stone, Geo. S. Harwood, Ali Andrews.

This report being accepted, it was moved that a business committee of three be appointed by the Chair. An amendment was offered that said committee be nominated from the body, and that all committees be appointed from the floor. The amendment prevailed, and Brn. J. Couch, A. M. Higgins, and I. B. Potter were so elected business committee, who reported work as follows:

1. Reading of the minutes of the Secretary.
2. Treasurer's report of the A. C. A.
3. Secretary's " " " A. C. P. S.
4. Treasurer's " " " "
5. Business Agent's " " "
6. Address of the President " "
7. Election of officers of the A. C. A.
8. " " Editor of World's Crisis.
9. " " Officers of the A. C. P. S.
10. Promiscuous business.

Minutes of the Secretary of the A. C. A. and the report of the Treasurer, also the reports of the Secretary, Treasurer, and Business Agent of the A. C. P. S., were then severally read, accepted, and adopted.

REPORT OF THE TREASURER

OF THE

Advent Christian Association.

Geo. T. Adams, Treasurer, in account with the Advent Christian Association.

DR.

Aug. 17th, 1871.	
To balance in hand, Aug. 19th, 1870........	$67 33

CR.

Aug. 17th, 1871.	
By cash paid various preachers to aid in preaching the gospel in destitute places........	$67 33

This balances the account.

GEO. T. ADAMS,
Treasurer A. C. Association.

Crisis Office, Boston, Aug. 17th, 1871.

We, the undersigned, have examined the accounts of the Treasurer in regard to this fund since its formation in 1867, and find the whole amount was $571.83, and that it has all been expended as reported, from time to time, for which we find vouchers from the various parties receiving the money.

Henry V. Davis.
J. G. Hamblin.

REPORT OF THE SECRETARY

OF THE

Advent Christian Publication Society.

Mr. President and Brethren of the Advent Christian Publication Society:—

There have been six meetings of the Society held during the year; four on this ground, and two at its rooms in Boston. At its first two meetings, held on the ground last year (Aug. 24th, 1870), the following business was transacted:

It was voted, on motion of Bro. Dickinson, That Bro. Geo. T. Adams be continued as Business Agent the ensuing year, at a salary of $300, and that his salary as Treasurer be as last year, $300. It was also voted, that the salary of the Editor of the *World's Crisis* be $15.00 per week. That the salary of the Corresponding Editor be $200 per year, and ten per cent of all collections for the office. That the Secretary of each Society be paid $20 for his services the past year. That the Business Agent be instructed to pay ten per cent to preachers on all collections for the *World's Crisis* and *Young Pilgrim;* and to make remuneration according to his judgment for collections of old accounts.

The Business Agent was authorized to execute the order of the Board of the A. C. A. to publish in pamphlet form the proceedings of the eleventh annual meeting, together with the Constitution and By-laws of the two Societies, and such other matters as may be thought best; the number of copies to be left to the discretion of the Business Agent. The offer from Elder Blain of the tract plates of "The Son of God," by Henry Grew, was referred to the publishing committee.

Bro. H. A. King was instructed to prepare a list of papers, with rates for clubbing with the *World's Crisis*, and submit the same to the Editorial Committee and Business Agent for their approval.

The following resolution was adopted: That we call for and make an effort to raise a fund of $2000 for the publication and free distribution of tracts the ensuing year.

At an adjourned meeting held in the afternoon of Aug. 24th, the following votes were taken: That the question of the continuance of the *Young Pilgrim* be referred to the Editorial Committee, and also to the Business Agent and its Editor. That the Business Agent be authorized to expend such sums as he may deem necessary (not to exceed $150), in encouraging and remunerating writers for the *World's Crisis* and *Young Pilgrim.*

Another meeting of the Society was held at its rooms, 160 Hanover St., Boston, June 8th, 1871, and the following business transacted:

The Business Agent laid before the Society the will of the late Bro. S. T. Chappell, of Colebrook, Ct. (in which the property of our late brother, upon the decease of his wife, is bequeathed to this Society), which was accepted.

That the Treasurer and Agent be authorized, in behalf of this Society, to comply with the conditions of said will.

That the Treasurer be authorized to pay the widow of the late Bro. H. H. Dickinson, Secretary of the A. C. Association, as per vote of Board of Managers of the same, the sum of ten dollars for services rendered.

That, as per order of the Board of the A. C. Association, the Treasurer was authorized to pay the necessary expenses of said Board in attending meeting of the same.

A meeting of the Board of Directors of this Society was held in Boston June 12th, 1871, and the following business transacted. The following preamble and resolutions were unanimously adopted:

Whereas, death in its onward and irresistible march has suddenly removed from our midst Bro. Wm. B. Herron, late Secretary of this Society, filling our hearts with sorrow, therefore,

Resolved, That, in the death of our brother, the Society has lost an accurate, reliable, and valuable officer—one who served it for many years to its entire satisfaction.

Resolved, That, as the originator and Editor of *The Young Pilgrim*, he ever evinced a strong and ardent desire to benefit the young, "to bring the children to Jesus, instruct them in righteousness, and prepare them for the kingdom of heaven."

Resolved, That for his most deeply afflicted family—an invalid, helpless wife, and two young daughters—who have been bereft of a beloved husband and affectionate father, we do express our warmest sympathy, and assure them that our hearts are deeply affected by this sad loss; and we do most devoutly pray that the widow's God and the orphan's Protector may have them in his special care and keeping unto the day of redemption.

That Elder I. I. Leslie be Editor of the *Young Pilgrim* in the place of Bro. Wm. B. Herron, deceased. Services as such to commence with the August number of said paper.

That ten dollars be paid the widow of Bro. W. B. Herron, late Secretary of this Society, for services rendered.

That one hundred dollars be appropriated to the widow of W. B. Herron, late Editor of the *Young Pilgrim*, to defray the expenses of his last sickness and funeral.

At a meeting held on this camp-ground last evening, August 21st, the following business was transacted:

The minutes of the previous meeting were read and adopted.

The Treasurer's report and the report of the Business Agent were read and adopted, and ordered to be read before the A. C. Association.

The minutes of the meetings of the Board held during the year were read and approved. Whereupon, the Society adjourned, *sine die.*

A. W. Sibley, *Sec. of the A. C. P. S.*

THE TREASURER'S REPORT.

Geo. T. Adams, *Treasurer*, in account with the Advent Christian Publication Society, Aug. 18th, 1870, to Aug. 16th, 1871, inclusive.

DR.

Aug. 16, 1871.	
To balance from last year's account.	$899 51
By cash received from Aug. 18th, 1870, to Aug. 16th, 1871, inclusive.	21,050 82
Total receipts..................	$21,950 33

CR.

Aug. 16, 1871.	
By ch. pd. Editor of *World's Crisis*, from Aug. 19th, 1870, to Aug. 18th, 1871..........	780 00
" " Corresponding Editor of *World's Crisis*, from Aug. 24th, 1870, to Aug. 24th, 1871..........	210 00
" " Editor of "Young Pilgrim," from Oct. 1870, to Oct. 1871..........	240 00
" " Treasurer, for the year ending Aug. 17th, 1871	300 00
" " Business Agent for the year ending Aug. 22d, 1871..........	300 00
" " Clerk, from Aug 14th, 1870, to Aug. 12th, 1871..........	876 00
" " Assistant Clerk, from Aug. Aug. 14th, 1870, to Aug. 12th, 1871..........	780 00
" " For composition on *Crisis* and *Pilgrim*	2,510 90
" " For press work and folding papers	1,698 19
" " For printing paper for *Crisis*..........	5,776 00
" " For printing paper for *Pilgrim*..........	477 40
" " Rent of rooms for the A. C. P. Society, from Aug. 1870, to Aug. 1871	550 00
" " Postage—including that for books, tracts, bills, papers sent into the British Dominions, and Box rent....	352 95
" " New type, stereotype plates, and various printing materials..........	400 02
" " Wrapping paper, stationery, annual report, printing, etc.	408 22
" " Insurance, fuel, gas, etc....	140 98
" " For articles furnished for publication in the *Crisis*, as per vote of the Society	104 00
" " The Secretaries of the Advent Christian Association and the Adv. Chris. Publica. Soc'ty, together with the sum voted their widows, and the expenses of directors in attending meeting of the Board of A. C. Association..........	66 00
" " The widow of the late Bro. Chappell, in compliance with the conditions of his will, bequeathing his property to the Society..........	200 00
" " For sundries, such as extra work in the office, expenses of the book stands at the campmeetings, sum voted the widow of the late Editor of the *Pilgrim*, express on books, teaming *Crisis* and *Pilgrim* to post office, paid various preachers for collections for *Crisis*, for articles given as premiums for new subscribers, for various articles used in Editor's, clerks' and compositors' rooms, etc., etc..	1,006 12
" " Books, tracts, etc., bought and manufactured......	3,915 00
Total expenditures..................	$21,181 98
Balance in Treasurer's hands........	$768 35

PROPERTY ON HAND.

Books, tracts and papers..............	$3,916 84
Type, including subscription lists of *Crisis* and *Pilgrim*, printing materials, safe, office furniture, etc., estimated at.........	3,000 00
Book and tract plates, estimated at...	3,000 00
Printing paper for *Crisis*.........	156 00
Printing paper for *Pilgrim*.........	31 25
Postage stamps.........	11 41
Wrapping paper, stationery, etc.........	58 00
	$10,173 50
Total..................	$10,941 85

GEO. T. ADAMS,
Treasurer A. C. P. Society.

Crisis Office, Boston, Aug. 17th, 1871.

We, the subscribers, have examined the accounts of the Treasurer, and find them correctly cast, and properly vouched, and a balance in cash on hand, of seven hundred and sixty-eight dollars, and thirty-five cents,—($768.35.)

Henry V. Davis, } *Auditing*
J. G. Hamblin, } *Committee.*

BUSINESS AGENT'S REPORT.

Brethren of the Advent Christian Publication Society:—

Within the past few months, death has entered our ranks and borne from our midst two beloved brethren, faithful co-laborers, whose presence and counsel will benefit us no more forever. But the duties of the hour rest upon us, and it devolves upon me, as your executive agent, to report to you the business operations of the Society for the past year.

We entered upon the business of the year with a capital, as given in our last annual report, of $16,558.81. Our present capital we put as follows:

Property on hand, valued at..............	$10,173 50
Cash in the Treasury..............	768 35
Amount due the Crisis, valued at..............	5,500 00
" " " Young Pilgrim, valued at....	400 00
" " " on book acct..............	500 00
Total capital..............	$17,341 85

Our receipts the past year were $21,050.82. The late Bro. S. T. Chappell, of Colebrook, Ct., by will bequeathed to the Society, after the death of his widow, his property, appraised at $1,529.65, upon condition that the Society pay some debts amounting to about $300.00, of which we have paid, in accordance with a vote of the Society, $200.00. We think this bequest will nett the Society $1000.00, at least, in due time.

The Book and Tract Department.

During the past year, we have published nearly 3,000,000 pages of tracts, several of which are new ones; viz., "Time's Farewell," "The Judgment Impending," "Thief on the Cross," "Symbolization of the World's Eventful Crisis," "The Two-Horned Beast," and "The End at Hand." We have also published an edition of the "Jubilee Harp," "Hymns of the Harp," and of the "Question Book." The value of books and tracts on hand at the beginning of the year was $3,572.42. The cost of books and tracts made and purchased during the year is $3,915.09. Total books and tracts, $7,487.51. The receipts for books and tracts, $4,600 22. Amount received from the Tract Fund for tracts and papers granted, $864.55. Due on book sales, more than last year, some $200.00. Total sales and grants, $5,664.77. Value of books, tracts and papers on hand, $3,915.09. Total. $9,579.86.

The World's Crisis.

This paper, which is the leading interest of the Society, and which is the most widely known of all the journals devoted to the proclamation of the great truths of our time, has continued to go forward in its good work, gladdening the hearts of thousands, and has a larger circulation, stands higher, and is more eagerly sought after to-day, we believe, than ever before. Stimulated by clubbing rates, and a premium list, also an allowance in cash for obtaining new subscribers, and an addition in the editorial department, our friends have done more to increase our subscription list the past year than for several years before.

The number of names upon our subscription list, as given at our last annual meeting, was 8,774; the number of names now is 9,344; the number of new subscribers is 1,983. The number of stoppages is 1,413, making an increase of 570 during the year, notwithstanding many more delinquents have been cut off than usual. We have placed in the hands of various preaching brethren a large number of bills, for them to present personally to those who are largely in arrears, to collect what they could, or at least make report upon the same, so that we may understand every case of indebtedness. The result has been that quite a number of old bills have been paid in full, others in part; while many delinquents have been stricken from the list. There are a large number yet to hear from, and we would say, did our subscribers all pay up promptly, the Society would be able to reduce the price of "our paper" to $2.00 per year. Will not those who are owing for the *Crisis* do what they can to bring about so desirable a result, by sending in their dues at once?

The number of free subscribers on our list at the present time is 869, being an increase of 30 since last year. The expense of our free list, at our usual rates, it will be seen is over $2,100.00. On the free list, Maine has 151, New Hampshire 102, Vermont 40, Massachusetts 137, Rhode Island 28, Connecticut 73, New York 96, Michigan 29, Wisconsin 28, Illinois 36, Iowa 22; other States from one to ten each.

The receipts for the *Crisis* during the year have been: on the subscription list, $14,587 18; on the Poor Fund, $75.50; total, $14 662.98. The expenditures not far from $14,500.00.

There are many persons who have received the *Crisis* for years, who have seen their names with their account on their paper week after week, and have also received bills, but have not yet paid up. The Society has had long patience, and it would now appear duty to cut off the names of those who will not pay, or give some good reason for not doing so.

It is to be hoped that our friends will not relax their efforts in obtaining new subscribers, but that, as the indications are that our time for work is short, they will put forth renewed energies to increase the circulation and influence of this advocate of "life and immortality" through our Lord Jesus Christ, and of his appearing and kingdom now at hand.

The Young Pilgrim.

The number of names on the subscription list is 3,862; last year 4,116; decrease, 254. Last year there were 100 on the free list; this year, 52. The receipts on the subscription list have been $1,135.12; on the "Pilgrim Fund," $24.58. Total receipts, $1,159.70; and there is yet quite an amount due. We have just procured a new suit of type for the Pilgrim, and the prospects for its increased circulation we think are good; and we believe with effort on the part of our various preaching brethren, and others, it can be made the means of doing much good, and without much pecuniary loss to the Society. The expenses have been not far from $1,500.00.

The Tract Fund.

The amount received on the Tract Fund during the year is $627.92. There has been a call for tracts from all quarters, and they have been freely sent out for distribution to the amount of $864.55, which is in excess of the receipts to the amount of $236.63, which deficit has been made up from balance left over from former years. The tract work is a most important one, and we hope the friends of truth will see that funds are not wanting to enable the Society to meet the calls which are continually made upon it.

The Poor Fund.

The amount received upon the Poor Fund was $75.50, only about enough to pay for what has been added to the free list for the year. There are a large number of the Lord's poor, mostly widows, who prize the *Crisis* for reading matter next to the Bible, who have as much as they can do to support themselves. Such, we feel, should have the paper free as long as it is published; and we hope our friends will remember this class, and contribute to this fund more liberally the coming year, the Lord directing.

Brethren, in closing we would express our thankfulness to our heavenly Father for the many blessings and favors bestowed upon us through the past years, and continued to the present moment; that he has so disposed the hearts of the brethren, sisters and friends, that they have helped forward the good work in which we are engaged by their means, prayers, and readiness to receive, read and circulate our various publications. May the blessing of the Lord rest upon them, and us all; and finally bring us to enjoy a place together at his right hand, in his presence, where there is "fulness of joy"; a home in the kingdom, that shall have no end.

All of which is respectfully submitted.

GEO. T. ADAMS,
Business Agent A. C. P. Society.
Aug. 16th, 1871.

Crisis Office, Boston, Aug. 17, 1871.

We, the undersigned, having examined the accounts of George T. Adams, Agent of the Advent Christian Publication Society, as embodied in the foregoing Report, find them correct, according to the best of our knowledge and belief.

Henry V. Davis, } *Auditing*
J. G. Hamblin, } *Committee.*

The President of the A. C. P. S. then proceeded to deliver his Annual Address to the Association, which was full of touching appeal, and was listened to with thrilling interest.

Address.

Mr. President, and Members of the Advent Christian Association:—

Through the abounding mercy and protecting care of a gracious God, we are permitted to meet at the end of this official year, as the servants of Christ, in your fraternal and Christian Association. I am placed under constitutional obligations, as the presiding officer of the Advent Christian Publication Society, to address you at this time upon its wants, duties, and work, connected with the past, present, and future. It was organized for the laudable purpose of publishing to this generation, divine truth especially applicable at the present time. The God of this world has given in his word prophetic sketches, and an outline history of all its important changes and events, in its physical, ecclesiastical, and political departments, affecting human society.

It is important that all events affecting men in their probation be understood, either in anticipation, or in their historic relations. It is necessary for the salvation of men, that they anticipate some events, because a preparation for their occurrence is essential; while others must be understood and acknowledged as past, because the well-being of men depends upon their results. It was necessary that the antediluvians should know the flood was coming, that they might prepare to meet it; and it was equally important that they recognize the evidences of its approach. Much divine truth, applicable to men in a sinful state, is repulsive, because it is reproof for their sins, and a forewarning of coming judgment. They never seek for it, but labor to repel it. Therefore those who proclaim it must make aggressive movements, employing every available means to cause the scornful eye to look upon it, and the turned away ear to hear it. The servants of Christ are never blameless, when those means are not thus employed. A man will never receive from the hand of one he esteems an *enemy*, that which is undesirable, but *will* sometimes *accept it* from a *friend.* Therefore when an unwelcome message is to be proclaimed, the messenger should first labor to show himself a true friend, by carefully selecting kind words in argument, and never suffering antagonism to appear in his communications; but address all as if they were friends for whom he had great care and love.

The great object for which we are associated is to publish such a message; to advertise to this generation the speedy coming of Christ, and the resurrection of the dead. This must be unwelcome news to all whose hopes and expectations are confined to this world. Satan's first work is to make these truths unpopular, and so cause them to be rejected. To accomplish this, he labors to make its advocates as repulsive as possible, thereby causing the people to reject *them* and their *communications.*

Much of our labor has been lost in the past, because we have shown ourselves combatants instead of teachers, ridiculing the people, instead of seeking to save them; using low, sarcastic language, instead of "sound speech;" speaking of them reproachfully, instead of kindly; holding up their errors to scorn, instead of presenting the truth in its beauty.

We live in an age of unparalleled phenomena. All terrestrial things show signs of age and decay. The earth's pulse has become excited and intermittent, throbbing heavily in the volcanic regions, and its death spasms are witnessed, as it vomits forth more frequently the burning contents of its fevered bowels. Its strong frame trembles, and every part quivers, as the electric solar storms are poured forth, producing unheard-of atmospheric currents, seen in roaring tempests, and inundating floods; auroral lights flashing around the blue arch like flames in a heating oven, undulating its surface, rolling the mighty waves of a molten sea under continents and islands, shaking their foundations, and threatening their removal "like a cottage." The sun cast its midnight shadow upon the earth at noonday, and the moon withdrew her silver rays, as if plunged in a sea of blood. The stars in wild confusion leaped from Leo's chamber, blazing through the heavens, as if God was giving to men an exhibition of celestial fireworks.

While these wonderful scenes are transpiring in the heavens and upon the earth, a strangely discordant note is heard in the music of human associations. In the king's palace and peasant's cot, in the state room and church sanctum, mid the assembled masses and private circles, in legislative halls and curtained session-rooms of oath-bound friends; through all the ranks of social humanity, is heard the deep-toned and prolonged sound of whispered contention and outspoken strife; threatened retaliation and sworn revenge. All these things are in exact harmony with divine predictions of scenes to transpire in the closing history of this world. To record them, is to duplicate the divine record of the signs of Christ's coming.

Mr. President, and brethren of this association, our Society was formed for the purpose of publishing to this generation these things. The importance of our work will appear, when we consider that these events were predicted as the last scenes in the history of a sin-cursed world; and therefore become the signs of the ending of the curse, and the introduction of the new creation. God has never changed his administration of earthly government, without first notifying all whose interests were involved in that change, of his purpose to do so. He has always given that notification through his servants, by presenting events predicted to transpire immediately before the great change. This was the case with the Antediluvians and Sodomites. They rejected the evidences God caused to be published to them, and, therefore, knew not until destruction came upon them; those who received those evidences enjoyed divine protection.

Then we have two strong motives for faithfully promulgating these truths. (1.) That those who are in darkness and ready to perish, may see the storm-cloud coming, and hide in the Rock, before they are swept down to perdition. (2.) That by faithfully warning the world of coming judgment, we may obtain God's approval, and receive salvation at his hand. The importance of this subject cannot be over-estimated. No language can describe it; no symbol can illustrate it. It involves the infinite interests of countless millions, and these interests are hinged upon their receiving *all* the truths of the gospel unfolded at the present time. God commits his truth into the hands of his servants, to be, by them, interpreted, applied, and presented to men. He holds them responsible for that work. Do we, my brethren, belong to that class? Have those terrible responsibilities fallen upon *us?* Will God hold us accountable for the warning and enlightenment of this generation? *He will.* Let us, then, like men of God, accept the trust. The fundamental truths of the gospel should not be neglected; but as God *did foretell* the great events of this age, he thus indicated the special duty of his servants to preach, and publish, the fulfillment of those predictions, which are declared to be signs that the end of the world is near.

The fathers could not publish them, for they had not then transpired. It is a duty reserved for the last generation. It has fallen to *our* lot to do a *part* of that most holy and responsible work. There is a specialty in our work which requires special labor, and produces special responsibilities, in which is found the cross by which we are crucified to the world. It is giving the household meat in due season. Giving *special* truth, at a *specific* time, which must produce smiting or opposition from fellow-servants, at which time Christ will come, and reward all the servants, according to their work. This is the work Christ has called us to do. For the execution of those sacred duties, we are assembled before you to-day, Mr. President. It is not to establish sectarian creeds, or to increase denominational interests, but it is to combine our efforts, and systematically use our means, in publishing the last sanctifying and warning gospel truths, to a generation immediately to meet its Judge. To answer the increased demands of those called to these special duties, corresponding means have been furnished by God. He has made it their duty to publish this last message to all nations, as a witness that the end is near; and so he has caused universal toleration to be proclaimed, that it might be sent to all lands, and the text-book of truth, the Bible, be published in the languages of all nations, that they should have no excuse for rejecting its last judgment warning.

The wonderful invention and improvements in printing, came at the time when needed to make the vision plain upon tables, that he may *run* that *readeth* it. To make the tables plain, books, tracts, papers, and charts, must be published, in which clear and conclusive arguments are given, showing the coming of the Just One, so that a generation running to and fro on lightening "chariots" in the day of God's "preparation," may read and understand. This is the work to which God has called us, and in its execution we are publishing a weekly paper, called the "World's Crisis," and one semi-monthly paper, called the "Young Pilgrim," with a variety of books and tracts. These publications have been comparatively well sustained the past year. But if God has called us to this specific work, and these publications are designed, by him, to promulgate the last message of mercy to a fallen world, then a more united and stronger effort should be made to enrich their columns with saving truth, and scatter them like leaves of autumn in the paths of the perishing. Great additions can and should be made to the subscription lists of the papers. Thousands should be sent to those who will not subscribe for them. Those who can do so, are under strong obligation to furnish for them well digested articles, giving our location upon the stream of time, the signs of Christ's coming, the prophetic history of the world, the necessity of enjoying perfect love, possessing holiness, and of being fully consecrated to Christ. Millions are perishing for this light. Shall they have it? Shall we spend these golden moments contending about trifles, while our friends are perishing before our eyes in the dark waters of scepticism?

Would a wise *father* and mother, seeing their children exposed to a terrible death in a burning house, stop and contend about which door it was proper to enter to save them, until the leaping flames should destroy their loved ones? No, human wisdom would call it madness.

When our eyes are open to see the position the world now occupies, and our relations to it, *they* about to plunge into the lake of fire, and we holding in our hands the last heaven-appointed means for their rescue, shall we waste those means upon our lusts? Shall we seek for masteries? Shall we labor for place and salary, and contend about questions which angels cannot settle? Shall we lay up treasures where the fires are already kindled, and seek wisdom which is suicidal folly? Shall we reach for human glory, which sinks in eternal infamy? Shall we grasp mortal life, and embrace eternal death? No! Let the answer echo round the world and angels prolong the sound in heaven, No! By divine grace let us rise from childhood to the dignity of sanctified manhood. Our work demands fully developed, high-toned christianity; divinely inspired worship; sound-minded theology; interpretations governed by Bible rules; godly examples in family circles, market places, and public halls; divine love breathes in every word; holiness seen in every act, and charity felt in every emotion. Then will every page of our publications glow with heavenly radiance. The tone of our papers will be dignified; their spirit sweet and winning; their utterances clear and instructive. Our tracts will peal forth the note of warning to the careless worldling, arousing from death slumbers the self-confident Pharisee, and lead to Christ the straying sinner. Our books will be filled with unanswerable arguments, presenting for the hope of the perishing, Christ and the atonement; the condition of justification by faith and repentance; of acquittal, holiness and sanctification; of being with Christ in his kingdom, the resurrection and restitution. They will exhibit in consecutive order, earth scenes of thrilling interest, as recorded on the prophetic page. They will roll up the obscuring veil of mystical interpretations, which have made dark and of doubtful import the word of God, presenting it clear as the morning sun, and scattering the mysteries of Great Babylon away. They will uncover the snare, coiled to drag down to perdition the careless multitudes of this generation, now anticipating peace and safety.

The work is great, but it must be done. Let us pray earnestly that Christ may multiply our strength, and increase our wisdom, that we may do noble deeds for God. The great controversy between God and Satan, truth and error, good and evil, is drawing to a final close. The battle waxes hot. The mighty combatants are preparing for the last decisive charge. All beings and principles are being placed in the lines. Angels and men are there, some for Christ, and some for Satan. Spirits are aroused, divine and satanic, nerving the armor-clad warriors for the mighty work. Truth and error stand boldly up, face to face, each claiming divine origin,—pushing to gain the summit of universal control. Hark! from Zion a sound peals forth. It is the sound of battle, the signal for the *last* charge. Look over the field. All is in motion. The quickened note, and hurried step, tell that orders have been issued from headquarters. The question must now be settled—who has the right to rule the world? Veiled wonders are in our midst. Mighty scenes, with results unseen, are now marching through the world. The mighty engines, earthquakes, famine, pestilence, and war, are being charged and rolled to the front. The world is stirred, and angels gaze with awe, as the contending hosts rush to the last mighty conflict. Shall we dally and play with children's toys, while all are moved to gain the victory? Shall we waste our time striving for a corporal's place, when peerage with angels could be gained? *No*, we will listen to Immanuel's command, and rush to the front, wielding our pens instead of swords, ink, instead of powder, throwing our papers and tracts, instead of shells, healing the wounded, instead of destroying our enemies. *Strike*, ye men of God, STRIKE, for the battle rages fearfully. Ask and receive no quarter. It is perfect victory, or eternal death. Listen! the awful roar of contention and *strife* is fearful from palace and temple, city and mountain. Ye servants of Christ, be calm in the midst of this wild excitement. Stand firm at your posts amid the whirling rush. Peace is coming. Victory shall be yours. Put the glass to your anointed eye, and see standing upon yonder glorious mountain, a Mighty One, with a banner of purest white, and a long train ready for departure. *He is coming; yes, coming* to end earth's cruel rebellion, to hush in eternal silence the grating sound of war. *Look!* the smoke and dust of battle clear before him. The echo of earth's groan dies under his chariot wheels. He lays an Almighty hand upon Death, and buries him in the darkness and silence of eternal night. He opens the vast charnel-house, where lie the dreamless sleepers pillowed in earth's cold lap, and at the word of command from his lips they shall spring to life again. He casts old earth with its crimsoned soil and plague spots, into his furnace, and brings out the new earth recreated in Godlike perfection, radiant with his glory, *sinless*, and *deathless*. Then will Satan, with all his angelic and human subjects, receive the penalty of the divine law—*eternal death.* Then shall sin cease, when the first and last sinner shall cease to rebel. Then shall the victories of Christ's death be known, when the last scratch and stain of sin shall disappear from the works of God, and the universal harmonies of the divine government be restored. Then shall meet, with triumphant and eternal greetings, the Bridegroom and the Bride. Then shall the faithful rest from their toils, and rest forever.

O ye servants of the *Most High*, in *view of* a perishing world just sliding into perdition, let us renew our covenant with God, and with each other. Push out the life boat, the loved

ones are perishing. *Work*, WORK, for the day is ending, and the rest will be eternal. May divine power nerve your arm to strike once more for God and truth. And when the work of redemption is done, may you share the victories of Messiah's cross in paradise restored. All of which, for the triumph of truth and your salvation, is respectfully submitted.
J. COUCH.

This address being accepted and adopted, on motion, a vote of thanks was tendered to Bro. Couch for his able and eloquent effort, whereupon it was voted to publish the address in pamphlet form.

Brn. R. K. Stark, A. Ross, H. A. King, were appointed from the floor a committee on ballots for officers of the A. C. A., and ballots were deposited at the call of the roll.

Brn. E. Owen, T. E. Wood, I. I. Leslie, were appointed a committee on ballots for Editors, and on motion ballots for both Editor and corresponding Editor were received at the same time.

Brn. B. St. John, J. R. Boynton, J. G. Hamblin, were appointed a committee on ballots for the A. C. P. S. Ballots received at the call of roll.

The report of ballot committee for the A. C. A. was received, accepted, and the following officers declared elected:

Officers of the Adv. Chris. Association.

President—S. G. MATHEWSON.
Vice President—M. BATCHELOR.
Secretary—H. F. CARPENTER.
Treasurer—GEO. T. ADAMS.

Directors.

J. COUCH. J. G. HAMBLIN. H. V. DAVIS.
A. W. SIBLEY. C. S. SHERMAN. H. A. KING.
H. PRATT. A. ROSS. W. H. MITCHELL.

The report of ballot committee for Editors was received, accepted, and the following Editors were declared elected, viz.:

Editor of World's Crisis—MILES GRANT.
Corresponding Editor—W. SHELDON.

The ballot committee for the A. C. P. S. reported, their report was accepted, and the following officers declared elected:

President—J. COUCH.
Secretary—A. W. SIBLEY.
Treasurer—GEO. T. ADAMS.

Editorial Committee.

S. G. MATHEWSON. J. COUCH. L. BOUTELL.

Publishing Committee.

H. A. KING. M. BATCHELOR. J. G. HAMBLIN.
H. V. DAVIS. L. T. CUNNINGHAM.

It was moved that the present campmeeting committee stand as candidates for election at the stand by the people. Carried. Adjourned to meet at four o'clock P. M.

Four o'clock P. M. Prayer was offered by Bro. McKinstry, after which Bro. H. A. King offered the following resolution, which was unanimously passed:

Whereas, the vote of the Association this morning, failing to elect Bro. D. R. Mansfield a member of our Business Committee, seems to exclude the western brethren, and to reflect unfavorably upon them, or Bro. Mansfield; therefore,

Resolved, That we express our kindest regards for them and Bro. Mansfield, and our unbounded confidence in his ability and christian character, and also re-express our hearty adoption of those broad and liberal principles of our Constitution, by which the Vice President of the Western Association acts as corresponding Editor of our weekly paper, and by which all other christians co-operating with us in extending the knowledge of the blessed hope, may enjoy these fraternal relations.

Bro. Hemenway requested to be dropped as a candidate for the campmeeting committee. His request was reluctantly granted, and on motion the present camp committee were empowered to fill the vacancy.

The evil of introducing to our churches preachers of no good christian standing, by publishing their appointments in the *Crisis*, being brought up, after some discussion, the offering and withdrawal of various resolutions, the following resolution was introduced, viz.:—

Whereas, The churches have been misled, divided, and the cause of Christ injured by the labors of unworthy men, who have been advertised as approved of the body by the publication of their appointments in the *Crisis*, therefore,

Resolved, That the Editorial officers be requested to withhold the publication of all appointments for persons to them unknown, and also those whose labors tend to divide the church, and those who preach doctrines calculated to drown men in perdition.

Resolved, That when local and personal difficulties in any place cause brethren to establish an opposition meeting, that no appointments for that meeting be published until a proper investigation of the difficulties shall be made; and when sufficient time has passed for such an investigation, and no effort has been made by the original meeting for it, then the appointments of that meeting shall be withheld also.

This resolution was passed, and the meeting adjourned *sine die*, having enjoyed a most harmonious session, characterized by the fruits of true christian fellowship and love. Let brotherly love continue.

H. F. CARPENTER, *Secretary*.

THE CHRISTIAN'S DAILY WALK.

"Be thou in the fear of the Lord all the day long."—PROV. 23: 17.

HOW MAY THIS BE DONE?

1. God first, God second, God always. On first awaking at early dawn, think of God, his goodness, his preserving mercy; praise him,—praise him, keep on praising him. Raise your thoughts to God in your first waking moments, as David, "When I awake I am still with thee."

2. Seek the Lord by secret, fervent prayer, and say, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

3. At a convenient hour collect together your household for family worship, reading the word of God, and prayer.

4. Carry religious tempers and manners into your family and business, and all the engagements of life.

5. Suitably acknowledge God in the meals you take—seeking his blessing, and giving thanks to his name.

6. If practicable, retire in the course of the day for devotional purposes, like him who said, "Evening and morning, and noon, will I pray, and cry aloud, and he shall hear my voice."

7. Close the day as it began, with family worship and secret prayer.

8. Acknowledge yourself an unprofitable servant; and depend only upon the Blood and righteousness of the Lord Jesus Christ for acceptance with God now, and in the day of judgment.—*Golden Rule.*

☞ Spirituality of mind is the main qualification for the minister.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 13, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All superscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

TO OUR SUBSCRIBERS.

Campmeetings are about to be held in all of the New England States, throughout which there are many subscribers to the *Crisis*, who are owing for the same—some largely in arrears. We purpose to have an Agent at the several meetings to receive the dues on the paper, as also to receive the names of new subscribers. And we do *earnestly* request those who are owing to make a special effort to pay at these meetings. Those who do not go themselves, will please send a portion, at least, of what they owe, by some one of their friends who may be going, and thus do your duty in this matter, and help the office. At any rate, let every one owing for the *Crisis* for one, two, three, or more years, do something without any further delay.

AG'T.

☞ TAKE NOTICE.

Persons sending money to this office, should never put postage stamps next to a bank bill, or scrip, for the stamps stick to the bills, and one or both are spoiled, besides causing the clerks a great deal of trouble in trying to get them apart, so as to save both stamp and money. *One of the Clerks.*

"TO DIE IS GAIN."

There is common sense in the truth, while error is usually opposed to it. This is emphatically the case with the *Bible* teaching in relation to the nature of man; while some of the theological dogmas on the subject are not only opposed to common sense, but to facts, reason and philosophy. We had these thoughts as we read the following:—

"It is a universal statement universally disbelieved. I have searched the graves of twenty graveyards, and not a marble slab or shaft, plainly wrought, or chiseled in costly design, bore this immortal assertion. I have prayed above a hundred coffins, and watched the faces of the mourners anxiously; not one betrayed a knowledge of this sentence. I have carried a bright face to the funeral chamber, and spoken words of cheerful faith; and men have marveled, revealing their skepticism by their surprise. I have found it hard to persuade men that death is sunrise."

In Phil. 1: 20 Paul says: "Christ shall be magnified in my *body*, whether it be by life or by death." And then says in verse 21, "For to me to live is Christ, and to die is gain." Does he mean gain to *himself*, or to *Christ?*

As he has just said that "*Christ* shall be *magnified*" in his "*body*, whether it be by *life* or by *death*," we think he means that it would be gain to *Christ*, if he dies in defense of his cause.

It would also be gain to Paul, for Jesus has said, "He that loseth his life for my sake, shall find it." Matt. 10: 39. He will not find it the moment he loses it; but at the resurrection, when Christ shall come to raise those who "sleep" in him, and give them eternal life.

"WHAT DOES IT MEAN?"

That the literature of the present age is leading the people rapidly into infidelity, is a fact well known to careful observers. The progress is truly *alarming*. The perils of the last days are upon us; and yet the mass of professors are quietly dreaming of "a good time coming." It is high time for every true disciple of Jesus to sound an *alarm*. The following, from a recent London letter, gives a glimpse of the state of things:—

There is a most remarkable state of things existing now in this country in reference to certain matters which we and our forefathers considered of vital importance, not only as to our well-being in this life, but also as concerns the future. It is quite safe to say that a sort of universal skepticism, some would call it infidelity, prevails among the most intellectual and scientific men of the age. Lord Brougham was, perhaps, the pioneer in this "new departure," but he had, during his lifetime, few followers.

It is the present generation that has ventured upon bolder grounds, and you would be surprised at the number of men of eminence who, at this day, entertain and avow opinions in matters of religious belief that must be denominated, at least, heterodox. I will mention a few in order that you may comprehend my meaning. Mr. Darwin, than whom as an intellectual and scientific man no one ranks higher, openly puts his name to speculations that strike at the foundation of all that we have been taught and hitherto believed respecting our origin and destiny.

Professor Huxley, who ranks scarcely lower, is even more radical in his notions and teaching, and indorses what is known as the doctrine of Materialism, to its fullest extent. Sir William Thompson, who is now presiding over the National Congress of Social Science, and who stands almost at the head of modern philosophers, utterly repudiates the Scriptural account of our origin, and somewhat intimates his conviction that we emanated from a source even less respectable than that assigned us by Mr. Darwin.

Stripped of the technical phraseology in which their theories are couched, the opinion of these really eminent men concerning our origin resolves itself into that of poor "Topsy," viz: we never had any common author of our being—we simply "growed." That is precisely what all their speculations amount to. Accepting their theories, the "dignity of human nature," of which we have hitherto boasted so proudly, vanishes like a will-o'-the-wisp.

According to one of these philosophers, we are but improved monkeys; according to another, we trace our pedigree back to the spawn of fish; and, according to a third, our ancestors were ejected in some most incomprehensible manner, from a wandering aerolite. Good heavens! Only to think that the very elite of modern English scholars and men of science have reached such a depth of absurdity.

I might continue the list of well-known names *ad infinitum*. Carlyle makes no secret of his religious skepticism. Froude, the ablest historian and boldest thinker of modern times, although a clergyman of the Established Church is known to be what we would call in America an uncompromising infidel. The late Professor Grote, whose scholastic attainments were almost unparalleled, and whose personal character was in every respect sublime, steadfastly repudiated all these articles of religious belief which orthodox people deem essential to personal salvation.

Sir John Bowring, whose reputation is world-wide, does the same. In short, wherever we find a man who has advanced beyond his fellows in moral or physical science, we are almost sure to find him repudiating the doctrines that have hitherto been deemed essential to our well-being in this life and in that beyond the grave. What does this mean?

The foregoing affords clear evidence that mere *learning* is but poor security against infidelity. Learned men are just as likely to reject Christ and Christianity as the unlearned; indeed, we think they are more inclined to reject the Savior, because they are more unwilling to humble themselves at the foot of the cross.

FOREORDINATION.

BRO. GRANT:—I often hear it remarked, when a person dies, "Well, their time had come." They believed God ordained that they should die just such a time, and in just such a place. No matter if one man cuts another's throat, they say it was foreordained of God. They also say God made some men to be damned, and others to be saved. Will you give your views through the *Crisis?* I love the truth of God, but if this is truth, I do not see it. I want light on the subject.

Yours for the truth, H. L. PATTERSON.
Northport, Me.

We do not find any thing in the Bible that leads us to believe that God causes a man to get drunk, fall out of his wagon, and break his neck; or to commit suicide; or to abuse his stomach and bring on dyspepsia, thus causing premature death. He has established certain laws of health; and if we violate them, we must suffer the consequences. When a mother dressed her child with bare neck and limbs, causing it to take cold and die, it is the mother's doings that killed the child, and not the Lord's.

We do not believe that one man in ten thousand dies a *natural* death. The Lord is not the author of these premature deaths; only so far as they are caused by a violation of the laws of health. They might have lived longer if they had not abused their stomachs in gratifying a perverted appetite.

If God made some men on purpose to be damned why does he invite all to come to him, if he knows some can't come? Said Jesus: "Ye will not come to me, that ye might have life." If they *could* not come, why does Jesus throw the blame upon them, and say "Ye *will* not come?" We think the doctrine that God made some men on purpose to damn them is a great error, and a libel on the character of our heavenly Father and his dear Son. "*Whosoever will*," let him come. This is the teaching of the Scriptures. All are invited. Thank the Lord. Let us all praise him, and accept his kind invitation.

QUESTIONS.

If the Editor of the *Crisis* does not believe in Spiritualism as the work of men, how can he believe in the existence of spiritual demons, or devils?

2. What kind of life does the devil possess to enable him to exist six thousand years? Is he immortal?

3. Can there be a race of beings who are not classed with men or angels, and who exist independent of both men and angels, called demons?

4. Where can proof be found that demons are a race by themselves, and that their work is to influence men?

5. What are we to understand by the term "demons"?

6. By what power are demons kept in existence? Do they multiply like other races, or from whence can their origin be traced?

7. If Spiritualism is partly the work of men, why not all of it? C. W. S.

1. Because he believes in the Bible account of demons, who are represented as personal beings. These exert a spiritual influence just as a mesmerizer does upon his medium.

2. The same kind of life that enabled Methuselah to live nine hundred and sixty-nine years. We do not believe he is immortal, because he is to be destroyed. What is immortal is not susceptible of destruction. Paul says Christ will "*destroy him* that had the power of death, that is, the devil." Heb. 2: 14.

3. The demons are those angels who sinned; and not a class distinct from angels, as intimitated by our inquirer. Hence we read of "the angels that sinned" (2 Peter 2: 4); and of "the angels which kept not their first estate" Jude 6.

4. The proof is abundant in the Bible.

5. The answer to No 5 may be found in No. 3.

6. The same power that keeps wicked men in existence. We have no evidence that they multiply. They were once numbered among the good angels; but since they became sinners, they are called demons.

7. For the same reason that demons are not men. Men and women are the *mediums* for the demons; hence co-operators. Spiritualism could not exist without this co-operation. Men cannot do all that the demons can; and the demons cannot perform all their works without the aid of men; hence it takes the combined agency of men and demons to carry forward Spiritualism.

SEVENTY WEEKS.

Is not the one week of Daniel 9: 27 included in the seventy weeks of verse 24? What authority have we for making seventy-one weeks in all, when the angel expressly states that "*Seventy weeks* are determined upon thy people, and upon thy holy city?"

J. M. TOZIER.

We think the seventy weeks, the sixty-nine, the sixty-two, and the one, are all *distinct* periods, each having a different commencement and termination. We believe the sixty-nine weeks begin with the commandment of Cyrus to rebuild Jerusalem, 488 B. C. and end at the birth of Christ B. C. 5; or, in other words, that they begin 483 years before the true A. D. 1, and end at the true date of Christ's birth.

We believe the seventy weeks begin with the "pushing" of the ram, as described in the 8th of Daniel, 426 B. C., and end A. D. 65 at the beginning of the Roman war against Jerusalem. We believe the "one week" begins at the end of the seventy, and runs to the close of the war, A. D. 72.

We believe the sixty-two weeks commenced at the time the Jews finished the building of the wall, 406 B. C., and ended near the crucifixion of Christ.

GEOLOGY OF THE BIBLE.—A Bro. wishes to know if we can direct him to any work which shows the earth was made in six literal days of twenty-four hours each; and whether there are any geological facts to show to the contrary. We would refer him to "Geognosy," by David N. Lord, who is one of the ablest writers in America. Also a work by Hiram Chase, entitled "Cosmogony and Geology." These works are rare, and should be reprinted. We believe most firmly that there are no geological *facts* which prove the earth was not made in six literal days of twenty-four hours each. There have been many geological *speculations*, based on suppositions, which have been arrayed against the Mosaic account of creation; but when the *facts* appeared, they have stepped forth in defense of the writings of Moses, showing that geology affords no reliable evidence that the earth was not made in six literal days.

"BURY THEIR DEAD."

I would like to know what Christ meant when he said to the young man, "Follow me, and let the dead bury their dead." Matt. 8: 22. STARKS OLMSTEAD.

We understand Jesus was speaking of two classes of dead persons; one literally dead physically; and the other literally dead to righteousness. The latter was alive physically, so that he could bury the one who had lost his natural life.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

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AG'T.

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FRUITS OF SPIRITUALISM.

There are many noble-minded men and women among the Spiritualists, who refuse to give themselves up fully to the teachings of the demoniacal spirits, or to be led into all their wickedness; while there are others who submit without reserve to be directed by the demons. We give below a specimen of the latter class, taken from the Chicago Daily *Republican*, Aug. 28th, 1871. We withhold some of the most blasphemous talk, because it is so *horrid*. The following circular has been freely distributed in Chicago:—

"SPIRITUALISM.

DRS. S. L. McFADDEN and wife, magnetic physicians, spiritual test mediums, business clairvoyants, etc., have located at No. 343 West Madison St., Chicago (corner of May), up stairs. They invite all who wish the benefit of their mediumistic powers to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the patient, tell of the past, present, and future, give news from absent and departed friends, etc.

They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law to themselves, to be their own thinkers, teachers, doctors, and preachers. All public mediums are invited to attend free of charge. The contradictions of the Bible, lying spirits, and false communications philosophically explained. Sittings for the examination of diseases and private communications, from eight A. M. to five P. M. Circles each evening, Sundays not excepted. . . . . .

The Doctor and his wife claim to be Spiritualists upon the very highest plane possible to that belief. His house is full of boarders, men and women who come to be treated for various real or fancied disorders after his peculiar methods. His system is what is called magnetic, and the two claim to be able to exert the healing powers in various ways. This is done by making passes about the head, face, shoulders, and breast of the person, the motions resembling those of an Indian Pow-wow making incantations over a sick man of his tribe. There are also baths, which are rather for show than use, the general appearance of the boarders and disciples being such as to lead the observer to infer that their horror of cold water is almost a hydrophobic passion.

But the curative agent most relied upon—and we approach the subject with reluctance—is carnal intercourse. It is considered by these fanatics as an excellent remedy in most diseases, and as sovereign in many. All the disciples of the great doctor possess the magnetic power of healing in this manner in a greater or less degree, but none to the almost miraculous extent to which it is inherent in McFadden himself. Next to McFadden in the scale of medicinal instrumentalities comes his wife. The number of patients needing the healing assistance of the illustrious physician is such that he finds it necessary to repeat his peculiar treatment several times a day. . . . Each one possesses the healing power in proportion to the amount of animal magnetism which is self-developed. This constitutes the imaginary affinity, which results in intimate association and cohabitation. The common phrase in this horrible society of socialists is, 'Come and see me, and I will do you good.' Nearly all of the community are persons who have separated from their spouses. Nothing like marriage is recognized as in the slightest degree binding, and even continued cohabitation of the same couple is not allowed. This is supposed to interrupt the magnetic currents, and diminish the healing power. So the poor wretches who profess to think they are acting on the higher spiritualistic plane of divine love, are continually seeking affinities, which last only for a day or two, then separating, and repeating the same experience in other couches, and in other pairs. First, circles are formed, in which all are harmonized and passionally excited, then the circles—which are continually forming all the day and all the evening—break up, all seek their affinities, and the putative medical institute becomes worse than any brothel."

When speaking of his wife, McFadden said (pointing to her),

"There is my wife. She is not my wife any more than she is another man's. She is not my wife any more than these other women are my wife. She is just as much the wife of these other men as she is mine."

The days of ancient Sodom are returning. The demons are seeking to lead men and women as far from Christ and Christianity as possible. Spiritualism is the crowning delusion—the chief over all others in the world.

DOWN SOUTH.

Doubtless the readers of the *Crisis* have often wondered why nothing has been heard about Dr. Bowman,* of South Carolina, since I left the South last winter. I had kept track of him, but felt like holding my peace through the paper till matters should finally culminate. Now I am at liberty to speak a word. The truth was like fire shut up in his bones, and it must find vent; finally, as a last resort, in harmony with the rules of the Southern M. E. Discipline, Bro. Bowman has been suspended by a committee of Presiding Elders, on the following charge and specifications:

CHARGE.—Holding and disseminating doctrines which are contrary to our recognized standards of doctrine.

Specification 1. Holding and teaching that the soul of man is unconscious from death to the resurrection.

Specification 2. Holding and teaching the annihilation of the wicked."

Of course Bro. Bowman had no chance for a defense before the Conference, as he was *not accused of holding unscriptural views*, but merely views "contrary to our recognized standards of doctrine." We presume they dared not meet him on a Bible issue. The result was, Bro. Bowman sent in his resignation, and appeals to us for membership in our body, and says, "Hereafter regard me as one of you." Having been a member of the Methodist Ministerial Conference in S. C. for over thirty-eight years, and having been stationed in every quarter of the State, we see the hand of God in this opening for the spread of truth. Certainly the readers of the *Crisis* will help me rejoice in this turning of a new minister *into the gospel field*. W. S.

* See last *Crisis*.—ED.

"IN THEE SHALL ALL NATIONS BE BLESSED."

How are all nations to be blessed in Abraham? Certainly not by becoming blood relatives to him, and thereby being entitled to blessings promised to his fleshly posterity; but this promised blessing is attainable only on the principle of faith; for Paul says, in speaking about this promised blessing to all nations, "So then they which be of *faith* are blessed with faithful Abraham" (Gal. 3: 9); "that the Gentiles should be *fellow heirs*, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3: 6); that the blessing of Abraham might come on the Gentiles *through Jesus Christ*; that we might receive the promise of the Spirit through faith." Gal. 3: 14.

Thus this blessing of Abraham on "all nations," is due only on the principle of faith, so making its reception *conditional*, and has its beginning in converting Gentiles into "fellow heirs," and will be consummated when these "heirs" become possessors. The "great multitude" will be gathered out of "all nations," and thus all nations will share in the blessing—but not all *in* all nations, for that would obliterate the principle of faith, the only principle by which Gentiles can be made "fellow heirs" in this life, and joint possessors in the future life, for "all men have not faith," and God will never compel men to have faith, for that would be a repudiation of the gospel economy. "If ye be Christ's, then are ye Abraham's seed, and *heirs* according to the promise." This blessing is not compulsive, but conditional. W. S.

CAUGHT IN THEIR OWN TRAP.—The command to the priest to "*enter not*" the Holy of Holies "*lest he die*," recorded in Lev. 16: 2, of the Catholic version, is accompanied by the following foot-note: "No one but the high-priest, and he but once a year, could enter into the sanctuary; to signify that no one could enter into the sanctuary of heaven, till Christ our High Priest opened it by his passion." If this is really a prohibition against entering heaven before the death of Christ, it just as strongly proves there can be no entrance till his *return*; for the seventeenth verse of the same chapter is thus translated: "Let no man be in the tabernacle when the high priest goeth into the sanctuary . . . . *until he come out*." So instead of merely teaching that no one could enter heaven until Christ our High Priest entered it, the proof is just as strong that no one can enter till Christ shall "*come out*," or return from heaven.

Thus this prohibition against entering heaven before the death of Christ, involves the necessity of an underground home for departed souls of saints till the death of Christ, as Catholics contend that an underworld of souls must as really exist to-day as ever, for Christ has not yet "come out" of heaven, and consequently the underground spirit-men, if there ever were any such, have not yet emigrated to heaven, notwithstanding the statement in the Apocryphal Book of Nicodemus, written "towards the close of the third century," that Christ's soul went down to an underground kingdom of souls, and then "ascended from hell, and all the saints of God followed him"; or, as expressed in a Catholic note on Ps. 67: 19, "Led captivity captive; carrying away with thee to heaven those who before had been the captives of Satan." Let it be remembered that the church received the theory of an underground kingdom long before a sky kingdom was dreamed of either by Jews or Christians, having received this view, together with the theory of spirit-men, from the brethren. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$17.00
Hattie C. Bushnell	1.00
A Friend	3.00
Springfield Campmeeting	2.40

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$95.16
"R."	1.00
Sr. Bolton	1.00

AN OPEN DOOR.

O. R. FASSETT.

I have just preached in three Presbyterian churches the word of life and gospel of the kingdom. The Presbyterian churches of Lewiston, Youngstown, and Lockport, N. Y., have always been open to me whenever I have journeyed back and forth, through the influence of christian friends there, both in and out of the church; especially through the effort of Bro. Gray, who is an old and permanent friend, and whose family are always glad to see me. We had this time a better hearing than ever. At Youngstown, the church has heretofore been closed against Advent preachers; but learning that Dr. Wisner, of Lockport, had opened his church to me, they were ready to admit me to occupy the pulpit for an evening. We had a large gathering of the people, though in the midst of a busy season of the year, short evenings, and on a week-day.

This region was the field of my first efforts at preaching, and a missionary life; consequently old friends came in from long distances, and the season was a profitable one. Three Presbyterian clergymen were present to hear me,—the pastor of the church, and two of his visiting brethren. This town is the place of residence of Bro. and Sr. Tryon, whose daughter died at Minneapolis a few months since, and whose obituary I gave in the *Crisis*. She was the wife of Bro. Eugene Sage, of Suspension Bridge, N. Y. That obituary notice is still demanded by the community. All the papers that have been forwarded, and all that could be obtained at the office, have been used. They have been scattered to the ends of the earth. A lady reading it begged one torn and soiled, and sent it to her daughter to the Gulf of Mexico. It is intended by the friends to have it reprinted on a sheet for the purpose of framing it, and giving to all who desire to have it. I stood by the side of the three graves of those departed daughters of Bro. Tryon, whose names and ages are as follows:—Julia, aged twenty-nine; Adelia, consort of Eugene Sage, aged twenty-eight; Amelia, aged twenty-five. On the tomb-stone of Adelia is that beautiful sentence which once fell from her own lips: "There is no love so great, no love so pure, no love so sweet, no love so true, as our Savior's." The three are resting in hope. Many in this section have fallen asleep since I first preached the word here. Serjeant Powley, of the Fort, has departed this life. He was an intelligent and fine-looking man, who was then unconverted. One day he came to our meeting appointed for prayer, to our surprise, after having attended our lectures. He burst into tears and sobs aloud, as soon as he entered the door. His conversion was a thorough one. I called upon his widow, whom I found in deep affliction under her loss.

Dr. Wisner's church, at Lockport, was opened to me through the christian kindness and courtesy of himself as the pastor. Nearly two years since I saw him, and he then gave promise that I should have his church the next time I visited Lockport. Dr. Wisner was formerly my pastor, and at the time I embraced the Advent faith in this city, over a quarter of a century ago. He gave notice from his pulpit that "Eld. Fassett will preach on Friday evening, in this house. He is an old acquaintance, and formerly a member of this church. He will say nothing, I think, to injure you, and may say something which may do you good." He regretted not being able to be present, as he had to be absent in the eastern part of the State over the Sabbath. A large, promiscuous assembly was gathered, filling nearly the whole body of his vast church. Judges, lawyers, and doctors, together with all classes of citizens, were in attendance. Surely, must not the community begin to think that this work is of God, and cannot be overthrown?

Twenty-five and more years have passed away since I embraced the faith in this city; when it was thought I had become deranged, or led away into error. And now, in sound mind, I appear preaching to such an audience, who heard with the greatest apparent interest.

The friends in Lockport (Adventists) gathered around at the close of the service, and we had a hearty salutation, while they aided me on my journey after a godly sort. The Lord be praised for his goodness to me in putting me into the ministry, and setting before me an "open door," that I may "make manifest the savor of the knowledge of God in every place, uncorruptedly and in sincerity."

OUR TOUR WEST.

I. C. WELLCOME.

(*Continued.*)

After greeting our parents and eldest brother's family, we went by request to Lincoln, to spend the Fourth of July with the Swedes, in their Sunday school association. We were introduced to Eld. Peters, the Swedish Baptist minister, who is doing much for his people. He has a church of forty members, and a good Sunday school. He looks for the Lord to come soon. My two preaching brothers, and Dr. J. W. B. Wellcome were also present, and took part in the services, which were held in a beautiful oak grove. There I met two Baptist ministers, of Garden City. Eld. Rookwood, the pastor, invited my younger brother and myself to supply his desk the next Sunday. My brother resigned his privilege, and I gladly accepted the opportunity to preach the word to that people. July 5th, I preached to full and attentive congregations. Three Baptist ministers were present, forenoon and evening. Our themes were the groaning creation, the redemption, and the kingdom of God.

We visited Shelbyville, and preached one evening, in company with Brn. M. and S. C. Wellcome, calling on our only sister and family, whom I had not seen for twenty-seven years. The Lord has been good to us in preserving us alive so many years. A father, mother, five sons and one daughter, met after a separation of so many years. The father is eighty-one, and the youngest child thirty-seven years of age. Not a death has occurred in our father's family in over fifty years. Better still, though brought up under the doctrine of ultra Universalism, surrounded with intemperance, and shut out from christian society in our early days, yet, all have been converted to Christ, and entertain the blessed hope of eternal life at Jesus' coming. This is largely due, under God, to the influence and precepts of a good and devoted mother, who, although she dared not then profess to be a christian, taught her children right principles, and has lived to see them all converted. Three of them are ministers of the gospel, and another of them an eminent and useful physician. While at this place we arranged for a grove meeting on the Sunday following.

We next went to Manyaska, Martin Co., some two hundred miles west of the Mississippi river, on the broad, open prairie, wholly free from timber, and is being rapidly settled. Here we preached one evening to an attentive company, who gathered to hear, on the importance of the word of the Lord. Returning to Shelbyville, we held a grove meeting on the banks of the Blue Earth river, under the stately cotton-wood, black-walnut, elm, and maple trees. It is a beautiful place. The congregation was said to be the largest ever gathered in that town. They listened to the word with great attention. There are a few faithful brethren in that town, who have received the word under the labors of Elds S. C. and M. Wellcome. My brother, M. Wellcome, baptized three happy believers at the close of preaching service.

We next visited our brother, Dr. J. W. B. Wellcome, at New Ulm, Brown Co. This is a German City, on the Minnesota river, with a population of some two thousand. It was surrounded by Indians during the Indian troubles in 1862. Some five hundred of its inhabitants were slaughtered, and the town burned. It is a beautiful site for a city, and is now being rapidly built up, mostly by Germans; but will soon be filled with Americans. We spent several days in this county, visiting in company with our brothers. There were several fine and intelligent families of various nationalities; some of deep piety, and some who are infidels. We saw several families, a part of whose members were killed by the Indians. Visited the Turners' Hall, a large and costly temple, built by the German infidels, called "Turners." Attended the German Methodist church Sunday; and, although we could not understand the language, we were convinced by the plain unadorned house, and the simple attire and manners of the people, that they possess a much deeper piety than the American churches. Though wealthy, they are not proud. Their minister, Eld. F. Inland, is an able speaker, and quite free from bigotry. We enjoyed pleasant interviews with him, and accepted his invitation to hold an English service in his church in the evening. Mrs. W. preached to those who could understand English, and we spoke to them on the blessed hope set before us, and scattered some tracts among the people.

Although there is much lager beer drank, and a large infidel element here, it appears to be a very quiet city, and of much better morals than most American cities.

Correspondence.

From Br. M. P. Ordway.

BRO. GRANT:—Feeling that God has accepted me as his child, and adopted me into his family, and having a sincere desire to do all I can to promote the interest of his kingdom, which I believe is soon to be established under the whole heavens, I would like to add my testimony with the many others through the *Crisis*, which comes to me each week to comfort my heart with its cheering news, and its enlivening letters from dear brethren and sisters scattered abroad. Although it is but a short time since I embraced this blessed hope of Jesus' soon coming, also the Bible truth that man has not yet obtained immortality, and am also unknown to most of the readers of the *Crisis*, yet I feel that we are all children of one family, looking forward to that same happy day when Jesus will come to take his weary ones home. Then shall we know and be known.

Oh, what a glorious thought that we are heirs with Christ to an inheritance incorruptible, that will never fade away; heirs with that sinless, spotless Son of God. We, who are so liable to err every day of our lives, can this be true? Yes, it is indeed. If we can claim the promise, and live forever with him on the new earth. Many of us are too poor to possess a foot of land on this old earth, and have no home we can call our own; but, thank God, we are rich in faith, for our hope reaches beyond this transient and fleeting life; beyond this old, crumbling earth, which to-day is tottering and reeling, intoxicated by the terrible wickedness with which it is filled. Thanks be to God, our King is soon coming to establish a home, where all shall be equal. None who reach that blessed place will ever be homeless again, but will live on in the sunshine of God's never-failing love, through the boundless ages of eternity. This hope raises us far above the vanities of this life, and we can with joy grasp every new token of our Savior's advent, knowing, if we are faithful a little longer, our trials will be ended, our sorrows all gone, and our long-cherished expectations realized—a crown of life and a home with Jesus forever.

Concord, N. H.

From Bro. D. K. Barrett, Jr.

BRO. GRANT:—In 1867, when you held a tent-meeting in Washington, D. C., I went to hear you preach. I was then fifteen years old, and was striving to serve Christ, and was a member of the Methodist church. I liked your preaching very much. You made some remark which led my father to say he guessed you did not believe in the immortality of the soul; to which I replied, "I guess he does, for he preaches from the Bible." Up to this time, I do not know that I ever had thought of, or questioned the truth of any doctrine in which I had been brought up. After that, your preaching had a new interest, and when you took your leave of that place, I shook hands with you, and asked the privilege of writing to you, which I have not done till now. We returned to Vermont soon after your meeting closed. We got some of your tracts and papers.

Since the meetings, I have striven to know what is the truth, feeling that there is a wide difference between being mortal and immortal; suffering eternally and eternal death. I feel now thoroughly convinced your view of man's nature, the state of the dead, and destiny of the wicked, is the Bible view; also, that Christ's second coming is near at hand, which is a happy thought, but about which I hear but little. I wish to serve Christ with all I have or am, making it the chief thing in life, all other things being subordinate and auxiliary; also striving to obey *all* the commands of Christ. I am in a very trying position at the present time, which is this: after my return from Washington, I united with the Congregationalist church, the church with which my parents have long been connected. I hesitated some time about it, on account of the doubts that had arisen respecting some doctrines I knew were held by the church. After examining the articles of faith, and finding nothing to which I could not assent, I united.

Now within a short time, I have been examining the subject of baptism, and am convinced that sprinkling, or pouring, either infants or adults, in no way answers to the command of Christ, and therefore cannot longer remain a consistent member. There is a Baptist church in town, but I have become so confirmed in certain doctrines, that I cannot make up my mind to unite with them, knowing, as I do, that if I was accepted, I should receive no sympathy whatever from the brethren, as they consider those things which you preach enormous errors. My parents, though they think somewhat favorably of these things, yet my father is bitterly opposed to immersion; and all my other relatives despise the "dead sleepers," as some of them denominate those who believe as I do; besides, most of them are opposed to immersion. Therefore, however I act, I must expect the disapproval of all but Christ.

Dear Bro., obey Jesus, and all will be well.—ED.

From Sr. C. Wire.

BRO. GRANT:—I feel grateful to God, and you, that you send me the *Crisis* to read, and I am determined, by his grace, to profit thereby. Silver and gold I have none, and not even scrip. I know that money is needed to carry on this work, and it shall be my delight to give something when I have it to give. I am very much interested in reading the sounding of the trumpets, by Dr. J. A. Seiss, of Phila. He seems to take altogether a different view of this subject from most commentators. It seems so simple and plain to understand, that it carries the conviction of truth directly to the mind and heart. This is what we need—something so simple and plain that the common people can grasp the idea gladly. They heard Jesus gladly, and so they will his true servants, who try to speak in simplicity, so that the poor may have the gospel preached to them as it is in Jesus, and as Jesus would preach to them were he here upon earth. But, thank God, the pure Spirit of Jesus Christ in his true ones will answer the same purpose now, for it was expedient for him to go away, that the Comforter might come, even the Spirit of truth, which will guide us into all truth, if we will consent.

I am also very much interested in the rest of the reading in the *Crisis*, and feel heartily to bid you God speed in the work you and the brethren and sisters are doing for him. Truth is mighty, and must prevail. The word of God can never fail. I would say to every one—

Come, build upon the solid rock,
Till finished to the very top;
Let truth all exigences meet;
The superstructure is complete.

Then blow, ye winds, and beat, ye waves;
In vain your furious strength is spent;
Sure footing is beneath the whole;
'Tis God Almighty; rest content.

Yes, I will build on the corner-stone every day, and go forward trusting God in all danger.

Extracts from Letters.

SR. MARY A. HARDY, Groveland, Mass., writes:—"I am still looking for the 'blessed hope,' and agreeing with the sentiments promulgated in the *Crisis*. I believe our hope will soon be realized, the kingdom established, and the saints rewarded. My health is such that I am not permitted to attend campmeetings, which would be feasts of delight to my soul; but nevertheless, the joy of the Lord is my strength, at home or in places of worship, by night or by day. All praise to his dear name, that in 'the multitude of my thoughts within me, his comforts delight my soul.' His ear has been opened to my prayer, and he has sent a few more of the people, who are looking for the appearing of their Lord, to dwell in our little community, and inclined our hearts to meet together once a week to mingle our voices in song, and prayer, and thanksgiving; and to exhort one another, and so much the more as we see the day approaching. Our brethren at Haverhill, Mass., some two or three miles from us, are being blessed in their efforts to sustain preaching."

SR. IRENE LOVELAND writes from East Glastenbury, Ct.:—"I have been a reader of the *Crisis* for three years, and can recommend it to all, for I feel that it has helped me to love my Bible, and to love my Savior more and more. I lend it to all who are willing to read it. There are a few here who are willing to read and think for themselves. We have no preaching on the coming of Christ, or the resurrection, except the Bible. That is a preacher that will stand as a witness forever. Christ's coming and the resurrection are glorious and precious doctrines to me. I am looking forward to that resurrection morn, and the appearing of our Lord, who, if we have been faithful, will change our vile body, that it may be fashioned like unto his glorious body; and without this, I feel there is no hope. I believe we are living in the last days, and perhaps nearer the end than some think. Then how important it is that we should watch and pray, that we may have this faith that works by love and purifies the heart; that we may be consistent in all things. To do this, we need the assistance of the Holy Spirit every moment."

BRO. IRA SLOCUM writes from Knoxville, Pa.:—"Having become acquainted with the 'blessed hope' by the way of Eld. Butler, and some papers addressed to him, I have become fully in favor of the same. I labored with him until quite a little church was established, from which I received an ordination. About three years ago I commenced meetings in my neighborhood, and was in good exercise for about ten months. I then became discouraged, and turned my attention to farming until about three months ago, when I commenced again near the same place, and the good Lord is bearing testimony to the truth by converting souls. We now number some forty or forty-five in all. I have had no minister to assist me excepting Eld. Butler. He has preached twice or three times. We are all in low circumstances in this world's goods. I often think of sending for some tracts and the 'Crisis,' but cannot do it now."

BRO. J. G. HOOK writes:—"God is with us in our labors in Philadelphia. Last Tuesday evening we crossed the Delaware, and baptized five precious souls. Last evening twelve or thirteen came to the anxious seat, seeking pardon of God. Several of them left rejoicing in Christ. We had a very solemn time last evening. Many, I trust, were convicted, and will be converted to God and the truth. The interest demands afternoon meetings now, and we have them every day except Saturdays. Brethren of the various denominations assist us and take part in the work of the Lord. Many see they have the form, while they are destitute of the saving grace or power, and are seeking to be perfect in love. Pray for us."

BRO. F. BURR writes from Chicago:—"The church here looking for the return of the Master are holding on to the faith once delivered to the saints, and God is enlarging their borders. Last Sabbath six persons united with us in church covenant, making eighteen in all since June 1st. We have some of the best prayer and conference meetings I ever attended, and the unity and love among the members is abounding. Strangers are becoming interested in the glorious themes of life in Christ and the second advent of the Messiah, and our congregations are full and attentive. To God be all the praise. Let all the brethren pray for us, that we may be a power for good in this great and wicked city."

SR. MARTHA BEDELL writes:—"Praise the Lord. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. What are we doing for Jesus? Are we watching and praying for him to come, or are we denying him, and saying in our hearts, 'My Lord delayeth his coming'? The church here seems to be asleep. They have a form of godliness, but are denying the power. There are only a few people here who love to read the *Crisis*. It is the best paper I ever read. I have often wished that I could live where I could hear the truth preached. Oh, that I might see Jesus coming to-day in the clouds. Every true christian will love his appearing. My prayer is, Come, Lord Jesus, and come quickly."

Obituaries.

DOUGLASS. Died in Lowell, Mass., July 18th, 1871, of a very distressing disease, Bro. Alonzo Douglass, aged twenty-six years.

Bro. Douglass sought for a pardon of his sins through the atoning blood of Jesus early in life, and became a devoted, exemplary christian. He heard the sweet tidings of his Redeemer's speedy return, and joyfully looked for his coming with the confident expectation of receiving immortality at that day. His last expiring utterances expressed unfailing christian hope, and full assurance of eternal salvation. The wave of death swept him from the embrace of a loving christian wife and a sweet infant son. May God heal the wounded heart of the lonely praying widow, and safely protect the fatherless innocent. J. COUCH.

LICHTENTHALER. Died, May 18th, 1871, at Lawrence, Pa., after an illness of one week, Mrs. Mary, wife of Jacob Lichtenthaler, aged fifty-nine years and seven months.

Also, May 24th, after an illness of four days, her husband, Jacob Lichtenthaler, aged seventy years and seven days.

The removal of this godly pair so suddenly is an affliction most deeply felt, not only in their own household, but in the community where they had resided thirty-six years. In them the poor and sad and wandering had ever found friends, and from them ever obtained the supplies and cheer and counsel that they needed.

"They were among the first of God's dear people who became interested in the study of the prophecies; and in 1843 they were among those who lifted up their heads and rejoiced, believing that the day of their redemption was drawing nigh. And when the time had passed, and the morning not yet dawned, still they held on to the promises of their God, and, with those who "love his appearing," continued to search for evidences of his soon coming. Amid all the trials of faith, theirs never wavered, and they died believing that in a little while they would awake in His likeness and be satisfied. E. A. M.

BECKMAN. Died in Seabrook, N. H., Aug. 21st, William E. Beckman, aged twenty-three years.

Bro. Beckman was converted about two years since, and united with the church at Seabrook, and was much beloved for his consistent life and faithfulness in the cause of Christ; but he sleeps in Jesus, and awaits the resurrection morn.

The funeral services were held in the Chapel. Prayer by Eld. Montgomery, of the M. E. Church. Sermon by the writer, from Psalm 17: 15.

JOSEPH W. WHITE.

COOLBROTH. Died in Biddeford, Me., Aug. 13th, 1871, Charlie, infant son of George and Sarah Coolbroth, aged nine months.

Words of comfort were spoken by the writer.

T. P. S. HAMPSON.

Married.

NEWTON—HARRIS. In Hyde Park, Mass., Aug. 31st, by Eld. C. H. Leverton, Mr. ISAAC NEWTON and Miss EMMA HARRIS, both of Hyde Park.

Summary of News.

FOREIGN.

Cable News.

BERLIN, Sept. 6. The North German Bishops have just commenced a series of secret conferences at Fulda to consider the question of the dogma of infallibility. It has been decided at these meetings to omit the customary morning cathedral high mass. The Bishops have assembled in full force, and from the earnest manner in which they have commenced the conduct of their sittings, it is evident that they mean business.

ABATEMENT OF THE CHOLERA.

LONDON, Sept. 7. The cholera epidemic in the Baltic provinces, Prussia, begins to abate. At Konigsberg, where the disease has been most virulent, there were forty new cases and twenty-eight deaths on the 4th instant, and on the 5th seventeen new cases and fifteen deaths. There has been but one fatal case at Stettin, and at Dantzic the disease has been pronounced sporadic.

The few cases of cholera that have occurred at Paris and in this city are now said to have been of a different type from the Asiatic scourge. The anxiety which was felt at Berlin and throughout Germany is decreasing, and it is confidently hoped that the precautions taken, aided by the approach of cold weather, will stay the progress of the epidemic.

THE CATHOLIC AGITATION IN GERMANY.—All over Germany meetings are now held especially to protest against the infallibility dogma; and in Prussia the most important fact of the last week, is the suppression, announced with great beating of liberal drums, of the special division for Catholic affairs which existed in the department or ministry of worships. Some people claim that this suppression was made because the persons in the special department made too much use of their influence in the general parliament to advocate the interests of their own religion. Others say that the Prussian Government, feeling that it cannot maintain the German races united under its supremacy without giving them a common flag, hides its policy under the cover of religion, and intends to foster the idea of the creation of a German church, a unit, in the same manner that it has circulated and popularized industrial and political unity, realized within the past few years respectively by the creation of the Zollverein and the Empire. In Wurtemburg, in Saxony, in the grand duchy of Baden and in Austria, there is much discussion concerning this last move of Prussia's politicians.—*Boston Journal.*

DOMESTIC.

THE RELIGIOUS CONTROVERSY IN CHICAGO.

Chicago, Sept. 11. Bishop Whitehouse was met at the door of Christ's Church yesterday by the warden, who accompanied him to the vestry room, where was Rev. Mr. Cheney, in his surplice bands and scarf, and stepping forward and extending his hand, said: "Good morning, Bishop." The Bishop refused to return the salutation, and said: "I cannot recognize you in any way in that garb." The Bishop then spoke to the wardens, but Warden Crane assured him that he might proceed with the ceremony wholly or partially, Cheney would assist or not, as the Bishop pleased; but Cheney must remain in the chancel, as he was rector of the parish, and no power of the Bishop or others should keep him out. Bishop—"Does the church recognize him as pastor?"

Warden—Undoubtedly.

The Bishop then read his formal protest, stating that he was excluded by force from visiting the church, and bitterly accusing the Wardens of malfeasance of office in espousing the cause of a degraded preacher against the spiritual head of the church.

Crane replied that no force was used. The Bishop was here to act, but would not be permitted to exclude Cheney. The Bishop then withdrew in his own carriage.

In Brief.

—— The Prince of Wales nearly always passes *incognito* through Paris. He did the other day, and two years ago he walked into the British Embassy dressed like an English workingman, and announced himself in a thunderous voice at the door, "The Prince of Wales."——Newman Hall says that the churches of the United Kingdom have lost 300,000 members by intemperance during the last three years.——Pius Ninth has signed a brief regulating the mode of procedure by which, in case of his death, his successor may be elected within twenty-four hours.——France is fortifying very rapidly on the northeastern frontiers. In reality these frontiers exist no longer since the loss of Metz, but Mezieres, Laon and Langres are going to be greatly increased in strategic value.——It is rumored that the French Government is negotiating at this moment with Prince Bismarck to obtain the evacuation of Champagne, and of all French territory by the German troops before the beginning of 1872. If this succeeds there will be paid to Germany the three milliards of francs remaining to pay, on letters of exchange indorsed by the first banking houses of Europe.——A Berlin letter denies the news given by many French journals that the Prussian army in France will shortly be reduced to 50,000 men.——The Protestant Missionaries at Pekin have nearly completed their Chinese Bible, and it will shortly be printed there.——The Pope has this year sent the golden rose to the Queen of the Belgians.——M. Thiers is reported to have recently said: "I am an umbrella on which the rain has poured for forty years; a few rain drops, more or less, can do me no harm."——Hindostan has a female lecturer, Sree Rungamba Garoo, who devotes her efforts to depicting the wrongs of her sex.——A Naples dispatch states that Mount Vesuvius has commenced to eject lava.——A learned Hindoo who is lecturing in England, says the vice of intemperance was unknown in India till the English introduced it there, but the young men became apt pupils, and now it is causing wide-spread disaster.——Salzburg, made famous by the Prusso-Austrian Conference, is the ancient *Juvavia* and the present capital of the Austrian crown land of Salzburg. It is hemmed in by huge mountains.——The Mississippi is lower than it has been for many years before. Cattle now roam where a few months ago steamboats navigated.——Prince Napoleon has published a pamphlet entitled "The Truth," and addressed "To my Calumniators." He declares in it that he was a stranger to the declaration of war against Germany. He went to Italy by order of the Emperor, who tried to array Italy and Austria against Prussia. He states that he offered to share the captivity of Napoleon at Wilhelmshohe, but his offer was refused.

Religious Intelligence.

—— The ancient Church of the Waldenses, while maintaining all its former organization in the fifteen parishes of its native villages, has planted missions at thirty-six stations in other parts of Italy. From twenty-five to thirty other places are from time to time visited by its agents. The Church has twenty-seven pastors, twelve evangelists, sixty teachers. The congregations number 8,335, with upwards of 2,000 communicants.——Henry Ward Beecher's forthcoming Life of Christ, is said to be theology, poetry, and biography, in about equal mixture.——Stephen H. Tyng, D. D., is now seventy-one years of age.——It is stated that one hundred and twenty-two Englishmen have expressed a desire to enter the Russian church. ——There is a deep interest among the Jews in Germany in the investigation of the claims of christianity, and they are attending in crowds the preaching of the gospel in the Christian churches. ——At the Hamilton campmeeting, August 29th, a young man made a tender and affecting allusion to the late Rev. Dr. Gannett, who, three weeks ago, was present at a Methodist communion service, when he mildly asked the young man if it was free. Giving the doctor an affirmative reply, he partook of the sacrament for the last time.

Notices.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing *Saturday, Sept. 9th*, and continue over the Sabbath, Sept. 17th. Ample provision will be made for board and horse-keeping. Board at 80 cents per day. Single meals—breakfast or supper—30 cents. Dinner 50 cents. Horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows:—Boston and Maine R. R. trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at BOSTON, of *Geo. T. Adams*, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Lancaster 7.45 each morning. A boat will run from Wiers each afternoon, and forenoon when sufficient number of passengers. Boat will leave Alton Bay each morning connecting with trains down and up. If any fail to get campmeeting tickets at offices, they can get them of conductors. Half fare.

Connecticut and Passumpsic River R. R. trains leave Derby at 7 A. M. White River Junction for Wells River, Plymouth, Wiers, and Alton Bay. Passengers will purchase regular tickets for Wells River, and there purchase campmeeting tickets, which will return them to Wells River, and they can receive on the ground free return passes *from* Wells River, signed by J. Couch.

Eastern R. R. half fare. Purchase regular tickets at all stations between Boston and North Andover for North Andover, at which place campmeeting tickets can be purchased for Alton Bay. Between Salem and Portsmouth for Portsmouth, where campmeeting tickets can be purchased at the Concord Depot for Alton Bay. Between Portsmouth and Rochester for Rochester, and there purchase tickets for camp-ground. Free return passes given on the ground.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton,—half fare.

Concord Road and branches; campmeeting tickets can be purchased at Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth,—half fare.

Portland and Rochester R. R. half fare. Purchase campmeeting tickets at all stations for Alton Bay. A baggage car will be run from Portland to camp-ground without change, if the friends will notify the Superintendent what day they will send their baggage.

On the Boston and Albany R. Road fare is reduced one third, from Springfield and Worcester. Tickets good Sept. 7th to 20th, to be countersigned on the camp-ground, by GEO. T. ADAMS.

The Steamer Naugatuck will run from Melvin Village to the camp-ground during campmeeting, as follows: Leave Melvin Sunday, Sept. 10th, at 7 A. M., Lower Bay 7.20, Tuftonborough Neck 7.45; arriving at Alton about 9 A. M. Returning, will leave Alton 3.30 P. M., arriving at Melvin about 5.20. It will also leave Alton for Melvin, Monday, Sept. 18th, at 10 A. M. Running thus each day of the meeting.—Monday, the 11th, *excepted*. Fare one way, 50 cts.; both ways, 75 cts.

Let all be careful to purchase *Campmeeting Tickets*, as none will be furnished with return passes only upon those roads advertised.

Tickets on all the roads good from Sept. 8th to the 18th inclusive.

The meeting is unavoidably appointed later than was desired, on account of R. R. accommodations.

J. COUCH,
J. G. SMITH,
T. W. PIPER,
C. C. PICKERING,
C. S. EMERSON,
J. LANGLEY,
T. L. CHURCHILL,
Committee.

☞ Notice.

There will be a reduction of fare on the Maine Central R. R. to the Alton Bay campmeeting, the same as last year. Fare one way, tickets issued the 7th of September from the following places: Bangor, Belfast, Dexter, Kendall's Mills, Waterville, Augusta, Hallowell, Gardiner, Richmond, Bowdoinham, Bath, Brunswick, Lewiston. Those going before the 7th, will have return tickets back by inquiring of L. A. CHURCH, Augusta, Me., on the ground.

The Advent Christian Conference of North America.

At a meeting of the Board of Directors of this Conference, held on the camp-ground, Springfield, Mass., Aug. 25th, 1871, the President, Eld. J. Couch, presided. Prayer was offered by Eld. S. G. Mathewson, after which it was voted, That the coming session of this Conference be postponed one year.

After some talk relative to the place where the next session should be held, it was voted to adjourn *sine die*. A. W. SIBLEY, Rec. Secretary.

Dedication.

The dedication of the Second Advent Chapel at Chelsea, Mass., will take place Thursday afternoon, Sept. 28th, at three o'clock. Brn. Couch and Grant will be present to preach the word adapted to the occasion, after which there will be meeting Friday, Saturday, Sunday, and longer if desirable. Let the brethren from abroad come and enjoy the feast with us. L. BOUTELL, for the Church.

Notice.

The Mission Tent will be pitched in Fitchburg, Mass., Friday, Sept. 22d, and continue certain days, as the Lord will. Meetings afternoons and evenings. Per order. ENOCH MORRILL.
L. BOUTELL.

Tent Meeting.

The Lord willing, there will be a tent meeting in Pittsburg, N. H., commencing Oct. 7th, at one o'clock P. M., and continue as long as the Lord directs. The tent will be pitched at the Terrill school-house. This meeting will be a free one. We believe in preaching and living the whole gospel.

U. G. LADD.
F. S. RANSOM.
GEO. E. BROWN.

Notice.

The twelfth annual conference with the church of God in Darien, Genesee Co., N. Y., will commence on Friday evening, Sept. 22nd, and continue over Sunday. A general attendance is expected. Conveyance will be at Croft's station, on the N. Y. Central R. R., to meet trains from the east at two o'clock P. M., and from the west at four o'clock P. M. Eld. C. F. Sweet will lecture through the coming week and Sabbath, on the subject of Christ's near approach and kingdom.

G. STRONG.
M. WHITAKER.
B. C. SIMONDS.

A Discussion.

I will hold a discussion with Eld. Chas. Rowe, of Minonk, Ills., at Streater, Lasalle Co., Ills., commencing Sept. 19th, at ten o'clock, and hold two sessions of two hours each, for three days.

QUESTION.

1st. *Resolved*, That the Scriptures teach that there is an intelligent, conscious entity in man, that survives the death of the body, and is conscious after the death of the body. Eld. Rowe affirms.

2nd. *Resolved*, That the Scriptures teach that the punishment of the wicked will end in the extinction of their conscious being. I affirm.

J. W. BURROUGHS.

Eld. Rowe is said to be a master in theology, a gentleman, and a scholar. He debated the above question once with Eld. Wm. Sheldon. Will the brethren pray that the truth may prevail? J. W. B.

Grove and Basket Meeting.

The Lord willing, there will be a grove and basket meeting three and a half miles east of Bucyrus, Crawford Co., Ohio, on Bro. M. Bacon's farm, commencing Thursday evening, Sept. 14th, at 7½ o'clock, to continue over the following Sunday. Bro. Bacon has a good and commodious meeting-house in the grove, that can be used if necessary. A hearty invitation is extended to all. Come in the name of the Lord, to do and get good, and help sustain the blessed truth as it is in Jesus. J. M. JUDSON.

Notice.

The Maine Western Quarterly Conference will be holden at Mexico Corner, where Bro. A. Abbott may arrange, commencing Thursday evening, Sept. 14th, and continuing over the following Sunday. Brethren and sisters in the vicinity and elsewhere are invited. Brn. Gay, Haggett, Abbott, and others, are expected to preach the word. The meeting will be free for all who love the Lord in sincerity to come and worship and labor with us for the perishing. JESSE GAY, Pres.
A. W. TAYLOR, Sec.

P. S.—Dr. Abbott at the place will direct brethren from abroad where they can find homes during the meeting. A. W. T.

Notice.

The Lord willing, there will be a meeting in Woodhull Village, Steuben Co., N. Y., commencing Friday evening, Sept. 15th, to continue over the Sunday following, for the purpose of organizing a conference in Northern Pa. and Southern New York. We hope all interested in the cause we represent will be sure and come. Those coming by rail, will leave the cars at Addison, from whence a daily stage runs direct to Woodhull, leaving Addison at one o'clock P. M.

For the brethren, J. W. TAYLOR.

Notice.

The Maine Central Quarterly Conference will hold its next session at the Town House in Rome, commencing at four o'clock P. M., Sept. 21st, and continuing over the next Lord's day. A general invitation is given, and provision will be made for all. It is expected that E. M. Haggett, Jesse Gay, Austin Taylor, Mrs. Katie Taylor, and others, will be present to preach the word.

D. W. A. KNIGHT, Secretary.

Notice.

The Lord willing, we will commence a protracted meeting in the New State meeting-house, in Savoy, Mass., Friday evening, Sept. 15th. Let all the friends of Jesus in the surrounding country rally once more in the name of the Lord, and try to save the perishing. G. L. TEEPLE.

For Sale.

I offer for sale my tent, built last year at Alton Bay camp-ground, situated on the hill, at the right as you go from the depot, having a view of the bay and depot, very pleasantly situated, and convenient size, 12 x 16, with good chamber, furnished with stove, two bedsteads, and some furniture. Price seventy-five dollars.

O. D. EASTMAN, *Landaff, N. H.*

Notice.

The Maine S. A. C. Conference will be held in the Union Chapel, South Windham, Me., commencing Tuesday, Oct. 10th, at two o'clock P. M., and hold as long as thought proper. It is thought best to hold the Ministerial School in connection with this conference. C. GOUD, President.

Notice.

There will be a quarterly conference and protracted meeting in West Gardiner (Spear's Corner), commencing Thursday evening, Sept. 28th, and hold over Sunday. A general invitation is given to all. We hope our preaching brethren will make arrangements to attend this meeting.

In behalf of the church, H. B. SEVEY.

Notice.

The Lord willing, there will be a meeting at Young Hickory, Troupsburg, Steuben Co., N. Y., commencing Friday evening, Sept. 29th, to continue over Sunday. Bro. J. W. Taylor and others are expected to preach the word. We hope there will be a general attendance at this meeting.

For the brethren, E. H. EGGLESTON.

Notice.

The Advent Quarterly Conference of Nova Scotia will be held at Bear Point, Shelburn Co., N. S., commencing Saturday, Oct. 14th. A general invitation is extended to all. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause.

WM. HALLIAY.

Notice.

The first quarterly meeting of the Eastern District of Wisconsin will be held at Merrimack, Sauk Co., commencing Friday evening, Sept. 22nd, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us.

GEO. THOMSON.

Grove Meeting.

There will be a meeting in Mr. C. Moulton's grove, in Buxton Centre, Me., Sunday, Sept. 24th. Some faithful men of God are expected to be present to preach the gospel. All are invited. Come and help us. E. S. MOULTON.

Notice.

The Advent Christian Society of Suncook, N. H., have hired the Odd Fellow's Hall to hold meetings in on the Sabbath, and if any of God's servants feel like coming to preach the word, the door is open to such. Please give notice of your appointments, if convenient, in the "Crisis."

THOMAS B. DUSTIN.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. S. Calkins (from Illinois)......Sunday, Sept. 17th

BOSTON (BRANCH CHAPEL) 1726 WASHINGTON STREET (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 6½ P. M. Seats free.
☞ *Also Tuesday and Thursday evenings.*
J. N. Sherman......Sunday, Sept. 17th
John G. Hook......Sunday, Sept. 24th

CHELSEA, MASS. (*Advent Chapel*). Seats free.
A. Ross......Sunday, Sept. 17th
L. Boutell......Sunday, Sept. 24th
C. Goodrich......Sunday, Oct. 29th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
Wm. C. Thurman......Sunday, Sept. 17th
Wm. Stuart......Sundays, Sept. 24th and Oct. 1st
G. W. Brown......Sunday, Oct. 8th
C. W. Sargent......Sunday, Oct. 15th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. H. Leverton......Sabbath, Sept. 17th

Philadelphia, Pa., tent meetings every evening, at 7½ o'clock, and three times each Sunday, at 17th and Spring Garden Streets. JOHN G. HOOK.

Holden......Sunday, Sept. 24th
C. GOODRICH.

North Easton, Mass......Sunday, Sept. 17th
Tremont, Mass......Sunday, Sept. 24th
Holden, Mass......Sunday, Oct. 1st
Carver, Mass......Sunday, Oct. 8th
J. S. WHITE.

Warren, Mass. (at Eld. Rufus Baker's house) evening, Sept. 15th.
Brimfield, Mass......Sabbath, Sept. 17th
T. M. PREBLE.

Lawrence, Mass......Wednesday evening, Sept. 13th
Alton Bay..Thursday and Friday, Sept. 14th and 15th
Portland, Me. (for Bro. York)......Sabbath, Sept. 17th
Bath, Me......Tuesday, Sept. 19th
Brunswick (Yellow-school-house)......Sept. 20th
Richmond (where Bro. Walker appoints) Thursday and Friday evenings, Sept. 21st and 22d.
Saturday evening, where Bro. A. Reed appoints.
Sunday, at the Reed meeting-house, Sept. 24th.
Monday and Tuesday evenings, where Bro. Reed appoints, on the way to Lewiston.
Lewiston, Me......Wednesday evening, Sept. 27th
Mechanic Falls......Thursday evening, Sept. 28th
West Poland, Me......Sabbath, Oct. 1st
Mayberry Hill, or Casco......Tuesday, Oct. 3d
South Casco......Oct. 4th and 5th
Portland......Sabbath, Oct. 7th
H. MUNGER.

Richmond, Me. (Clark's Hall)......Sabbath, Sept. 17th
Cambridgeport, Mass......Sabbath, Sept. 24th
J. T. DIXON.

North Carver, Mass......Sunday, Sept. 17th
S. S. BREWER.

Alton Bay Campmeeting, and onward. Any one wishing to write to me, can direct to Alton Bay, N. H., up to Sept. 17th. E. COTTON.

Friendship, Me......Sunday, Sept. 24th
Rockland, Me......evenings, Sept. 26th, 27th, 28th, 29th
Cushing, Me......Sunday, Oct. 1st
Bristol, Me. (Erskine school-house) evening, Oct. 2d
H. S. MITCHELL.

Sandy Hill, N. Y......Sunday, Sept. 17th
O. R. FASSETT.

Lowell, Mass......evening, Sept. 20th
Groton Junction, Mass. (where Bro. Dibble may appoint) evening, Sept. 22d.
Fitchburg, Mass......Sunday, Sept. 24th
South Ashburnham, Mass......evening, Sept. 27th
Keene, N. H......Sunday, Oct. 1st
Vernon, Vt......Sunday, Oct. 8th
Bridgewater, Vt......Sunday, Oct. 15th
Barnard, Vt. (where Bro. Adams may appoint) evenings, Oct. 18th and 19th.
Stockbridge, Vt. (where Bro. John Boutwell may appoint) Sundays, Oct. 22d and 29th.
East Canaan, N. H. (Chapel)......Sunday, Nov. 5th
Fisherville, N. H. (Sander's Hall) Sunday, Nov. 12th
Concord, N. H. (Bethel)......evening, Nov. 14th
Manchester, N. H......evening, Nov. 15th
If these conflict, please write me at Lawrence, Mass., No. 10 Fulton Street. F. M. DRAKE.

Putnam, Ct......Saturday evening, Sept. 16th and over the Sabbath.
West Warren......evening, Sept. 21st
Wilbraham......evening, Sept. 22d
Bristol, Ct......Sabbath, Sept. 24th
MRS. L. M. STODDARD.

Abington, Ct......Sunday, Oct. 1st
Worcester, Mass......Sunday, Oct. 8th
River Point, R. I......Sunday, Oct. 15th
Exeter, N. H......Sunday, Oct. 22d
Bonny Eagle, Me......Sunday, Oct. 29th, and onward
C. H. SWEET.

Wilbraham, Mass......Sunday, Sept. 17th
Woodstock Valley, Ct......Sunday, Sept. 24th
Square Pond, Ct......Sunday, Oct. 1st
Putnam, Ct......Sunday, Oct. 8th
P. S. BUTLER.

Bridgewater, Vt......Sunday, Sept. 17th
GEO. A. COLE.

Sanford, Me., Springvale......Sunday, Sept. 24th
J. BICKFORD.

East Landaff, N. H......Sabbath, Sept. 24th
Cabot, Vt......Sabbath, Oct. 1st and onward.
A. A. HOYT.

Danbury, N. H. (school-house near Bro. Davis') evening, Sept. 20th.
East Canaan, N. H......Sunday, Sept. 24th
Landaff, N. H. (Bungay school-house) Sunday, Oct. 1st
Dalton, N. H. (John's River school-house) evening, Oct. 2nd.
Colebrook, N. H. (Kidderville) evenings, Oct. 4th and 5th.
U. G. LADD.

Burlington, Me. (where Bro. S. Page may appoint) Sunday, Sept. 24th. E. V. B. EDGERLY.

Saratoga Springs, 10½ A. M. and 3 P. M., Sun., Sept. 17th
C. PIKE.

Bath, Me......Sunday, Sept. 17th
R. R. YORK.

Burlington, Conn......Sunday, Sept. 24th
E. ELLIOTT.

Abington, Ct......Sunday, Sept. 24th
Danielsonville, Ct......Sunday, Oct. 1st
Putnam, Ct......Sunday, Oct. 15th
Lawrence, Mass......Sunday, Oct. 22d
J. W. BRIDGE.

Oxford, Me. (and baptism)......Sunday, Sept. 17th
Lewiston, Me......Sunday, Sept. 24th
JARED WHITMAN.

Middletown, Conn......Sunday, Sept. 17th
Providence, R. I......Sundays, Sept. 24th and Oct. 1st
GEO. W. BROWN.

Wrightville, Ct......Sunday, Sept. 17th
Scitico, Ct......Sunday, Sept. 24th
Warehousepoint, Ct......Sunday, Oct. 1st
G. L. WHITE.

Salem, Mass. (Bro. Barnes' people) Monday and Tuesday evenings, Sept. 18th and 19th.
Providence, R. I......Sunday, Sept. 17th
West Winsted, Conn......Sunday, Sept. 24th
Hartford, Conn......Sunday, Oct. 1st
West Meriden, Conn......Sunday, Oct. 8th
W. S. CAMPBELL.

Lewiston, Me. (Thorne District Free Chapel) A. M., Sabbath, Sept. 17th.
Sabattisville (Jones' Hall)...P. M.. Sabbath, Sept. 17th
North Raymond (Small's school-house) Sab., Oct. 8th
S. TENNEY.

Hebron, N. Y......Sabbath, Sept. 24th
Worcester, Mass......Sabbath, Oct. 1st
E. M'CULLOCK.

Sidney, Me. (Bowman school-house) Sun., Sept. 17th
Vienna, Me. (Brick Chapel)......Sunday, Sept. 24th
Rome, Me. (Town House)......Sunday, Oct. 8th
Vienna, Me. (Brick Chapel)......Sunday, Oct. 15th
W. P. JACKSON.

Bartlett, N. H......Sunday, Oct. 1st
Lyman, N. H......Sunday, Oct. 8th and onward as the Lord may direct.
L. C. & M. MCKINSTRY.

Hoosick, N. Y......Oct. 7th and 8th
North Easton, N. Y......Oct. 11th and 12th
North Greenwich......Oct. 13th
Hebron, N. Y......Oct. 14th and 15th
R. MOSHER, R. L. HARRISON.

Lewiston, Me......Sunday, Sept. 17th
Otisfield, Gore, Me. (Brick school-house) Sun., Sept. 24th.
J. T. JORDAN.

Warehousepoint, Ct......Sunday, Sept. 17th
Ansonia, Ct., Tuesday evening, Sept. 19th, and second or third following evenings as Bro. R. Phelps shall arrange.
West Haven, Ct......Sunday, Sept. 24th and evenings following.
Bridgeport, Ct......Sunday, Oct. 1st
Plainfield Pond, Mass......Sunday, Oct. 8th
H. K. FLAGG.

New Preston, Mass......Sunday, Sept. 17th and every first Lord's day in each month.
Athol, Mass......Sunday, Sept. 24th
Fitzwilliam (as Bro. Davis may arrange)....Oct. 7th
M. A. POTTER.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, Oct. 1st. J. A. PACKARD.

New Castle......Sundays, Oct. 1st and 8th
E. S. MOULTON.

Boscawen Plains, N. H., Sunday, Sept. 24th. (In the grove if the weather permits; if not, in the Gulf school-house.) MRS. L. E. SAULPAUGH.

Barnard, Vt., Sunday, Sept. 17th, and stay as long as it may be duty. Bro. Cole will be with me Monday, Sept. 18th.
Rawsonville, Vt......Sunday, Oct. 1st
Wardsboro, Vt......Sunday, Oct. 8th and stay as long as duty may require.
E. T. WOOD.

South Sunapee, N. H......Sabbath, Sept. 17th
F. NELSON.

Hebron, N. Y......Sept. 16th and 17th
North Easton, N. Y......Sept. 19th
Woodford Hollow, Vt......Sept. 23d and 24th
R. L. HARRISON.

North Sharon (school-house)......Sunday, Sept. 17th
THEODORE N. SHERMAN.

Assonet Neck (Berkely)......Sunday, Sept. 17th
M. E. OTIS.

Moultonboro, N. H. (Hodgton (school-house) Tuesday evening, Sept. 19th.
Sandwich (Vittum school-house)......evening, Sept. 20th
West Ossipee, N. H......evening, Sept. 21st
Tamworth, N. H. (Philbrook school-house) evening, Sept. 22d.
Albany, N. H. (Bell school-house) evening, Sept. 23d and over the Sabbath.
Albany, N. H. (Red school-house) evening, Sept. 26th
Freedom, N. H. (where Bro. Young may appoint) evening, Sept. 26th.
Freedom, N. H. (at the Chapel)......evening, Sept. 27th
Porter, Me......Thursday evening, Sept. 28th
West Ossipee, N. H......Friday evening, Sept. 29th
Lake Village, N. H......evening, Sept. 30th and over the following Sunday.
G. H. WALLACE.

Bro. Chase, of Bangor, Me., will fulfill my appointment at Harmon, Me., Lord's day, Sept. 17th. ELD. GETCHEL.

CHICOPEE FALLS, MASS.
E. McCulloch......Sunday, Sept. 17th
P. Powell......Sunday, Sept. 24th
Dr. A. M. Higgins......Sunday, Oct. 1st
H. Pratt......Sunday, Oct. 8th

LAWRENCE, MASS.
O. W. Kimball......Sabbath, Sept. 17th

LYNN, MASS.
E. Owen......Sunday, Sept. 17th
M. Batchelor......Sunday, Sept. 24th

LOWELL, MASS.
John Couch......Sundays, Sept. 24th and Oct. 1st
C. Goodrich......Sunday, Oct. 8th

MANCHESTER, N. H.
(*Meetings changed to Granite Hall.*)
Sunday, Sept. 17th, no preaching.
L. O. & M. McKinstry......Sunday, Sept. 24th

HAMPTON, N. H.
G. W. Brown, of So. Elliot......Sunday, Sept. 24th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. H. F. Varney......Sunday, Sept. 24th

SOUTH ELLIOT, ME.
Wm. H. Mitchell......Sunday, Sept. 24th
J. H. F. Varney......Sunday, Sept. 10th

SCITICO, CT.
H. Pratt......Sunday, Sept. 17th
G. L. White......Sunday, Sept. 24th
M. E. Otis......Sunday, Oct. 1st
A. M. Higgins......Sunday, Oct. 8th
Geo. A. Streeter......Sunday, Oct. 15th
H. Pratt......Sunday, Oct. 22d
A. E. Smith......Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

COLLINSVILLE, CT.
S. Woodruff......Sunday, Sept. 17th
A. H. Steele......Sunday, Oct. 1st
M. L. Durand......Sunday, Oct. 15th
H. St. John......Sunday, Oct. 29th
H. K. Flagg......Sunday, Nov. 12th

WATERBURY, CT.
H. W. Perkins......Sunday, Sept. 17th
W. J. Ripley......Sunday, Sept. 24th

DOVER, N. H.
A. Simpson......Sunday, Sept. 24th
T. W. Piper......Sunday, Oct. 1st
D. M. Leavitt......Sundays, Nov. 5th and 12th

BONNY EAGLE, ME.
C. H. Sweet......Sundays, Sept. 17th and 24th
Wm. H. Mitchell......Sunday, Oct. 1st
Jer. Hill......Sunday, Oct. 8th
B. S. Emery......Sunday, Oct. 15th

VERNON, VT.
H. Pratt......Sunday, Sept. 24th
A. Ross......Sundays, Oct. 8th and 15th

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M. R. PHETTEPLACE, Pastor.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. R. Bliss.*
Wakefield, Mass.	*G. R. Tymer.*
Charlton, Mass.	*J. O. Curtiss*, Oxford, Mass.
Haverhill, Mass.	*T. F. Pinkham or J. P. Yeats.*
Oxford, Mass.	*Curtis.*
Portsmouth, N. H.	*T. B. Wood*, Box 1443.
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin*, Box 1078.
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon*, Box 234.
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. P. Caine.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
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Cabot, Vt.	*J. R. Hopkins.*
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Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins*, Putnam, Ct.
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New Milford, Ct.	*J. Coggswell.*
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Putnam, Ct.	*H. N. Read.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. Phelan*, 34 N. Fitzhugh St.
Hoosick, N. Y.	*Geo. E. Keech, J. B. White, or Christopher Lawton*, Hoosick Falls, N. Y.
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Letters Received.

E Owen, E A McLean, T E Wilson, J E Ainsworth, E S Willard, J H Brown, L B Weaver, G Thomson, J G Hook, G Thomson, E Hale, D N Smith, F Barr, C C Davis, A L Adams, J A Libby, J W White, E Condell, J Porter, A A Phelps, P W Hough, A G Bartlett.

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ALTON BAY.

M. S. HOBBS.

Again, dear Christian friends, we've met
Within this hallowed grove;
Again we clasp in union sweet
The hands of those we love.

We've come to labor for the Lord,
To lead the wanderer home,
To bid the sinner trust the word,
And to the Savior come.

Yes, work for Jesus; let the cry
Ring through this sacred grove;
The Savior's coming draweth nigh,
Bright day of heavenly love.

All through these consecrated hours
We'll do our Master's will,
Assisted by the heavenly power,
Our mission to fulfill.

How dear must be this lovely place,
To them 'tis holy ground,
Who, seeking for redeeming grace,
Here the dear Savior found.

And here have happy converts stood
In Winnepiseogee's wave,
Baptized within its crystal flood,
Emblem of Jesus' grave.

Many dear ones are sleeping now,
Who were here one year ago;
We know they rest in Jesus' care,
But oh, we miss them so!

And there are those who cannot come,
Who lie on beds of pain;
Praying for that glorious morn
When Christ will come again.

Now as the hour draws near to leave
The place we love so well,
With saddened hearts we linger still,
So loth to say farewell.

But should another year roll round,
And Jesus not appear,
Oh, who of this beloved band
Again will gather here?

INFANT SALVATION.—No. 2.

O. W. STETSON.

We said in our former article that we could see no way for infants to be saved, if conversion was the new birth; but we did not believe that either conversion or baptism constituted the second birth. In John 3: 5, "born of water and of the Spirit" is manifestly synonymous with its equivalent in verse 6—"That which is born of the flesh [in the aqueous birth] is flesh" [and this is the first or natural birth]; but "that which is born of the Spirit is spirit," and this is the second or new birth, or being "born *again*." Of the first, we have a like form of expression in Num. 24: 7, where it is said of Jacob's natural descendants, "He shall pour the water out of his buckets, and his seed shall be in many waters." In Jer. 51: 13, Rev. 17: 1, and 15, "waters" are again employed to represent men in their natural or flesh state. Peter, in his second letter, chap. 3: 5, refers to the same principle, when he says that water was an agent employed in the primary creation of the material world, and it is equally true of man's perpetuation upon the earth, known as a physiological fact; hence the force and propriety of our Savior in using it in conversing with Nicodemus; thus avoiding tautology.

Of the second, also, we have a most glorious sample, and more than once referred to and specifically pointed out as the second birth, in the case of our Savior. He offers to us in his own person an exemplification of what he taught Nicodemus. In his own person he has been the subject of the first and second births. In the first, he was the word of God made flesh, when in the fulness of the time he was born of a woman, born of the flesh, and "that which is born of the flesh is flesh," and in it he was also put to death. But he was never *converted*. Do you say, Of course not, he never needed it? Well, we agree. But are you prepared to say, also, that he never was "born again"? Perhaps not. In Col. 1: 18, Paul says he was, and that he was "the beginning, the *first born* from the dead." But you may say, *That* was not the "*new* birth." I would like to know why; it certainly was not the *old* birth, of which Nicodemus inquired in verse 4. Most assuredly that was the new birth, for *then* was Jesus born anew, or again, and was the Son of what, or whomsoever, brought him forth, which Peter and Paul testify was the Spirit of God, or God. Acts 3: 15, 4: 10, 10: 40, 13: 30, Rom. 4: 24, and 8: 11. Hence he was "born of the Spirit," and was, by being "born again," the Son of God; and "that which is born of the Spirit is spirit."

In 1 Cor. 15: 23, Paul declares that Christ is the (a) first fruit. But of what, and from what? Other scriptures show that he is a first fruit *of* the Spirit, produced or born *from* the dead; and then he proceeds to say that the next fruit of the Spirit will be those who are Christ's, who are to be made alive, or born of the Spirit from the dead, at his coming. Now, in order to prove that this is just what Paul is here teaching, and that this constitutes the new birth, and is by the Bible denominated a birth, I will quote from the Bible a parallel passage, bearing upon this point; and allow me to write plainly, just as plainly as it is in the Bible; for this is an important matter that we have under consideration; something more than a *theory*, more than a theology; it is a Bible *fact*, a God-given declaration.

Turn if you please to Isa. 66: 7. The prophet has just been telling us, in chap. 65, what God is about to do to Jerusalem; that one which Paul in Gal. 4: 26 says "is the mother of us all"; i. e., God's children. Now in 65: 7, Isaiah says: "Before she [Jerusalem above, the free-woman) travailed, she brought forth; before her pain came, she was delivered of a MAN CHILD." All concede that this refers to Christ, and he (In John 16: 19–22) applies this figure to himself. Passing over the inquiry in Isa. 66: 8, let us find the solution in verse 9, filling out the ellipsis in fully expressed words, thus: "Shall I bring to the birth [Christ, "the man child," the "first fruit," the "first born," the "head of the body"], and not cause to bring forth [the body of Christ, the church]? saith the Lord; shall I cause to bring forth [Christ from the dead], and shut the womb [and not bring forth afterwards those children that are Christ's at his coming]? saith thy God." We have studiously employed those sentences, or words only, which Paul, by the same Spirit that moved the prophet, used in relation to the implied portions of the prophecy, lest some one should say we had done violence to this text, in which the resurrection of Christ and the church is called *a birth*, as David also said in the second Psalm, and Paul also in Acts 13: 33. But inasmuch as all of these persons had been previously born once of the flesh, this birth spoken of must necessarily have been when they were "born again" of the *Spirit*, for there are no more than these two births spoken of in Scripture,—birth of the flesh, and birth of the Spirit, or (1) born of flesh, and (2) born of Spirit.

Three things are necessarily involved in order to a birth, whether natural or spiritual: 1st, the begetting; 2nd, the quickening; 3d, the bringing forth. In the spiritual production, adults are subjected to the first, when they are begotten by "the word of truth" (James 1: 18), the incorruptible seed, the word of God (1 Pet. 1: 23), commonly termed "conviction." This transpires when any one "heareth the word, and understandeth it" (Matt. 13: 23), producing first "the blade." Mark 4: 28. The second occurs when the Spirit is conferred upon the obedient believer, by which they are quickened from being "dead in trespasses and sins" (Eph. 2: 1), for "it is the Spirit that quickeneth" (John 6: 63), by which they cry, Abba, Father. Rom. 8: 15. This work is *of* the Father, *by* the Son (John 5: 21), and constitutes the guaranty, or earnest, of our ultimate adoption into the kingdom, when we shall finally come to the birth. Rom. 8: 23, Eph. 1: 13, 14. This period in christian experience is usually called "conversion," and answers to fruit-bearing of the word (Matt. 13: 23), or the "earing" (Mark 4: 28), or the "fruiting" of the Spirit—joy and peace in the Holy Ghost. In this quickened state we are called (proleptically) the sons of God; that is, sons by faith, in anticipation, and not yet in fact, not yet having Spirit-life of our own, but Christ living in us; and the (Spirit) life which we now live in the flesh, we live by the faith of the Son of God." Gal. 2: 20. For Christ is our Spirit-life, and this Spirit, or eternal life, is *in* Christ (1 John 5: 11), not in us, and "is *hid* with Christ in God"; and "when He who is our life shall appear, then shall we also appear with him in glory" (Col. 3: 4), at which time we shall be subjects of the *third* and final condition, the spiritual birth, being brought forth by the Spirit FROM the dead (not *of* the dead), by the power of the Spirit's full development in us (Rom. 8: 11); and for this manifestation of the sons of God, the earnest expectation of the creature is waiting, "because the creature itself also shall be *delivered* from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 19–21); at which time we shall answer to the "wheat" (Matt. 13: 30), or the "full corn in the ear" (Mark 4: 28), the resurrection state, the fruiting *perfected*, after which there will be no longer a liability of "falling away," or "from grace," or sinning, or being abortives; because God's seed (incorruption) will *remain in us*; giving *to*, or causing deathless natures in us; being (having been) the children of God (by faith), and being in fact the children of the resurrection by birth of the Spirit, or being "born again," made like the angels, going and coming like the wind, and none able to tell whence we came or whither we went. So IS *every one* (person) that is born of the Spirit.

Olena, Ohio. G. W. STETSON.

ARENA, WIS.

GEO. THOMSON.

Thinking that a somewhat detailed account of the work of God in this place might be both interesting and stimulating to the dear saints of God, who read the *Crisis*; and more particularly to testify of the wondrous exhibitions of God's power, I proceed to relate what he has done for this people. According to the testimony of many, one year ago there was very little interest in religious matters. Drinking, carousing and profanity seemed to predominate. When we commenced our protracted meeting in January, there was but little interest to hear manifested. After the meeting had progressed about a week, a funeral sermon called out quite a number, and from that point the interest rose. Stout hearts began to quail under the power of truth and the influence of the divine Spirit. Many confessed Christ, and gave in their adhesion to the truths of the gospel, and were made happy in a Savior's love. Among the number were some who were avowed infidels, having been driven to that position by the popular religious teaching of the day; their confession being that they could not reconcile the preaching which they heard with the Bible. The result was, they threw away both Bible and religion; but when they heard the "sure word of prophecy," and discovered that the Bible *did not contradict itself*, but that it was a harmony, they were ready then, as honest men, to believe and obey it.

There were others, candid, intelligent, thinking men, who had taken refuge in Universalism, because it was the only system of which they had any knowledge that recognized God as being really a God of love; but when they saw the unfoldings of the gospel in all its beauty and simplicity,—that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"; and learned thereby that man's destiny was in his own hands; that God was not a tyrant, neither responsible for the sinner's final loss; and that he could bring in "everlasting righteousness" without *compelling* the sinner to be saved,—then all was bright. I quote the expression of some: "Now I can see through the whole thing clearly." I tell you, it is good to hear these brethren testify. One, in referring recently to his former position in Universalism, remarked: "I thought my foundation was firm, secure and unmovable, not only well cemented together, but *leaded through*, and I erected my beautiful temple thereon, supposing that nothing would ever be able to even shake it; but the truth came, and all crumbled to dust."

But perhaps the most remarkable cases were some who were far gone in dissipation. They will not object to having their former condition referred to, for they now realize and also testify to the great deliverance God has wrought out for them. One was the ringleader of a party who attempted to break up our grove-meeting, while under the influence of strong drink. In these cases, the reformation was wonderful, and men were compelled to admit that nothing short of the power of God would effect it. In families where before was wrangling, strife, misery and abuse; now there is peace, harmony, love, and praises to God. At our first baptismal service fourteen were planted in the likeness of Christ's death and resurrection. Of that number eleven were heads of families, and eight were husbands and wives together. O it was a lovely sight. Since then fourteen more have obeyed the Lord in the ordinance of baptism, seven of whom were heads of families. The church was organized in January with about twenty-five members. They now number forty-five members. Christianity in the Arena church is christianity *in earnest*. They keep up three weekly prayer-meetings; or perhaps I should rather say, the prayer-meetings keep them up; for I find that when prayer-meetings go down, churches go down. They are "knit together in love." There is a revival spirit existing all the time, and some are still being gathered. There are probably some ten or twelve now waiting for baptism.

The last case of conversion is one of the most remarkable, I think, on record; indeed, it is considered almost miraculous. It is that of a saloon keeper, naturally of a kind disposition, and tender-hearted, but led away by the bewitching influences of the social glass; and who had become so completely under the control of the demon intemperance, as to be considered by many to be beyond the possibility of reclamation. While I was holding meetings here last winter, he had an attack of the delirium tremens, and came near killing his wife while shooting at the supposed Indians, whom he imagined were coming in through the key-hole to attack him. Poor man. His case was indeed a pitiable one, but the brethren rightly concluded that it was for such the Savior died; and some who had been his former associates, Samaritan-like, labored with him, and the result is, he is now "clothed and in his right mind"; the saloon is closed, and he has given up all for Christ. He and his companion are now singing the praises of God. To God be all the praise.

"The glorious light of Zion
Is spreading far and wide,
And sinners now are coming
Into the gospel tide.
The standard of King Jesus
In glorious triumphs rise,
And sinners are returning
With joy and sweet surprise.
Palms of victory, crowns of glory,
Palms of victory we shall bear."

PLAIN TALK.

C. B. BARNES.

Among the many evil habits of the present day, tobacco using is one. Among the many things that cause a useless expenditure of money, tobacco using is to be reckoned. Among the many things which tend to check the influence of christianity, tobacco using is to be numbered; and I beg the privilege of being permitted to present a few reasons why christians should not use it.

1. It does no good. This is generally admitted, even by those who are addicted to its use; but occasionally we see one who will present some feeble excuse to justify himself in using it. "It steadies and quiets my nervous system," says one. "I am naturally inclined to corpulency, and by using tobacco I keep myself in a somewhat reduced condition," says another. "My teeth are inclined to be troublesome," says a third, "and I find using tobacco relieves me of considerable pain."

But if it be so, that tobacco has these medicinal qualities, how hard it is that the women are not permitted to use it. How beneficial it would be for that poor, worn woman, whose nervous system is all "upset" from her various household cares, if she could only have her husband's pipe and tobacco to smoke, and thus calm and soothe *her* excited nerves. And how much more easily could the wife get her household duties performed, if she had not that same tendency to corpulency that her husband has. Because he is a man, he can smoke tobacco, and thereby keep himself reduced, but *she*, poor woman, just because she is a woman, must not use the remedy, however beneficial it may be. And sometimes women have the toothache, too; they are liable to it, at any rate, and I think there are cases on record where they have been troubled almost as badly as the men; but here, again, the man can use a remedy or a preventive, while the woman can not.

Now a word to you, tobacco users, who use it because of the benefits supposed to be derived. When you see your wife or daughter subject to those complaints for which you say tobacco is a relief in your case, why do you not recommend tobacco to *them?* And not merely an *occasional* use, but let them know how a constant use of it is an antidote for these disorders in your case, and then advise them to use it also.

But what a weak excuse! to talk of using poison because of its beneficial effects! You *know* that is not the reason you use it; you use it *not* for your health's sake (if *that* was your case, you would use it no longer), but because you love it, and hanker for it; and lacking strength of purpose sufficient to leave it off, you offer these feeble excuses, and the devil laughs in his sleeve when he hears you talking thus; so don't say again you use it because you think your health demands it; say rather, "a depraved appetite craves it, and these flimsy excuses are the best I can present for indulging it."

2. It *does* do hurt, and in more ways than one, too. Nearly every tobacco user will admit that its tendency is injurious rather than good; differing, to be sure, in their opinions as to the *extent* it injures, but generally acknowledging its hurtfulness. Now any tobacco user, who has the candor to admit its injuriousness, and especially if he claims to be a christian, should also have religion enough to quit it; for what right has any man, and particularly a christian, to indulge in that which tends to destroy and to defile the temple of God, which temple he is? (1 Cor. 3: 17).

3. It is filthy. It does n't require argument to prove this; an appeal to facts will demonstrate it, and, indeed, I never yet met with a man, saint or sinner, but admitted it. Go through a train of cars after it has accomplished its journey, and what filth is visible! Go to any public hall where a crowd of men has been assembled, and see the pool and puddles of tobacco juice left behind them! Meet one of them for a few moments' conversation, and what an offensive odor one is obliged to face; to be sure the one who causes it does not seem to be aware of it; but those who are obliged to inhale the foul stench, are only too well aware of it, and it does seem as though any man who made any claim to decency and neatness, aside from religion, would quit it on the grounds of decency alone.

To think of the follower of Jesus; the professor of holiness and purity, indulging in the vile and filthy habit of chewing and smoking tobacco! I wonder if such ever read what Paul says in his second epistle to the Corinthians (ch. 7: 1.) And if they have read it, I wonder if they have ever prayed over it, and tried sincerely to learn what the principle therein contained requires of them. I think if it were to be conscientiously done, there would be fewer users of tobacco in the *church*, if no where else.

The foregoing reasons why christians should not use tobacco, might be multiplied to an indefinite extent; but without doing so, I conclude with the one remark, that if those who are in doubt as to its propriety, will humbly ask God for light, I have no doubt that they will arise from their knees with the conviction that God desires his people to be "cleansed from all filthiness of the flesh and spirit," and to perfect holiness in his fear.

"WHAT IS MAN?"

J. W. BURROUGHS.

It hath been truthfully said, "The greatest study of mankind is man." By a careful examination of the above question, we find ourselves mortal, dying creatures. Then another question arises: In creating man, did God intend he should die? Or, in other words, was man by creation just what he is now, a mortal or dying man? We will examine this question from two stand-points; viz., Reason and the Bible. We would first ask, Does it look reasonable that God, who is all-wise and good, should create man in his own image, and then, before permitting him to have a trial, to infuse into his system the seeds of death and thereby condemn his own work, and become the author of death? Reason says, No! it is unlike God. Secondly, what saith the Scriptures? God made man in his own image, and placed him on trial, by placing before him "the tree of life," and "the tree of knowledge of good and evil," which are symbols of obedience and disobedience, viz., "In [after] the day thou eatest thereof thou shalt surely die"; marginal reading—"dying thou shalt die," or become a mortal man. He broke God's law, and received "the sting of death" by his sin. The poison was now infused throughout his entire system, and the sentence was pronounced on him as follows: "Because thou hast . . . . eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, ... unto dust shalt thou return"; for "the sting of death (or the transgression of God's law) is sin." Adam transgressed God's law, and was stung by sin, and became a sinner.

The seeds of death, which caused him to become a mortal man, were sown in him by his own disobedience; by his transgression he became a sinner. And James tells us that "sin, when it is finished, bringeth forth death." Jas. 1: 15. And Paul tells us, "As by one man sin entered into the world, and death [mortality] by sin; and so death [mortality] passed upon all men, for that all have sinned," or, "in whom" all have sinned—marginal reading. Rom. 5: 12.

By the above Scriptures, we learn that mortality is the *effect* of sin, and sin was the transgression of the law; therefore, if Adam had not broken God's law, there would have been no sin, consequently no mortality or death. "For the wages of sin is death." Again, "sin worketh death." Rom. 7: 13. "By man (Adam) came death." 1 Cor. 15: 21. Mortality or death did not come through the will of God, but "by man." It did not exist until after "sin entered into the world." Again, Paul says, "By the offence of one (Adam) judgment came upon all men to condemnation." Rom. 5: 18. Therefore, we are all of us under the Adamic condemnation, which is mortality, and brings death.

The question now presents itself, what was Adam before he sinned, or when he was created? We will answer this question by first showing what he was not.

He was not immortal; 1st, from the fact, if he had been, he could not have died; 2d, immortality is to be given only to those who "by patient continuance in well doing seek for" it. Rom. 2: 7. It was placed before Adam (as it is before us) as a reward of obedience. He was not mortal, from the fact that mortality was the effect of transgression, and he could not have become a mortal or dying man by transgression, if he had been mortal when he was created. He was neither mortal nor immortal, from the fact that he had not been tried, and had not yet proved himself worthy of immortality; neither had he proved himself unworthy, and thereby incurring the penalty of mortality. He was neither justified nor condemned, because he had not yet been tried; therefore, he was not a subject fit to be justified or condemned.

WHAT ADAM WAS.

By creation he was a *probationer*. He was on trial for eternal life (not under condemnation until after he sinned), and thereby became a mortal man. A probationer is "one who is on trial, or in a state to give proof of certain qualifications for a place or state." This was Adam's true condition; he was a probationer, on trial for a "state" of immortality. In other words, he was a *novice*, which is "one who is new in any business; one in the rudiments, a beginner." This was Adam's true condition. He was certainly "a beginner" and "in the rudiments" of life.

He was on trial to ascertain the effect, or what could be done for him. Therefore, his case was undecided, whether he should be mortal or immortal, until he should be sufficiently tried to prove himself worthy or unworthy. He proved himself unworthy, and became mortal and died. For "all the days that Adam lived were nine hundred and thirty years, and he died."—Gen. 5: 5.

THE COMING OF CHRIST.

A. K. GIBSON.

I think there is no promise in the Bible more spiritualized and ignored than the promise of Christ's return. Many teachers will have it any way but the right way, that is, to make it literal. The text, "I will come again and receive you unto myself," is used as a text for funeral sermons, and applied to death. It is said, "I will come," means death will come and separate you from your body, and you will go to heaven, there to dwell in the blissful presence of God forever.

Paul calls death an enemy, and the word of God clearly teaches that at the coming of Christ, he will destroy death, or raise man up from the dead, and make him "equal unto the angels;" whereas, these teachers make death the Savior; send death instead of Christ, destroy the man's body instead of death, and make an angel of his immaterial spirit, before and without a resurrection; while God only promises that we may be equal unto the angels by and after a resurrection from the dead; which is to take place when Christ himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

If the body is only a lump of clay, a clog, and the spirit only is the man, and death relieves the man of this clog, and sends him to glory, and is there an angel; then I opine death is indeed a true friend, a savior; and well may we sing, "'Death is the gate to endless joy;" or, 'Tis but the voice that Jesus sends to call us to his arms;" and as one minister said, "Jesus had no need to come back to this earth; he could just as well sit on his throne in heaven and transact all his business there, as to come here himself." And why not, if the promise, "I will come again," simply means, I will send my voice—death—and relieve you of your earthly appendage, and then you can instantly appear in my presence in heaven, where there is fulness of joy? It is true I have spoken of a resurrection, but I mean by that your conversion, or elevation from a low state of sin to a high and holy life, which alone can fit you for that better resurrection—the rising of the blessed spirit from the body, at the separation, when I come by my voice—death. If this be the meaning of that promise, I wonder no longer that the Bible is a book of mysteries. I only wonder how any uninspired man ever found out what it did mean; and the mystery can only cease to be such by the aid of "those blest spirits" being permitted to return, to tell us that the Bible is to be taken in a spiritual sense, and consequently death does not mean death; that the coming of Christ is not his personal presence, for He comes in a thousand ways, by his word, by his Spirit, by death, and by his providence in many ways. And thus they ignore the most sacred promises of God to his own beloved children.

I heard a minister say: "There is no such thing as death. Man does not and cannot die, and I never allow the word used in my family. What is called death is a separation from the body, the putting off the clay, the house in which the man lives."

With such teaching, is it any marvel there are scoffers, saying "Where is the promise of his coming?" Any wonder that thinking men are disgusted with the theology of this age, and think the Bible a mystery, and can see no sense in it? But, thank God, there is sense in the Bible; and when properly understood, and rightly expounded, it opens the eyes and understandings of these thinking people, and some of them are coming into the light and liberty of God's dear children, and turning "from idols to serve the living and true God, and to wait for his Son from heaven." May God send more teachers of his word into the great harvest-field, for truly the harvest is great; it is fast ripening, and the laborers are few.

"SEARCH THE SCRIPTURES."

ELVIRA SHEPARD.

How sweet to search the Scriptures o'er,
To understand the Will
Left us by our departed Lord,
Who'll soon his word fulfill.

We read of an inheritance
That faileth not away;
Where all is pure and undefiled,
Wherein the heirs can stay.

If we are Christ's, then are we heirs,
And thus can enter in
To Zion's city, through the gates,
Forever freed from sin.

How sweet to ponder in our minds
That grand event foretold,
When Zion's King shall come in clouds,
And every eye behold.

Come quickly, Lord, and tarry not,
Thy children watch and pray
To welcome their returning Lord,
Who long has been away.

North Easton.

THE LOVE OF GOD.

F. H. CHAMBERLAIN.

There are comparatively few who feel and realize the fact that "God is love." Few that know the full import of the words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Men may admit the fact of the existence of the Deity, yet in effect deny the God of the Bible, by not believing "the record" that sets forth his attributes. Many seem to feel that Jehovah takes no special interest in his creatures. This feeling is not confined to the world's people, but many who are called Christians fail to realize the love of God, or the fact that he cares for the children of men.

"He careth for you." O that you could believe this. Then you could cast all your care upon him, and be relieved of this great burden. Do you ask for proof of the love of God to man? All his dealings with you, from first to last, are proofs of his love. If you have been chastened, remember that in this he "dealeth with you as with sons; for what son is he whom the father chasteneth not?" All this is for your profit, for your highest good, your everlasting well-being. But you have had many happy days, many things which you must acknowledge to be "good gifts" from above. Are not these all proofs of the love of God?

If he corrects you for sin, this is for your salvation. To allow you to go on in the way of death would prove the reverse; that is, to allow you to go without reproof. It may be hard for you to see how you are to be advantaged by some of his providences; but be content. What thou knowest not now, thou shalt know hereafter. It was hard for Job to see the love of God in his dealings with him in the day of his calamity; but in the end, when all he had lost was restored two-fold, and his life was prolonged a hundred and forty years, then doubtless he could say, "It is good for me that I have been afflicted." Do you think that your tribulations are greater than those of Job? Well, even if they are, is not the promise also greater than all that Job had to enjoy? Remember that *eternity* is the only measure of your reward; and when you have seen and known the length and breadth and depth and height of that love that "passeth knowledge," you will understand that your light afflictions were but for a moment (in comparison), and you will see by how much the "eternal weight of glory" over-balances them all, and would if they were a thousand fold greater. If your life is spared; if you escape, like Job, with but "the skin of your teeth," you shall know at last the great love that your Father has for you.

But now, while on your pilgrimage, you may have comfort and consolation in such form as this:—"Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 17. But it may be that you do not see why God loves you, and so you doubt his love. It is not because you deserve that love, or have ever done anything to merit it; but Jesus gives you the reason in these words: "The Father himself loveth you, BECAUSE YE HAVE LOVED ME."

Now do you love Jesus? Do you love him because he first loved you? Has he not given you proof of his love? Yes, he came down from heaven, and laid aside the glory that he had with the Father "before the world was," and took upon himself the form of a servant, bore our griefs, and carried our sorrows, and even laid down his life for us, died on the cross for you! "Greater love hath no man than this." Do you love Jesus? If you do, "then the Father himself loveth you" because of your love to his Son.

Those who are enjoying "the fulness of the blessing of the gospel of Christ," will not need to read what I have written here. It is for those who do not, but yet may enjoy this "fulness," that I now write. I am sure that but few of those who have professed religion are to-day enjoying that full assurance of love that is within our reach. Many whole churches have not one member that even professes to enjoy it. Others have but one or two, or a very small proportion of their whole number. Why is it? Whose fault is it? Why are the multitude "feeding on husks," when there is bread enough and to spare? O why will you "perish with hunger?" Come home, come home to your Father's house, and "eat ye that which is good, and let your soul delight itself in fatness." "Hear, and your soul shall live."

FORTY YEARS.—Forty years once seemed a long and weary pilgrimage to tread; it now seems but a step. And yet along the way are broken shrines, where a thousand hopes have wasted into ashes: foot-prints sacred under drifting dust; green mounds whose grass is fresh with watering tears; shadows even we could not forget. We will garner the sunshine of those years, and with chastened steps and reasonable hopes, push on toward the evening whose signal light will soon be seen swinging where the waters are still and storm never comes.

WEAR A SMILE.—Which will you do, smile, and make others happy, or be crabbed and make everybody around you miserable? You can live among beautiful flowers and singing birds, or in the mire surrounded by logs and frogs. The amount of happiness you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words.

CLEANSING BLANKETS.—Put two large tablespoonfuls of borax and a pint of soap into a tub of cold water. When dissolved put in a pair of blankets, and let them remain over night. Next day rub and drain them out, and rinse thoroughly in two waters, and hang them out to dry. Do not wring them.

APPLES keep best when cool and dry. Sudden changes of temperature induce the collection of moisture on the skin, which dissolves the delicate varnish with which the skin of the apple is covered, and it soon decays.

Gems.

— Two hearts which mutually love, are like two magnetic clocks; that which moves in one must also move in the other, for it is the same power which acts in both.

— If you have been tempted to evil, flee from it; it is not falling into the water, but lying in it, that drowns.

— The file is rough, and the application of it harrowing to the soul; but all the more bright and lustrous will be the diamond, when, at length thoroughly polished, it shines forth in the royal crown of Immanuel.

When trials come, as come they must,
And cause our highest hopes to fall;
A cheerful heart, with hope and trust,
Will give us strength to conquer all.

— The gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious.

— It is not until we have passed though the furnace that we are made to know how much dross was in our composition.

— The faults of the world can only be learned by a long acquaintance with it, and by suffering from the acquaintance.

— Avoid carefully the first ill or mischief, for that will breed a hundred more.

— Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

— Those who never retract, love themselves better than the truth.

— Honest and courageous people have very little to say about either their courage or their honesty. The sun has no need to boast of his brightness nor the moon of her effulgence.

Many a simple deed of kindness,
Which the world's praise never won,
Wrought in silence, done in secret,
Never meant to see the sun,
Bright will shine with His approval—
"Faithful servant, nobly done!"

— As all lights cannot make up the want of the light of the sun, so all temporal comforts cannot make up the want of one spiritual comfort.

— There would be no evil speakers if there were no evil hearers. It is in scandal as in robbery—the receiver is as bad as the thief.

— Draw upon content for the deficiencies of fortune.

— He who avoids the temptation avoids the sin.

— They are never alone who are accompanied with noble thoughts.

— Those that boast most, fail most; for deeds are silent.

Hygiene.

"This is for your Health."

RESTLESS NIGHTS.

Some persons "toss and tumble" half the night, and get up in the morning weary, unrefreshed and dispirited, wholly unfit, either in body or mind, for the duties of the day; they are not only incapacitated for business, but are often rendered so ungracious in their manners, so irritable and fretful, as to spread a gloom and a cloud over the whole household. To be able to go to bed and be in a sound sleep, an unconscious deliciousness, in five minutes, but enjoyed in its remembrance, is a great happiness, an incalculable blessing.

Restless nights as to persons apparently in good health, arise from, first, an overloaded stomach; second, from worldly care; third, from want of muscular activities proportioned to the needs of the system. Few will have restless nights who take dinner at midday, and nothing after that except a piece of cold bread and a sip of soft pure water; anything beyond that, as cake, pie, chipped beef, doughnuts, preserves, and the like, only tempt nature to eat when there is really no call for it, thus engendering dyspepsia and all its train of evils.

But the more common cause of restless nights is, that exercise has not been taken to make the body tired enough to demand sound sleep. Many spoil all their sleep by attempting to force more on nature than she requires. Few persons will fail to sleep soundly, while they do sleep, if they avoid sleeping in the daytime, and will go to bed at a regular hour, and heroically resolve to get up the moment they wake, whether it is at two, four, or six o'clock in the morning. In less than a week each one will find how much sleep his system requires; thereafter give it that, and no more.—*Herald of Health.*

HAIR DYES.—Almost every article of this kind contains, in a greater or less quantity, the most poisonous preparations of lead, which are absorbed into the scalp and lower face, become incorporated with the blood, and engender painful, incurable, and disgusting diseases. It is said that in one of the French lunatic asylums eight per cent. of the victims were users of hair dye. Gray hairs add dignity to man. Those who are ashamed of age and seek to conceal it in these ways can scarcely claim the respect of their kind; and it would be wiser in them to be ashamed of their shallowness than of their age.—*Selected.*

THE WAY TO HEALTH.—The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in any thing, and preserve a conscience "void of offence." Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion. Others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.

THE great secret of the superior health of the English is the greater amount of quiet sleep. The Americans, as a nation, are wearing out prematurely for want of rest.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BAD MONEY.

Bill Dow was showing the boys a counterfeit ten-cent piece. "O, you don't *know* it is counterfeit," said Jem Drew.

"Yes, I do; father said it was," said Bill Dow.

"Well, you *needn't* know it," said Jem Drew. "Your father may be mistaken. I should go to that old peanut woman at the corner, and spend it. Treat us, old fellow. She's half blind, and will never be the wiser for it."

"What an honest, honorable fellow you are, Jem Drew!" cried little Asa Clicker. "That you call doing as you would be done by, do you?"

"Somebody passed it on Bill, and Bill does no more than keep it going," cried Jem. "Come, Bill, give us some peanuts."

"No, sir," said Bill Dow. "I don't do that mean thing, I tell you. I do not intend to be dishonest in a little thing, then I shall never be caught being dishonest in great ones. Father says half the frauds, embezzlements, and bank robberies began in little dishonesties. They tunnel the way for a rush at last."

"Good for you, Bill!" cried Asa Clicker. "I believe in you. As for Jem, he'll die on the gallows yet."

Bill tossed the counterfeit ten cents into the river, and the boys stood on the bridge watching the eddies it made in the still water.

"Let all bad money be sunk before it sinks us," said Asa.—*Child's Paper.*

HE CALLETH ME.

O wise little birds! how do you know
The way to go
Southward and northward, to and fro?

Far up in the ether piped they:
"We but obey
One who calleth us far away.

"He calleth and calleth year by year,
Now there, now here;
Ever He maketh the way appear."

Dear little birds, He calleth me
Who calleth thee;
Would that I might as trusting be!

—*Scribner's Monthly.*

IS THERE ANY MOTHER HERE?—A little girl once followed the workmen from her father's grounds, when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door, he saw her sitting on a log, waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet little face and inquired:

"Is there any mother in there?"

"Yes, my dear, there is a mother in here," he answered.

"Oh! then I'll go in; for I'm not afraid if there's a mother there!"

Her child's experience had told her she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of a mother's love, it is a happier place than a palace would be without this blessed presence.

☞ THE A B C of lying is, when you have done a wrong, either intentionally or accidentally, to *hide* it, or say nothing about it. The next step (a short one too) is, when it is found out and inquired after, to deny it. Then the egg which was laid in secret is hatched out, and lie walks off—and will soon run, and even fly.

THE VINE AND BRANCHES.—A Sunday-school teacher was trying to make his class understand the dependence of the branches on the vine. "Jesus is the vine; we are the branches. We derive all our life and happiness from him." "Yes," said a little fellow: "Jesus is the vine; grown-up people are the branches; and we are the buds."

BE FAITHFUL.—Learn that all your work is done for God. Slight nothing. Have the same evidence of your salvation that the little servant girl had, who, when asked how she knew she was converted, said, "Because I sweep under the mats."

HOW TO BE HAPPY.—"What does happy mean?" A little girl lately said, "It is to feel as if you wanted to give all your things to your little sister." The child felt that to be happy, she must be unselfish. She was right. Did you ever feel happy when you had selfish feelings active in your breast?

— True courage is that which is not afraid of being thought afraid; the rest is counterfeit.

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 829. BOSTON, WEDNESDAY, SEPTEMBER 20, 1871. VOL. XXXIII.—NO. 25.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ANTICIPATIONS OF THE SAINTS.

Oh! what a happy day
When Christ the Lord shall come,
And with delight and joy
Shall take us to his home.

Oh! what a happy time,
When, in a moment's space,
We to his likeness changed,
Shall see him face to face.

Oh! hasten, Lord, the hour
When we shall see thee near,
When to our longing eyes
Thou shalt with joy appear.

The night is waning fast,
The purple beams of morn,
In overspreading rays,
The eastern skies adorn.

The gilded mountain-tops
Appear with glory crowned,
Throwing in deeper shade
The darkened valleys round.
—*Selected.*

"WILT THOU BE MADE WHOLE?"

C. B. BARNES.

In Jerusalem there used to be a pool called Bethesda. At a certain season an angel went down into the pool and troubled the water, and then whoever first entered it, no matter what his complaint or disease may have been, was at once made whole.

On a certain occasion, a man who had been infirm thirty-eight years, was lying by the pool, but unable to reap any benefit therefrom, as he had no friend to assist him in going down into it. As he is there lying, brooding over his misfortune, a stranger accosts him: "Wilt thou be made whole?" The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." Jesus (for he was the stranger) saith unto him, "Rise, take up thy bed, and walk." And immediately the man was made whole. John 5: 6–9.

In this diseased man, unable to help himself, we have a fair picture of humanity as a whole, and in his query to this man, "Wilt thou be made whole?" Jesus addresses humanity at large. Wherever there is a sinner; wherever there is one who is subject to evil habits and passions, there Jesus stands, and says to such an one—"Wilt thou be made whole?" And if such will but exercise faith in him, the cleansing blood of Christ will purge them from all sin, and make them every whit whole. There are but few in this land of enlightenment, but have heard Jesus address them, not in audible tones, which others could hear, but through the still, small voice of conscience.

When Jesus speaks to us, *we only* understand his words. The men accompanying Paul heard the sound when Jesus spoke to him, but none but Paul understood it. On his way to Ethiopia, the eunuch was called, but none of his attendants heard anything. The eunuch, however, heard the call, and obeyed it, and was baptized, then and there, into the faith of Christ. And this Jesus addresses all.

Again, his calls are individual. He calls multitudes at times, but each individual in that multitude has heard *himself* addressed. Although there were three thousand converted on the day of Pentecost, yet each individual of that large number knew that he had been called particularly, as specially as if he *alone* had been called.

In all revivals of religion since, when scores have been forward for prayers, each person has recognized Jesus, and has heard him saying, personally, "Wilt *thou* be made whole?" Further, Jesus calls us at those times that we are most likely to listen. The jailor at Philippi was called when overwhelmed with terror, and many are thus spoken to to-day. Some can be brought to listen most easily when the heart is softened by affliction. Others are reached through their sympathies. *All* are spoken to at that time, and under those circumstances, when and where they can best be reached. "All these," said Paul, "worketh that one and the self-same Spirit."

If we could listen to many christians as they were relating their experiences, we would hear one say, "I was first awakened to a sense of my lost condition, when I was marvelously saved from death, while hundreds about me were killed outright, or maimed for life. It was then, in the midst of that awful scene of havoc, that I heard the inviting voice of Christ calling me to him." We would hear another say, "I have listened to many powerful sermons unmoved. I have seen scores perish in the briny deep; I have seen the dead and wounded piled in heaps upon the battle field; I have escaped death many times, almost miraculously, but I have passed through it unmoved. But when our little Harry, the light of the household, in whom we all took delight; when he was taken sick, and we saw him suffer, and his little form waste away; when he called me 'father' for the last time, and we saw him die; when we laid him away in the grave, it was then, when my heart seemed almost broken with grief, that I heard a voice I had never heard before. It was then I knew Christ was calling me, and having lost the dearest treasure I had on earth, I was ready to listen to his voice."

In these, and under many other circumstances, our Lord speaks to us all, and happy, yea, blessed is he that knows the joyful sound. Reader, that Christ who called Paul; who called the jailor; that Christ who healed the man by the pool of Bethesda, is calling you, and is ready to make you clean. You who are subject to passion, to envy and malice; you who are full of evil thoughts, can be cleansed from them, and made every whit whole, for the blood of Jesus Christ cleanseth from *all* sin. He not merely grants *pardon* for sin, but, blessed be God, *he cleanseth us.* "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Oh! who would not be thus cleansed? Who that would not be like Christ? Who that would not like to be as kind, as gentle and mild, as forgiving and patient as he was? Jesus can give us so freely of his Spirit, that it *will* produce *inward* holiness, and then the *external* manifestations of it will be holiness also.

And you, christians, who indeed have found mercy, but are yet, in a measure, in bondage to sin; you who have not yet received the *fulness* of Christ; you who are groaning daily to be delivered from such a body of death, Jesus speaks to you, "Wilt thou be made whole?" To extend to his people this blessing the Savior came, and because of his mission he was called Jesus, "for," said the angel "he shall save his people from their sins." Matt. 1: 21. Does this seem too great? Remember who it is that promises; 'tis one in whom "dwelleth all the fulness of the Godhead bodily." Col. 2: 9. Does it seem too great an exercise of power? I would that the eyes of your understanding might be enlightened; that you might know what is the hope of his calling, and what the riches of his glory of his inheritance in the saints, and *what is the great and exceeding greatness of his power to us-ward who believe*, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

I wish you might know what great power, yea, what exceeding great power, God will exert in your behalf, in cleansing you from evil. That power which banished death and reanimated our blessed Savior, will be manifested for you, in cleansing and purging you from dead works and your vain conversation, and in causing you to be "alive unto God through Jesus Christ our Lord," so that, with Paul, you can say "the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20.

Then come, you who want pardon; you who want a deeper work of grace; you who want sanctification; who want salvation from your sins; who want to be freed from hard hearts and unholy tempers; who desire "to know the love of Christ which passeth knowledge;" come, come *all*, and drink more freely of the fountain of life, and you will have within a well of water continually springing up, so that you need never thirst again. Come, unconverted ones, and seek pardon; seek remission of sins. Come, pardoned ones, and seek purification, seek sanctification, for so is the will of God. 1 Thess. 4: 3. "And the Spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

WISDOM'S HOUSE.

CATHERINE WIRE.

"Wisdom hath builded her house; she hath hewn out her seven pillars."—Prov. 9: 1.

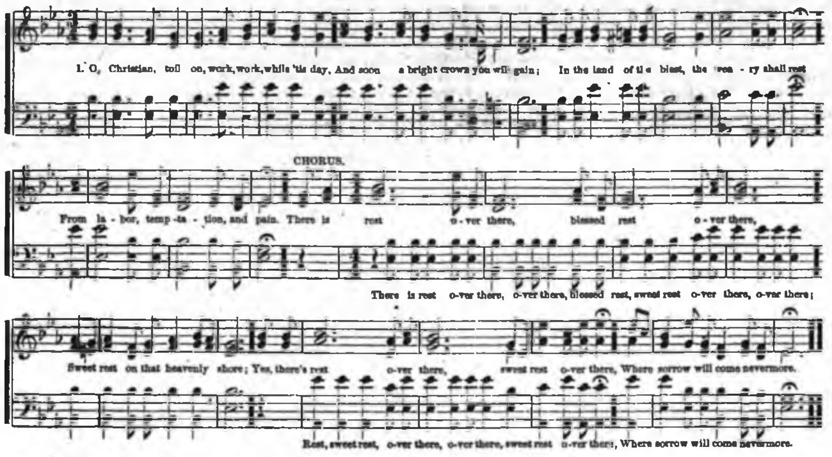
What is wisdom? She is God's treasurer. She hath builded her house. What shall we call this? God's treasury. As a house is never built without a foundation, what did she build upon? Truth and righteousness. "She hath hewn out her seven pillars." What are these? Love, light, hope, peace, power, courage, and duration. Love is a sweet, precious, never-failing pillar of truth, in her house; which reaches from the beginning of creation to all eternity, and has its origin in goodness, which is God.

Light is a glorious, revealing pillar of truth in her house, that will shine more and more unto the perfect day, and has its origin in God; for God is light, and God is love. Light is something very desirable; I find, as I try to look into the perfect law of liberty which the gospel of Jesus Christ gives me. I must come to the light, that I may know whether what I do, or say, or even think, is wrought in God. O how beautiful and glorious is the pure light of the gospel; and as I read and receive new light, although it is as old as creation, it is new light to me. I feel as though every sense I had was being baptized, as it were, into a new creation; especially when this truth was first brought home to me, that we were going to live upon this earth renewed and purified. It seemed as though God was nearer to me than ever. O what a precious pillar, or part in the pillar of light, was this, in the house of wisdom. It could not help but be allied to love and goodness.

The next pillar, Hope, is a bright, anticipating pillar of truth, in the house of wisdom, that we cannot do without in this life, because of its buoyant nature to carry us above the troubles and trials of this life, by giving us bright anticipations of the future—the glorious heavenly kingdom, which every true child of God will inherit when Jesus comes to make up his jewels. This pillar in the house of wisdom centres in the resurrection of the just, and when gained will be as a tree of life to us. Prov. 13: 12.

REST OVER THERE.

Words by M. V. SALTMARSH. Music by GEORGE B. LEE.


1. O, Christian, toil on, work, work, while 'tis day, And soon a bright crown you will gain; In the land of the blest, the wea - ry shall rest
CHORUS.
From la - bor, temp - ta - tion, and pain. There is rest o - ver there, blessed rest o - ver there,
There is rest o-ver there, o-ver there, blessed rest, sweet rest o-ver there, o-ver there;
Sweet rest on that heavenly shore; Yes, there's rest o-ver there, sweet rest o-ver there, Where sorrow will come nevermore.
Rest, sweet rest, o-ver there, o-ver there, sweet rest o-ver there, Where sorrow will come nevermore.

2 Though thorny thy path, it will not be long,
The end of thy journey is near;
Then with courage press on, in Jesus be strong,
Be faithful till He shall appear. Chorus.

3 Though Satan may come to lead you astray,
And tell you your hope is untrue;
If you earnestly pray for grace every day,
The Saviour will carry you through. Chorus.

4 Though often your heart is sad and oppressed,
And weary of toil you may be;
O, then think of that home where grief is unknown,
That Jesus has promised to thee. Chorus.

5 Yes, think of that home, of that happy home,
Its glories have never been told;
O, your rest will be sweet, your joy be complete,
In yonder bright city of gold. Chorus.

Peace is a calm, supporting pillar of truth, in the house of wisdom, which is the fruit of righteousness; for righteousness and peace kiss each other; so says the Psalmist. 85: 10. Trusting in the promises of God brings peace within, though trials and temptations run high without. Jesus says; "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 16: 33. "First pure, then peaceable." This is a very important pillar. It gives such rest to the christian. We could not do without this pillar, therefore wisdom put it into her house because she knew it would be needed. "Great peace have they which love thy law, and nothing shall offend them." Psalm 119: 165. Hope, purity and peace go hand in hand in the royal way to the kingdom.

Power is a pillar of truth, in the house of wisdom, that is mighty and strong. It is holiness. Holiness is power. What a needful pillar this is to cause everything to move to the honor and glory of God. The anointings of the Holy Spirit are needed continually to keep this pillar of power going in us in the right direction. For it is ever on the move, as all the rest of the pillars are ever active in the service of God; even peace only fills her place aright in active service. She is a kind of balancing pillar, that helps the rest to steer the right course. It is very needful to power that peace should ever be on hand to help weigh every thought, word, and act, as the house moves forward towards the kingdom. This house represents the church.

Courage, the next pillar in the house of wisdom, is a bold, fearless, undaunted pillar, which is ever accompanied by a great heart, and is very needful to the fearful, and those who are of a doubting mind. The word is, "Be of good courage." Even the most valiant get downcast sometimes, but not so but that courage can help them up, and then they start on anew in the way, which is always strait and narrow; so that there is no getting around the cross, or going over it, but take it up and walk along, never being ashamed of it, but glorying in it, as Paul did; then you will be crucified unto the world. God help us to so run that we may win, is my prayer.

Duration, the next pillar in the house of wisdom, is a long one. Thank God for this. It endures forever. This is not a limited for ever, but it is a forever that endures. And now we must endure with patience as seeing Him who is invisible. How shall we do this? By faith. That is the condition, and it is also the condition of every christian grace we possess. Grace gives us the possession of them now by faith, and helps us to go forward in the christian course. Let us be wise by building on Christ, the corner-stone, every day, hour and moment of our earthly lives, for Jesus' sake. *Amen.*

THE SOUL.

The question of the nature and duration of the soul has been so frequently and elaborately discussed, that one would think it were about time that it be fully settled and understood. But this is far from being the case. Indeed, the contest has hardly reached its climax. And even among those who profess to have the truth, there is much inconsistency and confusion of ideas.

It is not my purpose to give a labored exposition of the subject for general consideration, but to present a few thoughts for the practical benefit, it may be, of a certain class. We find it necessary, however, to inquire, What is the soul? We answer, The term "soul" undoubtedly has for its ordinary meaning *person.* The Sacred Scriptures contain many instances of this use of the word. But when we speak of the soul *of* a person or thing, we generally mean something very different. In this case the *primus usus* of the word is evidently life. Thus, the soul of animals usually means the principle of life contained in the blood. The soul of vegetation is the principle of life contained in the sap, which answers the purpose of blood in animals.

It is evident, then, that the term "soul" when used in this sense, never means a personal entity. It cannot be said either to live or die, except, perhaps, in a fanciful or poetic sense; as,—"Softly now the light is dying on the distant, native shore." It is the *body* that lives, not the life. It is the body that dies by being deprived of the principle of life. Life is simply an effect, which is distributed throughout the system in the process of circulation. When the organic mechanism becomes worn out, and nature refuses to perpetuate the bodily identity by supplying the waste of the system, then the causes of life cease operating, and life, like the light of a candle, goes out in the oblivion of death. Then it cannot be found. It goes nowhere, nor can it be seen or handled.

It is sometimes said that the soul goes into the grave with the body. This is a wrong statement of facts. The soul does not go into the grave *with* the body, for the very excellent reason that it does not exist after its causes cease operating. It is absurd then, to talk of its occupying space, and coming in contact with matter.

It is often said, "I believe the soul of man to be mortal." This, too, is incorrect, because the soul, in this sense being a property, cannot possess properties. The principle of life is the same in quality everywhere. Its duration is entirely dependent upon the nature and properties of the corporeal thing itself.

The fact is incontrovertible both in the light of reason and Scripture, that all there is of man is that which we recognize through our senses. Life, thought, pain, desire, love, etc., are all properties of man as an organized substance, but they form no part of him. When a man becomes disorganized, these properties cease to exist; because they remain properties only while he is an organized being.—*Adv. Christian Times.*

WHAT MIGHT HAVE BEEN.

F. N. CHAMBERLAIN.

The train of thought suggested by the above heading brings deep sadness and bitter regret to many a heart; but let no one on that account turn away from reading what here follows; for we shall aim to show you a compensation *in full* ere we close. No doubt you have thought of "what might have been," under very different circumstances, in your own case. Many a poor prodigal, who has "wasted his substance with riotous living," has sadly thought of what might have been if he had been discreet and prudent, instead of reckless and profligate. Many an invalid has groaned as he thought of the health and strength he might have had if he had known and obeyed the laws of life ere it was too late.

A man who desired wealth, spoke with regret of a lost opportunity as follows: He had started one day with the intention of purchasing a certain tract of land in the "oil regions," which seemed to promise great returns for the investment. But on the way he was over persuaded to buy another claim, and so he stopped short of his intention, and thereby lost a prize which would have made him a millionaire. This is not the only apparently narrow escape this same man has had from becoming very rich, and no doubt he often thinks of "what might have been" if he had improved the "golden opportunity" in time.

If ever a boundless field opened before a writer, it opens here while thinking of what might have been. "What might have been" if sin had never entered our world. What might have been if all people in all ages had been of one heart and one mind, living together in perfect peace and harmony. What might have been if death had never interfered with human plans and purposes. Or what might have been, even here in this age and in this country, if there had never been any political or sectional strife, but peace and union had always prevailed through the length and breadth of our land. "What might have been" with Jerusalem and the Jewish nation if they had known, in their day, the things which were for their good.

The compensation for all this loss, the antidote for all the ills of time, is found in the divine promise of what shall be. After Job had been tried in the furnace he "came forth as gold," and he had "twice as much as he had before" his days of sorrow. The promise of God to us is not limited to twice as much as we might have had, under any possible circumstances of which we can conceive. Complete "health and cure," with the "abundance of peace and truth," are included in the promise. Long life, "even length of days forevermore," is but a part of what shall be when "all flesh shall see the salvation of God." Thus saith the Lord, "I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." When all sin, and all its evil consequences are forever obliterated and sunk in eternal oblivion; when "death is swallowed up in victory," and the former things are passed away, and all things made new, then we shall see clearly what we now but dimly see as "through a glass, darkly."

Whatever is embraced in the words "all things," even far beyond the power of language to express or the mind to conceive, all is ours. Dwell upon this as the end of your faith, and reward of your patience, even this —"a far more exceeding and eternal weight of glory."

EARNESTNESS.

Under the direction of the spirit of inspiration, Solomon wrote: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

These words are addressed to every christian. And how much every one may find to do! How many unconverted souls are to be led to Christ! How many children are to be gathered into the Sunday-school and instructed in the great truths of salvation! How many widows and orphans are to be fed and clothed and educated! How many sick and suffering there are whose wants are to be relieved! On every hand is work to be done; we cannot shut our eyes to it if we would. North, south, east and west are whitened harvest-fields and loud is the voice of the Master calling for reapers to enter in and gather sheaves for the garner on high. To every one comes a voice, saying: "Son, go work to-day in my vineyard." But how few there are, comparatively, who heed this call, and go at this bidding! And many even of those who profess to be engaged in the Master's work are more absorbed in other affairs than in the all important work of saving souls. How few there are who are in earnest in this work, who are doing what their hands find to do with their might!

The great want of the church to-day is earnestness. There is a want of earnestness on the part of the ministry. We should be more earnest in the pulpit, more earnest in our pastoral labors, more earnest in the Sunday school work. We should not be content with preaching two or three sermons from the pulpit, each week, but on the street-corners, or in the market place, or public parks, or in the dancing-hall, or in the theatre, or in the saloon, even. Wherever souls can be found for whom Christ died, the blessed gospel should be proclaimed; and if the multitudes are ever reached by the gospel, it must be in some such "irregular" way, for hundreds there are who never go inside of a church, and who cannot be induced to do so till the gospel is brought to bear upon them in some way they do not suspect.

And not only is there more earnestness needed on the part of the ministry, but the laity also need it. We want more laymen who feel themselves consecrated to the work of Christ, and who will embrace every opportunity to speak a word for Jesus, and who will use all the talents God has given them, their money, time, influence, voices, social and official position, in advancing the cause of Christianity. The world is to be saved by the "foolishness of preaching," but the few ordained men cannot do all the preaching required. The laity must become preachers, and call sinners to repentance. And the women, too, must be more in earnest for Christ. How much their hands can find to do in the great Sunday-school field! Nowhere is work needed more than here, and none can do it more efficiently than women.

But how shall this spirit of earnestness be obtained? Only by the baptism of the Holy Ghost. This, and this only, can make men and women earnest in the work of God. Intellectual conviction is not sufficient; men will not run in the way of God's commandments till they are propelled by some other power than that. It must be the all-powerful motive of love, and this is born of the Holy Ghost, and the Holy Ghost is given for the asking, providing the asking is associated with believing, and the great blessing to be retained must be used, for God gives no blessings to be unemployed.

May God baptize the church, and make her throughout the land a body of earnest workers. —*Methodist.*

PRACTICAL RELIGION IN THE LIGHT OF THE GOSPEL.

J. B. COOK.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . unto God; be not conformed to this world [age]; but be ye transformed by the renewing of your minds. . . . Having then gifts differing according to the grace given to us; whether prophecy, let us prophecy according to the proportion of faith."—Rom. 12: 1–6.

The word for "proportion" is *analogy*, and expresses the mutual relation and dependence of parts in the body, or system of gospel truth. It is too much the custom to ignore this primal obligation to think, prophesy, minister, teach, exhort, give, and rule in the body—the church—and in advancing the cause of Christ according to the measure—the analogy of faith.

The doctrine of the gospel that Paul preached in Rome to the Gentile world, is here applied first to the different duties of the christian ministry, or religious service, as a whole. Practical religion is thus made primarily to regulate thinking and preaching in accordance with the word, *analogia*—giving echo to the word, and keeping on the lofty plane of the divine word.

I. This gives God absolute supremacy over all. Chap. 1: 25.

II. This lays sin and death at Adam's (and every human) door. 5: 12.

III. This reveals righteousness, or justification and acceptance to salvation by grace, through faith in the propitiatory offering of Christ. 3: 22–26; 4: 1–17; 6: 3–5; 8: 1–36; 10: 3–13. Redemption is graciously by his grace, through the redemption there is in Christ Jesus. 3: 24.

This discloses deliverance of the creature—creaturehood, or creation—from the bondage of corruption into the liberty of the glory of the sons of God. Chap. 8: 14–23.

These are the cardinal points which are adjusted to the dispensational arrangements noted in chapter 11: 12–29, and 15: 8–13; and embrace the resurrection, the kingdom, and all that leads on to the crowning consummation of the gospel of salvation in our fallen world.

This proportion, analogy, measure of faith, is of pre-eminent practical importance. It takes the first place here in practical religion. It subordinates all agencies and events to God's gracious purpose in Christ. It discriminates between Rome—the last form of the kingdom of men, and the kingdom of Christ. Daniel 7: 17, 18; 2 Tim. 4: 1.

Nay, more, it locates the time of wrath, or seven vials, AFTER the seventh angel sounds, and the kingdoms of this world become our Lord's, and his Christ's. Rev. 11: 15–18; 15: 1–4; 15: 5 to 17. This proper proportion, or the right relation of these parts of prophecy, puts the vials in the judgment; and the doom of Rome in its revealed place, like the destruction of Pharaoh in the judgment on Egypt. Ex. 12.

Note. The displacing of a figure in any date would destroy the proportion. A daily for July 15th was published July 51st—quite a difference by the loss of proportion. Thus a displaced member of the body (vers. 4, 5) would make deformity, by disregarding the right proportion, or relation and dependence of parts. God's prophecy has a form. Dan. 2: 31–45. No one, then, can obey this divine command but by preaching, teaching, praying, and exhorting, according to this proportion, which locates the kingdom of Christ at and after the judgment, on the last form of the image—the fourth form of the kingdom of men. Dan. 7: 11–14. Thus with the doom of Babylon. It has its relation to the opening scene and progress of the judgment, by the seven vials. Rev. 15: 5–17. Thus with the gospel system. It has its analogy, consistency of proportion of parts.

Practical Christianity pays pre-eminent regard to this vital truth. It involves reverence for God, and all the essential graces of the christian life. *Amen.* But a disregard of this precept leaves the life of faith feeble, the understanding unfruitful, and thus Christ is dishonored often in the house of his friends.

The Chapel in the Heart.—In your retirement make frequent colloquies, or short discoursings with God and thy own soul. Every return of the heart in these intercourses is a going to him, and appearing in his presence, and is representing him present to thy spirit and to thy necessity. This was long since called by a spiritual person "a building to God a chapel in our heart." It reconciles Martha's employment with Mary's devotion, charity and religion, the necessities of our calling and the employment of devotion; for thus, in the midst of the works of your trade, you may retire into your chapel—the heart—and converse with God by frequent addresses and returns.—*Jeremy Taylor.*

Bible.—Josephus informs us that the first translation from the Hebrew into the Greek was made by seventy-two interpreters, by the order of Ptolemy Philadelphus. From this circumstance it is called the Septuagint version. It was completed about 277 B. C.

ACHERUSIAN LAKE.

GEO. THOMSON.

The great Egyptian superstition was no doubt the origin of the Grecian fables of the river Styx; Charon, the ferryman, the elysian fields, Tartarus, etc., etc. The following historical account may be interesting: "Near Memphis, Egypt, was once a beautiful sheet of water fed by canals. Its shore was ornamented by shady groves and beautiful parks. These were the waters over which the dead were ferried to the tombs and sepulchres beyond. . . . To this lake the mummied corpse was brought. Forty-two persons, constituted judges, ranged themselves around the remains of the departed one, and propounded the following question: Has any one aught to allege against the character of the deceased? In the scales of justice his life was balanced. If it was proved that he had spent a life of dissipation and vice, transit was denied him until his friends could atone for him. Those elysian fields and quiet shades of the departed were for the good alone. If accepted, the ferryman received the precious frieght, and bore it beyond the flood." (*Handwriting of God, p.* 185.)

We are credibly informed by standard history, that the Greeks derived their religion from the Egyptians. Josephus is authority for the statement that many of the Jews imbibed some of their religious ideas from the Grecian philosophers, as the following extract from his discourse on *hades* will show:

"Now as to *hades*, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. *Hades* is a place in the world not regularly finished (?); a subterraneous region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness [a strange place for happy souls.] This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments agreeable to every one's behavior and manners. . . . This is the discourse concerning *hades*, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved, do not believe [their resurrection] but learn not to disbelieve; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato."

Plato was a heathen (Greek) philosopher, and taught the immortality of the soul, on which Josephus based his theory of *hades*, and was candid enough to credit Plato, and not the Bible, with the parentage of the doctrine as then maintained. Proselytes from the Jews and Greeks, who entertained this doctrine, gradually infused it into the system of Christianity after the days of the apostles, and thus polluted the pure stream of truth. As Mosheim testifies, in the second century, the oriental philosophy began to be introduced into the church, as the result of the conversion of some of the heathen philosophers, and then men began to speculate and philosophize on the nature of the soul, etc. Strange that the great apostle Paul, with all his gigantic powers of reasoning, never argued on the nature of the soul, but chose rather the theme of the resurrection, on which he concentrated all his powers of logic and eloquence. Who was most competent to understand the prominent theme of theology, Paul or Plato? Origen, one of the so-called Fathers of the Church (and truly so in reference to the Romish Church), was born in the second century, at Alexandria. He was learned in the oriental philosophy, and became a convert to Christianity. According to Saurin, "all his philosophy was taken from the ideas of Plato." "He also taught the pre-existence of souls previous to the creation, and perhaps from eternity; their condemnation to animate mortal bodies, in order to expiate faults committed in their pre-existent state, etc., etc."—(*Voice of Church, p.* 77.)

This Origen introduced the system of interpreting the Scriptures spiritually, declaring that the literal sense was worthless; thus opening the way whereby the Scriptures are made to sustain the dogma of immortal-soulism, with all its monstrous outgrowth of absurdities and superstitions; as purgatory, prayers *for* the dead, prayers *to* the dead, prayers *by* the dead, communion *with* the dead, communications *from* the dead, dead men blowing horns, dead women playing pianos, dead children turned into angels, souls attending the funeral of their dead bodies, souls going to heaven or hell at death, souls going to the spirit land, souls going to the spheres, souls going "beyond the bounds of time and space," etc., etc.

And thus the Acherusian lake and river Styx are merged in the more modern river Jordan, or death, beyond which are represented as presently existing gorgeous fields elysian.

"There everlasting spring abides,
And never withering flowers,
Death, like a narrow sea divides
This heavenly land from ours."

And again, in the following couplet, we see how faith and desire contradict theory:

"Death is the *gate* to endless joy,
And yet we dread to enter there."

How much more scriptural and consistent is Paul's theory: "But if there be no resurrection of the dead, then is Christ not risen. . . . Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 13, 18.

"All the saints who are sleeping shall wake,
We shall meet in the sweet bye and bye;
With a shout shall the ransomed embrace
In that land where we never shall die.
In the sweet bye and bye."

☞ When mountains are in the way of the Lord's people, he does not permit them to ascend and pass over the summits, but he bids the mountains give way. He will not suffer his saints to walk too high; therefore he reduces the hills to vales, which are pleasant and safe to humble pilgrims.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 20, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.00 a year.

ALTON BAY MEETING.

Another great and good campmeeting is now (Sept 14th) in progress at Alton Bay. The meeting this year is the largest ever held on this ground. There are some attractions at Alton Bay which are not common for camp-grounds. Among these is the beautiful lake, with its steamers plying between the camp-ground and the towns on its borders, and connecting with the cars that run from the camp eastward to Dover, Boston and Portland. The scenery about the ground is rather wild and romantic. There are but few cloth tents. Nearly all are built of boards, and are very closely connected, for want of sufficient room. Many of them are quite comfortable, and of good size. Some families have been spending several weeks here before the commencing of the campmeeting. It is a pleasant place for those who would retire from the busy cares, noise and confusion of the world, to enjoy rural scenery, and inhale the pure country air.

The religious tone of the meeting is elevating, strengthening, earnest, and well tempered with religious zeal. Like all other campmeetings we have attended this year, the subject of Bible holiness occupies a prominent place in the prayer and conference meetings, and in the preaching. The Spirit of God is impressing those who love Christ with the *necessity* of being entirely consecrated to him in order to be ready for his coming and the marriage supper of the Lamb. We are in possession of facts which show that the spirit of holiness, or entire consecration to God, is arousing the active members in all churches throughout the country. This is a bright omen in favor of the speedy coming of Christ. In proportion as holiness prevails, sectarian walls are demolished, and brotherly love prevails. It does look as though the bride had begun to dress in her bridal robes of Christ's perfect righteousness; that she may be all ready for the appearing of the heavenly Bridegroom.

Let it be kept before all, that the Scriptures declare we must "follow peace with *all* men; and *holiness*, without which no *man* shall see the Lord." Dear reader, let this subject receive your immediate attention. Be sure and have your lamp trimmed and burning. The last days are upon us. Get ready to meet the Judge of the quick and dead. Make no delay. Let all difficulties be settled. *Be at peace with all men. Be holy.*

BRO. BOWMAN.

In the last Crisis but one, we gave notice that Bro. P. G. Bowman, of Lydia, S. C., had been separated from the Methodist Conference, because he believed in the sleep of the dead and the destruction of the wicked; and that he is now ready to take a bold stand in defense of the doctrine of the Bible. For many years he has been a prominent preacher in the M. E. Church. He is now ready to engage in missionary labor in the south. We think he is just the man for the southern field. Shall he be sustained? Are there not ten men who will sustain him for one year in the mission work? His separation from the M. E. Church has cut off all means of support, so that he is dependent upon his friends for the comforts of life. Are there not ten men who will give one hundred dollars each for the Bowman mission? Let us have a *ready* response from those who love Jesus, and are able and willing to help spread the truth in the southern states. Now is the time for *action*.

WAYSIDE NOTES.

Saturday, Sept. 2nd, we left Boston for the tent-meeting at Natick, about eighteen miles from Boston. We found the tent pitched in the heart of the village, with the Catholic, Congregationalist and Baptist churches near at hand, within speaking distance. The meeting began Wednesday evening, under the direction of Bro. Morrill and Boutell. We found the people quite interested in the meeting, and ready to co-operate with measures calculated to extend its influence. Quite a number from other churches, who are warm friends of Jesus, took an active part in the exercises, and rejoiced with us in the worship of the God of our fathers. Several of them were with us all day Sabbath, and feasted with us on the heavenly manna provided by the Lord. It was just what they had been longing to enjoy. They felt at home. He said the meeting reminded them of some they enjoyed forty years ago, when the life and power of godliness was in the church. Among others who united with us in the exercises was old Bro. Jennison, over eighty years of age, who has been many years a faithful Methodist preacher, and loves the "old paths," and has no sympathy with the *fashionable* religion of these last days, which is baptized into the spirit of the world.

We find in all places, where we have been of late, that the living members of the churches are most fully convinced that they must come out from the world and consecrate *all* to the Lord, in order to be saved. The impression is deep and abiding, and is producing important results. Bright omens begin to appear. Let us reach forth to all such the hand of a hearty christian welcome. Let us put up no sectarian walls, have no testing creeds, no iron bedsteads, to which we require submission before we can unite with them in the work of the Lord. Let christian character be the only test of fellowship; an open Bible the only creed, and brotherly love the only bond of union, and then peace and harmony will prevail in the body of Christ, which is the church.

R. I. CAMPMEETING.

Monday morning, Sept. 4th, we left Natick for Boston, thence to Greene, R. I., where a campmeeting was in progress. We only spent a few hours there, but we enjoyed the meeting. It had but just commenced, but the prospect was encouraging. In the afternoon we went on to the

PLAINVILLE CAMPMEETING

in Ct. The camp-ground is a pleasant one, about two and a half miles from the Plainville depot. There were forty tents, including the large state tent. The meeting was an harmonious one, and increased in interest from the commencement to the close. There was a general feeling among the Bro. and Srs. that the time has come when all who expect to be ready to meet Christ, must be entirely consecrated to his service. Many received special blessings, and rejoiced in the possession of perfect love. The prayer and conference meetings were excellent, and will occupy a choice place in the memory of those who participated in those heavenly associations.

We had preaching by Bro. O. D. Woodruff, R. K. Stark, H. L. Hastings, Geo. L. Teeple, S. C. Hancock, A. Steele, I. I. Leslie, Sr. H. Hastings, Bro. H. Munger, G. L. White, A. Calkins, A. M. Higgins, and the writer. Good order and brotherly love prevailed. It was the best campmeeting we ever attended in the state. Several were converted, many were reclaimed from a backslidden state; three were baptized, and others would have been had there been an opportunity. From the commencement to the close the spirit of devotion and consecration to the Lord continued to increase. A hallowed influence has gone forth from the meeting that must produce blessed results throughout a large portion of the state.

The weather was delightful throughout the entire meeting. Every day was bright and sunny. A very large audience was present Sabbath, and excellent attention was given to evidences showing that we are near the coming of Christ; when those who are sleeping in him will be raised to put on immortality, and receive the promised inheritance. In all places we find the people, especially church members, more willing and anxious to hear than they have been for many years. They are satisfied that some startling events are at hand, and will give careful attention to candid remarks on the subject.

In our morning love-feast we had one hundred and twenty-five testimonies in less than an hour. In the evening we had a precious season at the sacrament of the Lord's Supper. In short, the whole meeting was a happy success, and its results have afforded most ample rewards for the labor bestowed. The friends of Jesus parted with a strong assurance that in a little while we shall see the King in his beauty and glory.

STATE OF THINGS IN EUROPE.

The present aspect of things in the old world is not very flattering in favor of peace. War clouds are again beginning to fill the political horizon. Russia is making large preparations for the battle field, and all the other great powers are in a state of agitation, which bodes any thing but peace. The fact is, mankind have become so corrupt, and the governments of the world so like "iron and clay," that there is not sufficient cohesive power to hold them together. The last days of this dispensation have certainly come. The great prophetic chart is about completed. Soon, soon the King of glory will appear.

GOOD TIDINGS is the title of a new book just issued, containing a plain statement of the Bible pertaining to the coming of Christ, the resurrection of the dead, the saints' inheritance, the punishment of the wicked, and an exposition of the prophecies which show that the second coming of Christ is near at hand. This book is just the thing to put into the hands of all candid readers. Every minister in the world should have a copy; and all others who are interested in the world to come.

TO OUR SUBSCRIBERS.—Those who have paid their subscriptions at Alton Bay, and other campmeetings, and who do not see the date changed on their papers next week, we would say, Be patient; we shall make all right as fast as we can.

THE CAUSE OF DEATH.

BRO. GRANT:—We read in Gen. 2: 7—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Was he created in a state of decomposition? Was he as we are now, tending downward to the earth? Does the word of God teach that death was introduced into our world on account of man's disobedience?

Stowe, Vt. H. W. SARGENT.

We have no direct revelation on the first point named; therefore, cannot give any satisfactory answer.

2. In answer to the second question, the Bible says: "Wherefore, as by one man sin entered into the world, and *death by sin*; and so death passed upon all men." Rom. 5: 12.

MANNER OF PREACHING.—A lady, recently, in giving her views of the preaching of a minister to whom she had listened several times, said: "I thought it was the business of the minister to feed the sheep. This man don't feed us; he only throws clubs and stones at us, and sends us, bleating and hungry, home." Many a one might gather a useful hint from this as to the proper mode of dealing with the flock of Christ. Harshness, severity, fault-finding, accomplish but little good in the family, the church, or the world. True, it is the pastor's duty to admonish and rebuke, to correct error and reform sin; but always in the spirit of the Master. A scolding minister never yet succeeded in anything but in scattering the flock and weakening his hold upon the affections of his people.—*Exchange.*

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

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AG'T.

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AG'T.

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Persons sending money to this office, should never put postage stamps next to a bank bill, or scrip, for the stamps stick to the bills, and one or both are spoiled, besides causing the clerks a great deal of trouble in trying to get them apart, so as to save both stamp and money. *One of the Clerks.*

CHURCH POWER AND POLICY.

There is a wide difference between church power and church policy; and the less we have of the former, and the more we have of the latter, the better for all. I am no advocate of laxity in gospel regulations in church matters; but such regulations should be brought about and preserved by an exhibition of the gospel spirit, rather than by too free a display of the rod of church power—a rod intended to be used only as the last resort.

This rush for a church trial as soon as a fault is discovered in a member, with a view to expulsion, before every gospel step has been taken designated by divine wisdom, and taken too in the right spirit, and with the right motive, is all wrong. And the excuse that it is our duty to keep the church pure, can never be made to justify an outrage on the rules and spirit of the gospel economy; for it is a revealed truth that it is as really the will of God that we should seek the welfare of those in our own ranks, who chance to get out of the way, as those who have never been identified with us; and this we can succeed in doing much better by living out the policy of the gospel, than by resorting to church power—thus pushing the offender beyond our own reach. Hasty church trials have proved the ruin of many who might have been saved by the winning policy of the gospel.

When a member has been ensnared by the devil, the first question should be, how can we *save* him? Not how shall we prove him guilty and get rid of him in the quickest manner possible. When the devil has succeeded in entrapping a person in one fault, his next effort is to get him to cover up that fault, and thus add sin to sin; and this he can do the more easily if he can get some church member to denounce him, and threaten him with a trial. Thus, instead of evincing a feeling for the spiritual welfare of the offender, that would have a tendency to win him, and lead him to early repentance, his mind is inspired with the impression that you are seeking his ruin, and making his fault a pretext to accomplish it, thus leading him to take the defensive. Let us examine the regulations recommended in the gospel regarding the treatment of offenders. As there are different rules laid down to designate our duty toward different kinds of offenders, we will notice them separately.

I. *Personal trespass.* A rule is given by the Savior concerning the proper treatment of a criminal in the case of personal trespass, in Matt. 18: 15–17; but this is not given as a rule for all kinds of misdemeanors.

1. "If thy brother shall trespass against thee." Mark! this is a case of "trespass," not against somebody else, but "*against thee.*" Then "go and tell him his fault between thee and him alone; if he shall *hear* thee, thou hast gained thy brother." The object of taking this first step is to "gain thy brother," and this can not be done in the spirit of a fault-finder, or a reviling spirit. Go to him in the tender spirit of the gospel, not to threaten him, or to quarrel with him, but to *gain* him, or recover him from the snare into which he has fallen. Do not wait till you have blackened his character by telling a score of others; but go at once; and take him *alone*, not to magnify his fault, to breathe out threats against him, but to save him from the tempter's snare into which he has fallen. How many take this first step with an eye to a church trial, and would omit it entirely if they could easily bring about a church trial otherwise; and thus the spirit of this requirement is repudiated. No effort is made to *gain* the erring brother, but the aim is to *crush* him.

2. "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he neglect to hear them," etc., etc. The object of taking one or two more is to bring a more powerful influence to bear upon him for his recovery, to *gain* him, and not to help crush him; or that he may be induced to "hear them," and thereby be saved out of the snare. Too often one or two are taken along after the first censorious visit has been made, and passion has been aroused thereby, to be witnesses in the already contemplated *church trial*; and often the one or two that would have the least power to influence the offender, are selected. How foreign to the spirit of the Savior's requirement—how unlikely to gain the desired end, the recovery of the erring brother. The only correct method, after having taken the first step, not with a design to chastise or upbraid the offender, but to win him back to the path of rectitude before his act is known to any one else, is then to select one or two that he will be most likely to hear, and let them try to win him, without having the offence known any further. If these are judicious men, and have an eye to his recovery, rather than to his ruin, in nine cases out of ten they will succeed in saving the offender; indeed, in nine cases out of ten, the first step, if rightly taken, will save him. But if neither the first or second step have the effect to recover him, let still another effort be made, more powerful than the two preceding ones, to save him—not to crush him.

3. "If he neglect to hear them, tell it unto the church; but if he neglect to *hear the church*, let him be unto thee as an heathen man and a publican." Why tell it to the church? That the combined influence of the church may be brought to bear for his recovery, or that he may be influenced to hear the church; thus showing that the church should make an effort to save him. In nine cases out of ten, in this third stage of the case, if the church is alive to its duty, and actuated by the gospel motive, the offender may be saved. But how often is this duty of the church abused, the church forming itself into a kind of civil court to prove the party guilty, simply to show their power in expelling him, losing sight of the reformatory policy of the gospel, of which it should be the embodiment. It is not the duty of the church to sanction sin, but it is its duty to make an earnest effort to save the sinner, instead of crying out in chorus, "Crucify him." Let execution be the *last* thing thought of, and then not put into practice till it is absolutely sure that reform is impossible. What is a church but a combination of saved sinners, still liable to fall under the power of temptation, and what is its work but to save more sinners? And if this is its work, why not seek to save those in our own ranks first, when they chance to fall into sin, instead of seeking, as a retaliatory act, to plunge them into the dark, where they will be so enveloped with the chilling elements of the world, and so stung with the remembrance of your hasty act, that they can perhaps never be reached. Let expulsion come only after every step has been faithfully taken, and it is evident that reform is impossible even after a conciliatory spirit has been shown, mingled with earnest efforts to save the erring one; then, and not till then, "let him be unto thee as an heathen man and a publican."

II. *Various faults.* There are other faults into which men are liable to fall, aside from the fault of personal trespass, such as lying, swearing, dishonesty in deal with outsiders, and public crimes of various grades, or crimes that are publicly known. For this grade of faults, the following rule is laid down: "If a man be overtaken in a fault, ye which are *spiritual* restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1.

Who shall restore him? "Ye which are *spiritual*." Never send Satan to preach to sin. Never send a carnal man to restore a man who is overtaken in a fault. Let a spiritual man, or spiritual men, be the actors, and let the work be done "in the spirit of meekness." Always treat the offender as we would like to be treated if we should fall under the tempter's power ourselves, and never feel like saying there is no danger of my being caught in such a disgraceful trap as that, for that may not be the trap which the devil would set for you, for he has a variety of traps for different temperaments, and you may possibly be caught in some other trap; and should you chance to be overcome, would you wish to be treated with rashness, and rudely thrown out of the fold, among the devouring wolves? Or would you wish to be lifted up from the fall by those who had hearts to seek your welfare? Then help that fallen one in the same "spirit of meekness, considering thyself lest thou also be tempted."

A man overtaken in a fault, may be approached in such a way as to lead him to place himself on the defence, and cause him to step from the platform of self-exoneration to self-justification, to his ruin; or he may be approached in such a way as to be led to feel how seriously his act has wounded Christ and his cause, and endangered himself, and thus by kindness be led to true repentance, before arousing his will to his own ruin. Love will win where sour censure will repel and place men out of our reach. Church power should be the last resort. Let gospel policy be tried first.

W. S.

THE THEORY OF PURGATORY.

Purgatory is not regarded as a realm for souls of sinners, but for imperfect souls of saints, where they will experience purification, and after the lapse of a certain space of time, graduate and go to heaven. The following Catholic note on Eccl. 11: 3, is good authority to correctly represent the theory:

"The state of the soul is unchangeable when once she comes to heaven or hell; and a soul that departs this life in the state of grace, shall never fall from grace; as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishment for such souls as die in a state of grace; yet so as not to be entirely pure: and therefore they shall be saved, indeed, yet so as by fire. 1 Cor. 3: 13–15."

1. The proof-text here referred to is an unfortunate one for the theory, for the text reads, as rendered in the Catholic version, "Every man's work shall be manifest; for *the day of the Lord* shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is." Although we are told in a foot-note that "his fiery trial, in the particular judgment *immediately after death*, shall manifest of what sort every man's work has been," the text itself locates this trial in "the day of the Lord," when soul and body will be together, instead of having the body in the grave, and the soul off in some fiery realm to be purged from sin, unless prayed out by some priest before all the impurity is burned out of it. There will be no work for priests to do in praying out souls after "the day of the Lord" comes; so this text affords no proof of a purgatory. As purgatory is said to be a place for the soul, the proof must relate to a time when it is possible, according to Catholicism, for the soul to be existing independent of the body; and when it is possible, according to Catholicism, for the priest to "pray the soul out of purgatory, which cannot be the case, if ever, after "the day of the Lord" comes.

2. We are referred to Matt. 12: 36, for further proof—"Every idle word that men shall speak, they shall render an account for it in the day of judgment." The following note is appended: "This shows that there must be a place of temporal punishment hereafter where these slight faults shall be punished." All the punishment brought to view in this text is to be experienced *in the day of judgment*, which will dawn at the resurrection; so it does not teach any punishment for disembodied souls, but for *men in their resurrected state*; so it fails to furnish the most distant hint of a purgatory for souls.

3. Proof is sought in Matt. 12: 32—"It shall not be forgiven him, neither in this world, nor in the world to come"; and the conclusion arrived at in a note is, "that some sins may be remitted in the world to come; and consequently, that there is a purgatory, or middle place." Even if some sins should be forgiven in "the world to come," which the text does not affirm, that world is "to come" in the sense of succeeding the present world; and hence cannot begin till this world ends, at which time the body will be resurrected, and body and soul be together. If there is a purgatory of souls now in existence, it is a world to emigrate to, and not a "world to come" either in the sense of succession, or transportation; so this text fails to pass as proof of purgatory.

4. We are referred also to Luke 12: 59. "Thou shalt not go out thence, till thou hast paid the very last mite." This text, instead of proving the doctrine of purgatory, is strong proof against it; for the sinner himself must pay the debt if he ever gets out—"till thou hast paid"—and he hast nothing to pay with, and hence, this is equivalent to a declaration that he never can come out. If he could pay the debt with repentance, there would be no need of having the priest pray him out. But this casting of the sinner "into prison" does not occur at death, but after he is delivered to the Judge, "who shall judge the quick and the dead at *his appearing*"; hence, the text proves nothing about disembodied souls in purgatory, or elsewhere, but refers to a scene after the judgment, when body and soul will be together.

5. We are pointed to the "spirits in prison," referred to in 1 Pet. 3: 19, on which the following note is given: "See here a proof of a third place, or middle state of souls; for these spirits, in prison, to whom Christ went to preach after his death, were not in heaven; nor yet in the hell of the damned; because heaven is no prison; and Christ did not go to preach to the damned."

That Peter is not here speaking about preaching to disembodied spirits, but to persons, using that form of speech by which a part is put for the whole, is evident from the fact that he tells us in the sixth verse of the next chapter—"For this cause was the gospel preached to them that are dead"—not that *were* dead at the time of the preaching, but are dead NOW; hence, disembodied spirits were not preached to unless they are *dead*. These persons, called spirits synecdochically, were preached to "in the days of Noah," through the agency of that Spirit by which Christ was quickened, or raised from the dead, preaching through Noah, just as Peter elsewhere affirms of the prophets—"The spirit of Christ which was in them did signify when it *testified* beforehand," etc.

These proofs of a purgatory for the souls of the dead, weak as they are, are quite as strong as the arguments of Protestants in favor of a hell for disembodied sinners—a hell to precede the judgment. The truth is, neither the threats nor the promises of God apply to disembodied men, from the fact that they are only men of imagination, having no real existence; hence, these threats and promises must all be realized subsequent to the coming of Christ to judge the race. Without a judgment, how would it be ascertained who should suffer in purgatory, even if there were such a place in existence? But this question is no more of a detriment to Catholicism, than the following is to Protestantism: How are men to enter heaven or hell in an unjudged state? And how are they to be judged before the "appearing" of Christ, seeing that epoch is specified as the time for both the dead and the living to be judged? And when we remember that the class to be "delivered up" by death are to be "judged," thus proving that the *material* man is accountable, instead of an immaterial spirit-man, how can we believe either in the salvation or damnation of spirit-men in the past, or in the future? God will save or damn only the class that are to be *judged*, and not before they are judged.

W. S.

CATHOLIC COMMENTS ON PROPHECY.—Catholic notes on Prophecy, found in the Douay version of the Bible, may interest some. We will refer to a few items:—

1. In commenting on the second chapter of Daniel, it is claimed that the four sections of the metallic image represent the Babylonian, Medo-Persian, Grecian, and Roman empires; but when we come to the setting up of the kingdom of God, described in the forty-fourth verse, we have this note: "The kingdom of Christ in the Catholic church, which cannot be destroyed"; thus making four literal kingdoms, and the fifth spiritual.

2. The four beasts of the seventh of Daniel are explained in the same manner; the ten horns are allowed to represent the ten divisions of the Roman empire, but the little horn is made to represent a personal antichrist. Homely people do not take much pride in their own pictures, and are often willing to have it understood that the shadow of some other one is intended.

3. The ram and goat of the eighth of Daniel are explained to represent the Medo-Persian and Grecian empires; the notable horn to mean Alexander; the four horns to mean the four divisions of the Grecian empire; the little horn that became *great* is applied to Antiochus, not liking to admit Papal Rome an ingredient of this doomed horn.

On the Book of Revelation, we have this note: "Many think that most things set down from the fourth chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of opinion that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of paganism, by the destruction of heathen Rome, and its persecuting heathen emperors."

Thus it must be located either before or after the supremacy of papacy, to exonerate themselves; but why does not an "infallible Pope" tell them which exposition is right?

W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Ten Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$26 50
J. Clothey	1 00
A. Friend	2 00
A Friend	2 00
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AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$28.80
Geo. S. Harwood (pledge paid)	45.00
"C."	1 00
Wm. Baker	20.00

CHRISTIAN UNION.

A. N. SEYMOUR.

Christian union is a most precious theme for the human mind to contemplate. Without it, all is disorder and confusion, and no permanent good can be accomplished in saving sinful men. Would we do good, be a blessing to fallen humanity, successfully carrying the good news of eternal salvation to sinful mortals, and honor Christ who has redeemed us from moral darkness by his blood, which cleanseth from all sin, we, as his chosen disciples, must pay special regard to his heaven-ordained counsel touching this rule of life. No one can be approbated for a moment by Him who has called us into his service and vineyard to labor, who does not strictly and invariably seek to establish and carry forward this all-important principle. *Union* is a bond of perfectness, by which all enterprises, small or great, temporal or spiritual, religious or political, are sustained and carried forward with success; and the more perfect the *union*, the greater the success and work accomplished.

Christ Jesus, the chief and only lawful head of his Bride (the church), positively requires this of every branch and member that draws sap and nourishment from the "true vine." When every member of "the body" is permeated with this soul-stirring element, which should be stronger than death, there is nothing but love, harmony, peace, good will, and kindness, existing among its members; and these harmonious characteristics always produce concord of action in all the labor of love for the redemption of a sinful race. Whenever we discover jars, strife, and irregularities in Christ's church, some element or elements that do not lawfully belong to the body have been introduced, and need to be removed as speedily as possible, lest the whole body be demoralized and defiled.

The Scriptures of truth invariably identify the church of Christ as *one* heaven-appointed, organized body, with Christ at its head, to oversee, govern and direct all its energies. This body has one faith, one hope, one spirit; one calling, one unity of action, and *only one*; and all its members are baptized into it, by the "one Spirit"; and if led by this Spirit none of them will under any circumstance seek to demoralize the body by introducing *human schemes* into it.

Adding to or taking from God's most precious rule of life, is exceedingly dangerous work to be engaged in; and for one I choose not to assume such a fearful responsibility, and consequently I am content to stand *only* on scriptural grounds; and the word makes us wise unto salvation, and thoroughly furnishes us unto every good word and work. Christ prays most fervently, Paul beseeches most faithfully, that God's people may "be one," "perfectly joined together in the same mind and in the same judgment." Shall we sanction by word and deed this Christ-anointed prayer and counsel? or shall we by word and deed show to an unbelieving world that our wisdom is superior to God's, who is infinite in all his divine arrangement for the salvation of man? Oh! may heaven grant that all his law-abiding children may back right down from every *human* invention, square on to a "*thus saith the Lord*," and stand there with an undeviating firmness till the Master says, "Well done"! come and inherit the kingdom, etc., irrespective of the "good words" and "fair speeches" of those who subvert whole houses and seek to draw away disciples after them; for Paul says—"Mark those that cause divisions and offences contrary to the doctrine that ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

Some religionists say that it is perfectly right that all the divisions, creeds, and denominational names now extant, should exist, for they produce controversy, and wake up thought and inquiry. Those who make this claim never should raise their voice, or lift their feet, in order to suppress any new creed, sect or name, that is struggling into being, but generally they are the first ones to dogmatise.

But *can* there be *union* in the flock of God? I answer, Yes; if not, Christ never would have commanded it, neither would Paul have taught it. On what grounds, then, can it be effected? I answer, by covenanting with the Author of our being that his counsel shall supercede all the wisdom of man, and govern every act and motive of our entire being. Standing on this scriptural ground, as did the apostolic church, every believer in the Lord Jesus Christ at the present day is under special obligation to drop forever all creeds and denominational names, that so wickedly and extensively demoralise the professedly religious world, causing the enemies of the cross of Christ to rejoice and make capital out of these entirely useless and sad departures from the "old paths" of the Christian religion. Must the church of Christ, through sectarian aspirants, be rent and driven into factious parties, and forced on to unscriptural grounds, for the purpose of gratifying the unsanctified ambition of some would-be dignitaries, and by so doing subject themselves to the piercing shots that are thundered forth with tremendous effect against the Bible and our holy religion? Dear reader, stop a moment, and read an extract from an infidel paper called the *Index*, which speaks volumes as to the importance of christian union,—union in faith, hope, labor, love, and zeal.

DEPLORABLE CONDITION OF THE CHRISTIAN WORLD.

Friends, at present the christian world is a great array of hostile camps. There is no unity, there is no fellowship, there is no common understanding, no common enthusiasm, no common persuasion, no common belief, no common purpose. While some are striving to get men into a heaven beyond the grave, others are striving to make this world they live in a place worthy to be called heaven. We are all at cross purposes. We are all launching our thunderbolts at each other's breasts. The condition of Christendom is a chaos. The sects absolutely refuse to do justice one to another. They will not take the pains to understand each other's leading thought. They will not go out of the way an inch to put their hands into each other's hands to help on any common cause. Our churches are fortified castles. Our pulpits are heights from which we storm the batteries of our fellow believers. No member of one sect will exchange pulpits with the member of another sect. There is incessant misrepresentation—may I not say incessant abuse? . . . It is the commonest thing to find words twisted out of their connection, if not turned upside down, arguments misquoted, and the very reputation of men who do not hold the same form of faith, their very personal reputation, undermined and broken down, if possible, for sectarian purposes alone. . . . Now we say, let this be done away with. Come to some mutual understanding. Do not forever be annihilating each other's work. Do not forever be subverting one another's foundation. *Be men.*

Dear reader, can you, after reading the above infidel testimony, wonder why there there are no more conversions to God and the Bible from an unbelieving world? Can you any longer wonder why there are so few, comparatively speaking, of the human family whose footsteps are turned towards Christ the Life-giver? At this presentation of facts staring the religious world fully in the face at every move they make, is it to be wondered at that it requires in these days such strong efforts to move people to discover their lost and undone situation out of Christ? *It is no marvel.* If religious teachers would bring themselves into harmony with Christ's prayer, as recorded in the seventeenth of John, and then labor to impress the command of Christ as recorded in the thirteenth of John upon all religious hearts, so that it become indelibly fixed as one very important rule of life, we should then witness an overwhelming interest in the things that pertain to life and godliness, and by such demonstrations of unity, love, fraternal regard, and earnest christian zeal, "all men" would be forced to acknowledge the power of Jesus' dying love for a sinful race.

About thirty years ago, we became fully satisfied that all creeds, denominational names, sectism in all its multiplied forms, were nowhere sanctioned by Christ or the apostles, but keenly rebuked; so that we dropped the adjective, Free-will Baptist, and resolved to stand only on scriptural grounds henceforth; and, by God's grace assisting, we intend to be found on the altar of God fully and always, and determined that no sectarian gale from the east or west, north or south, shall move us from this platform ordained of heaven.

In conclusion, we are, as we have been for over a quarter of a century, fully committed to the precious truth of the speedy, personal coming of our Lord Jesus Christ, and its kindred truths; and we rejoice to know that there are positive indications of speedy deliverance. May we all realize this fact, and "be found of Him in peace, without spot and blameless."

SABBATARIANISM.—No. 1.

"THE MARK OF THE BEAST."

L. BOUTELL.

In all the writings of Sabbath keepers, they impress the reader with the fearfulness of receiving "the mark of the beast," or his image, as brought to view in Rev. 14: 9–12.

They claim that the present truth requires to keep from the mark by "keeping the commandments of God and the faith of Jesus"; and then refer us directly to the fourth commandment in the decalogue. In a little tract, entitled the "*Mark of the Beast*," they say that Sunday, Sabbath, or counterfeit Sabbath keeping, is the mark of the beast, which will bring such dire judgments upon them, as to make them "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14: 10. Hear the author in his tract. He says: "Constantine's decree attached no peculiarity of the Sabbath to the first day." "This was the work of the Romish church." "And this is what constitutes the Sunday a rival or counterfeit of the Lord's Sabbath, or sign." "This is what must make it the mark of the beast." "Here is our test, and by this we denounce Sunday keeping as not good," because it is the mark of the beast.

What, then, is the mark of the beast according to the Seventh-day Sabbath keeper's faith? Keeping first day, or Sunday. How shall we escape the wine of the wrath of God? By keeping the Seventh-day Sabbath, according to the commandment. How does the commandment read? "Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work in the Sabbath, he surely shall be put to death." Ex. 31: 15. Now the keeping of this commandment, says the writer, shall keep us from the sad dilemma of receiving his mark. And does any Sabbatarian keep this commandment? They will not answer in the affirmative. Neither do they claim to. Why, then, in the name of christian honesty, urge and bind it upon others?

Again, if the keeping of Sunday is the *mark*, then it is no more to be received in the last days than centuries in the past. To connect the keeping of the first day, or the non-keeping of it; the keeping of the seventh day, or the non-keeping of it, with the mark of the "*beast*," is as foreign from the truth as to claim that Christ came at the destruction of Jerusalem.

When is the beast to be worshiped? Not till the beast has made his appearance. And they teach that a beast, or government, is coming up in the United States, which shall enact laws which shall compel us to obey, contrary to the teaching of the Bible; and a loyalty to this beast will be the receiving of the "mark." And they admit the coming up of this beast, or persecuting power, is yet in the *future*. Now I ask, in all kindness, can any one receive the mark of the beast till the beast appears? Then there is no fear yet. The urging of the fear of the mark as yet, according to their own teaching, is premature. And still, for the last twenty years, their teaching has been that the keeping of the Seventh-day Sabbath was the only way to shun the mark of the beast, for this was the keeping "of the commandments of God and the faith of Jesus." But this I consider premature, and out of place, and I feel bad to have it blended with Adventism, and crowded upon us as "present truth," when, in fact, it is not truth. But when mixed with the blessed doctrine of the Savior's coming, it is calculated to lead the honest-hearted astray from Christ, and bring them imperceptibly into bondage. I pray the Lord to keep us in the life and liberty of the gospel of *Christ*, and save us all from going back into bondage.

THE SPRINGFIELD CAMPMEETING.

BRO. GRANT:—From two days' observation at this meeting, I can say, in many respects it was the best one I ever attended. I attribute this to one peculiar feature noticeable,—a unanimity of sentiment which seemed to prevail, more especially upon the subject of entire consecration to God. At the meeting in the N. Y. State tent, in which this subject was made a specialty, there was some discussion, or testimony, which may be of interest to those who had not the privilege of being present. As the leader gave opportunity for questions, a number were put which brought out important facts or replies.

One question was in relation to the passage of Scripture which speaks of being sanctified through the Spirit and belief of the truth. The question was—As there are other denominations who do not endorse the views of Adventists, can they be sanctified? The answer was, Most certainly, but in a qualified sense; and to make the matter plain, it is not required of a christian to understand all the details in relation to any doctrine of the Bible, in order to have a pure heart; or, in other words, errors in the head may exist in connection with a holy life. But in order to retain the witness of our acceptance with God, we must walk in the light of the Scriptures as far as we see it: and it is not to be supposed that if any one denies any of the doctrines thereof, after having been enlightened respecting them, he can claim the promise that the blood of Christ cleanses from all sin.

Another question was—As there are many churches and christians who are trying to serve God, but are comparatively ignorant of the manner and time of Christ's second coming, and kindred doctrines, what is the policy to pursue to get them interested in these subjects? The answer was—Common sense is very important in the use of means for this end. Those who have never heard upon these subjects, except from those who ridicule them, have many prejudices which must be removed before they can be induced to hear candidly and investigate them; and it is important to become acquainted with and have their sympathy before giving them strong meat.

The leader referred to his course in San Francisco. He attended several of the social meetings, of different denominations, before preaching in the place, and then not until he was invited; after which he found no difficulty in having audience with the people.

WESLEY GROVE, MONTGOMERY, N. Y.

After leaving the Springfield meeting, I spent a day and two nights at the Methodist camp at Hatfield, and was much pleased with what I saw. One peculiar feature was entire consecration to God. Dr. Butler, who introduced Methodism into India several years since, was there. He told me he had attended nine campmeetings in New England this season, and this was the key-note of them all. He had just come from a meeting at Willimantic, Ct., where he saw several preachers at the altar groaning for free redemption. He was convinced God is preparing the church for some great event. He believed it was the introduction of the millennium. So we believe. All the meetings he attended were fruitful in conversions. There were forty at Willimantic. The Presiding Elder in his opening address said just what an Adventist would have said in relation to the developments of this age; that it is a rushing age; an age of wickedness, and demanding activity in the churches.

I believe the final preparation to meet the Bridegroom is being made, and the Holy Spirit is preaching to many who have never heard of the manner and time of his coming; and thousands of such, no doubt, will go into the kingdom, while the foolish virgins will be shut out.

I saw at this meeting at the Newburgh, N. Y., district the same earnestness on the part of christians for entire consecration to God; and this development has a meaning, and should arouse saint and sinner to awake from sleep, for the day hasteth greatly. "Behold the Judge standeth at the door." "Behold he cometh with clouds." D. N. SMITH.

BRO. S. C. WELLCOME writes:—"The cause is prospering in this part of the State. The truth is finding freer access to the hearts of the people. New doors are being opened, but laborers are few. May God help and bless that few, and give them an unction from on high, that they may have power to sound forth the glorious message of a soon coming King."

PARIS AS IT IS.

PARIS, *August* 7, 1871.—We arrived in this city a week since, from Geneva, and have employed the time in glancing at all parts of the city. Having resided here one year, from 1867 to 1868, at a period when Paris was in all its glory, we were prepared to judge as to the devastation caused by the war. In passing from the depot to our hotel, we noticed on all the public buildings, and over the entrance to all the churches, painted in large letters, the words, "Liberty, Equality, Fraternity." A high-sounding watchword, and the cheapest means of guarding the place from the fury of the mob. Passing down Rue Rivoli, we saw the blackened and broken walls of the Hotel de Ville (City Hall,) a building which costs upwards of 100,000,000 francs. It was commenced by Cardinal Richelieu over three hundred years since.

Passing on, we came to the Tuileries, also in ruins, though a part of the end called "The Louvre" is not burned. Opposite this is the Palais Royale, which we saw was but partly destroyed. We saw also, on the corner of Rue Rivoli and Rue Castiglione, the Hotel of the Minister of Finance (all public buildings are called hotels) all in ruins. Aside from these there were but few private dwellings which had been burned.

From reports which we had seen in the papers we expected to see the best part of Paris a mass of ruins. On the contrary, we find that not one building in a thousand has been burned. Yet nearly every building in some quarters has been more or less marred and defaced by bullet shots during the reign of the Commune.

INTERESTING FACTS.

The number of horses, cabs, omnibuses, etc., seems to be as numerous as ever, though we see strings of horses pass through the city (we suppose from the country) every day. What very much surprised us, was to find that the same shops and stores had the same occupants as when we left Paris three years since—not so much change as occurs every year in New York on the first of May. The garden of the Tuileries presents the same beautiful appearance as when we saw it last. Not a tree has been cut down, and there are the same beautiful fountains, statuary, flower-beds, etc. In Place Concorde we saw that only a few of the colossal statues had been injured, and they were being repaired. And all up the Champs Elysees to the Arch of Triumph, a distance of two miles, we did not miss a tree, shrub, flower, fountain or statue. This is the most beautiful spot in the world, throwing the boasted New York Central Park completely in the shade. The lower end of this space, which is about two thousand feet wide, is filled with as many artificial beauties as the taste of man can devise. The upper end is two hundred and twenty feet wide, the roadway occupying eighty feet, and the sidewalks and double rows of shade-trees occupying the balance.

CLEAN STREETS.

Paris has no equal in the world for clean streets. From the present appearance of these streets, I should never suspect that a barricade had been raised in them. Every principal street is swept four or five times a day—or rather men are kept constantly on the street to remove any impurities that may accumulate; and the whole is kept thoroughly watered. In front of the house where I am now stopping—a private street—there is now a stream of water flowing through the gutters, and a man with a great brush-broom is swashing it up and washing the stones for more than a yard from the curbstone. The other day I was afraid to throw away the stump of my cigar, lest an official should see and rebuke me. This is no exaggeration, but a literal statement of facts. So that Paris still is the most beautiful city in the world.—*From European Correspondence of the Boston Transcript.*

Summary of News.

FOREIGN.

Cable News.

VERSAILLES, Sept. 14. The disarmament of the National Guard has commenced. There was no resistance to the enforcement of the decree of the Assembly, and tranquility prevails everywhere.

LONDON, Sept. 14. Dispatches from various points in Russia show that the Asiatic cholera still scourges dreadfully the central and southern portions of the Empire.

FLORENCE, Sept 13. The *Opinione* states that Count de Remusat, the French Minister declares that France accepts accomplished facts in Italy. She only wishes to see the Spiritual independence of the Pope secured. A renewal of cordial relations between France and Italy is therefore possible.

LONDON, Sept. 18th. A telegraphic despatch from Shanghae says that the Courier of that place announces that the French diplomatic representative in China has received a telegram from his government directing him to make a common cause with Americans in the war with Corea.

The Russian press is generally now vigorous in its attacks upon Prussia and Germany.

Advices from Zanzibar announce the receipt of positive intelligence of the safety of Dr. Livingstone. The authority for the statement is unquestionable and the truth certain. A party of Americans are hurrying into the interior with the object of rescuing the Doctor from his perilous position.

ROME, 18th. It is said that the Republicans are preparing for a manifestation on the 20th instant, the first anniversary of occupation of this city by Italian troops, but no disorder is apprehended.

OPENING OF THE MONT CENIS TUNNEL.—The Italians will inaugurate with solemn official pomp and ceremony, on Sunday, the 17th instant, the formal opening of the Mont Cenis Tunnel. This gigantic triumph of engineering skill begun in 1857 by the State of Sardinia, to connect Savoy with Piedmont, has been pushed forward against many discouragements, until now, after a lapse of thirteen years a tunnel has been cut directly through the bowels of the Alps. The glory of the enterprise must always remain with Italy—although other powers have from time to time endeavored to get a share. France, when she annexed a part of Savoy, agreed to contribute a certain portion of the expense of working the tunnel. But the French soon saw that they had ruined Marseilles as the port of departure and arrival for the overland mail by helping to bore the Mont Cenis tunnel, because the latter work makes the road from Calais to Brindisi much shorter than by any other route, bringing them, in fact, within sixty hours of each other. The tunnel's effects will be greater than those of the Suez Canal in revolutionizing commerce. Trains are now passing daily and without any delay, and enough experimental trains have been run to prove the entire safety of the transit. Fancy a tunnel 4377 feet above the level of the sea, and 3280 below the crest of the mountain! Cavour, who projected the enterprise, could hardly have imagined that it would be so quickly accomplished. The celebration on Sunday will be a magnificent spectacle and one in which all Italy may take a just pride.—*Journal.*

FRANCO-PRUSSIAN COMPLICATIONS.—The latest European correspondence announces that there is not so much confidence in the government of Papa Thiers, among the gentlemen over the Rhine, as there was. That amiable old gentleman having commenced by calmly submitting to the sacrifice of Alsace and Lorraine, although he heard their formal groans and protests, it was to have been supposed that he would have continued regardless of their fate. But trouble constantly arises between the two governments concerning the provinces, and Prussia begins to threaten to annul all its promises to M. Thiers, and to come back into the other places with its troops. The Prussian military is furious for extreme measures, and would tear France in pieces could it have its way. Prussia has been too difficult with M. Thiers, and France will not forget it.

DOMESTIC.

THE WEATHER AT THE SOUTH.—The Savannah *Republican* of the 10th inst. says that since the 18th of August hardly a day has passed without gales and rain storms. It is a question if the same amount of water has fallen during a like period for twenty years. On the other hand, northern Georgia and eastern Tennessee are almost desolated by a drouth. Such is the effect of the calamity in eastern Tennessee that the people will demand the reduction of the State tax to a minimum. In wide districts the value of wheat crops did not exceed that of the grain that was sowed. The corn crop, save along rivers, is almost valueless, and, of course, the hog crop will be a failure.

A NOTABLE MARRIAGE.—On Thursday morning, the 7th inst., Jerome Napoleon Bonaparte and Mrs. Nesbits Edgar, a grand-daughter of Daniel Webster, were married at Newport, R. I., by Rev. Father Grace, of Newport, assisted by Rev. Father Hughes, of this city.

Mr. Bonaparte is the grandson of Madame Patterson Bonaparte, and grandnephew of Napoleon I. He was born in this country in 1832, graduated at West Point, entered the French army, where he has won for himself much honor. At the siege of Sebastopol he received a decoration from the sultan for gallant and meritorious conduct. His face has something of the Napoleonic cast, and he is said to possess fine abilities, amiable manners and a disposition which gains him friends always. By the laws of the Catholic church, he is, in case of the death of the Prince Imperial, heir to the throne of France, should the family again come into power. The church never declared the marriage of Jerome Bonaparte to Miss Patterson null and void, and Madame Patterson Bonaparte has always prophesied that her grandson would eventually occupy the throne. This is the first instance of a Protestant being married in a Catholic church. Even King Charles was not allowed that privilege when he took a bride of another faith, and a special dispensation was procured on this occasion. Mrs. Bonaparte clings to her old belief, and this favor is considered a very great one in the Roman church.

In Brief.

—— A Prussian Colonel, in a work on the late war, says the German victories were obtained chiefly by numerical superiority. The French were well officered and fought well, but were always overpowered by numbers.——By hard work with her needle alone, Miss Eliza Pettibone has earned money sufficient to purchase a church for the Methodists in the small town in Maryland where she resides.——During the visit of a Turkish man-of-war to Rio Janeiro a few years ago, the officers discovered a large number of Mohammedans among the black population, and one of them left the ship and remained behind to instruct these wanderers from the fold in the true faith of Islamism, from which they had ignorantly made many departures. In a recently published work, this self-appointed missionary says there are 19,000 Mohammedans in Brazil.——While some prominent members were quarreling in the French Assembly as to who overthrew the established government, a quiet member observed, "But for the 4th of September you would all still be licking the Emperor's boots." He was compelled to leave the Assembly, and one man tried to strangle him on the way out.

Notices.

NOTICE.

At a meeting of the ministers and some of the delegates, representing South Western Massachusetts, South Western Vermont, and Eastern New York, held on Springfield camp-ground, Aug. 25th, 1871, it was deemed absolutely necessary, in order for a better co-operation on the part of ministers and churches, and for the advancement of the cause of the soon coming kingdom of Christ, that a conference be organized, comprising the churches and ministers of the above territory, who are looking for the "return of the Nobleman," and speedy redemption of the faithful of all ages, and the eternal reign of Christ on this earth. We, the undersigned, ministers of the gospel, therefore, do hereby make a call for such a Conference, to be held at Hoosac, N. Y., in the Advent Church, commencing Wednesday, Oct. 18th, 1871, and to hold over the following Sunday; and for all the churches, who desire the cause of truth advanced in their midst, and who co-operate with the objects and interests of such a conference, to represent themselves by delegates duly appointed, and where there are no churches holding regular meetings, but where isolated brethren live, that they also come, that the Conference may know what can be done to build up the cause in their locality.

Each church can send one delegate, and an additional one for every twenty-five members.

Let there be a general rally, from all parts of the Hoosac Valley, of our brethren and sisters to this meeting. Come in the name of our soon coming King. Come filled with the Spirit. Come to speak for God, that you may comfort the church, and admonish the sinner. Make every possible effort to attend this great gathering of the saints. Ample accommodations will be made for all who come.

We expect to see the following churches in Western Mass., represented by delegates: Plainfield, Savoy, Charlemont, North Adams, and others in that section of the State.

From Eastern New York: Sandy Hill, Fort Edward, Saratoga, Hebron, Hoosac, Low Hampton, and all others in that part of the State.

West. Vermont: Rutland, Castleton, Poultney, Woodford, and all others this side the mountains.

Hoosac is located on the Boston and Troy R. R. Those coming to the meeting will stop at Hoosac Corners. Teams will be at the depot on the arrival of the two and three o'clock P. M. trains, to take those who come to the meeting to the place of the conference.

J. WILBER, R. MOSHER,
R. L. HARRISON, C. PIKE,
Z. D. BAIRD, H. K. FLAGG,
A. W. SIBLEY.

P. S. Let us hear from other ministers and churches, located in the Hoosac Valley, *immediately.* A. W. SIBLEY, *Secretary.*
Sandy Hill, N. Y.

Dedication.

The dedication of the Second Advent Chapel at Chelsea, Mass., will take place Thursday afternoon, Sept. 28th, at three o'clock. Brn. Couch and Grant will be present to preach the word adapted to the occasion, after which there will be meeting Friday, Saturday, Sunday, and longer if desirable. Let the brethren from abroad come and enjoy the feast with us. L. BOUTELL, for the Church.

Notice.

The Mission Tent will be pitched in Fitchburg, Mass., Friday, Sept. 22d, and continue certain days, as the Lord will. Meetings afternoons and evenings. Per order.
ENOCH MORRILL.
L. BOUTELL.

Dedication.

The new Advent Hall at Highlandville, Mass., will be dedicated to the service of God, Friday, Sept. 29th, at one o'clock P. M. Meetings will be continued on Saturday and over the following Sabbath. Eld. J. Couch and other preaching brethren will be present and assist.
S. G. LOWE.

Ct. Conference.

The next annual session of the A. C. Conference of Connecticut will be held in Bristol, Ct., commencing Oct. 18th, and holding over the following Sabbath. It is earnestly hoped that every church in the State will be represented at this conference by their delegates. There is important business to be attended to. Our beloved President, Bro. Dickinson, has been removed from us by the hand of death. His sweet counsel and advice we shall have no more. The chair is vacated. Some one must be chosen to fill it. Brethren, *do* attend to this call.
B. HITCHCOCK, Secretary.

Tent Meeting.

The Lord willing, there will be a tent meeting in Pittsburg, N. H., commencing Oct. 7th, at one o'clock P. M., and continue as long as the Lord directs. The tent will be pitched at the Terrill school-house. This meeting will be a free one. We believe in preaching and living the whole gospel.
U. G. LADD.
F. S. RANSOM.
GEO. E. BROWN.

Notice.

The twelfth annual conference with the church of God in Darien, Genesee Co., N. Y., will commence on Friday evening, Sept. 22nd, and continue over Sunday. A general attendance is expected. Conveyance will be at Croft's station, on the N. Y. Central R. R., to meet trains from the east at two o'clock P. M., and from the west at four o'clock P. M. Eld. C. F. Sweet will lecture through the coming week and Sabbath, on the subject of Christ's near approach and kingdom.
G. STRONG.
M. WHITAKER.
B. C. SIMONDS.

Notice.

The Maine S. A. C. Conference will be held in the Union Chapel, South Windham, Me., commencing Tuesday, Oct. 10th, at two o'clock P. M., and hold as long as thought proper. It is thought best to hold the Ministerial School in connection with this conference. C. GOUD, President.

Notice.

There will be a quarterly conference and protracted meeting in West Gardiner (Spear's Corner), commencing Thursday evening, Sept. 28th, and hold over Sunday. A general invitation is given to all. We hope our preaching brethren will make arrangements to attend this meeting.
In behalf of the church, H. B. SEVEY.

Notice.

The Lord willing, there will be a meeting at Young Hickory, Troupsburg, Steuben Co., N. Y., commencing Friday evening, Sept. 29th, to continue over Sunday. Bro. J. W. Taylor and others are expected to preach the word. We hope there will be a general attendance at this meeting.
For the brethren, E. H. EGGLESTON.

Notice.

The Advent Quarterly Conference of Nova Scotia will be held at Bear Point, Shelburn Co., N. S., commencing Saturday, Oct. 14th. A general invitation is extended to all. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause.
WM. HALLIAY.

Notice.

The first quarterly meeting of the Eastern District of Wisconsin will be held at Merrimack, Sauk Co., commencing Friday evening, Sept. 22nd, 1871, and hold over the following Lord's day. Let there be a general rally of ministers and members, not only to enjoy the feast, but to labor for the perishing. Friends from the adjoining districts are also cordially invited to meet with us.
GEO. THOMSON.

Grove Meeting.

There will be a meeting in Mr. C. Moulton's grove, in Buxton Centre, Me., Sunday, Sept. 24th. Some faithful man of God are expected to be present to preach the gospel. All are invited. Come and help us. E. S. MOULTON.

Notice.

There will be preaching at Knowlesville, three o'clock P. M., every Sunday, for seven or eight weeks. The time will be divided between Elders J. H. Whitmore and W. Vreeland. Will all the brethren and sisters pray for us, that this one more effort may be crowned with success.
For the brethren, DAVID MCCLELLAN.

Notice.

All preachers wishing to preach in Rutland, Vt., will please correspond with the deacons of the church.
WM. L. PARSONS,
E. D. GRANDY, } Deacons.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
N. H. Barbour..........Sunday, Sept. 24th

BOSTON (BRANCH CHAPEL) 1734 WASHINGTON STREET (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free. ☞ Also Tuesday and Thursday evenings.
John G. Hook..........Sunday, Sept. 24th

CHELSEA, MASS.
(*Advent Chapel, Heard Street.*) Seats free.
L. Boutell..........Sunday, Sept. 24th
A. Ross..........Sunday, Oct. 22nd
C. Goodrich..........Sunday, Oct. 29th

CHARLESTOWN (*Hall No. 76 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
Wm. Stuart..........Sundays, Sept. 24th and Oct. 1st
G. W. Brown..........Sunday, Oct. 8th
C. W. Sargent..........Sunday, Oct. 15th

EAST BOSTON, (*Central Hall, 153 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

St. Johnsbury, Vt., Monday evening, Sept. 18th, and onward as the Lord may direct. Should any of our brethren come, it will be necessary for them to bring their own entertainment. MILES GRANT.

Holden..........Sunday, Sept. 24th
C. GOODRICH.

North Springfield, Vt., Sundays, Sept. 24th and Oct. 1st
Randolph, Vt..........Sundays, Oct. 8th and 15th
East Roxbury, Vt..........from Oct. 17th to 22d
Warren, Vt..........Sunday, Oct. 29th
H. F. CARPENTER.

Tremont, Mass..........Sunday, Sept. 24th
Holden, Mass..........Sunday, Oct. 1st
Carver, Mass..........Sunday, Oct. 8th
Springfield, Mass..........Friday, Oct. 13th
Warehousepoint, Ct..........Sunday, Oct. 15th
Hartford, Ct. (Bliss Hall) either 17th, 18th, or 19th, as the friends may arrange.
New Britain, Ct..........Sunday, Oct. 22d
J. S. WHITE.

Cambridgeport, Mass..........Sabbath, Sept. 24th
J. T. DIXON.

Brimfield, Mass..........Friday evening, Sept. 22d and continue until Sabbath P. M. following.
West Warren..........Sabbath evening, Sept. 24th
T. M. PREBLE.

Richmond (where Bro. Walker appoints) Thursday and Friday evenings, Sept. 21st and 22d.
Saturday evening, where Bro. A. Reed appoints.
Sunday, at the Reed meeting-house, Sept. 24th.
Monday and Tuesday evenings, where Bro. Reed appoints, on the way to Lewiston.
Lewiston, Me..........Wednesday evening, Sept. 27th
South Poland..........Thursday evening, Sept. 28th
Will Bro. Estes meet me at Lewiston, Friday, nine o'clock A. M.?
Mayberry Hill..........Sunday evening, Oct. 2nd
South Casco..........Oct. 3d and 4th
Biddeford..........Thursday evening, Oct. 5th
Portsmouth, N. H..........Friday, Oct. 6th
Boston (Lowell Street)..........Sabbath, Oct. 8th
North Adams..........Thursday, Oct. 12th
Pownal Centre..........Friday, Oct. 13th
Hoosac Falls, N. Y..........Saturday evening, Oct. 14th
At the Chapel, Sabbath, Oct. 15th.
Hebron..........Tuesday and Wednesday evenings, Oct. 17th and 18th.
Fort Edward, N. Y..........Thursday evening, Oct. 19th
Sandy Hill, N. Y..........Sabbath, Oct. 22d
Castleton, Vt..........Sabbath, Oct. 29th
R. MOSHER.

Friendship, Me..........Sunday, Sept. 24th
Rockland, Me..........evenings, Sept. 26th, 27th, 28th, 29th
Cushing, Me..........Sunday, Oct. 1st
Bristol, Me. (Erskine school-house) evening, Oct. 2d
H. S. MITCHELL.

Groton Junction, Mass. (where Bro. Dibble may appoint) evening, Sept. 22d.
Fitchburg, Mass..........Sunday, Sept. 24th
South Ashburnham, Mass..........evening, Sept. 27th
Keene, N. H..........Sunday, Oct. 1st
Bridgewater, Vt..........Sunday, Oct. 15th
Barnard, Vt. (where Bro. Adams may appoint) evenings, Oct. 18th and 19th.
Stockbridge, Vt. (where Bro. John Boutwell may appoint) Sundays, Oct. 22d and 29th.
East Canaan, N. H. (Chapel)..........Sunday, Nov. 5th
Fisherville, N. H. (Sander's Hall) Sunday, Nov. 12th
Concord, N. H. (Bethel)..........evening, Nov. 14th
If these conflict, please write me at Lawrence, Mass., No. 10 Fulton Street. F. M. DRAKE.

West Warren..........evening, Sept. 21st
Wilbraham..........evening, Sept. 22d
Bristol, Ct..........Sabbath, Sept. 24th
MRS. L. M. STODDARD.

Abington, Ct..........Sunday, Oct. 1st
River Point, R. I..........Sunday, Oct. 15th
Bonny Eagle, Me..........Sunday, Oct. 29th, and onward
C. H. SWEET.

Woodstock Valley, Ct..........Sunday, Sept. 24th
Square Pond, Ct..........Sunday, Oct. 1st
Putnam, Ct..........Sunday, Oct. 8th
P. S. BUTLER.

Sanford, Me., Springvale..........Sunday, Sept. 24th
J. BICKFORD.

East Landaff, N. H..........Sabbath, Sept. 24th
Cabot, Vt..........Sabbath, Oct. 1st and onward.
A. A. HOYT.

East Canaan, N. H..........Sunday, Sept. 24th
Landaff, N. H. (Bungay school-house) Sunday, Oct. 1st
Dalton, N. H. (John's River school house) evening, Oct. 2nd.
Colebrook, N. H. (Kidderville) evenings, Oct. 4th and 5th.
U. G. LADD.

Burlington, Me. (where Bro. S. Page may appoint) Sunday, Sept. 24th. E. V. B. EDGERLY.

Burlington, Conn..........Sunday, Sept. 24th
E. ELLIOTT.

Abington, Ct..........Sunday, Sept. 24th
Danielsonville, Ct..........Sunday, Oct. 1st
Putnam, Ct..........Sunday, Oct. 15th
J. W. BRIDON.

Lewiston, Me..........Sunday, Sept. 24th
JARED WHITMAN.

Providence, R. I.....Sundays, Sept. 24th and Oct. 1st
GEO. W. BROWN.

Scitico, Ct..........Sunday, Sept. 24th
Warehousepoint, Ct..........Sunday, Oct. 1st
G. L. WHITE.

West Winsted, Conn..........Sunday, Sept. 24th
Hartford, Conn..........Sunday, Oct. 1st
West Meriden, Conn..........Sunday, Oct. 8th
W. S. CAMPBELL.

North Raymond (Small's school-house) Sab., Oct. 8th
S. TENNEY.

Hebron, N. Y..........Sabbath, Sept. 24th
Worcester, Mass..........Sabbath, Oct. 1st
E. M'CULLOCK.

Vienna, Me. (Brick Chapel)..........Sunday, Sept. 24th
Rome, Me. (Town House)..........Sunday, Oct. 8th
Vienna, Me. (Brick Chapel)..........Sunday, Oct. 15th
W. P. JACKSON.

Bartlett, N. H..........Sunday, Oct. 1st
Lyman, N. H..........Sunday, Oct. 8th
and onward as the Lord may direct.
L. C. & M. MCKINSTRY.

Hoosick, N. Y..........Oct. 7th and 8th
North Easton, N. Y..........Oct. 11th and 12th
North Greenwich..........Oct. 13th
Hebron, N. Y..........Oct. 14th and 15th
R. MOSHER, R. L. HARRISON.

Otisfield, Gore, Me. (Brick school-house) Sun., Sept. 24th.
J. T. JORDAN.

West Haven, Ct..........Sunday, Sept. 24th and evenings following.
Bridgeport, Ct..........Sunday, Oct. 1st
Plainfield Pond, Mass..........Sunday, Oct. 8th
H. K. FLAGG.

Farmington, N. H..........Sunday, Sept. 24th
A. M. TRIPP.

Rye, N. H..........Friday evening, Sept. 22d and continue over the following Sabbath.
Hampton, N. H..........Friday evening, Sept. 29th and continue over the following Sabbath.
ISRAEL DAMMAN, E. G. COLBY.

Danielsonville, Ct..........Sunday, Sept. 24th
Woodstock Valley, Ct..........Sunday, Oct. 1st
Holden, Mass..........Sunday, Oct. 8th
H. DAVIS.

Natick, Mass. (Good Templar's Hall) Sun., Sept. 24th
Z. BOODY.

Rochester..........Sunday, Sept. 24th
WM. INGMIRE.

Porter, Me..........Sunday, Sept. 24th
West Parsonsfield, Me..........Sunday, Oct. 1st
Water Village, N. H..........Sunday, Oct. 8th
MARK STEVENS.

Holderness, N. H..........Sunday, Sept. 24th
Lee, N. H..........Sunday, Nov. 5th
Dover, N. H..........Sunday, Nov. 19th
W. W. SUTHERLAND.

East Acworth, N. H..........Sunday, Sept. 24th
C. H. FLETCHER.

Meredith, N. H. (Dolloff school-house) Sun., Sept. 24th
Farmington, N. H..........Sunday, Oct. 1st
D. F. LEAVITT.

Newcastle, N. H..........Sunday, Sept. 24th
WM. C. THURMAN.

Strafford, N. H. (Roberts' school-house) Sun., Oct. 1st
Rochester, N. H. (Gonic Chapel)..........Sunday, Oct. 8th
R. HOBBS.

Natick, Mass..........Sabbath, Oct. 1st
North Sharon (school-house)..........Sabbath, Oct. 15th
THEODORE N. SHERMAN.

Kennebunkport, Me..........Sunday, Sept. 24th
E. OWEN.

Webb's Mills, Casco, Me..........Sunday, Sept. 24th
South Casco, Me. (and baptize)..........Sunday, Oct. 1st
Great Falls, Windham, Me..........Sunday, Oct. 8th
J. ALBERT LIBBY.

Athol, Mass..........Sunday, Sept. 24th
Pittsfield (as Bro. Davis may arrange)..........Oct. 7th
M. A. POTTER.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, Oct. 1st. J. A. PACKARD.

New Castle..........Sundays, Oct. 1st and 8th
E. S. MOULTON.

Boscawen Plains N. H., Sunday, Sept. 24th. (In the grove if the weather permits; if not, in the Gulf school-house.)
Meredith, N. H. (Dolloff Hall)..........Sunday, Oct. 8th
MRS. L. E. SAULPAUGH.

Rawsonville, Vt..........Sunday, Oct. 1st
Wardsboro Vt..........Sunday, Oct. 8th
and stay as long as duty may require.
Z. T. WOOD.

Woodford Hollow, Vt..........Sept. 23d and 24th
R. L. HARRISON.

Tamworth, N. H. (Philbrook school-house) evening, Sept. 22d.
Albany, N. H. (Bell school-house) evening, Sept. 23d and over the Sabbath.
Albany, N. H (Reed school-house) evening, Sept. 24th
Freedom, N. H (where Bro. Young may appoint) evening, Sept. 26th.
Freedom, N. H. (at the Chapel)..........evening, Sept. 27th
Porter, Me..........Thursday evening, Sept. 28th
West Ossipee, N. H..........Friday evening, Sept. 29th
Lake Village, N. H..........evening, Sept. 30th
and over the following Sunday.
G. H. WALLACE.

South Butler, N. Y..........Sunday, Oct. 1st
Will some friend meet me on the arrival of the P. M. train from Rochester?
Murray, N. Y..........Sunday, Oct. 8th
MRS. E. S. JENNINGS.

Caldwell, N. Y..........Sunday, Sept. 24th
Low Hampton..........Sunday, Oct. 1st
Hartford, N. Y. (as Bro. A. P. Bump may arrange) evenings, Oct. 4th and 5th. C. PIKE.

Bradford, N. H. (Pond meeting-house) Sun., Oct. 1st
D. W. DAVIS.

Bethel, Vt..........evenings, Sept. 19th and 20th
East Roxbury, Vt..........evenings, Sept. 21st and 22d
Cabot, Vt..........Sunday, Sept. 24th
GEO. A. COLE.

Murray, Orleans Co., N. Y. (as brethren may appoint) Sunday, Sept. 24th. E. F. SHERBURN.

Dover, N. H..........evenings, Sept. 21st and 22d
Buxton Center, Me. (in Chs. Moulton's grove) evening, Sept. 23d, and over Sunday.
Biddeford, Me..........Sunday, Oct. 1st
Portsmouth, N. H..........evening, Oct. 2d
Nashua, N. H..........evening, Oct. 5th
Worcester (if desired)..........evening, Oct. 6th
North Rutland, Mass..........evenings, Sept 7th and 8th
North Dana, Mass..........evening, Sept. 9th
GEO. A. STREETER.

Barford, P. Q. (Crooker school-house) evenings, Oct. 17th and 18th.
Way's Mills..........evenings, Oct. 20th and 21st
Caswell Borough, P. Q..........Sunday, Oct. 22d
Newport Center..........evenings, Oct. 23d and 24th
Pattan, P. Q. (Chapel near Mansersville) eve., Oct. 26th, and over Sunday.
U. G. LADD.
F. S. RANSOM.

Darien, N. Y. (Bro. Simonds)..........Sept. 22d—24th
J. B. COOK.

Moultonboro Neck, N. H. (Middle school-house) Sunday, Sept. 24th.
Meredith Neck, N. H..........Sunday, Oct. 1st
N. GLIDDEN.

Hill, N. H. (Shaw's school-house)..........Sabbath, Oct. 1st
In Bro. Alonzo Bean's District..........evening, Oct. 7th
Warner, N. H. (Melvin school-house)..........Sab., Oct. 8th
Meredith, N. H. (Dolloff Hall)..........Sabbath, Nov. 5th
SIMEON ROBY.

LAWRENCE, MASS.
J. G. Smith..........Sunday, Sept. 24th
H. Pratt..........Sundays, Oct. 1st and 8th
T. W. Piper..........Sunday, Oct. 15th
J. W. Bridge..........Sunday, Oct. 22d
A. M. Higgins..........Sunday, Oct. 29th
A. Simpson..........Sundays, Nov. 5th and 12th
D. M. Leavitt..........Sunday, Nov. 19th
C. L. Shattuck..........Sunday, Nov. 26th

WORCESTER, MASS.
E. McCulloch..........Sunday, Oct. 1st
C. H. Sweet..........Sunday, Oct. 8th
S. S. Brewer..........Sunday, Oct. 15th
S. G. Mathewson..........Sundays, Oct. 22d and 29th

CHICOPEE FALLS, MASS.
P. Powell..........Sunday, Sept. 24th
Dr. A. M. Higgins..........Sunday, Oct. 1st
H. Pratt..........Sunday, Oct. 8th
H. Davis..........Sunday, Oct. 15th

LYNN, MASS.
M. Batchelor..........Sunday, Sept. 24th
W. W. Sutherland..........Sunday, Oct. 8th

LOWELL, MASS.
John Couch..........Sundays, Sept. 24th and Oct. 1st
C. Goodrich..........Sunday, Oct. 8th

CONCORD, N. H. (Centre Street.)
A. Ross..........Sabbath Sept. 24th
A. Simpson..........Sabbath, Oct. 1st
Geo. A. Streeter..........evening, Oct. 3d
C. W. Sargent..........Sabbath, Oct. 8th
C. H. Fletcher..........Sabbath, Oct. 15th
W. Kellaway..........Sabbaths, Oct. 22d and 29th
C. H. Fletcher..........Sabbath, Nov. 5th
L. T. Cunningham..........Sabbath, Nov. 12th
J. W. White..........Sabbath, Nov. 19th
Supplied to the middle of January.

CONCORD, N. H. (Bethel.)
J. B. Cook..........Sunday, Sept. 24th
Wm. C. Thurman..........Sunday, Oct. 1st
T. W. Piper..........Sunday, Oct. 8th
J. Parsons..........Sunday, Oct. 15th
E. Owen..........Sunday, Oct. 22d
Bro. Clark..........Sunday, Oct. 29th
L. T. Cunningham..........Sunday, Nov. 1st

PORTSMOUTH, N. H.
R. S. Emery..........Sunday, Sept. 24th
D. R. and M. S. Mansfield..........Tuesday and Wednesday evenings, Sept. 26th and 27th.
E. Owen..........Sunday, Oct 1st
J. Couch..........Sunday, Oct. 8th
H. Pratt..........Sunday, Oct. 15th
L. T. Cunningham..........Sunday, Oct. 22d
J. S. White..........Sunday, Oct. 29th

GREAT FALLS, N. H. Old Hall (Franklin.)
D. M. Leavitt..........Sabbaths, Sept. 24th and Oct. 1st
J. G. Smith..........Sabbath, Oct. 8th
H. S. Mitchell..........Sabbath, Oct. 15th
J. L. Chute..........Sabbath, Oct. 22d
T. L. Churchill..........Sabbath, Oct. 29th
J. G. Smith..........Sabbath, Nov. 5th
R. S. Emery..........Sabbath, Nov. 12th
C. Goodrich..........Sabbath, Nov. 19th
W. M. Harmon..........Sabbath, Nov. 26th

SEABROOK, N. H.
J. W. Brittan..........Sundays, Sept. 24th and Oct. 1st
Joseph Pinkham..........Sunday, Oct. 8th
W. W. Sutherland..........Sunday, Oct. 15th
E. S. Moulton..........Sunday, Oct. 22d
D. M. Leavitt..........Sunday, Oct. 29th

EXETER, N. H.
John Clark..........Sabbath, Sept. 24th
D. M. Leavitt..........Sabbath, Oct. 8th
C. H. Sweet..........Sabbath, Oct. 22d
W. W. Sutherland..........Sabbath, Oct. 29th
J. W. White..........Sabbath, Nov. 26th
Burley Emery..........Sabbaths, Dec. 10th and 17th

MANCHESTER, N. H.
(*Meetings changed to Granite Hall.*)
L. C. & M. McKinstry..........Sunday, Sept. 24th
M. Mansfield..........Sunday, Oct. 1st
R. S. Emery..........Sunday, Oct. 8th
D. M. Leavitt..........Sunday, Oct. 15th
T. W. Piper..........Sunday, Oct. 22d
G. W. Brown..........Sunday, Oct. 29th
John Couch..........Sunday, Nov. 19th

DOVER, N. H.
A. Simpson..........Sunday, Sept. 24th
T. W. Piper..........Sunday, Oct. 1st
D. M. Leavitt..........Sundays, Nov. 5th and 12th

HAMPTON, N. H.
G. W. Brown, of So. Elliot..........Sunday, Sept. 24th
W. W. Sutherland..........Sunday, Oct. 22d

BRISTOL, CT.
Mrs. L. M. Stoddard..........Sunday, Sept. 24th
W. A. and M. L. Durand..........Sunday, Oct. 1st
Dr. A. M. Higgins..........Sunday, Oct. 15th
C. W. Sargent..........Sunday, Oct. 29th

HARTLAND, CT. (Town Hall.)
A. H. Steele..........Sunday, Sept. 24th
S. Woodruff..........Sunday, Oct. 8th

SCITICO, CT.
G. L. White..........Sunday, Sept. 24th
M. E. Otis..........Sunday, Oct. 1st
A. M. Higgins..........Sunday, Oct. 8th
Geo. A. Streeter..........Sunday, Oct. 15th
H. Pratt..........Sunday, Oct. 22d
A. E. Smith..........Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

COLLINSVILLE, CT.
A. H. Steele..........Sunday, Oct. 1st
M. L. Durand..........Sunday, Oct. 15th
B. St. John..........Sunday, Oct. 29th
H. K. Flagg..........Sunday, Nov. 12th

WATERBURY, CT.
W. J. Ripley..........Sunday, Sept. 24th

BONNY EAGLE, ME.
C. H. Sweet..........Sunday, Sept. 24th
Wm. H. Mitchell..........Sunday, Oct. 1st
Jer. Hill..........Sunday, Oct. 8th
R. S. Emery..........Sunday, Oct. 15th

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D. R. and M. S. Mansfield..........Sunday, Sept. 24th

WELLS, ME. (Geo. Littlefield's Hall.)
J. T. Libby..........Sunday, Sept. 24th
C. H. Willey..........Sunday, Oct. 1st
S. W. Randall..........Sunday, Oct. 8th
D. M. Leavitt..........Sunday, Oct. 22d

SOUTH BERWICK, ME. (GREAT WORKS.)
J. H. F. Verney..........Sunday, Sept. 24th

SOUTH ELLIOT, ME.
Wm. H. Mitchell..........Sunday, Sept. 24th
J. H. F. Verney..........Sunday, Sept. 10th

VERNON, VT.
H. Pratt..........Sunday, Sept. 24th
A. Ross..........Sundays, Oct. 8th and 15th

Lake Village, N. H. (North Church).....Sun., Oct. 1st
Meredith, N. H. (Dolloff Hall)..........Sunday, Oct. 8th
North Holderness, N. H. (Carr school-house) evening, Oct. 9th.
Holderness, N. H. (True school-house)..eve., Oct. 10th
Campton, N. H. (Bump school-house)..eve., Oct. 11th
Groton Corner, N. H..........evening, Oct. 13th and over Sunday.
Ellsworth, N. H..........evening, Oct. 17th and over Sunday.
North Dorchester, N. H..........evening, Oct. 24th
Dorchester, N. H. (Town House)..........eve. Oct. 25th
East Canaan, N. H..........evening, Oct. 26th
Canaan, N. H. (Factory Village) evening, Oct. 27th and onward as the Lord may direct.
GEO. WALLACE, JOHN H. EVANS.

Hartford (Bliss Hall)..........Sunday, Sept. 24th
PORTER EDWARDS.

South Sunapee, N. H..........Sunday, Oct. 8th
T. L. HALL.

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M. S. HORNE.

I will trust thee, blessed Savior,
All life's toilsome journey through;
And I know thee wilt be faithful,
Else thy word would prove untrue.

Trust thy hand to guide me ever
In the strait and narrow way,
That no tempting, pleasant pathway
May lure my feet astray.

I'll trust thee for all things needed,
For the promised hundred fold;
The kingdom and its righteousness,
And the tried, untarnished gold.

Oh, I feel 'tis safe to trust thee,
'Tis thy pleasure that I should;
And I have the sweet assurance
That thou carest for my good.

But I know, till that glad morning
When I thy face shall see,
I cannot estimate the good
Of trusting, Lord, in thee.

Farmington, N. H.

THE REPENTANT THIEF.

THEOLOGICAL DIFFICULTIES.

O. R. FASSETT.

Jesus was numbered with the transgressors (Isa. 53: 12), being crucified between two "malefactors." Both "railed on him," joining with the mocking multitude for a time. Matt. 27: 38–44; Mark 15: 27–32. One, however, subsequently repented of his sin, and thus rebuked the other: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Luke 23: 40, 41. Then, turning to the Lord, in the deepest penitence he offers up the following petition to the crucified Savior, in whom he by faith recognizes the coming King of the kingdom of God on earth: "Lord, remember me when thou comest into thy kingdom." Luke 23: 42. To this Jesus gives the favorable and desired answer which, translated literally, reads—"Amen I say to thee to-day with me thou shalt be in the paradise."

This passage is cited more than all others by immaterialists, to prove a conscious intermediate state between death and the resurrection—a state of rewards in death—the departure of believers immediately to heaven when they die—the doctrine of the immortality of the soul, and of a never-dying spirit in man.

There are but a few passages in all the Scriptures which are now relied upon to prove these doctrines; though until recently it has been supposed that the Scriptures abounded with them. This is a familiar one, and in all mouths. Next is "the parable of the rich man and Lazarus." Then follow three or four passages in St. Paul's writings; and, together with one lone scripture from the Old Testament (Eccl. 12: 7), make up the sum. When these are quoted, all the Scriptures are nearly exhausted of any proofs which in the slightest degree can be made to sustain the popular traditions above alluded to, and advocated by immaterialists.

The more advanced in the study, knowledge, and discussion of these subjects now, do not rely upon the Scriptures for proof of the doctrine of "the immortality of the soul," but appeal to reason and nature; and they are plain to declare that they and not the Scriptures are their final appeal. But these no more sustain their theories than the Scriptures themselves.

The object of this article is, to show that this passage (Luke 23: 43) does not sustain the doctrines for which it is so often quoted in proof. There are

THEOLOGICAL DIFFICULTIES

in the way of the common interpretation, which we proceed to give.

The Scriptures cannot be harmonized in any possible manner with the popular interpretation. And any interpretation or explanation of any passage in the Bible which cannot be in harmony with every other passage in the Scriptures, when rightly understood, but causes endless confusion, cannot be a true one. We may be assured of this.

1. Let us compare the following scriptures: "The rich man also died, and was buried; and in *hell* he lifted up his eyes, being in torments." Luke 16: 22, 23. This passage is invariably quoted to prove that wicked men go immediately to *hell* when they die. Be it so; but here is a passage found in the Psalms and quoted by Peter in proof of the resurrection of our Lord "the third day" after his crucifixion. "He, seeing this before, spake of the resurrection of Christ, that *his soul was not left in* HELL, neither did his flesh see corruption" (Acts 2: 31); from which it appears in the argument of Peter in the context, that Christ's "soul" was in "hell" during the whole period of the three days he was dead. The original word for "hell" in this passage is the same as used in Luke 16: 23. And as Luke wrote the "Acts," as well as the book bearing his name, could he otherwise than refer to the same locality, in both instances, by the use of the same word? Then compare the following, written by the same Evangelist: "Verily I say unto thee, to-day shalt thou be with me in paradise." Luke 23: 43. This is given as translated and punctuated in our common version.

Queries. Are hell and "paradise" one and the same place? Or, if they are not, and Christ's "soul" was in "hell" three days, or during the period of his death, could he and the thief have gone in company to paradise the day of their crucifixion, even if the thief went there? Furthermore, it is maintained that Jesus "went and preached unto the spirits in prison" (1 Pet. 3: 19), not saints, of course, but sinners in the prison of hell, during the period of his entombment, that is, by his "spirit"; hence the language in "the Creed"—"He descended into hell." If this was the case, how could he have gone to paradise, and yet been in hell preaching to the spirit prisoners there during the interim of his death? Will the theologians solve these questions, and tell us how these things could be?

We have no difficulty with these several passages ourselves, and all are in harmony with our exposition of them; but we know not how these can be harmonized with the common interpretation. We challenge the theologians of the immaterialistic school to harmonize these scriptures with their interpretations. They cannot do it, we are bold to affirm.

2. Notice the following: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." Luke 16: 22. This passage is quoted in support of the doctrine of immediate reward after death of believers, in a destined place of happiness. Very well; and granted for the argument that Abraham's bosom and Paradise represent the same blessed locality in the universe. Then let us compare (Acts 2: 31) "His soul—in hell," with (Luke 16: 23) "And in hell he lifted up his eyes being in torments," with (Luke 23: 43), "Verily I say unto thee, today shalt thou be with me in Paradise." Then we inquire, Are Abraham's bosom, Paradise, and hell, one and the same place? But to avoid the difficulty it is said that Abraham's bosom and hell are different apartments of *hades*, which is "a place of departed spirits," and that when Christ and the thief died their spirits went to a separate apartment from that occupied by the spirits of the damned. Then we inquire, Does Abraham's bosom, or Paradise, constitute an apartment of hell? John Wesley maintained, from Luke 16: 22, that Abraham's bosom was "a place of separate spirits," and argued therefrom that "the doctrine that good men go to heaven when they die, has not the least foundation in the word of God." Others have adopted Wesley's opinion, yet quote Paul's "desire to depart and be with Christ" (Phil. 1: 23); "Absent from the body, and to be present with the Lord" (2 Cor. 5: 8), in proof that good men go directly to heaven when they die, "where Christ sitteth at the right hand of God."

Query. Where did Christ and the thief then go that day? Did they go to "a place of separate spirits," not "into heaven itself," or did they go to "heaven," or descend into "hell"? Where did they go? Did they visit the three places before sun-down, hell, paradise, and heaven? But how could they do that in company, seeing Christ's "soul" was confined in "hell" until the third day? Furthermore, where do good men go when they die? to Abraham's bosom, or Paradise, "a place of separate spirits"? or do they depart and go "to be with Christ"? In other words, do they go to hell, or an apartment in hell, or to heaven? Which? The theologians get mixed up here beyond the possibility of harmonizing the Scriptures with the common interpretation. With our views, we have no such difficulties to encounter.

3. Jesus on his resurrection declares to Mary—"I am not yet ascended to my Father." John 20: 17. This was "the third day" following the crucifixion. Did he tell the truth, and yet go to heaven with the thief the day of crucifixion? It will not do to say that he meant in his bodily person, for he uses the personal pronoun on another occasion when it can by no means refer to his body born of the Virgin Mary—"I came down from heaven." Besides, "his soul" was, according to the Scriptures, in hell during the period of the entombment of the flesh. Ps. 17; Acts 2. Now if this be true, and Jesus affirmed to Mary what was true, how could Jesus' soul and the soul of the thief go to heaven the day on which they were crucified? Will some of these experts in "explaining away" the Scriptures tell us, and harmonize these scriptures? It cannot be done, with the popular interpretation given of these scriptures.

4. It is doubtful, and by no means certain, that the thief expired on the day of crucifixion. The Jews reckoned their days from the evening at sunset. Although Christ expired at 3 o'clock P. M., yet the two malefactors (being "not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings"—*A. Clarke*), may not have died until after sun-down. Sometimes crucified persons lived several days; but in the case of these robbers, their death was hastened by the breaking of their bones; still they may have survived some time after even the increased suffering induced by this inhuman act. From the record of the evangelists, some have formed the judgment that these malefactors did not die that day, and hence the promise could not possibly have been fulfilled the day given. Persons may refer to the following quotations, and satisfy their minds upon this point:. Mark 1: 32; Matt. 27: 57; Mark 15: 42–44; John 19: 28–37.

It is apparent if the thief did not die until "even, when the sun did set," then he could not possibly have gone to paradise the day previous. That is certain. See Gen. 1: 5, 8, 13. If he expired but a little before sunset, Christ had preceded him by some hours, and if Christ's soul "descended into hell" to have tarried there until the third day, and then was upon the earth forty days more before his ascension to the Father, the thief, if his soul went to heaven when he died, was there about forty-three days before Christ ascended! How, then, could Christ's soul and the robber's soul be together in heaven the day of crucifixion?

Here is an effort to explain this inexplicable difficulty by a theological Professor; but what poor work he makes of it will be readily seen. "Whether, when our Lord died, his soul actually descended into hell itself, we will not assert or deny; the elder theologians all asserted that he did, and hence they inserted in the Creed the sentence—'He descended into hell,' meaning hell itself. It was not till Puritanic times the doctrine began to be questioned. It is asserted now he went into the world of separate spirits, but not into the region of the damned. At any rate it was but a passing presence, for we know that swiftly he sped to the gate of heaven, taking with him the repentant thief to be with him that day in Paradise."—*Credo.*

Either to "assert or deny" that Christ's "soul actually descended into hell itself," would have involved the Professor in theological difficulty in harmonizing texts of Scripture with his theological views; so he is wise enough to avoid committing himself here. If Christ's soul "went into the world of separate spirits, but not into the region of the damned," but another apartment of *hades*—Abraham's bosom—from which John Wesley argues that "the doctrine that the souls of good men go to heaven at death, has no foundation in the word of God," then Christ nor the penitent thief did not reach "the gate of heaven" at all that day. And if about forty-three days intervene between the day of crucifixion and Christ's actual ascension, then swiftly as the soul of Christ sped in "a passing presence" through hell, it by no possible means could "take the repentant thief to be with him that day in Paradise."

I have now presented a few of the insuperable difficulties involved in the common interpretation of this passage. The Scriptures cannot be harmonized with it. It is in conflict with actual facts in the case, and with Christ's own positive averment.

EXPLANATION.

What, then, is the meaning and interpretation which should be given to our Lord's promise to the repentant thief?

Let us first study the petitioner's prayer; for Christ's promise is directly in answer and agreeable to the petition made. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Luke 23: 42. Mark; he does not pray, "when thou *goest* into thy kingdom"; but "*comest*." A Baptist clergyman in the State of Wisconsin remarked upon this before a large audience, and stated that "the thief was a blockhead for so praying; he should have prayed, when thou *goest* into thy kingdom." But let us see which betrays ignorance deserving of this epithet, the robber, or the Baptist minister! I think it will be found that the latter is the most ignorant of the Scriptures. In the chronological prophecy of Daniel, Christ is seen in vision coming with the clouds of heaven to judgment, when there is "given him dominion, and glory, and a kingdom." Dan. 7: 9–14. When our Lord wished to correct the impression concerning the kingdom of God which prevailed in his day, he declares by parable its revelation at the "return" of the long-absent "Nobleman." Luke 19. Paul, in his charge to Timothy, affirms that "Christ shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4: 1. And John, in his chronological book of Revelation, has fixed the locality of the kingdom of God in this earth, as well as the epoch of its revelation at the sounding of the seventh angel, and when the time came for the dead to be judged, and rewards to God's saints are given. Rev. 11: 15–18. Besides, Christ has taught his church to pray, "Thy kingdom come." The repentant thief therefore prayed understandingly when he petitioned, "Lord, remember me when thou comest into thy kingdom."

A city missionary in this State, having introduced this subject, and having asked me how I reconciled my faith with our Lord's answer to the cying thief, I read to him first the prayer of the malefactor, then the scriptures confirming its propriety, when with apparent surprise he asked, "How do you suppose he could pray so understandingly?" I remarked to him that he had both the Scriptures and the teachings of Christ to instruct him; and furthermore, inasmuch as his petition was answered, the Holy Spirit must have indited it, and the Holy Spirit knew of course the truth. He remarked "that was a consideration he had not thought of."

A Congregational clergyman in this city once remarked: "It is true the penitent thief prayed, 'Lord, remember me when thou comest into thy kingdom'; but the Lord immediately corrected him, and said to him, You need not wait till then; but this very day shalt thou be with me in Paradise."

However, there is no proof of this, but the contrary. And if Jesus has said, "The Son of man shall come in the glory of his Father with his angels; and *then* he shall reward *every man* according to his works" (Matt. 16: 27); "Behold, I come quickly; and my reward is *with me* to give *every man* according as his work shall be" (Rev. 22: 12); and fixed the period for the dead to "be judged, and to give reward unto his servants the prophets, and to the saints, and them that fear his name, small and great," "at the last trump"; he did not in promise make the thief an exception, nor forestall the judgment in his case by ushering him into immediate reward in heaven.

2. Jesus' answer to the prayer is in perfect accordance with the petition, when given as in the original, and punctuated correctly:—"Amen. I say to thee to-day, with me thou shalt be in the Paradise." Jesus says "Amen," virtually granting the petititioner's request; but adds to the note of promise not only that he should be remembered when he should come into his kingdom, but actually reign with him in the Paradise, and dates the note, "I say to thee to-day"—this day I give you this assurance. The Scriptures as originally written were not punctuated. When translators began to punctuate them, this passage had "the comma placed by some on the one side of to-day; by others on the other."—*Griesbach.* And the punctuation makes all the difference imaginable. If the translators, and Bible Societies, British and American, have within a dozen years changed the punctuation of Matt. 19: 28 and Heb. 10: 12, in both instances changing the comma to alter the sense, we demand the change in this passage, to make the petition and answer agree and be in harmony with the Scriptures. If Bible Societies and translators will not grant this, we know that men's punctuations are not a part of divine revelation for us to devoutly revere, but "every word of God." To this alone we bow.

To show the effect of punctuation in any given sentence, together with the emphasis given in the reading, let me introduce the following: The husband of a pious and devoted wife having gone to sea, she sent a note to the Parson to be read in church, without punctuating it, thus: "A person having gone to see his wife desires the prayers of the congregation." The Parson soberly read the request thus—"A person having gone to see his wife, desires the prayers of the congregation." The ridiculousness of this blunder would move the gravity of any congregation. Again: The *Presbyterian* mentions a clergyman reading a hymn having the verse with the following lines—

"The lambs he carries in his arms,
And in his bosom bears"—

and reads the lines as though thus punctuated and emphasized—

"The *lamb*, he carries in his arms;
And, in his bosom, *bears*."

So we may read our Lord's language thus punctuated, and with emphasis: "Verily I say unto thee, *to-day* shalt thou be with me in Paradise." But this will not alter nor change one whit the truth in the case. "Let God be true, and every man a liar." The word of God will endure when human theories and traditions are buried in oblivion.

The prayer of this penitent malefactor is one that each might adopt with great propriety, and pray as earnestly, "Lord, remember me when thou comest into thy kingdom." Pray it while living, and pray it when dying. And when Eden and Paradise shall be restored and regained on earth by the coming of our Lord in "the times of restitution" (Acts 3: 19–21; Rev. 21st and 22nd chapters), may both the reader and the writer be remembered together with the penitent thief in the kingdom of God.

A CORRECTION.—I am made to say in the last *Crisis* that "the Presbyterian churches of Lewiston, Youngstown, and Lockport, N. Y., have always been open to me whenever I have journeyed back and forth." Read instead—The church at Youngstown has always been open to me. O. R. F.

☞ No doubt there are some nettles in the world. There are unpleasant things, sad, hard things, that tend to make life smart keenly. But we put far more nettles into the world than are there originally. The real nettles are ourselves, in our own uncomfortable, petulant, sour, selfish dispositions, and they spread their own character over nature.

— The covetous man is always poor.

PUFFING FOLKS—FOLKS THAT PUFF.—No. 2.

D. S. NEWTON.

"Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong;
Dare God's precepts to obey."

Beloved, in a previous article we remarked that this puffing apparatus was the curse of the land, a Pandora's box, out of which rush evils innumerable. It is a work of Satan, the old serpent, the devil. We observed, also, that good men, and every one of the least spark of sound judgment, had lost all confidence in what is termed "book tables," or "literary notices," from the fact that they were generally lies, outspoken, barefaced, or mere puffs, bags of wind, etc. Editors puff every thing, good or bad, for the Lord or for Satan, for popularity's sake, or for the sake of keeping in the "ring." Puff? The very dregs of the pit; the very worst of Satan's consorting. No matter how vain, silly, foolish, nonsensical, kill or cure, sink or swim, "we go it, it's popular." Things have changed wonderfully of late. The woman is helping the world now, projecting into amusements, pride, folly and fashion.

"The church and world amalgamate,
A union worse than with the state."

Once, you know, "The earth helped the woman." Rev. 12: 16.

We observed, furthermore, that these religious puffers knew they were furthering the cause of Satan at the very time they were penning these puffs. As a proof of this, please read the following from a religious weekly, now before us:—

"BEWARE OF NOVELS AND ROMANCES.

'A novel was a book
Three-volumed, once read, and oft filled full
Of poisonous error, blackening every page.'

And the novels of the present day are no better than those of the last generation. The 'popular literature,' which, to be 'popular,' must cater to the frivolity, vanity, weakness, and immorality of the public, increases the demoralization of the popular taste, destroys the appetite for wholesome mental food, and corrupts the sentiment of the people. They leave behind them no solid elements to give a vigorous thought, or to qualify for the discharge of duties in social or in business life.

'Make the most of your time!' Look at the young men who spend their time in reading novels, and study the character which they bear. Frivolous, weak, 'trashy,' unreliable, superficial, brainless, and unqualified for serious duties; they drift into the current of life, and are shipwrecked often hopelessly, when they should be just reaping the well-earned reward of a better moral and intellectual life.

Oh, the trashy, artificial atmosphere of the novel-reader! The ruin of moral power to the young of both sexes cannot be estimated. Said a gentleman from the country to us one day: 'I don't care much about your religion, but I thank you for your stand on novel reading. They have been the ruin of my daughters.' Although this was said in reference to their habits and tastes at home, it is too sadly true of thousands of the young and fair, who have been corrupted, dazzled, and destroyed.

Let us say to all young men and women, 'make the most of your time,' by a nobler and better preparation for life than fiction can ever give.

'Tell your father, young man,' said the eccentric John Randolph, to a young friend one day, 'that I recommend total abstinence from novel-reading and whisky-punch! They are equally intoxicating to the brain!' And all our observation proves the truth of the characteristic judgment of the great orator."

Who, think you, dear reader, penned the foregoing? A religious editor? Certainly. And what more beautiful, truthful? And what else does this same professed disciple of the Lord Jesus? Advertise and puff novels, romances, silly things, devilish things, things that corrupt, kill out the very life and essence of gospel purity and loveliness? In the very same issue, you see these serpents coiled, snakes in the grass, placed on the opposite page of the things heavenly and beautiful. What is this but blowing hot and cold at the same breath almost? building (or trying to build) up the cause of our Lord and Savior Jesus Christ with one hand, and Satan's with the other? Trying to serve two masters, God and mammon? What else is it? Could Satan desire or ask for agents more efficient to further their devilishness?

This is one specimen, one sample. Scores of religious editors are treading in the same steps, "fearing the Lord and serving their own gods." 2 Kings 17: 33. Sins are covered, winked at. Pleasure is the order of the day. Persons who connived at popular sins, refused to open their lips for the dumb and the oppressed, from a man-fearing, time-serving policy, are conservative, or seeking popularity. Novel-writing, puffing and reading; pleasure-seeking, picnics, fancy fairs, tea parties, oyster suppers, gold and tin weddings, frivolity, nonsense and fashion, go hand in hand. And here is a battle to be fought, equal to the hottest heretofore. Who is on the Lord's side, who?

One of the most lamentable things, weepingly so, is the fact that the doctrine of gospel purity is becoming fashionable, or popular, walking in golden or silver slippers. Persons tipped off in gay and costly adornments, with braided hair, gold and pearls, "mincing as they go," are among the loudest, outspoken, in testifying to perfect love, a full salvation, through our Lord and Savior Jesus Christ! Is not this awful, heart-rending? Worse still, leaders in meetings for the "higher life" are connected with secret abominations, infidel associations, free masonry, and odd fellowship. What saith the Lord touching this amalgamation? Beloved reader, please turn to 2 Cor. 6: 14–18. How readest thou?

It is one thing to *profess* sanctification, and quite another thing to *live* sanctification; our walk must accord with our profession. God expects it, demands it, angels, the world, justly. Holiness, to be holiness, must be Bible holiness, complete, perfectly symmetrical, God-like, Christ-like. "Every man that hath this hope in him, purifieth himself even as he is pure."

"'Tis not a cause of small import
A holy life demands,
But what might fill an angel's heart,
And fill the Savior's hands."

And these popular, heaven-daring sins, are not to be touched, reproved, or rebuked. If so be any one rises up against these evil doers, presumes to call in question the propriety of trying to serve two masters at the same time, he is looked upon with suspicion, as a troubler in Israel, being over-much righteous, of having a bitter or unchristian spirit. The charity claimed by these perfectionists covers not only a multitude of sins, but sins outrageous, blood-guilty.

"First pure, then peaceable." A sanctification that is not Bible, repudiating all sin, sins popular and unpopular, is a curse instead of blessing. "Sanctify them through thy truth; thy word is truth."

"And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John 2: 3–6.

But to return to the puffing apparatus. One of the marvelous things among the most marvelous is, that editors and publishers advocating the doctrine of purity, or entire sanctification, should stoop to this popular devilishness of puffing the most puerile, insipid, trifling, cackling nonsense of the day, sickly sentimentals: "Our Young Folks," "The Little Corporal," "Goosey, Goosey," "The house that Jack built," etc. The whole batch of these little serpents eats out the very life of gospel purity and salvation. Satan and his helpers are not satisfied with poisoning soul and body of the great folks, but they have *set-to* in good earnest, with a vengeance indeed, and lightning speed, to kill the little folks. And oh, how shockingly, how shamefully wicked for men and women, professing "holiness to the Lord," to stretch every nerve in helping his satanic majesty do his work of ruin, desolation, and damnation. Any gospel in these juvenile sheets alluded to, numerous as the flies, frogs, and locusts of Egypt? Any thing to lead to the Savior? Christless? Was any thing ever more?

Parents, do you wish your little ones to be simpletons, weak, puerile, foolish, vain, selfish, self-righteous, proud, hypocritical, time-serving Scribes and Pharisees, mere gigglers, fond of fun and frolic, vulgar merriment, on the road to perdition? Well, then, place in their hands this catch-penny "lullaby-baby, on the tree-top," simpering and silly publication, called "The Little Corporal," puffed to the skies by nearly every religious paper in the land, not excepting the "Guardian" and "Guide to Holiness!" Awful! Readers, beloved, what are we coming to? But more of this by-and-by.

"As is the tree, so is the fruit." "Do men gather grapes of thorns, or figs of thistles?" "Out of the abundance of the heart the mouth speaketh." "Can a man take fire in his bosom, and his clothes not be burned?" "Evil communications corrupt good manners."

These popular works of fiction, these trifling, nonsensical, catch-penny juveniles, are the "coiled serpents," snakes in the grass, the most potent engines the devil ever planted upon the earth to undermine the principles of virtue, and subvert the morality and spirituality of the Holy Scriptures.

"Why not live as God would have you?
Why not do his blessed will?
Break the bonds of sin forever,
Strive your duty to fulfill!"

Gems.

— The gain of gold maketh a man to lose his soul.

— Who spends before he thrives, will beg before he thinks.

— He that knoweth himself best, esteemeth himself least.

— Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself was to be continued, it would excite no more terror than the noise of a mill.

Has a brother trespassed,
Sadly turned away
From the path so narrow,
In an evil day?
Can we not forgive him,
And the deed forget?
By such act of kindness,
We may save him yet.

— A prudent man is like a pin: his head prevents him from going too far.

— Better to improve the hours as they pass, than study how we may add to their number.

— Satan is subtle; he will make a man proud of his very graces.

— Fear secretes acids; but love and trust are sweet juices.

— A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.

— Good nature is more agreeable in conversation than wit, however brilliant.

This world of ours is weary
Of bitterness and pain—
The sighing of the captives,
The mourning of the slain;
As men in dreary prisons
Cry out for swift release,
This world cries out for Jesus,
For love, and light, and peace.

— Suffering well borne is better than suffering removed.

— A man may have enough of the world to sink him, but can never have enough to satisfy him.

— Labored sermons sometimes sweep over the mind as winds sweep over the sea, leaving it more troubled than before.

— It is not the revolution that destroys the machinery, but the friction.

— A man may aspire, and yet be quite content until it is time to rise.

— Sickness should teach us four things: what a vain thing the world is; what a vile thing sin is; what a poor thing man is; what a precious thing an interest in Christ is.

OLIVER HEYWOOD.

This eminent man was one of the persecuted servants of Christ, in the seventeenth century. It is said that at one time he was reduced to great straits. His little stock of money was quite exhausted. The family provisions were quite consumed, and Martha, a maid-servant, who had been in his family for several years, and who had often assisted them, could now lend no more assistance. Mr. Heywood still trusted that God would provide for them. He said:

"When cruse and barrel both are dry,
We still will trust in God most high."

When the children began to be impatient for food, Mr. Heywood called his servant, and said, "Martha, take a basket, and go to Halifax. Call on Mr. N., the shop-keeper, and tell him I desire him to lend me five shillings, if he will be kind enough to do it. Bring some cheese, some bread, and such other little things as you know we most want. Be as expeditious as you can, and the Lord give you good speed. In the mean time we will offer up our requests to Him who feedeth the young ravens when they cry, and who knows what we have need of before we ask him."

Martha observed her master's directions; but when she came near the house where she was ordered to solicit the loan of five shillings, through timidity and bashfulness her heart failed her, and she passed by the door again and again, without having courage to do her errand. At length, Mr. N., standing at his shop-door, and seeing Martha in the street, called her to him, and said, "Are not you Mr. Heywood's servant?" She replying, "Yes," he added, "I am glad of having this opportunity of seeing you. Some friends at M—— have remitted to me five guineas for your master, and I was just thinking how I could send it."

Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, their trust in Providence, and the seasonable supply, entering upon her mind at once, quite overpowered her. At length she told Mr. N. upon what errand she had come. The gentleman could not but be affected with the story, and told Martha to come to him when the like necessity should press upon them at any future time.

She made haste to procure the necessary provisions, and with a heart lightened of its burthen, ran home to tell the success of her journey. Though she had not been long absent, the hungry family had often looked wistfully for her arrival. When she knocked at her master's door, which now must be kept locked for fear of constables and bailiffs, it was presently opened, and the joy to see her was as great as when a fleet of ships arrives laden with provisions for the relief of a starving town, closely besieged by an enemy. The children danced around the maid, eager to look into the basket of edibles, whilst she recited all the circumstances of her journey. Martha wiped her eyes; the father smiled and said, "The Lord hath not forgotten to be gracious. Did not I tell you that God would surely provide for us?"

How applicable the advice of the Psalmist, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37: 4); and the poet—

"The birds without barn or storehouse are fed,
From them let us learn to trust for our bread;
The saints, what is fitting shall ne'er be denied,
So long as 'tis written—the Lord will provide."

FRANKLIN SCHOLLINGER.

Philadelphia, Pa.

MEN OF PLAIN SPEECH.

We need in the ministry, now and in all time, *men of plain speech.* The preacher's language must not be that of the class-room, but of all classes; not of the university, but of the universe. Men who have learned to speak from books are of small worth compared with those who learned from their mothers their mother tongue—the language spoken by men around the fireside, in the workshop, and in the parlor. "I use market language," said Whitefield, and we know the result. I rejoice in the Latinity and Germanic jargon of certain schools of pedantic and pretentious intellectualism, because their learned clatter renders them powerless with the masses; but I mourn when similar hideousnesses of speech are adopted by evangelical divines, for it assuredly weakens their testimony. Anglo-Saxon speech, homely, plain, bold, nervous, forcible, never fails to move the English heart.

At the same time we do not desire a race of coarse men, who regard *slang* as being plain speech, which it certainly is not. Admitted that a coarse man may have his sphere, it is equally certain that he is unfitted for many other spheres of equal importance. If it be granted that a spice of vulgarity may adapt a man for special service among navvies and costermongers, we question whether, even with them, there may not be a more excellent way, and there are other people in the world to be considered besides these. We are confident that, ordinarily, coarseness is weakness, and ought to be avoided; and we should no more think of preaching the gospel in the slang of the thieves' kitchen, than in the jargon of the Neologists. The gospel's apples of gold are worthy to be carried in baskets of silver. Language should be fitted to the dignity of the subject.

The most truly dignified language is, however, the simplest; simplicity and sublimity are next of kin. Gospel simplicity is equally removed from childishness and coarseness. Bunyan's English is as pure as it is plain. Our grand old authorized version is a model of speech; though marred here and there by an antique indelicacy, it is, as a whole, perfection itself, both for grandeur and simplicity of style. We need men who do not only speak so that they can be understood, but so that they cannot be misunderstood. The plodding multitudes will never be benefited by preaching which requires them to bring a dictionary with them to the house of God. Why should they be called to work on the day of rest, in order to get at the minister's meaning? Of what use is it to them to listen to spread-eagle talk, which conveys to them no clear sense? The Reformation banished an unknown tongue from the reading-desk; we need another to banish it from the pulpit. The language of half our pulpits ought to be bound hand and foot, and with a millstone about its neck cast into the sea; it is poisoning the "wells of English undefiled," and worse still, it is alienating the working-classes from public worship.—*Spurgeon.*

Hygiene.

"This is for your Health."

SLEEP, FAINTING, APOPLEXY.

When a man is asleep, his pulse beats and his lungs play, but he is without sense, and you can easily wake him up.

If a person "faints," he too is without sense, but he has no pulse and does not breathe.

Apoplexy is between the two; the heart beats, the lungs play as in sleep, and there is no sense, as in fainting, but you can't shake the man back to life.

In sleep the face is natural.

In a fainting fit it has the pallor of death.

In apoplexy it is swollen, turgid and fairly livid.

If a man is asleep, let him alone, nature will wake him up as soon as he has got sleep enough.

When a person faints, all that is needed is to lay him down flat on the floor and he will "come to" in double quick time. He fainted, because the heart missed a beat, failed for only once to send the proper amount of blood to the brain. If you place the patient in a horizontal position, lay him on his back, it does not require much force of the heart to send the blood on a level to the head; but if you set a man up, the blood has to be shot upwards to the head, and this requires much more force; yet, in nine cases out of ten, if a person faints and falls to the floor, the first thing done is to run to him and set him up, or place him on a chair.

In apoplexy, as there is too much blood in the head, every one can see that the best position is to set a man up, and the blood naturally tends downwards, as much so as water will come out of a bottle when turned upside down, if the cork is out.

If, then, a man is merely asleep, let him alone, for the face is natural.

If a man has fainted, lay him flat on his back, for his face is deadly pale.

If a man is apoplectic, set him in a chair, because the face is turgid, livid, with its excess of blood.—*Journal of Health.*

HOW TO CURE DRUNKENNESS.

It is generally understood that young persons, when first employed as pastry cooks, are permitted to surfeit themselves to their heart's content on pies or sweetmeats; the result being that in a very short time they become perfectly callous to the charms of the counter. We learn from a valuable little book recently published in London, called *The Home Nurse*, that in the Austrian army a method on a similar principle is taken as a remedy for drunkenness; and medical reports state that out of one hundred and thirty-nine cases, one hundred and twenty-eight cures of confirmed drunkards have been effected. The plan is as follows:

"The soldier, taken in a state of intoxication, or purposely inebriated, is confined to his room, where his diet is carefully and amply supplied to him, according to his choice. For drink, he is allowed brandy and water, in the proportion of one-third brandy to two thirds water. All his food is prepared in a weak solution of brandy and water. Coffee, with a small quantity of brandy, is allowed him. At first, the treatment throws the patient into a constant state of intoxication, and he sleeps much. At the end of three or four days, he takes a dislike to his food and drink, and asks for a change, which request, were it acceded to, would entirely prevent the completion of the cure. On the contrary, it must now be persevered in until the patient can no longer swallow food or drink, and even the smell revolts and nauseates the stomach, when the cure may be considered as effected."

EFFECTS OF TOBACCO.

A correspondent of one of our health journals sums up the derangements which the habitual use of tobacco produces, as follows:

1. Headache over the eyes.
2. Nervous headache without sickness.
3. Nervous headache with sickness of the stomach.
4. Deafness.
5. Partial blindness, or amaurosis.
6. Running at the eyes.
7. Cancer of the lips.
8. Consumption, preceded for years by a cough.
9. Asthma.
10. Dyspepsia.
11. Palpitation of the heart.
12. Paralysis of the upper part of the body.
13. Neuralgia, especially of the face, head, and neck.
14. Swelling of the gums, and rotting of the teeth.
15. Enfeeblement of the lymphatics.
16. Enlargement of the glands of the face and neck, making them thick about the cheek and lips.
17. Lethargy.
18. Morbid appetite for spirituous liquors.
19. Morbid appetite for food, especially high-flavored food.
20. Indistinct taste.
21. Indistinct smell.
22. Imperfect sense of touch.
23. Obtuseness of the moral sense.
24. Uncleanliness of person.
25. Stentorian or snoring sleep.
26. A sense of deadness and of great debility, on first waking from sleep, until one has had a chew or a smoke.
27. Confirmed and incurable disease, and premature death.—*Methodist.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CAMPMEETING.

DEAR CHILDREN:—As very many of you who read the *Crisis* could not attend the S. A. N. Campmeeting, we will tell you something about it, as we saw and enjoyed it; and more particularly about the children's meetings.

The meeting was formally opened Sunday, the 20th, by Elder Miles Grant; preaching from Heb. 12: 14,—"Follow peace with all men, and holiness, without which no man shall see the Lord." I think you will agree with me that it is a very excellent text to preach from. The preacher gave a clear, forcible sermon; beautifully sweet, and rich with simple illustrations. I hope you will study to find the meaning of the text. If you follow its teachings it will make you rich. It is worth many thousand dollars. You know it is the *pure* in heart that shall see God.

A large, new tent was dedicated, and christened the Tabernacle. Meetings were held in it every morning at half-past five o'clock, to receive testimony for Jesus.—They were a complete success. They were real love feasts—all about getting ready to meet our King. They were the best part of the campmeeting. I say the *best;* I meant to have kept that word *best* to be applied to the children's meetings, under the care of Mrs. Hastings. They were held after dinner in the Bethel, a large circular tent pitched by Bro. Enoch Morrill. Sr. H., surrounded by the children seated on the hay, and shaded by the flapping canvas, would spend an hour in telling stories, singing, praying, and standing up for Jesus. Many of the children took part in the delightful exercises. I know Jesus looked down with delight and love, and had he been there, he would have taken many in his arms. He was there to bless.

Oh! I cannot tell you much about these meetings; they were too good to describe with pen. They were heavenly feasts. The good they have done eternity alone can tell. I doubt not but more good was done, and God better pleased, when the children's songs of praise floated away on the breeze, up, up to heaven, than by many a long sermon preached to thousands. If there is any thing that will move the heart, it is little children worshiping God in their child-like way. There is nothing on earth so pleasing as a good child.

I think the meeting the best ever held on that ground. Even the trees looked happy. I love to talk with trees, they have such a sweet and amiable disposition. It was a feast to be there, but we had to part. Soon we may gather at the great feast, if faithful.

"That feast day will be gladsome when all, together meet,
A full and happy household, each member in his seat;
The 'house' is very spacious—that great paternal home,
And Christ, our 'elder Brother,' invites us all to come."

Somers, Sept. 12th. A. L. ADAMS.

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 830. BOSTON, WEDNESDAY, SEPTEMBER 27, 1871. VOL. XXXIII.—NO. 26.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LABOR FOR CHRIST.

Come, labor on!
Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant doth the Master say,
"Go, work to-day!"

Come, labor on!
High office which the angels cannot share—
To young and old the gospel message bear;
Redeem the day, its hours too swiftly fly,
The night draws nigh.

Come, labor on!
Away with gloomy doubts and faithless fear;
No arm so weak but may do service here:
By feeblest agents can our God fulfill
His righteous will.

Come, labor on!
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure,
How full their joy, how deep their rest shall be,
O Lord, with thee!

THE STRAIT GATE.

J. B. SMITH.

The command of Jesus was—"Enter in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." We see many in the present age, who are professing a good profession before many witnesses, trying to get to heaven by some other way—by some different way than that marked out by Jesus. They profess to live godly in Christ Jesus; they attend the house of worship, and some of them pay quite liberally for the support of the gospel, and yet they are not willing to come out from the world and be separate, and "have no fellowship with the unfruitful works of darkness"; when "God hath not called us unto uncleanness, but unto holiness"; and has commanded us to "have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret"; for "blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." We are commanded to "lay aside every weight, and the sin which doth so easily beset us"; to make straight paths for our feet; to "follow peace with all men, and *holiness, without which no man shall see the Lord.*"

These formal professors are willing to follow Jesus if they can, but carry their idols with them; and are not willing to be crucified with Jesus and crucified to the world; and why? because Jesus is not a satisfying portion to them. But Jesus says again, "If ye love me, keep my commandments." Keeping his commandments crucifies them, and deprives them of their worldly pleasure, therefore they are not willing to come out from the world and take a decided stand on the Lord's side, stand up for Jesus, and defend the truth; for this reason they make very crooked paths, and fail to find that peace and joy the true disciple of Jesus finds. "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."

Some of these are very good moral people, and have had convictions, but their understanding being darkened they cannot see afar off; they have not yet entered "in at the strait gate." "This I say, therefore, and testify in the Lord, that ye henceforth walk, not as other Gentiles walk, in the vanity of their mind; having the understanding darkened; being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness."

Sin and iniquity abound on every hand, and the love of many waxes cold; they cannot sing the Lord's song; and if they attempt to, they have lost the spirit and the power with God they formerly had when they were first converted; and why? because they have not walked in the light, as He is in the light; they have not obeyed the commands of God, and have perverted the Scriptures by calling evil good, and good evil. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." His word is so plain, that a "wayfaring man, though a fool, need not err therein." The judgments of God are terrible to those who attempt to pervert the Scriptures. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

Now in view of all this, cold-hearted professor, is it not high time for you to awake, and "present your bodies a living sacrifice, *holy*, acceptable unto God," which is your reasonable service? "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." You have deceived your own soul long enough; listen no longer to the syren song of the delusive one; get on board the Gospel ship before you sink beneath the flood of sin and death, where hope and mercy shall never find you. "Awake, thou that sleepest, and Christ shall give thee light." Cleanse yourself from your idols, and "enter in at the strait gate." We are commanded to walk before God and be perfect; to "walk in the light, as he is in the light; to walk in the King's highway, in the highway of holiness. This highway is cast up above the world, and is for the redeemed of the Lord to walk in. There is no unclean thing found in this highway; it shall not go up thereon. This highway is for those who have put on "the new man, which after God is created in righteousness and true holiness." This highway is for those who have been "made free from sin, and become servants to God, having their *fruit unto holiness*, and the end everlasting life."

God does not promise to save you in your sins, but the conditions are that you will forsake *all*, that you will separate yourself from the world, and that you will not touch the unclean thing. "Wherefore come out from among them, saith the Lord, and be separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." "Having these promises, therefore, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of the Lord." Begin again, and begin at the bottom; dig deep, and lay a sure foundation; get down to the rock, and build upon that; then, when the floods and storms and cares of life shall come, you will be able to stand, because you are founded upon the Rock of ages.

O, be not deceived; you may deceive man, but you cannot deceive God, for "God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption." O, I beg of you, as one who loves you, and who wishes to meet you in my Father's kingdom, that you will not deceive yourselves by trying to climb up some other way, but that you will "enter in at the strait gate." Enter in by the door. Jesus is the door, and there is salvation in no other; for "there is no other name under heaven given among men whereby we must be saved." "Verily, verily I say unto you, he that entereth not by the door of the sheep-fold, but climbeth up some other way, the same is a thief and a robber." We must strive to enter in. There are some sacrifices to be made. We are to strive to please God, and not the world; for the love of the world, the love of unfruitful works of darkness, and the love of seeking honor of men, rather than the honor of God, is loathsome in his sight. "O, my soul, come not into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall."

The love of dress, and the love of adorning their frail bodies which must soon lie down in the cold embrace of death, is not pleasing to God, for it tends to foster pride in the heart; for "the heart is deceitful above all things and desperately wicked; who can know it?" God views pride in a most heinous light, because pride draws our affections from God; besides, you are disobeying his holy law; and if you love God, you will love to obey him; for "no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." If you love God, you will love to keep his commandments; they will not be grievous to you; you will have no desire to pervert the Scriptures; "ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him." If you profess to love God when you are having fellowship with the unfruitful works of darkness, when you are wrapped up in your idols, and are clinging to the fashions of the world, and trimming to tickle their fancy, rest assured you are not on board of the Gospel ship; you are deceiving your own soul; you have not yet entered "in at the strait gate"; for "he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

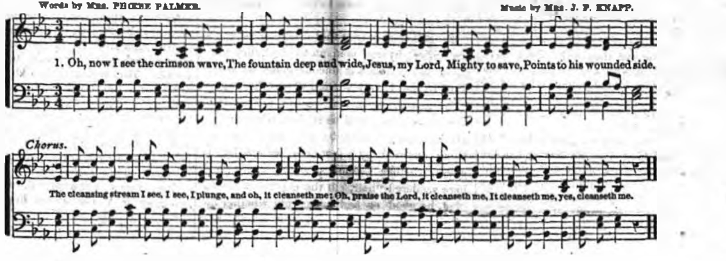
Formal professors, awake to righteousness! You are stumbling-blocks; the cause of God suffers by your lukewarmness; you are blocking the wheels of the car of salvation; you are deceiving, and being deceived. Precious souls are stumbling over you into everlasting death, and their blood will be required of you. You have the form of godliness, but are denying the power thereof. You have not entered in "at the strait gate." You have made a move towards the heavenly land; and now, "go forward"; "escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Give up the world and be separate, for Jesus' sake; for "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called us out of darkness into his marvellous light." And if God has called you from nature's darkness, old things will pass away, and things which you once loved will look odious to you; you will not indulge yourself in sin; you will not turn to the world, for you will love to keep the commandments of God; you will love to walk in the old paths; for "thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Walk as Christ walked; present yourself without your idols, *holy*, acceptable unto him, and "enter in at the strait gate."

Dear friend, you may have once tasted of the joys of sins forgiven, and, through neglect of duty, or of disobeying the commands of God, darkness may have come over your mind, and you have fallen from grace, and are still holding on to your profession; but let me tell you that will never save you. O, come back to your Father's house, where there is bread enough and to spare. O come, while Jesus is waiting with outstretched arms to receive you. Come, while the angels in heaven are waiting to rejoice over you. You may at times feel blessed,—those who never knew God have felt his blessing; but, "beloved, believe not every spirit, but try the spirits, and see whether they be of God." Prove them by his word, and "enter in at the strait gate."

New Bedford, Mass.

THE CLEANSING WAVE.[*]

Words by MRS. PHŒBE PALMER. Music by MRS. J. F. KNAPP.


1. Oh, now I see the crimson wave, The fountain deep and wide, Jesus, my Lord, Mighty to save, Points to his wounded side.
Chorus.
The cleansing stream I see, I see, I plunge, and oh, it cleanseth me; Oh, praise the Lord, it cleanseth me, It cleanseth me, yes, cleanseth me.

2. I see the new creation rise,
I hear the speaking blood;
It speaks! polluted nature dies!
Sinks! 'neath the cleansing flood.

CHORUS.—The cleansing stream—I see! I see!
I plunge! and O! it cleanseth me,
O praise the Lord, it cleanseth me!
Yes, cleanseth me!

3. I rise to walk in heaven's own light,
Above the world and sin,
With heart made pure, and garments white,
And Christ enthroned within.—CHO.

4. Amazing grace! 'tis heaven below,
To feel the blood applied;
And Jesus, only Jesus know,
My Jesus crucified.—CHO.

[*] From the "*Guide to Holiness*" (by permission.)

INFANT REDEMPTION.—No. 3.

O. W. STETSON.

Our next legitimate inquiry, therefore, must be, how are infants redeemed so as to be heirs of salvation, and will they be in the next band or company that are to be made alive at Christ's coming? Our first proof text is in John 1: 29—"Behold the Lamb of God, which taketh away the sin of the world." Our second in John 3: 17—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." But saved from what, and how? In the light of Scripture, shining unto me in the face of Jesus Christ, my answer would be, saved from sin and its effects. By Rom. 5: 12 we learn that "by one man sin entered the world, and death by sin, and *so* death passed upon all [was transmitted unto all] men, for that all [for in him—Adam] have sinned"; all are reckoned as sinful. "But not as the fall, so is the gracious gift. For if by the fall of the one [man—Adam], the many died [the all men of verse 12], much more the favor of God, even that gracious gift by the one man, Jesus Christ, abounded to the many."

Paul then proceeds to show that the free gift is unlike the effects of the one (Adam) having sinned, in a very essential particular. "For indeed the sentence was from one [sin or offence] to condemnation; but the gracious gift is [justification] from many offences to [unto] righteousness." "Therefore, as through one offence sentence came on all men to condemnation [of death], so also through one righteous act, sentence came on all men to [unto] justification of life. For as through the disobedience of one man the many [the all men of verse 12 again] were constituted sinners [or sinful], so even through the obedience of the one the many [the same many] will be constituted righteous." *Diaglott Trans.*

The words man and men here in Romans are generic terms, like "a man," in John 3: 8, and not specific; hence in 1 Cor. 15: 21, 22 it is written—"Since through a man there is death, through a man also there is a resurrection of the dead; for as by Adam all die, so by the Anointed also will *all* be restored to life." Now, according to Paul, infants die in consequence of the death sentence pronounced upon Adam for his one sin, and the entire race being at that time yet comprehended in Adam, the appointment unto man through him is, once to die; and after this once (dying), the judgment; and the judgment written is, that these same many who die through (in consequence of) Adam's one sin, shall live again through Christ's one righteousness, and then the children's teeth shall no longer be set on edge in consequence of the sour grape eaten by the sire. But the soul (person) that sinneth (the sinning one) shall die.

I know very well that there are not wanting those who will affirm that Paul was writing of those who are adults, consequently are justified by faith in the gospel, and say he does not speak of infants at all. To such it is sufficient to say that Paul affirms that he was writing to all called saints, and many of these, according to Acts 28: 17–29, were Jews with whom Paul labored diligently to prove that the Father of our Lord Jesus Christ was not the God of the Jews only, but of the Gentiles also, and he "expounded to them, and testified of the kingdom of God, persuading them concerning Jesus out of the law and out of the prophets." But what proves too much, proves nothing; and Rom. 5: 16 proves that the claim of or to adultship only, is certainly erroneous; for in that verse the apostle is very careful to particularly specify the sins of adult persons, *in addition to the sin of the world*, which he introduced and set before us in ver. 12; and the personal sins of adults he terms, in ver. 16, "many offences." Now I not only concede, but contend, that we can only be justified from these through faith, repentance, and obedience toward God, through our Lord Jesus Christ, by the gospel. But "the sin of the world" came upon us all through the curse pronounced for Adam's disobedience, without our agency; and it will be taken away from us all when the curse is taken off, through the obedience of Jesus Christ, independent also of our agency. In other words, the first Adam by transgression runs the train down the track to the depot of death, but the second Adam begins just where the first Adam failed, and by his obedience reverses the engine and brings the train back again to the depot of life eternal; and when he gets it there, *all* will receive the gift who have not forfeited that gift, as Adam did, by personal sins (Rom. 2: 6–11, 16); and among these returned exiles will be found infants, who have never committed personal sin in transgression, and for whom also there is no law. And Paul says, in Rom. 5: 13, that sin is not accounted, or imputed, where there is no law; hence the typical promise in Deut. 1: 39—"Your little ones, which ye said should be a prey; and your children, which in that day [on account of their youth] had no knowledge between good and evil, they shall go in thither [into the land of promise], and unto them will I give it, and they shall possess it." Isa. 7: 16; Rom. 9: 11.

But some theorizing, theological hair-splitter will say—"These children were God's by covenant, they having received circumcision, and the promise has no relation to the children of Gentile unbelievers at all." In Gal. 5: 2, Paul says—"I say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 6: 15—"For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature." Herein lies the foundation of infant sprinkling, called regeneration. Assuming that baptism under the gospel took the place of circumcision under the law, professed ministers of Christ undertook to do what Christ had already done for the infants. But the priest under the law, circumcising the child when eight days old, was not a type of a gospel preacher sprinkling infants down here. That was a type of the *true* circumcision, not made with hands, which Christ hath wrought for them in the reconciliation, by the putting away of the body of the sins of the flesh, by the Spirit.

Hence under the gospel we have both circumcision (the true) and baptism. The first is a gift conferred, a work done for us by our Savior, which we neither could or can do for ourselves. The second, unlike the first, includes not "all men," but adults only, and is a duty to be performed as a result of our having heard, understood and believed the gospel; hence faith and baptism are inseparable. All men (mankind) receive the benefits of Christ's death; whereas those who hear, believe, and obey the gospel, alone receive benefit from his rising again to act as our mediator and advocate. For if we (all men) were reconciled by his death, how much more shall we who believe be justified by his life. "Thy children shall come again from the land of the enemy" is an affirmation made by Deity, not because they (whose death caused bitter lamentation in Ramah) were martyrs to or for the truth, for they were not, being victims only of Herod's jealous ambition and rapacious cruelty; but because God desired to lay a foundation for our faith to rest upon, in Christ's work of atonement for our race, and that we through the comfort and consolation of the Scriptures might have hope.

In this coming again from the land of the enemy, these infants will experience the new birth, or be born again, and then God will put his Spirit in them, and they shall live and go in and inherit the land.[*]

But what position they will there and then occupy, I know not. But Paul says as "one star differeth from another star in glory, so also is the resurrection of the dead"; and I am quite content to leave them thus in the hands of Him who hath done all things well.

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[*] NOTE. In Dr. Wordsworth's Greek Testament, we find the subjoined reading of Matt. 19: 28—"Verily I say unto you, who have followed me, *in the new birth of the saints, at the resurrection, in the New Jerusalem*, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones."

CHRISTIAN love bindeth us to pray for the remission of our own sins, so for the remission of the sins of others; also that by infirmity those who are at any time overtaken with sin. And prayers in this kind made by the faithful shall be heard, that we may be excited the more to desire the prayers of another, and the more ready in love to put in practice this duty.

THE POWER OF FAITH;

OR,

Emancipation from all Sin the Christian's Prerogative.

Sin shows itself in two forms,—outward and inward. A man in anger strikes another; the wicked act is outward; but behind the arm is a perverse will and an evil nature, which are the cause of the blow. The natural heart is not only evil inclined, but its spirit, its essence, is evil; for, "the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." And whether it be a wholly carnal mind, or partially purified, all that remains of the carnal is in eternal enmity to God, in whomsoever it be found. If, away down in the bottom of your heart, there remains a sediment of evil, there is opposition to God; and this spirit of hostility can ally to itself the hosts of hell, and can ally them in a moment. It is a maxim in military science, that no fortification is stronger than its weakest point. Thus, a fort of three granite walls and one mud wall is no stronger than four mud walls; for an enemy, in making his attack, will point its guns against its mud side, and there make the breach and enter. So, at whatever point, on whichever side, of our nature or heart sin be found, there is weakness, a vulnerable place, always accessible to the assaults of Satan. The weakness of the church, the weakness of the mass of christians, is inward sin, which assumes the forms of besetments, inclinations, proclivities, appetites, and continually keeps up a war against all grace and holy resolutions. Emancipation from "the body of this death" would make the church a tower of strength, whose four sides would be all granite. Purge all christians of inward sin, and you may write the millennium to dawn in ten years.

But the christian need not continue to be terrified and wasted by these inward foes. There is a prerogative with which the gospel of Christ endows every adopted child of God, and whose exercise dispenses life and power. It is found in that remarkable declaration, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord;" "for sin shall not have dominion over you; for ye are not under the law, but under grace."

Here the christian is invested with a prerogative, and supported by a divine promise: there is given to him the right and ability to declare his emancipation from under the dominion and power of sin.—"Reckon ye yourselves," and the divine assurance that his declaration of emancipation shall be maintained for him; "Sin shall not have dominion over you!" Christ has made all provision for the redemption of his people from all sin; and it remains for them to appropriate the full benefits of his power to themselves. This is the work of faith.

When the national proclamation of emancipation was promulgated, our army spread it all through the land of the south. Now, that was a good instrument in itself, but there was just one thing lacking to make it effective. The lack did not lie in the mind of the Executive that issued the proclamation, nor in the army sent to enforce its provisions, nor in the slaveholders' denial of its authority; but in the mind of the slave himself; all was of no avail unless he accepted the proffered grace, and asserted his freedom. There were slaves in the south that remained in bondage because they chose slavery rather than emancipation. They loved their masters. If we would be free, we must declare our emancipation.

God does not do any thing towards constraining us. He will show us the glory, and set before us the privilege and obligation; but he never coerces our will; so he says, "Reckon ye yourselves" to be dead to sin. Have you ever thought that there is a power that can move heaven, earth, and hell, and God is waiting for you to exercise this wondrous prerogative under his divine proclamation of emancipation, and say, "I am now free from sin?" "Reckon ye yourselves;" this is the omnipotence of faith. Man has not of himself ability to desire or reach the truth; but, if power be tendered to him by Christ, one thing he can say and do, that is, "I will!" even though he were dying. There is omnipotence in us when backed by a power strong enough to sweep away all resistance. When our armies swept through the southern states on their irresistible march, they took with them the emancipation proclamation, and read it to the slaves. Suppose one of those black-faced men inquiring, "How shall I know this is a fact? The laws of Georgia make me a slave; how shall I know I am free?" The officer replies, "You are no longer under the laws of Georgia, but under the grace of this proclamation." "But," says the slave, "how may I be assured that I shall be sustained if I assert my liberty?" The officer turns, and points to the glittering guns and fixed bayonets of the army following him: "These shall sustain and defend you." If, then, the christian would be free from all sin, his will must be joined to Christ's will.

The Lord will do every thing to sustain and defend you, after your will has passed decision, and taken sides with holiness. But you must decide, and say, "I do here and now give myself to Christ, to be his only, by his power."

But you say, "Oh this weakness!" Do you forget the bayonets? Weak indeed you are, a captive to inward sin; but

"Strong in the strength which God supplies
Through his eternal Son."

Do you remember that, when the prophet and his servant saw the army of chariots and horses surrounding the city to destroy it, his servant was afraid, but there stood the man of God, so calm, so full of peace? And why? He trusted in the Lord, the keeper of Israel; and, in the clear visions of faith, he beheld the united armament of omnipotence arrayed for his defence. He would have his servant also calm and confident; so he prayed "Lord, open his eyes;" and he, too, saw the armed hosts of God. So, be thou not fearful, but believing; claim the power, and declare your emancipation. "All things are possible to him that believeth;" declare it now, and "reckon yourself dead to sin;" and, if it be necessary, the Lord God will open the heavens, and fill the skies with his celestial cohorts to protect you. "Sin shall not have dominion over you."

"I rest in thine almighty power;
The name of Jesus is my tower,
That hides my life above.
Thou canst, thou wilt my helper be;
My confidence is all in thee,
The faithful God of love."

There is more than freedom from sin in this "uttermost" salvation; it contains "the fulness of the blessing of the gospel of Christ," "the riches of the glory of the grace of God," the present inheritance and possession of the christian.

Now, mark. When you say, in the strength of grace, "I will be free," God marshals all his forces on your side. But, without this declaration on your part, the provisions and proclamation of Christ's salvation are of none effect, though he had planted his batteries and put his angels in line to help you.

Do you, then, *now* begin to "reckon yourselves dead to sin, through the power of our Lord Jesus Christ." Have faith in God. Accept the proffered grace,—the grace of full redemption. Say, "I can, I will, I do believe!" and you are in the land of "rest from all inbred sin;" sin shall no more have dominion over you.—*Advocate of Holiness.*

BIBLE CLASS.—No. 1.

GEO. THOMSON.

Lesson, John 17: 24. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

Ques. What is embraced in the first part of this passage?

Ans. The Savior's prayer to the Father, that all his saints may live with him, and behold his glory.

Ques. Is there any other passage that intimates such an high honor to the saints of God?

Ans. Yes, in John 12: 26—"If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor."

Ques. Where did Jesus go?

Ans. To heaven. Acts 1: 9, 10—"And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight: and while they looked steadfastly toward heaven as he *went up*, behold two men stood by them in white apparel."

Ques. How shall Christians and their Savior get together, in order that they may be *with him?*

Ans. He will come again to them.

Ques. Can they not go up to heaven, to be with him? and is there not a promise to that effect?

Ans. I have diligently searched for such a promise, but without success.

Ques. Can you find a positive promise that he will come again for that purpose?

Ans. Yes. John 14: 3—"And if I go and prepare a place for you, I *will come again and receive you unto myself*, that where I am, there ye may be also."

Ques. Is that promise isolated, or substantiated?

Ans. Substantiated. 1 Thess. 4: 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we *ever be with the Lord.*"

Ques. What is embraced in the last clause of the verse?

Ans. The pre-existence of Christ.

Ques. Is this idea corroborated by other scriptures?

Ans. It is abundantly. John 17: 5: "And now, O Father, glorify thyself with the glory which I had with thee before the world was." John 16: 28: "I came forth from the Father; and am come into the world." John 8: 42: "For I proceeded forth and came from God; neither came I of myself, but he sent me."

Ques. Did Christ have a pre-existence as a personal being, or as the Word of God predestined by the Father to be incorporated in humanity?

Ans. That is an unrevealed mystery, nor does it seem at all necessary, for any purpose connected with our salvation, that it should be comprehended.

Ques. Is there any evidence that Christ did not exist eternally?

Ans. Yes, for he was begotten of the Father, so there must have been a time when he did not exist. Heb. 1: 6—"And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." See also Rev. 3: 14.

Ques. Is Christ anywhere in the Scriptures called "God the Son"?

Ans. No, certainly not, but he is about forty times called the "Son of God."

Ques. Have you any evidence that Christ is not God, in the same sense that the Father is?

Ans. I think it is found in the following passage (1 Cor. 8: 6): "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Ques. What does the Savior mean when he says, "I and my Father are one?"

Ans. That they are *one in purpose and work.* He prayed that his disciples might be one, in the same sense that he and his Father were one (John 17: 11): "Holy Father, keep through thine own name those whom thou hast given me, *that they may be one,* AS WE ARE." And 21st and 22nd verses: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, *even as we are one.*"

Ques. If Christ had a personal pre-existence, was he immortal?

Ans. Certainly not; if so, he would have been deathless, and consequently could not have "*died for our sins.*"

Ques. Might not his *humanity* have died, and his *divinity* lived on?

Ans. If so, we have but a *human sacrifice*, and the death of any good man would have answered the purpose.

Ques. Have you any evidence from the Scriptures that Christ was not immortal prior to his resurrection?

Ans. Yes. 1 Tim. 6: 16: "Who [God] only hath immortality," that is, inherent; but the following proves that the Savior had immortality in no sense previous to his resurrection (Rom. 6: 9): "Knowing that Christ being raised from the dead, *dieth no more* [becomes immortal]; death hath no more dominion over him." The fact of death having "dominion over him" proves him to have been *mortal* until that dominion, or power, was broken.

Ques. Does the statement that Christ was in "the form of God" and "the express image of his person" refer to his pre-existent state, or to his physical appearance while on earth?

Ans. Evidently to the latter. This is apparent from what he said to Philip (John 14: 9): "He that hath seen me, hath seen the Father." This must certainly have reference to the resemblance in appearance; for Christ nowhere claimed to be the Father; but, on the contrary, distinctly affirmed, "MY FATHER IS GREATER THAN I."

Ques. If all that constituted Christ died, how did he live again?

Ans. He was restored to life by the power of God (1 Cor. 6: 14): "And God hath both raised up the Lord, and will also raise us up BY HIS OWN POWER."

CHARITY TO ALL.

T. W. GILE.

"What is that to thee? Follow thou me."

We often hear professors of religion finding fault with their brethren and sisters in Christ because they do not come up to their standard of right in the execution of their duties. It is evident that there are certain duties which are common to all, but it is also apparent that every individual has special duties to perform, which arise from the various stations which they occupy among men. They are, therefore, surrounded with circumstances which disclose to them new avenues for doing good, consequently new duties arise which are of the utmost importance, and must be attended to. We may therefore conclude that some people have duties to perform which are not obligatory upon every other person.

Some do not consider that God has made no two individuals alike. No two persons speak, look, or act exactly alike, and we cannot expect them to think and believe just alike. Therefore it is important that each christian should be acquainted with the character, disposition, and temperament of each of those with whom they are associated, in order to make all due allowance for their imperfections, and to exercise that charity so essential to the interest of the true church of God. Having made this acquaintance, it is our duty to make and preserve peace, so far as we can without sacrificing principle.

If some of our brethren and sisters do not believe as we do in every particular point of doctrine, or do not take so active a part in the service of God as we think they should, "What is that to thee? Follow thou me." It can be productive of no good to censure them, to find fault with them, or to treat them with indifference; but rather exercise a loving, cheerful, and forgiving spirit towards them. To bear and forbear should be the christian's motto, if we desire to prosper in the divine life. Let us not set up a standard for our brethren and sisters; but refer them to the word of God for their rule of faith and practice, and let them act in accordance with that, under the guidance of the Holy Spirit.

Let us examine ourselves, and see if we are right before God. Are we hungering and thirsting after righteousness? Is it our greatest aim to glorify God? Remember that the bright and shining example of a consistent christian will do more to build up the cause of Christ, than the arguments of many inconsistent ones, although delivered in the most eloquent style. Let us, by preparing to live here, be prepared to live in our future eternal home.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 27, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.00 a year.

ALTON BAY MEETING.

Another great and good campmeeting has just closed at Alton Bay. We think it was the best we have enjoyed on that ground. The attendance was larger than ever before. Quite a number of new houses have been erected this year, and it is proposed to add several more next year. Every body seemed pleased with the meeting, and a large number received special blessings. A goodly number were converted, and sixty-five were baptized in the bay. The facilities for baptism are the best we have ever seen at any campground, because the lake is so near the encampment that no conveyance is needed. Twenty-nine were baptized at one time. Rich blessings were received at the baptisms, causing shouts of praise from those who were buried with Christ in the liquid grave, and much rejoicing in the hearts of the spectators.

This meeting will long hold a hallowed place in the memory of thousands who were privileged to be present. The subject of Bible holiness was a prominent theme in the prayer and conference meetings. Many consecrated their all to Christ, in return, receiving perfect love and peace from our dear Savior. The change was equal to their first conversion. With joy they could sing:

"Here I give my all to Thee,
Friends, and time, and earthly store;
Soul and body, Thine to be—
Wholly Thine—forever more."

Holiness may be compared to the oil that supplies the head-light on the gospel train, bound for glory. Let every one see that *this* oil is in their lamps; for without it no one will see the Lord. Holiness is the fruit of the Holy Spirit; or the result of being filled with the Spirit; therefore no one can be holy without it. Holiness is the opposite of wickedness. It is as essential to salvation as is the air to sustain life in this world. We think there is no doctrine which Satan hates more than this. It gives him no quarters—no room in the heart. The time appears to have come when the bride is really making herself ready to meet the coming Bridegroom. We learn from all quarters that the prevailing feeling among christians is that the time has come for entire consecration to Christ. There can be no room for doubt that the Spirit of the Lord has produced this deep impression. Let every one yield to its promptings at once, and thus secure the wedding garment, so essential in order to obtain an entrance to the marriage of the Lamb.

"None but holy ones can enter
Through the pure celestial gate."

At 5.45 A. M., we had meetings in the same tabernacle used for the early morning meetings held at Springfield. The Spirit of the Lord was with us every morning to fill the hearts of his people with "great peace." It was truly good to be there. Those seasons of refreshing were more precious than good food when hungry. The interest in these meetings increased every day. We have never seen before, since 1843, so much interest in that portion of Bible truth which relates to sanctification and preparation for the coming of Christ. We believe this interest will spread rapidly, till the bride is ready to meet the Bridegroom.

Sabbath, Sept. 17th, was the great day of the meeting. The crowd was estimated to number from ten to fifteen thousand. We had preaching in four places. Good order prevailed, even beyond what we might reasonably expect. The restraining power of the Holy Spirit was evidently upon the people. The 5.45 A. M. meeting was excellent; and the love-feast at 9 was one of the best we have ever enjoyed. There were two hundred and sixty-five testimonies in one hour. Many of the witnesses spoke of their perfect love as the result of their entire consecration to the Lord during the meeting. It was truly a love-feast. It is rare that so many are seen together who are free in Christ, as were present on that occasion. It seemed as though we were almost on the borders of paradise, and about to enter our happy Eden home. It was truly a season of refreshing.

In the evening we had a precious communion season in the boarding tent. At the close of the communion an interesting ordination took place. One other was ordained to the work of the ministry, during the progress of the campmeeting. It is encouraging to see faithful young men consecrating themselves to the Lord to go forth and sound an alarm to the people in these last days. Pray for them. The young ministers have special need of the sympathies of those who have been longer in the way.

Monday morning, Sept. 18th, we bid adieu to the dear saints with whom we had enjoyed very heavenly seasons during the preceding week. Cars and boats were crowded with the departing ones, who made sweet melody while singing the beautiful songs of Zion.

One event gave sadness to many hearts, and that was the sickness of Bro. B. P. Stevens. He was quite out of health when he arrived, as the result of overwork, and was soon completely prostrated with lung and brain fever. He received as good care as the tent could afford. We left him on the ground in the care of Bro. Hastings and others, hoping and praying that he may be speedily restored to his field of labor and usefulness. He is a true man, and worthy of the confidence of all christians. He is needy. Extend to him the hand of benevolence.

Much more of interest might be said in relation to the meeting; but our time and room require us to come to a period. In a word, we may say, there was a general satisfaction with the results of the meeting. All seemed to be glad that they had been present at this feast of tabernacles.

THE SOUTHERN MISSION.

We are pleased to be able to introduce to our readers Bro. P. G. Bowman as a missionary in the southern field. We think he is the right man in the right place. Being a southern man, he knows how to go to work. From what we can gather, he is fully competent to stand up in the defense of the truth in any situation. But his opposers have cut off all his supplies. Will not those who have the means, remove his load of embarassment, so that he can give himself wholly to the work of the ministry in his new field of labor? Please read his letter in another column. Although it was not designed for publication, we felt it should be laid before our readers. We trust Bro. Bowman will pardon the liberty we have taken with his private communication. Any who wish to assist Bro. Bowman in his noble efforts to spread the truth in the South, can send us their money and pledges, which will be applied as directed. *Now* is the time for action.

THE LULU MISSIONARY.

On our return home from the National campmeeting at Springfield, we fell in company with Bro. Josiah Tyler, who has been a missionary among the Lulu tribe in Africa during the last twenty-one years, and has just returned to this country. These Lulus are purely heathen. Bro. Tyler gave us an account of their religious sentiments. After hearing his statement, we found that the religion of the Lulus, and that of the Spiritualists, were from the same source. This fact only confirms what was before very fully established: that Spiritualism and heathenism are but two names for the same system; all of which proceeds from demons. Whoever sustains Spiritualism, at the same time is advocating the doctrines taught by the heathen.

ST. JOHNSBURY.

We arrived at St. Johnsbury, Monday P. M., Sept. 19th. This is one of the most pleasant villages in New England, located on the Passumpsic R. R., about twenty miles north of Wells River Junction. Fairbanks' scales are manufactured here. Our meetings are held in the large town hall. The prospect is encouraging. We hope to see much good accomplished. Dr. R. W. Warner, with whom we are stopping, has made a worthy effort to get the truth before the people. We trust he will have much cause to rejoice in the sacrifice he has made. This is a new field, excepting a few occasional sermons.

"GOOD TIDINGS."

The new book, entitled "Good Tidings," should have a very wide circulation among those who have not seen the great light now shining upon the sacred Scriptures. It is just the book to lend to your neighbor, to the ministers of the various denominations, and to every body who can read and understand. We believe it is emphatically a book for the times. The price is *low*, but the contents are valuable. Every family needs one or more copies on purpose to lend. Let us all help in the glorious work of spreading the truth. The price of the book is 65 cts. in paper covers, neatly bound in cloth, $1. Send for it at once.

CAMPMEETING MUSIC.—We have sixteen pieces of choice music, bound together in a neat pamphlet, which we sell for ten cents. The single sheets sell for five cents, making the cost of the whole separately eighty cents. The following are the titles of the music: "I love to tell the Story"; "I am trusting, Lord, in Thee"; "Clinging to the Cross"; "Jesus paid it all"; "All for Jesus"; "Perfect Love"; "Wrestling Jacob"; "Clinging to the Cross"; "Who'll stand up for Jesus"? "The Precious Blood"; "All for Jesus"; "Nearer Jesus"; "Full Salvation"; "Christ for me"; "Valley of Blessing;" "Complete in Jesus."

All of these have been published in "The Advocate of Christian Holiness." A copy of this music is given to every new subscriber to the ADVOCATE. We recommend the ADVOCATE to all who love Jesus. Price 75 cts. a year. Address John Bent, No. 8 Cornhill, Boston.

CORRECTION.—In "Predictions of Pius IX." in *Crisis* for Sept. 6th, for number 523 read 533.

☞ SOME articles are crowded out this week, on account of the Index.

"RELIGIOUS THEATRICALS."

Under the above heading we find a sensible article in the New York *Tribune*. It relates to the manner Sabbath schools are conducted at the present day. When the conductors of secular papers, who make no profession of religion, speak of the evil tendencies of many Sabbath schools, as they are now conducted, we think it is high time that the professed church of Christ should awake out of sleep, and escape from the snare of Satan. The *Tribune* says:—

"A remarkable story comes to us about our Presbyterian friends in Philadelphia. One evening they had a sort of mass celebration of the Sunday-schools. Now Sunday-schools ought to be in themselves good things, and gathering two or three thousand children together for a celebration is not necessarily bad, if the motive is to give them a few sweet simple truths about their Elder Brother, and if they are sent home at the proper time for them to be in bed. But this celebration we are told, 'avoided all the old stale forms.' The feature of the evening was a dramatic representation. The four seasons, in appropriate costume, appeared under an arch inscribed with the name of 'Jesus' in blazing gas-jets; snow fell, grass grew, flowers, corn, grapes, and grain sprung up, forming a fore-ground behind which appeared Faith and Hope, who, in exquisite fancy dresses, recited their parts; a little girl then appeared, who, with folded hands, declaimed a prayer. The lights of the church were then turned down, a certain rose revealing *en tableaux* a mother and children also kneeling in prayer. The sixteen Seasons and Virtues assumed the attitude of worship, and the Holy Ghost, represented by a white dove, fluttered overhead. Red and blue fires were then lighted, and Faith, Hope, kneeling supplicants, and the Holy Spirit disappeared in a blaze of glory. . . . .

There is becoming common a certain tampering with sacred ideas and words, growing out of the way in which Sunday-schools are usually conducted, to which many religious people are so accustomed as to be unconscious, but which is to every finer taste of the devout mind inexpressibly painful and humiliating. How, too, are the future men to be benefited by ideas which when children reached them without the force of solemnity, awe, or any guise of divine truth? Sunday-schools, we are told, are the great proselyting machinery of Christianity. But are they so? They were established by Raikes for a noble purpose: the religious instruction of the young, who would or could receive no religious instruction at home. They are crowded now in the cities with the children of the rich.

Now, no mother able to give to her child his first ideas of God and his Savior has the right to submit his blank mind and untaught soul to the careless handling of the young boys and girls who (with praiseworthy aims, no doubt) usually fill the ranks of teachers in these schools. Beside this fatal error in their basis of construction, the ambition and jealousies which are to be found in the massed human nature of the church creep out, penetrate, and grow rampant in the little one of the lecture-room. They are perpetually stimulated not to any good word or work, but to the contribution of their weekly penny or dollar to the support of some mission of which they have the vaguest idea, or probably to putting an altar-window in the costly new building which is draining the treasury of the church. In nine out of ten of the fashionable churches, the vilest passions of greedy vanity and purse-pride are worked upon to draw out the needed sum. Published reports are issued of the amount raised by each class, which are denominated Soldiers of the Cross, Lambs of Christ, and honored as they give less or more. These are humiliating facts; but they are facts. Any error which threatens to undermine the pure bases of Christianity and civilization among us, it becomes the secular press to take note of. We make no apology, therefore, for this hint of one, the most dangerous of all, as it tampers with the religion of our children."

THE HELL FOR DISEMBODIED MEN.

That the Bible teaches a hell of punishment for material men, after the arrival of the judgment, we fully believe; but we deny that it teaches the present existence of a hell of misery for disembodied souls. Physical men commit sin, and physical men must reap the punishment for sin—be "judged according to men in the flesh" for "the deeds done in the body"—when "they that have done evil" shall come forth to "the resurrection of damnation."

The theory of a hell for disembodied men has undergone several changes since the poetic hell of heathenism, through which flowed its mysterious river, bearing the name of Cocytus, came into existence. Heathenism originated both the hell and heaven for disembodied men, and located them both in the bowels of the earth. Apostate Jews received from the heathen their notion of an underground heaven and hell, leaving out the river, and substituting a ditch, or gulf, as an impassable boundary line between the two spirit worlds, or rather the two divisions of one spirit world, situated in the heart of a material world, just as the yalk of an egg is enclosed by its shell.

At what time this hell got in there, we are not informed; but we are sure it could not have been there at the time God created the earth and pronounced it "*very good*," unless it was a *good hell*. And why the heathen, who knew not God, and were unacquainted with his word, should be the first to find out that it was there, is a mysterious matter, if true.

Apostate Christendom, in an early stage of its apostasy, followed the example of the Jewish Pharisees in adopting the heathen notion of the dual nature of man, and also their theory of an underground home for disembodied men, leaving out not only the heathen view of a river in hell, as the Pharisees did, but making another improvement in the system, by leaving out the doctrine of *transmigration*, which the Pharisees had retained with a little modification—thus, instead of allowing, as the heathen claimed, that certain ones could be permitted to live in several different tabernacles, instead of going at once into the underground realm, they claimed that *all* souls, good and bad, upon the death of the body, would go into one department of this underworld of souls.

This improvement upon the heathen notion of an underground home for disembodied souls, was Catholicism in its incipient stage, before the system was matured; before "the mystery of iniquity" had finished its work of apostasy. At a later period the system was changed, by claiming that Christ went into hell in a disembodied state, or rather into one department of this imaginary underworld of disembodied souls, and liberated the righteous ones, and took them up to the skies on the day of his crucifixion or resurrection; which, if true, would contradict Paul's statement—"Unto them that look for him shall he appear the *second time* without sin unto salvation"; as his *return* from such a mission to heaven would have constituted his "second" coming, as he was on earth in his resurrected state forty days after this event is said to have transpired. If Paul was right in locating the "second" coming of Christ in the future, this notion of a journey to the skies with an army of ghosts, once shut up in the ground, to form a colony of ghosts in the skies, as the nucleus of the much-talked-of kingdom in the skies for departed souls, is all a fable. Prior to this wild invention of Catholicism, the theory of a sky kingdom *for* disembodied men was unknown in the church.

But though this theory recognized the vacation of one department of this underground abode of disembodied men, it claimed that the other department, containing wicked ghosts, the hell of Catholicism, was left undisturbed, and the vacated department was recognized as the abode of imperfect saints—those not quite fit to go directly to the new sky kingdom—and soon it was christened "purgatory." Upon the adoption of this heathen view of an underworld for the "shades of the dead," an effort was made to synchronize this realm with the *sheol* of the Old Testament Scriptures, and the *hades* of the New Testament. With the aid of a Catholic (Douay) version of the Bible, and the foot-notes appended by Catholic officials, we will look at the efforts put forth to establish an underground realm for disembodied souls—for both good and bad ones before the first advent, and for bad ones only since that epoch. Our version renders the term *sheol* grave, as often as it renders it hell; but the Catholic version uniformly renders it hell, but appends notes to inform us when it signifies the department for good souls.

1. Jacob is made to say—"I will go down to my son into *hell* mourning." Gen. 37:35. Foot-note—"That is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. . . . . Meant the place of rest, where he believed his soul to be." If Joseph's soul was the son of Jacob's soul, there might be more plausibility in this assumption; but a note on Gen. 2:2 informs us that God is constantly at work "creating souls"; so with this view, the soul of Joseph could not have been the offspring or "son" of Jacob's soul. Jacob did not say, My *soul* shall go down to the *soul* of my son; but, *I* will go down.

2. But if it is true that disembodied souls, instead of physical men, go to *sheol*, they must there be enveloped in unconsciousness, according to the Douay version of another text—"For neither work, nor reason, nor wisdom, nor knowledge, shall be in *hell*, whither thou art hastening." Eccl. 9:10. This text not being guarded by a foot-note, we are left to guess whether Catholics would apply *sheol*, here rendered "hell," to the department occupied by good or bad souls; but whether applied to the one or the other, it proves that they must be there void of "reason," "wisdom" and "knowledge." Good ghosts in that dilemma could not *enjoy* much, nor could bad ghosts, in that condition, *suffer* much. Indeed, if this is the condition of disembodied souls—destitute of reason, wisdom, and knowledge—while in *sheol*, it is not to be wondered at that Catholics sought to get them out of this underground home of unconsciousness; for to be *alive* and *unconscious* at the same time is an undesirable state; nor is it surprising that, in view of this condition, in a note on Ps. 67:19, they represent Christ as "carrying away to heaven those who before had been the captives of Satan." So this underworld of souls was under the dominion of Satan; even good souls were "the captives of Satan" prior to the first advent, according to Catholicism. Then they were liberated from Satan's grasp, and transported to the skies, thus commencing a sky-kingdom for disembodied souls. This kingdom Protestants accept as all right, overlooking the time and manner of its origin; and this *hell* they also accept, only they have ventured to take it out of its material earth-shell, and locate it somewhere, they cannot tell where—having no conception concerning its present latitude, longitude, or altitude—and have rudely annexed purgatory to hell, thus enlarging the borders of hell. But we will follow the Catholic picture of hell a little further.

3. If *sheol* is the realm occupied by spirit-men, instead of material men, this translation of David's statement sounds strange—"Our *bones* are scattered by the side of *hell*." Ps. 140:7. No note is here given to inform us which department of *sheol* is here meant by "hell"; but it is a place to which the "bones" of men go. This proves *sheol* to be the receptacle of corporeal men, instead of spirit-men; for who ever heard of the bones of a spirit? And we here inquire of Protestants who have taken the liberty to take *sheol* out of the earth, and have assigned it some unknown aerial location, if bones of dead men are ever transported to that realm? Who ever saw them transported? Is it not better to allow *sheol* to signify the state of the dead than to insist that it is the locality of imaginary disembodied men? Remember that "bones" go to *sheol*.

4. Jacob is reported as saying of Benjamin—"If mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to *hell*." Gen. 42:38. But this passage is guarded by the following note: "That is, to the place where the souls then remained." But the ludicrous query will arise, Was Jacob's *soul* in possession of "gray hairs"? Or, was it Jacob *himself* who wore the gray hairs? As no one will suppose disembodied men have gray hairs to wear to a world of spirits, it must be admitted that this "hell," or *sheol*, is a realm for material men, instead of spirit-men.

5. On Gen. 44:31, "Shall bring down his gray hairs with sorrow unto *hell*," we have the following note—"The Hebrew word for hell is here *sheol*, the Greek *hades*; it is not taken for the hell of the damned, but for the place of souls *below*, where the servants of God were kept before the coming of Christ: which place, both in the Scripture and in the Creed, is named hell." This *sheol*, here called a "place of souls," is said to have been "below," and to have had its day prior to the first coming of Christ; having been vacated by its inmates at that point of time, as before noticed, in order to establish a colony of souls in the skies, and begin there a kingdom of disembodied men. But this view of the matter seems to clash with their own rendering of David's language: "They are laid in *hell* like sheep; *death shall feed on them*." Ps. 49:14. The inmates of this "hell," or *sheol*, instead of being disembodied souls, are a class of beings that death can "feed on." Can death "feed on" deathless souls?

The *sheol* of the Bible is not a place for disembodied souls, but for dead men—men with "gray hairs" and "bones"; a place where there is no "wisdom," or "knowledge." Of this place David said, as rendered by the Catholic version, "Let not his hoary head go down to *hell* in peace; . . . . bring down his gray hairs with blood to hell." 2 Sam. 2:6, 9. Hell, when from *sheol*, or *hades*, is not the realm of punishment, for its inmates are not to be "judged" till "death and hell" (Gr. *hades*, Heb. *sheol*) shall "deliver up" its dead (Rev. 20:13); and unjudged men will never be punished. Nor will it deliver up disembodied souls to be judged; unless they are "dead"; for those to be "delivered up" are said to be "dead"—hence, *hades*, or *sheol*, is simply the receptacle of the "dead," who are yet unjudged. Nor is the case of the rich man an exception to this rule, for not one word is said in the record about the rich man's *soul*; theologians assume that the soul is meant, though not mentioned. The Douay version reads: "And the rich man also died; and he was buried in hell. And lifting up his eyes when he was in torments." The persons introduced in this record, though dead, are treated as living agencies, by parabolic personification, to illustrate an important truth, and are represented as talking; and the conversation here attributed to them recognizes the fact that they are dead—"if one went unto them from the dead"—"though one rose from the dead"—thus showing (1) that these personages, though represented as talking, were really dead; and (2) that the only way to communicate to the living was by rising from the dead.

This method of setting forth or illustrating truth is used elsewhere, and that, too, in an instance in which hell (*sheol*) is introduced, and dead men, having "bones," and having been "slain by the world," are represented as *talking*. The overthrow of Pharaoh is thus set forth—:

"I made the nations to shake at the sound of his fall, when I cast him down to hell [*sheol*—the state of the dead] with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth; thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God. . . . The strong among the mighty shall speak to him out of the midst of hell with them that help him; they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company; his graves are about him; all of them slain, fallen by the sword; whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terrors in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves are round about him: all of them uncircumcised, slain by the sword; though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit; he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads, but their iniquities shall be upon their bones. . . . Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God." Ezek. 31:16–18 and 32:21–32.

We call particular attention to several facts:

1. This scene is laid in "hell" (*sheol*); not in the hell of theology, but in "the nether parts of the earth"—nor is it a hell of disembodied men, for its occupants are those "slain by the sword," even those "which are gone down to hell with their weapons of war," and these "have laid their swords under their heads, but their iniquities shall be upon their bones." It will not be admitted that disembodied men are slain by the sword, nor that they carry "weapons of war" to hell with them, nor that they have "bones;" but such is said to be the case with the occupants of the "hell" here brought to view, it being *sheol*—the state of the dead, where military chieftains were anciently deposited with their weapons of war, just as Indians now often bury their warriors with a tomahawk by their side.

1. Though this is a hell of *dead* men, instead of being a hell of disembodied men, it is said that they "speak" to Pharaoh, and also that "Pharaoh shall see them, and shall be comforted," while it is said that others have there "borne their shame." Here speech, sight, comfort, and shame are metaphorically attributed to them by personification. On the same principle of personification could Jesus represent the rich man as speaking out of *hades*, which is not a hell of disembodied men, but simply the state of the dead, if indeed Christ is here speaking of two literal men who had once lived on earth, instead of giving an ordinary parable.

On this principle, too, though speaking of *dead* men, by personification, could he metaphorically attribute to one of them comfort, and to the other torment, just as really as "comfort" and "shame" were attributed to dead men in the case just cited. Abraham is represented as saying to the rich man—"Thou in thy life time receivedst thy good things"; plainly admitting that he was not then alive, though metaphorically represented as talking; else, instead of saying, "*In thy life time*," it would have been proper to have said, "In thy *former* life." In this metaphorical scene, or case of personification, though the persons here presented are really dead, the rich man is represented as requesting Abraham to send Lazarus to relieve him; which being denied, he is represented as requesting him to send Lazarus to his living friends, to warn them, lest they also should die in their sins; which request being refused, it is insisted, "If one went unto them from the dead they will repent," showing that the request was not to have the *ghost* of Lazarus sent, but Lazarus himself sent "from the dead," by a resurrection; for Abraham is represented as responding, "Neither will they repent, though one *rose from the dead*"—thus showing that the only idea concerning sending Lazarus was by his resurrection. Death fixes an impassable gulf between the righteous and the wicked, preventing any change in point of moral condition, for "the wicked is driven away in his wickedness; but the righteous hath *hope* in his death." "Blessed are the dead that die in the Lord"; they "sleep in Jesus."

Death also cuts off all intercourse between the living and the dead, it being admitted, even in this narrative, that the only way to get a communication open would be by having one rise from the dead, thus rolling back the tide of death. But mark! both in the case of Pharaoh, and that of the rich man, the scene is laid in *sheol*, or *hades*, of which realm the wise man affirms, "there is no work, nor device, nor knowledge, nor wisdom"; so, even if the occupants of that realm were spirit-men, instead of being material men, it would not change the fact that they were unconscious, and consequently the representation of talk must be metaphorical.

Nor is this method of attributing speech to lifeless objects, to illustrate a truth, anything new. It is said that Abel's blood "*cried*"; and "he being dead yet *speaketh*"; "the blood of sprinkling that *speaketh* better things than that of Abel"; "the stone shall cry out of the wall, and the beam out of the timber shall answer it." Jotham used this method of speech (Judges 9:8), attributing a long conversation to the trees of the field, telling what was said by the olive tree, fig tree, the vine, the bramble, and all the trees. The object was to more forcibly impress a point by attributing speech to speechless matter; and thus could Jesus impress an important principle by attributing speech and feeling to dead men—the hopeless and irremediable condition of all that die in sin, and the comforting hope of the righteous, under the watch-care of angels even in death. If, however, Christ is not here metaphorically attributing speech to the dead by personification, to teach a lesson to the living, as in the case of Pharaoh, let our opposers grapple with the mighty fact that there is no "knowledge" in *sheol* or *hades*, whether it is the abode of spirit-men, or material men.

W. S.

REVIVAL MEETINGS.—The leisure season is nearing, when protracted meetings should be held by our preachers all over the land. Special efforts should be made to infuse the spirit of labor for perishing men into the hearts of our membership. We should not be content with the impression that we are in as good working order as other religious denominations around us, for we ought to be far in advance of them, for we see the day of God approaching, and this should make us a working people. And we should make special efforts to get men ready for that great day. This cannot be done by bitter contention, under the claim that we must preach the truth; for truth preached in *such* a spirit is often ruinous in its present effects. Of course we must preach the truth, but always in the loving spirit of Jesus, instead of the combative spirit of warfare, which never fails to awaken the same contentious spirit in the hearts of some of the hearers—an element that never promotes the revival spirit, but always blights in its incipient stage.

This has led some to suppose that the *truth* must be suppressed in revival efforts in order to success. But such a conclusion is entirely wrong. A revival that can be killed by the truth of heaven, when presented in the spirit of Christ, *ought to die*, and angels would say *amen* to its death. The more truth we present, the stronger will the converts be, and the less liable to be caught by chaff. Revivals minus truth, are like a porridge without salt or meal; and converts, though born alive under the excitement, live only while it stimulates them, and then die for want of nourishing food, having been born without a relish for the truth, rejecting it when presented to them.

W. S.

Correspondence.

From Bro. P. G. Bowman.

BRO. GRANT:—I received yours accepting me as an Advent preacher. I commenced my labors as such on Sunday last, and received thirty-one into the Advent church for a beginning. They compose some of the most influential men and women in this circuit. This is the first Advent church ever organized in S. C. I expect scores more as soon as I get to my appointments. The truth is spreading all around, and stirring up opposition in a corresponding degree. The houses of worship are closed against me, but that only attracts the large crowds to hear the word of the Lord in the open air. I have a great trial, and a great work on my heart and hands; but, glory to my blessed Jesus, his precious grace, and the encouragement of the people wherever I go, sustain me in my work. With $2.500, with what assistance I could get here, I could build four meeting-houses at prominent points, which I am satisfied would unite the strength in every particular in this entire section; and I believe if I could go with, and make a personal appeal to the wealthy and pious, I could raise that amount in a few days. This I cannot do for want of time and means. O, will not God move some of his servants to go at once and present our claims to all who may feel disposed to help us in our poverty and distress? I believe he will. I believe Jesus will send us the help we need. Amen.

I want a number of doctrinal tracts and hymn books. I sent the money long ago for a copy of Hudson's "Debt and Grace." They stated there was none on hand. Send a second-hand copy. Tell the hands in the office to raise a subscription and send me a Bible for my own use with good, plain print. I am truly glad you are coming out to visit us. I think you had better come to me, say about the middle of November, and, after spending some time with me, we can fix on other points. Let me know in time, so that I can advertise the people of it.

Now, my dear Bro., let me beg you, every time you get on your knees to pray, do pray particularly for me, that God may give me love to all men, so that my heart may be kept in perfect peace, and that I may have wisdom and prudence sufficient for this emergency, and be ready to meet the speedy coming of Jesus.

PEYTON G. BOWMAN.

Lydia, S. C., Sept. 12th, 1871.

From Bro. P. Alling.

BRO. GRANT:—The harmony that seems to inspire the hearts of our brethren at our late national campmeeting, relative to the speedy coming of Christ, is of itself a strong testimony to the true believer that redemption is at hand. This is what I have been looking for, and have long believed must be, just prior to deliverance. When the church is fully united, and imbued, soul, body and spirit, with this cementing grace of God, and will cry unto the Lord with one heart like the importunate widow unto the unjust judge, then God will "avenge his elect," and Zion will bring forth, and the entire nation of the dead saints will "be born in a day," and "the earth no longer cover her slain." This appointed labor of the church will come at the appointed time of the promised deliverance; time and event synchronize in all the purposes of God, and point with unerring certainty to these eventful days of expectation and of hope. O how glorious and how exalted are the privileges of the church!

If Enoch and Elijah were honored of God, and before their translation had the testimony that they pleased God, should not the church before her translation have the same testimony? Most certainly. This testimony can be had in the same way they obtained it; viz., by believing what God has said, and by doing what he has commanded. If the hope they entertained was glorious, and enabled them to walk with God, how much more glorious is our hope; and how careful ought we to be to observe all of his commands; and thus, like them, "walk with" him. This can only be attained by adding to our Bible faith the graces the Master has enjoined; viz., virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. The Lord aid us all in this great work.

P. ALLING.

Norway, O.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 22d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$[illegible]
S. Smith	2.50
G. Wilber	2.50
S. Dodge	1.00
Bethel Campmeeting	4.45
C. & H. Smith	3.00
A Friend	.25
H. H. Hodgdon	1.00
E. Unch	.40

POOR FUND.

To send the Crisis to the Poor.

"The Lord's Money"	1.00
Mrs. M. C. Gregory	2.50

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	294.60
Mrs. M. C. Gregory	5.00
A Friend	1.00
H. B. Eaton	3.75
A Friend	1.00

A. A. MISSION SOCIETY.

ELD. P. G. BOWMAN.—For the information of the friends, we would say that the A. A. Mission Society has appointed Bro. Bowman a missionary to labor in the Southern field, and that the Society will support him as it may have the ability. We hope the friends will be liberal in their contributions to the Society, that it may be able to go forward in its work in this and other fields without being crippled for the lack of means.

GEO. T. ADAMS,
LUTHER BOUTELL,
A. W. SIBLEY,
Committee of Finance.

MECHANIC FALLS CAMPMEETING.

A few things about this meeting it may be important to say. It was pronounced a success by the many who attended, and if we count on good order and preaching it was so; but when we think of the many who went away as they came—unsaved, we wish we had succeeded better. The preaching was by A. Damon, F. A. Baker, C. H. Sweet, C. Goud, J. Gay, R. R. York, H. D. Reed, H. L. Hastings, and B. P. Stevens. Sunday morning, at love-feast, we had one hundred and seventy-two exhortations in one hour, and seventeen verses sung. At the business meeting a new committee was chosen for the coming year; viz., R. R. York, J. Gay, C. Denneo, A. S. Mayberry, and John Stevens.

Our financial position is this: There was left in my hands, at the close of the meeting, $304.65; about $135 of the amount being collections. I have paid out $301.55, and have $3.10 left to pay a bill amounting to $19.30. Shall I pay the sixteen dollars from my own pocket? I would gladly, were I able, and say nothing. This bill must be met immediately, brethren. Three of your committee are preachers, poor men, and the other two are not very rich; besides, I think they have done their part. Now will you please send to me enough to balance accounts without delay, and we will be very thankful.

W. Poland, Me. J. ALBERT LIBBY.

P. S.—J. A. Bucknam's bill was $90, instead of $70, as at first supposed. J. A. L.

NOTICE.

At a meeting of several of the friends of the Advent cause in this State, held in the Mission tent, at Pittsfield, Me., Sept. 9th, the following business was transacted:—

Eld. F. A. Baker was chosen chairman, and R. R. York Secretary of said meeting. It was unanimously voted to have a campmeeting on this ground next year, if the Lord will, commencing the last Monday in August, and continuing one week. Bro. J. Carr, L. P. Southard, Oscar Farnam, A. J. Mains, B. Carr, F. A. Baker, and R. R. York, were chosen a committee of arrangements.

Voted, that the committee be authorized to fill vacancies, should any occur. Voted, that the Secretary forward to the *Crisis* a report of this meeting for publication.

R. R. YORK, Secretary.

Married.

BENNETT—BUTLER. At Wilbraham, Mass., Sept. 20th, 1871, by Eld. P. S. Butler, Mr. J. ADDISON BENNETT and Miss HANNAH B. BUTLER, both of Wilbraham.

JOHNSON—GAGE. In Jacksonville, Fla., Aug. 24th, 1871, by P. A. Smith, Dr. ELISHA G. JOHNSON and Miss ELIZA J. GAGE, all of Lake City, Fla.

BAKER—URWILER. On the 5th inst., at the residence of the bride, by Rev. J. T. Mitchel, assisted by Eld. F. H. Burbank, Mr. JACOB G. BAKER and Miss ANNA URWILER, both of Philadelphia, Pa.

Summary of News.

FOREIGN.

Cable News.

ROME, 20th. The first anniversary of the occupation of Rome by the Italian troops was celebrated with great enthusiasm to-day. The city was literally covered with festoons of flags, flowers and tapestry. The shops were all closed and political associations paraded with full ranks, accompanied by bands of music, and carrying flags and banners bearing various inscriptions in honor of United Italy. The crowds in the streets were immense and orderly. In the afternoon there was a grand review of troops. Many arrived in the city by the way of Mont Cenis Tunnel and Railway in season to witness the festivities.

EVENING. The celebration continues to-night. Many buildings are illuminated, and the theatres, at which patriotic spectacles are given, are crowded. There have been no disturbances, although cries of "Down with the Pope" were occasionally heard in the streets. Troops are bivouacked in the public squares, and every precaution is taken against the violation of public order.

Sept. 22. The Jesuits and Republican agents have been expelled from Rome. The Pope has postponed the appointment of Bishops to vacant sees until November.

VERSAILLES, Sept. 21. President Thiers has been presented by King Amadeus with the order of the Golden Fleece, instituted by Phillip III. in 1429. Thiers held a lengthy interview to-day with Von Arnim upon the subject of the delayed treaty between France and Germany.

Rochefort was sentenced by court martial to transportation to a penal colony for life.

VIENNA, Sept. 23. Rumors are current that Emperor Francis Joseph is about to abdicate the throne of Austria.

In Brief.

—— The highest farm in the world is said to be situated four miles from Sherman station, on the Union Pacific Railroad. It has an elevation of eight thousand feet above the level of the sea. Vegetables and grain thrive well on this farm, and two hundred apple trees have been set out as an experiment. —— It is estimated that the people of the United States pay $100,000,000 per year for medicines and medical services, exclusive of patent medicines, which add to the sum $25,000,000. —— Five millions of people are at present under arms in Europe, and $13,000,000 are spent for the cost of

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
S. H. Barbour....Sunday, Oct. 1st

Boston (Branch Chapel) 1725 Washington Street (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free. ☞ Also Tuesday and Thursday evenings.
H. L. Hastings....Sunday, Oct. 1st
S. S. Brewer....Sunday, Oct. 8th
Subject: *Rome in Prophecy.*

Chelsea, Mass.
(*Advent Chapel, Heard Street.*) Seats free.
John Couch....Sunday, Oct. 1st
A. Ross....Sunday, Oct. 22nd
C. Goodrich....Sunday, Oct. 29th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
G. W. Brown....Sunday, Oct. 8th
C. W. Sargent....Sunday, Oct. 15th

East Boston, (*Central Hall, 183 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Wm. Stuart....Sunday, Oct. 1st

Rochester, N. Y....Sunday, Oct. 15th
J. Couch.

Richmond, R. I. (Clark's Hall)....Sabbath, Oct. 1st
J. T. Dixon.

North Springfield, Vt....Sunday, Oct. 1st
Randolph, Vt....Sundays, Oct. 8th and 15th
East Roxbury, Vt....from Oct. 17th to 23d
Warren, Vt....Sunday, Oct. 29th
H. F. Carpenter.

Holden, Mass....Sunday, Oct. 1st
Carver, Mass....Sunday, Oct. 8th
Springfield, Mass....Friday, Oct. 13th
Warehousepoint, Ct....Sunday, Oct. 15th
New Britain, Ct....Sunday, Oct. 22d
J. S. White.

West Poland, Me....Sabbath, Oct. 1st
Mayberry Hill....Monday, Oct. 2nd
South Casco....Oct. 3d and 4th
Biddeford....Thursday evening, Oct. 5th
Portsmouth, N. H....Friday, Oct. 6th
Boston (Lowell Street)....Sabbath, Oct. 8th
North Adams....Thursday, Oct. 12th
Hoosac Centre....Friday, Oct. 13th
Hoosac Falls, N. Y....Saturday evening, Oct. 14th
At the Chapel, Sabbath, Oct. 15th.
Hebron....Tuesday and Wednesday evenings, Oct. 17th and 18th.
Fort Edward, N. Y....Thursday evening, Oct. 19th
Sandy Hill, N. Y....Sabbath, Oct. 22d
Castleton, Vt....Sabbath, Oct. 29th
H. Munger.

Cushing, Me....Sunday, Oct. 1st
Bristol, Me. (Erskine school-house) evening, Oct. 2d
H. S. Mitchell.

Keene, N. H....Sunday, Oct. 1st
Bridgewater, Vt....Sunday, Oct. 15th
Barnard, Vt. (where Bro. Adams may appoint) evenings, Oct. 18th and 19th.
Stockbridge, Vt. (where Bro. John Boutwell may appoint) Sundays, Oct. 22d and 29th.
East Canaan, N. H. (Chapel)....Sunday, Nov. 5th
Fisherville, N. H. (Sander's Hall) Sunday, Nov. 12th
Concord, N. H. (Bethel)....evening, Nov. 14th
If these conflict, please write me at Lawrence, Mass., No. 10 Fulton Street. F. M. Drake.

Square Pond, Ct....Sunday, Oct. 1st
Putnam, Ct....Sunday, Oct. 8th
P. S. Butler.

Cabot, Vt....Sabbath, Oct. 1st and onward. A. A. Hoyt.

Landaff, N. H. (Bungay school-house) Sunday, Oct. 1st
Dalton, N. H. (John's River school house) evening, Oct. 2nd.
Colebrook, N. H. (Kiddersville) evenings, Oct. 4th and 5th. U. G. Ladd.

Danielsonville, Ct....Sunday, Oct. 1st
Putnam, Ct....Sunday, Oct. 15th
J. W. Bridge.

Providence, R. I....Sunday, Oct. 1st
Geo. W. Brown.

Warehousepoint, Ct....Sunday, Oct. 1st
Guilford....Sunday, Oct. 8th
Wrightville....Sunday, Oct. 15th
G. L. White.

Hartford, Conn....Sunday, Oct. 1st
West Meriden, Conn....Sunday, Oct. 8th
W. S. Campbell.

Worcester, Mass....Sabbath, Oct. 1st
E. M'Culloch.

Rome, Me. (Town House)....Sunday, Oct. 8th
Vienna, Me. (Brick Chapel)....Sunday, Oct. 15th
W. P. Jackson.

Bartlett, N. H....Sunday, Oct. 1st
Lyman, N. H....Sunday, Oct. 8th
and onward as the Lord may direct.
L. C. & M. McKinstry.

Hoosick, N. Y....Oct. 7th and 8th
North Easton, N. Y....Oct. 11th and 12th
North Greenwich....Oct. 13th
Hebron, N. Y....Oct. 14th and 15th
R. Mosher, R. L. Harrison.

Bridgeport, Ct....Sunday, Oct. 1st
Plainfield Pond, Mass....Sunday, Oct. 8th
H. K. Flagg.

Woodstock Valley, Ct....Sunday, Oct. 1st
Holden, Mass....Sunday, Oct. 8th
H. Davis.

West Parsonsfield, Me....Sunday, Oct. 1st
Water Village, N. H....Sunday, Oct. 8th
Mark Stevens.

Lee, N. H....Sunday, Nov. 5th
Dover, N. H....Sunday, Nov. 19th
W. W. Sutherland.

Farmington, N. H....Sunday, Oct. 1st
D. F. Leavitt.

Yalesville, Ct....Sunday, Oct. 29th
B. Hitchcock.

Strafford, N. H. (Roberts' school-house) Sun., Oct. 1st
Rochester, N. H. (Gonic Chapel)....Sunday, Oct. 8th
E. Morrill.

Natick, Mass....Sabbath, Oct. 1st
North Sharon (school-house)....Sabbath, Oct. 15th
Theodore N. Sherman.

South Casco, Me. (and baptize)....Sunday, Oct. 1st
Great Falls, Windham, Me....Sunday, Oct. 8th
J. Albert Libby.

East Rochester, N. H....Sunday, Nov. 19th
B. S. Emery.

Berkley, Mass....Sunday, Oct. 8th
Will Bro. Luther meet me Oct. 8th, at the Assonet depot, on arrival of the ten o'clock A. M. train from New Bedford? E. Cotton.
Any one wishing to write to me, can direct to Fairhaven, Mass., up to Dec. 1st. E. C.

Farmington Village, N. H....Sunday, Oct. 8th
Melvin Village, N. H....Sunday, Oct. 15th
Wm. Bodge.

Southington, Ct....Sunday, Oct. 1st
S. Woodruff.

Somersville, Me. (where Bro. Stickney may appoint) Sunday, Oct. 1st.
Augusta, Me. (North Parish)....Sunday, Oct. 8th
Sidney, Me. (Dist. No. 2)....Sunday, Oct. 15th
South Gardner, Me....Sunday, Oct. 22d
Thomas Rines.

Hartford, Me. (Richardson school-house) Thursday evening, Oct. 5th.
Weld, Me. (Swett neighborhood)....evening, Oct. 7th
Carthage, Me. (baptism)....Sunday, Oct. 8th
and in the vicinity until Thursday.
Weld, (Town House) Thursday and Friday evenings
Byron, Me....Sunday, Oct. 15th
Bryant's Pond, Me....evening, Oct. 16th
J. T. Jordan.

Cambridgeport, Mass....Sunday, Oct. 1st
L. T. Cunningham.

Wakefield, Mass....Sunday, Oct. 1st
Pittsfield, N. H....Sunday, Oct. 29th
J. Pinkham.

Keene, N. H....Friday evening, Oct. 6th
Rutland, Vt....Sundays, Oct. 8th and 15th
A. Simpson.

New Castle....Sundays, Oct. 1st and 8th
Kittery (Spruce Creek)....evenings, Oct. 5th and 6th
East Lebanon....evenings, Nov. 1st and 2d
Alton Corner....Sunday, Nov. 5th
Sandwich (Vittum school-house)....evening, Nov. 9th and Sunday, Nov. 12th.
Warren Summit....evening, Nov. 13th
No. Haverhill....evenings, Nov. 14th and 15th
E. S. Moulton.

Abington, Ct....Sunday, Oct. 1st
R. I. and East Ct. Conference....Oct. 5th and 6th
River Point, R. I....Sunday, Oct. 15th
Anthony, R. I. (if desired)....Sunday eve., Oct. 15th
C. H. Sweet.

Penobscot (Farnham school-house) Thursday evening, Sept. 28th, and over the following Sabbath.
Prospect (Point school-house)....Sabbath, Oct. 8th
Brewer Village, Me....Sabbath, Oct. 15th
J. Ridley.

South Windsor....Sunday, Oct. 1st
Torringford (as Bro. Ackerman may arrange) Sunday, Oct. 15th. Wm. J. Ripley.

Guilford, N. H. (Pond school-house) evening, Oct. 4th
West Ossipee, N. H....evenings, Oct. 5th and 6th
Holderness, N. H. (True school-house) Sun., Oct. 8th
Wentworth, N. H. (where Bro. Wm. Richardson may appoint) Tuesday evening, Oct. 10th.
Warren Summit, N. H....Sunday, Oct. 15th
Swiftwater, N. H....Sunday, Oct. 22d
Any desiring evening meetings on this route, can inform me at either of these appointments.
G. H. Wallace.

Waterloo, Warner, N. H. (where Bro. James Davis may appoint) Saturday evening, Sept. 30th.
Dustin W. Davis, J. S. S. Pillsbury.

Hartland, Me....Sabbath, Oct. 1st
E. M. Haggett.

Rutland, Vt....Sunday, Oct. 1st
and evenings as the Lord may direct.
Barnstead, N. H. (Tuttle school-house) Sun., Oct. 8th
I expect Bro. Willy and Libby to be with me.
Hampton, N. H....Sunday, Oct. 15th
J. H. P. Varney.

Lake Village, N. H. (North Church)....Sun., Oct. 1st
Meredith, N. H. (Dolloff Hall)....Sunday, Oct. 8th
North Holderness, N. H. (Carr school-house) evening, Oct. 9th.
Holderness, N. H. (True school-house)....eve., Oct. 10th
Campton, N. H. (Bump school-house)....eve., Oct. 11th
Groton Corner, N. H....evening, Oct. 13th and over Sunday.
Ellsworth, N. H....evening, Oct. 17th and over Sunday.
North Dorchester, N. H....evening, Oct. 24th
Dorchester, N. H. (Town House)....eve. Oct. 25th
East Canaan, N. H....evening, Oct. 26th
Canaan, N. H. (Factory Village) evening, Oct. 27th and onward as the Lord may direct.
Geo. Wallace, John H. Evans.

Hinsdale, N. H....Sabbath, Oct. 1st
Will some Bro. meet me at Hinsdale depot, on arrival of the evening train from Keene?
South Sunapee, N. H....Sunday, Oct. 8th
T. L. Hall.

Fitzwilliam, N. H. (as Bro. Davis may arrange) Oct. 7th. M. A. Potter.

Lyndeboro, N. H. (school-house near Page Spalding's) Sunday, Oct. 1st. J. A. Packard.

Meredith, N. H. (Dolloff Hall)....Sunday, Oct. 8th
Fisherville, N. H. (Saunder's Hall)..Sunday, Oct. 15th
Boscawen, N. H. (Gulf school-house) Sun., Nov. 5th
Mrs. L. E. Saulpaugh.

Rawsonville, Vt....Sunday, Oct. 1st
Wardsboro, Vt....Sunday, Oct. 8th
and stay as long as duty may require.
Z. T. Wood.

South Butler, N. Y....Sunday, Oct. 1st
Will some friend meet me on the arrival of the P. M. train from Rochester?
Murray, N. Y....Sunday, Oct. 8th
Mrs. E. S. Jennings.

Low Hampton....Sunday, Oct. 1st
Hartford, N. Y. (as Bro. A. P. Bump may arrange) evenings, Oct. 4th and 5th. C. Pike.

Bradford, N. H. (Pond meeting-house) Sun., Oct. 1st
D. W. Davis.

Biddeford, Me....Sunday, Oct. 1st
Portsmouth, N. H....evening, Oct. 2d
Nashua, N. H....evening, Oct. 5th
Worcester (if desired)....evening, Oct. 6th
North Rutland, Mass....evening, Oct. 7th and Sunday, the 8th.
Belchertown, Mass. (Dark Corner) as Bro. H. Shumway may arrange, evening, Oct. 13th.
North Dana, Mass....evening, Sept. 9th
Geo. A. Streeter.

Barford, P. Q. (Crooker school-house) evenings, Oct. 17th and 18th.
Way's Mills....evenings, Oct. 20th and 21st
Caswell Borough, P. Q....Sunday, Oct. 22d
Newport Center....evenings, Oct. 23d and 24th
Pattan, P. Q. (Chapel near Mansonville) eve., Oct. 25th, and over Sunday. U. G. Ladd.
F. S. Ransom.

Meredith Neck, N. H....Sunday, Oct. 1st
N. Glidden.

Portland, Me. (Union Hall, Free Street) Sundays, Oct. 1st and 8th.
At the Maine Conference....Oct. 10th, and onward
F. A. Baker.

Rye, N. H....Sunday, Oct. 8th
Wm. C. Stewart.

Whitten's school-house, (for baptism) Sunday, Oct. 1st
Effingham Centre....Sunday, Oct. 8th
A. Stillings.

Hill, N. H. (Shaw's school-house)....Sabbath, Oct. 1st
In Bro. Alonzo Bean's District....evening, Oct. 7th
Warner, N. H. (Melvin school-house)....Sab., Oct. 8th
Meredith, N. H. (Dolloff Hall)....Sabbath, Nov. 5th
Simeon Hoyt.

Lawrence, Mass.
H. Pratt....Sundays, Oct. 1st and 8th
T. W. Piper....Sunday, Oct. 15th
J. W. Bridge....Sunday, Oct. 22d
A. M. Higgins....Sunday, Oct. 29th
A. Simpson....Sundays, Nov. 5th and 12th
D. M. Leavitt....Sunday, Nov. 19th
C. L. Shattuck....Sunday, Nov. 26th

Worcester, Mass.
E. McCulloch....Sunday, Oct. 1st
C. H. Sweet....Sunday, Oct. 8th
S. S. Brewer....Sunday, Oct. 15th
S. G. Mathewson....Sundays, Oct. 22d and 29th

Chicopee Falls, Mass.
Dr. A. M. Higgins....Sunday, Oct. 1st
H. Pratt....Sunday, Oct. 8th
E. McCulloch....Sunday, Oct. 15th

Lynn, Mass.
W. W. Sutherland....Sunday, Oct. 8th

Lowell, Mass.
C. Goodrich....Sunday, Oct. 8th
B. S. Emery....Sundays, Oct. 22d and 29th

Concord, N. H. (Centre Street.)
A. Simpson....Sabbath, Oct. 1st
Geo. A. Streeter....evening, Oct. 3d
C. W. Sargent....Sabbath, Oct. 8th
C. H. Fletcher....Sabbath, Oct. 15th
W. Kellaway....Sabbaths, Oct. 22d and 29th
C. H. Fletcher....Sabbath, Nov. 5th
L. T. Cunningham....Sabbath, Nov. 12th
J. W. White....Sabbath, Nov. 19th
Supplied to the middle of January.

Concord, N. H. (Bethel.)
Wm. C. Thurman....Sunday, Oct. 1st
T. W. Piper....Sunday, Oct. 8th
J. Parsons....Sunday, Oct. 15th
E. Owen....Sunday, Oct. 22d
Bro. Clark....Sunday, Oct. 29th
L. T. Cunningham....Sunday, Nov. 1st

Portsmouth, N. H.
E. Owen....Sunday, Oct. 1st
J. Couch....Sunday, Oct. 8th
H. Pratt....Sunday, Oct. 15th
L. T. Cunningham....Sunday, Oct. 22d
J. S. White....Sunday, Oct. 29th

Great Falls, N. H. Old Hall (Franklin.)
D. M. Leavitt....Sabbath, Oct. 1st
J. G. Smith....Sabbath, Oct. 8th
H. S. Mitchell....Sabbath, Oct. 15th
J. L. Chute....Sabbath, Oct. 22d
T. L. Churchill....Sabbath, Oct. 29th
J. G. Smith....Sabbath, Nov. 5th
B. S. Emery....Sabbath, Nov. 12th
C. Goodrich....Sabbath, Nov. 19th
W. M. Harmon....Sabbath, Nov. 26th

Seabrook, N. H.
J. W. Brittan....Sunday, Oct. 1st
Joseph Pinkham....Sunday, Oct. 8th
W. W. Sutherland....Sunday, Oct. 15th
E. S. Moulton....Sunday, Oct. 22d
D. M. Leavitt....Sunday, Oct. 29th

Exeter, N. H.
D. M. Leavitt....Sabbath, Oct. 8th
C. S. Emerson....Sunday, Oct. 15th
C. H. Sweet....Sabbath, Oct. 22d
W. W. Sutherland....Sabbath, Oct. 29th
J. W. White....Sabbath, Nov. 26th
Barley Emery....Sabbaths, Dec. 10th and 17th

Manchester, N. H.
(*Meetings changed to Granite Hall.*)
Sr. Mansfield....Sunday, Oct. 1st
B. S. Emery....Sunday, Oct. 8th
D. M. Leavitt....Sunday, Oct. 15th
T. W. Piper....Sunday, Oct. 22d
G. W. Brown....Sunday, Oct. 29th
John Couch....Sunday, Nov. 19th

Dover, N. H.
T. W. Piper....Sunday, Oct. 1st
L. T. Cunningham....Sunday, Oct. 8th
J. L. Churchill....Sunday, Oct. 15th
Wm. H. Mitchell....Sunday, Oct. 22d
Joseph W. White....Sunday, Oct. 29th
D. M. Leavitt....Sundays, Nov. 5th and 12th

Hampton, N. H.
W. W. Sutherland....Sunday, Oct. 22d

Bristol, Ct.
W. A. and M. L. Durand....Sunday, Oct. 1st
Dr. A. M. Higgins....Sunday, Oct. 15th
C. W. Sargent....Sunday, Oct. 29th

Hartland, Ct. (Town Hall.)
S. Woodruff....Sunday, Oct. 8th

Scitico, Ct.
M. E. Otis....Sunday, Oct. 1st
A. M. Higgins....Sunday, Oct. 8th
Geo. A. Streeter....Sunday, Oct. 15th
H. Pratt....Sunday, Oct. 22d
A. E. Smith....Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

Collinsville, Ct.
A. H. Steele....Sunday, Oct. 1st
M. L. Durand....Sunday, Oct. 15th
B. St. John....Sunday, Oct. 29th
H. K. Flagg....Sunday, Nov. 12th

North Somers, Ct.
I. B. Potter....Sunday, Oct. 1st
A. Morse....Sunday, Oct. 29th
G. L. White....Sunday, Nov. 5th

Pleasant Valley, Ct.
A. Steele....Sundays, Oct. 1st and 15th
George L. White....Sunday, Oct. 29th

Waterbury, Ct.
B. Hitchcock....Sabbath, Oct. 8th

South Eliot, Me.
Wm. C. Stewart....Sunday, Oct. 1st
Geo. W. Brown....Sunday, Oct. 8th
Joseph W. White....Sunday, Oct. 15th
Joseph Pinkham....Sunday, Oct. 22d
L. E. Saulpaugh....Sunday, Oct. 29th

South Berwick, Me. (Great Works.)
Geo. W. Brown....Sunday, Oct. 1st
Joseph W. White....Sunday, Oct. 8th
J. Pinkham....Sunday, Oct. 15th
Geo. W. Brown....Sunday, Oct. 22d

Bonny Eagle, Me.
Wm. H. Mitchell....Sunday, Oct. 1st
Jer. Hill....Sunday, Oct. 8th
B. S. Emery....Sunday, Oct. 15th
A. A. Robinson....Sunday, Oct. 22d
C. H. Sweet....Sundays, Oct. 29th and Nov. 5th
G. Frank Haines....Sunday, Nov. 12th

Wells, Me. (Geo. Littlefield's Hall.)
C. H. Willey....Sunday, Oct. 1st
G. W. Randall....Sunday, Oct. 8th
D. M. Leavitt....Sunday, Oct. 22d

Vernon, Vt.
A. Ross....[illegible] 8th and 15th

Bradford, N. H. (Pond meeting-house) Sun., Oct. 8th
Joseph Kimball.

Hebron, Me. (Brighton Hill school-house) Sab., Oct. 1st
North Raymond (Small's school-house) Sab., Oct. 8th
Sabattisville, Me. (Jones' Hall)....P. M., Sab., Oct. 15th
S. Tenney.

Windham, N. H. (Granite State Grove Hall) Sunday, Oct. 1st. J. G. Smith.

East Rochester, N. H....Sunday, Oct. 1st
Beaver Dam, Berwick, Me....Sunday, Oct. 8th
J. Bickford.

Epsom, N. H. (Marden Corner)....evening, Oct. 7th and over Sunday.
Lake Village, N. H. (North Church)....eve., Oct. 21st and over Sunday.
Pittsfield, N. H. (Pond school-house)....eve., Oct. 28th and over Sunday. N. E. McMurphy.

Prospect, Ct. (East District school-house) Saturday evening, Oct. 14th.
Yalesville, Ct....Sunday, Oct. 15th
A. Elliot.

Notices.

NOTICE.

At a meeting of the ministers and some of the delegates, representing South Western Massachusetts, South Western Vermont, and Eastern New York, held on Springfield camp-ground, Aug. 25th, 1871, it was deemed absolutely necessary, in order for a better co-operation on the part of ministers and churches, and for the advancement of the cause of the soon coming kingdom of Christ, that a conference be organized, comprising the churches and ministers of the above territory, who are looking for the "return of the Nobleman," and speedy redemption of the faithful of all ages, and the eternal reign of Christ on this earth. We, the undersigned, ministers of the gospel, therefore, do hereby make a call for such a Conference, to be held at Hoosac, N. Y., in the Advent Church, commencing Wednesday, Oct. 18th, 1871, and to hold over the following Sunday; and for all the churches, who desire the cause of truth advanced in their midst, and who co-operate with the objects and interests of such a conference, to represent themselves by delegates duly appointed, and where there are no churches holding regular meetings, but where isolated brethren live, that they also come, that the Conference may know what can be done to build up the cause in their locality.

Each church can send one delegate, and an additional one for every twenty-five members.

Let there be a general rally, from all parts of the Hoosac Valley, of our brethren and sisters to this meeting. Come in the name of our soon coming King. Come filled with the Spirit. Come to speak for God, that you may comfort the church, and admonish the sinner. Make every possible effort to attend this great gathering of the saints. Ample accommodations will be made for all who come.

We expect to see the following churches in Western Mass., represented by delegates: Plainfield, Savoy, Charlemont, North Adams, and others in that section of the State.

From Eastern New York: Sandy Hill, Fort Edward, Saratoga, Hebron, Hoosac, Low Hampton, and all others in that part of the State.

West. Vermont: Rutland, Castleton, Poultney, Woodford, and all others this side the mountains.

Hoosac is located on the Boston and Troy R. R. Those coming to the meeting will stop at Hoosac Corners. Teams will be at the depot on the arrival of the two and three o'clock P. M. trains, to take those who come to the meeting to the place of the conference.

J. Wilber, R. Mosher,
R. L. Harrison, C. Pike,
Z. D. Baird, H. K. Flagg,
A. W. Sibley, H. A. King.

P. S. Let us hear from other ministers and churches, located in the Hoosac Valley, *immediately.* A. W. Sibley, *Secretary.*
Sandy Hill, N. Y.

Dedication.

The dedication of the Second Advent Chapel at Chelsea, Mass., will take place Thursday afternoon, Sept. 28th, at three o'clock. Bro. Couch will be present to preach the word adapted to the occasion, after which there will be meeting Friday, Saturday, Sunday, and longer if desirable. Let the brethren from abroad come and enjoy the feast with us. L. Boutell, for the Church.

Notice.

The Mission Tent will be pitched in Fitchburg, Mass., Friday, Sept. 29th, and continue certain days, as the Lord will. Meetings afternoons and evenings. Per order. Enoch Morrill.
L. Boutell.

☞ By mistake the notice of the delay of the above tent-meeting for Fitchburg, from the 22nd to the 29th, did not (as it ought) get into last week's *Crisis*, but on account of the fair, with other reasons, they desired it put off; and now, the Lord will, it will commence Friday next, at 3 o'clock P. M., and we hope to see our brethren from the vicinity to our meeting. We expect it will continue over two Sundays, and that Bro. Carpenter, Hemenway, and others, will be present to preach the word of God relating to our faith. Come over and help us. L. Boutell.

Grove and Basket Meeting.

The Lord willing, there will be a grove meeting near the new chapel, East Savoy, Mass., commencing Thursday, Oct. 5th, at two o'clock P. M., and will continue over the following Sabbath. If the weather should prove to be stormy or cold, meetings will be held in the chapel. A general invitation is extended to all. Come in the name of the Lord, to do good, and help sustain the blessed truth that Christ is soon coming to be glorified in his saints, and to be admired in all them that believe. Preaching brethren, come up and help us. There will be a refreshment stand on the ground. Z. D. Baird.

Dedication.

The new meeting-house at Fremont, Steuben Co., N. Y., will be dedicated Thursday, Oct. 5th, at two o'clock P. M. Eld. W. A. Fenn will preach the dedication sermon, and continue meetings a few days, as per request of the church.
J. W. Taylor.

R. I. and E. Ct.

This Conference will hold its next quarterly session with the church in Foster, R. I., Wednesday, Oct. 4th. Come up to this feast of the Lord, all ye his servants. M. R. Phetteplace, Clerk.

Dedication.

The new Advent Hall at Highlandville, Mass., will be dedicated to the service of God, Friday, Sept. 29th, at one o'clock P. M. Meetings will be continued on Saturday and over the following Sabbath. Eld. J. Couch and other preaching brethren will be present and assist.
S. G. Lowe.

New Music.

I have just published three new pieces of Music, entitled, "Rest over There," "Life in the Future," and "The Father's Mercy." Price 5 cents each, postage two cents. Any other piece of music published may be obtained at the regular price, by addressing Geo. E. Lee, 387 Main St., Springfield, Mass.

Notice.

The Maine S. A. C. Conference will be held in the Union Chapel, South Windham, Me., commencing Tuesday, Oct. 10th, at two o'clock P. M., and hold as long as thought proper. It is thought best to hold the Ministerial School in connection with this conference.

We hope to see a general attendance of our ministering brethren and delegates from all the churches, and others, to work for the Lord in saving sinners and spreading the knowledge of his truth. Those coming to Conference will call on Brn. J. Stephens and — Spear for directions and accommodations. In behalf of the committee,
C. Goud, President.

Protracted Meeting.

There will be a protracted meeting in Kingfield, as Bro. Blackwell may arrange, commencing Thursday evening, Oct. 12th, and continue as long as thought best. Brn. B. F. Davis and Wm. Doughty are expected to attend. H. B. Sevey.

Conference.

The next quarterly session of the R. I. and E. Conn. Conference of Reformers, will be held at the North Foster Tabernacle, R. I., commencing Wednesday, Oct. 4th, at two o'clock P. M. A full attendance of preachers, delegates, brethren and sisters is hoped for. N. A. Angell.

Tent Meeting.

The Lord willing, there will be a tent meeting in Pittsburg, N. H., commencing Oct. 7th, at one o'clock P. M., and continue as long as the Lord directs. The tent will be pitched at the Terrill school-house. This meeting will be a free one. We believe in preaching and living the whole gospel.
U. G. Ladd.
F. S. Ransom.
Geo. E. Brown.

Notice.

The Advent Christian Church hold meetings every Lord's day in Temperance Hall, No. 6 Bleury St., Montreal, P. Q., at half-past ten A. M., and half-past six P. M.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ SR. LUCY D. HARRINGTON, Ware, Mass.—All right.

Letters Received.

L D Harrington, J H Brown, H V Davis, E A Pratt, W C Stuart, G T Haines, T Pendleton, J L Albright, A W Taylor, L Boutell, F Reynolds, H A King, P S W Daye, O Ryder, J A Cleveland, J M Tozier, J A Libby, C E Greenslit, J B Cook, F H Carpenter, D B Wyatt, J G Hook, S D Sinclair, L W Bragg, P Alling, E C Paine, S S Brewer, M M Morrow, E R York, A B Swanseborg, A Hemenway, J Wendell, J Gay, W H Fahnestock, H B Hall, T J Whitcomb.

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I'M WAITING.

M. P. ORDWAY.

I'm waiting, I'm waiting for Jesus to come,
Because he has promised to give me a home;
A home with the angels, a home with my God,
A home which he bought with his own precious blood.

I know that I'm weak, but Jesus is strong,
And he's always near by to help me along;
He pities me when I am tempted to stray,
And gently calls after me, I am the way.

I mean to be faithful and strive against sin,
For Jesus has blessed me and taken me in;
Yes, into his favor, his love, and his care,
And soon he will give me that home over there.
Concord, N. H.

SPIRITUAL FOOD.

C. E. BARNES.

Those who are familiar with their Bibles, will hardly need to be told that in teaching us its truths it abounds with illustrations and comparisons taken from the natural world, so as to present them to us more plainly. Would it have us see clearly the care of our God in keeping his people? It represents him as being a careful husbandman, as being a tender Shepherd. Would it have us comprehend the nature of Christ's love toward us? It causes us to do so, by calling him the Bridegroom, and his church the bride; and in this manner it illustrates *all* of its many truths.

That change which is experienced when Christ is received into the heart by faith, is called conversion (Matt. 18: 3); is called a moral quickening or resurrection (Eph. 2: 1; 5: 14); but that figure which best represents it, is that of a birth, for as the new born babe enters upon its natural life at birth, so does the babe in Christ (1 Cor. 3: 1), at conversion, enter upon an entirely new life; a life which before was wholly unknown; a life unto God through Jesus Christ our Lord. Rom. 6: 11.

In natural life, by administering proper food and nourishment, we see the babe grow, and pass successively through all the various grades and stages of life, until at last, vigorous manhood and maturity are reached. And as in the natural, so also is it in the spiritual world. Peter says—"As new born babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2: 2), and throughout the Scriptures this idea of spiritual growth and development is recognized, and also demanded; and it is concerning this growth that I wish to present a few thoughts.

The laws or principles which control the development of natural life and strength, are the same in spiritual life. If a child is sickly, weak, and feeble, there can be found causes which have produced such a condition. Oftentimes such an one cannot relish good, plain, hearty food, not from any original defect in nature's workmanship, but because a too indulgent parent has permitted the child to eat so freely of those things which have an injurious effect, that the blood has become impaired, and the digestive apparatus so disarranged, that these ill consequences are but the legitimate and inevitable results.

Another cause which leads to natural debility, and general inefficiency, is a lack of exercise, and in this respect the folly of parents is often manifested. Instead of permitting the children to romp and play in the open air and sunshine, they are in many instances deprived of the pleasure, and in consequence we again see the weak and delicate one. But, on the other hand, when we see a child that is not permitted to gratify its appetite when and with what it pleases, but is fed with good, plain, wholesome food, and is permitted to run and play, thereby giving a vigorous action to the different parts of the system, I say, when we see one thus permitted to do, then we see a healthy, robust child; and if those same rules are carried out in practice until maturity, *then* we see *men and women*, and not the *shadows* or *wrecks* of men and women. These are features of natural life; the relations subsist the same in matters pertaining to the growth and development of "babes in Christ."

When we see a dwarf in nature, a "Tom Thumb" or a "Commodore Nutt," we look upon it as a rarity; as something strange that there should be no growth. And I would that religious dwarfs were equally rare; that a cessation of growth was as uncommon in spiritual as in natural life; but, alas! in a spiritual sense, the "Tom Thumbs" are only too numerous. Instead of seeing the converts daily growing in grace and divine life, we too frequently see them remaining in a condition where they appear weak, unhealthy, and, in a word, the victims of, for what I can think of no better name than, religious dyspepsia. Now those who are in this condition (and how many such there are!) have got there because of indulging in those gratifications that tend to spiritual decline and decay.

God designs his children to grow, and to this end he has provided food and exercise, which, if taken in preference to other kinds, will most assuredly lead to a strong and vigorous christianity. Said Jesus to Peter—"Feed my sheep" (John 21: 16); and if this injunction is heeded, and the sheep permitted to have gospel food, and are denied all of an injurious tendency, a fine looking flock, rich with wool, will be the result. Said the chief Shepherd—"It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. Said his servant Peter—"As new born babes desire the sincere milk of the word, that ye may grow thereby." Said that mighty man of God, that giant in spiritual things, Paul, "Refuse profane and old wives' fables, and exercise thyself rather unto godliness." Tim. 4: 7. And when christians will feed upon the word of God; when they love it so that they can say with Job, "I have esteemed the words of his mouth more than my necessary food" (ch. 23: 12); when with David they can say, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth!" (Ps. 119: 103); when they relish the word of God to this extent, and when they will give themselves plenty of godly exercise; working in the Sabbath school; working in prayer-meetings; working every where, sowing seed beside all waters; always engaging in this kind of exercise; "always abounding in the work of the Lord;" everywhere standing up for Christ; when this is reached, then we shall see those who have come unto the maturity of perfect man, "unto the measure of the stature of the fulness of Christ" (Eph. 4: 13); then we shall see a christianity and spirituality that all heaven will rejoice over, and that God will delight to honor and own.

But instead of this exercise in heaven's gymnasium, many there be who never take an active part in laboring for the prosperity of Zion.

The Sabbath school needs workers, but these drones remain idle; they go to prayer-meetings, but their voice is seldom heard in prayer or exhortation. And in their intercourse with the world, oftentimes too timid to speak a word for Christ and his truth, even when it is assailed by its enemies. They neglect to exercise themselves unto godliness, and no wonder they are weak and inefficient. And instead of feeding upon the heavenly manna, the bread of life; instead of meditating upon the word of God, and finding pleasure and profit therein, there is no apparent relish for it, so that when it is read, it is more to satisfy the demands of a condemning conscience, than because their desires really tend that way. But how eagerly is the story paper read! How utterly oblivious to every thing else do they become while reading it! And when at last the "to be continued in our next," is reached, how eagerly and earnestly is the next number longed for, and how impatiently waited for!

No wonder there is no relish for gospel food. No wonder their appetite is spoiled. No wonder they are on a decline. No wonder they have nothing to say in the prayer-meeting. No wonder there is such a sickly christianity at the present time. No wonder there is a spiritual dearth in the land, when the food and exercise ordained of God to promote health, are ignored, and that of an injurious nature is indulged in instead.

The lack, the great lack in christians to-day, is a lack of earnestness; an apathy and drowsiness that are shameful; and one main reason is because of the baneful influence upon the mind of reading light and nonsensical story papers, which, instead of ministering to the devotional part of their natures, pampers a lower taste, and checks, almost immediately, further spiritual growth. The precious plant of God's own planting is allowed to be choked by these tares, so that the bud, which gave promise of becoming a beautiful flower, fades away, and becomes a thing of naught.

And is this always so to be? Will you persist in ministering to this passion, at the expense of spirituality, or will you cease to devote so much time to it, and, instead, feed upon that which will expand the mind, purify your nature, and cause you to grow in the knowledge and in the grace of our Lord Jesus Christ?

Oh! I would that you might heed Peter's injunction, and "as new born babes desire the sincere milk of the word, that ye might grow thereby."
Salem, Mass.

THE SACREDNESS OF THE MARRIAGE COVENANT.

B. MATHEWSON.

At the present, when the sacredness of the marriage covenant instituted by the highest authority in Eden's bowers is so lightly estimated, and severed as the flax that falls asunder at the touch of fire, and conjugal infidelity among all classes from the highest aristocrat to the lowest plebian is rampant, it seems befitting and extremely opportune that the law by which all God's real children are governed should be set forth, refreshing their memories upon this subject.

As John the Baptist began the gospel of Jesus Christ (Mark 1: 1), we will look at the fidelity and zeal he manifested upon this subject during his short ministry. He possessed sufficient moral stamina to reprove a king who had put away his own lawful wife and taken another. No fear, no hesitancy, or personal embarrassment is manifested in his manner, but with respectful carriage he pointedly tells the king his flagrant crimes. It is true he lost his head in consequence of this faithful reproof, for who is so revengeful as an adulterer or an adulteress, when blamed or reproved? Jerome informs us that when Herodias received the Baptist's head, she manifested her diabolical disposition by drawing out the tongue and thrusting it through with her bodkin. So exceedingly incensed was this adulteress on being exposed to public censure, that she would ere this have imbued her own hands in the blood of this faithful minister had an opportunity been afforded. Mark 6: 19. Thus much of the forerunner of the Messiah.

The Savior himself introduced this subject in the early part of his ministry, in that memorable sermon on the Mount, in Matt. 5: 31. He refers to the bill of divorcement allowed by Moses, found in Deut. 24. From some knowledge we gather both from profane and sacred history, many of the Jews had so interpreted this saying of Moses, as to make it appear lawful for a man to put away his wife for the most trivial cause; such as—"If she were not agreeable to him;" "If she did not dress his meat well;" "If he found any woman he liked better." Let any one turn and read Deut. 24, and see how far it differs from anything of this kind; see if there is anything on which to base such an explanation.

Both Josephus and Philo show that in their time the Jews believed divorce to be lawful upon very trivial causes. But the Messiah's declaration upon this point is emphatic, free from ambiguity. Hear him—"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Need any mistake this language? Would it not be perfectly intelligible to a child of twelve years possessing common ability? But the Pharisees, who evidently loved this transformation of Moses' language, came to him some time after this, and temptingly inquired whether it were lawful for a man to put away his wife for every cause? Christ refers them to the first pair in the beginning, showing them that even parental ties should be riven, in order the more fully to cement the bands of conjugal affection; making it evident that this institution was of too sacred an origin to be rent asunder by man, showing conclusively that no tie is so sacred, no affection so strong, as that existing between the true husband and wife. Then Christ plainly reiterates the language he had used in his sermon on the Mount. Let us read it again. Jesus repeated it twice—"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever marryeth her that is divorced committeth adultery."

Thus, when we see a husband or wife with stronger affection for any other friend, even father, mother, brother, sister, or child, we may know there is something wrong. It is not as the Creator designed in the beginning. This may sometimes be unavoidable by the good. Sin in some form or other may have so metamorphosed a companion as to make them loathsome to a pure heart; and good interesting children must of necessity be more lovable. Sin in many cases has thwarted the purposes of God for the present, but eventually he will not suffer it so to be.

Inspiration is equally emphatic in the language used by the apostle on this subject relative to severing the marriage relation. 1 Cor. 7: 10, 11. Also in regard to the strong attachment that should exist between husband and wife; that it should be strong as life itself (Eph. 5: 25, 28, 33), beside many others which might be adduced.

But, says the long-abused and neglected companion, who has suffered many indignities, and, it may be, lives in continual fear of being deprived of life, is there no redress? Must I continue yoked up with one whom I fear as I do the midnight assassin, the entrance of whose footfalls causes my very being to tremble? Yet I cannot prove him guilty of the sin mentioned by the Savior. Does the Savior forbid one's leaving such a monster of cruelty though once holding the marriage covenant with him? I do not so understand it. I understand it is the marrying again that breaks the Savior's command. His teaching is, whosoever puts away his wife and *marries another*, unless there be conjugal infidelity, is an adulterer. "And whosoever marries her that is divorced committeth adultery." But what if a man, like one in the State of Ct. some years since, who had been poisoned by his wife twice, and though he loved her still, dared not risk his life by living longer with her, do you think the Savior's language obliged him to still remain with her? But according to the divine command he must not *marry again*, unless it was apparent she was guilty of the sin mentioned by the Savior. But the sequel of this case was, he was soon released from her in a way that he might marry again; her real character being made apparent.

I do not understand the Savior to teach that a married couple must always *live together* unless one is guilty of this particular sin, but they may not marry *another* for any other cause. But from the sacred manner he treats of the marriage covenant, it proves that the case must be an extreme one, that shall even *separate* husband and wife. Some have threatened a separation if their companions continued to follow Christ. Should such for fear of breaking the marriage covenant leave Christ? Nay, verily. Paul's advice found in 1 Cor. 7: 15 is befitting in this place—"But if the unbelieving *depart*, let him *depart*. A brother or a sister is not under *bondage* in such cases." Who ever considers Mr. Wesley culpable for allowing a carnal though fashionable wife to depart, rather than give up preaching the blessed gospel? But he remained unmarried and diligently followed his Master.

No one can stand justified and act contrary to this command of Christ, be their profession what it may. Many have attempted this who profess goodness, but like the branch that is severed from its parent stem, they wither. If circumstances are favorable they may appear fresh and green for a little time, but, alas! they can draw nourishment from the living vine no longer; hence they wither and finally die.
Castleton, Vt.

BETHEL INDEED!

Seldom has the spirit of glory and of God rested more sensibly upon God's little flock than at the Bethel, Vt., campmeeting, which closed Sept. 11th. Praises to God! for his rich mercies and blessings come with a free, full flow, from scores of hearts filled with Jesus' love. Old veterans of the cross pronounced it the best campmeeting for twenty years. "This seems like '43," was often repeated, echoed and heard on every hand. How shall we enumerate our blessings?

1. And least, a healthful, leafy temple of worship, beautiful for situation.

2. The loveliest of weather for an encampment.

2. And better, the absence of all human greatness. Therefore,

4. A ceasing from man, and an utter prostration before God for help. Never do I recollect of hearing in one week so many prevailing prayers offered to God. While they were yet speaking, He heard. What wonder then that

5. We had the sanctifying presence of the Lord of hosts.

6. Brotherly kindness. Sweet was our fellowship one with another. The comforts of love were ours. Harmony prevailed everywhere.

7. Freedom. Fetters broke, chains parted, bondage gave place to liberty. The children spoke and prayed by twos and threes in every meeting, yet all was harmony.

8. Good meetings. Not one poor meeting for eight consecutive days. Glory to God! Our order of worship was this: at 5½ A. M., general prayer and worship. 8 A. M., family worship. 9½ A. M., love-feast daily; and although daily, the more we feasted the more we had to feed upon. 4 P. M., children's meeting. 6 P. M., general prayer and worship. 10½ A. M., 1½ P. M., and 7½ P. M., preaching. Not one untimely sermon or dull season of worship, but higher and higher daily rose the spirit of the meeting, till Sunday morning some might have supposed us drunken with new wine; but we were only drinking from the fountain clear as crystal from underneath the throne. Glory to God!

9. Aged pilgrims. A very interesting service during the week was an old people's meeting. There were present twenty upwards of seventy years; nine upwards of seventy-five years, and four upwards of eighty years of age. One brother, aged eighty-four years and past, walked fifteen miles to attend the meeting. Their testimony was cheering to younger hearts. They felt youthful in hope, although with trembling limb and bowed form.

10. The work of grace. The Lord was sought and found. Wanderers came home amid tearful joy. Sunday morning, with its four long seats of mourners seeking God, will not soon fade from our memory.

11. Good order. The order upon the ground was much better than last year. Saturday night we had a demonstration of wickedness, arising from some misunderstanding between lovers of folly and the police; but it only served to make the picture of '43 more complete, and God soon gave us complete victory, and a glorious triumph, and good feeling prevailed toward the meeting even among the thoughtless throng.

12. God was all and in all. To Him all praise belongeth. Let us not forget that the secret of all our blessing was this:—God wrought in us "both to will and to do of his good pleasure." Oft have we gone here and there, trusting in this or that one's greatness for our blessing, and been disappointed. Henceforth let us trust in God, who useth the humblest instrumentalities to glorify himself. Our help cometh from the Lord. Many were the hearts that left the ground feeling that the Redeemer's cause had received an impetus at this meeting which would be felt the whole year.

The Vermont State Conference held in connection with the meeting was an occasion of great interest and profit. It breathed earnest effort and work in the vineyard. Dear brethren, let us be humble and true to Christ, and soon Bethel will become Mount Zion, with louder praise, sweeter songs, fuller joys, with vaster hosts of countless saved in Eden's bowers of fadeless green; and partings then will know no tear, and vacant groves no sad spell of loneliness shall wear.

"We'll be there." N. P. C.

NEW YORK A. C. CONFERENCE.

SECRETARY'S REPORT.

The quarterly session just closed—Sept. 3d, 1871—at South Butler, N. Y., has proved a very interesting and profitable meeting. We think all felt it was good to be there.

The Address was given on the first evening, Aug. 31st, by Bro. W. J. Hobbs, using the words "Occupy till I come" as a foundation of remarks. A very fine delegation arrived to attend this first meeting, and the occasion was really one of unusual interest. The Lord seemed to be with us in truth, sanctioning our efforts for this place.

There was the usual harmony of feeling and unity of action in our business sessions (of which there were three), enabling us to do the same with dispatch, decency, and in order.

The first meeting was called to order by the President, on Friday morning at nine o'clock. After prayer by Bro. J. B. Cook, the following committees were appointed. On Business: M. R. Miles, W. J. Hobbs, J. H. Whitmore. Devotional Exercises: E. A. Bowe, J. S. Beeman, Wm. E. Brown.

The following ministers were present and reported their labors for the last quarter:—W. J. Hobbs, C. H. Williams, J. W. Taylor, S. C. Gove, J. B. Cook, E. S. Jennings, W. A. Fenn, E. F. Sergisson, D. Cogswell, J. H. Whitmore, M. R. Miles. Bro. Wm. Ingmire, J. E. Wells, W. Vreeland, and H. H. Brown, were also present, making fifteen ministers in all; and letters were read from Brn. A. A. Phelps and D. T. Taylor.

The second business session was held on Saturday morning at nine o'clock. The minutes of the last meeting were read and adopted, as also the following Treasurer's Report:

June 10th, received of the treasurer, $49.75. From Buffalo church, $4. Rochester, $2.20. Springwater, $1. June 14th, received of the Sec. from the Del., $18.10. From individuals, $10.—Total, $85.05. June 14th, paid B. P. Stevens, ex. for Tent, $5 00. A. A. Phelps, do., $20.00; for tracts, $10.00. June 15th, paid W. A. Fenn for lamps, $10.00. Total, $45.00. Balance on hand, $40.05.
Sept. 1st, 1871. R. C. BROWN.

The following delegates reported and handed in the annexed quarterly collections, viz: E. A. Bowe, Darien; W. J. Hobbs, Springwater, $2.55; J. S. Beeman, Honeoye, $2.25; J. Phelan, Rochester, $7. E. Johnson and E. Sanderson, East Shelby, $5; A. Roberts, Wolcott; Dansville, $12; Lockport, $4. Total, from collections, $32.80; by individuals, $11.33—$44.13. Adjourned.

Bro. Cogswell reported having disposed of the old tent for $25—$10 balancing the old account at Bro. Field's, and the remaining $15 falling to the conference fund. The following resolutions were passed by unanimous vote:—

1. Resolved, That this conference regret to receive the resignation of Bro. C. M. Booth as master of the N. Y. State Tent, and in accepting it, we express to him our appreciation of his past services.

2. Resolved, That Bro. Wm. E. Brown be appointed to the place vacated by Bro. Booth.

3. Resolved, That Bro. Wm. A. Fenn be appointed associate of Bro. A. A. Phelps in the conduct and management of meetings in the N. Y. State Mission Tent. Adjourned.

At four o'clock there was another short session, called to order by the Secretary, the President being unwell. By invitation of the church in Rochester, it was voted to hold our next quarterly meeting with them. Bro. M. R. Miles was appointed to deliver the opening address; Bro. D. Cogswell his alternate. The following resolutions were offered and passed:

1. Resolved, That a protracted meeting committee of three be appointed by the President, from the members of this conference.

2. Resolved, That it shall be the duty of said committee to arrange and hold protracted meetings, or assist in arranging and holding such meetings, in such places and at such times as they may think will best subserve the interests of the cause.

3. Resolved, That this conference is glad to learn that Bro. in northeastern and in southern New York are about to organize quarterly conferences in their respective regions, and we cordially invite their co-operation with this body at our annual meetings.

The preaching was of an excellent spirit throughout, and the congregations were large and attentive. Our chapel proved too small, and the Disciples very kindly gave us the use of their house Saturday evening and all day on Sunday. Bro. J. B. Cook preached Friday P. M., and Bro. J. W. Taylor spoke in the evening from Acts 8: 19–21. Saturday A. M. we listened to Bro. Ingmire from Eph. 3: 1–8, and in the afternoon to Bro. J. H. Whitmore from Rom. 6: 23, in connection with John 5: 12. In the evening Sister Jennings spoke, giving the gospel according to Paul in 1 Cor. 15.

Sunday morning Bro. D. Cogswell gave a very interesting discourse from 2 Cor. 5: 10, after which the usual collection was taken up, and $55 received, afterwards increased by individuals to $60, which the committee report as being disbursed as follows: one minister having come furthest, and also met with a loss, received $8. Seven received $5 each; five received $3 each, and two received $1 each. In the afternoon Bro. W. A. Fenn gave us a good discourse from 1 Cor. 15: 22, and in the evening Bro. J. B. Cook again from Rom. 15: 27.

Several social meetings were held, and all the time improved. They were interesting, and, we trust, exceedingly profitable seasons. Many were encouraged to a greater diligence and earnestness in the prosecution of our christian work; and may the Lord help all to carry out the good resolutions, there formed, very faithfully at home.

The meeting closed on Sunday evening with an interesting communion season, one hundred and forty-eight partaking together of those precious emblems which "show the Lord's death till he come." A vote of thanks was tendered to the Disciple brethren for the use of their house, and to the citizens of the village for their kindness in entertaining strangers.

The committee on protracted meetings, as appointed by the President, are as follows: Wm. A. Fenn, Rochester; M. R. Miles, Wolcott, and E. F. Sergisson, Rochester.

WM. E. BROWN, Sec'y.

MESMERISM AND SPIRITUALISM.

BRO. GRANT:—I have intended sending the enclosed extract to you for some time. I found it on the road one day. It seemed to be torn out of a work on Spiritualism. These extracts show, in a measure, that Mesmerism is pretty nearly allied to Spiritualism, and also will in part account for much of the free-love which pertains to Spiritualism, or, more properly, Demonism. May you have still more success in combating with this last foe to vital Christianity. JOHN TAYLOR.
So. Norridgewock, Me. (late of New Haven.)

"Spiritual manifestations, rappings, etc., are brought about only by those who have attained the highest perfection of the practice of mesmerism, and when four or six sit round a table all concerned in will, with one object, desire and determination, they fail not in obtaining interviews with those inhabitants of the spiritual world they desire, which is usually preceded by various demonstrative noises, rappings, etc., which are significant of their presence.

'A short time ago I induced a lady, who was formerly much addicted to mesmeric practices, to give me her experience, written down, and a curious revelation it is. She confessed that whenever she was capable of being acted upon, mesmerically, the mesmeric state was always preceded by one of sexual excitement, often amounting to a perfect orgasm, and that if this feeling was not experienced, she could never be mesmerized. Sometimes the exaltation of the nervous system was so great she could with difficulty control herself, and so many orgasms would follow each other that she would be completely exhausted, and would faint away. According to her statement, the mesmeric sleep or ecstasy, was nothing but the dreamy languor following a sexual orgasm, and though it may not be precisely the same in all similar cases, yet, I am satisfied it is in most. I have seen exhibitions of this kind with young females, in which I could plainly perceive, from observation of such phenomena, that sexual excitement, though modified and disguised, was the moving impulse. Several respectable ladies have also assured me that they were fully award of this, from their own partial experience, when being mesmerized for the cure of disease, and they both refused to submit to such influences again, or allow their daughters to do so. In short, I am satisfied that such influences are often dangerous to morals, and also destructive to health.'"

"FOR EVERY MAN."—Heb. 2: 9.

C. GREENE.

Yes, precious thought, for thus he died for me,
From condemnation he hath set me free.
To Jesus let all nations bow the knee,
How should I love him! yes, he *died* for me;
In this believers willingly agree,
Self-evident, so plain indeed to see;
God's Lamb thus offered; this is our plea,
Herein the world should have a jubilee;
Through faith an end of sin and misery.
It never tires;—*Jesus died for me*,
And this from second death the only remedy;
Man's nature coupled with Divinity.
"*For every man*," and thus he died *for thee*.
Phila., Pa.

BEECHER ON CONFESSING SINS.—If a man lies I think he ought to confess it, but it is not expedient to tell all your sins openly. Nothing is more disagreeable to me than to hear a man's ailments. If a person has a sore, I don't want to hear about it. I don't care to be regaled with the state of a man's stomach or liver. I have ills enough of my own. Yet some people will get together and croon and croon, and talk about other's sicknesses, and about corpses, and how many they have laid out, and have a regular graveyard banquet. It is the same with spiritual ailment.

There are times when men should make a confession of specific sins. If a man has been carrying on the liquor business, and is converted, it is quite proper that he should confess that he has been doing the devil's work. If he has been engaged in any wickedness that has been open to the whole community, his repentance should be open. It is not necessary to give an inventory of all one's faults, but if we say anything it is better to be specific than generic.

Gems.

— Though true repentance be never too late, yet late repentance is seldom true.

— Many lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling.

— Murmuring is a black garment, and it becomes none so ill as saints.

— Nothing is profitable which is dishonest.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

— The beginning of things is in our own power, but the end thereof resteth at God's disposing.

— If you will believe all things, all things shall be yours. If you believe nothing, you shall have nothing.

— Titles of honor add not to his worth who is an honor to his titles.

— Virtue is the health of the soul; it gives relish to the smallest leaves of life.

— As fire and heat are inseparable, so are the hearts of faithful friends.

— The unspoken word never does harm, but what is once uttered cannot be recalled, and no man can foresee its consequences.

There are spots that bear no flowers,—
Not because the soil is bad,
But the summer's genial showers
Never make their bosoms glad.
Better have an act that's kindly
Treated sometimes with disdain,
Than by judging others blindly,
Doom the innocent to pain.

— If you are God's wise man, the world will count you fools.

— To do good to an unthankful man, is to sow corn on the sand.

— To be dexterous in danger is a virtue, but to court danger is weakness.

— Misfortunes are troublesome at first, but when there is no remedy but patience, custom makes them easy to us and necessity gives us courage.

— A head properly constituted can accommodate itself to whatever pillows the vicissitudes of fortune may place under it.

MRS. WOODHULL.—It has been said that woman is woman's greatest enemy, which is not true; but, if applied to the leaders of the woman suffrage cause, that woman is doing more than man can possibly do to retard it, we believe the saying would be correct. Mrs. Woodhull, who claims to be the leader of the party, and who, we are sorry to say, is by too many acknowledged such, is doing more harm to the cause than the opposition of all the men between Maine and Texas could do. The disgusting free-love principles she is constantly advancing in connection with suffrage, are so repelling that it will take a long time and the efforts of many good men and women to overcome the prejudice that will arise from her teachings. She is a smart woman, and a keen writer, which makes her words and actions more injurious.

In an article in her paper, speaking of Mrs. Crittenden, the wife of the man murdered by Mrs. Fair, she says: "A woman who claims a right to a man because of a ceremony which means even less than justice and even more than mockery, when another woman possesses his most ardent love, commits against her sex a foul crime, that is revolting to an instinctive feminine self respect;" making this innocent woman a greater sinner than a murderer. She longs for the time "when the loves of humanity shall be as pure as the loves of the plants, and the aroma of the spirit shall consecrate those ecstatic unions and unimaginable blisses." She says the free love women of America are grateful to Swinburne and Whitman; and especially the latter, and then she proceeds to quote some of their most advanced verses in praises of gross sensuality. Whitman has, according to this female, "a sense of that divinity of love which might be supposed to animate John, the beloved apostle, should he revisit earth, accommodating himself to the nineteenth century, with all the gallantry of Don Juan, and all the spiritual worship of his sublime soul."

This woman, so vile as to utter such sayings, who has two husbands in the same house, and no knowing how many affinities out, is the one who is to be candidate of the woman suffrage party for President. Surely the cause of woman has fallen in bad hands, from which every virtuous lady will recoil and quote the 'Good Lord, deliver us."—*Springfield Daily Union.*

A SYRIAN convert to Christianity was once urged by his employer to work on Sunday, but he declined. "But," said the master, "does not the Bible say that if a man has an ox or an ass, that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered Hayop, "but if the ass has the habit of falling into the pit every Sabbath day, then the man should either fill up the pit, or sell that ass." The story has a sort of a swivel moral which will fit a great many disputed points in these days.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A PARABLE FOR CHILDREN.

On a fine autumn day Richard was keeping his twelfth birth-day. He was the son of kind and pious parents, who had given him a large number of presents of different kinds, and had allowed him to-day to invite a party of friends.

They were playing together in the garden, in which Richard had a small garden of his own with flowers and fruit trees in it. On the garden wall there were growing some young peach trees which were bearing fruit for the first time. The fruit was just beginning to ripen, and the red cheeks were showing through the delicate bloom which covered them. They looked so beautiful that the boys began to long for them.

But Richard said, "My father has told me not to touch these peaches, for it is the first fruit which the trees have borne. I have all sorts of fruit in my garden. Let us all go away, or we might be tempted to pick them."

Then the boys said, "Why should we not taste them? To-day you are king of the garden, and no one else. Besides, is not this your twelfth birthday? You are a year older to-day. You don't mean always to be a child in leading strings, do you? Only come into our garden! No one tells us not to pick things there."

But Richard said, "No, come with me. Father has told me not to touch them."

Then the boys answered, "But your father will not see you, and how is he to find it out? If he asks you, you can say you know nothing about it."

"Fie!" replied Richard; "that would be a lie, and my cheeks would turn red and soon betray me."

Then the oldest said, "Richard is right. Just listen; I know another way. Look here, Richard. Let us pick them; then you can say you did not do it."

Richard and the others agreed to this. So they broke off the fruit and shared it.

As soon as it was getting dusk the boys went home. But Richard was afraid to meet his father, and whenever he heard the house door opened he was frightened, and began to tremble.

At last his father came, and when Richard heard his footsteps, he ran as quickly as he could to the other side of the garden, where his own little garden was. But his father went and saw how the young trees had been stripped, and called.

"Richard, Richard! where are you!"

When the lad heard his own name, he trembled more from fear. And his father came to him, and said:

"Is this the way you keep your birthday? And are these the thanks I receive, that you rob my trees?"

But Richard replied, "I have not touched the trees, father. Perhaps one of the boys did it."

Then his father took him into the house, and placed him in front of him in the light, and said:

"Do you still want to deceive your father?"

And the boy turned pale and trembled, and with tears confessed the whole. But his father said:

"From this time you are never to go into the garden again."

With this his father left him. But Richard could not sleep all night; he felt miserable as he was lying in the dark; he could hear his heart beat, and whenever he was falling asleep, he was frightened by dreams. This was the worst night of his life.

The next day he looked pale and wretched, and his mother began to grieve for the boy. So she said to his father:

"Look how Richard is taking it to heart, and how low-spirited he is. The locking up of the garden is a sign to him that his father's heart is locked against him too."

The father said, "That is what I wish. That is the reason that I locked up the garden."

"But, then," said the mother, "it is so bad a beginning to the new year of his life."

"It will for that very reason be the happier afterward," was the father's reply.

After a few days the mother said again to the father:

"I am afraid of Richard's despairing of our loving him again."

"There is no fear of that," replied the father; "his own guilty heart will assure him of the contrary. Hitherto he has enjoyed our love. Now let him learn how to know and admire it, that he may recover it again."

"But," said the mother, "does not it seem to him now to be somewhat serious and stern?"

"That is true," answered the father, "for it appears as justice and wisdom. But let him learn in this way, through the consciousness of his sin, to fear and honor it; and in due time it will appear to him again in its original shape, and he will again, without timidity, call it love. His present trouble is a proof that he is sure to do this by and by."

Some time had again passed by when Richard came one morning out of his bed-room with a quiet but serious face. He had put together in a basket all the presents which he had ever had from his parents, and he now brought the basket and put it down before his father and mother.

Then his father said to him, "What does this mean, Richard?"

And the boy said, "Father, I don't deserve your kindness, so I have brought back the presents. But my heart tells me that I am beginning to be a new child. So pray forgive me, and take me and everything you have so kindly given me."

Then the father folded his child in his arms, and kissed him, and wept over him. And his mother did the same.—*Children's Hour.*

Hygiene.

"This is for your Health."

CARE OF THE TEETH.

In this article I purpose giving a few hints for the management of the teeth. A little practical wisdom, well acted upon in early life, may do more toward saving the teeth than large sums of money expended in later years.

Among measures for the preservation of the teeth, cleanliness ranks first. It is more important than all things else. You may observe that those surfaces of the teeth which are kept freest from soft deposits of food by friction of the lips and tongue, are also freest from decay; on the other hand, all confined localities, interstices and fissures, where impurities are sheltered from friction and removal, are burrowed into by decaying cavities. It is often asked: "Why do teeth decay most often in secret and hidden places, making the cavities both hard to find and difficult to fill?" It is because filth accumulates here and rusts out the hardest enamel. You have not done your whole duty by your teeth until you have removed the last atom of impurity from the most sheltered position between the teeth.

As a cleansing agent, the tooth-brush is indispensable; nothing has ever been invented that can equal it. It should not be too stiff, else it will wound the sensitive edges of diseased gums, and become an instrument of destruction to the very organs it is intended to save. It should not be used rashly, but with extreme care, so as not to injure the tender membranes of the gum while exploring the most confined interstices after impurity.

You do not know how to use a tooth-brush by instinct, as a bird builds her nest: it is a thing to be learned. Perhaps you have been using a brush for years while your teeth are still decaying. Go to some dentist, and assure him that you will not be offended by the truth: he will tell you that you do not half use your brush.

The brush should be used perpendicularly: it should be forced between the teeth both back and front; it should be carried briskly over the ends and into the fissures of the double teeth; it should be used on the inside of the arch; it should pursue its relentless search on every side of the wisdom teeth. The tooth-brush should also be used with an abundance of tepid water, else it will only stir up the impurities without removing them. Rinsings of soft water may be required to wholly dissolve and carry them away.

How often should the tooth-brush be used? For most people, so often that it will never get dry from one using to another; for health reformers, twice each day. The brush must in any case be used as often as you eat. "Twice a week," and oftener when you "go visiting," will not satisfy the demands of hygiene. The organic atoms of food do not long lie exposed to the warmth and moisture of the mouth without undergoing what is termed putrefactive decomposition. The result of this is an acrid, chemical agent that attacks and slowly decomposes the enamel. There is, therefore, no safety unless the teeth are kept absolutely free from the pulpy remains of foods. You should never eat between meals. Cleansing the teeth is useful only until next you taste food; immediately after that, they need a second cleansing. To go about between regular meals, tasting an apple here, eating a raspberry there, nibbling a crumb of biscuit at one time, or a graham cracker at another, is the high road to ruin for the teeth. Such a course is disturbing to the stomach, even though you swallow but *little*; it is destruction to the teeth though you swallow *none*. There is but one sensible and safe course. As often as food enters the mouth, it must be followed by the brush and water, even though it be forty times a day. Will you therefore keep nibbling and rinsing all day? It is better to eat what you need, cleanse well your mouth, and, after that, keep it closed against the smallest morsel. Its purity should be held sacred against the slightest flavor of any aliment until the next meal. In this way *only* can you escape that frightful mutilation of the teeth which is going on in the mouths of those about you. Do you think that you can save your teeth by a less rigid adherence to the laws of dental hygiene? Perhaps; but the chances are wholly *against* you.

Most persons should devote from five to ten minutes each day to cleansing the teeth. Brushes of different quality, tooth-picks, floss silk for crowded teeth, should all be at hand. If you do not know how to use all these things, get some dentist to show you. Haven't time for all this? Very well! You will soon have time to spend with your dentist in having expensive fillings inserted. And when all is done, perhaps he will tell you: The fillings are warranted if you keep your teeth absolutely clean, not otherwise. If you would save your children much suffering, and shield them from the worst kind of mortification; if you would preserve their bodies pure and perfect, temples of the soul, teach them how to care for their teeth.—D. C. H. in *Health Reformer.*

INFLAMED EYES.—The following recipe for the cure of inflamed eyes is given: "Take a potato, and after quartering it, grate the heart as fine as possible, and place the gratings between pieces of cambric muslin. Place the poultice over the eyes, and keep it there fifteen minutes. Continue the operation three successive nights, and a perfect cure ensues." It is worth trying by those afflicted with sore eyes.

TO STOP NOSE-BLEED.—Stand up with the head elevated. Compress the nostril with the finger, and at the same time stretch upward the arm on the same side with the bleeding nostril. Keep the arm perpendicular for two minutes. In most cases this remedy will succeed.

☞ CHILDREN should, in all cases, be allowed plenty of water to drink, and caused to retire never later than eight o'clock if disease is to be avoided.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE CHRISTIAN'S PATH.

I walk as one who knows that he is treading
A stranger soil;
As one round whom the world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a sharp chain;
Who trembles lest the bonds so newly severed
Be bound again.

I walk as one who feels that he is breathing
Ungenial air;
For whom as wiles the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;
But, looking up, I pass along, a stranger,
In haste and fear.

This earth has lost its power to drag me downward,
Its spell is gone;
My course is now right upward and right onward
To yonder throne.

Hour after hour of time's dark night is stealing
In gloom away;
Speed thy fair dawn of light, and joy, and healing,
Thou star of day!

For thee, its God, its King, the long rejected,
Earth groans and cries;
For thee, the long beloved, the long expected,
Thy Bride still sighs!

—*Selected by* L. D. HARRINGTON.

A SERMON.

THE DIGNITY AND CONDESCENSION OF CHRIST.

C. B. BARNES.

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8. 9.

What an instance of benevolence is here presented to us! What an example to cite, in order to lead christians to be mindful of the necessities of others! That his brethren may be led to give of their substance to such as are in want, Paul refers *not* to the example of Moses, as a pattern of generosity; *not* to what he himself had sacrificed on their behalf, but he points them to what their *Savior* had done for them,—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." In getting, therefore, an understanding of this passage, consider

I. The person introduced—"our Lord Jesus Christ."

An act of benevolence becomes magnified and appreciated, as we learn of Him who has benefited us. If we learn that our benefactor is one who is vastly our superior, one upon whom we have no claims; further, if he is one toward whom we have acted unkindly, and then, in our time of distress and misfortune, he comes forward and offers us a kind and helping hand, surely such an act as that, is worthy of all praise. Hence, our first step will be to show who and what our benefactor is. It is a question worthy of our attention; it is a question demanding our attention and investigation, for except we learn of him, how can we "honor the Son, even as" we "honor the Father"?

One reason why this subject has become so obscured, is because men have endeavored to be wise above what is written, and by their unwise speculations, have only darkened "counsel by words without knowledge." The better way is to believe the plain statements of Scripture, even if above our comprehension, and to wait until the dawn of the "perfect day" for a full understanding of them. What then do we learn in the Scriptures of Christ? We learn

1. That he is the Son of God. "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3 : 16, 17. Now the query is, In what sense is he the Son of God? As when applied to him, the title is one of peculiar dignity and honor, it follows that it must be applied in a peculiar sense. It has a greater significance when applied to Christ, than it has when given to angels and men.

In Job angels are called "sons of God"—"Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy"? (ch. 38 : 4, 7.) *They* are "sons" by creation. In this sense, also, Adam is called the Son of God. In the genealogy of Christ as found in Luke's account, Enos is called the son of Seth, "which was the son of Adam, which was the Son of God." 3 : 38. Men also become sons of God by adoption—"For as many as are led by the Spirit of God, they are the sons of God; for ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8 : 14, 15.

Now, if nothing more is meant when Christ is called the Son of God, than in these instances where angels and men are so designated, it is not a title of special dignity, for in this sense the spiritualist or infidel who denies the doctrine of the incarnation, will be ready to admit his sonship. "We are all sons of God," say they, "and in *this* sense we believe Jesus to be the Son of God." But Jesus is called "Son" in a peculiar sense—"the only begotten." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4 : 9. In making this so emphatic, that Christ is the only begotten Son of God, it is that we may learn that there is a different relation existing between God and his Son, Jesus Christ, than between God and others. Christ is "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he [God] at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son." Heb. 1 : 4, 5. While we are all "the offspring of God" (Acts 17 : 29), Christ *alone* is "begotten" of him.

2. As Son of God, he possesses the *nature* of God. This a *created* being does not necessarily have. While all living creatures derive their life from him, they do not, as a consequence, partake of his nature. Beasts are created by him, but they have not his nature. Man is a creature of God, but he does not possess this nature; he "is of the earth, earthy." 1 Cor. 15 : 47. Angels, also, are created, and although they are spoken of as being divine creatures, it is because they dwell in heaven, in the divine presence, rather than because they are intrinsically possessed of a divine nature; but Christ is divine, because it is his nature *intrinsically* considered.

Angels are called divine because of their locality, but Christ is divine *wherever* he may be, whether upon earth, or in heaven, whether upon Calvary's cross, or sitting at the right hand of the majesty on high. He was divine when sharing glory with the Father before the world was, and his divinity still clung to him, even when "a man of sorrows, and acquainted with grief." He was divine when in the form of God, and no less divine when he had humbled himself and had become "obedient unto death, even the death of the cross." The Scriptures do not speak of Christ as a mere creature. He is spoken of in language too exalted to be applied to any mere creature. If he was such, he would not necessarily possess the nature of Deity. To have that, he must be a Son, not by creation, nor by adoption, but by being *begotten*; and this the Scriptures teach in many places.

3. As he has the nature of God, therefore he has *equality* with God. This he himself claims. On a certain occasion, said Jesus—"My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself *equal* with God. Then answered Jesus and said unto them. Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for whatsoever things he doeth, *these also doeth the Son likewise*, . . . for as the Father raiseth up the dead and quickeneth them; *even so the Son quickeneth whom he will*, for the Father judgeth no man; but hath committed all judgment unto the Son; that all men should honor the Son, *even as they honor the Father*. He that honoreth not the Son, honoreth not the Father which hath sent him." John 5 : 17–23.

Who but a peer could thus speak of receiving honor, even as the Father? Who but the "only begotten Son" could say "what things soever he doeth, these also doeth the Son likewise"? Surely, if he was not an equal, I do not wonder that the Jews charged him with blaspheming.

It is readily granted that in an *official* capacity, the Father is *greater* than the Son; indeed, this is stated with as much clearness as the other. Said Jesus, "If ye loved me, ye would rejoice, because I said I go unto the Father; for my Father is greater than I." John 14 : 28. Again, "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6 : 38. Here is seen subordination; the Father sending the Son; the Son not doing his own will, but the will of the Father. Thus it is seen that in the work of redeeming man, the Father is greater; but in the relation subsisting *between themselves*, they are equals. Paul says of Jesus, that "being in the form of God, thought it not robbery to be equal with God." Phil. 2 : 6.

Here, then, we have two classes of texts, at first sight seeming contradictory. The Trinitarian method of harmonising them is, to refer one class to the "humanity" and the other to the "divinity" of Christ; but a better way seems to be to refer the "superiority" to an *official* relation, and the "equality" to their relation in a *social* capacity (if the term is allowable) as Father and Son. To illustrate: In a kingdom, in an official relation the king is *greater* than all, queen and prince included, but between themselves, when the cares of State are laid aside, together with all the pomp and ceremony of royalty; when thus they mingle in the *social* relations of life, they are equals. And in this manner the superiority of the Father and, at the same time, the equality of the Son, may be understood.

4. As he is the Son of God, he possesses a distinct personality. This is an assertion of a fact, which stands out so prominently in the New Testament as to hardly need argument to sustain it.

When on earth, Jesus taught his disciples to pray to their Father, who was in heaven. At his baptism, his Father's voice was heard coming from heaven. The Father *sent* the Son, hence sender and sent are distinct. The Father is unbegotten, but the Son is begotten; therefore, the begotten and he who begat him must be two distinct persons. The Father is invisible, so man at any time hath seen him, but Christ the Son is visible, and hence distinct. God the Father never died, but Christ the Son did. God the Father never became man, but Christ the Son did. God the Father never was made a little lower than the angels, but Christ the Son was. God the Father never became poor for our sakes, but our Lord Jesus Christ, the only begotten Son of God, did, as saith the text. And thus we might continue to bring proof that Jesus Christ is *not* the Eternal One.

Further, if Jesus be the Eternal God, then what is true of God will be true of Jesus. Let us quote a few passages—"*Jesus* so loved the world that he gave his only begotten Son;" did he? "When the fulness of time was come, *Jesus* sent forth his Son;" did he? "There is one mediator between *Jesus* and man;" is there? Jesus said to Mary, "I ascend unto your *Jesus* and my *Jesus*." Did he?

To prove from the Scriptures that Christ is equal with God is one thing; to prove that he is the God with whom he is equal is another and more difficult thing. Because equality exists between them, we are not therefore to confound them, "to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8 : 6. The faith which the Scriptures demand of us in order to be saved, is *not* that Christ is the "very and eternal God," but *that he is his only begotten Son*. That we might believe this, John wrote his gospel. 20 : 31. Upon believing this, Philip baptized the eunuch. And of him, God spoke and said, in him he was well pleased. And this only begotten Son, in whom the Father is well pleased, who is of the nature of God, and who is equal with God, is the Lord Jesus Christ whom Paul introduces to us in the text.

II. His condescension: "Though he was rich, yet for your sakes he became poor." In giving freedom to the slaves, and in breaking their fetters, thereby giving them the liberty which had been so cruelly withheld from them. Abraham Lincoln did a great and noble deed, and he is justly praised for it, but it cost him no great sacrifice. A few hours thought, a few moments spent in putting those thoughts upon paper, and then when the Presidential seal is placed thereupon, the act has been done. A great deed it was, but to accomplish it, he was not obliged to sacrifice his own ease. And if Jesus had redeemed us, and yet remained in glory; if he had emancipated us from sin, without coming near us, it would have called for our gratitude and praise, but how much more does it, when he enriches us by impoverishing himself! That we might have freedom from sin he himself became a sin offering; that we might have glory, he suffered shame; that we might have honor, he suffered ignominy; that we might have life, he died, and rose again, that thus it might be given us.

O, the love of Christ! "many waters cannot quench" it, "neither can the floods drown it." Man may love his fellow-man, so that for his sake he will suffer loss of reputation, of houses, home and friends, yea, he may love his friend so that he will lay down his life for him (and greater love than this, hath no man), "but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5 : 8. Blessed be God, *Christ* died for us; he that had glory with the Father before the world was; he that was rich, became poor for our sakes. This view gives honor to the Son of God. That view which attributes the sufferings of Christ to "humanity" merely, robs Christ of his chiefest glory. It makes mere humanity redeem us, but the Bible view is, that Christ died for us. The Son was sent, not mere humanity; that was always here. He that was rich became poor, from the manger to the cross. He that was with God in the beginning, was made flesh and took upon himself our nature; humanity did not do this. He that was in the form of God and who did not think it robbery to be equal with God, took upon him the form of a servant; humanity never did that, for it was never in any other, than the form of a servant.

That doctrine which considers Christ as being "very God, and very man," makes the work of atonement the work of a mere *creature*. It makes the humanity suffer agony in the garden; it makes humanity suffer mockings and scourgings; it makes humanity hang upon the cross and die, while the "divinity" escapes. It makes humanity cry, "My God, my God, why hast thou forsaken me?" But the Savior of Paul was more than that; his Savior was a divine Savior, was "the Lord from heaven." Trinitarians tell us, that except Christ be "very and eternal God," it is idolatry to worship him, but do they think that the "very and eternal God" was crucified, was slain, and buried? Nay, they do not. Do they think then, that the angels are are idolaters when they worship "the Lamb that was slain?" Will the redeemed be idolaters when they say with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" Rev. 5 : 12. O, my Savior! my Redeemer! if the angels of God worship thee, surely then may we.

III. The object he had in in view: "that ye through his poverty might be rich."

Sometimes a man's motive is such as to hinder him from receiving praise, even when the act done by him, itself considered is praiseworthy. If an act of kindness is performed to some needy one, from selfish motives, he who does such an act is not praised for his benevolence, as it was to benefit self that such deed was performed, but in the condescension of Jesus, in ransoming us from sin and death, self-benefit did not enter into his considerations. It was benevolence of the purest kind; and, he, being poor, lost humanity, lying helpless and dying, like the good Samaritan, went to his relief, bound up his wounds, restored him to health, and met all the bills himself. In thus doing, it was not that he might be enriched, but that we might become so. And how rich we may become, specially so in two particulars.

1. In righteousness. That we might escape the corruption of the world, and become holy, was one of the objects of his death, for God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5 : 21. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2 : 14. Righteousness, that we could not attain unto through the law, or by any other means, has been made attainable through the offering of Christ, and now the Spirit of God is given us whereby evil is suppressed, and the good is cultivated and increased. Oh! christians, accept the riches of divine grace.

2. But that in which we have been enriched most of all is, life. We are living in a world of mortals; men are dying every hour, and every moment. Jesus came that man through him might live. He came, not merely that man might be happy, but that he might not perish. Pardon and justification are mercies, and sanctification also, but if death was to terminate forever our existence, pardon and sanctification would be of little worth. Therefore, if man is to enjoy a lasting happiness, he must have a lasting life. That he might have this Jesus came. Hear him, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever . . . and I will raise him up at the last day." John 6 : 51, 54. In speaking of his "sheep," the "good Shepherd" says, "I am come that they might have life, and that they might have it more abundantly." John 10 : 10.

Such, in brief, seems to be the dignity, and work of our Lord Jesus Christ. In the text, he is presented as an example for christians to imitate in ministering to the wants of the needy. Christian brethren, do you, in your intercourse with the world, remember it and imitate it? And not only is he our example in this, but we can look at his life for an illustration of *all* the practical requirements of the gospel. Take him as our pattern in obedience to the divine will, and as our example in patience. Take him as our pattern in zeal; as our pattern in meekness and long-suffering; take him as our pattern in holiness throughout. Seek to be ruled by that Spirit which controlled him, and then that Spirit which raised him from the dead, will also quicken our mortal bodies. Let not our piety consist in saying, "Lord, Lord," but in doing the will of our Father which is in heaven.

MY FATHER'S HOUSE.

J. F. VERON.

"In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you; and if I go away, I will come again and receive you unto myself, that where I am, there ye may be also."

These, my dearly beloved brethren and sisters, are words, as you are aware, that proceeded from the lips of our once crucified but now exalted Savior, and they were addressed to persons who had no abiding home in this world. They had given up every thing they possessed here below, to follow Christ, therefore, they were destitute of earthly possessions, yet they were contented to remain so, so long as they had with them Him whom they loved. But the time had come for Christ to be offered up, that the Scriptures might be fulfilled, which saith, "He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." And they having received the intelligence thereof, were sorrowful; yea, they were filled with sadness; but those blessed words, "I will come again," falling sweeter than any earthly music on their ears, alleviated their sorrows. It afterwards filled them with unutterable joy; therefore, said our beloved brother Paul, our "life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory." And so it is with all God's children since then; yea, even down to this day we have no abiding place. We are pilgrims and sojourners here, as all our fathers were. We travel through a wilderness where chilly winds blow; and as we travel and feel those chilly winds of adversity, and especially the cold and destructive blasts of sin, we grow weary (not of well doing) and sick, and faint; and then we inquire with earnest, longing hearts, after our mansion which Christ has gone to prepare, saying, O God, are we almost home?

Weary, and tired of waiting for the Bridegroom from heaven, the church is groaning, "being burdened, not for that" she "would be unclothed, but clothed upon, that mortality might be swallowed up of life." So that the glory which shall be revealed in us might appear in full blaze, setting forth and revealing to countless, blood-washed throngs those things that remain for the people of God. As the prisoner, who has been thrust in the inner prison, and has remained there for years, longs for deliverance and sunshine, when he catches a glimpse of it from his cell within, so with the church of Christ, when we can obtain such glorious views of the coming kingdom as fills us with joy, remembering that we are yet waiting for the kingdom, in a cold, dark, sinful world, which extorts from us the anxious and all-important question, Are we almost home? are we almost home?

Home sounds sweet to the child of God, as he travels the rough road of this mortal life, fighting as he has to fight. Being beset with innumerable hosts of enemies, he rejoices when he can see or hear of some landmark, which betokens the nearness of the kingdom, prepared for him from the foundation of the world; knowing that by him who shall fight a good fight, finish the course, and keep the faith, there is a crown of life to be received from Christ, the righteous Judge, at his appearing, and the setting up of his kingdom. Then with a life of never ceasing happiness, a kingdom of most exquisite beauty, and a crown of unfading glory, let us by the grace of God be patient, saying,—

We are waiting in a wilderness,
All fraught with pain and woe;
We are waiting for deliverance
From our troubles here below.
CHO.—Yes, we're waiting, we are waiting,
For the Savior to appear;
Then with joy, with joy triumphant,
We shall meet him in the air.

We are waiting for deliverance,
At our glorious Captain's hand;
Soon we'll see his blessed presence,
And we'll hear him give command.

Here below we toil and labor,
Here we walk the path by faith;
Here we seek the Savior's favor,
Until he demands our breath.

As we toil, we hear him saying—
Let not trouble you dismay,
For the night is now fast waning,
Soon you'll see the light of day.

Soon the trumpet shall be sounded,
And the dead in Christ shall wake;
They shall triumph o'er the tyrant,
And their dusty garments shake.

Then with joy they'll rise triumphant,
Having on immortal bloom,
Following their deliverer's footsteps
To the New Jerusalem.

Halifax, N. S.

THE NEW BIRTH.

O. E. MERRILL.

Some of our brethren advocate that the new birth is not in this life, but at the resurrection. I believe in a birth at that epoch when "a nation shall be born at once," and we become the children of God in a physical sense, "being the children of the resurrection." I also believe in a moral or spiritual birth, which will constitute us the "children of God by faith." It seems strange to me that a doctrine so essential of itself, the very foundation of Christianity, should need any argument. But so it is. I claim this new birth for every child of God.

1. Because the Scriptures teach it. Let us see. 1 John 4 : 7—"And every one that loveth is born of God." 2 : 29—"Ye know that every one that doeth righteousness is born of him." 5 : 4—"For whosoever is born of God overcometh the world." We have the assurance in these texts that every one that loveth, and is doing right, and overcometh the world, is born of God. Let us believe what the Word says. Once more. John in his first epistle (3 : 2) says—"Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." If we are now "the sons of God," as John says, then we have had a birth of some kind, most assuredly. The resurrection has not taken place, consequently we have had no resurrection birth. Therefore I conclude that we must have a spiritual or moral birth, which I call a new birth.

Peter in his first epistle (22, 23) addresses the elect thus—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love for the brethren, see that ye love one another with a pure heart fervently. Being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And then the exhortation—"As *new-born babes*, desire the sincere milk of the word." 1 Pet. 2 : 2. John says (John 1 : 12, 13), "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were *born*, not of blood, nor of the will of the flesh, nor of the will of man; but of God." James says (1 : 18)—"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Paul to Titus (3 : 5) says—"According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

2. Have we experienced this washing of regeneration, or new birth? If so, happy are we. And can we know anything about it? I think we can. John in his first epistle (3 : 13, 14) says—"Marvel not, my brethren, if the world hate you. We know that we have passed from death onto life [why?] because we love the brethren." Again (4 : 7)—"Beloved, let us love one another, for love is of God; and every one that loveth is *born* of God, and knoweth God." 5 : 1, 2—"Whosoever believeth that Jesus is the Christ is *born* of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments."

Now the question is, Do we love the brethren? (not only those that believe as we do, but all that love the Lord Jesus and his appearing), and do we keep his commandments? If so, rest assured that we have "passed from death unto life," and have become "unto our God kings and priests," and can now offer up our "spiritual sacrifices," and by-and-by "we shall reign on the earth" in its purified state.

We may not be able to tell just how we received the new birth. It is as the Savior told Nicodemus—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3 : 8. We know (those of us who have experienced this change) that "whereas we were once blind [spiritually], now we see"; and "the things we once hated we now love, and the things we once loved we now hate."

If what has been said does not satisfy the advocates of the new birth at the resurrection, that the Scriptures teach a regeneration, or new birth, in this life; what more I might say would not. It appears to me that their ideas of regeneration are scarcely more definite than those of Nicodemus. I would warn all (myself included) to seek and obtain regeneration in this life. It will be too late, if we wait until the resurrection. We have the promise that if we seek, we shall find; if we knock, it shall be opened unto us. Let none delay. Make haste. Time is short. What we do must be done quickly. If we have this spiritual birth, we shall have the physical birth, which will be a change from mortality to immortality "at the appearing of the great God and our Savior Jesus Christ."

Worcester, Mass.

SANCTIFICATION.—No. 2.

L. BOUTELL.

As salvation by Christ can be obtained only by one way, whether it relates to this world or to the world to come, and that by believing on him with all the heart; it can readily be seen that the only difference is between faith and unbelief. By faith we are grafted into the true olive tree, become branches of the living vine, and members of the living body. Then there is a growth expected, and a growth must be had, and will be had unless we hide our talent in a napkin. And it is all accomplished by faith and the Spirit of God.

By faith the people of God are disciplined and perfected. By the same rule they are led to a higher life. Faith grasps the truth, no matter how unpopular. Faith lives by every word that proceedeth from the mouth of God. It welcomes and rejoices in it. Faith is ready to deny self for Christ, let the cross or cost be what it may. It exalts Christ and abases man. Faith has an ear to hear, eyes to see, and a heart to obey; and by obedience faith is made perfect. This is the sure way to sanctification, if it is not sanctification all the way. Faith greets and lays hold of truth as it presents itself to the mind, whether experimental or practical; whether dispensational or chronological; and by it is illuminated with a growing assurance in which he can say, "I am now ready to be offered." The path is the path of the just, and shines more and more till his pilgrimage ends. Thus if he lives in the days of Noah, by faith he will know the flood is coming; and, acting in harmony with his belief, he is found walking from choice in the fulfillment of prophecy, on the side of God, and in the light; while the unbelieving will be in the dark. So of necessity there will be a contrast between them.

Jesus Christ recognizes it in the searching language—"He that is not for me is against me; and he that gathereth not with me scattereth abroad." By this sacred rule it can be seen that faith always abides in the truth, giving the mind of Christ, so that, when the signs of Christ's coming are due, faith responds amen, and with all readiness yields assent, walks in the light, and is sanctified by happy obedience, or walking in the truth. Thus being sanctified, consecrated, set apart, our walk is continually with Jesus, and when we would do good, love makes it the most easy task to perform.

We are Christ's; he is ours. He speaks; we obey. His blessings are so abundant that we are more than satisfied. We cry out spontaneously—

"How happy are they,
Who their Savior obey!"

The Spirit of God helps our infirmities, swells our hearts with love, sweetens the path of wisdom. Our will is Christ's; Christ's will is ours—holy resignation. It is blessed, holy living; all peace, "joy unspeakable and full of glory."

The dispensational cry, "Behold the Bridegroom cometh!" to set up his everlasting kingdom and bring in righteousness, falls sweetly on the sanctified soul. It would be his greatest delight to welcome a coming Savior. Thus we see professed holiness, that does not love the truth, is not the holiness that will give assurance here of eternal life in the world to come.

CONSOLATION.

E. M. RIPLEY.

How sweet to the believer in Christ are the consolations of his word. How, in the many trials and perplexities of the way, the word smooths the roughness and grades the narrow path with nice adaptation to our weary feet. When in temptation's hour the clouds grow thick and dark, the earth seems cold, and every man a foe, then to the word we turn, and light springs forth from darkness. We are assured that the trial shall not be greater than we can bear; that a way of escape will be provided, and that we shall be better prepared to realize afresh our many blessings. We receive great comfort in the knowledge that Jesus our blessed Master endured the same and much more for our sake, and has told us to "be of good cheer," for he has overcome. And thanks be to him, he is our redemption.

We can well afford to suffer for Christ, if we are to reign with him in glory. And our sufferings here only cause us to perfect our ways in his sight, and make us sigh for the rest that remaineth. O precious the thought, an eternity of blessed rest, an eternal freedom from all strife with sin. "Come, Lord Jesus." We not only have the consolation that is afforded us in that he suffered for us and died, but that he was raised again for our justification. Rom. 4 : 25. "Therefore," says Paul, "being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5 : 1, 2.

Here, then, is ground for joy. No matter if evils roll in upon us in tidal waves; we are all safe on the rock. Rejoice in it all, for our strength is from the Highest, and it will never fail us. We are apt to forget God when we get into trouble. We fret sometimes if we have to carry the cross, careless of the promise—"If we suffer, we shall also reign." 2 Tim. 2 : 12. The consolations of God's word must be known, like all else, to be appreciated. And the way to know it is to study it—not read it simply. When you read a passage that applies to your case, ponder it well; revolve it in your mind. If it is a command, obey it; if a blessing, enjoy it by appropriating it to yourself. Let it become a part of yourself, and then it will mould and change you into its own likeness, from glory to glory, till made complete in him.

The consolations of God's grace are designed for all his children. It matters not where they are, or what their mental capacities are. If, according to the ability God has given them, they try to serve him, the blessings are theirs, both now and ever. How thankful we are that, while we are passing through the refining fires which God in his infinite love has seen fit to try us with, he has provided for us a fund of peace and happiness that bids us be quiet and cheerful. True it is that the warfare is a severe one. The enemy of our souls is very vigilant; he watches every opportunity to inflict a wound. But "the weapons of our warfare are not carnal" (2 Cor. 10 : 4), and with gospel armor we rise from each fall with increased strength, prepared anew to do battle for the Lord.

"Thy servants in all this glorious war,
Shall conquer, though they die."

What a joyful confidence it gives to know that we are victorious, even in death.

Reader, are you a partaker in the delights and sorrows, the hopes and fears, that are incident to the "narrow path"? Have you become an heir to the crown of thorns and the cross of Christ, that you may be accounted worthy in the day of his coming? Are you willing to suffer, if need be, that you "may win Christ"? Do you belong to those of whom the apostle said, "Our hope of you is steadfast, knowing that, as ye are partakers of the sufferings, so shall ye be also of the consolation." 2 Cor. 1 : 7. Consider these things. Be not negligent in the matter. You cannot hold a neutral position. The Master said—"He that is not with me is against me." Matt. 12 : 30. Then for the sake of your wife, your husband, your children, your parents, and for Christ's sake who died for you, repent, "that your sins may blotted out."—Acts 3 : 19. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. 2 : 16, 17.

PEACE IN JESUS.

J. W. THOMAS.

"He is our peace."—EPH. 2 : 14.

"There is no peace, saith my God, to the wicked." This world lieth in the wicked one, and there is not much peace in it. As we look out upon society, we see it rocked and tossed like the ocean seething in a storm. The nations are angry. Men may talk of peace, and cry "peace and safety"; yet that does not make peace. The enmity of the human heart must be slain before there can be peace with God; and as we have no promise of the conversion of the world before the coming of Jesus, we need not expect that peace will be *universal* until all God's enemies are destroyed. When that happy era dawns,

"Then peace shall wave her sceptre high,
And love's fair banner greet the eye,
Proclaiming victory."

But it is the christian's privilege to have peace now. Peace with God, peace with his fellow men; peace, deep, pure, perpetual, flowing steady as a stream onward to the mighty ocean. There may be confusion and strife without, but within there is peace. The ocean on the surface may be in commotion, but down in its fathomless depths all is quiet. The atmosphere near the earth may be whirling and flowing in every direction; but away up above the mountain tops all is calm and clear. Says Jesus, "In the world ye shall have tribulation; but in me ye shall have peace. "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

Christ is the believer's peace. He has made peace through the blood of his cross. God is satisfied, the law honored, the guilty conscience cleansed, and now all is peace. The middle wall of partition has been broken down; the enmity, the law of carnal commandments, slain and nailed to the tree, and now Christ can make in himself of twain *one new man*, so making peace. Jews and Gentiles are at peace. Salvation is free. Whosoever believeth may have peace. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

The gospel proclaims peace to him that is afar off. The angels sang peace at the birth of Christ. "Glory to God in the highest; peace on earth, and good will to men." Christ is the Prince of peace. All God's children are peacemakers.

Reader, have you peace with God? Is your heart at rest? Is there a deep undercurrent of holy peace running through your soul? Are you calm and serene under exciting circumstances? Are you peaceable, gentle, good natured, loving, kind, sympathetic? Are you never cross, and sour, and ugly? Does your countenance always shine with the heavenly radiance of peace within? Soon the saints shall inherit the earth, and delight themselves in the abundance of peace. The Prince of peace will reign, and earth shall be filled with peace forevermore.

— Each drop in the bitter cup is measured out by the unerring hand of the heavenly Physician, who never makes mistakes, nor ceases to watch his patient for one moment.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 4, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

THE OUTLOOK.

To the student of prophecy, who has kept watch of the signs of the times for the last twenty-five years, and noted the fulfillment of some of the last jots and tittles among the prophetic pencillings, the present outlook upon the world is one of most thrilling interest. The last twelve months have been loaded with great events; such as must take place just before the coming of the Son of man. Others must soon open to cheer the waiting bride of the Lamb. Delighted with the signs that he is about to show his smiling face, beaming through the clouds of glory, she is robing herself in her pure bridal dress, provided by the Bridegroom King; in order to be ready for a seat with all the holy ones at the marriage feast. The happy hour is making haste. When it arrives it will be the sublime event of the ages. The glory of earthly grandeur, when conquerors have returned victorious over the fallen foe; or when Popes and kings have been crowned amid gorgeous regal splendors, are all unworthy of a passing notice, when compared with what awaits the bride of Christ. O what a change to be translated from her poverty, her tribulation, her oppression, her outcast condition among the enemies of her loved one, into the company of all the pure and the holy, with them to live eternally.

And are we near the time when the night of weeping shall end in the morning of unending joy? Yes, yes. All doubts are gone. The glad day is at hand. The great clock of time is about to sound its alarm to awaken the dead, and commence its records for the eternal future. The hour to *watch* has come. Soon the Bridegroom and his angel guests may be seen coming in all their glory to meet the waiting bride. None but the spotless will be ready. The covetous, selfish, proud, envious, licentious, and all who have hatred or variance, will be left among the weeping and wailing ones. They were invited, but they refused the offer. They loved earth's sinful pleasures, and forgot the future. They drank from Satan's cup, and spurned the Lord's. They might have been saved; but they chose the broad way. The fault is theirs. The dark waves of endless oblivion must roll over them, while the bride of the Lamb lives on eternally amid the joys of her paradise home, where peace and love fill every heart, and sorrow's tears are for ever unknown.

Is it true that the time is at hand when the righteous shall be saved and the wicked lost? The great prophetic streams which run to the end; the signs in heaven and earth, physical, moral, social and political, all answer with bold emphasis, Yes, "the end of all things is at hand." All who are unprepared have no time to waste. The warning has been long and faithfully sounded over land and sea; north, south, east and west; and those who have heard and passed it unheeded, can find no fault if they hear it no more. Let the few remaining days of life be devoted to the preparation necessary to fit us for a blessed welcome into the family of heaven.

CHRISTIAN EXPERIENCE.

If those who have had deep experiences in the service of Christ would write them out in brief, we think they would be specially interesting and profitable to a large number of our readers. The time has come when those who are waiting for the coming of Christ feel the importance of being entirely consecrated to him, in order to be ready for translation. All such are specially interested in the experiences of those who are enjoying perfect love and peace. Point out the steps by which the eminence was gained; the feelings since, the attacks of the enemy and the means by which he has been defeated.

We would like to appropriate from one to three columns each week, expressly to interesting items, under the heading of Christian experience. Come, tell us what Jesus has done for you.

ANTIOCHUS EPIPHANES.

There are some writers who have made efforts to overthrow the evidences presented to prove that we are near the second coming of Christ. One of the clear points in the prophecy to show that we are near the end of the present dispensation is that relating to the "little horn," in the seventh chapter of Daniel. That it applies to the Roman papal power, we see no chance for doubt. But those who have tried to set aside this prophecy, and make out that its fulfilment affords no evidence that we are near the end of this dispensation, say it applies to Antiochus Epiphanes. The following, from Sir Isaac Newton, in his work entitled, "Observations upon the prophecies of Daniel," presents the facts in their true light. He says:—

> "A horn of a beast is never taken for a single person. It always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did not Antiochus. It is described great above all the former horns; and so was not Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans, and he did not enlarge it. The horn was a "king of fierce countenance, and destroyed wonderfully and prospered and practiced," that is, he prospered in his practices against the holy people; but Antiochus was frighted out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power. Antiochus acted by his own. The horn stood up against the Prince of the host of heaven, the Prince of princes; and this is the character, not of Antiochus, but of anti-Christ. The horn cast down the sanctuary to the ground, and so did not Antiochus; he left it standing. The sanctuary and host were trampled under foot 2,300 days: and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary which had been cast down should be cleansed, and the sanctuary is not yet cleansed."—*Observations*, pp. 137, 138.

ST. JOHNSBURY

Is one of New England's most pleasant villages. Its streets, shaded by noble elms, its neat and handsome cottage homes, its public buildings, the beautiful grounds about the several residences of the Fairbanks, who have a world-wide fame for their noted scales; their extensive manufacturing buildings, in which some three hundred men are employed; the good morals of the people, good air and water, besides the R. R. accommodation, and many other inviting things, all combine to make St. Johnsbury a very desirable place for a residence.

Our meetings at the town hall in St. Johnsbury continued to increase in interest to their close, Sept. 27th. Some requested prayers, saints were quickened, and a new interest awakened in the prophetic scriptures relating to the coming of Christ. Members of the different churches were present, and united with us in the worship of the God of our fathers. The truth took root in new hearts, and we hope for good fruit that shall result in eternal salvation.

DEDICATION.

The Chelsea Chapel, on Heard St., near the Eastern depot, was dedicated, Thursday, 3 P. M., Sept. 28th. It was an interesting occasion. The dedication sermon, by Bro. J. Couch, commanded marked attention from a full house. Brn. L. Boutell, C. Goodrich, J. C. Smith, E. Morrill, C. E. Barnes, C. Cunningham, T. M. Preble, and Sister Mansfield were present. The chapel reflects much credit on those who planned and executed the building. It is well ventilated, lighted, seated, and to those interested in our meetings it affords much satisfaction. Under the chapel, on the first floor, is a convenient room for conference meetings, also rooms suitable for a family.

The prospect for the Chelsea church is quite encouraging. Love and harmony prevail, and a new interest is being awakened in the minds of many, who are members of other churches, in relation to the coming of Christ.

SCATTER TRACTS.

Every friend of Jesus should have a choice assortment of tracts to give to his neighbors from time to time, as opportunity may offer. How can a little money be better appropriated? These silent preachers often accomplish great good. They do not dispute and stir up the passions of any one, but they keep on talking, telling their interesting story. Do not be without them, to give to him that needeth. Much light may be scattered in this way at very small expense. Let there be a liberal sowing of tract leaves. Some will fall on good ground and bring forth fruit to the glory of God. Let us all do something to help in this good work.

THE PAPACY.

The Papacy in Europe is in a critical condition. Bismarck has decided against those who defend the infallibility of the Pope, and considers them as hostile to the state. Hence, to support the Pope's infallibility in Germany, disqualifies one for an official position. This is a bold stroke against the Papacy. It is intimated that the Pope threatens to ally himself with the democracy of Europe, as his last resort. Says a close observer:—

> "If the church is, however, moving in this direction, the changes that impend over Europe are startling in the extreme. Social revolutions will follow which have no precedent in history. And it is not improbable that instead of a Catholic despotism extending all over central Europe, we shall see an uprising of republicanism, which will leave few of the old landmarks."

"WHO CREATED ALL THINGS."

In King James version, Eph. 3: 9 reads as follows:—"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." The clause—"by Jesus Christ"—is not in the Syriac, Alexandrian, Coptic, Ethiopic, Vulgate nor Vatican. The clause was evidently added by some copyist. If any of our readers will take the trouble to look to the original, they will find it wanting. It will be observed that the sense is complete without the supplied clause.

RUSSIAN WAR CLOUDS.

The military movements in Russia indicate that war is expected at no distant day. When Russia moves again upon the battle-field, we expect the closing scenes of the present dispensation are not far in the future. At the present time, there is such an accumulation of evidences in favor of Christ's speedy coming, that we do not see how any one at all familiar with the prophetic scriptures, and the history of the past and present, can doubt that "the last days" have truly come.

A close observer of affairs in the old world says:—

> "It is well known that Russia during the past year has been using every effort to prepare for eventualities. The Czar is represented as having been engaged very recently, accompanied by General Leflo, the French Minister, in exercising his armies on a grand scale, training whole *corps d'armee* in the laying of temporary railways, and generally giving indications of military activity. It is said to be impossible not to notice that the vicinities of all the barracks show a great stir. Hospital wagons and camp equipage are being repaired and put in order. The cartridge factories are humming constantly, turning out half a million metallic shells daily. Additional orders for Gatling guns have been sent to the United States. The Russians have now over three hundred of these these terrible engines of war.

FITCHBURG TENT-MEETING.—We spent Saturday (Sept. 30th, and Oct. 1st) at the tent-meeting in Fitchburg, Mass. Bro. E. Morrall pitched the tent Friday, Sept. 29th. Bro. Brewer and Sr. Stoddard were with us on the Sabbath to assist in preaching the word of life. The tent was full of attentive listeners. The prospect looks quite encouraging for happy results. The meetings are to be continued every afternoon and evening this week, and over the following Sabbath. Bro. Morrall is the right man in the right place.

SPIRITUALISTS' NATIONAL CONVENTION.

The Spiritualists held their eighth National Convention at Lyceum Hall, N. Y., commencing Tuesday, Sept. 12th. and holding three days. The matrimonial question was freely discussed, and much opposition raised to the present system of marriage, and the laws regulating the same. Several Mormons in Salt Lake City, who have lately embraced Spiritualism, sent their friendly greetings to the convention. As these Mormons have several wives, the subject of a plurality of wives was noticed; when Dr. Gardner, of Boston said: "If you want to erect a standard of morality for Spiritualists, where are you going to begin? I don't care if a man has one thousand wives. . . Let us make a our own standard."

Wednesday morning, Miss Hinman, of Connecticut, opened the exercises by a speech in the form of a prayer addressed to the Creator, as "Our Father and mother." She also called on the spirits of Theodore Parker and John Wesley to be present during the meeting. After some further exercises, another prayer was offered by Mr. Horton, a Universalist Spiritualist, which was addressed to the God of heaven, after the manner of ordinary prayers by Universalist clergymen. This brought forth strong denunciations from the leading members of the convention. The reporter says:—

> "Mr. Storer protested against these innovations. Here was the time spent in listening to a prayer to an unknown God, concerning whom nobody knew any thing, that might be appropriated to some subject of interest. Dr. Gardner said he had not come from Boston to attend a prayer-meeting. He did not want to listen to invocations to Joah or Jehovah. Dr. Bailey moved no more invocations be allowed." This shows the tendency of Spiritualism.

Mr. Horton informed the reporter that the Presidentess said to him during the discussion of the subject, that if he had addressed his prayer to electricity it would have been well received by the convention.

Mrs. Victoria C. Woodhull (Col. Blood's wife), Editress of the *Revolution*, and a Wall street broker, who has been nominated by the Female Suffrage Party for the next President of the United States, was chosen as President for the next National convention of Spiritualists. She is a well-known avowed free lover. She said if the next Congress refused to give woman the right of suffrage, she should advocate secession, treason, a new government, and the overthrow of the present.

Spiritualism is beginning to develop itself in its true light in political matters. Satan is trying, through Spiritualism, to get full control of the governments of this world. His plan is, first to break up all the present governments, throw them into confusion, make them so corrupt that all confidence in them will be destroyed, and then propose a new system of government, on a new basis, having for a motto, "LIBERTY, EQUALITY, FRATERNITY," and let him run the machine by spirit control, selecting the proper men and women who will best carry out his purposes. His only way to accomplish this is to run Spiritualism into politics and religion. This he is doing with astonishing success.

REASON AND REVELATION.—A writer in the New York *Observer*, Aug. 10th, says:—"Reason and revelation unite in teaching the soul's immortality"; but he failed to give either reason or revelation to prove his assertion. We should like to see his strongest reasons, and his plainest passages of Scripture. We will give the *Observer* a proposition for consideration, as follows: Although the original words (*nephesh* and *psukee*), rendered soul in the Old and New Testaments, occur eight hundred and fifty-seven times, yet not in a single instance are they qualified by the words immortal, everlasting, undying, eternal, or any equivalent words that signify endless existence. Will the *Observer* please name the passage of Scripture that teaches the immortality of the soul?

A SIGN OF THE "LATTER TIMES."

A pastor writes to the *Evangelical Repository* of his experiences and opinions of Masonry; and he infers correctly in the following paragraph that the seductive power of secrecy is from the arch-deceiver, the devil:

> "For years my feelings have stirred within me; although I have been comparatively dumb with silence, yet my heart has been hot, and while I have been musing the fire has been burning. Often I have been disposed to raise the valve and let off the steam. Before I entered the ministry, I heard enough to cause serious reflection; but since then, I have heard enough to make the ears tingle and the heart sad. How it is possible for one, and especially one called to preach Jesus, to identify himself with an anti-christian organization, so that on the Sabbath he can hardly find language strong enough to express his adoration of the name and person of the Son of God, and on Monday, passively yet positively ignore both, I confess, I cannot understand. But if we are in the "latter times," as some think, then we may expect "seducing spirits and doctrines of devils" to lead men from the pure and true "faith once delivered to the saints." I rejoice in the thought that God reigns, and just as he can shake slavery out of a throne, so he can vindicate his name and character against all his enemies."—*Cynosure.*

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

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AG'T.

"LIFE BEYOND DEATH."

PUBLISHED BY THE W. A. C. P. ASSOCIATION.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same.

AG'T.

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GOOD TIDINGS,

PERTAINING TO THE EARTH AND THE RACE.

This valuable work of 425 pages, is now ready. Price per dozen, by express, in paper, $4.00; cloth, $8.00. Single copy in paper, 50 cts; cloth, $1.00. Sent by mail on the receipt of the same. For sale at this office.

AG'T.

DOES DEATH BRING THE JUDGMENT?

The following rendering of 2 Cor. 5: 10, is given in the Douay version: "For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil." The following note is appended: "In the particular judgment *immediately* after death, the soul is rewarded or punished according to what it has done in the body."

These reflections arise:

1. The origin of the theory of judgment and reward for the soul immediately after death, is here traced to the fountain head—Catholicism; but it contradicts the word of God which teaches that the "very man" that is enveloped in "death" is to be "judged," instead of a deathless soul; and that this judgment is due at the very time that the entombed dead shall be *delivered up*, instead of the time when the body passes into death's embrace. Rev. 20: 13.

2. If the disembodied soul, at death, is rewarded or punished for the deeds done in the body, how can the body ever be saved or damned, seeing the soul gives account for all the good deeds, or bad deeds if ever committed, and reaps reward for the same? Will the body come up and demand a settlement after God has settled the whole account with the soul?

3. As the judgment is due after the reign of death is ever, the reward for our deeds, "good or bad," must come *subsequent* to that epoch; hence, no salvation for saints, nor damnation for sinners, till death's reign expires.

W. S.

CHRIST THE "FORERUNNER."

Paul speaks of Christ as entering heaven for us, as "the forerunner" (Heb. 6: 20), or the *first one to enter;* and this conflicts with the theory which claims that men had been constantly entering that realm for over four thousand years previously. Not only was Christ the "forerunner," or the first one to enter heaven, but he entered as a resurrected, physical being, and not as an invisible shadow. Furthermore, he entered "alone" as our great High Priest, and "no man" could enter till he should come out. Finally, he entered to remain for a limited time merely—not to remain always; and when he shall come again to receive us unto himself, we shall be also caught up for a little season, till the indignation be overpast, during which time he will confess us before his Father and the holy angels: then "the kingdom under the whole heaven," having been cleansed, will become the eternal abode of all the saints.

From the foregoing considerations, we may conclude—

1. If Christ is the "forerunner," saints could not have entered heaven *before* the first advent.

2. If Christ entered "alone," and also entered as our High Priest, where "no man" is permitted to enter till he shall come out, saints have not entered heaven *since* the first advent.

3. If Christ entered as a resurrected being, we cannot enter on any other principle, and consequently not till the resurrection arrives.

4. If Christ entered for a limited time, our stay will not be eternal, but merely till all foes are exterminated.

W. S.

THE "OWN HOOK" POLICY.

This distracting and ruinous policy is to be deplored, and should be everywhere discountenanced among us: "I am on my own hook." That is the meanest religious "hook" that one can hang on. Is not the church book as good for you as for anybody else? Or are you better than others? If concert of action is to be discarded by one, why not by *all?* Then farewell to church order, and ordinances, and union; and look out for anarchy, distraction, and confusion,—each man being his own leader, and responsible to nobody. If this principle on a large scale would blot out church order, how can it be right on a small scale? Think of Peter or James as starting up and saying—"I am going on my own hook; I will be responsible to none of you." Would not the voice of Paul have been distinctly heard—"Mark them that cause divisions"?

This "own hook" policy is ruinous to the cause of Christ wherever it breathes its blighting breath. Christ's cause flourishes in the element of union, but it withers under the touch of distraction, which is but another name for this "own book" policy. Let the feeble ones all pull on the same rope, and pull the same way, and the result will be different from the effort of a dozen men pulling on a dozen different ropes, in a dozen different ways. In the former case there is union; in the latter, the "own hook" policy is exhibited, resulting in failure, and loss of time. In short, this "own hook" policy exalts itself above divine wisdom, repudiating heaven's prescribed plan. Be somewhere, and be true.

W. S.

NEWS FROM THE SOUTH.

I am receiving good news from the South; not only from Bro. Bowman, but from other portions of the South. One brother, to whom I sent "Life Beyond Death," sat up nearly all night to read it through, and then carefully re-read it afterwards, and is now rejoicing in the truth. In another section several have already been turned out of the Baptist church for advocating our views on the soon coming of Christ and kindred doctrines, including one Baptist minister. Another Baptist minister writes me—"I think it probable that we will have a stir in our Association before long"; and this minister has already come out clear on the whole truth, and is calling for works on the life and death theme to scatter, which I am sending him. It will be time to make his name and locality public when they turn him into the gospel field more fully. God bless him. I am still sending works south, and shall continue to do so as long as I can get funds, for my heart is moved for that poverty-stricken and destitute field. May God water the seed.

I reserve other items of news for another note, only adding that in some parts the clergy are stirred up to preach against us, but none who have *read the works* sent are affected by it.

W. S.

"THE DEAD IN HELL."

The following passage found in the apocryphal book Baruch (2: 17), which is a part of the Catholic Bible, will show in what light the hell of the dead was viewed anciently—a realm of dead men, and not of ghosts. "For the dead that are in *hell*, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord."

The hell here brought to view not only contains the dead, but such dead ones as are destitute of spirit; hence, they were not then understood to be spirit-men, as theologians now make them to be. This version of Isa. 38: 10 represents Hezekiah, that man with a perfect heart, as saying—"I shall go to the gates of *hell*"; and David's statement in Ps. 115: 17, is thus translated—"The dead shall not praise thee, O Lord; nor any that go down to *hell*." We have also the following rendering of Ps. 49: 14—"They are laid in *hell* like sheep; death shall feed on them." Death could not feed on spirit-men. 1 Sam. 2: 6 is thus rendered—"The Lord killeth and maketh alive; he bringeth down to *hell*, and bringeth back again." A similar passage is found in Tobias 13: 2—"For thou scourgest, and thou savest; thou leadest down to *hell*, and bringest up again."

Both in the books of the Bible, and in the apocryphal books of the Old Testament, we find repeated allusions to a hell for dead men, but not for spirit-men. But when we get into the apocryphal books of the New Testament, which were coined during the incipient stages of Catholicism, we find allusion to a hell for spirit-men in the centre of the earth, and also a home there for good souls, till the death of Christ; when, as it is claimed, Christ took these good souls out of this dark realm, and escorted them to the skies—this being the origin of a sky kingdom for spirit-men—leaving hell in the heart of the earth.

W. S.

EXPLANATION.

We, the undersigned members of the council, which was called the 28th of June last, to sit at Portland, Me., to hear and settle differences between the two churches worshiping at "Advent Hall" and "Union Hall," feeling that we have been misunderstood in our report of the investigations and divisions published in the "World's Crisis," wish to make the following explanations on that report:—

1. Whereas, the second article in the report referred to reads, "*Resolved*, That the church worshiping at Union Hall is legally the first church"; by the word *legally* we mean *really* and *truly* the first and original Second Advent Church in Portland.

2. In the fourth article of that report we say:—"*Resolved*, That Bro. J. S. Brooks had a legal claim on the first lot of settees used in Advent Hall"; but from the evidence then before us, we could not see that that claim exceeded the sum of seventy-five dollars.

3. The council, of which we were members, having been appointed by the State Conference to settle the difficulties existing between the above named churches; and said churches having covenanted with said conference to abide their decision, before the conference would entertain their matters, we intended, by ordering the two churches to meet, and form themselves into one body, that the meetings at "Advent Hall" should cease, and all the Advent believers in Portland and vicinity should be "one," as our Lord hath prayed.

4. The two churches met at Union Hall, according to our instructions, July 17th. At that meeting the Union Hall church voted unanimously to abide the report of the council, but the *Advent Hall* church rejected their decision eighteen to one. We firmly believe the Union Hall church have acted in good faith with the council, and have done what they could to effect a union. And now we tender to them our sympathies, and recommend them to the confidence and co-operation of all who acknowledge the claims of the gospel of Christ.

F. A. BAKER, C. GOUD,
J. A. LIBBY, JOHN MEQUIRE,
J. T. JORDAN.

ANSWER TO QUERY.

In the *Crisis* of Sept. 6th, I find the following question by Bro. Leslie:—

"Where was the Son of God after he said, 'Father, into thy hands I commend my spirit,' and give up the ghost'? Please answer definitely."

Answer: He was on the cross until he was taken down and put into Joseph's tomb, where he remained until the third day. If Bro. L. thinks that this does not cover all he meant by the question, and will put any other question, one or more, relating to Christ as the Son of God, I shall be pleased to answer them.

J. S. WHITE.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise Five Thousand Dollars for the *free distribution of Tracts* the coming year, and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$53.10
A Friend	3.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$3.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	205.55
HEZEKIAH DAVIS (balance of pledge)	20.00
H. L. WOODWARD	10.00
"L."	2.00
A. FRENCH	2.00
A. S. LADD	.50
C. H. HUDSON (pledge paid)	10.00

A. A. MISSION SOCIETY.

ELD. P. G. BOWMAN.—For the information of the friends, we would say that the A. A. Mission Society has appointed Bro. Bowman a missionary to labor in the Southern field, and that the Society will support him as it may have the ability. We hope the friends will be liberal in their contributions to the Society, that it may be able to go forward in its work in this and other fields without being crippled for the lack of means.

GEO. T. ADAMS,
LUTHER BOUTELL,
A. W. SIBLEY,
Committe of Finance.

CAMPMEETING AT GREENE, R. I.

The annual campmeeting of the R. I. and E. Ct. Conference of churches took place near Greene station, on the Providence, Hartford, and Fishkill line, commencing on the 3d inst.. and ending on the 12th. It was the second meeting of the kind held by this conference, the former taking place at Foster, R. I. The ground was well shaded by a number of lofty trees, that lifted their noble heads of foliage, and shaded those who listened to the word On Sunday, the 4th, sermons were preached by Elds. — Wood, J. S. White, and W. Kellaway, to large and appreciative audiences The interest was good throughout the whole day, but in the evening feeling began to brim for the first time, and overswell the banks of the heart, pouring out of the eyes of the hearers. Two came forward to be remembered by faithful hearts in their prayers, and one of these, a backslider, received anew the witness of the Spirit, and a restored peace of conscience.

On Monday and following days the impression deepened in intensity, and profitable meetings were held, some being converted to God. With the increased and increasing power present at the various services, the audiences enlarged in size, till there were as many on the ground as could comfortably be seated. Many dear preaching brethren and sisters came on to the spot where the "feast of tabernacles" took place, and preached or exhorted to good acceptance. Among the ministers present were Elders Durfee, Bellows, White, Phetteplace, Northup, Thomas, Wood, Corey, Card, Davis, Butler, Collins, and the writer. Bro. M. Grant gave us a call, and ably showed us what we should understand by the term, "a new creature in Christ Jesus." Bro. H. L. Hastings likewise stayed with us over night, whilst on his way to Plainville, and preached us a godly discourse from—"The grace of our Lord Jesus Christ be with you all. Amen." Sister Anna Smith gave some account of her mission-work in New York, which was most attentively listened to by the brethren, and responded to, at the suggestion of the campmeeting committee, with a liberal donation from the audience. Sisters Crumb, Stoddard and Durand were also present, and gave help in every good work coming to their hands.

On Friday afternoon a weeping meeting was held, and four professed to believe in Jesus, and find rest to their troubled minds. Brethren from other denominations came and took part in the meeting, and expressed themselves more than favorably disposed toward the truth and spirit which they had heard and felt. On Sunday, the last great day of the feast, it is computed that from 2,500 to 3,000 people were present (which is a large number considering the sparsely settled neighborhood), and the great and heavenly "spread" was partaken of. Altogether, it was one of the very best of the campmeetings—full of love and harmony, and crowned with peace and prosperity. And may our kind Father grant that those of his dear children who purposed on the ground to be more obedient to his wise and legitimate will, be ever careful to seek to know and do it, so that, when the long rest and the joyous song of the mighty innumerable gathering who shall assemble on the hill of Sion shall commence, many of those who met in Green station may be there with the writer, who is your servant for Jesus' sake.

W. KELLAWAY, Sec. of Camp. Com.

REPORT.

MAINE CONFERENCE.

The Maine Westerly Quarterly Conference commenced Thursday, Sept. 14th, with but few out. The attendance was small till Sunday, when the school-house at Mexico Corner, where it was held, was crowded to its utmost. There was a goodly number of brethren and sisters present from the surrounding towns, some of whom do not often enjoy such a privilege. Judging from the cheering and heartfelt expressions of gratitude from the brethren and sisters, we felt assured that the meeting would be one of profit to these isolated ones in the blessed hope, if to no others. Our social meetings were refreshing seasons. Sunday there was good interest to hear on the evidences of the near coming of Christ and the establishment of his kingdom. At the close of the evening service we enjoyed the commemoration of the Lord's Supper. As we partook of the emblems of Christ's body given for us, and of his blood of the new testament which was shed for many for the remission of sins, we felt that it would be but "a little while" and our great High Priest, who has ascended into heaven to appear in the presence of God for us, would return to bless his people, whose sins have been remitted, and who are without the camp, bearing his reproach, waiting for his return, when he shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain unto his coming shall be caught up together with them in the clouds, to meet the Lord in the air; when he shall swallow up death in victory, and wipe away tears from off all faces, and take away the rebuke of his people from off all the earth, who will say in that day, "Lo! this is our God; we have waited for him, and he will save us."

Our next quarterly conference is to be held in December. Will brethren who desire it to be holden with them inform Bro. Jesse Gay, Pres., North Norway, or A. W. Taylor, Harrison, Secretary.

SR. L. M. STODDARD wishes to say to her friends that she intends to move to Lockport, N. Y., about the middle of October. She says:—

> "The Lord has seemed to open the way before me, and I hope to see more fruits of my labor than heretofore, when going here and there, and, as soon as an interest was felt, have to leave to attend to domestic affairs; and not being watered, the devil catches the seed and no good results. The harvest is truly great, but where are the earnest laborers? May the good Lord send forth more laborers, who shall carry the gospel of the kingdom into destitute places. Pray for me, as I take the responsibility of caring for the 'flock of God'"

Extracts from Letters.

BRO. & SR. W. A. DURAND write:—"As nothing has appeared in the *Crisis* as to our condition since the friend living with us wrote of the accident which befell us July 17th, we would say, for the information of those who have not heard from or seen us since, that by the blessing of God, and as we believe in answer to the many petitions sent heavenward for us, we are slowly recovering, though we have little encouragement that we shall ever again be strong as before. Husband's right shoulder is still very lame and troublesome, and wife's broken arm has healed as fast and as well as we could possibly expect; but the ligament of the shoulder being torn from its place, it leaves the arm almost useless for anything like work, but general health and strength are much better than we anticipated. Our little son has entirely recovered, as he was only bruised, and that not very seriously. We feel like offering thus publicly our tribute of thanksgiving to our heavenly Father for his abounding love and mercy to us in sparing our lives, and for all the blessings he has conferred upon us. To him be glory evermore. Amen."

BRO. J. G. HOOK writes:—"The work of the Lord is onward here. The tent 'Evangelist' was filled to overflowing last evening, also Sunday evening the 10th. It was estimated there were three thousand souls present. Mercy-drops are daily falling. Some new ones are asking for prayer at almost every meeting. Between thirty and forty have already come to the anxious seat, or stood up for prayer. Last Saturday I had the pleasure of baptizing six happy souls in the Delaware; making eleven since we pitched the tent. It was pleasant to see the anxious multitude receive the tracts I received from the *Crisis* office. I find some opposition to the Bible doctrine of the sleep of the dead, and destruction of the finally impenitent; but they will hear and read on the subject, and some do believe. I find many friends, who welcome me to their hospitalities, and bid me God speed. Pray for us in Philadelphia."

BRO. B. P. STEVENS.—A correspondent writes:—"I have spent the day (Sept. 25th) with Bro. B. P. Stevens at Great Falls (Sr. Morrill's). He is quite weak and prostrate, though his symptoms seem rather better. He feels deeply his situation, and feels anxious for his family, and much desires to be with them. Poor man, pray for him."

BRO. O. R. FASSETT, Minneapolis, Minn., writes:—"We intend to depart from home for California, Oct. 12th, via Chicago. We shall be in Chicago, Sunday, Oct. 15th, and go west the 16th, the Lord willing."

GEORGE MULLER'S ORPHAN HOUSE.

George Muller, of the Ashley-down Orphanage at Bristol, has published his annual statement, and the results thus far achieved are certainly to be characterized as extraordinary. Mr. Muller tells us that from the beginning he has received above £500,000 as the result of prayer and faith. As many as 150 missionaries are assisted from the funds. From the commencement 23,000 children, or grown-up persons, have been taught in the various schools entirely supported by the institution, besides tens of thousands benefited in other schools assisted by its funds. Added to this, more than 64,000 Bibles, 85,000 Testaments, 100,000 smaller portions of the Holy Scriptures in various languages, and 29,000,000 of religious tracts, have been issued and distributed through its agency. Upon the support of the orphans, in procuring the admission of whom no favoritism, it is said, whatever, can possibly prevail, there has been expended from the commencement an almost fabulous sum. The erection of five orphan houses alone has cost £115,959. The expenses of the houses during the past year, have been £22,660; and it is thought they will be still greater next year.

While living his practical "Life of Trust," Muller has firmly maintained his original principle of never contracting debt, and of acting "according to God's mind by first obtaining the needed means." The Editor of the Bristol *Post* says: "In glancing through the considerable portion of the pamphlet from which a knowledge is to be derived of the mode in which the funds are supplied to Mr. Muller's hand, we find the help comes in almost every variety of amount from all parts of the world. It is given sometimes in cash, and it is to a very large extent, indeed, sent in anonymously. Among the heaviest sums received during the year, we note a legacy of £5,000, with £196 13s 4d. added as interest, from the late J. A.; a legacy of £1,000 from W. R., who, Mr. Muller tells us, was so complete a stranger to him through life that he had not even heard his name; a donation of £500 from 'A Christian Gentleman;' one of £700 (500 of it for the Spanish Mission) from a donor not specified; £300 from 'A Christian Noble Lady;' £100 from an unnamed person living at a considerable distance; £500 from a manufacturer; £350 from 'near London;' £500 'from a considerable distance;' the sum of £700 in Turkish Bonds and 10 shares in the Italian Irrigation Canal Company, by some one not specified. Anonymously and Somersetshire, fifteen £20 Honduras Government Railway Bonds. There are several sums of £250 and £200, many of £100, and others ranging down to the offering of 2s. 6d. by 'a former orphan' and a like sum by 'a very poor woman.'"—*Christian Union.*

THE JEWS IN ROME.—The only persons who will really benefit in the end by the expropriations of religious houses that are in progress—are the speculative Jews. They will buy in the cheapest market, that is of the Government, and sell in the dearest, that is at their own price; and if things go on as they do at present, the sons of Israel will in time become the proprietors of Rome and Italy. They already own most of the newspapers, especially those which pay. The proprietor of the *Liberta* is a Jew, Arbib by name; so is he of the *Opinione*, lately established here, Dina is the name. The *Corriere di Milano* also belongs to a Jew, and so do several others of the Italian journals.—*Cor. of London Tablet.*

Obituaries.

Titus. Bro. T. W. Titus, of Vernon, Vt., is dead. He died Sept. 16th, aged sixty-seven.

The vacant seat at church, and the cane draped in mourning, told the sad story. The family soon entering the vacant slip reminded me, for the first time, that a funeral sermon was expected, though one week from the time of his death. Bro. Titus had the confidence of the brethren in Vernon, as I am told. He was one of the first to embrace the blessed hope, and was ever ready with heart and hand to support the cause he so much loved. Up to the Sabbath before his death, he took part in their meetings, and at that time he made an unusual effort to impress upon the brethren the importance of *watching*. He had been deprived of sleep for some seven weeks, by sickness in his family, and was quite exhausted. He frequently said, during the last week of his life, that he must give up; he could not stand it much longer. His nervous system was prostrated (I know how to sympathize with him), and in an unguarded moment reason gave way, and he was left to take his own life. His son told me that it was not probably premeditated scarcely for a moment. All seemed to think that it was the work of insanity, caused by over exhaustion, and that he will share a part in the first resurrection. May the Lord grant it may be so. The wife has lost a good husband; the children a kind father; the church one of its main supports, and the town a respected citizen. May this strange providence teach us more of our frailty and weakness; and, like the vine, may we entwine more closely around the trellis that God has given for our support, until our work is done, and the crown is won.

H. Pratt.

Mead. Died at Brookfield, Mass., Sept. 22nd, 1871, of consumption, Sarah M. W., wife of William H. Mead, formerly of Weston, Mass., aged twenty-three years.

Brother and Sister Mead sought the Lord at home, some four years since, and were baptized by Elder John Hook, in Mystic river, Charlestown. She adorned the doctrine of God our Savior, and, after a protracted illness, sleeps in Jesus. After words of comfort to the survivors from H. L. Hastings, she was laid in the tomb, in hope of a better resurrection.

May her afflicted husband and little daughter be comforted in their sad bereavement, and brought to meet her again in the goodly land.

> "There none shall beckon us away,
> Nor bid our festival be done;
> Our meeting time the eternal day,
> Our meeting place the eternal throne.
> There hand in hand, firm linked at last,
> And heart to heart enfolded all,
> We'll smile upon the troubled past,
> And wonder why we wept at all."

H. L. H.

Perry. Died in Waterford, Me., Aug. 27th, 1871, Sr. Delight, wife of Chandler Perry, aged eighty years.

Sister Perry was one of the first who embraced the faith of the Lord's soon coming, and consecrated herself to the service of God. Since that time she has lived out her faith before the world; coming out from its fashions and follies, she followed Christ and maintained a godly walk. She now sleeps in Jesus, leaving a companion eighty-seven years of age, and two sons, to mourn her loss. Her husband remarked we were leaving him, "I have lived with my dear wife sixty-one years. We have worked hard, yet have found time to serve God and love each other, but have found no time to quarrel. In a few days we shall meet in the kingdom to part no more." We tried to comfort them with the blessed promises of God, which are sure.

J. Gay.

Gifford. Died in Pacheco, Contra Costa Co., Cal., Edward E. Gifford, of No. Dartmouth, Mass., aged thirty-two years, seven months, and eighteen days.

He experienced religion five years ago, and since that time has lived a christian life. He went to California last summer, and at the time of his death had established a Sabbath school in a town called Concord. He was a firm believer in the Advent doctrine, believing time was short. Christ was with him through the dark valley of the shadow of death. May these words comfort the family and friends of our loved brother; and let us remember that in the morning of the resurrection God will remember his precious dust, and raise him up at the last day.—*Com.*

Denman. Fell asleep in Jesus, Sept. 3d, at her residence near Wakeman, Sister Mary Denman, wife of Bro. John A. Denman, aged thirty-five years and three months.

Her funeral was attended on the 5th, by Bro. J. M. Judson, who spoke words of comfort to a large circle of relatives and friends upon the literal resurrection of the dead, in the Methodist church at Birmingham, where she was interred. She left an affectionate husband and four dear children to mourn their loss. She had been for several years a worthy member of the Norwalk S. A. church, and died in the assurance of faith of a speedy redemption. She desired only this to be said of her—"A sinner saved by grace."

P. Alling.

Hyde. Fell asleep in Jesus, at Stoneham, Mass., Sept. 12th, 1871, Mrs. Judith Hyde, aged fifty-seven years.

Hers was a lingering sickness, which she bore patiently and submissively. After giving her beloved children and friends her dying admonition, she fervently implored the throne of heavenly grace in their behalf, and as the sun gathers brightness ere it calmly and serenely sinks to rest, so our dear sister in Christ in full assurance of faith fell on sleep, to awake when "the heavens be no more." Words of comfort, admonition and instruction were tendered on the occasion by the writer.

S. S. Brewer.

Thomas. Died in Glens Falls, N. Y., Sept. 15th, 1871, Samuel W. Thomas, only son of Elnathan and Mary W. Thomas, aged twenty-seven years and nine months.

The subject of this notice was a kind and affectionate son, a loving brother, and a good citizen. His loss will be mourned by a large circle of friends. Many sympathizing relatives and neighbors gathered on the funeral occasion, and listened to words spoken by the writer, from Rev. 21: 4.

Jacob Wilbur.

Marvill. Died in Hampton, N. H., Sept. 14th, 1871, Josiah Marvill, aged fifty-eight years.

Bro. Marvill has been an exemplary christian for a number of years. Although lonely and poor in this world, he was rich in faith, and died in hope of soon seeing Jesus. The writer administered words of comfort to the mourning circle, from Job 7: 16.

Wm. C. Stewart.

Parsons. Died in Litchfield, Me., July 31st, 1871, Bro. William Parsons, aged eighty-four years.

Bro. P. found the Lord when quite young, and has always maintained a family altar, and for the last twenty years has been looking for the return of Christ to save his people. He was esteemed by all as a man of truth and integrity. He rests in hope.

A. H. Walker.

Decatur. Died in Peabody, Mass., Aug. 14th, 1871, of consumption, Elzirus A. Decatur, aged thirty-three years.

His sufferings were severe, yet he bore all with patience and fortitude. He sought and found the Savior ten years ago, and since that time has lived a christian life. He rests in hope of immortality and eternal life when Jesus comes.

M. M. Merrow.

Moulton. Died in Portsmouth, Sept. 21st, Sr. Judith Moulton, aged seventy-eight.

She was converted when between ten and eleven years of age, baptized when fifteen, embraced the faith of the second advent of Christ in 1842. She was a consistent, devoted, beloved christian woman, and died in the triumphs of faith. E. A.

Johnson. Died at Watertown, Mass., Charles Sumner Johnson, aged twenty years.

Pratt. Died at Manhattan, Ka., Aug. 27th, 1871, Newell Pratt, formerly of Winsted, Ct., aged sixty-two years.

Died in Brewer, Me., Sept. 6th, 1871, of cholera infantum, Willie, son of Bro. Geo. W. and Sr. Hattie F. Field, aged one year.

Words of comfort were spoken from Rev. 21: 4, by Samuel Bragg.

L. W. Bragg.

Judd. Died in Cheshire, Ct., Sept. 4th, Frank S. Judd, aged thirty years.

Married.

RICE—OSGOOD. In the city of Somerville, Sept. 27th, 1871, by Eld. T. M. Preble, at his residence, Mr. Israel L. Rice and Miss Josie E. Osgood, both of Boston.

LOVEJOY—RICE. In Charlestown, Sept. 24th, 1871, by Eld. Wm. Stuart, Mr. Virgil Lovejoy, of Cambridge, and Miss Adelia A. Rice, of N. S.

HOWARD—ROOT. On Tuesday, Sept. 19th, by the Rev. Allen Traver, Warren L. Howard and Miss Flora Root, both of Hebron, N. Y.

Summary of News.

FOREIGN.

Cable News.

IMPORTANT STATEMENT BY MARSHAL MCMAHON.

Paris, Sept. 24. Marshal McMahon has been heard before a committee of investigation on his conduct in the late war. The Marshal is reported to have said that he assumed sole responsibility for the disastrous results of his march from Chalons to Sedan. He declared that he did not act by the orders of the Emperor Napoleon, who had exercised no influence whatever upon his resolution. The plan adopted by him (the Marshal), which was opposed to that of concentration of the army under the walls of Paris, he said, ought not to be absolutely condemned, as it had equal chances of success. But two days had been lost because the troops were too fatigued to continue their march, and because he was ignorant of the movements of the other commanders-in-chief, which was the principal cause of the disaster. This declaration has produced a profound sensation, and the Bonapartist journals express great joy over it.

Versailles, Sept. 26. Authentic information has been conveyed to the Government proving beyond question the existence of numerous Bonapartist agents, not only in the city, but in various parts of the country, who are actively engaged in intriguing for the restoration of the Bonapartist dynasty. Every opportunity is eagerly embraced by these agents to work upon the present Administration, and to impress on their minds the advantages to be gained to the country by the restoration of the Imperial family to power. These intrigues now seriously occupy the attention of M. Thiers, and measures will be devised by the Government to counteract their influence.

Paris, Oct. 1. The supporters of the Empire are becoming bolder in their intrigues and are agitating openly for its restoration. Clement Duvernois, editor of the new Bonapartist paper, declares that Thiers is failing, and that the country will naturally return to the government which gave them twenty years of order.

London, Sept. 25. A dispatch from Versailles to the *Standard* says President Thiers is disturbed by fears as to the safety of his life, and that his bed chamber is guarded at night by patrols.

Sept. 26. Correspondence has been discovered in the Tuileries developing a plan to put Napoleon on the throne of Belgium. The discovery occasions a sensation in Belgium.

Berlin, Sept. 28. A Protestant League is in course of formation throughout Germany, the object of which is the expulsion of Jesuits from the country.

DOMESTIC.

Salt Lake City, Sept. 30. The case of Hawkins, the polygamist, indicted by the grand jury for adultery, was called to-day in the United States Court and the time for pleading fixed for Monday. It is commonly reported that Brigham Young is indicted on several charges, and it is said he will be tried the coming week.

The sale of muskets and ammunition continues, and the Mormon papers advocate open resistance to the laws. It is understood that a reinforcement of regular troops has been asked for, and Camp Douglass is likely to hold a large garrison.

Many indictments for serious crimes, including leaders of the Mormon Church, were made by the grand jury of Beaver county. The writ of the court is threatened with resistance.

Three companies of United States troops arrived to-night from Forts Bridger and Steele. They were sent by Gen. Augur upon the request of Gov. Woods and the commander at Camp Douglass.

Salt Lake City, Oct. 2. Brigham Young was arrested this afternoon at four o'clock, upon the indictment of the Grand Jury, charging him, under the Utah statute, with lewdly and licentiously cohabiting with sixteen different women. The arrest was made by U. S. Marshal Patrick at the residence of Young. Owing to the sickness of the prisoner he was allowed to remain at his house to-night in charge of the Deputy Marshal. He will be taken before Judge McKean to-morrow. The penalty imposed by the statute on conviction on this charge is imprisonment for not over ten years nor less than six months, and a fine of not over $1000 nor less than $100.

The rumors of trouble and an outbreak among the mormons are not to be credited. The Mormon leaders gave assurances that all processes of the Court will be obeyed.

Governor Woods has made every preparation for an emergency, and he will maintain the law at any cost. Another company of United States troops arrived here to-night from Fort Bridge.

It is reported, and generally believed, that indictments have been found against Brigham Young to-day for murder.

Hunt after the Communists.—The recent arrests have brought up the number of Communist prisoners to the fearful number of 34,000, and no provision has been made by the Government for an adequate jail delivery. The fourth court-martial now sitting at Versailles has been sentencing a few obscure National Guards to simple deportation for having served under the Commune. One of these victims of the Thiers Republic was an old man of 72. With such sentences can we wonder at the bitter feeling of hatred which the Proletarians must entertain against the ruling class.

In Brief.

—— Gen. A. Gordaff, of the imperial staff of the Czar of Russia, is superintending the manufacture of arms for his government at both Hartford and Springfield.——The new postal rates begin in England, Oct. 5. A letter weighing one ounce goes for one penny.——The yellow fever is now raging in New Orleans.——There are 3,064 languages in the world.——A well informed writer says that more than 150,000 acres of the best timber in America are cut every year to supply the demand for railway sleepers alone. In a single year the locomotives in the United States consumed $56,000,000 worth of wood.——Bits of iron will prevent water from becoming putrid. Sheet iron or iron trimmings are the best. The offensive smell of water in vases of flowers would be avoided by putting a few small nails in the bottom of the vases.——The highest lake in the world is Lake Sir-i-kol, in the mountains of Asia, which is 16,700 feet above the level of the sea; the next is Lake Titicaca, in Bolivia.——In 1870, 1,000,000 dozen corsets were imported into the United State. Near Strasbourg there are 1500 hand looms employed in weaving corsets for consumption in the United States.——A correspondent has been figuring up the miles of existing telegraph wires. It appears there are 450,000 miles in Europe, 180,000 in America, 14,000 in India, 10,000 in Australia and 30,000 of submarine cable. Total, 684,000 miles, to which there are additions being made at the rate of 100,000 miles per year. At this rate of increase it will not be many years till all communications are made by lightning, and nearly as cheaply as they were conducted twenty years ago by mail.——The anti-Protestant feeling in New York is on the increase. The Fenian Brotherhood and Irish Confederation have consolidated, and the animosity between the two parties is continually inflamed by reckless demagogues. This may be the beginning of a serious religious quarrel. Let those who fear God stand fast for his truth.——The total length of railroads in use in Russia is about 9000 miles.——Five young ladies have been admitted to the University of Vermont.——Two interesting agricultural enterprises are in progress—one the cultivation of oranges in California, and the other the establishment of an olive grove on St. John's river in Florida. For California it is claimed that fully twenty-five out of the fifty counties in the State are admirably adapted to the production of oranges.——With a single blast of gunpowder at the Mount Sorrel quarry, England, lately, twenty thousand tons of granite were thrown down.——The police of Paris have received orders to suppress every gambling house in the city.——Thiers is rapidly failing in health and is subject to fits of prostration, which come on after his struggles in the chamber.——Dr. Sanders, a German philologist, has just published a German dictionary on which he has spent thirty-five years of labor.——When Brigham Young received the ten boxes containing the imported silk dresses and cashmere shawls for his thirty wives, he said to a friend: "Ah, if you knew the cost of those goods you would not believe for a moment that I practised polygamy as an earthly pleasure. No, sir! it is with me a stern duty."

Notices.

NOTICE.

At a meeting of the ministers and some of the delegates, representing South Western Massachusetts, South Western Vermont, and Eastern New York, held on Springfield camp-ground, Aug. 20th, 1871, it was deemed absolutely necessary, in order for a better co-operation on the part of ministers and churches, and for the advancement of the cause of the soon coming kingdom of Christ, that a conference be organized, comprising the churches and ministers of the above territory, who are looking for the "return of the Nobleman," and speedy redemption of the faithful of all ages, and the eternal reign of Christ on this earth. We, the undersigned, ministers of the gospel, therefore, do hereby make a call for such a Conference, to be held at Hoosac, N. Y., in the Advent Church, commencing Wednesday, Oct. 18th, 1871, and to hold over the following Sunday; and for all the churches, who desire the cause of truth advanced in their midst, and who co-operate with the objects and interests of such a conference, to represent themselves by delegates duly appointed, and where there are no churches holding regular meetings, but where isolated brethren live, that they also come, that the Conference may know what can be done to build up the cause in their locality.

Each church can send one delegate, and an additional one for every twenty-five members.

Let there be a general rally, from all parts of the Hoosac Valley, of our brethren and sisters to this meeting. Come in the name of our soon coming King. Come filled with the Spirit. Come to speak for God, that you may comfort the church, and admonish the sinner. Make every possible effort to attend this great gathering of the saints. Ample accommodations will be made for all who come.

We expect to see the following churches in Western Mass., represented by delegates: Plainfield, Savoy, Charlemont, North Adams, and others in that section of the State.

From Eastern New York: Sandy Hill, Fort Edward, Saratoga, Hebron, Hoosac, Low Hampton, and all others in that part of the State.

West. Vermont: Rutland, Castleton, Poultney, Woodford, and all others this side the mountains.

Hoosac is located on the Boston and Troy R. R. Those coming to the meeting will stop at Hoosac Corners. Teams will be at the depot on the arrival of the two and three o'clock P. M. trains, to take those who come to the meeting to the place of the conference.

J. Wilber, R. Mosher,
R. L. Harrison, C. Pike,
Z. D. Baird, H. K. Flagg,
A. W. Sibley, H. A. King,
A. P. Bump.

P. S. Let us hear from other ministers and churches, located in the Hoosac Valley, *immediately*.

A. W. Sibley, *Secretary*.
Sandy Hill,, N. Y.

Notice.

Dr. N. H. Barbour has given a series of lectures during the past three Sundays at the Lowell St Chapel, Boston, presenting prophetic and chronological evidences for the coming of the Lord in 1873. The lectures were well received by the brethren, sisters, and friends, and we trust good was accomplished in the name of our soon coming Lord. Brethren desiring the services of Bro. Barbour will please address him, care of Dr. Dio Lewis, No. 17 Beacon St., Boston, Mass.

Oct. 2nd, 1871. Geo. T. Adams.

Notice.

The New Hampshire State Conference will meet Wednesday before the third Sunday in November. Particulars hereafter. John Couch.

A Request.

Will the clerks of the various Advent churches in Massachusetts, that are in sympathy with the Mass. A. C. Conference, please send to the undersigned, as soon as convenient, the number of members belonging to their respective churches? Also, will those who worship in chapels of their own please say so? By complying with the above request, a favor will be conferred upon the cause at large. C. E. Barnes, *Salem, Mass.*

Notice.

It is proposed, the Lord willing, to have a protracted meeting of several days at West Parsonsfield, Me., to commence Thursday evening, Oct. 12th, and continue over the following Sabbath. Mark Stevens and D. F. Leavitt will be present to preach the word. A cordial invitation is given to all who work with the Lord, to come and help on the good work of our God in the place, that sinners may be converted and the church built up into Christ. For the church, Chas. H. Hurd.

Dedication.

The Advent Chapel, built at Springwater, N. Y., this season, will be dedicated Thursday, Oct. 26th. Sermon by Elder John Couch, of Chelsea, Mass. Services to commence at 1 o'clock P. M. We cordially invite our sister churches to represent themselves at this meeting. In behalf of the church at Springwater, Warren J. Hobbs.

Conference.

A Quarterly Conference will be held at Weeks' Mills, Me., Thursday evening, Oct. 19th, and hold over Sunday. Preaching Brn., sisters and laymen are invited to come and work for holiness of heart, and the salvation of sinners. We hope the conference will be well represented, and decide where our coming quarterly conference shall be held.

S. K. Partridge.

Ct. Conference.

The next annual session of the A. C. Conference of Connecticut will be held in Bristol, Ct., commencing Oct. 18th, and holding over the following Sabbath. It is earnestly hoped that every church in the State will be represented at this conference by their delegates. There is important business to be attended to. Our beloved President, Bro. Dickinson, has been removed from us by the hand of death. His sweet counsel and advice we shall have no more. The chair is vacated. Some one must be chosen to fill it. Brethren, *do* attend to this call.

B. Hitchcock, Secretary.

Notice.

The Maine S. A. C. Conference will be held in the Union Chapel, South Windham, Me., commencing Tuesday, Oct. 10th, at two o'clock P. M., and hold as long as thought proper. It is thought best to hold the Ministerial School in connection with this conference.

We hope to see a general attendance of our ministering brethren and delegates from all the churches, and others, to work for the Lord in saving sinners and spreading the knowledge of his truth. Those coming to Conference will call on Brn. J. Stephens and — Spear for directions and accommodations. In behalf of the committee.

C. Goud, President.

Notice.

The Advent Quarterly Conference of Nova Scotia will be held at Bear Point, Shelburn Co., N. S., commencing Saturday, Oct. 14th. A general invitation is extended to all. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause.

Wm. Halliay.

Protracted Meeting.

There will be a protracted meeting in Kingfield, as Bro. Blackwell may arrange, commencing Thursday evening, Oct. 12th, and continue as long as thought best. Brn. B. F. Davis and Wm. Doughty are expected to attend. H. B. Sevey.

Tent Meeting.

The Lord willing, there will be a tent meeting in Pittsburg, N. H., commencing Oct. 7th, at one o'clock P. M., and continue as long as the Lord directs. The tent will be pitched at the Terrill school-house. This meeting will be a free one. We believe in preaching and living the whole gospel.

U. G. Ladd.
F. S. Ransom.
Geo. E. Brown.

Notice.

Brn. B. S. Emery and I. Damman will commence a meeting at Congress Hall, Portland, Oct. 19th, and hold over the following Sunday.

Notice.

The first quarterly meeting of the Iowa Christian Conference, for this year, will be held at Parkersburg, Butler Co., Iowa, commencing October 26th, at 7 o'clock P. M., and hold over Lord's day. All are cordially invited. Eld. Ramsay will be at the meeting, and many others. Let the churches and delegates, and all ministers who can attend, be at this meeting. Alonzo Raymond.

Notice.

All letters for A. E. Smith, or "Star of Hope Mission," should be directed to Box 75, Station A., New York City. All who have written the past year, and received no answer, are requested to write again immediately, and direct as above, saying when their letters were sent, from what post-office, and, if any money was sent, how much.

Notice.

Eld. A. G. Newell will fill my appointment in Steuben county, N. Y., Oct. 28th and 29th. At Wallace, on the 28th, fellowship meeting at 2 P. M.; and 29th at 10½ A. M. At Avoca at 2½ P. M., same day. Quarterly meeting at Wallace Nov. 25th and 26th. C. F. Sweet.

Notice.

The Lord willing, there will be a meeting at Hollis Centre, Me., commencing Wednesday evening, Oct. 18th, to continue over Sunday. Brn. Jesse Gay and — Hill are expected to preach the word. We hope all will come that can.

S. G. Rumery.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Hiram Munger..........Sunday, Oct. 8th
T. M. Preble..........Sabbath, Oct. 15th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ *Also Tuesday and Thursday evenings.*
S. S. Brewer..........Sunday, Oct. 8th
Subject: *Rome in Prophecy.*

Chelsea, Mass.
(*Advent Chapel, Heard Street.*) Seats free.
Miles Grant..........Tuesday evening, Oct 3d and every evening during the week, and over the Sabbath, assisted by Brn. J. Couch, C. Goodrich, and L. Boutell.
A. Ross..........Sunday, Oct. 22d
C. Goodrich..........Sunday, Oct. 29th
L. Boutell..........Sunday, Nov. 5th
J. Couch..........Sunday, Nov. 12th

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
G. W. Brown..........Sunday, Oct. 8th
C. W. Sargent..........Sunday, Oct. 15th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Philadelphia, Pa.
Tent meetings at 17th and Spring Garden Street, daily, at 3 and 7½ P. M. Sunday, three services at the usual hours. John G. Hook.

Rochester, N. Y..........Sunday, Oct. 15th
J. Couch.

Hudson, Mass..........Sunday, Oct. 15th
C. Goodrich.

Highlandville..........Sunday, Oct. 8th
Keene, N. H..........Sunday, Oct. 15th
L. Boutell.

Carver, Mass..........Sunday, Oct. 8th
Springfield, Mass..........Friday, Oct. 13th
Warehousepoint, Ct..........Sunday, Oct. 14th
New Britain, Ct..........Sunday, Oct. 22d
J. S. White.

West Randolph, Vt..Sundays, Oct. 15th and Nov. 5th
East Roxbury, Vt..........from Oct. 17th to 23d
Warren, Vt..........Sunday, Oct. 29th
Bridgewater, Vt..........Sunday, Nov. 12th
Rutland, Vt..........Sundays, Nov. 19th and 22d
H. F. Carpenter.

Biddeford..........Thursday evening, Oct. 5th
Portsmouth, N. H..........Friday, Oct. 6th
Boston (Lowell Street)..........Sabbath, Oct. 8th
North Adams..........Thursday, Oct. 12th
Pownal Centre..........Friday, Oct. 13th
Hoosac Falls, N. Y..........Saturday evening, Oct. 14th
At the Chapel, Sabbath, Oct. 15th.
Hebron..........Tuesday and Wednesday evenings, Oct. 17th and 18th.
Fort Edward, N. Y..........Thursday evening, Oct. 19th
Sandy Hill, N. Y..........Sabbath, Oct. 22d
Castleton, Vt..........Sabbath, Oct. 29th
H. Munger.

Cambridgeport, Mass..........Sunday, Oct. 22d
J. T. Dixon.

Bridgewater, Vt..........Sunday, Oct. 15th
Barnard, Vt. (where Bro. Adams may appoint) evenings, Oct. 18th and 19th.
Stockbridge, Vt. (where Bro. John Boutwell may appoint) Sundays, Oct. 22d and 29th.
East Canaan, N. H. (Chapel)..........Sunday, Nov. 5th
Fisherville, N. H. (Sander's Hall) Sunday, Nov. 12th
Concord, N. H (Bethel)..........evening, Nov. 14th
If these conflict, please write me at Lawrence, Mass., No. 10 Fulton street. F. M. Drake.

Putnam, Ct..........Sunday, Oct. 8th
P. S. Butler.

Putnam, Ct..........Sunday, Oct. 15th
J. W. Bridge.

Guilford..........Sunday, Oct. 8th
Wrightville..........Sunday, Oct. 15th
G. L. White.

West Meriden, Conn..........Sunday, Oct. 8th
W. S. Campbell.

Rome, Me. (Town House)..........Sunday, Oct. 8th
Vienna, Me. (Brick Chapel)..........Sunday, Oct. 15th
W. P. Jackson.

Lyman, N. H..........Sunday, Oct. 8th
and onward as the Lord may direct.
L. C. & M. McKinstry.

Hoosick, N. Y..........Oct. 7th and 8th
North Easton, N. Y..........Oct. 11th and 12th
North Greenwich..........Oct. 13th
Hebron, N. Y..........Oct. 14th and 15th
R. Mosher, R. L. Harrison.

Plainfield Pond, Mass..........Sunday, Oct. 8th
H. K. Flagg.

Water Village, N. H..........Sunday, Oct. 8th
Mark Stevens.

Lee, N. H..........Sunday, Nov. 5th
Dover, N. H..........Sunday, Nov. 19th
W. W. Sutherland.

Yalesville, Ct..........Sunday, Oct. 29th
B. Hitchcock.

New Britain, Conn..........Sunday, Oct. 15th
Wm. C. Thurman.

Rochester, N. H. (Gonic Chapel)..........Sunday, Oct. 8th
R. Morrill.

North Sharon (school-house)..........Sabbath, Oct. 15th
Theodore N. Sherman.

Great Falls, Windham, Me..........Sunday, Oct. 8th
J. Albert Libby.

Burkley, Mass..........Sunday, Oct. 8th
Will Bro. Luther meet me Oct. 6th, at the Assonet depot, on arrival of the ten o'clock A. M. train from New Bedford? E. Cotton.
Any one wishing to write to me, can direct to Fairhaven, Mass., up to Dec. 1st. E. C.

Farmington Village, N. H..........Sunday, Oct. 8th
Melvin Village, N. H..........Sunday, Oct. 15th
Wm. Bodge.

Augusta, Me. (North Parish)..........Sunday, Oct. 8th
Sidney, Me. (Dist. No. 2)..........Sunday, Oct. 15th
South Gardner, Me..........Sunday, Oct. 22d
Thomas Rines.

Weld, Me. (Swett neighborhood)..........evening, Oct. 7th
Carthage, Me. (baptism)..........Sunday, Oct. 8th
and in the vicinity until Thursday.
Weld, (Town House) Thursday and Friday evenings
Byron, Me..........Sunday, Oct. 15th
Bryant's Pond, Me..........evening, Oct. 16th
J. T. Jordan.

Pittsfield N. H..........Sunday, Oct. 29th
Stoneham, Mass..........Sunday, Nov. 5th
J. Pinkham.

Keene, N. H..........Friday evening, Oct. 6th
Rutland, Vt..........Sundays, Oct 8th and 15th
A. Simpson.

New Castle..........Sundays, Oct. 1st and 8th
Kittery (Spruce Creek)..........evenings, Oct. 5th and 6th
Kennebunkport..........Sunday, Oct. 29th
East Lebanon..........evenings, Nov 1st and 2d
Alton Corner..........Sunday, Nov 5th
Sandwich (Vittum school-house)..........evening, Nov. 9th and Sunday, Nov. 12th.
Warren Summit..........evening, Nov. 13th
No. Haverhill..........evenings, Nov. 14th and 15th
E. S. Moulton.

River Point, R. I..........Sunday, Oct. 15th
Anthony, R. I. (if desired)..........Sunday eve., Oct. 15th
C. H. Sweet.

Prospect (Point school-house)..........Sabbath, Oct. 8th
Brewer Village, Me..........Sabbath, Oct. 15th
J. Ridley.

Torringford (as Bro. Ackerman may arrange) Sunday, Oct. 15th. Wm. J. Ripley.

Holderness, N. H. (True school-house) Sun., Oct. 8th
G. H. Wallace.

Barnstead, N. H. (Tuttle school-house) Sun., Oct. 8th
I expect Brn. Willy and Libby to be with me.
Hampton, N. H..........Sunday, Oct. 15th
J. H. F. Varney.

Kennebunkport, Me..........Sunday, Oct 8th
Lynn, Mass..........Sunday, Oct 15th
E. Owen.

Bakerville, Conn..........Sunday, Oct. 8th
Prospect, Conn..........Sunday, Oct. 22d
S. C. Hancock.

Haverhill, Mass..........Sabbath, Oct. 8th
T. M. Preble.

Stowe, Mass..........Sunday, Oct. 15th
B. Finney.

North Chester, Mass..........Sunday, Oct. 8th
Enoch Phelps.

Swiftwater, N. H..........evening, Oct. 13th
West Groton, Vt..........eve., Oct. 14th, and over Sunday
North Haverhill, N. H..........evening, Oct. 16th
Thornton, Mad River, N. H. (where Bro. Smith may appoint) Sunday, Oct. 22d.
Holderness, N. H. (True school-house) Sun., Oct. 29th
Daniel D. Page.

Epsom, N. H. (Mountain school-house) Sun., Oct. 8th
London, N. H. (New Dover school-house) Sunday, Oct. 15th.
Bow, N. H. (Brown Hill school-house) Sun., Oct. 22d
Will Bro. Martin meet me there?
Hacket Hill school-house..........evening, Oct. 22d
Will Bro. Jessie Smith give out the notice, and be with me? C. R. Parsons.

Meredith, N. H. (Dolloff Hall)..........Sunday, Oct. 8th
North Holderness, N. H. (Carr school-house) evening, Oct. 9th.
Holderness, N. H. (True school-house)..eve., Oct. 10th
Campton, N. H. (Bump school-house)..eve., Oct. 11th
Groton Corner, N. H..........evening, Oct. 13th and over Sunday.
Ellsworth, N. H..........evening, Oct. 17th and over Sunday.
North Dorchester, N. H..........evening, Oct. 24th
Dorchester, N. H. (Town House)..........eve. Oct. 25th
East Canaan, N. H..........evening, Oct. 26th
Canaan, N. H. (Factory Village) evening, Oct. 27th and onward as the Lord may direct.
Geo. Wallace, John H. Evans.

South Sunapee, N. H..........Sunday, Oct. 8th
T. L. Hall.

Fitzwilliam, N. H. (as Bro. Davis may arrange) Oct. 7th. M. A. Potter.

Meredith, N. H. (Dolloff Hall)..........Sunday, Oct. 8th
Fisherville, N. H. (Saunder's Hall)..........Sunday, Oct. 15th
Boscawen, N. H. (Gulf school-house) Sun., Nov. 5th
Mrs. L. E. Saulpaugh.

Wardsboro, Vt..........Sunday, Oct. 8th
and stay as long as duty may require.
Z. T. Wood.

Will some friend meet me on the arrival of the P. M. train from Rochester?
Murray, N. Y..........Sunday, Oct. 8th
Mrs. E. S. Jennings.

North Rutland, Mass..........evening, Oct. 7th and Sunday, the 8th.
Belchertown, Mass. (Dark Corner) as Bro. H. Shumway may arrange, evening, Oct. 13th.
North Dana, Mass..........evening, Sept. 9th
Geo. A. Streeter.

Barford, P. Q. (Crooker school-house) evenings, Oct. 17th and 18th.
Way's Mills..........evenings, Oct. 20th and 21st
Caswell Borough, P. Q..........Sunday, Oct. 22d
Newport Center..........evenings, Oct. 23d and 24th
Pattan, P. Q. (Chapel near Mansersville) eve., Oct 26th, and over Sunday. U. G. Ladd.
F. S. Ransom.

Portland, Me. (Union Hall, Free Street) Sun., Oct. 8th
At the Maine Conference..........Oct. 10th, and onward
F. A. Baker.

Effingham Centre..........Sunday, Oct. 8th
A. Stillings.

In Bro. Alonzo Bean's District..........evening, Oct. 7th
Warner, N. H. (Melvin school-house)...Sab., Oct. 8th
Hill, N. H. (Shaw school-house)..........Sabbath, Oct. 15th
Webster, N. H. (Methodist meeting-house) Sabbath, Oct. 22nd.
Meredith, N. H. (Dolloff Hall)..........Sabbath, Nov. 5th
Simeon Roby.

North Sutton (Bro. I. Andrew's)..........Sunday, Oct. 15th
S. Julia Buswell.

Westfield..........Sunday, Nov. 5th
New York City (24th Street)..........Sunday, Nov. 29th
A. H. Steele.

Lawrence, Mass.
I. I. Leslie..........Sunday, Oct. 8th
T. W. Piper..........Sunday, Oct. 15th
J. W. Bridge..........Sunday, Oct. 22d
A. M. Higgins..........Sunday, Oct. 29th
A. Simpson..........Sundays, Nov. 5th and 12th
D. M. Leavitt..........Sunday, Nov. 19th
C. L. Shattuck..........Sunday, Nov. 26th

Worcester, Mass.
C. H. Sweet..........Sunday, Oct. 8th
S. S. Brewer..........Sunday, Oct. 15th
S. G. Mathewson..........Sundays, Oct. 22d and 29th
E. Owen..........Sunday, Nov. 5th
Wm Bodge..........Sunday, Nov. 12th
L. T. Cunningham..........Sunday, Nov. 19th
Daniel Leavitt..........Sunday, Nov. 26th

Springfield, Mass.
Dr. A. M. Higgins..........Sunday, Oct. 8th
F. H. Burbank..........Sundays, Oct. 15th and 22d
Wm. N. Pile..........Sundays, Oct. 29th and Nov. 5th

Chicopee Falls, Mass.
H. Pratt..........Sunday, Oct. 8th
E. McCulloch..........Sunday, Oct. 15th

Lynn, Mass.
W. W. Sutherland..........Sunday, Oct. 8th

Lowell, Mass.
C. Goodrich..........Sunday, Oct. 8th
B. S. Emery..........Sundays, Oct. 22d and 29th

Concord, N. H. (Centre Street.)
Geo. A. Streeter..........evening, Oct. 3d
C. W. Sargent..........Sabbath, Oct. 8th
C. H. Fletcher..........Sabbath, Oct. 15th
W. Kellaway..........Sabbaths, Oct 22d and 29th
C. H. Fletcher..........Sabbath, Nov. 5th
L. T. Cunningham..........Sabbath, Nov. 12th
J. W. White..........Sabbath, Nov. 19th
Supplied to the middle of January.

Concord, N. H. (Bethel.)
I. Damman..........evening, Oct. 6th
T. W. Piper..........Sunday, Oct. 8th
J. Parsons..........Sunday, Oct. 15th
E. Owen..........Sunday, Oct. 22d
Bro. Clark..........Sunday, Oct. 29th
L. T. Cunningham..........Sunday, Nov. 5th

Portsmouth, N. H.
J. Couch..........Sunday, Oct. 8th
H. Pratt..........Sunday, Oct. 15th
L. T. Cunningham..........Sunday, Oct. 22d
J. S. White..........Sunday, Oct. 29th

Great Falls, N. H. Old Hall (Franklin.)
J. G. Smith..........Sabbath, Oct. 8th
Wm. H. Mitchell..........Sabbath, Oct. 15th
J. L. Chute..........Sabbath, Oct. 22d
T. L. Churchill..........Sabbath, Oct. 29th
J. G. Smith..........Sabbath, Nov 5th
B. S. Emery..........Sabbath, Nov. 12th
C. Goodrich..........Sabbath, Nov. 19th
W. M. Harmon..........Sabbath, Nov. 26th

Seabrook, N. H.
Joseph Pinkham..........Sunday, Oct. 8th
W. W. Sutherland..........Sunday, Oct. 15th
E. S. Moulton..........Sunday, Oct. 22d
D. M. Leavitt..........Sunday, Oct. 29th
Enoch Morrill..........Sunday, Nov. 5th
John Parsons..........Sunday, Nov. 12th

Hampton, N. H.
J. W. Brittan..........Sunday, Oct. 8th
J. H. F. Varney..........Sunday, Oct. 15th
W. W. Sutherland..........Sunday, Oct 22d
W. M. Harmon..........Sunday, Oct 29th
J. Parsons..........Sunday, Nov. 5th
J. W. Brown, of So. Elliot..........Sunday, Nov. 12th

Exeter, N. H.
D. M Leavitt..........Sabbath, Oct 8th
C. S. Emerson..........Sunday, Oct. 15th
C. H. Sweet..........Sabbath, Oct. 22d
W. W. Sutherland..........Sabbath, Oct. 29th
J. W. White..........Sabbath, Nov. 26th
Burley Emery..........Sabbaths, Dec. 10th and 17th

Manchester, N. H.
(*Meetings changed to Granite Hall*)
B. S. Emery..........Sunday, Oct. 8th
D. M. Leavitt..........Sunday, Oct. 15th
T. W. Piper..........Sunday, Oct. 22d
G. W. Brown..........Sunday, Oct. 29th
John Couch..........Sunday, Nov. 19th

Dover, N. H.
L. T. Cunningham..........Sunday, Oct. 8th
J. L. Churchill..........Sunday, Oct. 15th
Wm. H. Mitchell..........Sunday, Oct. 22d
Joseph W. White..........Sunday, Oct. 29th
D. M. Leavitt..........Sundays, Nov. 5th and 12th

Rye, N. H.
Wm. C. Stewart..........Sunday, Oct. 8th
J. W. Brittan..........Sunday, Oct. 15th
C. Goodrich..........Sunday, Oct. 22d

East Rochester, N. H.
D. F. Leavitt..........Sunday, Oct. 8th
B. S. Emery..........Sunday, Nov. 19th

Bristol, Ct.
Dr. A. M. Higgins..........Sunday, Oct. 15th
C. W. Sargent..........Sunday, Oct. 29th

Hartland, Ct. (Town Hall.)
S. Woodruff..........Sunday, Oct. 8th

Scitico, Ct.
A. M. Higgins..........Sunday, Oct. 8th
Geo A. Streeter..........Sunday, Oct. 15th
H. Pratt..........Sunday, Oct. 22d
A. E. Smith..........Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

Collinsville, Ct.
Wm. A. & M. L. Durand..........Sunday, Oct. 15th
B. St. John..........Sunday, Oct. 29th
H. K. Flagg..........Sunday, Nov. 12th

North Somers, Ct.
A. Morse..........Sunday, Oct. 29th
G. L. White..........Sunday, Nov. 5th

Pleasant Valley, Ct.
A. Steele..........Sunday, Oct. 15th
George L. White..........Sunday, Oct. 29th

Waterbury, Ct.
B. Hitchcock..........Sabbath, Oct. 8th

South Elliot, Me.
Geo. W. Brown..........Sunday, Oct. 8th
Joseph W. White..........Sunday, Oct. 15th
Joseph Pinkham..........Sunday, Oct. 22d
L. E. Saulpaugh..........Sunday, Oct. 29th

South Berwick, Me. (Great Works.)
Joseph W. White..........Sunday, Oct. 8th
J Pinkham..........Sunday, Oct. 15th
Geo. W. Brown..........Sunday, Oct. 22d

Bonny Eagle, Me.
Jer. Hill..........Sunday, Oct. 8th
B. S. Emery..........Sunday, Oct. 15th
A. A. Robinson..........Sunday, Oct. 22d
C. H. Sweet..........Sundays, Oct. 29th and Nov. 5th
G. Frank Haines..........Sunday, Nov. 12th

Bath, Me.
H. D. Reed..........Sunday, Oct. 8th
C. Goud..........Sunday, Oct. 22d
L. L. Howard..........Sunday, Oct. 29th

Wells, Me. (Geo. Littlefield's Hall.)
G. W. Randall..........Sunday, Oct. 8th
D. M. Leavitt..........Sunday, Oct. 22d

Vernon, Vt.
A. Ross..........Sundays, Oct. 8th and 15th

Vernon, Vt.
H. Munger..........Sunday, Nov. 12th
H. F. Carpenter..........Sunday, Dec. 17th

Manchester, N. H..........evening, Oct. 12th
Concord, N. H. (Bethel)..........evening, Oct. 13th
London Ridge, N. H..........Sunday, Oct. 15th
Lake Village..........evening, Oct. 16th
Meredith, N. H. (Dolloff Hall)..........evening, Oct. 17th
Will Bro. Dolloff meet me at the village the first up train?
Warren Village, N. H..........evening, Oct. 18th
Warren Summit..........evening, Oct. 19th
North Haverhill, N. H..........Sunday, Oct. 22d
Lisbon Village, N. H..........evening, Oct. 23d
Whitefield, N. H..........evening, Oct. 24th
Stewartstown, N. H., or Canaan, Vt (as Bro. Wm. Barnett appoints) evening, Oct. 26th. Will Bro. Norman Stephens meet me there?
Barford, P. Q..........evening, Oct. 27th
Hatley, P. Q (old meeting-house)..Sunday, Oct. 29th
Will preach in places (as Bro. Stephens appoints) for two weeks. Wm. C. Stewart.

Hess Farm, Venango Co., Pa., 10.30 A. M., 2.30 P. M., Sunday, Oct. 8th.
McClintockville..........evening, Oct. 8th
Clymer Station, Chaut. Co., N. Y..........Oct. 10th
Bemus Point..........Oct. 11th
Brocton.......... " .... " ....Oct. 12th and 13th
Buffalo, N. Y..........Sunday, Oct. 15th
Darien, N. Y., Oct. 17th, and in that region as the way may open until Saturday.
Lockport, N. Y..........Sunday, Oct. 22d
County Line, Niagara Co., N. Y..........evening, Oct. 24th and continue a week, or as duty may demand.
If any of these conflict, please notify me at Lincolnville, Crawford Co., Pa., up to Oct. 8th, and at Buffalo by the 14th; also others who wish me to call on them.
John T. Ongley.

Bradford, N. H. (Pond meeting-house) Sun., Oct. 8th
Joseph Kimball.

North Raymond (Small's school-house) Sab., Oct. 8th
Sabatisville, Me. (Jones' Hall)...P. M., Sab., Oct. 15th
S. Tenney.

Beaver Dam, Berwick, Me..........Sunday, Oct. 8th
J. Bickford.

Epsom, N. H. (Marden Corner)..........evening, Oct. 7th and over Sunday.
Lake Village, N. H. (North Church)..........eve., Oct. 21st and over Sunday.
Pittsfield, N. H. (Pond school-house)..........eve., Oct. 28th and over Sunday. N. B. McMurphy.

Prospect, Ct. (East District school-house) Saturday evening, Oct. 14th.
Yalesville, Ct..........Sunday, Oct. 16th
A. Elliot.

Plainville, Ct. (Newton's Hall)..........Sunday, Oct. 8th
Hartford, Ct..........Sunday, Oct. 22nd
Wm. A. & M. L. Durand.

Stockbridge, Vt..........evenings, Oct. 11th and 12th
Bethel, Vt. (Camp Brook)..Friday evening, Oct. 13th
Barnum, Vt. (where Bro. Adams appoints)..........Sunday, Oct. 15th.
Hartland, Vt. (at A. F. Green's) Tuesday evening, Oct. 17th. F. A. Cheeney.
[As this is Bro. Cheeney's first tour into the gospel field, let all the lovers of Jesus pray for and encourage him.—J. H. F. Varney.]

Brimfield, Mass. (Power's Corner)..........Sunday, Oct. 8th
North Adams, Mass..........Sunday, Oct. 15th
Mrs. L. M. Stoddard.

Gloucester, Mass..........Sabbath, Oct. 8th
S. Hall.

West Salisbury, N. H. (Union meeting-house) Sunday Oct. 15th. D. W. Davis.

Kennebunk Depot, Me..........Sunday, Oct. 8th
G. F. Haines.

Granby (at Bro. Barton's house)..........Sunday, Oct. 8th
Clinton, Mass..........Sunday, Oct. 15th
E. Ford.

West Stewartstown..........Sunday, Oct. 8th
Barford, P. Q. (Kenney school-house) Sun., Oct. 15th
L. F. Cole.

Seabrook, N. H., Monday and Tuesday evenings, Oct. 9th and 10th, at 7 o'clock P. M. J. W. Brittan.

North Carver, Mass..........Sunday, Oct. 15th
Sa. F. Bovington.

New Haven..........Sunday, Oct. 8th
Brethren near New Haven, rally to this meeting.
Wm. N. Pile.

Epsom, N. H. (Marden's Corner)..........Sabbath, Oct. 8th
Meredith, N. H. (Dolloff school-house) Sab., Oct. 15th
Meredith Neck, N. H..........Sabbath, Oct. 22d
N. Glidden.

South Sunapee, N. H..........Sabbath, Oct. 15th
Goshen, N. H. (North school-house) in the evening
F. Nelson.

Concord, N. H. (Snaptown)..........Sunday, Oct. 8th
O. W. Kimball.

West Parsonsfield, Me. (with M. Stevens) Oct. 12th and over Sunday. D. F. Leavitt.

Blue Point, Scarborough, Me..........Sunday, Oct. 15th
Buxton Centre, Me..........Sunday, Oct. 29th
G. F. Haines.

South Windham, Me..........Sunday, Oct 8th
Richmond, Me. (Reed meeting-house) Sun., Oct. 15th
Livermore, Me. (where Bro. E. M. Haggett may arrange) Tuesday evening, Oct 17th.
Carthage, Me. (as Bro. J. Staples may arrange) evening, Oct. 19th, to the 21st.
Dummer, N. H. (where Bro. H. F. Goud may arrange) evening, Oct. 24th, and onward through the month, as the Lord may direct. C. Goud.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tysser.*
Charlton, Mass.	*J. O. Cortiss,* Oxford, Mass.
Haverhill, Mass.	*T. F. Pinkham or J. P. Yeats.*
Oxford, Mass.	*Cortiss.*
Portsmouth, N. H.	*T. E. Wood,* Box 1445.
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin,* Box 1078.
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon,* Box 284.
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Vernon, Vt.	*J. C. Allen.*
Cabot, Vt.	*I. R. Hopkins.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins,* Putnam, Ct.
New Milford, Ct.	*Richard Heacox.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. F. Carpenter,* 73 State St.
Pleasant Valley, Ct.	*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
Wrightville, Ct.	*D. A. Grant,* Torrington, Ct.
Newfield, Ct.	*Wm. Ripley,* Pleasant Valley, Ct.
New Milford, Ct.	*J. Coggswell*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Read.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. Phelan,* 34 N. Fitzhugh St.
Hoosick, N. Y.	*Geo. B. Keech, J. B. White,* or *Christopher Lawton,* Hoosick Falls, N. Y.
Philadelphia, Pa.	*J. F. Busch, F. E. Davis, Edwin King.*

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☞ C. R. PARSONS' P. O. address is Rochesterville, N. H.

Letters Received.

O R Fassett, E E Alexander, L H Little, C F Sweet, J W Burroughs, E E Towsley, D Loucks, J A Cleaveland, F H Chamberlain, J S Gunn, H Jackman, F M Dudley, M Walker, D N Smith, Jane Porter, J W Thomas, Wm. Hobbs.

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I'M NEARING HOME.

M. E. BRIGGS.

I'm nearing home; though waves dash high,
The land ahead I see,
And there upon that shore so nigh,
My mansion waits for me.

My Elder Brother gone before,
Has stemmed these boisterous waves,
To welcome me upon the shore
That life's fair waters laves.

Oft from the path I've turned aside,
And from his counsel roamed,
But now ahead the land I've spied,—
My bark is nearing home.

Father, forever on that shore
I'll praise thy blessed name,
When dark affliction's night is o'er,
And I thy gift may claim.

So let the waves dash high around,
No harm can come to me;
My little bark is heavenward bound,
Though on life's treacherous sea.

Though often dark has been my way,
The morning soon will come,
And shine with one unclouded day,
For I am nearing home.

Athol, Mass.

WAS JESUS CHRIST THE SON OF JOSEPH?

LETTER TO REV. R. L. COLLIER.

DEAR SIR:—"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How, then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word." Matt. 22: 22.

"What think ye of Christ? whose son is he?" are tremendous questions for weal or for woe, and blessed is the man who shall strive to understand and answer them correctly. We have now to do with the second question, mainly, "Whose son is he?" This is not a question of personality nor of personal qualities, but of paternity, and as such we shall treat it in this letter.

The Pharisees answered, "He is the son of David." This was their understanding of the coming Christ. If this was the true answer it would have been but the part of candor to have accepted it, and to have dismissed the subject. An answer to a question may be correct in part, and yet incorrect for the want of fulness. There can be but one true answer given to any question. It must not embrace too much nor too little. The question did not involve the *maternity* of Christ, but his *paternity*. "Whose son is he?" If he was the son of David in the sense of sire, by a male lineal descendant from David, then the answer was correct. But Jesus took issue. "How then doth David in spirit [in prophecy] call him Lord?" This question was a negation. A question may be an emphatic affirmation or negation. When a question grows out of an answer to a question, it takes on the form of dissent, negation. So in this case. Jesus having denied the correctness of the answer, he proceeded to the argument. David himself said, "The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool." This silenced his opponents. No wonder. If he were David's begotten son, even by a remote ancestor, he could not have been more than David's *peer*. But David said, in the 110th Psalm, *the* Christ is "my Lord." These early humanitarians then failed in argument. And they had no desire to discuss the question a second time, as they had another kind of argument in reserve for him, who had now so signally triumphed over them.

Now, sir, can you justify the course of our Lord in this controversy with the Pharisees on the supposition that he was the son of Joseph? And how will you explain the prediction of David—"The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool"? And how will you dispose of Peter's address to the Jews on Pentecost? "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom you have crucified, both Lord and Christ."

Remember that this was spoken to a Jewish audience, and applied to the glorification of Christ. Remember also, that the Jews were the librarians, the keepers, of the documents. Why then would they allow an apostle to use their own sacred records for their conviction and shame; and prove the glorification and Lordship of the crucified One by their own beloved David? My dear sir, these are but a few of the difficulties that beset your path.

On the question of paternity your claim for Joseph, *not* Joseph's, for he never set up any claim, will have to be abandoned. Here your system is lame in every limb, yourself being judge.

But there is a sense in which the "written record" makes Jesus the son of David. We shall collate a few texts: "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Psalm 69: 35, 36. "Of this man's [David's] seed hath God, according to his promise, raised unto Israel a Savior, Jesus." Acts 13: 23. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the Holy Scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh; and declared to be the Son of God, with power," etc. Rom. 1: 1–4. But we have language still more emphatic in the angel's salutation to Mary—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." Luke 1: 32.

What is the meaning of this phrase, "the Son of the Highest?" We shall soon see. "Then said Mary unto the angel, How can these things be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, the holy offspring which shall be born of thee shall be called the Son of God." "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." On this predicate of the nativity we remark—1. That Mary expressed a doubt—"seeing I know not a man." 2. "The Holy Ghost shall come upon thee, and the power of the Highest overshadow thee," removed that doubt. 3. "Behold the handmaid of the Lord; be it unto me according to thy word." Mary believed that the power of the Highest would be an adequate cause for the promised result, and said, "Be it unto me." How any man can believe this colloquy between the angel and Mary, and disbelieve the *miraculous* conception is a contradiction in statement and in fact. If the Spirit of God had anticipated the doctrine of "two human parents," he could not have more carefully provided against it. Every possible safeguard has been thrown around the question of our Lord's paternity.

The premises submitted in this argument lead out the following conclusions: 1. That *the* Christ is the Son of David maternally according to the flesh. 2. That he is the Son of God without the co-operation of a human father.

We have given Luke's testimony of the miraculous conception. The preface to this narrative should be noticed in this place.

It reads—"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke 1: 1–4.

The miraculous conception, then, was one of the things most surely believed among the primitive disciples, the denial of Unitarians to the contrary notwithstanding. Their faith in a human Christ is wanting in activity. It was born too late to be the faith of the gospel—christian faith.

To return again to the angelic message. "That holy offspring which shall be born of thee shall be called the Son of God." When eight days old he was named "Jesus," and was known as the son of Joseph; no one called him the Son of God for a period of thirty years. How improbable the prediction. The son of humble parentage, himself to all appearance a babe—*a genuine babe*; as helpless and dependent as other infants; no early precocity. All the marvelous stories about him are in the Apocrypha. No mention was made of him until he was twelve years old, and then certain doctors were only astonished at his questions and answers. From that time he was subject to his parents, and wrought with his reputed father as a house builder, and once at least he was called the carpenter. Now, what was there to suggest to any one that he was the Son of God? Nouns are words, and words are the representatives of thought according to the conventionalities of language. What in the history of this humble, unpretending man could have furnished the *image*—the *type* of the thought that he was the Son of God? He was called the Son of God, and has been for eighteen hundred years. Is now called the Son of God by all the civilized nations of the world. This fact remains to be accounted for. It is as much the duty of unbelievers to account for it as believers. Here the parties are brought face to face.—*American Christian Review.*

"THE LORD IS GOOD."

E. S. WILLARD.

One morning as I was preparing breakfast, after having spent the night in watching over my husband who was suddenly attacked with pneumonia, a dear young brother in Christ opened the door and with a smiling face said:

"I have good news for you, sister!"

Indeed, what is it?

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

That is good news, I replied; and it refreshed my spirit as cold water refreshes the thirsty soul. Bless his name, I know he is good, for he is good to me in all my fallen, helpless, sinful state; he pities, he upholds, he forgives and loves, where man condemns, hate, and revile. O bless his name for ever!

My heart is warm with his love this morning, as I look around my home and see the tokens there of love to me, in my absence to the feast of tabernacles at the National Campmeeting. The same sweet spirit of love pervades the household as when I left it, and it greeted me from each member with such unmistakable signs, that it made my home, in every sense of the word, a home to me, and made me so glad that I yielded to God's arrangement for me and left all, as in a moment of time, and went. It is good to go where God says "go," and equally good to stay where he says "stay." Thus the secret of all peace is to be in harmony with the "God of peace"; the secret of all patience and consolation is to be in harmony with "the God of patience and consolation"; the secret of hope is to be in harmony with "the God of hope"; that he may fill us with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost. Rom. 15.

How sweet it is to abound in hope! My soul feels its sweetness this morning, and you my beloved friends understand me, for your souls abound in hope as you have dispersed to your homes from that blessed encampment —a foretaste of what it will be when we "are come unto mount Sion, and unto the city of the living God . . . . to the general assembly and church of the first born which are written in heaven." How I long to greet your familiar faces there; for I believe in the doctrine of recognition so beautifully set forth from the stand. The Lord bless those young servants of his who spoke from his mouth such words of profit on that occasion; and those fathers in the gospel, veterans of God—shall I not know them there as well as here? I *shall*, bless God! How glad I am "that I am in this band, Hallelujah!"

"My all to Christ I've given,
My talents, time, and voice;
My life, my reputation,—
The lone way is my choice."

"The *lone way*"! Noah trod it, Abraham trod it, prophets and apostles trod it, and the Lamb of God himself trod the winepress alone, and of the people there was none with him. Many years ago I made up my mind I would go to the kingdom if I went alone; yea, I even blessed God for the privilege to go, if I went alone; and so does every servant of the Lord feel at some period of his pilgrim way. The Lord will prove each child of his as he proved Peter—"Simon, son of Jonas, lovest thou me more than these?"

"My reputation" was the hardest thing to lay at Jesus' feet. I felt about it as a tried servant of God once expressed himself in my hearing, as he was trembling under a cross. Said he: "If my reputation were for sale, there is no man rich enough to buy it. But," he added, and so I now feel, "if I lose it in obeying my divine Master, who laid down his life for me, it is a poor oblation, and goes as free as air."

Beloved brethren and sisters, Jesus knows it all; let us therefore be patient in well doing, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord, whether men praise or blame. The Lord is our judge.

My husband, who "tarried by the stuff," and the faithful sister whom the Lord sent to take charge in my absence, and who says she never shall forget the blessing she received at that campmeeting two years ago, join with me in christian love to you all, and to the household of faith, desiring an interest in your prayers. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. 2: 16, 17.

"HIDDEN WITH CHRIST."

The apostle's own words, "For ye are dead; and your life is hid with Christ in God," furnish to our use the best definition which can be given of the so-called "higher life"—a living Christ, in whom the believer abides by faith, from whom he derives spiritual life, and through whom he is enabled more and more, to die unto sin, by "crucifying the old man with his affections and lusts."

Now, the fact is too plain to be called in question, that the majority even of true christians have not, as yet, reached—nay, many do not, in all their earthly career, attain unto the fulness of the blessedness which Jesus would impart to each of his beloved disciples.

For the guidance of those who sincerely desire to "come up higher," these three points may be mentioned as the simple conditions in compliance with which the wished-for-end may be gained.

1. Full and unreserved consecration of one's self to Jesus; the surrender of everything to him, with the aim henceforth in everything, "whether we eat or drink, or whatever we do, to do all to the glory of God"—"all to the glory of God."

2. Unceasing continuance in prayer; the devout reading of the word, and meditation upon its truths; so making our lives conformable to its teachings that it shall be evident to all observers that we hold the Bible to be a rule of practice as well as of faith.

3. Great activity in the service of Jesus; (*a*) in our hearts, by fighting against sin and cultivating holiness; and (*b*) in endeavoring to "do good to all men as we have opportunity."

While such activity in the midst of the busy scenes of this work-day world is incompatible with the visionary and recluse theory of the Higher Life entertained by some, it may be safely affirmed that such a life were wanting in one of its most important elements—if it fail to bear abundant fruitage in good works done for Jesus' sake.

Two particulars remain to be stated as constituting satisfactory evidence that one had begun to live on this higher and nobler plan of christian experience:

1. Growing likeness to the Savior. The same mind which was in him will begin to develop itself in us, and men shall take knowledge of us not only that we have been with Jesus, but also that we daily sit at his feet and learn of him.

2. Perfect peace and confidence in Jesus. "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." And this is identical with that "full assurance of hope unto the end" of which the apostle speaks.

We shall know that Christ is ours and we are his. We shall walk with him as our dearest friend, and commune with him as our elder brother. Thus in the midst of life's changing and trying scenes, our souls may abide in that sweet calm of loving intimacy with Jesus, so beautifully illustrated by a little incident in the biography of Bengel, the great Biblical scholar. One night, after a day of heavy toil over his favorite studies, feeling too weary even for his customary devotions, just before retiring, he looked up, with his hand resting upon the open Bible, and simply said, "Lord Jesus, thou knowest me; we are on the same old terms." And with this he lay down upon his bed and fell sweetly asleep.—*Christian at Work.*

TIME.

J. B. COOK.

Time is duration as it belongs to events, as they occur in the succession of ages and the generations of men, and is as essential to them as space is to the geography of nations.

Time is given in the Bible, as I am informed, from the beginning on to the first year of Cyrus; whence there is no need to doubt as to chronology.

Time thus computed by Elliot, as I am informed, fills out six thousand years to the spring of 1873 A. D.

Time, as applied to the coming of Christ, has fixed on his *birth* as the point at which he came.

Time, as it records the coming of Christ, points to his actual entrance on his Almighty mission (Isa. 40: 3; Luke 3 and 4; John 1: 27–34; Acts 13: 22–25), but not to his passive state at birth, though announced and heralded by the angels, as was most becoming the grand event.

Time, given as 1335 days, or years, if dated from the event (Dan. 11: 11–13) would or may extend from 538 to 1873. I have no space for detail, and need none.

Now I feel like a good child. All dogmatism seems to have dropped out of me. I only wish to ascertain why this may not be so. Keep cool, but show why not, whoever can. To me, it is something in advance; and also in general accordance with the mighty moral movement that has been produced by the preaching of the grand concentral truth of God—the second coming and kingdom of Christ.

I feel willing to own the record of his coming, as introduced by John's ministry. Mar. 1: 1–14. This gives a divine sanction to the Advent proclamation. It is "confirmation strong as holy writ," if it may be so applied. It justifies and vindicates the general movement, as Jesus' coming justified the preaching of John. It sets the whole on "the rock of ages," in God's time and God's order. It assures the second advent nigh, as the ministry of John was the herald of his heavenly errand into our world the first time. "Amen, and amen."

☞ SUCH souls as have once been in the arms of God, in the midst of all oppositions, are as men made all of fire, walking in stubble; they consume and overcome all hindrances; all difficulties are but as whetstones to fortitudes. The moon will run her course, though the dogs bark at her; so will all those choice souls who have found warmth under Christ's wings run their christian race in spite of all difficulties and danger.

BRIDLE THAT TONGUE.

J. HIRST.

Yes, I mean it; bridle that tongue, or you will go to ruin, and doubtless lead others there with you. Thousands of professed christians to-day are doing more injury than good to the cause of Christ by not being "slow to speak."

Stop that jesting and joking. It does you no good, and it is not Christ-like; it is a characteristic of the world. "Go ye not with them nor follow after them." They are going to destruction, and if you bear their character, instead of the character of Christ, you will go there too.

You want to be a christian? Yes. You want to be like Christ, and be accepted of him when he comes? Yes. Then do not let your tongue turn about your whole body; if you do, it will lead you to perdition. Do not tell every body's faults but your own. Suppose Bro. A. does not believe just as you do in all things; will it make him believe any different if you tell everybody you see of his faults, and that you "have no fellowship for him"? No, never.

If you wish to benefit a person, first convince him that you love him, and then your labors will be appreciated. You must stop talking about others, and go to praying for them, if you would have them to be better.

When you are in company, is there not something else to talk about besides of what Bro. B. has said or done, or what somebody said that they heard about Sr. C., or what Bro. D. believes that does not agree with your opinion of Scripture?

O, my brethren and sisters, the Lord's coming is near at hand, and every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 36, 37. When I see the proneness of man to err in this particular, I do not wonder that Peter, when writing about the dissolution of the earth and the coming of the Lord, broke off and asked—"What manner of persons ought ye to be in all *holy* conversation and godliness?"

Dearly beloved, let me exhort you, as Paul did the Philippians—"Let your conversation be as becometh the gospel of Christ." Do you believe in perfection? "If any man offend not in word, the same is a *perfect* man." James 3: 2. I know that "the tongue can no man tame"; but if we consecrate ourselves entirely to the Lord, and trust in him, his grace will be sufficient for us, and we may be enabled to "show out of a *good conversation* our works with meekness of wisdom." Now "as He which has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy"; and "without holiness, no man shall see the Lord." Again I say, "Bridle that tongue."

OUR TOUR WEST.

I. C. WELLCOME.

July 24th. Left Mrs. W. and our son at New Ulm, to finish their visit, while we accompanied our brother, S. C. Wellcome, one hundred and seventy-five miles by wagon east, to his field of labor. Called at Medo, and preached one evening, putting up with Bro. A. Weston, an eastern family, and lovers of the blessed hope. There is a field of labor in this vicinity. Who will occupy it? Passing through several beautiful towns, we stopped at Bro. E. S. Barrett's, Wasioga. He and his family are very much interested in the Lord's coming and kingdom. They were from the east, and very glad to see us. We enjoyed their society and hospitality.

July 27th. Went to Rochester, a young and thriving city, intending to call on Bro. Geo. Emery to spend the night, but he and his family were absent, and we put up at a hotel.

28th. Came through Eyota, and dined with Bro. Brown and family, eastern folks, and acquainted with our early ministers. We next visited Bro. and Sr. Leonard and family, at St. Charles, eastern folks, who have embraced the blessed hope, and are so deeply interested in it that they have fitted up a large room in their house for meetings, where brother S. C. W. preaches Sunday evenings alternately. We next went to Utica, visiting several families on the way, and put up with Bro. D. Cheatham and family, where we found a pilgrim home.

30th, Sunday. Held a grove meeting on the Methodist camp-ground, in company with Brn. S. C. Wellcome and P. Ramer. The gathering was large, and very attentive while we attempted to preach to them the kingdom of God and the signs of its soon coming. It was a good day in the Lord. In the evening went to St. Charles and preached in the house of Bro. Leonard, from 2 Pet. 3. Six ministers were present to hear. May the Lord bless it to their good, as well as to others. There is plenty of opposition here, but an open door for the word, where faithful labor can be successfully bestowed.

Spent the following week in visiting with our brother various families in his field of labor, among whom were Bro. and Sr. Richardson, formerly of Lowell, Mass. They were among the first who embraced the Advent message, and suffered for its sake. They still love the blessed hope, and feel an interest in having it preached. Attended two social meetings, at one of which one young man arose and declared his desire and determination to become a christian.

Next went to Viola and visited several families who are much interested in the soon coming of our Lord. Sunday, Aug. 6th, preached to an attentive audience. By an error appointments had been given out for me in this place, and also in Eyota, for an afternoon service, and the preacher of the United Brethren having an appointment here had came deciding to give way and hear me. Therefore my brother S. C. W. went to Eyota to meet my appointment there, and I preached to the minister and an interested people on the signs of the times, and the coming of Christ, showing up the false cry of peace in the bogus theory of the world's conversion; and while I was tearing his theory in pieces, and showing that Isa. 2, and Micah 4, predicted such teachings, he felt greatly excited, yet he bore it like a christian, and treated me very kindly.

Then went eight miles to Eyota, to fill an evening appointment. The people were assembled, and we preached to them from 2 Pet. 3, while a heavy thunder-tempest was rising, which burst upon us soon after we closed the meeting. Some hastened home amid the darkness, thunder, and rain; while others of us remained until eleven o'clock, when it so abated that we, and four brethren and sisters from Viola, went home with Bro. Brown, and spent the night listening to a real Minnesota thunder-storm, which is a grand and terrific scene, carried on on the same broad scale of everything else in the great West. Bro. and Sr. Brown are used to a full house, and cared for us in true pilgrim, tavern style.

Parting from the brethren here, we started for Winona, to fill appointments there. Stopping at Bro. Cheatham's, we encountered another Minnesota storm, more furious and terrific with wind than any we had seen before. Yet the Lord preserved us from all evil, and gave us a resting-place for another night with this truly hospitable family of pilgrims.

Aug. 8th. Went on our way to Winona, calling on families of our boyhood acquaintance, whom we had not seen for nearly forty years;—boys brought up with us in the interior of Maine, but now settled in Minn. on extensive prairie farms, as rich and beautiful as this earth in its present state can produce. We dined with Bro. Samuel Bates, of Stockton, who with his invalid wife (a great sufferer) and son, look for the Lord. Here we saw what industry and experience can do in raising fruit trees and honey. Bro. Bates has more than one hundred thousand as handsome young fruit trees as can grow, and one hundred and thirty stands of bees. They are a success with him.

REPORT.

VT. ANNUAL A. C. CONFERENCE.

Met at Bethel (Camp Brook) Campmeeting, Sept. 9th, 1871, at eight o'clock A. M. Conference opened with prayer by Bro. H. F. Carpenter. The President in the chair. The minutes of the last session were read and approved. The President appointed the following committee on credentials: B. B. Chedel, J. Harding, Stephen French. The report of the Com. on credentials was accepted and adopted. The Constitution being read and approved, the President made choice of the following Brn.: S. French, Oscar Beckwith, D. Carr, to receive ballots for officers the year ensuing, with the following results:

For President, S. G. Mathewson. For Vice President, H. F. Carpenter. For Secretary, R. N. Stetson. For Ministerial Committee—S. G. Mathewson, H. F. Carpenter, Oscar Beckwith. State Committee of five—H. F. Carpenter, S. G. Mathewson, Geo. C. Ames, Stephen French, J. Harding.

1. Moved, that we have an annual campmeeting next year, if time continues and the Lord will. 2. Moved, that the location of the camp-ground be left with the State committee. 3. Amendment to last year's quarterly conferences. To be held where the interest demands. Bro. H. F. Carpenter was chosen as traveling missionary in the State as the interest and duty call. Adjourned.

Met at half-past three o'clock P. M., according to adjournment. Prayer by Bro. Chedel. Listened to reports of delegates from churches. Bro. I. B. Howes reported Bridgewater church as being in good standing, and in working order, with a Sabbath School and Bible class. L. Smith reported West Fairlee church. In good standing; trying to serve the Lord. Bro. F. T. Edson the East Roxbury church. Few in number, yet united, trying to live out their faith, trusting in the Lord. Bro. Nichols the Warren church. Prospering, and holding weekly prayer-meetings, and trying to live out the Bible rule. S. Whitney the Stowe church. Have prayer-meetings two or three times a week, and trying to live for the coming kingdom. Stephen French the Rutland church. Had a wolf among the flock, causing distraction with some of its members, but has been dispersed, and they are now prospering again, trying for union. Bro. Chedel, Springfield church. A few trying to live in the service of the Lord. J. Washburn, Bethel. A few trying to serve the Lord; have no organized church; do the best we can. M. Clark, Cabot church. Flourishing, and taking good courage; prospering in serving the Lord. John Boutwell, Stockbridge. Have no organized church, but are trying to get into order. N. L. Collins and G. Huntley, Waterbury church. In a prosperous condition. A Sabbath School of about sixty members is doing well. M. Dinsmore, Dinsmore-hill. A few trying to serve the Lord and live for his coming kingdom. Bro. Wm. Baker, Rochester. Being in perfect union in the service of the Lord, himself and wife (church in his house). S. H. Chapman, Middlesex. Still holding on to the Lord and his promises; looking for his soon coming. J. S. Adams, Barnard. Trying to live, and be ready for Jesus' coming. Bro. S. G. Mathewson, Castleton church. Never in better working order—union, harmony. Have a flourishing Sabbath School; trying to do the will of the Lord, and prospering in his service.

Minister's reports were encouraging. Few in number, but united in effort for the salvation of the perishing, and "looking for that blessed hope, and glorious appearing of our Lord," to take his waiting Bride to himself. (We here give the names of ministers present at the best campmeeting we ever attended.) Ministers: S. G. Mathewson, J. A. Cleaveland, H. F. Carpenter, J. Harding, Geo. A. Cole, B. B. Chedel, Oscar Beckwith, A. A. Hoyt, A. Hubbard, A. Ross, Daniel Braley, S. Lamson, Z. T. Wood, H. C. Howard, J. H. T. Varney, D. Carr, Jr., J. A. Carr, J. Ashley, J. Litch, H. L. Hastings.

Moved, that the minutes of this conference be published in the *World's Crisis*. Adjourned *sine die*. R. N. STETSON, *Sec.*

P. S.—This conference was the best we ever had (though we never had a poor one). The spirit of Jesus seemed to manifest itself in all its acts, and in connection with one of the best campmeetings we ever attended in the State. No contention, but for the faith once delivered to the saints, for more holiness of heart, to be more like Jesus, more fully consecrated to God and his service. This meeting will tell on when time shall be no more, and saints are gathered home. More consecration, all ready to meet the Bridegroom when he shall come, seemed to characterize the believing and those looking for his soon return. R. N. S.

A QUAKER PRINTER'S PROVERBS.

Never send thou any article for publication without giving the editor thy name, for thy name often secures publication to worthless articles.

Thou shouldst not rap at the door of a printing office, for he that answereth the rap sneereth in his sleeve and loseth time.

Neither do thou loaf about, ask questions or knock down type, or the boys will love thee like they do shade-trees—when thou leavest.

Thou shouldst never read the copy on the printer's case, or on the hooked container thereof, or he may knock thee down.

Never inquire thou of the editor for the news, for behold it is his business, at the appointed time, to give it thee without asking.

It is not right that thou shouldst ask him who is the author of an article, for his duty requireth him to keep such things to himself.

When thou dost enter into his office, take heed unto thyself that thou dost not look at what may be lying open and concerneth thee not, for that is not meet in the sight of good breeding.

Neither examine thou the proof-sheet, for it is not ready to meet thine eye, that thou mayest understand.

Prefer thine own paper to any other, and subscribe for it immediately.

Pay for it in advance, and it shall be well with thee and thine.

Gems.

— He who is too busy to find time for prayer is busier than God asks him to be, and the fruit of such labor is a poison unto death.

— The odor of flowers is never so sweet and strong as before a storm.

— A swearer's throat is a tube through which the fermentation bubbles of a depraved heart come to the surface and burst.

Though trials gather thick and fast,
And all the world be wrong,
Onward, still onward to the last,
And in the right be strong.

— A sanctified heart is much better than a silver tongue.

— God can feed us with himself without either ministers or church; and it is well worth being deprived of the comfort of either or both, to be driven to him, the Fountain of living waters.

— The conscience must never get healing in service.

— One cannot learn everything; the objects of knowledge have multiplied beyond the powers of the strongest mind to keep pace with them all.

— Watchfulness at the time, and not retrospective self-examination, is the Scriptural thing.

— The centurion, whose faith Jesus so much commended, had also a wonderful humility.

— He who discerns the beauty of holiness, must necessarily see the hatefulness of sin.

When you meet with one suspected
Of some secret deed of shame,
And for this by all neglected
As a thing of evil fame;
Guard thine every look and action,
Speak no word of heartless blame,
For the slanderer's vile detraction
May yet soil thy goodly name.

— Correction does much, but encouragement does more.

— Sorrow and compassion should be our feeling when injured, not anger and revenge.

— If a man covets, he steals.

— Next to victory, there is nothing so sweet as defeat, if only the right adversary overcomes you.

— The power of pleasing is found in the wish to please. The strength of the wish is the measure of the power.

MORGAN'S FATE.—The following statement has been made by Mr. James Garlinghouse, Sheriff of Ontario County, with regard to the fate of Morgan, the exposer of Free Masonry. Twelve men met in Buffalo and settled business. Twelve tickets were prepared, nine of which were blank. The place of drawing was approached by each man unobserved and unknown to the rest. He who drew a blank passed away in silence and nevermore asked a question on the subject. The three who drew the fatal tickets, not blank, met at an appointed rendezvous, and decided the fate of Morgan. They took him under cover of darkness from Fort Niagara, and conveyed him in a skiff to the middle of the river, where with a fifty-six pound weight tied to each leg he was sent to the bottom. He begged piteously for his life, and struggled so hard that his abductors came near being engulphed with him; but the deed was accomplished, and Morgan never again appeared among the living.

☞ THE *Sunday School Workman* thus defines true criticism: "To be earnest, but kind; to be forcible, yet gentle. To be plain, and very practical. To direct the criticism in such a way as to effect a real good.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FEEDING THE COW.

Slowly along the shaded lane,
Cropping the grass from side to side,
Here comes the pretty brindle cow
Home, in the eventide.

She stops at the garden gate and calls,—
"O run, little boy, and bring to me
Some of those apples, round and ripe,
I see lying under the tree."

Little golden head his apron fills
With the ruddy apples, juicy and sweet;
Brindle loves to take with her long, rough tongue
From his dimpled hand and eat.

Tiptoe he stands with eager face,
Holding his bulging apron tight;
As she gently takes each apple he gives,
He laughs with fresh delight.

And now she has eaten the very last,
And "just one more,"—"one little one more";
Then he waits and watches her as she walks
Through the open barnyard door.

It was years ago—yet oft I see,
When the summer's day is nearly done,
My baby boy feeding the pretty cow
In the light of the setting sun.

—*Little Folks Songs.*

GIVE YOUR WHOLE MIND TO IT.

Those scholars miss it who manage to slip over their lessons by one trick and another, without giving real hard study to them. They may read off dates from the palms of their hands, and prompt each other slyly, and contrive various ways to deceive the teacher and go through a recitation decently with little study beforehand; but the loss is all theirs, and there is no gain to anybody. You must give close, hard study to your books, or you will never make a scholar. The king and poorest charity lad in school must tread in the same hard path. "There is no royal road." You may imagine yourself a genius, and think that knowledge will come to you,—but you will find yourself in the end sadly mistaken.

While you are engaged with a lesson, whether it is one in spelling or in geometry, give the closest attention in your power to it. That is the only way to get the greatest amount of discipline from it to to your mental powers, and also to fix the points deeply in your memory.

When Dr. Arnold was forty years old he made a long quotation from a book he had read when only eight years old, though he had never seen it since. Do you not think that book was carefully, thoughtfully read? He had more than skimmed over its surface. Depend upon it, if you are ever to excel in any department of knowledge, you must give your whole mind to it.

It is only in this way that you can arrive at the enjoyment of study. The good scholar finds a delight in mastering difficulties, a satisfaction after the battle is over, that the idler never knows. You never hear him fretting over "such a hard lesson," wishing himself away at sea, or anywhere but over his books.—*School-day Visitor.*

"THOU, GOD, SEEST ME."

Mrs. Golding came home from shopping one day and was not met as usual by the glad welcome of her little son. He seemed shy of her, went into the yard, hung about the garden, and wanted to be more with Bridget than usual. The mother could not account for his manner.

When she had undressed and put him to bed, "Mother," he asked, "can God see through the crack in the closet door?"

"Yes," said his mother.

"And can he see when it is all dark?"

"Yes," answered the mother, "God can see every where and in every place."

"Then God saw me, and he will tell you, mother. When you were gone, I got into your closet, and ate up the cake, and I am sorry, very sorry;" and bowing his head on his mother's shoulder, and placing his arm round her neck, he burst out crying.

Poor little boy! All day he had been wanting to hide from his mother, just as Adam and Eve, after they had disobeyed God, tried to hide from his presence in the garden of Eden. Guilt made him afraid. It put a gulf between him and his mother.

How did George get rid of his feeling of guilt and shame? He took the best, the only true way, by repenting and confessing it. His mother forgave him. He was restored to her confidence and love.

WATCHING ONE'S SELF.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called out to us:—

'Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to his case.'

"Ah," thought I to myself, "there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book, I'll tell."

It was not long before I saw Joe look off his book, and immediately I informed the master.

'Indeed,' said he; 'and how do you know?'

'I saw him,' said I.

'You did; and were your eyes on your book when you saw him?'

I was caught, and I never watched for idle boys again. If we are sufficiently watchful over our own conduct, we will have no time to find fault with the conduct of our neighbors."

Hygiene.

"This is for your Health."

HIGH-HEELED BOOTS, CHINESE FEET, AND CROOKED SHINS.—It is worthy of note that while a malignant hatred of Chinese, individually, is fomented under cover of hostility to their immigration, our females have fallen in love with Chinese costumes and customs, in some respects, and accepted them as models. The pictures of Chinese ladies, to which one has been accustomed for many years, bear a close resemblance to the American belle of the present day. The repulsive hump, the crippled feet, and the mincing gait of our women, if they do not fortify the Darwinian theory of the origin of the species from monkeys, at least give the appearance of retrograding monkeywards. The dress, uncouth and deforming as it is, would not of itself deserve notice; but the high heels, crippling the feet and distorting the limbs, are an outrage of grace on anatomy, on humanity, entitling the authors, could they be detected, to criminal responsibility. A convention of corn-doctors, in the interest of their trade, could not devise a better scheme for good times. Women whose pedals are solified may escape with only corns, of which we hope and pray they may have a full and tender crop. But that a whole generation of little girls should have their toes jammed into the points of their boots, to do the work of heels, and that their legs should be thrown out of the natural balance, and the pliant bones bent into semicircles, is a sacrifice to fashion which would disgrace a nation of Hottentots. Should the wicked custom hold a few years, there will not be a decent foot, or an æsthetic leg in our female population, except among washerwomen and the like. And all this is a trifle compared with the mischief done to the pelvis, spine, and chest, by the constrained attitude which the abnormal elevation of the heel must of necessity induce. Fashion is at best a cruel tyrant; but the whole history of her capricious rule does not exhibit a grosser violation of natural laws, and a more unpardonable assault on the beauty and health of woman, than the invention of high-heeled boots.—*Pacific Med. Jour.*

THE SUNLIGHT.—Mrs. Beecher says in *Christian Union*:—

"We wish the importance of admitting the light of the sun, freely, as well as building these early and late fires, could be properly impressed upon our housekeepers. No article of furniture should ever be brought to our homes too delicate for the sun to see all day long. His presence should never be excluded, except when so bright as to be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected by veil or parasol, when inconveniently intense. A sun bath is of far more importance in preserving a healthful condition of the body, than is generally understood. A sun bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air, sunlight, and homes kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor which no money can procure. It is a well established fact that people who live much in the sun, are usually stronger and more healthy than those whose occupation deprives them of sunlight."

CHILD LIFE.—Every hour that a child lives a quiet, tranquil, joyous life, of such sort as kittens live on hearths, squirrels in sunshine, is just so much investment in strength and steadiness, and growth of the nervous system. Every hour that a child lives a life of excited brain-working, either in a schoolroom or in a ball-room, is just so much taken away from the reserved force which enables nerves to triumph through the sorrows, and labors, and diseases of later years.—*Ex.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SOON!

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight grey,
That fans the cheek of dying day,
Doth ever whisper—*Soon!*

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—*Near!*

I know not round his blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst in beauty's bloom;
And faith assures—*Not long!*

I know not if his chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth wake an echo in my soul,
That saith—*Not very far!*

I know not if we long must wait
The summer of his smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep,
And sings—*A little while!*

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flash with beauty and with mirth
At sound of "*Lo, I come!*

—*Selected by* F. B.

THE PROPHETIC PERIODS.

D. CLOW.

"Therefore understand the matter, and consider the vision."—Dan. 9: 23.

It is conceded by all, who are waiting for the Lord, that the foregoing text contains the leading features of our faith and hope. It is therefore very desirable that every portion of this most interesting portion of the Bible be made to harmonize in itself. It is true, indeed, that the most prominent features of the said text have been thoroughly discussed, and correctly understood. But that some of the details have been misinterpreted, I am fully convinced. For instance, "the covenant," Dan. 9: 27, was formerly understood to relate to the new dispensation, and that it was confirmed by the Savior. This was subsequently abandoned by some, however, and another theory adopted. Not, however, until it was distinctly seen that the pronoun *he*, in verse 27, ninth chapter, could not with any degree of sense relate to the Savior. But many hold to the first view still.

Now I ask, in all sincerity, why should we travel entirely out of the range of the said vision to find a covenant, when a more significant and positive covenant cannot be found in the Bible, than is found here. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." And this relates entirely to Daniel's people. "Now I am come to tell thee what shall befall thy people in the latter days." And never was there a matter revealed to man (save one) of greater magnitude, and involving greater consequences.

Nay, the introduction of this vision was to establish a covenant with his people that would foreshadow their destiny, and confirm their hope of a future restoration under the personal administration of the son of David, the legal heir of his throne and of the promised inheritance. Hence we hear "one saint speaking, and another saint said unto that certain saint which spake (margin, the numberer of secrets, or the wonderful numberer). How long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden unto foot? And he said unto me, Unto two thousand and three hundred days (margin, evening, mornings), then shall the sanctuary be cleansed." A covenant in theology, Webster says, "is that implied in the decrees, commands, prohibitions, and promises of God." Then it follows that the foregoing decree is a covenant of no small consequence, and must be the covenant of Dan. 9: 27. And the seventy weeks, v. 24, is correlative and contingent to this. Nay, this view of the matter establishes the connection of the eighth and ninth chapters beyond all controversy.

"And he shall confirm the covenant . . . . for one week." But who is it that confirms the covenant? and how is it done? It certainly cannot relate to the Savior, for the very good reason that his ministry lasted only three, or three and a half years. I know that it was said in 1843, that the said text must relate to the Messiah, and "the covenant" to the new dispensation. This was subsequently abandoned, however, by some, and the true theory was adopted. This was, that the pronoun *he* (ver. 27) relates to the "prince that shall come" (ver. 26), and not to the Messiah at all. The first theory was adopted from the necessity of the case, and not from any logical deduction of the text itself. The seventy weeks were supposed to have terminated three and a half years subsequently to the crucifixion; and that Christ confirmed the said covenant of the new testament for one week. Now this, as we shall see, was a forced construction. First, it was granted that the Savior did not labor among the people more than three, or three and a half years, falling short one half of the said week. This was fatal to this theory, in the outset. But it was said the apostles took it up and finished the said week; not regarding the absurdity of a construction. Now "the covenant" certainly relates to Daniel's people, and no other people, as the following clause of Dan. 8: 13 plainly shows: "Concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." Then it follows that the said confirmation must be with Daniel's people wholly, and not partly with the Gentiles, as was supposed. How easy it would have been to say, "And *he* shall confirm the covenant with many for a half week," if it relates to the Savior, "or, *they* shall confirm the covenant with many for one week," if it relates to the Savior and the apostles. Well, who is it that confirms the covenant? We answer, it was the little horn, the Romans, "the people of the prince that shall come."

But many will say, "I cannot see it in that light, for the reason that the Savior came with a new dispensation, and it required confirmation. I think that the said covenant relates to that, as also the said confirmation." We will see more of this as we pass along. I have said that it was supposed the seventy weeks terminated three and a half years subsequently to the crucifixion. It was also supposed that the sixty-two weeks terminated with the crucifixion; the sixty-nine weeks at the baptism of the Savior, and the one week of confirmation with the seventy weeks. All this resulted from the great error of supposing that all the smaller must fall within the greater number. A great error indeed. Standing where we did in 1843, no living man could look at these figures in any other light. We must remember that this great prophecy was given for the benefit of the wise, and not for the foolish virgins. Nay, it was written in a style to cut off the hypocrite and the scoffer, and it has done its work most effectually. Now if the pronoun *he* (v. 23) relates to the Messiah at all, then in every instance in which it occurs in the said verse, it must relate to him. Let us see. "And *he* shall confirm the covenant with many for one week; and in the midst of the week *he* shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations (*margin*, with abominable armies), *he* shall make it desolate, unto the consummation, and that determined, shall be poured upon the desolate (*margin*, the desolator). Now, while we might admit (merely to gratify preconceived opinions) that the pronoun *he*, in the first two clauses of this text, relates to the Messiah, we cannot admit that it relates to him in the third clause. Did the blessed Son of God raise "abominable armies" to desolate the land? Nay. Did he desolate the land in any sense? If he did, then we must look for the wrath of God to be poured out upon him, as the desolator. Nay, nay, it was not his mission to desolate and destroy. Nor did he confirm any covenant for one week. He did not even cause the sacrifice and the oblation to cease, in the sense of the said text. Now mark: it was after the Messiah was cut off, the confirmation takes place. Read and reflect.

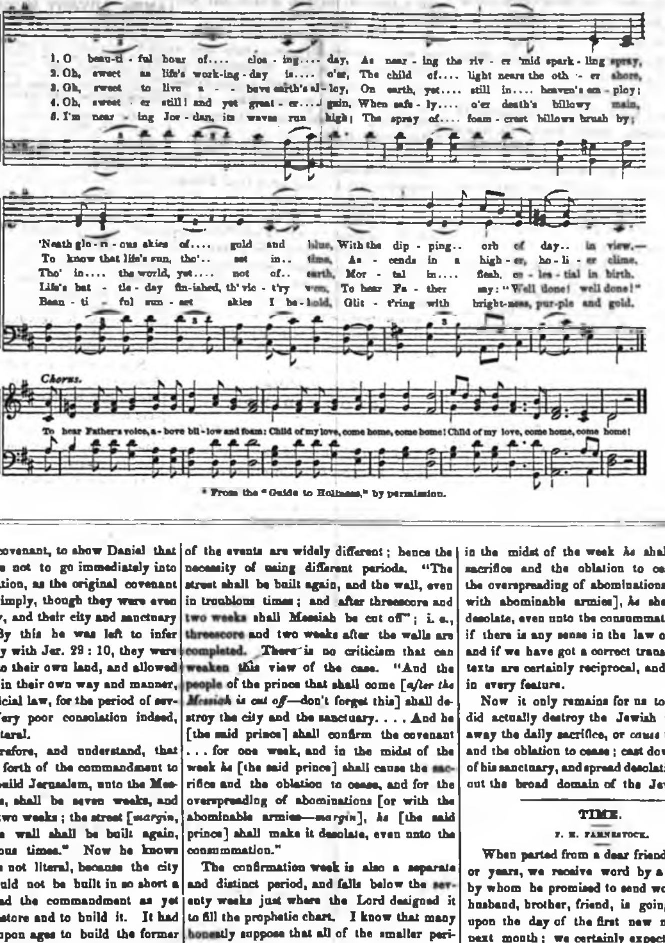
"The street shall be built again, and the wall, even in troublous times; and after threescore and two weeks, shall Messiah be *cut off*. . . . . And the people of the prince that shall come (after the Messiah is *cut off*) shall destroy the city and the sanctuary. . . . And *he* shall confirm the covenant with many for one week; and in the midst of the week *he* shall cause the sacrifice and the oblation to cease. And for the overspreading of abominations, *he* shall make it desolate, even unto the consummation."

Now, with our knowledge of the fact that the Roman army, under Titus the prince, did fulfill all this to the last letter, does it not settle the fact that he the said prince was the one appointed to confirm the said covenant? It certainly must be something within the vision, as it would be inadmissible to travel out of the broad field of this prophecy to find a vision to confirm. Now, in looking over the said vision, we fail to find anything in the shape of a covenant till we come to the declaration, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." This is analogous to the covenant to Abraham, Gen. 15: 13—"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And afterward shall they come out with great substance." It is also analogous to many other covenants, where time is coupled with a decree. See Lev. 26: 28–31—"I will chastise you seven times for your sins. . . . . . I will make your cities waste, and bring your sanctuaries unto desolation." Gen. 6: 3—"My Spirit shall not always strive with man, . . . yet his days shall be an hundred and twenty years." Ver. 18—"But with thee will I establish my covenant."

"How long shall be the vision, . . . to give both the sanctuary and the host to be trodden under foot? . . . Unto two thousand and three hundred days." What then? "Then shall the sanctuary be cleansed." This, like the covenant with Abraham, is of a two-fold character. It contains a covenant of suffering for transgression, and a promise of restoration, implied in the cleansing of the sanctuary. Dan. 9: 23–27—"Understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city [what for?], to finish [restrain] the transgression, to make an end of sins [sin-offerings under the law], and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the prophecy, and to anoint the Most Holy." Now this may be considered in the light of a contingent, or

BEAUTIFUL HOUR.*

Words by Mrs. PHOEBE PALMER. Music by Mrs. JOSEPH F. KNAPP.


1. O beau-ti-ful hour of.... clos-ing.... day, As near-ing the riv-er 'mid spark-ling spray,
2. Oh, sweet as life's work-ing-day is.... o'er, The child of.... light nears the oth-er shore,
3. Oh, sweet to live a - - bove earth's al-loy, On earth, yet.... still in.... heaven's em-ploy;
4. Oh, sweet-er still! and yet great-er.... gain, When safe-ly.... o'er death's billowy main,
5. I'm near-ing Jor-dan, its waves run high; The spray of.... foam-crest billows brush by;
'Neath glo-ri-ous skies of.... gold and blue, With the dip-ping.. orb of day.. in view.—
To know that life's sun, tho'.. set in.. time, As-cends in a high-er, ho-li-er clime.
Tho' in.... the world, yet.... not of.. earth, Mor-tal in.... flesh, ce-les-tial in birth.
Life's bat-tle-day fin-ished, th' vic-t'ry won, To hear Fa-ther say: "Well done! well done!"
Beau-ti-ful sun-set skies I be-hold, Glit-t'ring with bright-ness, pur-ple and gold.
Chorus.
To hear Father's voice, a-bove bil-low and foam: Child of my love, come home, come home! Child of my love, come home, come home!

* From the "Guide to Holiness," by permission.

supplementary covenant, to show Daniel that his people were not to go immediately into perpetual desolation, as the original covenant would seem to imply, though they were even now in captivity, and their city and sanctuary lay desolate. By this he was left to infer that, in harmony with Jer. 29: 10, they were to be restored to their own land, and allowed to worship God in their own way and manner, under the sacrificial law, for the period of seventy weeks. Very poor consolation indeed, if the time be literal.

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street [*margin*, breach] and the wall shall be built again, even in troublous times." Now he knows that the time is not literal, because the city and its walls could not be built in so short a period; nor had the commandment as yet gone forth to restore and to build it. It had required ages upon ages to build the former city and walls, and it would be folly to think of rebuilding them in about one year and a half. Now what are the facts as to the time, from the going forth of the said commandment, to the completion of the walls? The commandment went forth B. C. 488 (Thurman). The walls were completed B. C. 406. Then it follows that they were some eighty-two years building them. Nor as yet had the Messiah appeared, nor were there any signs of his appearing. But at the end of sixty-nine weeks from the going forth of said commandment, he did appear. And this must forever settle the fact that the *time* appointed must be understood to mean years.

And after sixty two years shall Messiah be cut off. Now this is very distinct, and easy to be understood, as it relates to the crucifixion of the Son of God. But what was the epoch of this period? It says "the street shall be built again, and the wall [breach], . . . and after threescore and two weeks shall Messiah be cut off." Can we ask for anything more positive than this? Running back from the crucifixion, we come to the completion of the said wall, at the end of four hundred and thirty-four years, or sixty-two weeks, B. C. 406 (*Thurman*). *The* commandment went forth from Cyrus B. C. 488. He was the divinely appointed agent to issue the commandment, and it was issued exactly where it must of necessity issue, for the seventy years' captivity run out just at that point; so it matters not what subsequently followed in the shape of orders, or decrees, relating to the said restoration; they must be considered in the light of supplementary orders.

To illustrate. President Lincoln issued a commandment, or proclamation, abolishing slavery in the United States. President Johnson issued his proclamation, and sent out his decrees to organize the people into civil governments. President Grant has done the same. Now suppose the God of the Bible had said by his servant Daniel, that from the going forth of *the* commandment to abolish slavery in the United States, to the end of the gospel dispensation, there shall be "seven weeks, and threescore and two weeks." From what commandment would you commence to reckon the time? And suppose, again, that there was another prophecy relating to the same people, and positively declaring that they should go into captivity, and remain in bondage in the United States just seventy years, and the history of their bondage told you that the said seventy years terminated the very day that Lincoln issued his proclamation; would you have any doubts of when and where to commence the said "seven weeks, and threescore and two weeks"? Nay, nay; we know you would not. And so it is with this matter. Daniel's people were in bondage, had been in bondage just seventy years—the time appointed of the Lord—and now the commandment must go forth. Now the commandment did go forth.

Sixty-nine weeks, or four hundred and eighty-three years, from the going forth of this commandment, unto the Messiah the Prince, can have but one meaning. It relates to his birth. "After threescore and two weeks" [or four hundred and thirty-four years], the street shall be built again, and the wall" [breach], can have but one meaning; it relates to his death. The epoch of the sixty-two weeks must, therefore, fall far below the epoch of the sixty-nine weeks. All of the events are widely different; hence the necessity of using different periods. "The street shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off"; i. e., threescore and two weeks after the walls are completed. There is no criticism that can weaken this view of the case. "And the people of the prince that shall come [*after the Messiah is cut off*—don't forget this] shall destroy the city and the sanctuary. . . . And he [the said prince] shall confirm the covenant . . . for one week, and in the midst of the week *he* [the said prince] shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations [or with the abominable armies—*margin*], *he* [the said prince] shall make it desolate, even unto the consummation."

The confirmation week is also a separate and distinct period, and falls below the seventy weeks just where the Lord designed it to fill the prophetic chart. I know that many honestly suppose that all of the smaller periods, i. e., the sixty-nine, the sixty-two, and the one week, must fall within the seventy weeks. But it must be admitted that our God does not go back (if I may be allowed to use a vulgar expression) on any of his covenants or decrees. Seventy weeks of the vision are cut off, or assigned to thy people, and to thy holy city; no more, nor no less. And when the seventy weeks expired, the "people and the Prince" came and destroyed the city and the sanctuary; just four hundred and ninety years from the day that a decree went out from the king of Babylon to exterminate the whole Jewish race, but which God overruled and prevented; having granted them seventy weeks from this dreadful decree for their national existence. Nay, this great deliverance was equivalent to a resurrection of the whole nation from the dead; and I can see a divine fitness in the epoch of the vision, and this the most dreadful decree that was ever uttered by any monarch upon earth. Not a living soul was to be spared in the whole world. Nay, the bloody messengers of death were ordered to ransack the whole of the king's dominions, westward, and northward, and southward, and not to leave a living soul of the whole Jewish race standing upon the face of the earth. Nor was there any power upon earth to change the decree, or to deliver the people from certain death. There was none to "deliver out of his hand." Nay, the king himself could not arrest the dreadful sentence of the law, for the reason that the laws of the Medes and Persians never changed.

When the seventy weeks were fully expired, the Romans sent Titus, the prince, to suppress the rebellion of the Jews, and the result was the destruction of the city (Jerusalem) and the sanctuary, and the end of their nationality. And this simple fact confirms the covenant. Nay, it establishes the connection, the unity, the manifest oneness, of the eighth and ninth chapters of this book; and no criticism upon earth can weaken this view of the case. I need not stop to argue the matter of the little horn of the eighth chapter. We all understand it to relate to the Romans; and chap. 9: 26, 27, we know relates to Rome, because it was the Romans who came at the time appointed and desolated the land. The host was given over to them for the transgression against the daily sacrifice (*margin*), and by them "the daily sacrifice was taken away, and the place of his sanctuary was cast down," or, "he shall cause the sacrifice and the oblation to cease."

In speaking of the little horn, Dan. 8: 10–12, the angel says "it waxed great, even to the host of heaven [*margin*, against the host], and it cast down some of the host . . . to the ground; . . . yea, he magnified himself even to the prince of the host, and by him [*margin*, from him], the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down *the truth* to the ground . . . [*margin—the host was given over for the transgression against the daily sacrifice*]." Dan. 9: 26, 27. "And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined [or, it shall be cut off by desolations—*margin*]. And *he* shall confirm the covenant . . . for one week; and in the midst of the week *he* shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations [*margin*—with abominable armies], *he* shall make it desolate, even unto the consummation." Now, if there is any sense in the law of language, and if we have got a correct translation, these texts are certainly reciprocal, and correlative in every feature.

Now it only remains for us to show who did actually destroy the Jewish nation, take away the daily sacrifice, or *cause* the sacrifice and the oblation to cease; cast down the place of his sanctuary, and spread desolation throughout the broad domain of the Jewish nation.

TIME.

F. H. FAHNESTOCK.

When parted from a dear friend for months or years, we receive word by a kind friend, by whom he promised to send word, that our husband, brother, friend, is going to return upon the day of the first new moon of the next month; we certainly expect to see the same identical brother return, and not his spirit only. We at once go to the almanac and ascertain on what day that new moon comes. We note the *time*, and from that moment look forward with delight, as day after day passes, increasing our joy in expectancy to see our loved one home. He has sent word he will bring handsome presents. The day arrives. Everything is ready for his reception. All are anxious to see him. Who will go to the cars to meet him? But he has not told us what *hour* he will arrive. Well, I'm ready. I'll go and meet him. I'll be on *time*. If he don't come on the first train, I'll wait until midnight or morning. I'll watch until he does come. He will surely come at the *appointed time*.

So it is with every lover of Jesus, our elder brother. He has gone into a far country, to receive a kingdom, and to return. He has given us signs by which we may know when he is about to return, and commanded us to *watch* for him; and has promised a rich reward to all who *look for* and *love* his appearing. Yes, weary pilgrim, a crown of righteousness awaits your long watching. You will be clothed upon with immortality, and you shall have eternal life. What bliss! Never to be again parted from him. Is this not worth watching for? When he was here, he was a man of sorrows, acquainted with grief.

What did he say to his ancient people, who should then have watched for and received him? He wept over them, "saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; . . . . because thou knewest not the time of thy visitation." Luke 19: 44. "Behold your house is left unto you desolate." Why desolate? "Because thou knewest not the TIME."

Methinks I hear some kind brother say, Do please leave *time* out of the question. No, no, brother; that's just where God's ancient people made the mistake, and lost their reward. It is very true, our blessed Savior said in answer to the question of his disciples, "Wilt thou at *this time* restore again the kingdom to Israel?"—"It is not for you to know the times or the seasons, which the Father hath put in his own power." And it is equally true that he said, "But ye shall receive power after that the Holy Ghost is come upon you." Acts 1: 6–8. Power for what? Most undoubtedly to understand just what they asked for; to know the *time*. If those who were blessed with the personal presence of our dear Redeemer desired to know the *time*, why should we who live by *faith* not much more anxiously desire to know the *time* when we shall behold Him, whom not having seen, yet we love? Yes, "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, ... whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of *time* the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1: 3–11. Brethren, if the spirit of Jesus in the prophets of old searched diligently for *time* and the glory that should follow, for which Christ endured the cross, despising the shame, why may we not also search for *time?* But it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Brethren, *time* is one of the *all* things. "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us WATCH! . . . Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do." 1 Thess. 5: 4–11. "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another, and *so much the more* as ye see the day approaching." Heb. 10: 25. Do you think Paul was talking foolishness when he said, "as ye see the day approaching"? Surely not; for as well might you say Jesus was talking foolishness when he said, Ye know that summer is nigh when ye see the fig-tree put forth its leaves; so we know his coming is nigh, even at the door. I verily believe it will yet be revealed through the written word of God, by the Comforter, as it was in the days of Noah. "Come thou and all thy house into the ark, ... for yet seven days, and I will cause it to rain." Gen. 7: 1–4. Was that time? Why discard time, when God's word is full of it? Read the seventh chapter of Revelation, from and including the ninth verse, and with it the first verse of the eighth chapter—"And when he had opened the seventh seal, there was *silence* in heaven for about the space of half an hour." Does not that half hour in prophetic time measure seven days? May it not be that then the High Priest of our profession has come out of the holy of holies to bless his people? May it not be the time the Master shall have risen up and shut the door? when our Noah shall have gathered all his family into his ark? when they shall be caught up to meet the Lord in the air? Then there will be no Mediator on the throne. Then those who are left will call upon the rocks and mountains to hide them from the face of Him who sitteth upon the throne; but their prayers return unanswered.

O fearful thought! But to those who have loved Jesus, he will say, "Awake and sing, ye that dwell in dust; for . . . . the earth shall cast out the dead." "Thy dead men shall live; together with my dead body shall they arise." "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 19–21. Lift up your heads, brethren, for your redemption draweth nigh. "The night is far spent, the day is at hand." Should we sleep as do others, and not see the glory that is to follow Christ's sufferings, when he comes may we not well merit the withering rebuke he administered to the Jews, when he said: "O ye hypocrites, ... can ye not discern the signs of the times?" Matt. 16: 3. "Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it ye do not discern *this time?*" Luke 12: 56.

Harrisburg, Pa.

THE END OF SUMMER.

F. W. CHAMBERLAIN.

The leaves are falling, and the signs and emblems of death and decay are seen in all directions. The summer is ended, and soon the harvest will be past, and it is a season for serious reflection. Can we say that we are saved? How will you answer this question? If you are in Christ, then you are safe. Some say they do not know whether they are in Christ or not. If I may express my opinion on this point, I would say, however unsatisfactory and dangerous it may be to stand on this uncertain ground, there is another position still more dangerous. It is that of one who is very positive in regard to his own safety, when it is clearly evident, by his daily walk and conversation, that he is a son of perdition. Yet neither this position nor the other is by any means to be sought or recommended. The true ground to stand upon is that of a joyful confidence in Christ. Reader, are you there? Are you rejoicing in the Lord? The christian may be "sorrowful, yet always rejoicing." 2 Cor. 6: 10.

Suffering by sickness, pain, the loss of friends, and even the loss of all things, yet he rejoices in the hope of the glory of God, and the fulness of bliss in the home of the redeemed. May the Lord grant to you and me that measure of assurance that we need. Then when we see the emblems of death around us, and even death itself, we shall not be greatly moved. "If God be for us, who can be against us?" What shall harm us if we be followers of that which is good? And when the chief among the mighty shall be overcome with the terrors of the great day of wrath, we will lift our heads and rejoice, and say, "Lo this is our God, we have waited for him," and he has come to save us. But, let us not "daub with untempered mortar," or heal the hurt slightly, but be intensely in earnest to make sure work. Let us take heed how we build, and what we build, that our work may not be burned, but stand the fire. Far better to walk carefully and even mournfully now, than to mourn at the last and say, "the harvest is past, the summer is ended, and we are not saved." Jer. 8: 20.

THE CHRISTIAN VOYAGER.

C. E. BARNES.

There is scarcely a word of Jesus, spoken to his immediate hearers, that cannot with propriety be spoken to the children of men at the present time. There is not a miracle performed, but from it we may draw lessons of deep spiritual import. On one occasion, entering a boat with his disciples, weary and worn, he fell asleep. Soon there arose a great tempest in the sea, "the waves beat into the ship, so that it was now full." His disciples, alarmed at their peril, awake their Master, saying, "Carest thou not that we perish?" And he arose, and rebuked the wind, and said unto the sea, "Peace, be still. And the wind ceased, and there was a great calm." (Mark 4: 37–39.

On another occasion, Jesus had left his disciples alone, and had retired to a mountain. In his absence they embarked in their boat to go to Capernaum, but when the night closed in around them, they encountered rough weather, in consequence of the severity of the wind that blew. In this, their distress, they were brought into still greater fear by seeing, what they thought, a spectre or phantom upon the water; but were at once reassured, when they heard the well-known voice of their Master say, "Be of good cheer; it is I; be not afraid." And willingly they received him into their midst, and at once they are at their destined place.

Christian mariner, you have embarked; you are sailing o'er life's great sea, destined, *not* to any earthly Capernaum, but to the haven of eternal rest, where stands in glorious beauty the heavenly city, the New Jerusalem.

Christian mariner, the sea o'er which you are sailing is wide; it's confines on one side reach to the shores where death reigns; it's terminus at the other is where *life* reigns, where mortality is swallowed up of life. One shore is astern, the other lies just ahead. Thank God, weary one, that the prow of your boat is headed toward the shores of life.

Christian mariner, the sea o'er which you are sailing is dangerous. Many have launched out upon it's bosom fearlessly, and, alas! many have foundered, many have struck upon a hidden rock, and have sunk from our sight. Many have made shipwreck, even as did Hymeneus and Alexander. (1 Tim. 1: 19, 20.) Upon this sea storms are often experienced. Several gales sweep across it's surface. The water, which to-day seems so calm and pleasant, to-morrow may be lashed into fury. Upon this sea are crafts, flying indeed the christian colors, but 'tis only to allure. There are also beacons, but many of them are false. That beacon-light beyond, beaming so brightly out into the darkness, is the *true* beacon. All others will draw you into dangerous waters, where there are shoals and reefs. But if you observe them both for a moment, you will readily detect the false ones. See, above the true beacon there's a cross, and above that there's a crown. Now notice the others; you see indeed the crown conspicuously brought to view, but nowhere do you see the cross. Then be attentive, and even direct your course to the one that displays the cross. On no account be allured toward that which shows nothing but a crown. 'Tis a false beacon, and as certainly as you sail for it, so certainly will you meet with shipwreck and ruin.

On your voyage, you will see many gaily-painted barges, laded with apparently joyous companies. These, although sailing upon the same waters with you, are not aiming for the same destination. By them you will be urged to deviate a little from your course, and join them in their chase after pleasure, but do it not. As you value your safety, as you value a safe arrival at the haven of rest, as you value eternal life, I caution you, follow not in their wake. And, after parting with such craft, the night closes in around you, and the wind rises, and your frail vessel is tossed about like a chip; if the storm seems too severe for you to weather, think not to find safety by running into shallow water; there's the greater danger. The sea, the deep, open sea, is the safest place, notwithstanding the gale; and if you but remain firm at your stations, prompt to duty, ever watchful, if you thus continue, He who came to the relief of the weary and worn disciples on the sea of Galilee, will also come to your relief. He that was mindful of their struggles is also mindful of yours; and He to whom the winds and the sea are subject will speak, "Peace be still," in your behalf, and your tempest-tossed bark will also have quiet and rest.

That you may derive strength, and have encouragement to continue, consult the chart. Keep it often before you, and by so doing, the channels of safety and holiness can be traced and followed, as the shoals of danger and sin can be marked and avoided. By so doing, you will also be enabled to note your progress; comparing the buoys you have passed with those marked upon the chart; noticing the prominent headlands of the coast, with their correspondent marks upon your chart, you will be enabled to tell with remarkable definiteness the extent of your progress.

Then on! christian mariner, on! speed away thy little bark. Spread wide thy sail, that thou mayest not receive the grace of God in vain. On! christian, on; the Pilot bids thee on; and, though false beacons abound, though pleasure seekers cry, though persecuting storms rage about thee, heed them not; listen not to them; but, ever mindful of thy chart, with thine eyes ever fixed upon the true beacon, speed on, and Christ himself will give thee a safe passage. He himself will welcome thee into the peaceful haven of rest.

— I don't think we ought to allow of a fretted mind. Every day is often made up of unexpected little matters, needing the help and strength of God, and it is blessed to prove him sufficient for the least to the greatest.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 11, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

DISCUSSION.—We purpose to begin a discussion at Lisbon, N. H., Monday evening, Oct. 16th, to continue every evening through the week. Mr. Deering, a Baptist minister, is our opponent. The subject for debate is the doctrine of eternal torment, and the immortality of the soul.

CHELSEA MEETINGS.—Our meetings in Chelsea are becoming very interesting. The spirit of holiness is increasing, and many begin to see and feel the importance of entire consecration to Christ in order to be ready to meet him at his coming. Our love-feast yesterday (Oct. 8th) was the best we ever enjoyed in this city. The meetings are to be continued every evening this week, and over the Sabbath, Oct. 15th. We expect the assistance of Brn. J. Couch, C. Goodrich, and L. Boutell.

BRO. B. P. STEVENS.—We learn from Bro. Munger that Bro. B. P. Stevens is at Portsmouth, very sick with slow bilious fever. We hope the brethren and sisters will remember him in their prayers, and also look after his wants after a goodly sort. Direct to Eld. B. P. Stevens, Portsmouth, N. H., care of Eld. E. Owen.

PERPLEXITY.

When observing men look at the signs of the times, they are perplexed. They cannot shake off the impression that some remarkable event is at hand. What they speak and write from time to time shows that they often think seriously about the strange things that are so constantly transpiring throughout the world. The following is from the Philadelphia Daily *Press*, Sept. 2nd, 1871:—

"If the Millerites and Second Adventists, and all the other people who take a pleasure in fixing a date for terrestrial combustion, had only announced that the world, in 1871, would come as near to an end as is possible for a globe, in the light of recent events, we should have been inclined to regard the prediction as the announcement of something that was absolutely certain to transpire before the year lapsed into the void of ages.

Not before, in this century, has old mother earth been so shocked and shaken, or her children visited with the same calamities. Pandora's box is open, or else the vials of heaven's wrath are being poured upon our devoted heads. Fire and famine, shipwreck and earthquake, disease and disaster, have followed one another in rapid succession and are not yet past. Luckily we live in an age of enlightenment, in which superstition is almost unknown, or else we might have a bull from the Pope excommunicating the winds, the subterranean forces, engineers and mine inspectors."

"A NEW DISPENSATION."

The above is the heading of an article in *The Golden Age*, Theodore Tilton's paper. Mr. Tilton was formerly editor of the New York *Independent*. Mr. Tilton and others think we are just entering the "Golden Age" of humanity. Instead of this being true, it is the age of "iron mixed with miry clay." Dan. 2: 41. Facts are abundant to show that the description of the last days, as given by the prophet Daniel, Jesus and the apostles, are in harmony with surrounding facts. What a mistake to call this the "golden age!" As well call darkness light; error truth, evil good.

But let us hear from the "Golden Age" about "The New Dispensation." The writer says:—

"The 'Woman's Club' of Washington has to-day (Sept. 20, '71) taken its place in the history of the future as a corporate body, and numbers already among its members, not only sincere and earnest workers among women, but has admitted also, well-known lawyers, physicians, and leading divines. The tremendous significance of the movement which burst upon the public so unexpectedly one month since, is acknowledged by every one, and encouragement from all sides flows in steadily. The next step, and one to be taken immediately, is the purchase of a large commodious house to be used as the home and headquarters of the club.

There is no question which bears so directly on the happiness and interests of every family in the land, no work which can hope to bring about like results, as this. The abuse of the sexual relation is in its every phrase the ground-work of all evil, and nothing but a perfect balance between the sexes can right the wrongs of both. African slavery is not the only system on which an outraged heaven frowns; and by the blessing of that same heaven, is not the one abuse of power which shall be swept away by the strong arm of right against might. There is no more bitter struggle than that of a world divided against itself. By what has seemed to have become 'a natural law,' one-half the world has gone on sinning with impunity, through all the past, while the other weaker half has borne the punishment meekly and uncomplainingly; but the time has come when woman declines to bear more than her own share of shame, and that share must be in the same proportion as man's—neither more nor less."

By the side of the foregoing, let us put a recent "Lecture-room talk" of Henry Ward Beecher. On the subject of "stealing," he says:—

"All kinds of business are conducted with a growing per cent. of fraud in them. Frauds by adulteration, by specious and false appearances, by preparing and passing off goods as more or better than they really are, are on the increase; and in some departments of business thorough honesty has ceased to be expected. It is known and admitted that frauds are customary—so much so, that men are not ashamed to speak of them as a matter of course. They have become organic and chronic in many directions.

There is a vast amount of corruption in the use of trust funds committed to men's hands. Officers are wont to administer the funds of institutions over whose affairs they are set, for their own personal benefit not only without leave, but without statute or enactment—that is, to steal all the profits which arise from the use of such funds.

The same is true of public funds, where men are treasurers for the State, or for the nation—city, county or government insuring agents. But all the modes by which men make indirectly, or by favors gained, or by connivance and understanding, more than their appointed and regulated salary, are, when you take away the soft phrases by which men talk, simply *stealing*. And every man who takes funds which are entrusted to his hands for safe keeping, or to be used for others, and uses them for his own profit, steals every penny that he makes from such funds. Every such man, varnished as he may be, respectable as he may be, is, before God, simply and absolutely a *thief*.

Funds that are put into men's hands in the settling of estates, are often employed, not for the benefit of the heirs, or of those for whose benefit it is designed that they shall be employed, but for the benefit of the administrators; and the processes are so hidden, the ways in which men can mystify are so many, that only those who are wont to ferret out these affairs have any idea how much of dishonesty there is in this particular.

I think I may say that railroad management is an organized dishonesty at home and abroad. It has led to vast corruptions which still continue, and which eat out the life of honesty in those who are concerned therein. The majority of the railroads of these United States I honestly believe to be so corruptly used to enrich the managers at the expense of the stockholders, that the managers can be called nothing else but dishonest.

It is not surprising that subordinates in railroad offices and on public conveyances are affected by this immorality. You will hear managers and directors of railroads complaining that the times when they could find anybody that could be relied upon seem to have come to an end. Although they are bloated with that which they have themselves abstracted dishonestly from the community, and although they organize and carry on a system of operations that is swindling, and grossly dishonest, they are shocked that any who are subordinate to them should do the same thing. The manager abstracts the profits of the road that should have gone to the stockholders; the car-conductor abstracts largely from the receipts that should have gone to the managers; and the underlings abstract in their turn; and they are all amazed at each other! It is found very difficult to obtain honest conductors and drivers on omnibus lines and city railroads. There is a universal complaint that men are not as honest as they used to be; that they are more temptable than they used to be in all small matters. What a pity that some of these men could not be elected to the managership; for it is considered stealing if men take in sixpences and quarters, but only peculation when they take in hundreds and thousands of dollars! The buying and selling of votes, especially in large cities, is becoming alarmingly prevalent. There was a time when it was an unthought-of crime. There was a time when a man could not lie under the imputation of selling his vote for an hour and hold up his head among men; but that stigma has passed away. It is not so odious as it was. Men sell their votes openly and shamelessly. It would be well for us if that were the extent of the immorality, the dishonesty practiced by them in connection with politics; but they sell their votes a hundred times over!

Municipal bodies are notoriously and proverbially dishonest. I need not speak of the city government of New York. It will be known as long as Sodom and Gomorrah are known—and for largely the same reasons! The first feature is not that the men who constitute the government are so notoriously corrupt in pecuniary matters, but that they maintain, increase, spread, deepen and heighten their corruption without any proportionate shock to the moral sense on the subject of citizenship. There are a million citizens in whose midst there have grown up the most gigantic dishonesties, which spread from year to year; and, although there are newspaper interjections, and a little cursing and swearing here and there, that is about the extent of the feeling aroused in opposition to these things. There is no organization formed to stay their progress. There is no deep sense of shame and outrage produced by them. Right under the eaves of churches they take place, and ministers drone about dogmas and ordinances, and quarrel about robes and surplices and stoles, while this stealing is going on all around them. They seem to have no part or lot in the welfare of the community in general. Or their time and attention are absorbed by the metaphysical doctrines, the ceremonies, the fandandos, the charlatanry of the sanctuary. The city is weltering and reeking in the most abominable stealing and corruptions, and they seem to be unconscious of them, or at least unmoved by them.

The legislatures of the States are becoming so corrupt that the details would almost produce incredulity in your minds.

The great national legislature, Congress, is not of good reputation; and not to be of good reputation, is to be of bad.

The men who compose our legislative bodies are selected by the people; but it is fair to say that those bodies represent the average morality of the community? If that be so, God help the community. I do not believe that it is so. I believe that the great mass of the common people are more honest than the men that are called their representatives.

Corruption has spread so widely and struck so deeply, that it has reached places which have hitherto been considered unimpeachable, pure, without suspicion of taint, and left them demoralized. I speak of the Judiciary. It is time that judges knew that those who are most conversant with courts believe that honest judges are an exception, and that bribable judges are the rule. And it is needful that those who are honest in judicial stations, should have a character better than the reputation of the average of their fellows."

The foregoing is in harmony with the Bible description of "the last days," when the social and political state of the world is properly represented by a mixture of iron clay. Society has become very corrupt. Political matters are breaking up in confusion. There is but little strength left. It is the weakness of "iron mixed with clay," and we see no prospect of any improvement before the personal coming of Christ.

SHAKER THEOLOGY.

We find but little difference between the theology of the Shakers and the Spiritualists. It is very evident that the demons are the authors of both. The two systems seduce different classes of people. In THE SHAKER for September, we find the following:

"We believe in the multiplicity of Christs; are individually aiming to be Christ's; and have full faith in the possibility of becoming as good as Jesus was, and as perfect as he is in the home of his Father.

We love the principles that made him the Anointed, or Christ; and believing that 'like causes produce like effects' in religious life, as truly as in worldly philosophy, we have clothed our lives with these principles, and are successfully achieving the regenerative, christian transformation—and we find that it pays, to some five, to others ten, and to many one hundred-fold of superior joys to those it cuts off by self-denial.

We call ourselves christians, and rightfully too, because we have chosen as our pattern the principles that made Jesus, the Christ—'the first-born of many brethren' yet to be born; and not because of any personal attachment to the man Jesus, for some particular act of courtesy on his part. Jesus never did us a personal favor that we know of; while the Spirit Christ has blessed him with salvation and redemption, and will do—is doing the same for us. This Spirit we worship; this Spirit is an emanation from our Father and Mother—God! This same Spirit visited Ann Lee, and transformed her Gentile nature into christian sainthood, the same as it had regenerated a Jewish disposition in Jesus, making it a pioneer in christianity! . . .

Were there any consistency in the theory of the vicarious atonement; if the blood of Jesus' physical body was any more powerful for salvation than that of any other being—Jew or Gentile—in this degree only, would we be warranted in substituting the person, for the heavenly principles of christianity, in our devotional worship. The medicine which made Jesus, the Christ, is the panacea for all the ills the soul has inherited or may contract; and will make of each and all, Christs, as truly as Jesus became so, by taking the same prescription—being obedient to the same beautiful, resurrecting principles."

It will be observed that the Shakers, like the Spiritualist's, set aside a *personal* Christ, and substitute what they call a Christ *principle*; thus denying "that Jesus Christ is coming in the flesh," and thereby showing that they are in sympathy with the anti-Christ. Their entire platform is opposed to the Bible, and salvation through Christ.

TERRIBLE FIRE IN CHICAGO.—About 11 o'clock Saturday evening (Oct. 7th), a fire broke out in Chicago, which has produced *terrible* results. As we are about to go to press, we can only give a few brief items. It is said *ten thousand* buildings are burnt, *one hundred and fifty millions* of property destroyed, and many lives lost. At last dates the fire had extended five miles, and was still raging.

"TALKS ABOUT HEALTH."—Dr. Dio Lewis, 19 Beacon Street, Boston, has just published a work with the above title, which *every body should read*. There are but few men in the world as well qualified as Dr. Lewis to give good advice concerning what will promote health. He has had a large experience as a physician, has lectured extensively in Europe and America, and consequently has had a very wide field of observation. His large common sense, combined with his marked ability to study cause and effect, have enabled him to say rare things of much value to those who desire to preserve their health. The work contains about 130 pp., and may be had at our office for 25 cts., postage paid.

☞ The second number of the *Herald of Salvation* is at hand. It is edited and published by Bro. W. Kellaway, Fairhaven, Mass. It is neatly executed, and filled with interesting matter. This monthly is worthy of the patronage of the friends of Jesus. The subscription price is one dollar a year.

THE SOUTHERN FIELD.

I am glad to learn that a good degree of interest was felt at the National Campmeeting in the Southern mission. I hope that interest will be augmented all through our ranks, that Bro. Bowman may be kept in the field as a missionary for a time, to plant the truth in different parts of the South. Shall we let an opportunity like this pass without turning it to a good purpose? Let us be stirred to action at once. Who will hold back now? When the door is opened, shall we refuse to enter? When the very help we need is at hand, shall we refuse to accept it, simply because we lack money to make it availing? We must not act so unwisely. But in order for the A. A. Mission Society to keep Bro. Bowman constantly in the mission field, you must put the funds at their disposal. A goodly number could give $100 apiece, and ought to do it without delay. Others can give $10, and almost every one can give one dollar apiece. We ought to raise $5000 for the Mission work South this winter. *Shall we do it?*

A word concerning Bro. Bowman's circumstances from myself, seeing I spent some time with him in person, will be admissible. Prior to the war, he was a man of property, but matters so shaped that it was all swept away, since which time he has been dependent on preaching for the support of himself and family. For the truth's sake he has now cut himself off from that resort. We need a man of his ability and long experience, and a man of *southern birth*, to go through the South, not as a transient visitor, but as a *permanent laborer there*. This is truly a *God send*. Let all the people say *amen*, by sending funds to keep him at work. W. S.

HOLDING THE TRUTH IN UNRIGHTEOUSNESS.—Truth is often dishonored by its advocates, whose hearts are not sanctified. "Be ye clean that bear the vessels of the Lord," was an ancient requirement; and the spirit of that requisition still lives in the divine repudiation of the practice of holding the truth in unrighteousness." Alas, how many who advocate the truth are destitute of regenerated hearts, and simply use the sword of the Spirit disconnected from every other part of the heavenly armor, to gratify a carnal passion for pugilistic warfare on theological themes. With them it is theory first, and theory last, and theory *only*. Not that theory is made too prominent, do we thus speak, for God's theory cannot be elevated too high; but, as Jesus said, "These things aught ye to have done, and not to have left the others *undone*." But "speaking the truth in love" is the sacred rule. W. S.

SCATTERING SEED.—Several hundred copies of "The Life Beyond Death" have been sent already into different parts of several of the southern states, with a quantity of tracts, and others will soon be on the way. The Wisconsin and Illinois campmeeting donations are gratefully acknowledged as my principal help in this enterprise. Have sent by request to some forty clergymen, of different orders, in different states south, and to many lay members. It is expected that some will rebel against the truth, but others will meditate, and cautiously take steps to re-examine their theology. Our labor will not be in vain, though some of the seed may not spring up at once. Some I have heard cheering reports from already. May God water the seed sown in this new field by his grace. W. S.

SPASMODIC RELIGION.—This kind of religion that alternates between the housetop and the cellar—now elated and now discouraged—is not in harmony with the arrangement of heaven. "*Abide* in the vine"—not be alternately in and out, but "ABIDE" in Christ. This getting religion when we are destitute of it, is all right; but it is far better to keep it when we get it, than to get it several times a year. It is God's will that the Spirit should "dwell in you," instead of paying you an occasional visit. Then the Spirit will ever be present to indite our petitions, and prayer will thus bring us an every day supply of this sacred influence to stimulate us on our homeward journey. If religion is good at all, it is good all the while. Why not have it? not the spasmodic kind, but that which gets deep into the heart, and lives there. W. S.

RELIGION OF THE HEAD AND HEART.—Religion of the head (intellect) is not to be repudiated, provided it is connected with religion of the heart (affections;) but a religion of the head, disconnected from a religion of the heart, is a poor article. The heart must be pure. Our affections, as well as our intellect, must be enlisted. Then we will not only understand the plan of God, but love the author of that plan. But how many content themselves with a mere head work, and live with unsanctified hearts. Such need a baptism of heavenly love. Consecration to God must be experienced and enjoyed in this life, if we at last possess eternal life. O, for perfect love. Heaven give us all a new and full consecration. W. S.

THE SOUTHERN CAMP.—Our Southern Wis. campmeeting closed on the 1st of Oct. Though it was held so late, the weather favored us, and the Lord smiled on the camp, leading some of the brethren to pronounce it the best meeting they ever enjoyed. Some gave their hearts to the Lord, others were brought into the light anew, and some were buried in baptism. Many of the social meetings seemed to almost translate the saints before the time. It seemed like a cloud of glory overshadowing us, causing the saints to rejoice. W. S.

Just Published,

GOOD TIDINGS,

PERTAINING TO THE EARTH AND THE RACE.

This valuable work of 425 pages, is now ready. Price per dozen, by express, in paper, $4.00; cloth, $8.00. Single copy in paper, 50 cts; cloth, $1.00. Sent by mail on the receipt of the same. For sale at this office.

AG'T.

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Just published by the A. C. P. Society. *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

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AG'T.

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PUBLISHED BY THE W. A. C. P. ASSOCIATION.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same.

AG'T.

DEDICATION.

Friday, Sept. 29th, I left home for Hilandville, Mass., to attend a dedication, in company with Bro. Couch, who was to preach the sermon. The hall has been built by Bro. Samuel Low, for the worship of God, and the preaching of the gospel of the kingdom. It is a very pleasant hall, up one flight of stairs, sixty by forty, and well seated. At 2 P. M., the people assembled, when the hall was dedicated by an appropriate and interesting discourse from Bro. Couch. The favor of the Lord, setting his seal upon the exercise, giving the spirit of freedom in Christ, was evident. How important to have Christ with us in every effort we make. I tarried and preached in the evening, also Saturday, and over Sunday, Oct. 1st. The numbers increased, their interest also. There seemed to be a revival spirit, with a desire to hear; so I left an appointment for Sunday, the 8th, when, by the help of God, I go to break the bread of life again. This is a new place, and with the help of the Lord, and Bible management, much good may be done.

Those interested in a permanent, gospel, Advent meeting, were invited to stop and take the necessary steps to carry forward, by combining their influence, prayers, and means, the blessed work of Christ in saving men from sin, and getting them ready for the Lord's coming. About forty stopped, and were ready for any Bible measure or organization that was right and expedient, for their own welfare and the advancement of Christ's truth in the village. I enjoyed the privilege with them. The Lord favored us, and truth seemed to bear its own weight, lifting up those that had counted the cost and given all for Christ. The young people were feelingly interested in the truths relating to the redemption of man.

It is blessed, in these apostate, pleasure-loving times, to see any interested in the great salvation. To see how much God has done by the gift of his only Son to save a lost race, and bring this great gift within the reach of all, urging it upon them by his Spirit; then to see them refuse and neglect the call, brought out the saying of Jesus, "Ye will not come unto me that ye might have life." But Christ will be clear, if all are not saved. He calls; they refuse. All can be saved if they will. And by the grace of God, I will seek and find full pardon; and, glory be to God, I feel the fire burning. Let us all be filled with the Spirit. How blessed it is. All love, love; yes, the love of Jesus and his word, his people, and our enemies. This is better still. Amen. Let us all be imitators of the meek and lowly Savior, and it will be well with us.

Thine, L. BOUTELL.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield Camp-ground, August 22d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$56.10
A FRIEND	2 00
J. CLOTNEY	1 00
E. FRANCIS	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$3 50
P. C. WEBBER	2.21

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	350.00
MRS. ELIZA HALL	100.00
"C."	2 00
MRS. L. H. ARMSTRONG (by N. T. P.)	10.00
MRS. NANCY T. PEASE (for Bro. Bowman)	10 00
A FRIEND IN N.	15 00
WM. J. MACKIE	21.90

BRO. W. J. MACKIE writes:—"I will be one of a hundred to raise the $2500 for him"—(Bro. Bowman.)

BRO. BOWMAN, under date of Oct. 4th, writes as follows:—"If we only had a few hundred dollars to assist us in putting up a house to worship in, we should have gained much. Please send me all the tracts you can; they are in great demand, and are doing a great deal of good. I want all I can get on the doctrines of our church."

Now, brethren and sisters, please send in funds to the Society, that it may be able to sustain Bro. Bowman with the means to procure food and raiment, send him tracts freely, and also erect a house for worship—one or more, as may be best, and as the Society may have the means.

One Sister encloses a draft for $100.00, and writes:—"I am sorry to see so little contributed for the Advent cause by those who profess to believe that the end of all things is just at hand."

We hope our sister's example will stimulate others to give, as they may have the ability, to the glory of God. Please send the funds to the Society, and the Board will see that all is appropriated to the best advantage.

G. T. A.

SABBATARIANISM.—No. 2.

L. BOUTELL.

In my former article on Sabbath-keeping, I discussed the "Beast and his mark"; but I have other weighty reasons why the seventh-day-Sabbath keeping is not binding, or saving to the Gentile world. The ten commandments given at Horeb, and written on tables of stone, the Lord calls "the covenant"—"even the tables of the covenant." Deut. 9: 9. Again, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4: 13. And Moses, "as faithful over his house," called all Israel together and bade them to hearken, to learn, to keep, and to do them. And they were so sacredly binding, that a deviation from the letter of them was followed by a death penalty. Moses was the mediator of this covenant, the ten commandments, to see them enforced, and the penalty applied in case they were broken. It was to be superseded by a more excellent and perfect covenant and administration. Moses anticipated it, and looked forward, beholding, as in telescope, the glories of the new covenant, "the new and living way," the mediator of the new testament, or covenant; Jesus the Messiah, the One to come, the Savior, and the only Savior.

This is the very one referred to by Moses, when he said, one "like unto me" "shall the Lord your God raise up"; "him shall ye hear in all things, and whosoever will not hear that prophet, shall be destroyed from among the people." The time that Moses prophesied of came. The one like unto him appeared in due time. The mediator of the new covenant gave himself a ransom, sealed with his own blood—the new testament. Thus we celebrate the Lord's Supper, because he said, "This cup is the new testament in my blood." Here is the new covenant, brought to view by the apostle in Hebrews: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." Have those days come? If so, the new covenant has been brought in and is binding. And if this prophet has come to enforce his covenant, or contract, upon the people, he must be heard. It will not do to hearken to Moses now.

Again, the covenant he is to enforce is not like the one given at Horeb; then it cannot be the same. So, dearly beloved, it is Moses and the old covenant, or it is Christ and the new covenant. To which shall we give heed and obey? Shall it be Moses, or Christ? They are as unlike as the law and the gospel. "For if the first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. "Then said he, Lo, I come to do thy will, O God. He taketh away the first [covenant], that he may establish the second" [covenant]. His new covenant, then, is the only one in force now, and must be written by the Spirit of God; not on tables of stone, but on the fleshly tables of the heart.

To look back to Moses and the covenant with its ten commandments given at Mount Horeb, is it not to undervalue and reject Christ and his new covenant? I should not dare be guilty of it. With me, it is Christ—*Christ*, and the life-giving covenant. I know not how any man can be saved without coming directly to this fountain. And all who make the fourth commandment obligatory, as under the Horeb covenant, say by so doing, Moses, and not Christ. Why? Because we cannot have and serve both at the same time. And how can Jesus Christ save those who will have the Mosaic covenant; when the call of Christ is, Come unto me, by way of my covenant; "by a new and living way, which he hath consecrated for us"? My prayer and desire is that the sweet spirit of Jesus, our Savior, may draw men to the right fountain, and that is Christ, "the way, the truth, and the life." The Lord help us, by his grace, to look after no other way, at the expense of being lost when Jesus comes.

ANOTHER SAD, SAD NOTE.

A FATHER BEREAVED OF HIS ONLY SON, AND TWO SISTERS LEFT TO MOURN.

Bro. Grant doubtless remembers Bro. A. Fike, of Vallejo, Salano Co., California, and some readers of the *Crisis* may remember the afflicting death of Sr. Mary L. Fike, while on their way, in 1860, with their four children, to California; and also of the sad death of the youngest, a little girl of nine years, by drowning in Feather river, soon after their arrival. But now comes the third note of woe in a letter just received from our stricken brother, containing a photograph of his son, a beautiful young man, aged twenty-three years, six months, and nine days. The letter says:—

"The enemy death has again done his work in my family. George is dead; lost his life from falling from a buggy. This is a trial almost unspeakably great. Dear little fellow! he took me out in a buggy to give me a ride on Sunday afternoon, the 27th of August, seemingly on purpose to please me. He told a lady friend that he expected to have a pleasant time to-morrow, for he was going to take his Pa out riding. Dear little innocent fellow! he never seemed more gratified than when he did one a kindness, and especially to me; and the last conscious act of his life was one of filial love, which resulted so fatally to himself.

After driving about seven miles out of the city (San Francisco), while descending a hill upon a hard road, the horse pulling hard on the bit all the time, suddenly the bit in his mouth broke, and the bridle slipping back on his neck, and the lines coming with it, and there being no back to the seat, George fell backward, striking his head so hard on the ground as to fracture the base of the skull, and in twenty-four hours he died.

Dear boy! he was one of the best that lived. I miss him so much, he was always so kind to me. He had a great many friends, both young and old, and was much beloved by all. Some of his schoolmates came nearly a hundred miles to attend his funeral. He was a 'believer,' but had made no public profession; but he was so good that I cannot help but hope that I shall meet him in the kingdom when Jesus comes."

And so do we, brother; for David says, "Let us fall now into the hand of the Lord; for his mercies are great." Yes, dear brother, do now as in former years, when the bitterest cup was put to your lips, and you were forced to drink it; fall into the hands of the Lord, and hope in his tender mercies, for you have proved them great. And will you pardon us, while we say, as we look back upon all the way in which the Lord our God has led you, since we gave you the parting hand to go to the Pacific ocean, while we came to the Atlantic, and see how you have humbled yourself even as a weaned child; we can but feel that, as the sharp frost of autumn opens the burr and frees the nut for use; even so have you, by the loosing of these earthly ties, been unbound, and your tongue loosed, and your pen become that of a ready writer, and yourself and substance have been given to the Lord for the past eleven years, to spread the light of life in that land of gold. And now in this last stroke, that has severed from you the light of your eyes, and a father's earthly hopes, do you ask, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" No, not a word of the kind in your letter. You know that God does not afflict willingly, or from his heart, nor grieve the children of men, but that we are now under the reign of sin and death, and that afflictions abide the saints of God. You know, too, that this reign will soon end in the incoming glories of Messiah's kingdom. You know, too, who has said, of the enemy who holds your treasures in his iron grasp, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." You know, too, who has said, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." And very soon, beloved brother, and most tenderly beloved young sisters, you will know, too, the blessedness of those who will say in that day, "Lo, this is our God; we have waited for him." Yes, through tears and bereavements, you have waited for him, and now you can say, "He will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Amen and amen, saith my soul; and may we be there. "Awake and sing, ye that dwell in dust." May we join in that song while the redeemed host crown him Lord of all, is the prayer and hope of your sympathizing friends, R. and E. S. WILLARD.

Haddonfield, N. J., Oct. 2nd, 1871.

OUR TOUR WEST.

L. C. WELLCOME.

Aug. 8th, we arrived at Winona, a beautiful, thriving young city on the Mississippi. We have now traveled in wagon, with our brother, S. C. W., some two hundred miles from the frontier to the eastern edge of the State, during the most busy time of harvest. The crops are generally very heavy. We have seen several hundreds of thousands, perhaps a million of acres of wheat and oats under the hand of harvesters, with horses and several kinds of machinery. At some points we could see from five to ten thousand acres at one view. Truly the Lord provides bread for the eater. But we are told by the Savior that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We put up with Bro. Jeffries, who, with his believing wife, look for the Lord soon to come. Here the Advent people have a good house of worship, and a fine prospect for usefulness, if they persevere in united and faithful labor. Bro. E. T. Himes resides here, and preaches here half the time. We preached two evenings to the few who gathered to hear, and visited several families. Found one family of old friends, formerly of Maine—Bro. and Sr. Libby, who have seen the true light on the Lord's soon coming and kingdom, and on the nature of man, and who now rejoice in the blessed hope.

Leaving Winona, we took a steamer on the Mississippi for St. Paul, one hundred and sixty miles up the river. This is a beautiful ride, presenting the most splendid scenery we have ever witnessed. The water being low, we were one day and two nights on the river. We arrived at St. Paul on the 11th. Having an hour to wait for the cars, we looked about the city, and examined its magnificent and extensive stone buildings, its high and important bridge across the Mississippi, resting on stone piers, some eighty or ninety feet high. This city is growing rapidly, and although but twenty years old, seems trying to outdo Boston.

We took cars for Minneapolis, eleven miles up the river, and here, passing through St. Anthony, a thriving and populous place, we cross the Mississippi by rail into Minneapolis, the most interesting and marvelous place we have yet seen. A city built in an oak grove, on a level plain or prairie, up, up, or, north of all our thoughts of cities and factories, here is a city of fifteen thousand inhabitants, on a site well nigh as large as old Boston, with adjoining territory to enlarge to any extent, laid out with broad streets, with side-walks seven feet wide, lined with magnificent stone and brick stores, hotels and warehouses of immense size, or adorned with rich and costly dwellings, gardens and groves; all looking as life-like and flourishing as any New England city, but all new. It is only twenty years since it was unoccupied ground. This is a timber country, where much lumber is sawn. Five mills here saw four hundred thousand feet of lumber per day. Two hundred houses are going up this season. Here resides Bro. O. R. Fassett. He was absent, but we were kindly welcomed and cared for by Sister Fassett, who with her husband has been ministering to the people in this city, and in localities outside, with good results. God has blessed their labors, and raised up others to follow the Lord.

Sunday, Aug. 13th, we preached in a hall to the Advent congregation A. M. and evening, and enjoyed a good season in the Lord. Here we found several old friends formerly of Me.; Sister Norris and family, with Bro. Overlock and family, with whom we used to worship twenty years ago. We visited and enjoyed a pleasant season with them, as also with several other families whose acquaintance we formed, and who look for the Lord.

August 15th, we took cars for Mankato, thence by stage to Garden City, to spend a few days with my parents and eldest brother and family. On arriving, we found all as well as usual, my family having returned from New Ulm. I found an arrangement for me to preach here on the following Sunday. Met the appointment, and preached to an attentive audience A. M. and evening on the duty of obedience to the calls of God, and to the warnings he gives us; also on the signs of Christ's first and second advents. There are several here who look and wait for the Lord, beside my brother and his faithful wife.

I spent a few days in visiting my aged parents, evidently for the last time in this mortal world, also my brothers' and sisters' families. I came west to visit, and intended to rest a little from excessive labor. This privilege the Lord has graciously granted me, yet I could not be idle, but have traveled by cars, team and boat, about twelve hundred miles in Minn. in two months, and have constantly preached "the gospel of the kingdom of God" in the various places I visited, scattering many tracts and some books which should continue to preach. Sunday, Aug. 27th, we preached in the grove in Shelby, and closed our labors in this part of the State, and bade adieu to the brethren, and to our beloved parents and sister, hoping soon to meet in the better land.

Correspondence.

From Bro. Thomas Howell.

BRO. GRANT:—I am happy to say we are still looking forward to the time when Jesus shall come and take us to himself. Our meetings are more interesting every Sabbath. I baptized three last Sunday (Aug. 27th). We had a blessed day. The Spirit of God was with us in power. We expect Bro. Fassett with us soon. We have sent on money to bring him out. I hope he will come safely; and I pray the Lord will come with him, and make him a blessing on this coast. I thank God that there are so many of us standing "fast in the liberty wherewith Christ hath made us free."

We are striving to be more like Jesus, and to do all the good we can. I was glad to hear from you by Bro. Badgely. The Seventh-day keepers are holding meetings still. A few have gone over to the law, but, thank God, we have a goodly number who are satisfied with Christ, who "hath redeemed us from the curse of the law, being made a curse for us." We are trying to follow Paul's advice, to "lay aside every weight, and the sin which doth so easily beset us, and . . . . run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." We had a blessed season together three weeks ago at the communion table. It brought to our minds the last night you were with us. We want to be ready when the Master shall come, that we may sit down with him in his kingdom; and we believe he is near, even at the door. Even so, come, Lord Jesus.

San Francisco, Cal., Aug. 23d, 1871.

Bro. Howell writes again Sept. 6th, and says:—"Bro. D. D. Reed was with us for the first time last Sunday (Sept. 3d). Eleven received the right hand of fellowship. The Lord is with us."

Bro. Howell is a true man, and is the pastor of the church in San Francisco. They have lately hired a meeting-house on Mission street, formerly occupied by Dr. Scudder's church. It is a good place, and central.

[ED.

From Bro. S. Woodruff.

Dear Brethren and Sisters:—I would that tongue could express the depths of the love of God to me. We cannot even express the heart-felt gratitude which we owe to companions in times of trial. Then, too, when we are prostrated by sickness, disease, preying upon these frail, dying bodies, we see then a display of tenderness and deep love and sympathy for our welfare. Long days and weary nights find them still with an unfailing watchcare. Their love reaches beyond self. Everything is done on their part to stop the progress of disease, and the life that is ebbing away, that once more they may see us in health. But their hopes, many times, fail. They follow us to the gates of death, and amid their shrieks and groans we bid them farewell. Their power fails. They can do no more, and the silent tomb separates us oftimes in early life. But O thanks be to God, there is help laid upon One who is mighty to save all that will look to him.

O the depths of that love that caused a door to be opened for the lost and perishing. God's love excels all other. He loved us while we were rebels to his government. When man had trampled the last ray of hope beneath his feet, God loved him still, and stretched out his mighty arm that he might lean upon it, and be rescued and sheltered from the destructive elements of these last days; and if numbered with the silent dead before Jesus comes, he can rest in hope, knowing Jesus has said, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." What a soul-inspiring thought! This thought burst the dark veil of the tomb, while the rays of heavenly light illuminate the mind while here, and a bright assurance of immortality hereafter. At the voice of Jesus, the graves will give up their dead; loved ones will live again, to die no more. The new earth will never be dotted with grave-yards nor tomb-stones; the gloomy shades of old earth can never enter there. Sin, in all its varied forms and ways, can never enter to mar the home of the saints. The voices that will be heard on that peaceful shore will be from the pure in heart; yea, from those who have followed the Lamb of God. Oh, will you be there? Oh, say, will you be there? Stop, and consider it, ere it be too late. "The Spirit and the Bride say, Come."

From Bro. Geo. Thomson.

BRO. GRANT:—Our first quarterly meeting for the eastern district of Wisconsin was held at Merrimack, from Sept. 22nd to 24th. It was a blessed season. Many of the dear saints gathered in from different points to enjoy the feast, and it was a feast indeed. Not only intellectually rich, but rich in the literal fruits of Canaan. Bro. Jones' home being a type of the goodly land, flowing with milk and honey, and the delicious fruit of the vine. We were ably assisted by Brn. Adams and Graves in preaching the word, and we have reason to believe that the word took effect. We had many warm testimonies to the truth. One sister related a new feature recently introduced in church fairs. The preacher in charge procured a *frog*, and had it enclosed in a box, to be fished for in the "fish-pond," at ten cents a chance. When the lucky fisher would open the box to ascertain his prize, out would leap the *frog*, to the amusement of these "lovers of pleasures, more than lovers of God"; and then it would be returned to the pond again, and thus become a source of considerable revenue. One sister thought that they had got the right emblem at last, just what John saw when on the Isle of Patmos—"Three unclean spirits, like *frogs*, coming out of the mouth of the beast, and out of the mouth of the false prophet."

The gathering at the Lord's table was a season long to be remembered by those who participated. There was one peculiarly touching incident. A doctor, with his family, communed with us for the first time, and for the first time the whole family sat together at the Lord's table. They had been identified with different branches of the Baptist church, and had never before enjoyed the privilege of sitting together at the Lord's table. I tell you there was rejoicing in that family. We have no organization in this place. There are a few lovers of the truth here, who are not afraid to let their light shine, and God will bless them. I think the prospects are very good for future success in this place; from the fact that Satan rages, and honest-hearted ones are interested and inquiring for the truth. May God bless them. There were twelve baptized in connection with our tent-meeting in Arena. The cause is onward here.

Your Bro. in Christ, GEO. THOMSON.

From Bro. E. Owen.

BRO. GRANT:—I removed Bro. Stevens from Great Falls on Thursday to this place. He is a very sick man, though we hope improving in some respects; some symptoms certainly seem better. He is now with me. His mail should be sent to Box 464, Portsmouth, N. H.

Your Bro., E. OWEN.

CAMPMEETING REPORT.

We take pleasure in saying to our friends abroad, in relation to our campmeeting held in Belfast, Me., in the month of August last, that it was one of the best held in Maine since 1843, and so acknowledged by those that attended it. The old forty-three hand-felt at home, while seeing the same principle carried out. The union was not a grave-yard union; but a heaven-inspired one, which made all feel they were one in Christ Jesus. This oneness was caused by the Spirit of God. No jars or contentions were known on the ground. Although there were persons of different views, none were brought forward only such as were calculated to lead men to Christ, and show the near coming kingdom of God.

The people listened with interest. The best of order was observed throughout the meeting, without policemen. The prayer of the church was that God would send angels to protect the camp. It was done. All was looked after without charge. No hat was carried around to collect money. All bills were paid with thanksgiving. God's people were quickened, wanderers were reclaimed, sinners converted, and several were baptized, rejoicing in Christ. The Lord's praise was heard echoing through the crowd.

The camp was situated on a beautiful rise of land, one mile and a half from the city of Belfast, having a fair view of the bay, in a beautiful grove, clean, with plenty of room, and well shaded. The tents were noble, good size, and well filled. The prayer-meetings were lively, having much interest for the unsaved. Many expressed their desire to continue another week, but we were reminded of other duties.

The subject of another campmeeting, if time should continue, came up, and it was decided to have one. *Voted*, to choose out eight men, to act as a committee the present year: Bro. W. Cousins, J. Hamblington, I. Damman, L. Pendleton, V. Davis, J. Clifford, J. Emerson, J. Young. ISRAEL DAMMAN.

PREACH.

"Awake, my voice, and loud proclaim
His glorious day abroad."

Yes, it is very well to say "preach," but I am a man of few words, illiterate, and poor in this world's goods; yet the echo returns—"preach." I know just such an one as you speak of, but with all these difficulties he "preaches" some weeks to twenty, thirty, and fifty persons, and how many more I cannot tell; but his motto is,

"Purchased and bought by blood divine."

But you ask, How does he preach? Just exactly the way you should preach. He does not use cigars, tobacco, snuff, liquors, tea, coffee, or any thing but the absolute necessaries of life, by which means he is able to purchase from twenty to fifty copies of the "World's Crisis," published in Boston, to distribute among his acquaintances every week; and he says he is distributing besides a large number of other publications pertaining to the kingdom of our God; and in this way he is "preaching."

How is it, brother, with you, or with me? Am I improving my talents? or am I hiding it away in a napkin? Am I offering my body a living sacrifice, holy, acceptable unto the Lord, denying all ungodliness? or am I treasuring up wrath? These are momentous reflections, and call loudly upon each one of us, as the Lord gives us opportunity, to do likewise,—"preach." The night is far spent, the day is at hand. F.

"WHAT HATH GOD WROUGHT?"

THOS. HOWELL.

BRO. GRANT:—In looking back over the past six months, I have been led to ask the question, "What hath God wrought!" Truly he has done great things for us, whereof we are glad. Since you left here, we have passed through a hard struggle and dark clouds; but, blessed be God, he is bringing us out into the light. Our place of worship in Excelsior Hall has become too small; but God has opened for us another place. We have taken a church on Mission Street, used some time ago by Dr. Scudder's people, and we expect to go into it next Sunday (Oct. 1st). We expect Bro. Reed with us, and we are praying the Lord to go with us.

The last month we have had blessed times of refreshing from the presence of the Lord. We want to consecrate ourselves *entirely* to the Lord, and be ready for his coming. The seed which you sowed here is growing, and we are looking for a glorious harvest. We expect Bro. Fassett here next month. May the Lord come with him. Pray for us. Yours in the blessed hope, THOS. HOWELL.

San Francisco, Sept. 25th, 1871.

McMAHON'S DEFENCE.

Marshal McMahon is one of those frank, chivalrous, single-souled old warriors, who comprise a type almost peculiar to the French character, and who recall the memory of such men as Turenne, Coligny and the great Conde. With a moral courage which must yield him a nobler fame even than the dauntless bravery which won Magenta, he exonerates Napoleon III. from the responsibility of the disaster at Sedan, and transfers it to his own broad shoulders. The plan of concentrating his forces with those of Bazaine northwest of Metz was of his own conception; and the Emperor "exercised no influence whatever upon his resolution." That he did not accomplish an impossibility and snatch victory from overwhelming odds, was a failure which will surely be overbalanced by his magnanimity in confessing that upon him alone the blame—if blame there is—must rest. Who will soon forget the news of that disastrous day at Sedan? How the rapid and forced concentration of the French availed naught against the serried ranks of the German hosts, inspired as they were by the recent and decisive triumph of Gravellotte; how the conquering army encircled and encaged their enemy in an immense amphitheatre, and closed gradually on them until they were penned in beyond hope of extrication about the old historic town; how the Emperor, seeing that the cause was lost, held himself sadly calm, and rode away, cigarette in mouth, to pen his famous surrender to his royal brother and foe; and how the gallant conquered, who had fought nobly though their strife was vain, laid down their arms and their victors exultingly led them into captivity; all these things recur with startling vividness as we hear the voice of the brave old Marshal, loyally shielding his liege lord from the imputations of faults which were not his, and in the face of the world declaring, "It was I."

Thus is shattered and whiffed off by a loyal breath one of the thousand slanders which were showered upon Napoleon's name in the day of his misfortunes, when his power had vanished and his fame lay defencelessly at the mercy of his enemies. The vulgar adjuration, "Hit him—he has no friends," was obeyed on every hand; he was a fool, an imbecile, dotard, a meddling busybody, a vacillating marplot, a conceited and weak old man. Every error of the campaign, every mishap, was thrown upon his shoulders. It was his foolish interference which had caused the successive series of French defeats, and at last resulted in the fall of Paris; while McMahon was eloquently pitied as having been the unwilling victim of the Emperor's bad generalship, ignorance of war, and obstinacy in conducting the campaign himself. The Marshal's noble avowal will have the effect of relieving Napoleon from the odium of weakness and self-inflicted defeat, which has certainly rested upon him in the eyes of a large majority of men up to this time; while it will only prove that the ablest generals cannot hope to contend with a persistently adverse fate; that military genius cannot always cope with superior numbers and stricter discipline, and that defeat does not inevitably prove an absence of the highest military and moral virtues.

While France still continues to produce such soldiers as McMahon, she need not despair. A loyal heart, a bold sword and an honest tongue are qualities which do not always serve as the handmaidens of defeat, but more often impel victory. France will be fortunate if, with the proposed reorganization of her army, she can place at its head two or three men who possess them. The old Marshal's course is all the more striking, contrasted as it is with the struggles of selfish partisanship and the acrimonious rivalries of ambition in the Assembly; and it proves that the Empire, which nourished and advanced him to what he is, must have had more virtues within it than its enemies give credit for.—*Boston Post.*

Summary of News.

FOREIGN.

Cable News.

ROME, Oct. 7. Two convents have been occupied by Italian troops. The inmates quietly withdrew at the approach of the military.

The Italian Parliament will be opened about the middle of November.

DOMESTIC.

SALT LAKE CITY, Oct. 3. In Court this morning the counsel for Brigham Young, having stated that Young was sick and unable to appear, moved that he be admitted to bail. Judge McKean said that if the prisoner was sick he might remain in his house unguarded for the present, but that a motion to admit to bail could not be entertained until the prisoner appeared at the bar of the Court.

In the Hawkins case a motion was made to quash the indictment, which was overruled, but time was granted to file a plea of abatement. All is quiet and there are no indications of trouble.

Daniel H. Wells, Mayor of the city and third President of the Mormon church, was arrested this evening by United States Marshal Patrick, upon an indictment of the Grand Jury charging him under the Utah statutes with lewdly and lasciviously cohabiting with one Louisa Free, whom Wells claims as one of his wives. The accused was taken before Judge McKean and held to bail in $5000 to answer at the present term of the Court. In this case, as in that of Brigham Young upon a similar charge, Major Charles H. Hempstead and Hon. T. Fitch are counsel for the defence.

Gen. Henry A. Morrow, formerly in command here, arrived last night and was enthusiastically received. He is under orders to report at Camp Douglas.

A company of cavalry from Fort Steele and a full battery from Fort Halleck are expected to-morrow. There are now about 5000 troops in camp.

MILWAUKEE, Wis., Oct. 4. The fires in the woods above Green Bay have extended across Peshtigo river, and cover a strip thirty miles wide in Shawano and Oconto counties. The large lumbering towns of Marinette and Peshtigo are threatened with destruction. Fires are now raging over three thousand square miles of territory.

About a hundred families are burned out, and the refugees are in Green Bay and other towns. At least a hundred other families are in danger of being burned out. Farm buildings, bridges, fences and absolutely everything are swept away.

Thousands of square miles of valuable pine forests are destroyed. Bears and other wild beasts have been driven from the woods, and are flying in every direction.

The entire population is fighting the fires without success. Many people were prostrated, suffocated by the heat and smoke, and had to be carried by their comrades to places of safety.

The supplies of food, &c., for man and beast have been destroyed, and starvation during the coming winter stares them in the face.

GREEN BAY, WIS., Oct. 4. The fires that prevail in six or seven of the northwestern counties of Wisconsin, have never had a parallel since the settlement of the country.

Fearful Fire in Chicago.

Chicago, Oct. 9, 10 A. M. The entire business portion of the city is destroyed, all the Banks, Express and Telegraph offices, all the newspaper offices except the Tribune, six Elevators and the Water Works have been burned. There is no water in the city and not less than ten thousand buildings have already been destroyed.

The fire has burned a distance of five miles, and is still raging. The wind is blowing a gale, and it will will be impossible to get any reliable detailed particulars for some time, as there is only one telegraph wire working, and that only to the suburbs.

One of our principal merchants has received the following dispatch from a leading lawyer and large real estate owner:

CHICAGO, Oct. 9, '71.

To Geo. C. Richardson, No. 96 Devonshire street, Boston: Chicago is in ashes. The calamity is awful. Miles are burned over. Send donations from Boston for the suffering people. The Water Works are burned, and the telegraph destroyed.

C. A. GREGORY.

Cincinnati, Oct. 9. Information from Chicago this morning, said to be reliable, states that the following buildings were burned: The Sherman House, Chamber of Commerce, Court House, Western Union Telegraph building, and all that part of the city covering over thirty blocks.

The following message signed by the Mayor of Chicago, was sent the Mayor of St. Louis this morning: "Send us food for the suffering. Our city is in ashes. Our Water Works are burned."

LATER.

Chicago, Oct. 9—5 P. M. The awful work of destruction still goes on with relentless fury from Harrison street in the south to Division street in the north, and from the river to the lake—an area of four miles long by one mile wide.

The flames have swept everything before them. It is estimated that at least 100,000 people are homeless and in a suffering condition. The streets in the districts still unburned are lined for miles with such household goods as have been saved from destruction.

It is impossible now to give, even approximately, a correct statement of the loss, but a full idea may be formed when it is stated that every bank in the city, except two small savings institutions, one on 22d street, in the south division, and one on Randolph street, in the west division, are destroyed; all the wholesale stores, all the leading retail establishments, the Post Office, Court House, Chamber of Commerce, every hotel in the South Division, except the Michigan Avenue Hotel, which, standing on the extreme southern limit, escaped, though it is badly scorched; every newspaper office (the Tribune Building, which was supposed to be fire-proof, finally succumbed); every theatre, the six largest elevators, the immense depots of the Michigan Southern and Illinois Central Railroads—both the passenger and freight depots of the latter; more than a score of churches, and much shipping in the river—all destroyed.

Men who were millionaires yesterday morning are nearly penniless to-day, but more terrible than this is the awful certainty that many human beings have perished in the flames. How many, no one can tell, and perhaps no one will ever be able to tell, but it is known that some perished, and it is feared that the victims of the fiery monster may be counted by scores.

Hundreds of horses and cows have been burned in the stables, and on the north side hundreds of animals, though released from confinement, were so bewildered and confused by the sea of fire which surrounded them that they rushed wildly too and fro, uttering cries of fright and pain until scorched and killed.

The entire loss cannot be much less than one hundred and fifty million of dollars.

LATEST.

New York, Oct. 9— 1 20 P. M. The telegraph office improvised in the southern part of Chicago, as was supposed beyond the reach of the flames, has been abandoned, and communication with the city is again suspended. It is expected that another office will be opened during the night at a point two miles south of the last place of refuge.

The operators, before leaving their instruments, reported that the wind had veered round to the north and was driving the flames back southward, and the flames had already reached the neighborhood of the office. The men were compelled to flee, and their last words were: "There now appears no hope of saving the southern portion of the city."

In Brief.

—— There is a lady telegraph operator in the west who can receive a message on one circuit and transmit it on a second, simultaneously, with ease and rapidity.——Very recently Martha Walker, a young Englishwoman, climbed the famous Matterhorn, over 14,700 feet high, in company with her father, aged sixty-five years. The Matterhorn is one of the most difficult of all the Alpine peaks to ascend, and has rarely been attempted by a woman.——Great alarm appears to be felt in England about the cholera. The alarm is considered to be useful in many ways.——Nearly twenty persons have committed suicide by jumping from the St. Louis ferry-boats during the past three months.——Columns of hot water three hundred feet high are among the wonders of the Yellowstone Valley in Wyoming. They surpass the geysers of California.——A lady in Ipswich, N. H., on the 11th of September, picked two quarts of ripe raspberries, and one quart on the 19th. These were gathered from bushes which had previously borne one crop this year.——Grapes are selling in Iowa at three cents a bushel.——Vegetable leather, manufactured of caoutchouc and naptha, at about one third the the cost of ordinary leather, is coming into use.——

Notices.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. SIBLEY, *Secretary*
N. H. Adv. Chris: Conf.

Three Works in One.

To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death*," "*Immaterialism*," and "*Life and Death Theology*," making a volume of 224 pp., which can be obtained by addressing Wm. Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid.

W. S.

Conference.

The next session of the Maine Easterly Quarterly Conference will be held at Lincolnville Center, Me., at the free house, commencing Thursday evening, Oct. 26th, and continue over Sunday. Ministers and people are invited to come and unite in laboring for the salvation of sinners, and the building up of the brethren and sisters in Christ. Provision will be made for all who come.

For the brethren, F. A. BAKER,
JER. CAKE.

Protracted Meeting.

Providence permitting, a protracted meeting will commence at Steep Falls, Me., Tuesday evening, Nov. 7th, to continue as long as may seem duty. Come, dear brethren and sisters, from the surrounding country, and labor with us for the salvation of those who must soon perish in the fires of the last day, if they do not find a refuge in Christ.

A. A. ROBINSON.
C. H. SWEAT.

Notice.

Brn. B. S. Emery and I. Damman will commence a meeting at Second Advent Hall, 353½ Congress St., Portland, Me., Oct. 19th, and hold over the following Sunday.

NOTICE.

At a meeting of the ministers and some of the delegates, representing South Western Massachusetts, South Western Vermont, and Eastern New York, held on Springfield camp-ground, Aug. 29th, 1871, it was deemed absolutely necessary, in order for a better co-operation on the part of ministers and churches, and for the advancement of the cause of the soon coming kingdom of Christ, that a conference be organized, comprising the churches and ministers of the above territory, who are looking for the "return of the Nobleman," and speedy redemption of the faithful of all ages, and the eternal reign of Christ on this earth. We, the undersigned, ministers of the gospel, therefore, do hereby make a call for such a Conference, to be held at Hoosac, N. Y., in the Advent Church, commencing Wednesday, Oct. 18th, 1871, and to hold over the following Sunday; and for all the churches, who desire the cause of truth advanced in their midst, and who co-operate with the objects and interests of such a conference, to represent themselves by delegates duly appointed, and where there are no churches holding regular meetings, but where isolated brethren live, that they also come, that the Conference may know what can be done to build up the cause in their locality.

Each church can send one delegate, and an additional one for every twenty-five members.

Let there be a general rally, from all parts of the Hoosac Valley, of our brethren and sisters to this meeting. Come in the name of our soon coming King. Come filled with the Spirit. Come to speak for God, that you may comfort the church, and admonish the sinner. Make every possible effort to attend this great gathering of the saints. Ample accommodations will be made for all who come.

We expect to see the following churches in Western Mass., represented by delegates: Plainfield, Savoy, Charlemont, North Adams, and others in that section of the State.

From Eastern New York: Sandy Hill, Fort Edward, Saratoga, Hebron, Hoosac, Low Hampton, and all others in that part of the State.

West. Vermont: Rutland, Castleton, Poultney, Woodford, and all others this side the mountains.

Hoosac is located on the Boston and Troy R. R. Those coming to the meeting will stop at Hoosac Corners. Teams will be at the depot on the arrival of the two and three o'clock P. M. trains, to take those who come to the meeting to the place of the conference.

J. WILBER, R. MOSHER,
R. L. HARRISON, C. PIKE,
Z. D. BAIRD, H. K. FLAGG,
A. W. SIBLEY, H. A. KING,
A. P. BUMP.

P. S. Let us hear from other ministers and churches, located in the Hoosac Valley, immediately. A. W. SIBLEY, *Secretary*.
Sandy Hill,, N. Y.

Notice.

The New Hampshire State Conference will meet Wednesday before the third Sunday in November. Particulars hereafter. JOHN COUCH.

A Request.

Will the clerks of the various Advent churches in Massachusetts, that are in sympathy with the Mass. A. C. Conference, please send to the undersigned, as soon as convenient, the number of members belonging to their respective churches? Also, will those who worship in chapels of their own please say so? By complying with the above request, a favor will be conferred upon the cause at large. C. E. BARNES, *Salem, Mass.*

Dedication.

The Advent Chapel, built at Springwater, N. Y., this season, will be dedicated Thursday, Oct. 26th. Sermon by Elder John Couch, of Chelsea, Mass. Services to commence at 1 o'clock P. M. We cordially invite our sister churches to represent themselves at this meeting. In behalf of the church at Springwater, WARREN J. HOBBS.

Conference.

A Quarterly Conference will be held at Weeks' Mills, Me., Thursday evening, Oct. 19th, and hold over Sunday. Preaching Brn., sisters and laymen are invited to come and work for holiness of heart, and the salvation of sinners. We hope the conference will be well represented, and decide where our coming quarterly conference shall be held.

S. K. PARTRIDGE.

Ct. Conference.

The next annual session of the A. C. Conference of Connecticut will be held in Bristol, Ct., commencing Oct. 18th, and holding over the following Sabbath. It is earnestly hoped that every church in the State will be represented at this conference by their delegates. There is important business to be attended to. Our beloved President, Bro. Dickinson, has been removed from us by the hand of death. His sweet counsel and advice we shall have no more. The chair is vacated. Some one must be chosen to fill it. Brethren, do attend to this call.

B. HITCHCOCK, Secretary.

Notice.

The Advent Quarterly Conference of Nova Scotia will be held at Bear Point, Shelburn Co., N. S., commencing Saturday, Oct. 14th. A general invitation is extended to all. Come, brethren, praying that the Lord may direct us in all our work, and make the conference a blessing to his cause.

WM. HALLIAY.

Notice.

The first quarterly meeting of the Iowa Christian Conference, for this year, will be held at Parkersburg, Butler Co., Iowa, commencing October 26th, at 7 o'clock P. M., and hold over Lord's day. All are cordially invited. Eld. Ramsey will be at the meeting, and many others. Let the churches and delegates, and all ministers who can attend, be at this meeting. ALONZO RAYMOND.

Notice.

All letters for A. E. Smith, or "Star of Hope Mission," should be directed to Box 75, Station A., New York City. All who have written the past year, and received no answer, are requested to write again immediately, and direct as above, saying when their letters were sent, from what post-office, and, if any money was sent, how much.

Notice.

Eld. A. G. Newell will fill my appointment in Steuben county, N. Y., Oct. 28th and 29th. At Wallace, on the 28th, fellowship meeting at 2 P. M.; and 29th at 10½ A. M. At Avoca at 2½ P. M., same day. Quarterly meeting at Wallace Nov. 25th and 26th. C. F. SWEET.

Notice.

The Lord willing, there will be a meeting at Hollis Centre, Me., commencing Wednesday evening, Oct. 18th, to continue over Sunday. Brn. Jesse Gay and — Hill are expected to preach the word. We hope all will come that can.

S. G. RUMERY.

Notice.

The A. C. Conference, for the State of Ohio, will hold its annual meeting in Nevada, Wyandot Co., Ohio, commencing Thursday evening, Oct. 26th, and continuing over the following Sunday. Eld. H. G. McCulloch and other preaching brethren from abroad are expected, together with those who belong to the conference. Let every church in the State be represented by delegates, and come prepared to build up and not to pull down. The church in Nevada send greeting to all.

W. F. JEFFERSON, Secretary.

Notice.

The Iowa Mission Tent will be pitched at Belle Plain, Tama Co., Iowa, to commence Oct. 11th, and continue over Lord's day.

PETER S. W. DEYO.

Notice.

I expect, the Lord willing, to begin a series of meetings Oct. 18th, in Oshawa, Ontario, to continue over two Sundays. WM. A. FERN.

Dedication.

The dedication of the Union Chapel, at South Foster, R. I., will take place Sunday, Oct. 15th, at twelve o'clock. H. L. Hastings is expected to be present and preach the word. Elders Durfee, Luther, and others, will be present and assist.

S. L. ROUND.

Notice.

There will be a protracted meeting in Vienna Village, Maine, commencing Thursday evening, Oct. 19th, to continue over Sunday, and longer if thought best. This is a new field for our blessed hope. Brn. and Srs., come and help in the name of the Lord. Provision will be made for all who come. In behalf of the friends.

H. B. SEVEY.
WM. DOUGHTY.

Notice.

The Advent Christian Society of Suncook, N. H., have hired the Odd Fellow's Hall to hold meetings in on the Sabbath, and if any of God's servants feel like coming to preach the word, the door is open to such. Please give notice of your appointments, if convenient, in the "Crisis."

THOMAS B. DUSTIN.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, corner of CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
T. M. Preble............Sabbath, Oct. 15th
H. Pratt............Sunday, Oct. 22d

BOSTON (BRANCH CHAPEL) 1733 WASHINGTON STREET
(Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ *Also Tuesday and Thursday evenings.*
Dr. Wm. Thompson............Sunday, Oct. 15th
H. L. Hastings............Sunday, Oct. 22d
D. M. Leavitt............Sunday, Dec. 10th

CHELSEA, MASS.
(*Advent Chapel, Heard Street.*) Seats free.
Miles Grant............Sunday, Oct. 15th
A. Ross............Sunday, Oct. 22d
C. Goodrich............Sunday, Oct. 29th
L. Boutell............Sunday, Nov. 5th
J. Couch............Sunday, Nov. 12th
M. Batchelor............Sunday, Nov. 19th

CHARLESTOWN (*Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
C. W. Sargent............Sunday, Oct. 15th
T. M. Preble............Sabbath, Oct. 22d
F. H. Burbank............Sunday, Oct. 29th
Jesse Partridge............Sunday, Nov. 5th

EAST BOSTON, (*Central Hall, 182 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. M. Mohlig............Sunday, Oct. 15th
T. M. Preble............Sabbath, Oct. 29th

PHILADELPHIA, PA.
Tent meetings at 17th and Spring Garden Streets, daily, at 3 and 7½ P. M. Sunday, three services at the usual hours. JOHN G. HOOK.

Rochester, N. Y............Sunday, Oct. 15th
J. COUCH.

Hudson, Mass............Sunday, Oct. 15th
C. GOODRICH.

Rutland, Vt............Tuesday evening, Oct. 17th
Keene, N. H............Sunday, Oct. 15th
Newton Lower Falls (as Bro. Denton may appoint) Sunday, Oct. 29th. L. BOUTELL.

Springfield, Mass............Friday, Oct. 13th
Warehouse Point, Ct............Sunday, Oct. 15th
South Windsor, Ct............Tuesday, Oct. 17th
New Britain, Ct............Sunday, Oct. 22d
J. S. WHITE.

West Randolph, Vt...Sundays, Oct. 15th and Nov. 5th
East Roxbury, Vt............from Oct. 17th to 22d
Warren, Vt............Sunday, Oct. 29th
Bridgewater, Vt............Sunday, Nov. 12th
Rutland, Vt............Sundays, Nov. 19th and 23d
H. F. CARPENTER.

Fitchburg, Mass............Sunday, Oct. 15th
ENOCH MORRILL.

Holden, Mass............Sabbath, Nov. 5th
T. M. PREBLE.

Swiftwater, N. H............Sunday, Oct. 22d
Shall not be able to hold a meeting in Haverhill Centre.
Addison, Vt., Sunday, Oct. 29th, through the week, and onward. Expect to remain with the Addison church through the winter, and will labor in the surrounding places as desired. If any desire evening meetings between Wells River and Montpelier, or beyond M. to the Lake, between the 22d and 29th, address us at Bath, N. H. After this, our P. O. address will be Addison, Vt. L. C. & M. MCKINSTRY.

Gloucester, Mass............Sabbath, Oct. 15th
S. HALL.

Portland, Me............Sunday, Oct. 22d
JOSEPH W. WHITE.

Lewiston, Me............Sunday, Oct. 15th
Bath, Me............Sunday, Oct. 22d
L. C. WELLCOME.

Charlton, Mass............Sunday, Oct. 15th
M. E. OTIS.

ADDISON, VT.
A series of meetings, beginning Oct. 25th, and continuing over Sunday, Oct. 29th. H. L. HASTINGS.

Chesterfield, N. H. (as Bro. Levi Crowningshield may arrange) Thursday evening, Oct. 19th.
Hinsdale, N. H............Saturday evening, Nov. 4th and over Sunday. L. T. HALL.

River Point, R. I............Sunday, Oct. 15th
Anthony, R. I. (if desired)............Sunday eve., Oct. 15th
Seabrook, N. H............evening, Oct. 19th
Hampton, N. H............evening, Oct. 20th
Portsmouth, N. H............evening, Oct. 24th
Dover, N. H............evening, Oct. 25th
Great Falls, N. H............evening, Oct. 26th
Rochester, N. H. (Town Hall)............evening, Oct. 27th
C. H. SWEAT.

Haverhill, Mass............Sunday, Oct. 15th
Salem, N. H. (Town Hall)............evening, Oct. 21st and over Sunday. Expect Eld. J. Hawkins with me.
J. G. SMITH.

Barnard, Vt. (Methodist church)............Sunday, Oct. 15th
Warren, Vt............Sunday, Oct. 22d
East Roxbury, Vt............Sunday, Oct. 29th
Rutland, Vt............Sundays, Nov. 5th and 12th
GEO. A. COLE.

Meredith, N. H. (Dolloff Hall)............Sunday, Oct. 15th
Tamworth, N. H. (Fallbrook school-house) Sunday, Oct. 22nd. J. B. BROWN.

Natick, Mass............Sunday, Oct. 15th
L. T. CUNNINGHAM.

North Somers, Ct............Sunday, Oct. 15th
L. H. POTTER.

Caldwell, N. Y............Sunday, Oct. 15th
Conference at Hoosick, N. Y., Oct. 18th, 19th, and 20th
Pownall Centre............Sunday, Oct. 22nd
Cambridge, N. Y. (Pumpkin school-house) at seven o'clock, P. M. Oct. 23d.
North Greenwich, N. Y., 7 o'clock P. M............Oct. 24th
Low Hampton, N. Y............Oct. 29th
C. PIKE.

Tremont, Mass............Sunday, Oct. 15th
Mattapoisett, Mass............Sundays, Oct. 22d and 29th
E. COTTON.
Any one wishing to write to me, can direct to Fairhaven, Mass., up to Dec. 1st. E. C.

North Adams............Thursday, Oct. 12th
Pownal Centre............Friday, Oct. 13th
Hoosac Falls, N. Y............Saturday evening, Oct. 14th
At the Chapel, Sabbath, Oct. 15th.
Hebron............Tuesday and Wednesday evenings, Oct. 17th and 18th.
Fort Edward, N. Y............Thursday evening, Oct. 19th
Sandy Hill, N. Y............Sabbath, Oct. 22d
Castleton, Vt............Sabbath, Oct. 29th
R. MOSHER.

Cambridgeport, Mass............Sunday, Oct 22d
J. T. DIXON.

Bridgewater, Vt............Sunday, Oct. 15th
Barnard, Vt. (where Bro. Adams may appoint) evenings, Oct. 16th and 19th.
Stockbridge, Vt. (where Bro. John Boutwell may appoint) Sundays, Oct. 22d and 29th.
East Canaan, N. H. (chapel)............Sunday, Nov. 5th
Fisherville, N. H. (Sander's Hall) Sunday, Nov. 12th
Concord, N. H (Bethel)............evening, Nov. 14th
If these conflict, please write me at Lawrence, Mass., No. 10 Fulton Street. F. M. DRAKE.

Putnam, Ct............Sunday, Oct. 15th
J. W. BRIDGE.

Wrightville............Sunday, Oct. 15th
G. L. WHITE.

Vienna, Me. (Brick Chapel)............Sunday, Oct. 15th
W. P. JACKSON.

Hebron, N. Y............Oct. 14th and 15th
R. MOSHER, R. L. HARRISON.

Lee, N. H............Sunday, Nov. 5th
W. W. SUTHERLAND.

Yalesville, Ct............Sunday, Oct. 29th
B. HITCHCOCK.

New Britain, Conn............Sunday, Oct. 15th
WM. C. THURMAN.

North Sharon (school-house)............Sabbath, Oct. 15th
THEODORE N. SHERMAN.

Melvin Village, N. H............Sunday, Oct. 15th
WM. BODGE.

Sidney, Me. (Dist. No. 2)............Sunday, Oct. 15th
South Gardiner, Me............Sunday, Oct. 22d
THOMAS MIXER.

Byron, Me............Sunday, Oct. 15th
Bryant's Pond, Me............evening, Oct. 16th
J. T. JORDAN.

Pittsfield, N. H............Sunday, Oct. 29th
Stoneham, Mass............Sunday, Nov. 5th
J. PINKHAM.

Rutland, Vt............Sunday, Oct. 15th
A. SIMPSON.

Kennebunkport............Sunday, Oct. 29th
East Lebanon............evenings, Nov. 1st and 2d
Alton Corner............Sunday, Nov. 5th
Sandwich (Vittum school-house)............evening, Nov. 9th and Sunday, Nov. 12th.
Warren Summit............evening, Nov. 13th
No. Haverhill............evenings, Nov. 14th and 15th
E. S. MOULTON.

Torringford (as Bro. Ackerman may arrange) Sunday, Oct. 15th. WM. J. RIPLEY.

Hampton, N. H............Sunday, Oct. 15th
J. H. F. VARNEY.

Lynn, Mass............Sunday, Oct. 15th
Westfield, Mass............Sunday, Nov. 19th
E. OWEN.

Prospect, Conn............Sunday, Oct. 22d
S. C. HANCOCK.

Stowe, Mass............Sunday, Oct. 22nd
H. PINNEY.

West Groton, Vt....eve., Oct. 14th, and over Sunday
North Haverhill, N. H............evening, Oct. 16th
Thornton, Mad River, N. H. (where Bro. Smith may appoint) Sunday, Oct. 22d.
Holderness, N. H. (True school-house) Sun., Oct. 29th
DANIEL D. PAGE.

London, N. H. (New Dover school-house) Sunday, Oct. 15th
Bow, N. H. (Brown Hill school-house) Sun., Oct. 22d
Will Bro. Martin meet me there?
Hacket Hill school-house............evening, Oct. 24th
Will Bro. Jessie Smith give out the notice, and be with me? C. R. PARSONS.

[illegible] Hill............Sunday, Oct. 15th
ENOCH [illegible].

Groton Corner, N. H............evening, Oct. 13th and over Sunday
Ellsworth, N. H............evening, Oct. 17th and over Sunday.
North Dorchester, N. H............evening, Oct. 24th
Dorchester, N. H. (Town House)............eve. Oct. 25th
East Canaan, N. H............evening, Oct. 26th
Canaan, N. H. (Factory Village) evening, Oct. 27th and onward as the Lord may direct.
GEO. WALLACE, JOHN H. EVANS.

Fisherville, N. H. (Saunder's Hall)...Sunday, Oct. 15th
Henniker, N. H. (Gulf school-house) Sun., Nov. 5th
Meredith, N. H. (Dolloff Hall)............Sunday, Nov. 12th
Laconia, N. H............Sunday, Nov. 26th
MRS. L. E. SALTMARSH.

Barford, P. Q. (Crocker school-house) evenings, Oct. 17th and 18th.
Way's Mills............evenings, Oct. 20th and 21st
Caswell Borough, P. Q............Sunday, Oct. 22d
Newport Center............evenings, Oct. 23d and 24th
Patton, P. Q. (Chapel near Mansonville) eve., Oct. 28th, and over Sunday.
U. G. LADD.
F. S. RANSOM.

Hill, N. H. (Shaw school-house)............Sabbath, Oct. 15th
Webster, N. H. (Methodist meeting-house) Sabbath, Oct. 29th.
The Village, N. H. (North Church) evening, Nov. 3d
Meredith, N. H. (Dolloff Hall)............Sabbath, Nov. 5th
SIMEON HOYT.

North Sutton (Bro. I. Andrew's)............Sunday, Oct. 29th
S. JULIA BUSWELL.

Westfield............Sunday, Nov. 5th
New York City (24th Street)............Sunday, Nov. 19th
A. H. STEELE.

Brewer Village, Me............Sunday, Oct. 15th
Frankfort, Me............Sunday, Oct. 22nd
Penobscot (Farnham school-house) evening, Oct. 26th and over Sunday. Baptism expected.
Ellsworth (Dollardtown)............evenings, Nov. 2d and 3d
Surry, Me (North Bend)............Sunday, Nov. 5th
Prospect (Point)............Sunday, Nov. 12th
J. RIDLEY.

Westfield, Pa............Sunday, Oct. 22nd
Cohocton, N. Y............Sunday, Nov. 5th
Rochester, N. Y............Tuesday evening, Nov. 7th
South Butler, N. Y............Sunday, Nov. 12th
Murray, N. Y............Sunday, Nov. 19th
J. W. TAYLOR.

North Adams............Sunday, Oct. 15th
Rochester, N. Y............Sunday, Oct. 22nd
Nevada, Ohio............Sunday, Oct. 29th
E. M'CULLOCH.

Newcastle, N. H............Sunday, Oct. 15th
Kennebunkport............Sunday, Oct. 22nd
W. M. HARMON.

West Meriden, Ct............Sunday, Oct. 22d
New Britain, Ct............Tuesday evening, Oct. 24th
Warehousepoint, Ct............Sunday, Nov. 12th
C. W. SARGENT.

Concord, N. H. (Snaptown)............Sunday, Oct. 15th
Hopkinton, N. H. (where Bro. Kimball may appoint) Sunday, Oct. 22nd. O. W. KIMBALL.

Castleton, Vt............Sunday, Oct. 22d
Rutland, Vt............Oct. 23d and 24th
Keene, N. H............Oct. 28th to 29th
RICHARD MOSHER.

Belchertown, Mass. (Dark Corner) as Bro. H. Shumway may arrange, evening, Oct. 12th.
At the school-house, corner of Enfield and Ware, Mass., Oct. 22nd.
East Amherst, Mass............Oct. 27th
Goshen, Ms. (as Bro. M. Damon may arrange) Oct. 29th
Plainfield, Mass. (at Bro. Wm. Wolcott's)............Oct. 30th
At D. Thayer's, Mass............Oct. 31st
Plainfield Pond, Mass............Nov. 1st
Savoy, Mass (at N. Moilck's)............Nov. 2d
Dalton, Mass............Nov. 3d
North Adams, Mass............Nov. 4th and 5th
Meetings through the week.
GEO. A. STREETER.

LAWRENCE, MASS.
T. W. Piper............Sunday, Oct. 15th
J. W. Bridge............Sunday, Oct. 22d
A. M. Higgins............Sunday, Oct. 29th
A. Simpson............Sundays, Nov. 5th and 12th
D. M. Leavitt............Sunday, Nov. 19th
O. L. Shattuck............Sunday, Nov. 26th

WORCESTER, MASS.
S. S. Brewer............Sunday, Oct. 15th
S. G. Mathewson............Sundays, Oct. 22d and 29th
E. Owen............Sunday, Nov. 5th
Wm Bodge............Sunday, Nov. 12th
L. T. Cunningham............Sunday, Nov. 19th
Daniel Leavitt............Sunday, Nov. 26th

SPRINGFIELD, MASS.
F. H. Burbank............Sundays, Oct. 15th and 22d
Wm. N. Pile............Sundays, Oct. 29th and Nov. 5th

CHICOPEE FALLS, MASS.
E. McCulloch............Sunday, Oct. 15th

LOWELL, MASS.
B. S. Emery............Sundays, Oct. 22d and 29th

CONCORD, N. H. (Centre Street.)
C. H. Fletcher............Sabbath, Oct. 15th
W. Kellaway............Sabbaths, Oct. 22d and 29th
C. H. Fletcher............Sabbath, Nov. 5th
L. T. Cunningham............Sabbath, Nov. 12th
J. W. White............Sabbath, Nov. 19th
Supplied to the middle of January.

CONCORD, N. H. (Bethel.)
J. Parsons............Sunday, Oct. 15th
E. Owen............Sunday, Oct. 22d
Bro. Clark............Sunday, Oct. 29th
L. T. Cunningham............Sunday, Nov. 5th

PORTSMOUTH, N. H.
H. Pratt............Sunday, Oct. 15th
L. T. Cunningham............Sunday, Oct. 22d
J. S. White............Sunday, Oct. 29th

GREAT FALLS, N. H. Old Hall (Franklin.)
Wm. H. Mitchell............Sabbath, Oct. 15th
J. L. Chute............Sabbath, Oct. 22d
T. L. Churchill............Sabbath, Oct. 29th
J. G. Smith............Sabbath, Nov. 5th
B. S. Emery............Sabbath, Nov. 12th
C. Goodrich............Sabbath, Nov. 19th
W. M. Harmon............Sabbath, Nov. 26th

SEABROOK, N. H.
W. W. Sutherland............Sunday, Oct. 15th
E. S. Moulton............Sunday, Oct. 22d
D. M. Leavitt............Sunday, Oct. 29th
Enoch Morrill............Sunday, Nov. 5th
John Parsons............Sunday, Nov. 12th

HAMPTON, N. H.
J. H. F. Varney............Sunday, Oct. 15th
W. W. Sutherland............Sunday, Oct. 22d
W. M. Harmon............Sunday, Oct. 29th
J. Parsons............Sunday, Nov. 5th
J. W. Brown, of So. Milton............Sunday, Nov. 12th

EXETER, N. H.
C. S. Emerson............Sunday, Oct. 15th
C. H. Sweet............Sabbath, Oct. 22d
W. W. Sutherland............Sabbath, Oct. 29th
J. W. White............Sabbath, Nov. 26th
Harley Emery............Sabbaths, Dec. 10th and 17th

MANCHESTER, N. H.
(*Meetings changed to Granite Hall*)
D. M. Leavitt............Sunday, Oct. 15th
T. W. Piper............Sunday, Oct. 22d
G. W. Brown............Sunday, Oct. 29th
John Couch............Sunday, Nov. 19th

DOVER, N. H.
J. L. Churchill............Sunday, Oct. 15th
Wm. H. Mitchell............Sunday, Oct. 22d
Joseph W. White............Sunday, Oct. 29th
D. M. Leavitt............Sundays, Nov. 5th and 12th

RYE, N. H.
J. W. Brittan............Sunday, Oct. 15th
C. Goodrich............Sunday, Oct. 22d

EAST ROCHESTER, N. H.
B. S. Emery............Sunday, Nov. 19th

PUTNAM, CT.
J. W. Bridge............Sabbath, Oct. 15th
J. Eldridge............Sabbath, Oct. 22nd
A. Durfee............Sabbath, Oct. 29th
H. Munger............Sabbath, Nov. 5th
P. S. Butler............Sabbath, Nov. 12th
J. S. White............Sabbath, Nov. 19th
J. Eldridge............Sabbath, Nov. 26th
A. Morse............Sabbath, Dec. 3d
P. S. Butler............Sabbath, Dec. 10th

BRISTOL, CT.
Dr. A. M. Higgins............Sunday, Oct. 15th
C. W. Sargent............Sunday, Oct. 29th

SCITICO, CT.
Geo. A. Streeter............Sunday, Oct. 15th
H. Pratt............Sunday, Oct. 22d
A. R. Smith............Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

COLLINSVILLE, CT.
Wm. A. & M. L. Durand............Sunday, Oct. 15th
B. St. John............Sunday, Oct. 29th
H. K. Flagg............Sunday, Nov. 12th

NORTH SOMERS, CT.
A. Morse............Sunday, Oct. 29th
G. L. White............Sunday, Nov. 5th

PLEASANT VALLEY, CT.
A. Steele............Sunday, Oct. 15th
George L. White............Sunday, Oct. 29th

SOUTH ELLIOT, ME.
Joseph W. White............Sunday, Oct. 15th
Joseph Pinkham............Sunday, Oct. 22d
L. E. [illegible]............Sunday, Oct. 29th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. Pinkham............Sunday, Oct. 15th
Geo. W. Brown............Sunday, Oct. 22d

BONNY EAGLE, ME.
B. S. Emery............Sunday, Oct. 15th
A. A. Robinson............Sunday, Oct. 22d
C. H. Sweet............Sundays, Oct. 29th and Nov. 5th
G. Frank Haines............Sunday, Nov. 12th

PORTLAND, ME. (Union Hall, Free Street.)
Jesse Gay............Sunday, Oct. 15th
Joseph W. White............Sunday, Oct. 22d

BATH, ME.
C. Goud............Sunday, Oct. 22d
L. L. Howard............Sunday, Oct. 29th

WELLS, ME. (Geo. Littlefield's Hall.)
D. M. Leavitt............Sunday, Oct. 22d

VERNON, VT.
A. Ross............Sunday, Oct. 15th

VERNON, VT.
H. Munger............Sunday, Nov. 12th
H. F. Carpenter............Sunday, Dec. 17th

Loudon Ridge, N. H............Sunday, Oct. 15th
Lake Village............evening, Oct. 16th
Meredith, N. H. (Dolloff Hall)............evening, Oct. 17th
Will Bro. Dolloff meet me at the village the first my train?
Warren Village, N. H............evening, Oct. 18th
Warren Summit............evening, Oct. 19th
North Haverhill, N. H............Sunday, Oct. 22d
WM. C. STEWART.
Circumstances beyond my control will prevent my filling my appointments after North Haverhill.

Buffalo, N. Y............Sunday, Oct. 15th
Darien, N. Y., Oct. 17th, and in that region as the way may open until Saturday.
Lockport, N. Y............Sunday, Oct 22d
County Line, Niagara Co., N. Y....evening, Oct. 24th and continue a week, or as duty may demand.
If any of these conflict, please write me at Lincolnville, Crawford Co., Pa., up to Oct. 9th, and at Buffalo by the 14th; also others who wish me to call on them. JAMES T. [illegible].

Sabattisville, Me. (Jones' Hall)....P. M., Sab., Oct. 15th
S. TENNEY.

Lake Village, N. H. (North Church)....eve., Oct. 21st and over Sunday.
Pittsfield, N. H. (Pond school-house)....eve., Oct. 28th and over Sunday. N. R. MCMURPHY.

Prospect, Ct. (West District school-house) Saturday evening, Oct. 14th.
Yalesville, Ct............Sunday, Oct. 15th
A. ELLIOT.

Hartford, Ct............Sunday, Oct. 22nd
WM. A. & M. L. DURAND.

Bethel, Vt. (Camp Brook)...Friday evening, Oct. 13th
Barnard, Vt. (where Bro. Adams appoints)....Sunday, Oct. 15th.
Hartland, Vt. (at A. F. Green's) Tuesday evening, Oct. 17th. F. A. CHEENEY.
[As this is Bro. Cheeney's first tour into the gospel field, let all the lovers of Jesus pray for and encourage him.—J. H. F. VARNEY.

North Adams, Mass............Sunday, Oct. 15th
MRS. L. M. STODDARD.

West Salisbury, N. H. (Union meeting-house) Sunday, Oct. 15th. D. W. DAVIS.

Clinton, Mass............Sunday, Oct. 15th
E. FORD.

Barford, P. Q. (Kenney school-house) Sun., Oct. 15th
L. F. COLE.

North Carver, Mass............Sunday, Oct. 15th
S. F. BOYINGTON.

Meredith, N. H. (Dolloff school-house) Sab., Oct. 15th
Meredith Neck, N. H............Sabbath, Oct. 22d
N. GLIDDEN.

South Sunapee, N. H............Sabbath, Oct. 15th
Goshen, N. H. (North school-house) in the evening.
F. NELSON.

West Parsonsfield, Me. (with M. Stevens) Oct. 12th and over Sunday. D. F. LEAVITT.

Blue Point, Scarborough, Me............Sunday, Oct. 15th
Buxton Centre, Me............Sunday, Oct. 29th
G. F. HAINES.

Richmond, Me. (Reed meeting-house) Sun., Oct. 15th
Livermore, Me. (where Bro. E. M. Haggett may arrange) Tuesday evening, Oct. 17th.
Carthage, Me. (as Bro. J. Staples may arrange) evening, Oct. 19th, to the 22d.
Dummer, N. H. (where Bro. H. F. Good may arrange) evening, Oct. 24th, and onward through the month, as the Lord may direct. C. GOOD.

Barnard............Sunday, Oct. 15th
Protracted meeting in Rawsonville and Bondville, to commence Friday evening, Oct. 20th, and continue over Sunday, Oct. 22nd, through the week, and over Sunday, Oct. 29th. Brn. in adjoining towns are invited to come and help. Z. T. WOOD.
C. H. FLETCHER.

Steep Brook, Fall River, Mass....Sunday, Oct. 15th
North Westport......Monday and Tuesday evenings, Oct. 16th and 17th.
Westport Factory......Wednesday evening, Oct. 18th
Faunce's Corner, Dartmouth, Thursday eve., Oct. 19th
Acushnet............Friday evening, Oct. 20th
Fairhaven............Sunday, Oct. 22nd
New Boston......Tuesday and Wednesday evenings, Oct. 24th and 25th.
Mattapoisett............Thursday evening, Oct. 26th
New Bedford............Friday evening, Oct. 27th
Fairhaven............Sunday, Oct. 29th
Bristol, R. I............Sundays, Nov. 5th and 12th
J. W. THOMAS.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ PROF. C. F. DARROW, Homer, Mich.—Received $5 00, and it is credited.

☞ L. C. WELLCOME having returned home, his P. O. address is now Yarmouth, Me.

☞ BRO. J. C. and SR. L. M. STODDARD'S P. O. address after Oct. 14th will be Lockport, N. Y.

Letters Received.

H Munger, J Ridley, R F Emerson, G W Gillespie, L A Dewey, J A Cleaveland, T Howell, W F Fahnestock.

Books and Tracts Sent.

By Mail—L A Cowles, L Haines, J E Ainsworth, Mrs J W Fine, J Thorp, J Cook, M B Lyon, D O Ingalls, C Lewis (2 pack), M Grover, S C Bancroft, R Ooman, Nancy Pease, C E Marshall (2 pack), Mrs M J Clark, G L Place, R Brooks, M E Ellis, D Cogswell, J Wilcox, A B Porter, F M Lewis, R Williams, J Ward, J H Whipple, J H Guthrie, J d Bixby, A A Haven, J Wheeler, H B Eaton (2 pack), Mrs J Davis, I S Crissman, W H Hale, S W Clapp, M E Lord (2 pack), A Elliott, D T Cooper, L Lord, S B [illegible], W L Jackson, H Bailey, Mrs A M Fish, P O Box 763, M E Graham, J Taylor, S L Manley, A Thorp, W F Fahnestock (2 pack), J B Bryant, E Melcher, J F Huber, S D [illegible], J Brooks, E Wolcott, H H Ives, J V Himes (2 pack), J M Quimby, S G Johnson, H Bean, J Hall, [illegible], J L Chute, Mrs. A Wood, R Tenney, L C Marton, P [illegible], W H Wild, D S Wyatt, I Nichols, H S Taylor, [illegible], J M Tosier, L B Cummings, C M Saltmarsh, J F Albright, J H Stannard, J Phelan, A Haskell, E F Goff, N R McMurphy, G W Smith, S B Carter, E A Howe, G P Parker, S Roby, M L Chute, E W Sapp, J Lee, H A Hanson, E Oaks, J T Jordan, R Thompson, A Cook, N A Wilber, H G Chase, A T Wilson, [illegible], Mrs W Smith, W L Fell, W O Higby, J C Armstrong, H Vesey, J S Lauver, J Florey, J F Huber, Mrs P Millikan, W A Bassett, J Maxim, R S Orton (2 pack), L H Little, J G Hook, C A Sumner, J S Hodges.

By Express—J G Hook, E W Taft, S Parsons, M J McClellan, A W Sibley.

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. AG'T.

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JESUS OUR GUIDE.

LOUISA A. DEWEY.

Lonely pilgrim, worn and weary,
Pressed with trials day by day;
Does the path seem rough and dreary,
As you toil along the way?
List! I hear a sweet voice saying,
If you'll trust me for your guide,
I will help you bear your burdens,
If you will in me confide.

Come ye weary, heavy laden,
Jesus says I'll give you rest;
All ye suffering ones of sorrow,
Come and lean upon my breast.
Far beyond the surging billow,
Far beyond this rolling tide,
I will guide thy frail bark over
Safely on the other side.

Let not earthly toys allure you,
Do not slumber by the way;
Linger not, nor look behind you,
O be faithful, watch and pray.
Little flock, O be not fearful,
Soon your conflicts will be o'er;
Then you'll reign with me forever,
Over on the shining shore.

Rose Vale, Kansas.

HERESY.

O. R. FASSETT.

Heresy is terribly odious in the estimation of some men. Orthodoxy may be esteemed heterodoxy by those who would be the most orthodox people in the world. The orthodoxy of one generation or age may be regarded heterodoxy in another, and the children "build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Whereas they witness against themselves, "that they are the children of them which killed the prophets," in that they despise and reject the doctrines advocated by those prophets and righteous men, and contemptuously treat or persecute those maintaining them in their own generation.

I know churches claiming to believe in the scriptural doctrine of the Bible, yet are so ignorant of what the Bible teaches, that they reject the very doctrines they read in their churches every Sabbath day. And I know persons, who boast in the names of Luther, Wesley, Calvin, and others of past generations, and as being the followers of them as they were of Christ in doctrine, and yet scout contemptuously at the very doctrines taught by these men, which are essential and vital truths, and treat with a lack of christian charity and even persecution the faithful christian men who maintain these same truths, at the hazard of their reputation and all they hold dear in life.

Paul, in his day, was arrested and brought before the Jewish council, and condemned for heresy, and was miraculously delivered from being "torn in pieces" by contending factions, on the interposition of a third, and almost disinterested party. The inveterate hate, however, of the Jews against him, was exhibited in their pursuing him to Cesarea, a distance of about seventy miles from Jerusalem, and in employing an artful and eloquent lawyer as counsel against him. In the speech of lawyer Tertullus, before the governor Felix, recorded in Acts 24th chapter, we have the characteristics of these venal pleaders of the law, whose effort is to make "the worse appear the better cause."

Dr. Doddridge says: "Almost every word of this oration is false, both in his accusation against Paul, and in his encomiums of the governor." Tertullus declares Paul to have been "found a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes," etc., while he endeavors to ingratiate himself into the favor of the governor by addressing him with the title, "Most noble Felix," and flattering him that it was a high honor to have the clemency of a hearing before his dignity; and by puffing up his pride of heart, by asserting that under his admirable administration the province of Judea enjoyed "great quietness," and also that by him "very worthy deeds had been done unto that nation." All history shows, however, that Felix was a man of disreputable character, and an oppressive tyrant. Josephus says of him: "The Jews accused him before Nero of insufferable oppression." And as to Paul, the charge was untrue; and the effort of Tertullus was to turn the case against him by a false issue from the real facts. At the end of the speech, the Jews in attendance, who were "Ananias the high priest, with the elders," confirmed it by "saying these things were so." Thus these sainted Jewish authorities were ready to swear to falsehood, in order to condemn Paul as a heretic. Whitefield has said, "There never was a persecution but was headed by a chief priest."

A Sabbath school teacher recently instructed the young ladies in her class, in a Protestant Sabbath school, that "saints were those who having died had gone to heaven." These men, "the high priest and elders," though they were not "saints" on earth, are now such "in heaven," according to this signification of the word; since they have died and passed through "the gate" as popularly sung: "Death is the gate to endless joys."

Paul follows this plea of lawyer Tertullus with a truthful and honest statement of facts in his own defence, and brings to his notice the true issue of the case before him in this masterly manner: "But this I confess unto thee, that after the way which they call HERESY, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." And in Paul's final appeal he thus addresses the governor before his accusers: "The Jews from Asia found me neither with multitudes nor with tumult. Who ought to have been here before thee, and object, if they had aught against me. Or else let *these* same here say, *if they* have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, *touching the resurrection of the dead, I am called in question by you this day.*" This speech, confounding his accusers before him, and convincing to the governor of the innocence of Paul against the accusations brought against him, gave Felix a "more perfect knowledge of" the real case on trial, and that it was in a mere spirit of persecution these men hunted the apostle for what they deemed some "*heresy*"; therefore he dismissed the case for the time being for a future hearing; and also for another reason; he wanted to loose Paul and give him his liberty, and "hoped that money would be given him by Paul" for this purpose. But this not forthcoming, "Felix willing to show the Jews a pleasure, left Paul bound." And Paul remained in bonds as a *heretic*, until he was compelled to appeal to Caesar at Rome. Reaching that city, he declared to his countrymen, for whom he sent to see them, "For the hope of Israel I am bound with this chain." Acts 28.

From Paul's own defence, and this history, we learn the fact that he was condemned as a *heretic* by his own nation for preaching and defending the doctrine of "the resurrection of the dead," a doctrine held sacred by the Jewish Fathers, and the twelve tribes of Israel (Acts 26: 6–8.) This is the repeated history of our fallen race in every successive generation, and will be to its end. During "the dark ages," "the saints of the Most High," those "of whom the world was not worthy," were tortured, imprisoned, thrown to wild and ravenous beasts to be torn, mangled, and killed by them, and were by other means tormented and slaughtered because they were considered and condemned as "heretics" by a church calling herself "The holy Catholic church!"

But why was Paul regarded a *heretic*, and his doctrine *heresy*, while preaching and maintaining the doctrine of "the resurrection of the dead," which was "the hope of Israel?"

1. It was because he, together with the apostles, preached the resurrection of the dead through Jesus Christ of Nazareth, as the Messiah, whom that nation, through its authorities, had despised, rejected, denied, and caused to be crucified as an imposter. Hence it is written in the Acts of the Apostles, by the Evangelist Luke, that they were "grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts 4: 2. The Jews, with the exception of the Sadducees, looked for a resurrection of the dead through the promised Messiah; but they could not be persuaded that this Jesus of Nazareth was that Messiah; and to have men preach that he, whom they had rejected, despised, and caused to be crucified as a malefactor, was the long predicted and looked for coming one; and to preach also that by him the dead were to be raised, was too humiliating to their pride, and was a virtual condemnation of their wicked act in which they sought to justify their conduct that he was not the Christ of God. The manner in which Paul preached the doctrine of the resurrection of the dead through Christ, is seen by a reference to Acts 26: 22–23; 1 Cor. 15th chapter. The Sadducees were annoyed that the doctrine of the resurrection was preached at all. Hence both parties, the Pharisees and the Sadducees, conspired against the apostles to desist from their teaching of what they were pleased to regard as heresy, as they had already "filled Jerusalem with their doctrine."

2. Because Paul preached the resurrection of the dead by Jesus as the only hope of future life. "If the dead rise not, then is not Christ raised; and if Christ be not raised, . . . then they also which are fallen asleep in Christ are *perished*. If in this life only we have hope in Christ, we are of all men most miserable. . . . If the dead rise not at all, . . . what advantageth it me? . . . Let us eat and drink; for to-morrow we die." "But now is Christ risen from the dead, and become the first fruits of them that slept." So he reasons with the Corinthians. 1 Cor. 15th chap. See also 1 Thess. 4.

The Sadducees did not believe in any future life whatever, either by a resurrection, or otherwise. Acts 23: 8. They maintained that Moses taught neither; and for this they contended with Christ (Matt. 21st chap.) that he (Moses) did not teach a future resurrection of the dead; and they only received the books of Moses as divinely inspired. This position would be seemingly strange, were it not for the fact that there are learned divines in our day, who contend that a future life is not revealed anywhere in the Old Testament. This arises from ignoring the doctrine of the resurrection of the dead, taught both in the law and in the prophets; and in not being able to find the doctrine of "the immortality of the soul" and conscious rewards in death, which they advocate and preach for true doctrine. Owing to the fact that the sect of the Sadducees did not believe in the doctrine of the resurrection of the dead, or in any future existence at all, they were embittered against Paul, who was forever contending for the resurrection of the dead throughout the whole world. The Pharisees were themselves divided into two sects or parties; those who believed in the resurrection from the dead as the only hope of future life, and who were what is called the "Aramaic Jews," or "Hebrews"; and those who had incorporated into their faith the Platonic doctrine of "the immortality of the soul"; i. e., "all souls are immortal" (Plato), and a conscious intermediate state of rewards in "*hades*," and who were called "Hellenistic Jews." These "Hellenists" among the Pharisees were opposed to St. Paul, because he preached the doctrine of the resurrection from the dead, pure and unadulterated, from the Platonic doctrine, he being "a Pharisee of the Pharisees," "*a Hebrew of the Hebrews.*"

ORIGIN OF THE DOCTRINE OF THE HELLENISTIC JEWS.

"The doctrine of the immortality of the soul sprung from Greek philosophy. The ancient Hebrew writings contain no trace of it. Some Jews embraced the Hellenic culture, not to speak of the Jewish school of Egypt, in which attempts to amalgamate Hellenism and Judaism had been continued for nearly two hundred years. Josephus furnishes us with a Jew completely Hellenized." (*H. Renan*, p. 74.) "To the authority of Scripture the Pharisees added that of tradition; several speculative tenets from the philosophy or religion of the eastern nations; and as the Pharisees, by their austerity of manner, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue, under the Asmonaean princes and pontiffs." (*Gibbon*, vol. 1, p. 530, 5.) "The Hebrews, Greeks and Romans located the souls of all the dead under the ground. Were it either desirable or necessary to demonstrate that the receptacle of human spirits were understood by the ancient nations, Egyptians, Jews, and Pagans, of all superstitions, to be deeper than the ground, a very long induction of authorities could be introduced. We might fill a documentary evidence in controvertality clear and definite." (*Alex. Campbell.*)

THE DOCTRINE OF HELLENISTIC JEWS.

"The Pharisees believe that souls have an immortal vigor in them, and that *under the earth* there will be rewards and punishments, according as they have lived virtuously or viciously in this life." (*Josephus.*) "God hath determined the rising again of those very bodies, which you Greeks seeing to be dissolved, do not believe (their resurrection), for while you believe the soul is created, and yet is made immortal by God, *according to the doctrine of Plato*, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements to make it immortal." (*Josephus*).

The popularity of this sect may be inferred from this remark: "There was no lack of Hellenistic synagogues at Jerusalem, which at the seasons of the festivals would be crowded with foreign pilgrims, and become the scene of animated discussions." ("The Life, Times, and Travels of St. Paul, by Conybeare and Howson." Introduction by Bishop Simpson, chap. 2.) The doctrine of "the Sadducees," "Hellenistic Pharisees," and "the Hebrews," thus stands out before us in the days of Paul.

SADDUCEES.

"They denied the resurrection of the dead, . . . that angels nor spirits have a distinct existence separate from the corporeal vestment; the soul of man does not remain therefore after this life, but expires with the body; yea, they *denied all future existence*." (*Enfield*, p. 170.

HELLENIC PHARISEES.

"The seeds of the Cabalistic doctrine were first sown under the Ptolemies, when the Jews began to learn the Egyptian and oriental theology, and to incorporate their foreign dogmas with the ancient creed. And the Pharisees arose soon after the return from the Babylonian captivity, in consequence of the introduction of traditionary instructions, and allegorical interpretations. They maintain that "the soul of man is *spiritual* and *immortal*. In the *invisible world beneath the earth, rewards and punishments* will be dispensed to the virtuous and vicious. The resurrection of the body is to be expected. And they hold, too, the migration of souls from one body to another." (*Enfield.*)

THE ARAMAIC HEBREWS.

"Hebrew is used for an Aramaic Jew as opposed to a *Grecian or an 'Hellenist.'* The pious Hebrew was always in the attitude of the expectation of the coming One. It may be considered as certain that the family of St. Paul, though Hellenistic in speech (spoke Greek) were no *Hellenizers in theology*. The manner in which St. Paul speaks, implies the most *uncontaminated hereditary Judaism*. 'Are they Hebrews? so am I.'" (The Life, Times, and Travels of St. Paul, chap. 2.)

While, therefore, Paul declares himself to be "a Pharisee" before the Jewish council, where were the two contending sects, the Sadducees and the Pharisees, he only commits himself to the faith of those of the "uncontaminated Hebrews" thus: "Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." But who will, in the light of the history of his times and of his theology, affirm that he was an "Hellenistic Pharisee," or ever contended for the Platonic doctrine of the immortality of the soul, and rewards in death? I covet not the ignorance of those preachers or editors who will thus scandalize the name of that bold and fearless defender of the ancient and uncorrupted faith and "hope of Israel," for which he was "bound in chains." He stood condemned by both the Sadducees and the Hellenic Pharisees as a *heretic*, because he contended alone for "the resurrection of the dead, both of the just and unjust." While the faith of the one sect denied, and the faith of the other nullified that "blessed hope," he finally lost his life and died a triumphant martyr for the true and only hope of the gospel—"the resurrection of the dead." Take away from this apostle the resurrection of the dead, and you take away his only hope of future life, and he is ready to declare himself a *Sadducee;* for as to the doctrine of *Plato*, or "Hellenism," he had no faith whatever in it. "If the dead rise not, . . . and if Christ be not raised, . . . then they also which are fallen asleep in Christ are *perished*. If in this life only we have hope in Christ, we are of all men most miserable. If the dead rise not at all . . . what advantageth it me? Let us eat and drink; for to-morrow we die." Here is where we stand to-day.

In the Platonic doctrine of "the immortality of the soul," or of any future life independent of Christ and the resurrection, or rewards in an intermediate state, "under the ground," or above it, we have not the least faith. It is all a visionary fable to us; and then convince us that "the dead rise not," and we become *Sadducees!* Alas! how dark the prospect in this direction. "We are of all men most miserable," for we have had hope in Christ, and that he would "redeem Israel."

But why talk this:—"Now is Christ risen from the dead, and become the first fruits of them that slept." Thanks be to God for the hope of the resurrection of the dead. Our Redeemer lives, and we shall live also; and "them also who sleep in Jesus."

TRUSTING IN CHRIST.

L. J. ADAMS.

I am trusting in Christ. I have found him in all-sufficient Savior. My sins which were many have been washed away in his blood. I am weak, but Christ is strong. With child-like faith and confidence I am leaning on him. My life is consecrated to his service. I am trusting in him for strength to do his will. I have grieved him so many times since I first loved him that I dare not trust in my own strength for a moment. So I ask him to help me day by day, hour by hour, and minute by minute, to live to his glory.

Remembering the many words that my lips have spoken, I am praying, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." The seeds of life or death are in our uttered thoughts. O that in mine henceforth may be the seeds of life, springing up and bearing fruit unto life eternal. It grieves me to think that I have ever brought reproach upon the cause so dear to me. I see perfection in Christ, and I long to be like him. It is the one great, the only aim of my life to do his will. I am glad that Jesus knows all about me, for his perfect knowledge of my imperfections makes him my perfect Savior.

I am trusting in him. "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." I do not expect to overcome without a struggle; so I am not discouraged because I meet with trials. James says, "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire; wanting nothing. . . . . Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Trusting in Christ, I shall overcome and live forever, when life has lost all its sorrow and suffering and disease, decay, and death have passed away. I love life. The present life though marked with sorrows and trials is sweet to me, for God's blessing rests like a halo of glory on my brow while I trust in Christ. I am very happy in the service of my master. Obedience to his requirements brings such sweet peace and happiness that the sorrows and trials of life seem very small. I fear not the record of the years that have rolled by, for Jesus stands between me and the past. I dread not the future, though I know that it may have more sorrow in store for me than my heart dreams of, for I am trusting in Christ. I know he will bring me safely through.

Perfect trust dispels doubts and fears, and brings perfect rest. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." The storm may rage violently without, and threaten instant destruction; but as Noah in the ark was borne safely on the waters, which rolled over the ungodly, and became their winding sheet, so the Christian is borne safely above the storms of this life to the haven of eternal rest.

Reader, are you trusting in Christ? Is he your refuge and defence? God bless you, whoever you are, and if you have left the path of sin for the highway of holiness, help you to press your way onward and upward, stopping not to rest till your feet are safe within the pearly portals of the golden city. If you are a wanderer from Christ, remember that his heart yearns for you; that he longs for your restoration to his favor. His love for you has remained unchanged during the years of your separation from him. All the while he has longed to fold you in his arms again. Hear him: "I have blotted out, as a thick cloud, the transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee." He is willing to trust you again. Are you afraid to trust him? Let him give you again the peace of other days.

Sinner, he calls for you too. Listen to him. "Incline your ear and come unto me; hear, and your soul shall live." Come and wash in the blood which cleanses from sin. You may be better than many professors of religion (not possessors); but moral goodness, although an essential element of Christianity, is not God's standard for justification or condemnation. Christ alone can save. Trust in him.

Somers, Conn.

I AM THE LORD'S.

I am the Lord's!
My gladsome heart those words repeat,
And every time they seem more sweet,
For I am now at Jesus' feet.
I am the Lord's.

I am the Lord's!
Too long did I from Jesus stray;
He called me, but I turned away.
Now I am in the narrow way—
I am the Lord's.

I am the Lord's!
Yes, all thine own, thanks be to thee;
It was the Lamb of Calvary
That broke my chain and set me free.
I am the Lord's.

I am the Lord's!
Forever thine; oh, blessed thought!
By Jesus' blood my soul was bought;
He found me whom he long had sought.
I am the Lord's.

I am the Lord's!
This is the burden of my song,
As hour by hour glides along;
And this would grace an angel's tongue—
I am the Lord's.

—*Advocate of Holiness.*

THE BROAD WAY TO DESTRUCTION.

L. F. LILLIE.

The subject about which I purpose to speak is one of importance, and is applicable in a degree to the whole world, but more especially to professed christians. I refer to the circus. There are those who profess to be disciples of Christ, who attend these wicked associations. How would they feel if Jesus should come and find them at such a place? Would he be pleased? I think not. The apostle tells us that we must abstain from evil communications, the lust of the flesh, and the lust of the eyes. Never was there a solemn prayer offered to God in the circus company. Never was there a true christian who belonged to their band. And shall we, as christians, as often as they come into our villages, hasten to join them, and give them our money to further them on in their sin and wickedness? or shall we give our money for the benefit of the gospel, to those who are laboring hard in the vineyard, and trying to rescue poor souls from a lost and perishing condition? I think it would be far better to give to those poor laborers in Christ, who are trying to save some poor sinner from eternal destruction, than to give to those wicked and sinful institutions, to further them on in their wickedness, and sink them together with ourselves in perdition at last. The apostle says not only those who commit such things are worthy of death, but those that have pleasure in those that do them.

Says one, I went because my children wanted to go. Dear reader, do you think this is a good way to bring up your children? do you think it is a good example to set before the rising generation? going with them to such wicked places, where their minds will be filled with those things that will lead them into the broad road to destruction?

Dear readers, I advise you, as one who loves you, one who is journeying together with you to the judgment, one who expects soon to see Jesus; if you have done these things, ask the Lord to forgive you, and do them no more, but let your works be such that the world cannot speak evil of you.

LOVE.

A man who loved Christ and christians much, wrote: "We know that we have passed from death unto life, because we love the brethren." This is a pleasant test of one's spiritual state; yet, as love is very sensitive, it sometimes endures anguish, as when one has to say to christian brethren,—"The more abundantly I love you, the less I am loved." There is no denying the painful fact that there is such an anomaly as this; several persons since Paul's day have found it out for themselves, and there are some men living who thoroughly understand Paul's feelings at the time he penned these words. To his manly heart they were deeply distressing. Loving christians covet christian love; they wish their brethren of the household of faith to be as ingenuous, unsuspecting, and warm-hearted as they know themselves to be; but when they meet with averted looks and a cold demeanor, where they had a right to expect a smile of love, clear and warm as a sunbeam a pang of disappointment chills the heart; a heavy burden falls upon it; the love that yearned for recognition is rejected; the price-less treasure is scorned.

Why do christian men use each other so shamefully, cruelly? It is keen, subtle, cowardly persecution; and it is absolutely unjustifiable. It can say nothing for itself; it can put in no plea that will bear a moment's examination; it is simply a gratuitous transgression of the first law of our Father's house. We think we could bear the black scowls of the inquisitor without flinching; but the sinister look of a brother christian—ugh!

But it is not the personal feeling that chiefly wounds the heart, when christian affection is not reciprocated; it is the feeling that the Christ-like spirit is not exhibited. No wise man wishes for a moment to judge his brother. The temptation to do so must be resisted; and yet, under the circumstances supposed, that temptation will insinuate itself like a subtle deleterious element, hurtful to the tempted and, perhaps, unjust to the man whose conduct has called it into being. "Is the man a christian at all?"—this is the form it takes—"is he not a mere professor of a faith he neither feels nor understands?" We feel that our beloved Lord is wounded in the house of his friends; but as it is not our province to judge before the time, we must crush the temptation, leaving the matter with the unerring Judge of all.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." These wonderful words of inspiration proclaim their own character, and distinctly express their own meaning. Effort of ours to call attention to their supreme beauty, their heart, force, and life, is not needed. Suffice it to say, they embody our noblest and purest conception of living christianity. To teach us to love one another as God has loved us is clearly the purpose of the gospel. John says we "ought" to do it. The obligation is most manifest; it is a holy duty from which the followers of Christ cannot be discharged, and a precious privilege for which they should fervently give thanks. It is the Lord's bond of union for his followers: "As the Father hath loved me, so have I loved you; continue ye in my love. . . . This is my commandment, that ye love one another, as I have loved you." "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Such is the spirit, meaning, purpose,—such is the very heart of Christ's religion. But we have improved upon it, and, as usual, with disastrous results. It would never do to make such an ethereal thing as love the bond of fellowship; we must have something more tangible upon which we can rely as a guarantee of unity and uniformity. We must get men to think alike in all religious matters. And so we compiled a series of theological propositions, which all "who would be saved" had to believe; which all religious teachers had to sign, to prevent the possibility of schism in the body; and then we legalized the document as the book of the church, that the civil magistrate might have power to punish any one who, notwithstanding all these safeguards, might be so foolish as to think for himself on a subject in which his eternal interests were involved. Well, what was the result of our prudent forethought? Read the story of the ages when Rome was in her prime, and you will find it; read the history of our own dear England before our countrymen understood the words liberty of conscience, and you will find it; nay, read events transpiring around you to-day, when every man of average intelligence knows that uniformity of thought is the wildest dream that ever crossed the fancy of fanaticism, and you will find it. For though we have got rid of inquisitions and Smithfields, and all the outrageous crimes against heaven and earth which these words recall, we inherit the spirit of persecution, which was fostered by the mad attempt to compel men to think alike, which merely means, and can only mean, not to think at all. Hence, even to-day, men laying claim to a high degree of sanctity avoid the company of others whom they nevertheless know to be christians, simply because they differ in opinion as to the interpretation of a few verses of Scripture. With what words of moral loathing can we describe such an outrage upon the gentle loving spirit of the gospel? No, we shall not describe it; but this is what we have secured by our improved plan of christian fellowship. We would not have LOVE, and so she has left us and winged her way back to her home,—the heart of Christ. We wonder if He will take her with him when he returns; for assuredly we do not deserve ever to see her sweet face again.—*Rainbow.*

OUR PRAYER MEETING.

"Where two or three are gathered together in my name, there am I in the midst of them."

1. I purpose to be there regularly and punctually. "Not forsaking the assembling of yourselves together."

2. I will endeavor to draw others to the meeting. "Come thou with us, and we will do thee good."

3. Before entering the place of prayer, I will ask the Savior's presence. "We would see Jesus."

4. I will not, unless it is necessary, occupy a back seat. "How pleasant it is for brethren to dwell together in unity."

5. I will not so seat myself as to hinder others from occupying the same pew with me. "Be courteous."

6. I will refrain from fault-finding, and will not indulge a criticising spirit. "Be ye kindly affectioned one to another."

7. I will not expressly dissent from any one who has spoken, and will avoid giving the impression of variance of feeling. "That they may be made perfect in one."

8. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

9. I will not decline to lead in prayer, and, in offering prayer, will begin with the subject in hand, and in aid of what has just been said. "Ye also helping together by prayer for us."

10. If I offer the first prayer, it shall be chiefly an invocation, asking the Savior's special presence and aid. "For without me ye can do nothing."

11. My prayers and remarks shall not be long. "For God is in heaven, and thou upon earth, therefore let thy words be few."

12. I will not seem to harangue or teach in prayer, as though I were thinking of man more than God. "We speak before God in Christ."

13. I will not speak merely to fill a vacancy, but will rather offer prayer during pauses in the meeting. "That thy benefit should not be as it were of necessity, but willingly."

14. I will not heedlessly expose any want of faith and discouragements. "Who is fearful and faint-hearted, let him return."

15. I will cultivate enlargement of faith and desires. "Let us therefore come boldly unto the throne of grace."

16. On leaving the place, I will endeavor to maintain a devout frame of mind. "Continue in prayer."

17. I will also endeavor to use all means suited to secure the blessings for which I have prayed. "Faith, without works, is dead."—*Advocate of Christian Holiness.*

Gems.

— The love of Christ is the only atmosphere in which a child of God can live and thrive.

— Let our path to the fountain be worn with daily journeys; let our key to the treasury of grace be bright with constant use.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones:
To take the outcast and the sick and sore,
And bear them where a stream of blessing runs;
Instead we look about—the way is wide,
And so we pass upon the other side.

— Man, without a knowledge of the holy Scriptures, is like a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen.

— The sinner and the Savior are made for one another.

— My Redeemer, when he bought me, bought my time and talents, and requires all to be used to his glory.

— We only really live when we can truthfully say, "To me to live is Christ."

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.

— Self-sacrifice is the ground of church harmony.

— We are married to Christ; and what God hath joined together can in no wise be cut asunder.

— How livest thou in thy heart, in thy home, in thy private ways, is God's question to all.

— Whatever Midas touched turned into gold. In these days, touch a man with gold, and he'll turn into anything.

Man can but work; God can create;
But they who work and watch and wait,
Have their reward, though it come late.

— Deep is the joy of social silence, when we speak not with the loved, but feel their presence.

— The existence of moral evil is a far profounder mystery than the awful punishment of it.

— The greatest sinner, who trusts only in Christ's blood, will assuredly be saved. The best man in the world, who trusts in his own goodness, will be lost.

— Lies are hiltless swords, which cut the hands that wield them.

CHRISTIANS AND CHRISTENDOM.

In the course of a lecture delivered last week by Dean Stanley, the lecturer remarked: "It is reported that John Wesley once in the crisis of the night found himself, as he thought, at the gates of hell. He knocked, and asked who were within. 'Are there any Protestants here?' he asked. 'Yes,' was the answer, 'a great many.' 'Any Roman Catholics?' 'Yes, a great many.' 'Any Church of England men?' 'Yes, a great many.' 'Any Presbyterians?' 'Yes, a great many.' 'Any Wesleyans?' 'Yes, a great many.' Disappointed and discouraged, especially at the last reply, he traced his steps upward, found himself at the gates of Paradise, and here he repeated the same questions. 'Any Wesleyans here?' 'No.' 'Any Presbyterians?' 'No.' 'Any Church of England men?' 'No.' 'Any Roman Catholics?' 'No.' 'Whom have you then here?' he asked in astonishment. 'We know nothing here,' was the reply, 'of any of the names you have mentioned. The only name of which we no anything here is *Christian*. We are all christians here, and of those we have a great multitude (which no man can number), of all nations, and kindreds, and peoples, and tongues.'

That is the truth which we shall have to learn hereafter about the name 'christian; it may be as well for us to learn it here. It includes, and comprises, and overrides all the others by which men have been divided, because it is the name, derived from him to whom they all look, from whom they are all descended, in whom they all live. 'Christianity' is a nobler name than any particular form of Christians. 'Christendom' is a more magnificent name than any particular creed or section of 'Christians,' because 'Christian' is a greater name than any particular opinion or custom, and because Christ is a greater name than any other person, or teacher, or doctrine, or custom, which has appeared on earth."

THE sooner the preacher forgets all that is special in his calling, and peculiar to the pulpit, and speaks like a living man to living men on the mightiest themes, training voice and manner so as to speak in the most persuasive, forcible and impressive way, the sooner will he win the attention and command the respect of intelligent minds, and the sooner will the pulpit overtop the world.

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A WISE ANSWER.

"A little black girl, eight years old, was setting the table, when a boy who was in the room said to her,—

'Mollie, do you pray?' The suddenness of the question confused her a little; but she answered,—

'Yes, sir: every night.'

'Do you think God hears you?' the boy asked. And she answered promptly,—

'Yes: I know he does.'

'But do you think,' said he, trying to puzzle her, 'that he hears your prayer as he does those of white children?'

For full three minutes, the child kept on with her work without speaking; then she slowly said,—

'Master George, I pray into God's ears, and not his eyes. My voice is just like any other little girl's; and, if I say what I ought to say, God doesn't stop to think anything about my skin.'

George did not question her any further. The answer he felt to be a wiser one than he could have given."

KEEP AWAY FROM THE WHEELS.

Little Charles Williams lived near a manufactory, and he was very fond of going among the workmen and the young people that were at work. The foreman would say to him, "Keep away from the wheels, Charlie."

Charlie did not mind, and would sometimes say, "I can take care of myself." Often he went so near that the wind of the wheels would almost suck him in; and two or three times he grew so dizzy that he scarcely knew which way to go.

At length, one day he staggered while amid the wheels, and fell the wrong way, and the band caught his little coat, and drew him in and he was dreadfully mangled.

So it is, boys, when you go in the way of temptation. You may think you can take care of yourselves, and keep clear of the wheels; but, oh! you may find yourselves dreadfully mistaken. Before you are aware of it, the band may catch you. Keep away from the wheels, and daily pray, "Lead us not into temptation, but deliver us from evil."

IN SEARCH OF A BOY.

A gentleman wanted a trusty boy. His friend came to his office one day saying, "I've got a boy for you, smart, active, intelligent; just the boy that will please you."

"Who is he?" said the gentleman. The friend told his name. Just at that minute the boy passed the window, and was pointed out to him.

"Don't want him," said the gentleman; "he has a bad mark; I met him the other day with a cigar in his mouth. I do not want a smoker."

While they were talking another gentleman entered the office. "I understand you want a good, trusty boy, Mr. ——!"

"Yes, sir; have you got one for me?"

"I think I have," he replied.

"Well, sir," said the gentleman, "what do you know of him?"

"I don't know much," said the other; "he is in my Sunday-school, always has his lessons, and never smokes."

"He is the boy for me. The boy that gets his Sunday-school lesson, and never smokes, can be trusted."

A LESSON FOR BOYS.

One day, a fine Newfoundland dog and a mastiff had a sharp discussion over a bone or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge; and being blind with rage, as is often the case, the first thing they knew, over they went into the water.

The banks were so high, that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundlander; he was as much at home in the water as a seal. But not so poor Bruce, he struggled and tried his best to swim, but made little headway.

Old Bravo (the Newfoundlander) had reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should that noble fellow do but plunge in, seize him gently by the collar, and, keeping his nose above water, tow him safely into port. It was funny to see these dogs look at each other as soon as they shook their wet coats. Their glance said as plainly as words, "We'll never quarrel any more!"—*Presbyterian.*

Hygiene.

"This is for your Health."

DIVISION OF TIME, SLEEP, Etc.

Probably no better division of time has ever been made than that into three equal periods of eight hours each; eight hours being given to business, eight to eating and amusements, and the remaining eight to sleep. The celebrated Alfred divided his time in this way.

I have long thought that the native American requires more sleep than the average European. For myself, I find that nine or ten hours of sleep in a single night will cure me of all the trifling maladies with which, from time to time, I may be afflicted. Some extraordinary advice has been given, by certain distinguished persons, with reference to the time devoted to sleep; but each writer falls into the common blunder of applying a rule to all, which he finds good in his own case. Bishop Taylor advises three hours. Wesley suggests six as the least time that will answer. He declares that during his life he never knew any one to retain vigorous health, even for a year, with a less quantity of sleep than six hours, and he thought that women required more than men. Willich advises students to go to bed at eight o'clock and rise at three or four in the morning. Not bad on some accounts, but liable to injure the eyes.

Excess of sleep is very bad in its influence, producing dullness of mind and body, corpulency, disposition to apoplexy; hence, Galen calls sleep the brother of death, and says nothing is more pernicious when carried to excess. Thin Yankees should go to bed at nine o'clock, and rise between five and six. I do not mean to say that circumstances may never justify their sitting up till midnight, or later, but I am simply interpreting the voice of physiology. If the average American, with his narrow chest and small vitality, would retire at nine o'clock, he would live some years longer, and each year would afford him more happiness, and ability to work.

But Yankee women most need a change to early hours. Their crazy nerves, neuralgia, and other evidences of premature decay, would be at once checked, and they would become younger and fairer.—*From Talks about People's Stomachs, by Dr. Dio Lewis.*

WARM BATHING.—The warm bath is a grand remedy, and will often prevent the most virulent diseases. A person who may be in fear of having received infection of any kind, should speedily plunge into a warm bath, suffer perspiration to ensue, and then rub dry, dress securely to guard against taking cold. If the system has imbibed any infectious matter, it will certainly be removed by this process if it be resorted to before the infection has time to spread over the system; and even if some time has elapsed, the drenching perspiration that may be induced in a hot bath, will be pretty sure to remove it.—*Family Herald.*

PERSPIRATION.—Perspiration contains at least one per cent of solid matter compounded of substances noxious to life. The quantity perspired daily by an average-sized adult, ranges from twenty-five to thirty-five ounces. If exercise be neglected, the poisonous matter can only be partly carried away from the blood by the insensible perspiration, through the medium of the lungs, liver, kidneys, and bowels, which, it is hardly necessary to observe, imposes additional labor upon these organs, and eventually occasions their disease.

POISON REMEDY.—We find the following in an exchange:—"A standing antidote for poison by dew, poison oak, ivy, etc., is to take a handful of quick lime, dissolve in water, let it stand half an hour, then paint the poisoned parts with it. Three or four applications will never fail to cure the most aggravated cases. Poison from bees, hornets, spider bites, etc., is instantly arrested by the application of equal parts of common salt and bicarbonate of soda, well rubbed in on the place bitten or stung."

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE COMING BRIDEGROOM.

E. E. ALEXANDER.

"Behold the Bridegroom cometh, go ye out to meet him."

What means this sound of many voices,
Why these signs on earth and sky?
The wicked mourn, the saint rejoices,
For the Bridegroom draweth nigh.
The day of grace will soon be o'er,
And mercy's call be heard no more.

For lo! we hear the trumpet sounding,
And the dead in Christ arise,
With shouts of joy, their Lord surrounding,
As he descendeth from the skies.
There can no bliss with this compare,
For they the victor's crown shall wear.

Sinner, rouse thee from thy slumbering,
Strive eternal life to win;
For God each fleeting day is numbering,
Soon his judgments will begin.
Oh! fly to Jesus while you may,
And share the triumphs of that day.

Christian, is your lamp now burning
With a clear and steady flame?
Waiting for your Lord's returning,
Bearing all things for his name?
Soon the reaping time will come,
And angels shout the harvest home.

God grant that when the Master calleth,
We may listen and obey;
Then whatever ills befalleth,
He'll keep us safe from day to day.
And when we reach the better shore,
We'll chant God's praise forevermore.

Philadelphia, Pa.

HERESY.—Part II.

O. R. FASSETT.

Why is it that Adventists are looked upon as "heretics," and their doctrine regarded as "heretical," while they believe in and contend for "the resurrection of the dead"; a doctrine which has constituted "the blessed hope" of the church of God in all ages?

1st. It is because they maintain the actual resurrection of the dead, at the personal appearing of the Lord from heaven, as did Paul: "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4th chap; 1 Cor. 15th chap. But say "the evangelical" and "orthodox churches," so denominated, "We belive in the coming of the Lord, and in the resurrection." Do! And who would know it from the character of the preaching, or the profession of faith made public? Let us illustrate by facts, which are common the world over, as to how these doctrines are held by these churches at large.

An Advent minister in this state (Minnesota) on going to our annual campmeeting, called on a brother, a member of another denomination, and requested him to accompany him to that meeting. He consented to do so. During this brother's absence, a clergyman of the same denomination called, and learning that this brother had gone to attend an Advent campmeeting, expressed much surprise. To whom the wife of the absent brother remarked, to relieve his fears and apprehensions that he would get evil,—"The Adventists are a christian people, and they believe in the coming of our Lord, and in the resurrection of the dead." "Oh," said he, "and we believe it too." "Yes," replied the ready and intelligent wife, "but you don't preach it too." Why is not this faith preached "too," if it is believed in sincerity? Why is it not found in the exhortations of God's professed people, and expressed in their prayers also, if believed? We are afraid that the doctrine of the Lord's coming to raise the dead, finds but little faith and but little love in the hearts of the professed Christian church throughout the world. And how can the doctrine be reconciled with this leading article of faith?

"*Art.* 1. There is but *one* living and true God, everlasting, without *body* or *parts*, of infinite power, wisdom, and goodness; the maker and preserver of all things visible and invisible, and in unity of this godhead, there are three *persons, of one substance*, power, and eternity; the Father, the Son, and the Holy Ghost."—*Methodist.*

"There is but one living and true God, who is infinite in being and perfection, a *most pure spirit, invisible, without body, parts, or passions.* In unity of the Godhead, there are *three persons of one substance*, power, and eternity; God the Father, God the Son, and God the Holy Ghost." (*Presbyterians, Congregationalists, Baptists.*)

With the doctrine of the "*trinity*," as thus expressed, how "*a most pure spirit, without body* or *parts*," can be *three persons of one substance*, would take a Philadelphia lawyer, equalling "lawyer Tertullus" in subtlety of reasoning, to explain, and then leave the subject muddled! And how such "*a pure spirit, invisible, without body or parts*," can ever be seen coming in the clouds of heaven" (Matt. 24, Mark 13, Luke 21, Acts 1, Rev. 1), we should like these D.D.'s to explain. Either the "creed" or the Bible doctrine is to be given up. Which shall it be? Or shall the "creed" be used to befog scriptural doctrine, and dismiss the divine promise? I say, no one believing in the above doctrine of the "trinity," and of the "Godhead," as expressed in that article of faith," can ever consistently believe in, preach, or maintain the personal coming of the Lord Jesus and the resurrection. Will some of the Doctors tell us how they can do it? I put them to the trial to do so. Yes, verily, they are challenged to the effort. Where is the Goliah of the churches that will step forth and defend his "creed," as in harmony with the scriptural doctrine of the coming of the Lord, and the resurrection of the dead?

But, say these men when crowded to meet this question, "The Lord's coming is to be spiritual." "It takes place at death." And how often is our Savior's language, "In such an hour as ye think not, the Son of man cometh," quoted as applicable to the occurrence of death; and invariably used on funeral occasions to give the impression that the Lord comes at death; and thus "the word of God" is "made void by their tradition"!

After addressing a christian audience, and after having quoted largely from the Bible in proof of the personal coming of our divine Lord from heaven, a minister rose in the congregation of the Methodist persuasion, and endeavored to divert the minds of the congregation from the real subject of contemplation with the following remark: "I have been looking for the Lord these many years. I have looked for him every morning when I have arisen from my bed, and all through the hours of the day I look for him. I am still looking for him, and when *I die* I expect he will come to me."

It is well known that this is a general view taken of this subject. It is no slander to say that this is one interpretation put upon the texts announcing "the glorious appearing of the Son of man"; and another is, that Christ is to come in a spiritual revelation, in a worldwide revival, etc. Now I do solemnly protest, as a minister of the gospel, called with my brethren to the defense of the same, against this interpretation of Christ's promise of return, and against such a terrible perversion of the word of God. In the name of Jesus, our common Lord and Master, and in the name of truth, and righteousness, and honesty, I protest now and forever. Brethren in the ministry, why peril your own souls and those of your flocks, and put a stumbling block in the way of sinners, by this method of explaining away the clearest portions of the word of God, and of that promise which above all others stands out as the crowning glory of all promise to the church, and as a warning to unconverted men? I appeal, who are the "heretics" in this case? Who has "departed from the faith"? Why should we be denounced as heretical in doctrine, when we defend the true Bible testimony, and follow the faith of the church in her purest ages?

But "we believe in the resurrection of the dead," say these christian friends. Please will you define what you mean by resurrection; and when does it occur? They do not like to be crowded to a definite answer, and will evade a definite reply if possible. Finally, if pressed, we get this exposition of the scriptural doctrine: "The resurrection is a spiritual elimination at death. . . . . . It is like the seed which is sown and springs up into a new harvest of grain; it is more of a *growth* than of a resurrection,—the growth of the spirit-man in its exit out of the cloggy tabernacle into a new body prepared for it. . . . . There is no death; what seemeth so is transition. . . . . Death is the birth of the soul into a new life and new world." And these, with a thousand other as silly and foolish explanations, are the evasive answers obtained from every quarter; but to those of us who have sounded these men, we know that they are answers which are proof that the doctrine of the resurrection, as taught in the Bible, is not only disbelieved, but ignored and ridiculed by them; and they are ready, finally, to boldly say, "As to the resurrection of the body, we do not believe in the doctrine, and we do not see how any man can believe in it."

So this is the faith in the resurrection of the dead held by thousands in the christian churches! Who will deny it? These views are not only utterly subversive of the doctrine as taught in the Scriptures, but is destructive of the meaning of the word "resurrection" (*anastasis*—Greek); the signification of which is "standing up," "a rising up," a resurrection of that which is fallen down.

According to the view entertained by those mentioned above, the resurrection takes place at the period of death, or the instant a man dies; as though a man could *fall* and *rise* simultaneously, at one and the same time; and the further absurdity of making that to be a resurrection (*anastasis*) which has never fallen in death. The spirit, or soul, which makes its exit at the death of the body, according to the above view, does not die, nor fall in death. How can that be "a resurrection of the dead" which has never fallen in death, but merely makes its exit? If the spirit, or soul, does not fall in death, "the resurrection of the dead" must refer to that which does so fall, and this can refer only to the defunct body. The escape or departure of the spirit can in no sense be called *anastasis*, or resurrection. Suppose a bird in a cage, by the fall of the cage, or some other accident, should escape from the cage at the time of its destruction; would the escape of the bird which flies off unhurt, and is by the accident to the cage set at liberty, the resurrection of the bird? Who will maintain the absurdity who has the least understanding of the word *anastasis*? To be the resurrection of the bird, it must be itself killed, and raised to life again by miraculous power.

The idea that the spirit enters into another "house," or body, at death, as it leaves the present body, and that this constitutes the resurrection, is detrimental to the doctrine of the resurrection of the dead body; for of what use is the resurrection of the dead body, if the spirit enters into its new house at death? or, must the individual go through the process of death to get rid of the body, or "house," in order to be clothed upon anew with his old body in the resurrection? or, will the spirit dwell in two "houses" having need of both? Let some one skilled in the subtilty of scriptural interpretations in support of popular theology come forward, and explain this entire subject to the satisfaction of the inquiring. If this cannot be harmonized and explained with the doctrine of a real resurrection of the body that dies, then let them abandon the fable, or give proof that their theology is more reliable than that of the Bible. For to maintain that the Bible teaches both the entrance of the spirit into a new house at death, and into the old house again in the resurrection, is to maintain a doctrinal monstrosity, hideous to every reflecting mind.

Now because Adventists will not be guilty of teaching such gross absurdities,—that a dead man is risen from the dead, and is alive; that we can be dead and alive at one and the same time; that a person may die and rise from the dead simultaneously at the same moment; and that to rise from the dead is for the spirit to enter into a new body when the old body dies, and yet look for the resurrection of the old body in which the spirit is to be finally vested forever, being clothed upon with two houses; they are called heretics; while those maintaining these manifest inconsistencies and incongruities are orthodox and evangelical! But who are the truly orthodox and evangelical? We are willing to leave it for men possessing common sense and reflection, divested of bigotry and tradition, or the Bible, to decide. Our own judgments and consciences cast a verdict satisfactory to our minds and hearts, which we challenge the other class of interpreters to give witness that they possess.

PRECIOUS JESUS.

I. W. THOMAS.

"Unto you which believe, he is precious."—1 PET. 2:7.

"I need thee, precious Jesus,
For I am very poor;
A pilgrim and a stranger,
I have no earthly store.
I need thy cheering presence,
To tread the thorny way,
To guide my erring footsteps,
And be my strength and stay."

Precious Jesus. Who is like him? The more we get acquainted with him, the more we see to admire and love. How different this from many we see in this world. There are persons that we do not care to be intimate with, they are so cross, and proud, and stingy, and mean. But there is nothing repulsive about Jesus. He is all loveliness. How sweet the hours spent in communion with him. How delightful to sit before his cross, and drink the refreshing draughts that flow from his wounded side.

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinner's dying friend.
Here I sit, forever viewing
Mercy streaming in his blood;
Precious drops, my soul bedewing,
Claim and make my peace with God.
May I still enjoy this feeling,
In all needs to Jesus go;
Prove each day his blood more healing,
And himself more deeply know."

Precious Jesus. Mortal tongue is too feeble to describe the excellence of thy character, the riches of thy grace. How deep and pure and lasting is thy love. Thou blessed, holy, changeless one, may I transcribe the excellence of thy life into my own, until I am completely transformed into thine image. "Unto you which believe he is precious." Precious in life, precious in death, precious under all circumstances. In him there is every thing we need to make us happy. How can we ever murmur or be discontented with Jesus for our portion? O shame on us that we think so little of Jesus. He is more valuable than all the treasures of earth's richest mines. How poor is the richest king without Jesus, but how rich is the proudest beggar with Jesus. "All things are yours, and ye are Christ's, and Christ is God's." This is enough.

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my *life*, my *soul*, my *all*."

Reader, are you unhappy? Believe in Jesus.

"Think what Spirit dwells within thee,
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of heaven, canst thou repine?"

ONE RESULT OF LOVE.

G. T. CLISBY.

Love should induce us to watch over one another. "Am I my brother's keeper?" was an inquiry suitable enough in the lips of a murderer, but most unsuitable and inconsistent from a Christian. We are brought into fellowship for the very purpose of being keepers of each other. We are to watch over our brethren, and admonish and reprove them as circumstances may require. I do not mean that members should pry into each other's secrets, or be busybodies in other men's matters; for that is forbidden by God, and abominable in the sight of man. 1 Thess. 3: 11; 1 Pet. 4: 15. Much less are they to assume authority over each other, and act the part of proud and tyrannical inquisitors. But still we are to "exhort one another daily, . . . lest any of you be hardened through the deceitfulness of sin." Heb. 3: 13. We are not to suffer sin to be committed, or duty to be omitted by a brother, without affectionately admonishing him. What can be more incumbent, more obligatory, than this? Can we indeed love any one, and at the same time see him do that which we know will injure him, without entreating him to desist? "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." Gal. 6: 1. Let us then take heed against that Cain-like spirit, which is so prevalent among us, and which leads many to act as if their fellow members were no more to them than the stranger at the ends of the earth.

Striking are the words of God to the Jews: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19: 17. Not to rebuke him, then, when he sins, is instead of loving him to hate him. This neglect is what the apostle means of being partakers of other men's sins. 1 Tim. 5: 22. The admonition to "warn them that are unruly" (Thess. 5: 14), was delivered not to ministers only, but to all christians. I know no duty more neglected than this. Many a backslider would have been prevented from going far astray, if in the very first stages of his declension some brother, who had observed his critical state, had faithfully and affectionately warned and admonished him. What shame, and anguish, and disgrace, would the offender himself have been spared, and what dishonor and scandal would have been averted from the church by this one act of faithful love. I am aware it is a difficult and self-denying duty; but that cannot excuse its neglect. Love will enable us to perform it, and the neglect of it violates the law of Christ.

Lee, N. H.

HOLINESS.

F. M. CHAMBERLAIN.

"How long halt ye between two opinions?"—1 KINGS 18: 21.

What is the question? It is this: "Shall we continue in sin, that grace may abound?" The day of decision is drawing near, the *final* day, and it is now high time to decide whether we will serve the true God or idols. There are two opinions in regard to holiness, which may be thus stated:

1. The prevailing or negative opinion. It is said that we *cannot* be free from sin in this life. Sin is mixed with all our best actions, and *must* be so always while in this state. The mass of professors hold this view; at least those in the nominal churches. Being themselves under the dominion of sin, they argue that it is so with all, and must continue thus to the end.

2. But let us hear the answer of the Spirit by Paul in Romans 6: 2. Remember the question in verse 1,—"Shall we continue in sin?" "By no means. How shall we who have died by sin, live any longer in it?"—*Diaglott Translation.* If poor, weak human nature was left alone in the struggle, then sin and Satan would surely have the dominion. But it is not so, unless we make it so. We are at liberty to array the infinite power of God on the one hand, against sin on the other. Man alone can do nothing against the powers of darkness. Yet we have the command given us, "Ye shall be holy, for I am holy." "Be ye therefore perfect, even as your Father in heaven is perfect."

Reader, where are you to-day? You have resolved to serve God, and live for him only. And you have failed to do it. Sin has had dominion over you, and you have been living all this time in the seventh chapter of Romans. When you would do good, evil was present with you. You have been carrying about with you a dead body, one that ought long ago to have been buried out of sight. And you cry out, "O wretched man that I am, who shall deliver me from the body of this death?" Ans., "Jesus Christ our Lord." He is the "Lion of the tribe of Judah," the strong Deliverer, mighty to save. Put your case fully into his hands. When he says, "I will, be thou clean," do you respond from the heart, *amen*, let thy will be done. Then sin shall no longer have dominion over you.

LIGHT.

WM. A. FENN.

"Ye are the light of the world."

The subjects embraced in the pronoun YE, are the disciples of Christ. This language is still applicable to the true disciples of Jesus, who constitute his church, and who are truly the *light* of the world. What our physical world would be without the natural light, so is the moral world without the light of the church. But few ever think of the importance of the church of Christ in this otherwise dark world. Thousands feast upon the products of the earth, without once thinking of the means employed in bringing forth the rich and luxurious fruits that satisfy hunger, and are so pleasing to the taste. Like the beasts, they only look for the *productions*, and never stop to inquire after the *producer.* They fill their gluttonous maw with the richest fruits, and lie down to sleep without thinking of the Giver of every good and perfect gift; much less return Him thanks.

Equally true is it with the fruits that spring forth from the church of Christ. Men pluck their hands full, and then turn and curse the tree that bore the fruit. The indifference shown this great source of moral light makes it none the less a blessing to the world. The church of Christ is really an institution, ordained of God, and placed in the world as the great moral luminary of mankind, and it shines equally bright when beclouded by the dark folds of sin and opposition, and the darkness will only be a curse to those who create it by their own willful blindness and ignorance. The sun shines equally bright in the darkest night. That we do not see its rays is no evidence that it does not shine. It is only the shadow of the earth intensified by that angry cloud that prevents us seeing the light. So the church shines as brightly in the world, though Egyptian darkness surround us; and the fact that we do not see its light is no evidence that it does not shine. Let the dark shadows of sin be swept away, and see whether the illuminating power of the light of the church will not find its way into your hearts. Rend the veil from your minds, and the flashings of gospel light will be quickly seen.

The church of Christ is a moving body, as well as a centre of illumination. While the inhabitants of the world revolve around it, it drives on through the world spreading its pathway with blessings. Here is a college for the development of mental powers; there is a house of worship for the weary pilgrim to refresh his moral nature, and drink of the waters of life. Here is an asylum for the unfortunate blind, and deaf, and dumb; there is a retreat for the victim of insanity. Here is the house for the poor, where want and hunger may be relieved; yonder is an academy, where those who will may receive a gratuitous education. These are a few of the paving stones over which the world rolls in hurried pace, and hardly stops to inquire who built the road, or who runs it.

While the world has seemed to grasp the machinery of the church, and drive its conquests from pole to pole, the fact is still apparent that the true light that leads the whole flashes forth from the true disciples of Jesus. With the ensign of truth lifted high, the church marches on amid the countless foes of right and purity; while the world follows in the wake, eating of the fruits her love and industry have produced, and then has the impudence to turn around and say that "the VEDA of the Hindoos, or the Koran of the Mohammedans, or the assertions of Confucius so sacred to the Chinese, are as good as the gospel of Christ." Were the gospel of Christ no better than these productions, we might reasonably look for as good fruit from Buddhism, or Mohammedanism, or the sixty-two thousand pigs and rabbits that were annually immolated to the memory of Confucius, as we find in the gospel field. But alas! for this infidel claim. We find nothing but darkness and death following these false systems of religion. Were Christ no better than Mahomet, we should be badly off for light in the world. But the ever-living Jesus warrants an everlasting light to the world.

The advantage the disciple of Christ has over the Mohammedan is very great. The christian's Jesus lives. The Mohammedan's savior is dead. "A living dog is better than a dead lion"; and I am quite sure a living Christ is better than a dead Mahomet. "By their fruits ye shall know them." Let the world show the fruits of righteousness that flow from the gospel to bless the race, as coming from any other system, and we will then consider their claim.

There are a thousand blessings springing from the church that men are unable to see as the fruit she bears. She forms the foundation of civilization. Science, and art, and mechanism, are only the results of her reflective power. She spreads the table of science with boundless resources. She bids the missionary push his explorations into the darkened corners of barbarism, and throw open the windows of heaven, till light fills every land and nation in the earth. She breaks the shackles of tyranny, bursts the bonds of slavery, and bids the genius of man to rise and shine amid freedom and liberty, till the flashings of the lightnings speak words of knowledge, and throw back the dark folds of ignorance; till light is seen dancing on Egyptian hieroglyphics, and the once unintelligible characters of long-buried stones now reflect the light of gospel day, corroborating the records of holy men of old.

Go into the fields of the Hindoo, and behold him dragging his wooden plow, and crawling from town to town on camel or elephant, and admire the fruits of Buddhism if you can. Then turn your eyes on the countries whose subjects bow the knee to the God of the Bible, and where the gospel of Christ has left its footprints; and listen to the rattle of the mower and reaper, the humming of ten thousand factories, the screaming of thousands of locomotives, and the roar of lightning trains that dash through every valley and around every mountain. Look at the shining steamers that make seas, lakes and rivers "boil like a pot." Job 41: 31. Behold the glittering of civilization, and ask why the difference? and the answer you must hear will be: Jesus, the true light, that which lighteth every man that cometh into the world, hath shone here.

Though corrupt men may pervert the blessings that flow out so rich and full from the gospel train; and demons may grasp the very engines of good, and of God, and accomplish their devilish purposes, until one would think Satan the author of all; yet, when we lift the covering, and find the under force that drives the machinery, it is found to be the church of Christ. "Ye are the light of the world." The devil's emissaries take the lever of science and open up the highways of iniquity; but it is the church that creates the levers. That institution of learning may develop the genius of an infidel, but the church planted the institution, and the object was to educate the philanthropist, though the infidel may steal its privileges, and pervert its object.

The printing press may stamp its tons of paper with light and love; and again its use may be perverted, and it become an engine of corruption and darkness. The loom that weaves the fabric from which the saint of God is clothed, rattles on as briskly while it furnishes a garment for the servant of the devil. The vessel that bears away the missionary of Jesus to the slothful Chinaman, carries its drugs to chain thousands in everlasting sleep. The field that waves so gracefully under the summer breeze, as its golden fruits are ripening up for food to the hungry, appears no less beautiful, though its products be perverted from a right use, and converted into the field of death. The sun that ripens one crop ripens the other. The wind that drives the merchantman may drive the man-of-war. No blessings that light our pathway but can be perverted and made a curse to man. The very gospel of Christ is to one the savor of life unto life, and to another the savor of death unto death. The light that reflects the beauties of purity and grace exposes the corruption and vice of the godless.

The gospel church shall shine on, though devils pervert her blessings; and when her work of illumination here is done, she will shine as the sun and the stars for ever and ever, in the everlasting ages to come.

THE STRAY SHEEP.

I was a straying sheep,
I wandered from my guide
Along the broad and flowery road,
My lambkin by my side.
A warning call I heard—
Come back to me, it said;
I knew it was the Shepherd's voice,
Yet turned away my head.
Among the giddy throng
I wandered far and wide,
By the green margin of the brooks,
My lambkin at my side.
But clouds obscured the sky,
I stood alone that day;
I knew it was the Shepherd's hand
That took my lamb away.
He took it to his fold,
My eyes with tears were dim;
Then through the darkness and the storm
I rose and followed him.
The steep and narrow way,
With humbled heart I took;
I knew it was the path he went,
The path that I forsook.
So still I'll climb and pray,
Till this short life is o'er,
And try to find my folded lamb,
And never wander more.

HE KNOWS.

JENNIE E. WHIPPLE.

When we read those beautiful lines in the *Crisis*, entitled "He knows," they came home with force to my heart. "He knows." Yes, the Savior, God's blessed Son, was a "man of sorrows and acquainted with grief." How blessed it is to know that in every condition and circumstance of life, in every temptation, sorrow, and trial, Jesus knows. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. 2: 18. Are any mourning the loss of friends, taken in their youth and beauty, and bidden from sight in the silent tomb? The blessed One who wept by the tomb of Lazarus knows, and the same words that comforted the hearts of the sisters, so many long years ago, have power to comfort the mourning heart to-day. Thy loved ones shall live again. "I am the resurrection, and the life."

Are any tried and tempted? Do dark clouds sometimes gather over your head? clouds so dark and dense, that not one ray of light pierces the inky blackness? Are poverty, sickness, and pain your portion? Are you reviled? Is your name cast out as evil? In all these trials Jesus knows. "He was in all points tempted like as we are, yet without sin." He was despised and rejected of men. He was reviled, yet he reviled not again; and in his life and death he exhibited the most wonderful examples of love and forgiveness the world ever knew. "Jesus knows." He knoweth our frame. He remembereth we are dust. He knows our weakness, and our failings. He knows our hungering and thirsting after righteousness. He knows our heart struggles over sin, and in every trying hour he has promised to be with us, and his grace will be sufficient; and so intimate is the connection between Christ and the believer, that what affects one, affects the other also. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If we are one with Christ here in suffering, we shall reign with him in glory, and in that day when God makes up his jewels, many a poor, despised child of God will then see and know what they have so blindly asked in their weakness, why these trials were permitted. They will then know it was needful for them to pass through tribulation, that they might be purified, and made white, fit for the marriage supper of the Lamb. The process may be painful, but the result will be glorious.

BRINGING IN SHEAVES.

D. N. SMITH.

We know that every season of the year has its peculiar attractions, but autumn is the crowning glory of them all. It comes to us laden with the rich fruits of the year, causing joy and gladness in the heart of man. It is the season of all the year most interesting to mankind; and what makes it so is the bountiful harvest culminating at this point. But what in importance is the revolving season to the great harvest of the world, which we believe has already dawned? In the parable of the wheat and tares, defined the harvest, which he says is the end of the world, and it is evident that it is about to be gathered. Yes, the final harvest. And if so, how important that the reapers should be diligent, yea, doubly so. Every other consideration should be left in the rear. Salvation of lost sinners should be the watch-word. No age of the church has presented such momentous consequences. The present time is almost the last grain of sand in the hour glass. When the harvesters in the field see the angry clouds gathering ominous of the approaching storm, how do they hasten their steps. Not a moment is lost till the sheaves are all safely housed.

And we would say to the reapers in the Lord's vineyard, leave all other issues, and gather in the sheaves, old and young. What a multitude of souls could be gathered into the fold, if every christian in the land should devote all his talents and energies to this one work. We don't know what more we can say to interest the church in this subject; only if it wants to have joy, which is the richest blessing God can confer upon it, let its energies and talents and prayers and labors be for the salvation of the lost; and to secure this end, there must be special work. The ordinary work of the church does not often eventuate in the conversion of many souls. It is only the individual and special work that tells upon this subject. And once more we would say, Go into the Lord's vineyard and reap, for we read, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." "Behold he cometh with clouds."

RESURRECTION *vs.* IMMORTAL SOUL.

J. RIDLEY.

Did the heathen Greeks believe in the "soul's continuance in existence without the body?" They did. Did they believe in the "resurrection of the dead?" They did not. Did the apostle Paul teach the "resurrection of the dead?" He did. Did he teach the doctrine of the immortality of the soul? He did not. And he did not shun to declare "all the counsel of God." Acts 20: 27. The following shows how "men of learning" contradict themselves, when they comment on the Scriptures, and hold to the immortality of the soul.

C. G. Barth, D. D., in his Chronological Commentary (just published in this country by Hoit Fogg & Breed of Portland), when commenting on 1 Corinthians 15th chapter, says:

"No doctrine of Christianity was more repugnant to the mind of the heathen Greeks (or still is to our heathen philosophers) than the resurrection of the dead. It was this at which the Athenians took most offence. (Acts 17: 32.) We need not wonder, therefore, that their old scruples occasionally returned, even after they had embraced the faith; and thus we find in Corinth persons who denied the resurrection. . . . Paul, however, shows that with the resurrection of the dead, that of Christ himself, and with Christ the whole of Christianity, either stands or falls."

And in commenting on verse 13, of the same chapter, he says: "The doctrine of the soul's continuance in existence without the body, or in other words, the common philosophical doctrine of immortality, seems to have been quite unknown to the Corinthians, and is therefore not alluded to by Paul."

If they did not believe in the resurrection, neither in the "soul's continuance without the body," what did they believe in concerning a future state? And if they did *not* know anything about it, and knew that, as some affirm now, that "there could be no resurrection of the dead if the soul was not immortal," would he not have preached it to them, for he says he declared unto them the gospel which he preached unto them? He certainly would. O how much easier it is to make the Scriptures agree with themselves, than to reconcile the different statements of Doctors of Divinity.

Prospect Ferry.

WHO IS ALL READY?

J. B. CLARK.

Rolling years bring their changes. Several years ago, thousands of people went forth with uplifted eyes to heaven in expectation of the speedy advent of the Savior. But the vision seemed to tarry, and many have turned away from the blessed hope to seek the vanities of this perishing world. When I view the many changes that have taken place during the past twenty-five years, my heart is sad. The world affords us no substitute for our blessed hope. Our business should be to prepare for the soon coming kingdom, and try to have others go with us to the New Jerusalem, to sing the song of victory and redeeming love.

The great day of the Lord is upon us. It is our duty and work to proclaim this solemn truth to a sleeping church, and unbelieving world. We all have a duty to perform. If we cannot preach ourselves, we can do something to aid and sustain those who can, and thus render a helping hand to aid and carry forward one of the best causes under the sun. This must and will be done by somebody. No apology will be taken if our duty is not done. God will hold us accountable at the great day. It is the last time. Shall we turn away to foolish and minor questions? No. Now is our time of effort. O ye saints of God, let us not stop to patch the breach in our reputations, made by some ungodly croaker. Eternity opens before us with all of its glories, or dire reflections. Let us put away all evil speaking, selfishness, and anger, and prepare to meet the Judge of quick and dead. This is more than mere theory, or idle talk. The judgment! O the judgment! God fit us for it. Who of us will be able to stand.

The great day is almost here. This is no fiction. Jesus is soon coming. Let us put on the wedding garments; let us haste to be ready. O backslider, slanderer, false-accuser, evil-speaker, man or woman of strife, cold professor, sinner, the Judge of all the earth is at the door. Your race of iniquity is almost run. Your bitter words and vile acts will pierce your own soul through and through, and shame your shrinking spirit. What will you do in that great day? What can you say? You will be speechless when the mighty One shall be seen coming with his flaming chariots to gather his elect, and you be left behind to weep and wail?

O you who have once known the truth, and the power of God, and have turned away from the true God to serve the evil one, remember the perils of the *last times* will fall heavily upon you. O let us haste away to prayer and serious reflections. Have we wounded the spirit of a brother? Go to him at once and settle, before it shall be too late. A few golden moments only remain for us to do a great humiliating work. God only can aid us, and give us grace to perform the duty. Now is the time; delay not, for soon it will be too late. *When the great white throne appears*, then it will be too late to correct mistakes, or confess our faults one to the other. Are our names written in the book of life? for remember, all whose names are not found written in the book of life, will be cast into the lake of fire (Rev. 20: 15, and destroyed.)

☞ Drop a piece of wool on the floor. Do you hear it? No. It is noiseless. How about the snow? Does it make a great shout to tell us it is coming? Certainly not. "He giveth snow like wool." It is noiseless. "And this is altogether characteristic of divine operations. The great forces of the universe are mute. The sun never speaks. The atmosphere is mute. Gravitation has no tongue.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 18, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.00 a year.

"A HIGHER STANDARD."—Do not fail to read what our corresponding Editor has said on the subject of "a higher standard." The subject demands *special* attention. All things indicate that we are very near the coming of Christ. It is high time that every one, who expects to be ready to meet the Savior, was *entirely* consecrated to him for ever, like a true bride. There is danger that many will be found without oil (the Holy Spirit) "in their vessels." Unless filled with the Spirit of God, we are not right, nor ready for the coming of the Son of man. These are times of great peril, when we need to have on "the whole armor of God" in order to stand against the wiles of the devil. Dear Brn. and Srs., let us awake and trim our lamps. *Jesus is coming.* "The pure in heart . . . shall see God." Matt. 5: 8.

☞ APPOINTMENTS.—We wish to make a suggestion in relation to appointments. It will be observed that "our paper" frequently contains two, three, or more columns of appointments. Some of these are from four to ten weeks in advance, thus making a long list. Our suggestion is this: that it would be better not to take up so much space in the paper by appointments reaching so far into the future. As a general rule, we think appointments one month in advance would be satisfactory. Please *remember* this suggestion.

HELP THE NEEDY.—Would it not be pleasing to the Lord, if our Brn. and Srs. in the various churches would send relief to the members of the Green Street church, in Chicago, who are sufferers in consequence of the great fire? Clothing or money can be sent, addressed to Elder Frank Burr, 230 West Randolph Street, Chicago, Ill. Bro. Burr is the pastor of the church, and will dispose of all donations in a faithful manner.

BRO P. G. BOWMAN, Lydia, S. C., writes Oct. 3d, 1871:—

"I preached yesterday to two large, attentive, and serious congregations." "Glory to Jesus, there is not an unkind feeling in my heart towards any human being on earth. My mind is at all times staid on the promises and prospects of the glorious gospel of the grace of God. I have an abiding trust that the truth of God will triumph over Satan's falsehood."

Bro. Bowman needs our prayers, sympathies, and material aid. He is stripped of every thing. Let him feel that he has fallen into the hands of the "Good Samaritan."

Another article in this paper will show the state of feeling manifested towards him. May the Lord help him to return good for evil.

THE SPIRIT OF SPIRITUALISM.

The true spirit of spiritualism is beginning to develope itself more fully. It has been under cover as far as it could be, and do its demoniacal work, but its real nature cannot be longer concealed. A Spiritualist writes to us as follows:—

"Say, Elder Grant, isn't it about time for you to stop this *damned nonsense* about the second coming? You have played the damned fool long enough."

The *italics* are his. In addition to this plain talk were other expressions too foul and vulgar to be published. If such men had the power in their hands, which is a special object of Spiritualism, we should fare no better than the lovers of Jesus, who were seized by the Papal power in the dark ages.

LABOR REFORM CONVENTION.

A "Labor Reform" Convention was held at Framingham, Mass., Oct. 4th, for the purpose of taking steps to put the control of political matters in the State into the hands of the laboring classes, or their chosen representatives. Wendell Phillips was chosen President of the convention. The Boston *Journal* gives the following statement concerning Mr. Phillips:—

"Mr. Phillips was then conducted to the platform, and on taking the chair was received with demonstrations of the most hearty character. After thanking the Convention for the honor conferred upon him, he said he was profoundly sensible that the movement with which the Convention was connected was the grandest and most comprehensive of the age. All over the world, he said, any man can see that the great movement of the masses has begun. Humanity goes by logical steps. Once it was citizenship. When that was gained they claimed the ballot, and when that was opened the field was clear, and if there is any one feature you can distinguish under all names and flags, there is one great movement for the people to take peaceably their own. He looked upon this Convention as the great peace society of the world.

To-day the people have chosen a wiser method than force. They say that we come neither to attack nor injure capital, but come by the right of possession to that which belongs to us. This is a peaceable marshalling of the forces of peace. This convention he also looked upon as the great insurance company of the age. In spite of the Column of Vendome shattered, he honored Paris as the vanguard of the Internationals of the world. When he wanted to find the vanguard of the people he would go and learn the dreams of the aristocracy, and ascertain those which startle them most. France is the land of the Internationals, therefore this movement is the great Insurance Company; but with the ballot in our hands we need not write in fire and blood, but in the majority at the ballot box.

This is the movement of humanity to protect itself, the movement of labor against capital or a waste of capital. It is the most comprehensive, the grandest movement of the age. He congratulated the convention on the auspices under which it assembled."

There is great uneasiness among the laboring classes. They are earnestly demanding a change in the management of financial matters. The movement is world-wide, and means action. A powerful combination is being formed that will make capitalists and kings tremble like Belshazzar before the handwriting on the wall. A state of unrest is pervading all classes. This is one of the last day signs, and indicates that we are near the end of this dispensation.

BRO. F. H. CHAMBERLAIN is in need of means to make him comfortable. He is a cripple, but we think he should not be left to go among the town poor. Our readers are familiar with his choice articles in the Crisis. Send him something to gladden his heart. Address F. H. Chamberlain, Oxford, Mass.

BRO. W. A. FENN writes from Leroy, N. Y., Sept. 18th, 1871:—"Four new ones have started in the Master's cause, and several others are trembling with conviction." This is the result of the tent-meeting.

"HERALD OF SALVATION."—The "*Herald of Salvation*" is an unsectarian monthly magazine, devoted to Christian literature, and containing short, pithy articles, on themes of greatest moment, by ministers and members of different denominations. It promises to contain much interesting matter of an original nature, also brief notices of things least understood, besides general matter of a profitable tendency. It is edited by our brother, W. Kellaway, pastor of the church at Fairhaven, Mass., who offers to send it for a year to any address for $1, or with the *Christian* for $1.25. The first three numbers are out, and will be sent for 25 cents. The *Advent Christian Times* says of it:—"We have received the initial number of the *Herald of Salvation*, which adds one more to the *heralds* of the cross through the agency of the press. It is conducted by Wm. Kellaway. Of the quality of his pen our readers have had a taste, and know that he is an able writer. The *Herald* is in magazine form, and contains sixteen pages. We wish it unbounded success." *The Herald of Salvation*, No. 2, is at hand, and fully sustains the promise of the first number. The editor informs us that the club rates are $8 for ten copies, or $5 for six copies, by the year. Brethren, send on your subscriptions and sustain the monthly. Address W. Kellaway, Fairhaven, Mass.

FIRST HELPS IN ACCIDENTS AND IN SICKNESS.—This is the title of a new book, just issued by Alexander Moore, Boston. It is a valuable book for every family—just what is needed. It is "published with the recommendation of the highest medical authority." It contains 264 pp. Price $1.50. For sale at the Crisis office.

DOMESTIC JOURNAL is the title of a new weekly paper, published by Bro. S. G. Otis & Co., 387 Maine Street, Springfield, Mass. Price $1 a year in advance. Judging from the first number, we think it will be well worth the money.

THE CHICAGO FIRE.

We give a few more sad facts concerning the *terrible* fire in Chicago, for the benefit of our readers, who receive most of their news from weekly papers. About *twenty-five hundred acres* have been burnt over, taking out the heart of the business portion of the city. The people in Chicago think *two thousand lives* have been lost in the fire. It is said there are not less than *eighty thousand* homeless persons. Not a house is standing between Congress street and Lincoln Park, a distance of four miles. Several were caught setting fires and robbing, who were shot by the police, or hung to lamp posts. The city is under martial law. Fifteen hundred extra police are on duty to guard the city from incendiaries, thieves and robbers. Comparative order is now restored, and rascals are shy.

INCIDENTS.

"It is reported from Chicago that seventy convicts were burned in the prison attached to the Court House. A large number of people gathered about the building and clamored for the turnkey to release the prisoners. He showed himself and said the building was perfectly fire-proof, and no harm could result to those confined, and he should not release the convicts. Soon the building was enveloped in flames."

"Gentlemen from Chicago say the Post Office, which was built for fire-proof, went up like a paper box."

"The total loss of grain is now definitely ascertained to be 1,600,000 bushels. Four vessels loaded with grain left for the East today, and the eastern movement will continue, as fully 5,000,000 bushels are now in store."

"The Secretary of War authorized Gen. Sheridan to employ all available troops for a guard, and issued an order for ten thousand rations. Five hundred soldiers are on duty. This precaution was necessary, for as remarkable as it may seem, there were fiends who still sought to extend the disaster."

HUNG TO A LAMP POST.

"Two fiends caught in the act of firing a house on the west side were arrested and immediately hung to lamp posts—one on 15th street, near the river, and the other three miles away on Claiborne Avenue, north side."

REBUILDING.

"A few business men with some nerve are seeking houses for business on the west side. Rooms that were rented last week for $50 now readily command $5000. There are not many of these, but enough to allow a few business men to start."

HEARTRENDING SCENES.

"The suffering on the north side is heartrending. Fifty thousand men, women and children are huddled together like wild animals, and in other places 70,000 Germans and Irish are praying for relief. Helpless children are asking for bread of heart-broken parents, who know not which way to turn or what to say, and there is nothing to do but await the distribution of supplies, which must be slow. Women in pains of childbirth, and patients moved from beds of sickness to save their lives, were all exposed to the rain last night and the cold winds to-day. Several deaths have occurred at Lincoln Park, and three women brought children into the world only to die. Another night must be spent in Lincoln Park and the brick fields at Division street, and yet another and another. Each train is loaded to its fullest capacity, taking people away, and every train is obliged to leave five times as many passengers.

"Men, driven by that blind instinct which makes them, though hopeless, return to the scene of that disaster which has ruined them, sought the spots where once their homes had stood, and sitting down on some pieces of fallen timber, actually wept and wrung their hands in anguish. One of these wretched beings sought his home, and in stepping on a half-charred beam, caused it to spring up, and from beneath it came a sickly odor. He madly turned and pried away the timber, and saw beneath it the dead body of his son, a young man of about twenty years of age, who, probably returning to the house to save something he prized, had fallen in the flames and been burned to death—roasted alive."

THE DESTRUCTION OF LUMBER.

It is ascertained from official reports that fifty million feet of lumber has been destroyed, leaving twenty-four million still on hand.

THE CHAMBER OF COMMERCE.

A hundred thousand dollars was subscribed to-day towards rebuilding the Chamber of Commerce on the site of the ruins.

Chicago, Oct. 11—Noon. Forty-one persons were shot in making arrests last night. The number of bodies recovered from the ruins now reaches ninety.

New York, Oct. 13. Several additional arrivals from Chicago report the details of incidents. One villian caught in the act of incendiarism was hung up by the heels and then stoned to death, and a young boy who was caught had his own arm tore off by the excited crowd, who then hung him to a tree. Fifty persons perished in one tenement house. Thousands are still on the lake in boats.

APPALLING SCENES.

A Mr. Farrar reports the scenes in Chicago during Monday and Monday night as appalling in the extreme. Many persons became crazed and jumped into the river, while several stabbed and killed themselves in their desperation. Those in the immediate neighborhood of the fire attempted to save their property, loading it on wagons. The horses, becoming wild and unmanageable, rushed through the streets, knocking down men, women and children; and dashed on into the flames, and were destroyed. Children were left to care for themselves, and sat on the curbstones waiting for their fathers and mothers. The fire would seem to cease for a few moments, then rush on with redoubled vigor, sweeping everything before it, eating its way into the Nicholson pavement, which was one sheet of flame for miles.

MICHIGAN.

Detroit, Mich., Oct. 9. Large fires are reported in half a dozen different places in Michigan. There has been no telegraphic or railroad communication with Saginaw valley since last night in consequence of these conflagrations. The village of Holland, Ottawa county, was entirely destroyed by fire to-day.

Oct. 11. The news from St. Clair and Huron counties of this date is of the most distressing character. All of that portion of the State east of Saginaw Bay and north of a point forty miles above Port Huron has been completely swept by a fire. A number of persons have perished, and it is feared that we have not heard the worst. The villages of Forestville, White Rock, Elm Creek, Sand Beach and Huron City are entirely destroyed. Rock Falls and Port Hope are partially destroyed. Nothing has yet been heard from Port Austin or Port Crescent, but it is hardly possible that they have escaped.

At all these towns there were large stores, many filled with winter stocks, extensive saw-mills, shingle mills, and docks covered with lumber, all of which were swept away. It is said that but one block is left on the shore about Forestville. A steamer which left Port Huron last night for the relief of the sufferers returned this evening with about forty men, women and children, five being severely burned. The revenue cutter Fessenden, which started for Port Austria, picked up a sailboat, containing Isaac Green, the principal owner of Forestville, with his family and eighteen others who escaped the flames at Forestville. The telegraph operator at Forestville escaped through the fire back into the country. All telegraph offices along the shore are destroyed, but communication will be restored soon. Five children perished near Rock Falls. R. B. Hubbard, at Huron City, shot all his horses and cattle to prevent their perishing by fire. He loses heavily, having a large store, mills, docks, etc.

Oct. 12. News has been received that the largest portion of the city of Manistee, Mich., has been destroyed by fire. Manistee is on the east coast of Lake Michigan, has four thousand inhabitants, and is one of the greatest lumber producing towns in the State. There is no telegraph station within thirty miles. The fire broke out at ten o'clock Sunday night, and raged until five Monday morning, destroying two hundred buildings, six large mills and a vessel at the dock. Half of the town was burned. The loss is estimated at $1,000,000.

Chicago, Oct. 12. A dipatch has been received from Green Bay, Wis., stating that a steamer had arrived bringing a report that three hundred bodies had been buried at Peschtego last night, and as many more are still missing.

Seventy-five persons were burned to death at Little Sturgeon Bay, and the suffering throughout the north is terrible. With the exception of the loss of property the fire is almost as appalling as the burning of Chicago.

Further accounts from Green Bay of the terrible calamity have been received. They state that 150 men were burned to death in a large barn where they had taken refuge. Hundreds of people were driven by the flames into the river, where most of them perished. A later dispatch says that a fire broke out in the Belgian settlement of Brussells, in Dorn Co., Wis., destroying 180 houses, all that the place contained, excepting five. The inhabitants lost everything. Active measures for their relief are being taken from Duluth and other places, but they must suffer severely.

RATHER SEVERE.

The following is from the *Christian Neighbor* (Methodist), published in Columbia, S. C., dated Sept. 21st, 1871. We think our readers will be interested in reading what is said about Bro. Bowman and New England. We think if Bro. Walker was better acquainted with us he would write differently. He says:

REV. P. G. BOWMAN.

"*Mr. Editor*:—I have seldom been more surprised than by Bro. Bowman's publication of his own trial and suspension, in a *Boston* paper—the *World's Crisis*. Why publish this matter in New England—hundreds of miles from the scene of action? Is it because, as New England's nod gives direction to governmental affairs in all the land, therefore New England is to control the religious concerns also of the country; and especially of the wicked, benighted *South*, which New England loves with such tender mercy?

The law in Bro. Bowman's case provides: 'If the accused be clearly convicted, he shall be suspended till the ensuing annual conference.' The minutes of the trial are 'to be transmitted to the annual conference; by which his case shall be fully considered or determined.'

Query: Does Bro. Bowman think that, in his arrested condition, awaiting his trial before the annual conference, he can legally withdraw from the church?

Does Bro. Bowman think there is no 'blessed light and truth of gospel salvation' anywhere in the whole South, that he should invoke his 'brethren and sisters' of New England to aid him to roll this light and truth over these sunny lands—alas! so *dark* and *false*, morally and religiously?

Does Bro. Bowman think that he is treating us of the South well, in so representing us to his New England co-religionists?

Does Bro. Bowman think that authority from *Boston* to preach this *New England* gospel, will render *him* and his mission acceptable and grateful 'throughout the State' (South Carolina) and 'the whole South'?

Of all places in the whole country, why go for association and authority to New England—that fen of blue lights—that source of nearly all the evil isms that threaten desolation throughout the land to the good and true?

What means this, from Bro. Bowman to 'Elder Miles Grant' of Boston?—'I now offer myself as a member and minister to the Advent church. Will you send me without delay authority to preach among you as a people? Can you not make South Carolina a mission field, and appoint me as missionary in this field?' [Poor South Carolina! as if she were not already sufficiently New England-ridden!] 'Send me your rules of church government, your plan of organizing churches, doctrines, etc., etc.' Does Bro. Bowman 'go it blind?' Put himself into the leading-strings of 'Elder Miles Grant?'—first go into the 'Advent church,' and then apply for the 'rules, plan, doctrines, etc., etc.,' which 'Elder Miles Grant' and his associates may teach or impose? Bro. Bowman has seen the day when he would put the keeping of his faith and judgment into the hands of no living man or men, after that style!

Is Bro. Bowman going to stultify himself so far as to say that he was a Methodist minister for upwards of thirty years, honored, esteemed and useful, and yet had not preached the gospel all this time; and now, only now, has found 'the blessed light and truth of gospel salvation?'

Is Bro. Bowman going to tell us his ignorance—if ignorant—of these 'isms' which he had embraced was unavoidable, when these very errors are presented in our standard theological authors for the purpose of refuting them—where he might have seen them and it was his duty to see them?

Is Bro. Bowman going to teach, as some of the 'Elders' of the 'Advent church' teach, that man is merely 'organized matter, animated;' that he is body or matter alone, and that there is no soul separate from matter, and thus ally himself with the Sadducees of our Lord's time, and with *materialists* of all times? Is he going to teach, as these same 'Elders' teach, that there is no hell; that the righteous dead in the resurrection will be immortalized and be made forever happy, and that the wicked dead in the resurrection shall be annihilated; thus *virtually* allying himself with Universalism? Is he going to do all this, and all else in the way of 'doctrines, etc., etc.,' which 'Elder Miles Grant' may impose, and still hope to be regarded in the *dark* and *false* South, and in South Carolina especially, as a Christian minister? Is he?—and the more when his 'resurrected,' quasi, new-fangled errors proceed from the *self-styled* 'land of steady habits!' . . . .

I exceedingly deplore the course that Bro. Bowman has taken in this whole business, and deeply lament the infatuation under which he labors, as I think, in reference to the views he has lately embraced; for I have loved him long and well, nor is there aught within me now contrary to love and charity for him, deeply, heartily as I condemn the doctrinal views in question." . . . .

Just Published,

GOOD TIDINGS,

PERTAINING TO THE EARTH AND THE RACE.

This valuable work of 425 pages, is now ready. Price per dozen, by express, in paper, $4.00; cloth, $8.00. Single copy in paper, 50 cts; cloth, $1.00. Sent by mail on the receipt of the same. For sale at this office.

AG'T.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

"THE TWO-HORNED BEAST."

A TRACT OF 12 PAGES.

Being a new and interesting exposition of Rev. 13: 11. By Eld. John Couch. Price 2 cents single; postage 2 cts.; 15 cts. per dozen; $1.00 per hundred.

"THE END AT HAND."

A TRACT OF 24 PAGES.

Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2.00 per hundred by mail.

AG'T.

"LIFE BEYOND DEATH."

PUBLISHED BY THE W. A. C. P. ASSOCIATION.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same.

AG'T.

HOLINESS.

Much is said in the Scriptures about holiness as a qualification for an entrance into the joys of the future world. But what is holiness? It is simply freedom from sin, blended with perfect love. Some beings are created holy, as the "holy angels"; and others become holy after having been stained with sin, as "holy men of old"; and the divine requirement is, "Be ye holy, for I am holy." Holiness involves unconditional and unreserved affinity to the divine will, and an ardent relish for the service of God. Then every sacrifice and every task required by the Savior is acquiesced in with a sacred relish. Holiness involves a crucifixion of self, the supremacy of the divine will over the carnal or fleshly mind, and a consecration of all our powers to God. In short, holiness is but another word for sanctification—a setting apart of the human heart from the sensual affections and carnal aspirations of the world, to the will and work of God. It signifies more than a nominal assent to the principles of righteousness, or a formal espousal of the theme of devotion. It is nothing less than a sweet surrender of all our affections, and our entire will, into the hand of Deity. And then comes peace in its heavenly sweetness, and divine richness, to happify the heart, and the delightful assurance that we are accepted of the Lord.

But when is holiness obtained? Just when we become *fully dedicated to the Lord*, let that be at conversion (as it should be), or at some other epoch of life. So many conversions are of a *surface* character, that another consecration is often needed to give a taste of the higher life; and others have retrograded, and need to be consecrated anew; but the attainment of holiness is not *necessarily* the result of a blessing distinct from, and subsequent to, conversion.

W. S.

A HIGHER STANDARD.

As a people looking for the Lord from heaven soon, we ought to raise the standard of christianity high—very high. The standard of Bible doctrine is not here referred to, though it is well always to keep that elevated, *provided* it be done in the spirit of Christ; but we now refer to the standard of *vital godliness*, or experimental religion, that gives us communion with God, and access to the throne of grace. We ought to present to the world the model of true consecration to God. Every intelligent man instinctively feels, If that people really believe what they profess to, they ought to be a devoted people—patterns of piety. And why should they not think so? If we see the judgment nearing, we ought to be so impressed with the thought as to live in communion with God every day.

We are a spectacle to the world. They know what kind of people we ought to be, to be consistent with our faith. They apprehend that our faith is well calculated to make us the best people in the world, if lived out, and we are watched more than any other class of professors in the wide world; and unless they see us alive, and filled with heavenly zeal, they come to the conclusion that we are not hearty believers in our adopted faith. Do we correctly represent our precious faith by our lives? Let us lift the standard higher, and have more of the heavenly fire. Let our practical motto be, "*Holiness to the Lord.*" Then will our influence be more powerful.

W. S.

"EXPELLED."

This heading to Bro. Grant's kind note, concerning Bro. Bowman of S. C., is a little at fault. It should have read *suspended* instead of "*expelled*"; for he could not be expelled before the annual Conference; but several presiding elders united have the power to suspend a minister, after an examination, till the arrival of Conference, where he has a chance for defence; and Bro. Bowman was merely thus suspended on the charge of "holding and disseminating doctrines which are contrary to our recognized standards [Methodist standards] of doctrine." He was not even charged with holding doctrines contrary to the Scriptures; if he had been, he would have gladly stood a trial before the Conference, in defense of the truth. They doubtless knew that he wished that opportunity of defending his faith before that large body of ministers, and very wisely framed their charge so as to rob him of the chance; so Bro. Bowman, instead of waiting to be tried on *such* a charge as holding views contrary to Methodist authors, sent in his resignation. Having no chance left him for a defense from the Bible, his best course was to *resign*. Considering the Bible a higher standard than the Methodist "standards," he has decided to be in harmony with that, if he has to be out of harmony with the others; nor does he propose to put his light under a bushel, but to let it shine all through South Carolina. Trial await him; his former friends will be changed to enemies; but regarding the Author of truth a preferable friend, he has decided to give that Friend the preference by honoring his truth. Who will help the A. A. M. S. to help him?

W. S.

RECTIFICATION.—In a recent article, in speaking of the doctrine of immortality when first accepted by believers in the Bible, the printer made me say, "They received it from the *brethren*." It should have read "from the *heathen*."

W. S.

ANNUAL REPORT

OF THE

American Advent Mission Society.

FOR THE

YEAR ENDING AUGUST 23d, 1871.

The sixth annual meeting of the American Advent Mission Society was held in Springfield, Mass. (Chapin's Grove), August 23d, 1871. The meeting was called to order by the President, Eld. Miles Grant. Eld. John Couch offered prayer. This meeting had the following membership: *Ministers*—A. Ross, L. C. McKinstry, J. Hemenway, J. Couch, S. G. Mathewson, Geo. A. Streeter, Charles Goodrich, J. W. Brittan, I. I. Leslie, T. J. Cox, B. P. Stevens, B. Hitchcock, H. K Flagg, W. A. Durand, J. H. Whitmore, H. A. King, H. F. Carpenter, M. Grant, L. T. Cunningham, J. Porter, M. A. Potter, J. B. Cook, J. Wilbur, S. Cook, M. Batchelor, Z D. Baird, J. C. Smith, W. L. Himes, H. T. Taylor, D. R. Mansfield, R. Stark, H. Davis, H. Smith, R. Mosher, N. Reed, M. R. Phetteplace, A. P. Bump, L. Boutell, O. R. Fassett, and A. W. Sibley. *Delegates*—J. Wiswell, D. S. Blanchard, W. E. Brown, J. C. Allen, G. Johnson, Z. S. Harwood, W. O. Munson, D. Brown, E. G. Higgins, J. B. White, W. Higley. G. T. Adams and J. G. Hamblin, members of the Board of the A. C. Association.

On motion, the Chair appointed J. Couch, H. A. King, and L. Boutell, a committee on business. While the committee on business were preparing to report, a hymn was sung, and some very interesting remarks were made by several of the brethren on mission work. The business committee made the following report: 1. The reading of the Secretary's minutes. 2. Report of the Executive Board. 3. Treasurer's report. 4. Election of officers for the year ensuing. 5. Promiscuous business. The business committee's report was adopted. Elder L. Boutell, chairman of the Executive Board, read the following brief report of the Board, which was adopted:

Report of the Executive Board.

Dear Brethren:—Being connected with the Executive Board of the A. A. M. Society for the last year, something may be expected by way of a report. Although but little, comparatively, has been done by us yet, something vastly interesting to the cause of Christ, the spread of truth, and the sowing of the good seed in various directions, has been accomplished. The greatest drawback to this mission enterprise is the want of laborers adapted to the mission work. They should be men that can deny themselves of the comforts of home, or domestic life, of ease, and the pleasure of daily or weekly association with those they love, and from those that love them dearly. They must love the self-denying work so deeply, that even life itself could be freely given for Christ and the spread of this gospel among the poor and ignorant, both north and south, yea, anywhere and everywhere. They should be those that could not help responding to the Macedonian cry when heard, whether they were compensated in scrip, or imprisonment; those that could and would preach the gospel to all that could be reached, whatever might be the consequences. Such laborers are few, but some are ready to respond and say, Lord, "thy servant heareth." The calls are many, and the field is white for harvest. Our prayer should be that the Lord would raise up and send forth more laborers into the vineyard.

Means is the next thing necessary to carry on mission work. The treasury has not been empty the last year, and with the means put into our hands, our object has been to do the greatest possible amount of good to the most people; feeling as duty might demand, we would send the gospel east or west, north or south, and that we would not be restricted by State lines or southern boundaries. To the best of our judgment, we have disbursed the funds of the Society.

California called for mission aid, and we felt in duty bound to respond to the call. After prayer, with deep solicitude for the path of duty, the President concluded it was the will of the Lord for him to go, and said to the Board, "I'll go." This mission with its beneficial results has been somewhat laid before you. The sowing of the seed on the Pacific coast, and the interest awakened in the community relative to the coming of Jesus, by hearing the cry, "Behold the Bridegroom cometh!" and the amount of good accomplished, will never be known until the judgment of the great day. Mission help is called for, and it is needed on the Pacific coast more than ever before, and it should be heeded so as to save the well-begun work. This should receive our earliest attention. What shall we do?

The Southern mission has received some attention. Bro. Wm. Sheldon's three-month mission at the South was attended with good results, we doubt not. The prejudice against the colored man and "northern interference" make it almost impossible to reach the people and do them good as a whole; but by patient continuance in well doing, kindness and perseverance, we hope and expect prejudice to give way, and the way be opened for the gospel, relative to Christ's coming, to be taught among them.

Mission labor, by tent and otherwise, has been under our direction to some extent, to say the least. We commenced the work at Gloucester. The mission tent was pitched and we continued meeting ten days, including three Sundays. The interest was good. Some were converted, and many heard the word of life, and some were baptized. A strong desire to hear more. Also in New Hampshire calls were heard for missionary labor, and accordingly I have been to E. Deering, N. H., and labored some little time, and was blest in the deed.

But, dear brethren, the calls come from every quarter—calls for help. And shall we be awake to the calls and respond, or shall we be negligent and indifferent and let the people go down to death for lack of the light God has entrusted to us? California, Canada, Europe, and the South, and a multitude of places nearer home, all call loudly upon our sympathies, prayers and contributions. Shall they be heard? And lastly, the Lord call upon his watchmen to cry, The sword is coming! and shall we neglect to sound the alarm and cry "Behold the Bridegroom cometh"? Arouse to the work—the last work of mercy and salvation.

L. BOUTELL.

Treasurer's Report.

GEO. T. ADAMS, Treasurer of the A. A. Mission Society, in account with the same.
Aug 16th, 1871.

DR.

To balance from last year's account	$17 69
To cash received from Aug. 19th, 1870, to Aug. 16th, 1871, by various donations	1,297 97
To cash received through M. Grant, from California Mission, including sales of books, tracts, etc.	323 68
To cash received from Memphis, Tenn., for rent of Chapel, etc.	230 00
Total receipts	$1,869 34

CR.

Aug 16th, 1871.
By cash paid out as follows:—

For California Mission, including paper, tracts, books, etc., sent	$499 52
For Southern Mission	275 00
For amount voted the widow of the late Bro. Wilkins, publications sent St. Louis and Memphis, together with various expenses connected with Memphis	328 55
For interest on property at Memphis	174 40
For Mission work North, tent meetings, etc.	68 21
For postage on publications sent to California, expenses of attending meetings, etc.	54 29
Total expenditures	$1399 98
Balance in Treasurer's hands	$469 36

GEO. T. ADAMS, TREASURER A. A. M. SOCIETY.

BOSTON, AUG. 17, 1871.

I have examined the accounts of the Treasurer, and find them correctly cast and rightly vouched, and the balance on hand in cash, four hundred and sixty-nine dollars, and thirty-six cents.

L. BOUTELL, *Auditor*.

The Treasurer's report was accepted and adopted. Brn. L. C. McKinstry, H. F. Carpenter, and I. I. Leslie, were appointed a committee to receive, assort and count ballots. On motion, the Secretary read the list of membership, and the committee received the vote of each as his name was called. While the committee were counting the ballots and preparing to report, Elder H. A. King and others made some very interesting remarks relative to mission work, etc. The committee on ballots reported the following—elected for officers the year ensuing: President—Eld. Miles Grant, Boston, Mass. Vice Presidents—C. S. Sherman, Sam'l Ayres, and S. Hall. Secretary—Eld. A. W. Sibley, Sandy Hill, N. Y. Treasurer—George T. Adams, Boston, Mass. Auditor—Elder L. Boutell, Chelsea, Mass. Executive Board—Elds. L. T. Cunningham, J. Couch, and H. A. King.

Bro. Grant read a very interesting letter from Elder W. Sheldon, respecting mission work south, after which by vote the meeting adjourned till 8½ o'clock Thursday, Aug 24th.

Met as adjourned. Bro. Grant in the chair. Meeting opened with singing, and prayer by Eld. O. R. Fassett. The President read a letter from Dr. P. G. Bowman, Lydia, S. C., who is deeply interested in the great truths due this generation. Several made some very interesting remarks relative to the manner in which mission work should be conducted, and of different mission fields, etc., etc. The meeting was characterized by harmony of action, and a deep devotional feeling throughout. Adjourned, *sine die*.

A. W. SIBLEY, *Sec. A. A. M. Society*.

P. S.—At a meeting of the Executive Board, held after the annual session, Eld. L. Boutell was chosen chairman, and Eld. L. T. Cunningham Secretary of the Board. The following committees were then appointed by the Chair: On Finance—Geo. T. Adams, L. Boutell, and A. W. Sibley. On Publications—Miles Grant, H. A. King, and L. T. Cunningham. On Tent—G. T. Adams, L. Boutell, and John Couch.

A. W. S.

— Seek not pleasure, but duty; not exemption from pain, but from sin.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars* for the *free distribution of Tracts* the coming year, and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub Soc'y*.

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$80
A Friend	1 00
A. Corey	2 45

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$31
"Brown Bread"	1 00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$75 00
Miles Clark (pledge paid)	100 00
"For Bro. Bowman's private use, from a Sister who feels that he is being 'persecuted for the truth's sake'"	25 00
Lucy Bedell	25
E. Francis	1 00
W. Adams	5 00
A. J. Sawyer	10 00

SOUTHERN MEETING-HOUSE.

Elder Miles Grant:—Dear Bro.,—At our last meeting, a committee of three was appointed to correspond with you for the purpose of soliciting aid to build us a church. As you are aware, Bro. Bowman has been arrested and brought before a committee, and was suspended for preaching doctrine contrary to the Methodist standards; whereupon he withdrew from the Methodist church. And as we could no longer subscribe to the doctrines and traditions of men, we have joined the Advent church, amidst great opposition from those who think differently from us. We are called by many names, such as "heretics," "radicals," "abolitionists," etc., etc., and some deny that the Advent church is a Christian communion; and assert that there is not an Advent church this side of Boston. We do not give the assertion credit. Thus you see what trials and persecutions we are passing through here, simply because we believe in a literal fulfillment of the Holy Scriptures. And if the Lord will, and we can get the necessary help, we purpose building a church here in So. Carolina.

The meeting-house that we helped to build is now closed against us, and we are driven to the grove to hear the word preached. In consequence of a partial failure of the cotton crop, and other adverse circumstances, we are unable just now to build a meeting-house without help. We hope that you will do all you can to aid us. Ask the subscribers of the *Crisis*, and friends generally, who favor the course we have taken in laying aside the traditions of men, and taking for our guide the Holy Scriptures, to lend us a helping hand. A little from *all* would raise an amount sufficient to build a good meeting-house. Let all contributions be sent to you, and you can forward the amount by express to Timmonsville, S. C. Let much prayer be offered for our success. Hoping that the Bible may soon be put in its true light before the world, we subscribe ourselves very truly yours,

J. S. DUBOSE,
A. S. & W. C. MIMS, } Committee.

P. S.—Any correspondence that you may wish to make, you can address to Cartersville, S. C.

J. S. D.
A. S. & W. C. M.

Lisbon, S. C., Oct. 7th, 1871.

Those who wish to aid in building the meeting-house, can forward their gifts and pledges to the Missionary Society, addressed to the Treasurer, Geo. T. Adams, Boston, Mass. We think means provided for building a plain, cheap meeting-house, for Bro. Bowman, would be money well appropriated. He is having a hard conflict. Lend him a helping hand.—ED.

Correspondence.

From Sr. E. S. Willard.

BRO. GRANT:—We feel that you have struck the rock from whence will flow living waters through the paper to refresh God's dear children, by opening its columns, and calling for Christian Experience. We are satisfied that it is timely. Like the sudden torch to the onward way, it has made duty plain to us, over which we have been praying for the past year. God is visiting his people with salvation, to prepare them for the incoming glory, and we want to hear their testimony. Our souls were set all aglow in a recent epistle from a friend, whom the Lord has just visited with this sweet and unspeakable fulness, as set forth in Eph. 3: 16–19. This prayer of the apostle must be answered to the virgin church, to prepare her for her espousals. He says:—

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

In giving these experiences, some may tell us at once of their delectable things wherein they, like "Christian," were conducted again to the armory, and were harnessed from head to foot with that which was of proof; while others, to help the inexperienced, may invite us to accompany them through all the way in which the Lord our God has led them up to this "palace called Beautiful." Thus while each for himself looks to God for wisdom, and is led by the Holy Spirit, we shall have a rich variety and no satiety. To us the "still small voice" seems to say—

"Begin where God began with you,
And simply tell the story through."

"Peace be with you all that are in Christ Jesus. Amen."

From Bro. P. S. W. Dayo.

BRO. GRANT:—I wrote you last spring about the work of the Lord in Tama City, Iowa. My first visit lasted about fourteen days. Then I visited them the last of May, and baptized a number more. The church at this time numbers forty-three. I visited them Aug. 26d. There was not as good a turnout as before, as I did not take my tent, and, through a mistake in appointment, the congregation gathered in two places in the city, and four miles out. So I went out on Monday to the country, and spoke to them in a basket meeting. Of late Bro. M. A. Newcomb has been addressing the church to good acceptance, and a Bro. from Wisconsin is now stopping there on business, who also preaches to them, so that they keep up a good interest. I was told by an outsider that they were holding good prayer-meetings, and keeping them up well. Coming from that source it spoke well for them. The M. E. preacher, who spoke so strong against us when I was first there, has gone into business, and is to quit preaching.

The tent-meeting on the Little Cedar, from Aug. 30th to Sept. 4th, was of much interest. It being in a farming country, and a busy time, but few came out at first, but the number increased till a large audience was present. One old Bro. over eighty years of age walked ten miles. One Bro., his wife, two boys, and little girl, walked ten miles. Two families came twenty miles with oxen. Two brethren came from the State line some forty or fifty miles on foot to hear, and get some one to go home with them and preach to their neighbors. There were two converts for baptism, and about forty sat around the table of the Lord. One half of them were members of other churches, particularly the Disciple and Christian.

Preachers present were Bro. Ramsay, Wilbur, Lamphire, Raymond, Bessaman, and Goodwin. We had good order, but had no watch. We trust that the Lord will take care of the seed sown. I started from this meeting for the Ill. campmeeting.

From Bro. L. H. Little.

Bro. Grant:—There are two families of us in this beautiful western country, who are waiting and looking for the soon coming of our beloved Savior. O how we long to hear some of those who preach the coming of Christ and the resurrection and translation as the only hope of a home with the redeemed in glory. Here are Missouri, Kansas and Nebraska, three large and lovely States, and not one to preach the coming of Christ to them, to my knowledge. Come, and warn the people, lest they perish for ever. We are poor in this world's goods, but have a bright hope of a home on the new earth. If there are any in Mo. who love the coming of Jesus, I would be pleased to correspond with them.

Rose Hill, Johnson Co., Mo.

Extracts from Letters.

Sr. C. Greenslit writes:—Our Vermont campmeeting has passed, and I find myself at home, surrounded by the comforts that a loving Father has so kindly provided. It was but a few days that I was permitted to be there, but how much I have been encouraged, and what strength I have received. Truly, that loving Jesus is no respecter of persons; and how glad I am that he ever put it into my heart to trust him. I can truthfully add my testimony to that of others, that it was good for me that I was there. The deep and burning words of wisdom and experience of dear Bro. Mathewson will be a help and guide as long as memory holds her sway. Then I seem to hear Bro. Hastings' 'What think ye of Christ?' ringing out with startling clearness. And I think of him as the babe of Bethlehem, the teacher, comforter, the great physician, and at last of his ignominious death. Then the sublimity, the impressive melancholy of the Lord's supper, when our hearts bled anew as it carried the beholder back to the stiff rings of him in whose lips guile was never found. Then I think this same Jesus is alive to-day, and just as willing to bless. And how he verified his promise in our morning prayer meeting, and Bro. Carpenter's deep and earnest response, as he seemed to feel—

'I will follow thee, my Savior,
Wheresoe'er my lot may be;
Where thou goest I will follow,
Yes, my Lord, I'll follow thee.'

And too soon came the hour for the parting circle; the clasp of hands, the tears, the good bye's spoken, and the third Vermont campmeeting is in the past. May the Lord keep us from the evils that are in the world, and preserve us until his coming and kingdom."

Bro. A. J. Young writes from Vallejo, Cal., Oct. 21:—"We are getting along splendidly; not a jar, or discord, with our little band of believers. A perfect 'oneness' seems to exist, all searching for the truth. We are holding meetings two evenings each week. Bro. Howell was with us yesterday, and preached the word in the Spirit. Bro. and Sr. Reed will be with us until Bro. Fassett comes. They are blessed people. Sr. W. has embraced the truth, and others in the M. E. church have resolved to renounce the immortal-soul dogma. We are anxiously waiting, expecting, and praying to be ready for the appearing of our Savior. How precious his name to the true children of God. We are steadfast in the truth, striving to be sanctified through it. The brethren in San Francisco are prospering finely. We have been hoping to see something that would indicate that you were coming to this coast this fall. Our prayer is that the Lord will direct you in the line of duty. I hope it will be to this coast.

I hear of many places in the outskirts, or small places, where preaching of the personal coming of Christ, and its kindred truths, is desired. May the Lord direct some of our preaching brethren here. I am glad that some are contemplating coming. I shall do all that I can to get the truth before the people, though it is called heresy. Pray for us, that we may stand in the hour of temptation, and be saved in the kingdom. All send their christian regards. Yours in Christ."

(Vallejo is about twenty-five miles south of San Francisco.—Ed.

Bro. Geo. Thomson, Arena, Wis., writes Sept. 13th, 1871:—"Our tent meeting here is progressing very favorably. Nine happy souls were planted in the likeness of Christ's death and resurrection on last Lord's day. Others are expected to follow next Lord's day. Pray for us."

Bro. Stevens.—Bro. Owen writes:—"Bro. Stevens, in some respects, is better, although his fever (being of the obstinate remittent type) is very difficult to control. He is much reduced, but we hope the worst is over. He feels very grateful for favors received."

Obituaries.

Merriam. Died suddenly, while laboring under an attack of temporary insanity, Phila Maria, eldest daughter of Levi and Maria Allen, of Chicopee Falls, and wife of Eld. Joseph D. Merriam, of Fitchburg, Mass.

Sister Merriam was born in Mansfield, Ct., Nov. 6th, 1821, and died at Fitchburg, Mass., Sept. 28th, 1871, aged forty-nine years and ten months. Funeral services were conducted by H. L. Hastings, who had been an acquaintance and friend of the family for many years. Converted at a Methodist campmeeting about the year 1841, she laid aside the trappings of pride and fashion, and united herself with the M. E. church, remaining there until the glad tidings of the coming and kingdom of the Lord reached her ears, and led her, in company with her pastor and a large portion of the church, to withdraw from their denominational connection, and take their stand among those who waited for the Son of God from heaven.

About the year 1843, she became acquainted with Bro. Merriam, and in 1845 they were married "in the Lord," who crowned their union with his blessing and his favor. Their two children have been early called by death, and now the wife and mother has followed them to the tomb.

As a wife and mother, Sister Merriam has been a pattern of fidelity; as a follower of Christ, she has adorned the doctrine of God our Savior. Their home has ever been open to the weary pilgrims, who have never lacked her kindly greeting nor her sunny smile. Naturally predisposed to mental disease, and inheriting tendencies to insanity, it was not strange that she was sometimes inclined to melancholy, but the grace of Christ enabled her to overcome her infirmities, and hold fast her faith. About five months before her death, in consequence of great bodily weakness, she became apprehensive of mental derangement, and for the last four weeks of her life reason seemed dethroned under the pressure of dark and sad forebodings, which terminated in a week of silence and gloom, during which she ended her days—a shadowy sunset, to be followed by a cloudless day.

Not how she died, but how she *lived*, and labored, and trusted, and hoped, and prayed,—this is what christians love to know. True, it is better to repent and pray upon a death bed, than to launch out careless and unsubdued into the dark beyond; but the christian's privilege is to live the daily life of faith all through the years of pilgrim toil and conflict, and leave behind not the evidence gleaned amid the incoherencies of a death-bed scene, but the steady testimony of one who for years has shined as a light in the world, in the midst of a crooked and perverse nation. Such is our joy in the sorrow that has so suddenly fallen upon the wide circle of the friends of Sister Merriam. We remember her Christian life, and how she gave her years of health and strength to the service of the Lord, and we "sorrow not even as others which have no hope." May God give comfort to the surviving friends, and fit them for a swifter race and a more earnest warfare, till the King shall come and call his exiles home.

H. L. H.

Potter. Died in Cambria, Mich., Sept. 30th, 1871, Sr. Louisa T., wife of Myron A. Potter, aged twenty-eight years.

The funeral services on the 3d inst. was largely attended by a sympathizing audience. A discourse by the writer, from Job 19: 23–27. Special attention was called to the importance, of all who love and sympathize with the truth, to make no delays in a preparation of heart to meet death and the judgment.

A. N. Seymour.

Mayhew. Fell asleep at Manchester, N. H., Sept. 26th, Carrie R., only daughter of Bro. Geo E and Sr. Nancy J. Mayhew, aged six years, eight months, and ten days.

May the Lord comfort the bereaved parents with the blessed hope of eternal life when Jesus comes. Words of comfort were spoken by the writer, from the text found in Prov. 14: 32.

O. W. Kimball.

Blackmar. Died in Oakville, Monroe Co. Mich., Sept. 23d, 1871, Herbert, infant son of James A. and Ursula Blackmar, aged two months and twenty-six days.

Sweetly sleep, dear babe, until Jesus comes.

James A. Blackmar.

Johnson. Died in Stowe, Me., August 26th, 1871, Joseph Chester, son of Joseph L. and Sarah F. Johnson, aged three years, five months, and one day.

Funeral discourse by Elder E. B. Pike, from Lam. 3: 33.

Geo. W. Howard.

Bacon. Died in Westerly, R. I., Oct. 1st, 1871, Sarah E. Bacon, only child of Robert and Elizabeth Bacon, aged six months and three days.

She sleeps sweetly.

A. Durfee.

Married.

PENNELL—HOWARD. In Buxton, Me., Oct. 8th, 1871, by Eld. J. M Burtis, Mr. James W. Pennell, of Buxton, and Miss Katie Howard, of Lovell, Me.

CHASE—WHITE. In Arkwright, R. I., Oct. 12th, by Eld. Joseph Miett, Mr. William L. Chase and Miss Lurana White, all of Hopeville, R. I.

Summary of News.

FOREIGN.

Cable News.

Rome, Oct. 11. The Italian government wants the ground occupied by the Convent of Saint Andre, near Quirinal palace, for the enlargement of the King's stables. The Jesuits have an American college there, and hence the ministry hesitate about appropriating the place. The Republican journals reproach the government for hesitating before a convent after cannonading the gates of Rome. By the Pope's order the convent will yield only to force. This applies to all religious institutions.

Rome, Oct. 13. It is asserted that many of the congregations of the Roman Catholic orders are about to leave and go to England and America, where they propose to found convents.

DOMESTIC.

The Great Fire.

BRIGHTER PROSPECTS DAWNING.

Chicago, Oct. 13. The dawn of each succeeding day brings brighter prospects, and the hope of the energetic men who made Chicago what it was is strengthened. Twenty-one columns of the *Tribune* this morning were filled with advertisements of business changes.

Builders are overwhelmed with applications to put up new houses. One man made sixteen contracts last night.

Little is doing in produce circles, but commission merchants and grain dealers are hard at work preparing to open on their usual scale by next week.

GRATIFYING ANNOUNCEMENT BY MAYOR MASON.

The Mayor of Chicago is happy to announce that the city remains quiet and peaceable. There is no lawlessness, incendiarism or riotous conduct. Order reigns supreme, and life and property are as secure as before the burning of the city. The City Government in all departments is now in full and complete operation. None of our inhabitants are without shelter of some kind. Food to relieve present necessities has flowed in upon us in abundance from all quarters, but a long winter is before us, and we shall need all the aid sympathizing humanity can render. Such an exhibition of sympathy and generous aid as was called forth by our great calamity never before was equalled in the history of the world. It has cheered and encouraged our citizens. Business largely has been resumed. Houses, mostly of a temporary character, are springing up in all parts of the two thousand acres of ruins. Many permanent buildings are being erected, and the energy of our citizens is being everywhere displayed. In the name of our citizens I tender heartfelt thanks to all who so nobly and generously have sympathized with and aided us in our great distress.

(Signed) R. B. Mason, Mayor.

The people who fled to Lincoln Park are suffering terribly. From 50,000 the number has swelled to 72,000. Those who were in the vacant lots near Division street have gone up to the park, and the scene now presented is beyond the power of words to describe. Every one is demoralized. Hundreds are lying on pallets of straw, having been rudely aroused from sick beds to save their lives. How many perished in the vain attempt to save themselves will probably never be known. There have been five deaths and eight births in Lincoln Park in twenty-four hours. Families who were formerly in comfortable circumstances are absolutely without a cent or a home. The whole city is absolutely wild with grief and despair.

SHELTER AND FOOD.

Ninety thousand inhabitants have found temporary abiding places in the west division. Food in profusion is distributed in the churches and school-houses.

General Sheridan thinks that seventy thousand people will have to be cared for during the winter.

Thousands and thousands of tons of coal, laid in by gas companies, manufacturers and dealers, for the winter, are burning, defying all efforts to extinguish, and all through the ruins of the south side, little blue and red flames are seen at night, indicating the piles of coal laid in for the winter's use.

The demoralization of the masses is subsiding and good order is beginning to rule.

Gov. Bross of Chicago gives his estimate of the loss at $300,000,000.

The light of the fire was seen at Cheroa, Ill., a distance of 110 miles.

Janesville, Wis., Oct 13. Gov. Fairchild telegraphed as follows from Green Bay in relation to the Wisconsin fires:

"The appalling calamity is not exaggerated. Over three thousand men, women and children destitute. Loss of life very great. Not less than five hundred persons were burned at Peshtigo and vicinity, and three hundred on the eastern shores. Scores of men, women and children are now in temporary hospitals, burned and maimed. Money, clothing, bedding, boots and shoes and provisions of all kinds uncooked, are wanted; also building materials, and everything needed by a family to commence life with. The people are responding nobly, but there is no danger of too much being received. The destitute must be provided for during the winter.

MICHIGAN.

THE TERRIBLE CONFLAGRATION AT MANISTEE, LOSS NEARLY ONE MILLION DOLLARS.

Detroit, Mich., Oct. 12. Full particulars of the burning of Manistee, Mich., Sunday night, were received to-day. About 10 o'clock the fire engine gave out, after which the flames raged without resistance to the helpless town, the wind blowing a gale all night. The loss is estimated at nearly a million, upon which there is only $80,000 insurance.

The suffering of the people is beyond description. The people of Grand Rapids and Grand Haven supplied their immediate necessities, and Senator Ferry and the Mayor of Grand Rapids have issued very earnest appeals to the whole State for aid. They say that the latest news from Manistee more than confirms all previous reports. The necessities of the people are imperative. They need immediately flour, wheat and clothing. Direct supplies to Senator Ferry, Grand Haven. A Government vessel will carry all contributions. The people of Detroit and other cities in Michigan are responding nobly. A car load of provisions leaves to-night and one from Lansing in the morning.

Large quantities of clothing, bedding and provisions are being forwarded by boats to Port Huron, Lexington and Port Sanilac for the relief of the sufferers. Hundreds of destitute people are congregated at these places.

THE TERRIBLE CONFLAGRATIONS IN WISCONSIN AND MICHIGAN.

New York, 16th. A letter from the West states that the fire at Peshtigo occured the evening of the 8th, commencing shortly after the people returned from church. An ominous roaring sound was heard, then balls of fire like meteors fell in different parts of the town, igniting whatever they touched. The whole population were then seized with a panic, caught up their children and fled to the river and other places for safety.

Shortly after, a horrible tornado enveloped everything in fire, smoke, hot sand and cinders. Three who had not then reached the river were suffocated and burned before they could advance many steps. The storm was a flame borne by a hurricane accompanied by electrical sparks, and electricity flashed in the air and danced over the whole earth. It lasted only half an hour, but the buildings and woods burned all night. About one hundred and fifty fled to a low meadow below the bridge and were all saved. A large number took refuge in a millpond, where they kept themselves and babies under water, constantly wetting their heads to keep from roasting. Several were drowned by cattle fleeing to the pond and trampling them down.

The tornado came from the southwest and was about ten miles wide, sweeping every vestige of fences, buildings and timber before it with fire. The editor of the Menomenee Herald states that over fifteen hundred men, women and children burned to death in the track of the tornado in Wisconsin. All roots, crops and provisions were destroyed in seven counties of Wisconsin and throughout the western portion of Michigan.

The Lewd and Blasphemous Spiritists.—The National Convention of Spiritualists, recently held at Troy, has adjourned, fortunately for the cause of virtue and good morals. It was characterized throughout by contempt of everything sacred in religion and open and unqualified repudiation of every requirement of established law as to social and marital relations. Many of the speakers indulged in the wildest blasphemy. One of them, opposing a resolution rebuking profanity, said: "I can swear in more than twenty different languages if you will give me time, and all the resolutions in the world won't stop me. I assert my God-given right to damn everything and everybody whenever I please." Another said: "It's just as natural for me to swear as it is for some people to pray, and swearing does just as much good," with much more of the same sort, but yet more infamous. Other speakers proclaimed themselves Atheists, while still others—one of them a woman—declared unblushingly in favor of abolishing the institution of marriage and substituting that of "natural affinities."—*N. Y. Times.*

The Vendome Column.—It appears that the overthrow by the Paris Commune of the famous column in the Place Vendome involved no serious destruction of property after all, and that its reconstruction can be accomplished in a short time so that it will present the precise appearance which characterized it before the Communists commenced their mad career. A competent architect, it is said, estimates the cost of its restoration at a trifle over fifty thousand dollars. This appears incredible. But the prostration of the column only injured ten of the two hundred and seventy-four bronze plates of which its exterior was composed, and these require but comparatively slight repairs. A few bars of the balustrade and some pieces of the capital have disappeared; but these can be easily replaced.

In Brief.

—— The subscriptions for Chicago in this country and in Europe, up to noon Friday, (Oct. 13th) amounted, as far as known, to $1,977,622.—— A Protestant church is about to be built in Rome. The ground has been purchased by an American company, who propose to build an edifice of great magnificence.—— An experienced reader of manuscripts for a book-publishing house expresses the opinion that "a man's judgment on a book is good for nothing after he has read two hours. He must then rest." This coincides with the opinion of the Spectator, that there is no work so exhausting as the reading of Mss.

Notices.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. Sibley, *Secretary*
N. H. Adv. Chris. Conf.

Three Works in One.

To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death*," "*Immaterialism*," and "*Life and Death Theology*," making a volume of 224 pp., which can be obtained by addressing Wm Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid.

W. S.

Conference.

The next session of the Maine Easterly Quarterly Conference will be held at Lincolnville Center, Me., at the free house, commencing Thursday evening, Oct. 26th, and continue over Sunday. Ministers and people are invited to come and unite in laboring for the salvation of sinners, and the building up of the brethren and sisters in Christ. Provision will be made for all who come.

For the brethren, F. A. Baker.
Jer. Carr.

Protracted Meeting.

Providence permitting, a protracted meeting will commence at Steep Falls, Me., Tuesday evening, Nov. 7th, to continue as long as may seem duty. Come, dear brethren and sisters, from the surrounding country, and labor with us for the salvation of those who must soon perish in the fires of the last day, if they do not find a refuge in Christ.

A. A. Robinson.
C. H. Sweet.

Dedication.

The dedication of "Zion's Chapel," at Springville, Vernon Co., Wis., will take place Sunday, Nov. 26th. Eld. Joshua V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means, if possible; but with their prayers especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church, P. W. Hobbs.

Notice.

Eld. A. G. Newell will fill my appointment in Steuben county, N. Y., Oct. 28th and 29th. At Wallace, on the 28th, fellowship meeting at 2 P. M.; and 29th at 10½ A. M. At Avoca at 2½ P. M., same day. Quarterly meeting at Wallace Nov. 25th and 26th.

C. F. Sweet.

NOTICE.

At a meeting of the ministers and some of the delegates, representing South Western Massachusetts, South Western Vermont, and Eastern New York, held on Springfield camp-ground, Aug. 26th, 1871, it was deemed absolutely necessary, in order for a better co-operation on the part of ministers and churches, and for the advancement of the cause of the soon coming kingdom of Christ, that a conference be organized, comprising the churches and ministers of the above territory, who are looking for the "return of the Nobleman," and speedy redemption of the faithful of all ages, and the eternal reign of Christ on this earth. We, the undersigned, ministers of the gospel, therefore, do hereby make a call for such a Conference, to be held at Hoosac, N. Y., in the Advent Church, commencing Wednesday, Oct. 18th, 1871, and to hold over the following Sunday; and for all the churches, who desire the cause of truth advanced in their midst, and who co-operate with the objects and interests of such a conference, to represent themselves by delegates duly appointed, and where there are no churches holding regular meetings, but where isolated brethren live, that they also come, that the Conference may know what can be done to build up the cause in their locality.

Each church can send one delegate, and an additional one for every twenty-five members:

Let there be a general rally, from all parts of the Hoosac Valley, of our brethren and sisters to this meeting. Come in the name of our soon coming King. Come filled with the Spirit. Come to speak for God, that you may comfort the church, and admonish the sinner. Make every possible effort to attend this great gathering of the saints. Ample accommodations will be made for all who come.

We expect to see the following churches in Western Mass., represented by delegates: Plainfield, Savoy, Charlemont, North Adams, and others in that section of the State.

From Eastern New York: Sandy Hill, Fort Edward, Saratoga, Hebron, Hoosac, Low Hampton, and all others in that part of the State.

West. Vermont: Rutland, Castleton, Poultney, Woodford, and all others this side the mountains.

Hoosac is located on the Boston and Troy R. R. Those coming to the meeting will stop at Hoosac Corners. Teams will be at the depot on the arrival of the two and three o'clock P. M. trains, to take those who come to the meeting to the place of the conference.

J. Wilber, R. Mosher,
R. L. Harrison, C. Pike,
Z. D. Baird, H. K. Flagg,
A. W. Sibley, H. A. King,
A. P. Bump.

P. S. Let us hear from other ministers and churches, located in the Hoosac Valley, immediately.

A. W. Sibley, *Secretary.*
Sandy Hill, N. Y.

New Hampshire State Conference.

The annual session of the New Hampshire Advent Christian Conference will be holden at Manchester, commencing Wednesday, Nov. 15th, at seven o'clock P. M., to hold over the following Sabbath. Fare will be reduced on the railroads as follows: Concord road, two cents per mile. Call for N. H. State Conference tickets at the following offices:—Concord, Pittsfield, Suncook, Candia, New Market Junction, Greenland, Portsmouth, Lawrence, Salem, Derry, Auburn, Nashua. Northern road, fare same as Concord. Special tickets sold at the following offices:—Fisherville, North Boscawen, Franklin, Bristol, East Andover, Danbury, East Canaan, White River Junction, Bradford, Roby's Corner, Warner, Mast Yard, Hillsborough Bridge, ..C. and M. R. R., half fare. Purchase regular tickets to Concord. Purchase conference tickets at Concord for Manchester, and receive free return passes at the meeting, signed by J. Couch.

These annual meetings for the past few years have been the very richest seasons of christian devotion that have been enjoyed in the State. It is hoped that all who can will avail themselves of the privilege of attending this convocation of the lovers of Jesus' appearing in the old Granite State. Let every church be represented by delegates or letter. It is expected that every minister who is a member of the conference will be present or send a letter. O ye faithful in Christ, while the shadows of the judgment are gathering around us, and the incipient wail of the last day woes begin to startle the slumbering multitudes, let us rally to strengthen ourselves in christian union, and lift our united voices in warning to save our perishing friends.

The church in Manchester extends a hearty invitation to all to come, and will do all in its power for their comfort and accommodation.

J. Couch, *President.*

Notice.

It is proposed, the Lord willing, to have a protracted meeting at the chapel in Freedom, N. H., to commence Thursday evening, Oct. 26th, and continue over the following Sabbath. Bro. Mark Stevens, Allen Damon, and D. F. Leavitt, are expected to be present to preach the word. We hope all of God's dear children living in the adjoining towns will be at this meeting, to unite with us in the work of saving some, if possible, from the impending judgment.

Chas. H. Hurd.

Notice.

The New Hampshire State Conference will meet Wednesday before the third Sunday in November. Particulars hereafter.

John Couch.

A Request.

Will the clerks of the various Advent churches in Massachusetts, that are in sympathy with the Mass. A. C. Conference, please send to the undersigned, as soon as convenient, the number of members belonging to their respective churches? Also, will those who worship in chapels of their own please say so? By complying with the above request, a favor will be conferred upon the cause at large.

C. E. Barnes, *Salem, Mass.*

Dedication.

The Advent Chapel, built at Springwater, N. Y., this season, will be dedicated Thursday, Oct. 26th. Sermon by Elder John Couch, of Chelsea, Mass. Services to commence at 1 o'clock P. M. We cordially invite our sister churches to represent themselves at this meeting. In behalf of the church at Springwater,

Warren J. Hobbs.

Conference.

A Quarterly Conference will be held at Weeks' Mills, Me., Thursday evening, Oct. 19th, and hold over Sunday. Preaching Brn., sisters and laymen are invited to come and work for holiness of heart, and the salvation of sinners. We hope the conference will be well represented, and decide where our coming quarterly conference shall be held.

S. K. Partridge.

Ct. Conference.

The next annual session of the A. C. Conference of Connecticut will be held in Bristol, Ct., commencing Oct. 18th, and holding over the following Sabbath. It is earnestly hoped that every church in the State will be represented at this conference by their delegates. There is important business to be attended to. Our beloved President, Bro. Dickinson, has been removed from us by the hand of death. His sweet counsel and advice we shall have no more. The chair is vacated. Some one must be chosen to fill it. Brethren, *do attend to this call.*

B. Hitchcock, Secretary.

Notice.

The first quarterly meeting of the Iowa Christian Conference, for this year, will be held at Parkersburg, Butler Co., Iowa, commencing October 26th, at 7 o'clock P. M., and hold over Lord's day. All are cordially invited. Eld. Ramsay will be at the meeting, and many others. Let the churches and delegates, and all ministers who can attend, be at this meeting.

Alonzo Raymond.

Notice.

The A. C. Conference, for the State of Ohio, will hold its annual meeting in Nevada, Wyandot Co., Ohio, commencing Thursday evening, Oct. 26th, and continuing over the following Sunday. Eld H. G. McCulloch and other preaching brethren from abroad are expected, together with those who belong to the conference. Let every church in the State be represented by delegates, and come prepared to build up and not to pull down. The church in Nevada send greeting to all.

W. F. Jefferson, Secretary.

Notice.

I expect, the Lord willing, to begin a series of meetings Oct. 18th, in Oshawa, Ontario, to continue over Sunday, the 22d.

Wm. A. Fenn.

Notice.

There will be a protracted meeting in Vienna Village, Maine, commencing Thursday evening, Oct. 19th, to continue over Sunday, and longer if thought best. This is a new field for our blessed hope. Brn. and Srs., come and help in the name of the Lord. Provision will be made for all who come. In behalf of the friends.

H. B. Sevey.
Wm. Doughty.

Notice.

My post office address hereafter will be "Richmond Switch," R. I., to which place all letters and papers for me should be sent, instead of Westerly, R. I., as heretofore.

A. Durfee.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

C. H. Livermore .... Sunday, Oct. 22nd
H. Pratt .... Sunday, Oct. 29th

Boston (Branch Chapel) 1736 Washington Street (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ Also Tuesday and Thursday evenings.

H. L. Hastings .... Sunday, Oct. 22nd
John G. Hook .... Sunday, Nov. 5th, and onward
D. M. Leavitt .... Sunday, Dec. 10th

Chelsea, Mass.

(*Advent Chapel, Heard Street*) Seats free.

A. Ross .... Sunday, Oct. 22nd
C. Goodrich .... Sunday, Oct. 29th
L. Boswell .... Sunday, Nov. 5th
M. Batchelor .... Sunday, Nov. 19th
E. H. York .... Sunday, Nov. 26th

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

T. M. Preble .... Sabbath, Oct. 22nd
F. M. Burbank .... Sunday, Oct. 29th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

T. M. Preble .... Sabbath, Oct. 29th

Philadelphia, Pa.

Tent meetings at 17th and Spring Garden Streets, daily, at 3 and 7½ P. M. Sunday, three services at the usual hours. John G. Hook.

Newton Lower Falls (as Bro. Denton may appoint) Sunday, Oct. 29th. L. Boutell.

New Britain, Ct .... Sunday, Oct. 21d
J. S. White.

East Roxbury, Vt .... from Oct. 17th to 22d
Warren, Vt .... Sunday, Oct. 29th
West Randolph, Vt .... Sunday, Nov. 5th
Bridgewater, Vt .... Sunday, Nov. 12th
Rutland, Vt .... Sundays, Nov 19th and 26th
M. F. Carpenter.

Holden, Mass .... Sabbath, Nov. 5th
T. M. Preble.

Hornellsville, N. Y .... Sunday, Oct. 22d
Newark, N. J .... Sunday, Oct. 29th
A. A. Phelps.

Keene, N. H .... Friday evening, Oct. 20th and Sunday, the 22nd.
Suncook, N. H .... Sunday, Oct. 29th
A. Simpson.

Farmington, N. H .... Sunday, Oct. 22d
D. F. Leavitt.

Mattapoisett, Mass .... Sundays, Oct 22d and 29th
New Boston (in the town of Fairhaven) Sun., Nov. 5th
Burkley, Mass .... Sunday, Nov 12th
Tremont, Mass .... Sunday, Dec. 10th
E. Cotton.

Any one wishing to write to me, can direct to Fairhaven, Mass., up to Dec. 1st. E. C.

West Rochester (Chapel) .... Sunday, Oct. 22d
East Lebanon .... Sunday, Oct. 29th
T. & A. Marston.

Holden, Mass .... Sunday, Oct. 22d
W. N. Pile.

Buck Street, Allenstown, N. H., Saturday eve., Oct. 21st
Suncook, N. H .... Sunday, Oct. 22nd
West Deerfield, N. H., Wednesday evening, Oct. 25th
Enoch Morrill.

Hackett Corner, Brookfield .... Sunday, Oct 22nd
Wolfborough (Frost Corner) .... Sunday, Oct 29th
Effingham Centre .... Sunday, Nov. 12th
A. Stillings.

Athol, Mass .... Sunday, Oct. 29th
M. A. Potter.

Stoneham, Mass .... Sabbath, Oct. 29th
Gloucester, Mass .... Sabbath, Nov 5th
S. S. Mooney.

Melvin Village, N. H .... Sunday, Oct. 29th
Rye, N. H .... Sunday, Nov 5th
Exeter, N. H .... Sunday, Nov 12th
T. W. Piper.

Charlemont, Mass .... Sunday, Oct. 29th
Northfield (as Bro Gage may appoint) evenings, Nov 24, 31, and over the following sabbath.
Brattleborough, Vt .... evenings, Nov. 8th, 9th, 10th and over the following sabbath.
Monroe, Mass .... Tuesday evening, Nov. 14th
Z. D. Baird.

Lisbon, Me (meeting-house near Bro. Joshua Barrington's) evening Oct. 21st, and over the Sabbath
South Poland .... Saturday evening, Oct. 28th
North Raymond (Small's school-house) Sun. Oct. 29th
West Poland (school-house near Bro. Hiram Jackson's) evening, Oct. 29th
Hebron (Brighton Hill school-house) ... Sab. Nov. 5th
West Gardiner (where brethren may appoint) Saturday evening, Nov. 11th, and over the Sabbath.
S. Tenney.

Rochester, N. Y .... Sunday, Oct. 22nd
Nevada, Ohio .... Sunday, Oct. 29th
E. M'Culloch.

West Meriden, Ct .... Sunday, Oct. 22d
New Britain, Ct .... Tuesday evening, Oct. 24th
Warehousepoint, Ct .... Sunday, Nov. 12th
C. W. Sargent.

Castleton, Vt .... Sunday, Oct. 22d
Rutland, Vt .... Oct. 23d and 24th
Keene, N. H .... Oct. 28th to 29th
Richard Mosher.

Swiftwater, N. H .... Sunday, Oct 22d
Shall not be able to hold a meeting in Haverhill Centre.
Addison, Vt., Sunday, Oct. 29th, through the week, and onward. Expect to remain with the Addison church through the winter, and will labor in the surrounding places as desired. If any desire evening meetings between Wells River and Montpelier or beyond M. to the Lake, between the 22nd and 29th, address us at Bath, N. H. After this, our P. O. address will be Addison, Vt. L. C. & M. McKinstry.

At the school-house, corner of Enfield and Ware, Mass., Oct. 22nd.
East Amherst, Mass .... Oct. 27th
Goshen, Ms (as Bro. M Damon may arrange) Oct. 29th
Plainfield, Mass (at Bro. Wm. Wolcott's) .... Oct. 30th
At O. Thayer's, Mass .... Oct. 31st
Plainfield Pond, Mass .... Nov. 1st
Savoy, Mass (at N. Mulch's) .... Nov. 2d
Dalton, Mass .... Nov. 3d
North Adams, Mass .... Nov. 4th and 12th
Meetings through the week.
Geo. A. Streeter.

Portland, Me .... Sunday, Oct. 22nd
Joseph W. White.

Bath, Me .... Sunday, Oct. 22nd
I. C. Wellcome.

Addison, Vt.

A series of meetings, beginning Oct. 25th, and continuing over Sunday, Oct. 29th. H. L. Hastings.

Hinsdale, N. H .... Saturday evening, Nov. 4th and over Sunday.
T. L. Hall.

Hampton, N. H .... evening, Oct. 20th
Portsmouth, N. H .... evening, Oct. 24th
Dover, N. H .... evening, Oct. 25th
Great Falls, N. H .... evening, Oct. 26th
Rochester, N. H. (Town Hall) .... evening, Oct. 27th
O. H. Sweat.

Salem, N. H. (Town Hall) .... evening, Oct. 21st and over Sunday. Expect Eld. J. Parsons with me.
J. G. Smith.

Tamworth, N. H. (Philbrook school-house) Sunday, Oct. 22nd. J. B. Brown.

Pownall Centre .... Sunday, Oct 22nd
Cambridge, N. Y. (Pumpkin school-house) at seven o'clock, P. M. Oct 23d
North Greenwich, N. Y., 7 o'clock P. M. .... Oct. 24th
Low Hampton, N. Y .... Oct. 29th
C. Pike.

Fort Edward, N. Y .... Thursday evening, Oct. 19th
Sandy Hill, N. Y .... Sabbath, Oct. 22d
Castleton, Vt .... Sabbath, Oct. 29th
H. Munger.

Cambridgeport, Mass .... Sunday, Oct. 22d
J. T. Dixon.

Lee, N. H .... Sunday, Nov. 5th
W. W. Sutherland.

Yalesville, Ct .... Sunday, Oct. 29th
B. Hitchcock.

South Gardner, Ma .... Sunday, Oct. 22d
Thomas Hines.

Pittsfield, N. H .... Sunday, Oct. 29th
Stoneham, Mass .... Sunday, Nov. 5th
Barrington (Felker school-house) .... Sunday, Nov. 26th
J. Eldredge.

Kennebunkport .... Sunday, Oct. 29th
East Lebanon .... evenings, Nov. 1st and 2d
Alton Corner .... Sunday, Nov. 5th
Sandwich (Vittum school-house) .... evening, Nov. 9th and Sunday, Nov. 12th.
Warren Summit .... evening, Nov. 13th
No. Haverhill .... evenings, Nov. 14th and 15th
E. S. Moulton.

Westfield, Mass .... Sunday, Nov. 12th
E. Owen.

Prospect, Conn .... Sunday, Oct. 22d
S. C. Hancock.

Stowe, Mass .... Sunday, Oct. 22nd
B. Finney.

Thornton, Mad River, N. H. (where Bro. Smith may appoint) Sunday, Oct. 22d.
Holderness, N. H. (True school-house) Sun., Oct. 29th
Daniel D. Park.

Bow, N. H. (Brown Hill school-house) Sun., Oct. 22d
Will Bro. Martin meet me there?
Hooket Hill school-house .... evening, Oct. 22d
Will Bro. Jessie Smith give out the notice, and be with me?
C. M. Parsons.

Hopkinton, N. H. (where Bro. Kimball may appoint) Sunday, Oct. 22nd.
O. W. Kimball.

Levant, Me. (conference) .... Saturday, Oct. 21st and preaching Sunday, the 22nd.
Lincolnville, Me (Free House) at the quarterly conference, Oct. 26th, and over the following Sabbath.
LaGrange, Me (baptism) .... Sunday, Nov. 5th
Evening meetings afterwards, if thought best.
I intend to travel and hold protracted meetings where duty may indicate for the present. Any desiring meetings, may write me at the above named places and dates.
F. A. Baker.

North Haverhill, N. H .... Sunday, Oct. 22d
Wm. C. Stewart.

Lockport, N. Y .... Sunday, Oct. 22d
County Line, Niagara Co., N. Y. ... evening, Oct. 24th and continue a week, or as duty may demand.
If any of these conflict, please notify me at Lincolnville, Crawford Co., Pa., up to Oct. 6th, and at Buffalo by the 14th; also others who wish me to call on them.
John T. Oxbury.

Lake Village, N. H. (North Church) ... eve., Oct. 21st and over Sunday.
Pittsfield, N. H. (Pond school-house) ... eve., Oct. 29th and over Sunday.
N. B. McMurphy.

Prospect, Ct. (East District school-house) Saturday evening, Oct. 14th.
Yalesville, Ct .... Sunday, Oct. 15th
A. Elliot.

Hartford, Ct .... Sunday, Oct. 22nd
Wm. A. & M. L. Durand.

Meredith Neck, N. H .... Sabbath, Oct. 22d
N. Glidden.

Buxton Centre, Me .... Sunday, Oct. 29th
G. F. Haines.

Carthage, Me. (as Bro. J. Staples may arrange) evening, Oct. 19th, to the 22d.
Dummer, N. H. (where Bro. H. F. Good may arrange) evening, Oct. 24th, and onward through the month, as the Lord may direct.
C. Goen.

Protracted meeting in Rawsonville and Bondville, to commence Friday evening, Oct. 20th, and continue over Sunday, Oct. 22nd, through the week, and over Sunday, Oct. 29th. Brn. in adjoining towns are invited to come and help.
Z. T. Wood.
C. H. Fletcher.

Fannce's Corner, Dartmouth, Thursday eve., Oct. 19th
Acushnet .... Friday evening, Oct. 20th
Fairhaven .... Sunday, Oct. 22nd
New Boston .... Tuesday and Wednesday evenings, Oct. 24th and 25th.
Mattapoisett .... Thursday evening, Oct. 26th
New Bedford .... Friday evening, Oct. 27th
Fairhaven .... Sunday, Oct. 29th
Bristol, R. I .... Sundays, Nov. 5th and 12th
J. W. Thomas.

North Dorchester, N. H .... evening, Oct. 24th
Dorchester, N. H. (Town House) .... eve. Oct. 25th
East Canaan, N. H .... evening, Oct. 26th
Canaan, N. H. (Factory Village) evening, Oct. 27th and onward as the Lord may direct.
Geo. Wallace, John H. Evans.

Boscawen, N. H. (Gulf school-house) Sun., Nov. 5th
Meredith, N. H. (Dolloff Hall) .... Sunday, Nov. 12th
Laconia, N. H .... Sunday, Nov. 26th
Mrs. L. E. Saulpaugh.

Way's Mills .... evenings, Oct. 20th and 21st
Caswell Borough, P. Q .... Sunday, Oct. 22d
Newport Center .... evenings, Oct. 23d and 24th
Pattan, P. Q. (Chapel near Mansonville) eve., Oct 26th, and over Sunday.
U. G. Ladd.
F. S. Ranson.

Webster, N. H. (Methodist meeting-house) Sabbath, Oct. 29th.
the Village, N. H. (North Church) evening, Nov. 3d
Meredith, N. H. (Dolloff Hall) .... Sabbath, Nov. 5th
Simeon Hoyt.

North Sutton (Bro. I. Andrew's) .... Sunday, Oct. 29th
S. Julia Buswell.

Westfield .... Sunday, Nov. 5th
New York City (24th Street) .... Sunday, Nov. 29th
A. H. Steele.

Frankfort, Me .... Sunday, Oct. 22nd
Penobscot (Farnham school-house) evening, Oct. 26th and over Sunday. Baptism expected.
Ellsworth (Dollardtown) .... evenings, Nov. 2d and 3d
Surry, Me (North Bend) .... Sunday, Nov. 5th
Prospect (Point) .... Sunday, Nov. 12th
J. Ridley.

Westfield, Pa .... Sunday, Oct. 22nd
Cohocton, N. Y .... Sunday, Nov. 5th
Rochester, N. Y .... Tuesday evening, Nov. 7th
South Butler, N. Y .... Sunday, Nov. 12th
Murray, N. Y .... Sunday, Nov 19th
J. W. Taylor.

Kennebunkport .... Sunday, Oct. 22nd
W. M. Harmon.

Lawrence, Mass.

J. W. Bridge .... Sunday, Oct. 22d
A. M. Higgins .... Sunday, Oct. 29th
A. Simpson .... Sundays, Nov 5th and 12th
D. M. Leavitt .... Sunday, Nov. 19th
C. L. Shattuck .... Sunday, Nov. 26th

Worcester, Mass.

S. G. Mathewson .... Sundays, Oct. 22d and 29th
E. Owen .... Sunday, Nov. 5th
Wm. Bolge .... Sunday, Nov. 12th
L. T. Cunningham .... Sunday, Nov. 19th
Daniel Leavitt .... Sunday, Nov. 26th

Springfield, Mass.

F. H. Burbank .... Sunday, Oct. 22d
Wm. N. Pile .... Sundays, Oct. 29th and Nov. 5th

Lowell, Mass.

S. S. Emery .... Sundays, Oct. 22d and 29th

Gloucester, Mass.

S. Julia Buswell .... Sabbath, Oct. 22d
J. Hale .... Sabbath, Oct. 29th

Concord, N. H. (Centre Street.)

W. Kalloway .... Sabbaths, Oct. 22d and 29th
C. H. Fletcher .... Sabbath, Nov. 5th
L. T. Cunningham .... Sabbath, Nov. 12th
J. W. White .... Sabbath, Nov. 19th
Supplied to the middle of January.

Concord, N. H. (Bethel.)

E. Owen .... Sunday, Oct. 22d
Bro. Clark .... Sunday, Oct. 29th
L. T. Cunningham .... Sunday, Nov. 5th

East Rochester, N. H.

E. R. Wells .... Sunday, Oct. 22d
J. Libby and C. H. Wiley .... Sunday, Oct. 29th
L. Churchill .... Sunday, Nov. 5th
J. Pinkham .... Sunday, Nov. 12th
B. S. Emery .... Sunday, Nov. 19th
T. W. Piper .... Sunday, Nov. 26th

Portsmouth, N. H.

L. T. Cunningham .... Sunday, Oct. 22d
J. S. White .... Sunday, Oct. 29th

Great Falls, N. H. Old Hall (Franklin.)

J. L. Chute .... Sabbath, Oct. 22d
T. L. Churchill .... Sabbath, Oct. 29th
J. G. Smith .... Sabbath, Nov. 5th
B. S. Emery .... Sabbath, Nov. 12th
C. Goodrich .... Sabbath, Nov. 19th
W. M. Harmon .... Sabbath, Nov. 26th

Seabrook, N. H.

E. S. Moulton .... Sunday, Oct. 22d
D. M. Leavitt .... Sunday, Oct. 29th
Enoch Morrill .... Sunday, Nov. 5th
John Parsons .... Sunday, Nov. 12th

Hampton, N. H.

W. W. Sutherland .... Sunday, Oct. 22d
W. M. Harmon .... Sunday, Oct. 29th
J. Parsons .... Sunday, Nov. 5th
J. W. Brown, of So. Elliot .... Sunday, Nov. 12th

Exeter, N. H.

C. H. Sweet .... Sabbath, Oct. 22d
W. W. Sutherland .... Sabbath, Oct. 29th
J. W. White .... Sabbath, Nov. 26th
Burley Emery .... Sabbaths, Dec. 10th and 17th

Manchester, N. H.

(*Meetings changed to Granite Hall.*)

T. W. Piper .... Sunday, Oct. 22d
G. W. Brown .... Sunday, Oct. 29th
John Couch .... Sunday, Nov. 19th

Dover, N. H.

Wm. H. Mitchell .... Sunday, Oct. 22d
Joseph W. White .... Sunday, Oct. 29th
D. M. Leavitt .... Sundays, Nov. 5th and 12th

Rye, N. H.

C. Goodrich .... Sunday, Oct. 22d

East Rochester, N. H.

B. S. Emery .... Sunday, Nov. 19th

Putnam, Ct.

J. Eldridge .... Sabbath, Oct. 22nd
A. Durfee .... Sabbath, Oct. 29th
H. Munger .... Sabbath, Nov. 5th
P. S. Butler .... Sabbath, Nov. 12th
J. S. White .... Sabbath, Nov. 19th
J. Eldridge .... Sabbath, Nov. 26th
A. Morse .... Sabbath, Dec. 3d
P. S. Butler .... Sabbath, Dec. 10th

Wrightville, Ct.

B. K. Stark .... Sunday, Oct. 29th
G. L. White .... Sunday, Nov. 12th
Sr. M. L. Durand .... Sunday, Nov. 26th
G. L. White .... Sunday, Dec. 10th

Bristol, Ct.

C. W. Sargent .... Sunday, Oct. 29th

Southington, Ct.

H. Pratt .... Sunday, Oct. 22d
A. E. Smith .... Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

Collinsville, Ct.

R. St. John .... Sunday, Oct. 29th
H. K. Flagg .... Sunday, Nov. 12th

North Somers, Ct.

A. Morse .... Sunday, Oct. 29th
G. L. White .... Sunday, Nov. 5th

Pleasant Valley, Ct.

George L. White .... Sunday, Oct. 29th

South Elliot, Me.

Joseph Pinkham .... Sunday, Oct. 22d
L. E. Saulpaugh .... Sunday, Oct. 29th

South Berwick, Me. (Great Works.)

Geo. W. Brown .... Sunday, Oct. 22d

Bonny Eagle, Me.

A. A. Robinson .... Sunday, Oct. 22d
C. H. Sweet .... Sundays, Oct. 29th and Nov. 5th
G. Frank Haines .... Sunday, Nov. 12th

Portland, Me. (Union Hall, Free Street.)

Joseph W. White .... Sunday, Oct. 22nd

Bath, Me.

C. Good .... Sunday, Oct. 22d
L. L. Howard .... Sunday, Oct. 29th

Wells, Me. (Geo. Littlefield's Hall)

D. M. Leavitt .... Sunday, Oct. 22d

Vernon, Vt.

H. Munger .... Sunday, Nov. 19th
H. F. Carpenter .... Sunday, Dec. 17th

Guilford, Ct .... Sunday, Oct. 22d
G. L. White.

Hartford, Ct. (Talcott & Post's Hall) Sunday, Nov. 5th
C. W. Sargent.

Warren, Vt .... Sunday, Oct. 22d
East Roxbury, Vt .... Sunday, Oct. 29th
Rutland, Vt .... Sundays, Nov. 5th and 12th
Swanzey, N. H. (where Bro. Hall may appoint) evenings, Nov. 16th and 17th.
Keene, N. H .... Sunday, Nov. 19th
Winchendon, Mass (where Bro. Potter may appoint) evening, Nov. 22d.
Fitchburg, Mass .... Sunday, Nov. 26th
Geo. A. Cole.

Woodstock Valley, Ct (baptism) ... Sunday, Oct 22d
Brimfield, Mass .... evening, Oct. 25th
Wilbraham, Mass .... Sunday, Oct. 29th
Ashington, Ct (Jericho school-house) evenings, Oct. 31st and Nov. 1st.
Square Pond, Ct .... Sunday, Nov 5th
Putnam, Ct .... Sunday, Nov. 12th
Woodstock Valley .... Sunday, Nov 26th
P. S. Butler.

Brockport, N. Y .... Sunday, Oct. 22d
Fremont .... Sunday, Oct. 29th
Murray .... Sunday, Nov 5th
Conquest .... Sunday, Nov. 19th
and through the following week.
Mrs. E. S. Jennings.

Chelsea, Me (where Bro. Briry may appoint) Saturday, Oct. 28th.
With Bro. Weeks .... Sunday, Oct. 29th
Cushing, Me .... Sunday, Nov. 5th
H. S. Mitchell.

Warner (Waterloo) N. H .... Sunday, Oct. 22d
Newport, N. H. (Northville) Friday evening, Oct. 27th
Unity, N. H. (as Bro. Kimball may arrange) Sunday, Oct. 29th.
Sutton, N. H. (at my house) .... Sunday, Nov. 5th
A. S. Williams, D. W. Davis.

Stockbridge, Vt .... Sundays, Oct. 22d and 29th
East Canaan, N. H .... Sunday, Nov. 5th
Suncook, N. H .... Sunday, Nov. 12th
Concord, N. H .... evening, Nov. 14th
Belmont, N. H .... Sunday, Nov. 19th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Nov. 21st.
Loudon Ridge .... evening, Nov. 24th
Pittsfield, N. H .... Sunday, Nov. 26th
Lunenburg, Mass. (at Sr. Burrage's) eve., Nov. 28th
Groton Junction, Mass. (where Bro. Brooks appoints) evening, Dec. 1st.
Hudson, Mass .... Sunday, Dec. 3d
Stoneham, Mass .... evening, Dec. 6th
Wakefield, Mass .... evening, Dec. 7th
Andover, Mass. (West Parish) .... evening, Dec. 8th
Lawrence, Mass .... Sunday, Dec. 10th
F. M. Drake.

Business

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ S. S. MOONEY'S P. O. address is changed from Pittsfield to Salem, Mass.

Letters Received.

C H Hord, E Owen, S Tenney, C C Marston, G E Lee, M E Graham, E A Pierce, A A Phelps, P E Powers, N H Berry, G W Watson, J H Brown, M P Ordway, P A Hiscox, J Pease, J W Thomas, E L Hitler, E S Willard, H Winchell, E Dufell, C, Geo. Thomson, L A Brown, C M O, H. Spear, C A Sumner.

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ag't.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro Sheldon on this topic. It is just the thing to scatter among all classes.

2. Immaterialism: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to main root of error. Let it be scattered widely.

3. Death and the Dead, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

Just the thing to scatter everywhere.

4. The Coming Judgment: *Its Necessity and Result.* Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good.

NEW TRACTS BY S. S. BREWER.

FOR SALE AT THIS OFFICE.

The Seven Messages of the Apocalypse. Sent by mail for 18 cents. Postage 2 cents. $1.20 per dozen by express.

Evangels of the Coming One. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

The Mystery of Iniquity. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Lev. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. Ag't.

THE DOCTRINE OF IMMORTALITY.

OR SALE AT THIS OFFICE.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 16 cts. per copy additional, when sent by mail.

"THE MIDNIGHT CRY."

This is the title of a pamphlet of one hundred pages, presenting evidences for the coming of the Lord in 1873. By Nelson H. Barbour. Price 25 cents per copy; $1 80 per dozen. For sale at this office, and by D. T. Cooper, 72 Mount Hope Avenue, Rochester, N. Y. Ag't.

"LEST COMING SUDDENLY, HE FIND YOU SLEEPING."—Mark 13: 36.

F. M. DUDLEY.

'Tis not in my power
To know the exact hour,
But the angel of death still is reaping;
I must be on my guard,
Keep strict watch and ward,
Lest suddenly coming, he find me sleeping.

He may come in the morning,
He gave me the warning,
And time ever onward is creeping;
He may come to-day,
Let us all watch and pray,
Lest suddenly coming, he find us sleeping.

We know 'twill be soon,
It may be at noon,
There are those who ought to be weeping:
O sinner, beware,
Go to him in prayer,
Lest suddenly coming, he find you sleeping.

He may come in the night,
In his vesture so bright,
And he left a charge in our keeping;
If he should not be nigh,
We know we must die—
And oh! should he find us all sleeping.

LETTER FROM CALIFORNIA.

To the Crisis Editor:—I have been disappointed while in the eastern States, during the past summer months, in not seeing any tidings from California in your paper. There are so many here who have announced their deep interest in Second Advent truths, and who are evidently competent to begin and maintain a news-correspondence, that I wonder at the lack of at least a brief weekly budget from California. And now that I have personal reason to know that many persons in the eastern States are anxious to hear Advent mission tidings from the Golden State, the general sense of the deficiency in the columns of the national Advent paper, to which I refer, is deepened to a "weight of responsibility" which I must occasionally relieve. So I write again.

Well: glad to get back to California. O, garden of summer sunshine all the year round; very beautiful are thy mountain tops and valleys, thy streams and bays; and thy breezes, so cool and refreshing, greet the returned traveler with a delightful welcome. The land never looked so fair, the winds never seemed so inspiriting. Now this is not sentiment; it is raw fact. This is not written for the *Ledger*, but for the CRISIS. And it has to go in as a proper preface! The most charming land reserved for the touch of civilization to the closing days of the old world; often, often filling the mind with hints of that new earth, that Paradise restored. Enough. Glad to get back to California. "And how do you find things?" That's the practical question, for an answer to which some home-bragging talk may be tolerated—once.

During my absence, as you are aware, Elder, there has been an appendix to your work—in a separate volume. Some people insist that the former don't belong to your "copy"; but it is properly described, I think. Those who came after did not credit you with much success, but it is obvious they did build on your work. The Seventh-day Adventists have a very shrewd and devoted minister in Eld Loughborough; and he and his associates have gathered a "church" represented in a usual congregation of fifty or sixty persons,—meeting on Minna St., between new Montgomery and 2nd Sts. I speak first of him and his audience.

Last Sunday afternoon, I attended service in Eld. Loughborough's hall, and found a congregation of sixty assembled. He spoke at length of the "thousand years," mentioned six times in seven opening verses in one of the chapters in Revelation. He argued against the Whitbyan theory of a spiritual millennium, etc.; spoke rapidly (too fast—a common infirmity in Second Advent preachers), and spoke well. While he was speaking, some boys threw in pebbles into the hall, and distracted the attention of the portion of the audience seated nearest the door. I had good reason to believe, from remarks I heard made as we passed out, that mothers in the neighborhood encouraged this youthful Sunday amusement, to show contempt for the "crazy critters" in the meeting.

I saw in the audience only two persons whom I recognized as of the number of those who attended regularly the preaching of Eld. Grant while here. Eld. L. announced that he would preach in the evening on the Inheritance, and the old and present mode of obtaining an heirship. So I understood the announcement. The Minna St. Hall is entered directly from the street—first story; the place being intended for a store. It is a new building; paint and plastering new and damp. In the course of a few weeks it will be a much more healthy place than it now is for a sitting. Such damp quarters never should be taken for assembly rooms.

Yesterday morning, I attended service at Excelsior Hall; Elder Howell preaching. An audience of between forty and fifty. I saw many familiar faces, from their frequent presence at the Minna St. church, where Eld. G. officiated. Elder H. preached from the text, "Thy kingdom come." It was a plain, direct discourse, full of the right kind of orthodoxy (if you can mend that ugly old word by a straight adjective). He preached a literal kingdom; and he brought up living Scripture in overwhelming force to substantiate his proposition. The Elder is very ready with the word of truth; and if he was a little more deliberate in his enunciation, he would be exceedingly effective as a preacher, as a *speaker*. That is to say: he comes close up to the point of being what is termed eloquent on many occasions; and just misses the magnetism, because he does not wait and allow his sentences or paragraphs to take effect, before he opens a new division of the subject.

This matter of art, in clear and impressive delivery, may be despised by some, and others may think it almost irreligious to dwell upon its necessity or commendableness; but ought it not to be occasionally attended to? And *is n't* it provoking, both to the natural and the spiritual man—if the spiritual man can be said to be provoked—to have a good discourse *toned down* from a deserved height of impressiveness by a jumping habit of declamation? This is said by way of apology to Elder Howell, and must not be said again in the same personal connection.

The Elder, by notice direct to the audience and in prayer, spoke of the ministering brethren expected soon from the East—alluding to Elder Fassett, and who else? I see you have a sort of condoling notice of Eld. F's resolution to come hither; as if he made great sacrifices for the journey and (perhaps) change of residence. If time lasts so long, I desire to know of the stated salary that will induce him to return to the East after three years sojourn in this comfortable country. 'Tis hard to break up old ties and associations anywhere in the East, and depart for another section of the country; and it ought to be so in every case—except in the event of a removal to California. Elder Howell further announced that his people would meet in their newly purchased chapel on Mission St., near the Mint, on Sunday next. I do not remember the building, but will describe it in my next letter. It has passed through several denominations—has been Presbyterian, and then Colored Baptist. It is about a block distant from the Minna St. church.

I have not yet revisited the principal scene of your labors, Elder, but I will try to do so next Sunday, and report. Many of the members of Mr. Bailey's congregation have inquired for you, and "hoped" for your return. You must come again.

While in Chicago, three weeks ago, I purchased a little book called "The Study of the Bible: A series of chapters intended to promote truth and unity"; written and compiled by Henry Dunn, of the British and Foreign School Society, and published by the well-known house of G. P. Putnam & Sons, New York City. I have wished many times, since the purchase and reading, that every subscriber of the *Crisis* had a copy. It would "do them good," and they would appreciate it. This I say for its general scope and fulfillment of "intention"; but it has special points of interest for Advent people. (Indeed, I could refer to several new books which I have procured lately, in which orthodox folks talk wiser than they know, and unwittingly confess the truth of valuable items in our mode and fact of interpretation.)

For instance (page 83): "To avoid practical untruthfulness, the word *sheol*, which is commonly translated in the Old Testament 'hell,' should never be used as if it implied the place of future punishment. When the Psalmist says, 'The wicked shall be turned into hell (Ps. 9: 18), why should we shrink from admitting that he simply means *the grave?* It is the same word which is used prophetically of Messiah, 'Thou wilt not leave my soul in hell' (Ps. 16: 10). It is the same word that Jacob uses when he speaks of his 'gray hairs' being brought 'with sorrow to the grave' (Gen. 42: 38)." And so read on—remaining paragraphs on p. 83, and pp. 84-85. All worthy of being quoted in the *Crisis*, because of the supporting acknowledgment of truths of interpretation, coming from an orthodox but candid source. And I venture to say that your readers would be gratified and edified if you should quote entire Dr. Maitland's remarks "on the study of unfulfilled prophecy, as connected with the interpretation of Scripture generally." Prefixed to the chapter is the first verse of one of Bonar's most beautiful hymns—(why was it not inserted in the Jubilee Harp? I cannot find it there); reading,

"The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Son after son has set,
And still in weeds of widowhood
She weeps a mourner yet.
Come, then, Lord Jesus, come!"

After giving Dr. Maitland's remarks—which I trust you will republish—under the head cited, the author says:—

"We add nothing to these admirable words, beyond expressing our firm belief, uttered under a deep sense of responsibility that, 'to those who have made their calling and election sure,' a right understanding of the purposes of God in regard to the coming kingdom of Christ is *the most important object to which they can direct their attention.*" ☞ The italics are the author's. The succeeding chapter, "On a right understanding of the dispensation under which we live," is scarcely less interesting to the reader who has embraced the Advent doctrine. Again Bonar's pious poetical fervor supplies the sweet introductory verse:

"Far down the ages now,
Her journey well nigh done,
The pilgrim church pursues her way,
In haste to reach the crown;
The story of the past
Comes up before her view;
How well it seems to suit her still,
Old and yet ever new!"

On p. 151, the author says: "The apostle clearly associates the triumph of Christ *with the Resurrection.* [Italics are the author's.] When he quotes Isaiah's prophecy, 'Unto him every knee shall bow, and every tongue confess' (45: 23), he connects it with the day when 'every one of us shall give account of himself to God.' Rom. 14: 11. And again, when he quotes the same prophet as predicting a period when the 'vail that is spread over the face of all nations' shall be removed (Isa. 25: 6-8), he, like the prophet, looks for its fulfillment only at the resurrection—the period when 'death is swallowed up in victory.' 1 Cor. 15: 54.

If I have created or nursed an appetite for this little manual, I have not illy occupied so much space in quoting and commending.

Well, my friends, the end is near. Travel all over the country and see things as they are, here and there; read the daily record of the world's "goings on"; above all, read the best and only book in the midst of present strife and confusion, haste, and material progress and exclusive pride therein; and it comes upon us more and more with awful force—*the* judgment is near! Hedged about by the rules and respectabilities of sect, and so prejudiced against the simple truth, earnest christians of all denominations are beginning to see the light; manifesting their partial enlightenment in one or another odd or dazzled fashion; seeming—O, strange phenomena!—to be rejoicing over and helping forward a revelation which they in their creeds and articles and formal, personal statements deny; admitting away, one by one, the once asserted force of the comparatively few points of Revelation on which the anti-Advent formula repose.

And yet, when I go into a little Advent chapel, and see the smallness of the number gathered there, and realize something of the blameable coldness that is in the hearts of many of the most highly privileged in Scripture illumination, I wonder where faith is to be found on earth; and then I see visions of an infinite compassion that considers the infirmities of man. Then it is not for any neighbor that regret or censure spring, but one feels as if in his own shortcomings he knew of a wide waste of barren soil;—in a multitude of unbelievers the sense of desolation and of individual responsibility seem alike enhanced. It is only to strive, strive, strive; if by any possibility we may attain the prize of eternal life,—so soon to be conferred or forever refused. Then how the *wisdom* which Christ imparts—and concerning which I recently heard Eld. Hastings speak so comfortingly—comes to the mind. What *is* this world and its troubles and plans?

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

A few shall be waiting and longing, in sufficient hope and trust, while millions will be mocking when He cometh. Talk of revolutions? When the despised of this world shall become the princes of the new earth, these discords which now concern us so mightily will fade away into everlasting contempt. And the strain of the whole meditation comes again: This Revolution is at hand, even at the doors! Our minds sweep over thousands of indications that correspond to the prophecy; and in this we cannot be mistaken. We seem to be past the day and the hour when in any promiscuous audience it is necessary to enumerate testimonies of the fulfillment of Paul's picture of the last seconds of time.

A few score of people, in all this crowded city of two hundred thousand inhabitants, openly and specially signify their understanding of this season, as the Book has foretold it. This truth is no longer hid, as far as any lack of mere proclamation is concerned. Yet only a handful are gathered in acceptance of the Revelation which closes the volume. The devil says, It cannot be worthy of acceptance, or the heralds would be counted by thousands, and the waiting children of Christ by tens of thousands. But we know of a verity that the end is at hand.

Thank God, that Book which distinctly marks the signs of the closing age of this earth tells us in the brightest letters how to get ready for the change of residence—to that eternal world, which the righteous alone shall enjoy. C.

San Francisco, Sept. 26th, 1871.

OUR TOUR WEST.

I. C. WELLCOME.

Our last account brought us to Utica (Minn.) quarterly meeting, Sept. 1st., in company with Eld. M. Wellcome, from Mankato, on the cars. Vice President Colfax and Senator Windham were in the same car, returning from a tour through the northern part of the State. We had an introduction to them, and a very pleasant conversation with them on the resources and rapid development of this rich and beautiful State. Mr. Colfax is a true gentleman, of free and easy manners, very social and unassuming. At Utica we enjoyed very precious interviews with the Lord's dear ones, who look for his return, and formed some new acquaintances with ministers from Iowa, and with others in the vicinity of the meeting. This meeting was an interesting and precious season in the Lord.

My wife was taken ill at the close of the meeting, and was kindly cared for by some of those who love to do good. After several days, we went to fill an appointment at Winona, and spent several days in visiting, in company with our brothers, Eld. M. and S. C. Wellcome, until the time came when they must go to their places of labor, and we parted from them not expecting to see them again until Jesus comes to give us immortality.

Sept. 10th, we preached on the "Kingdom of God" and "Bible Materialism," by request. The subjects had been advertised. which brought out some new hearers, and our preaching furnished thoughts for discussion in families, offices, and in business places during the whole week following. We also preached to them on Monday and Tuesday evenings.

Thursday, the 14th, we went to Minneapolis again, to meet an engagement there. On arriving at Bro. O. R. Fassett's with my family, we were kindly welcomed and cared for by Sr. F. We found the town filled with visitors, in attendance upon their county fair. This was the greatest fair ever held either in the State or county. Twenty-five thousand dollars had been expended by the managers to make it thus. Having a ticket given us, we spent an hour in examining the products of the soil, the efforts of the mechanics, and the beautiful stock. We were obliged to say, it exceeds all exhibitions of the kind we ever saw. Here we saw the Hon. Horace Greeley, who had come to speak to the farmers of this county, but we did not hear him speak. Our business was to attend to publishing the message of salvation to dying men. Arrangements had been made for me to preach at Castle Rock. I took the train for Farmington, where I was met by Bro. and Sister Fellows, formerly of Mass., who took me to their home at Castle Rock, where I found a home indeed for the Lord's children.

Sunday, Sept. 17th, I preached to a company of attentive listeners, who are becoming enlightened upon the blessed hope under the labors of Sister Fassett. May the Lord lead them on in the way to his eternal kingdom. We returned the same evening to Farmington, to take the train to Minneapolis on Monday, and were kindly entertained by Mr. Webster, who feels some interest in the truth, but not enough. Before the cars arrived Monday, Brn. Geo. and Robert S. Miller, two of the sons of Father Miller, unexpectedly met me, and we spent an hour in pleasant conversation. We used to meet these brethren some twenty years ago in our general conferences, in Boston. How singular have been the providences which have attended our history. God has been very merciful to us, in preserving us alive, and granting us so much light from his word, so many privileges and blessings, and now permits us to meet in this far West, to rejoice together in hope of eternal life.

Returning to Minneapolis, we visited the chief places and acquaintences in the city, and in St. Anthony; then returned down the river to Winona, and on the 22nd we bade the friends and State farewell, then crossed the Mississippi into Wisconsin, and proceeded to our appointment in West Salem, on our way our home in Maine, thankful to God for his care and blessings.

BE OF GOOD CHEER.

L. M. LITTLE.

Brothers and sisters, who are looking for the soon coming of the blessed Savior, be of good cheer. The victory will soon be won, our sorrows past, and we shall meet on the new earth, and be made like unto the angels. O bless the Lord. We are almost home. Yes, the sweet home of heaven. Lift up your heads, weary pilgrim, for the day is dawning. Will you, with me, be ready to hail him with enraptured joy? You will have to wait but a little while before you will see Jesus. Then let us cheer each other with this blessed truth—our Savior is soon coming. Your brother, looking for redemption soon.

Ross Hill, Johnson Co., Mo.

☞ Henry Ward Beecher is of opinion that if our Lord was upon the earth now, there are only few churches into which he could get, or in which he would be considered as sufficiently orthodox.

POWER OF THE WORD OF GOD.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Do all christians fully believe this? In fine, do they know the wonderful, heart-searching power of the word of God? We know the apostle says—"The word of God is quick (living), and powerful, and sharper than any two-edged sword;" but do we thoroughly realize the fact? If so, should not the word of God be the great magazine of power for the christian teacher? The world's great poets, orators, and artists, have borrowed their most thrilling conceptions and expressions from the Bible. If men of the world so prize the sacred writings, shall the christian instructor neglect them? O for ministers and religious teachers of every grade, who with Wesley will say—"I am *homo unius libri*—a man of one book."

The great power coming from reading God's word without comment, simply "comparing spiritual things with spiritual,' is known to but few. Said holy William Bramwell to a correspondent—"I want you also to be a preacher; and, in order to this, would it not be well to read the Scriptures without comment, find out the breadth and length, depth and height, by digging, prayer, and receiving light from God? Whoever depends on comments will be very superficial, and will never speak with proper confidence. You may sometimes examine a comment after your own labor, to see what difference, etc., never before it."

The mighty, divine power of the Scriptures, is lost on many of our hearts, because, instead of meditating and praying over the command of God, we carefully receive the interpretation of some commentator, whose own heart is not thoroughly in subjection to the word of God, and who, like some of the commentators of Christ's time, "do err, not knowing the Scriptures nor the power of God." In this age of rationalistic commentaries, is it not well to heed the command of Jesus, "Search the Scriptures," and to beware lest "the command of God be made of none effect by the tradition of the elders."—*Guide to Holiness.*

A PRAYER.

E. OWEN.

I pray, my God, to-morrow's cares,
Which I approach with tears and prayers,
May be acceptably performed;
My heart with love to Christ well warmed.

I pray thy saints, so dull and cold,
May readjust the faith they hold;
May it affect their daily lives—
Daughters and sons, husbands and wives.

Oh! for a real, living faith,
To cleanse in life, and calm in death;
Making the daily actions pure,
The faint assurance doubly sure.

We've theoretic faith enough,
But times demand a sterner stuff
Than simply words, uttered abroad,
That we are looking for the Lord.

Oh! make thy children—those in name—
All feel anew love's holy flame;
May they arouse to pray and weep,
Oh! wake them from this dreadful sleep.

May the poor sinner, bound to death,
Hear what the living preacher saith;
Though tremblingly he speaks thy word,
Attend it with thy Spirit, Lord.

On cars, Aug. 1864.

OUR HOPE.

C. NAOMI.

A lively hope, a hope that maketh not ashamed, is the hope that will save us. But few, O how few, have that hope to-day. Last Sabbath, as Sr. Otis was led in her discourse to portray our blessed hope, as I had never heard it from the desk before, my soul was glad, and I rejoiced in heart, and felt I must testify, before leaving, how blessed I felt, whether the rest did or not. But I did not. I came away, but felt conscience-smitten, and that God would not bear with me if I thus quenched the Spirit. I thought how could our sister feel, after she had done what she could, and not one was willing to bear testimony to the truth of what she had said. It seems almost a waste upon such half converted congregations. They have got a little truth, but have no saving grace, neither faith nor works. Are we taught and led by the Spirit of the Lord? Not if we are following the fashions of this world.

Let us examine ourselves before God, by his word, and pray him to give us faith, to the saving of our souls. The just shall live by faith. We must walk by faith.

Gems.

— The true christian is "patient in tribulation," and if God denies his request to be delivered from any trouble, he can even praise him for the denial.

— Heart knowledge, through God's teaching, is true wealth, and they are often poorest who deem themselves most rich.

— Human oratory often clouds divine truth.

— We should always keep in God's way, that we may be prepared for God's work.

Oh! how many might be reapers,
Bringing in rich, golden sheaves,
Who have laid aside their sickles,
And are gathering only leaves.

— Some truths do not influence the mind, but every Scripture truth does when rightly received.

— Time may be redeemed as it is passing, but never when it is gone by.

— We look most effectually to the Lord, when we find ourselves helpless and empty.

— If prayer does not cause us to leave off sinning, sinning will soon make us leave off praying.

— The impurity of dross cannot be united with the purity of God.

— It is not so much what we have done in the days of our ignorance, as what we have done in the days of our light and knowledge, that should lay us in the dust before the Lord.

Strive, endeavor; it profits more
To fight and fall, than on time's dull shore
To sit an idler ever;
For to him who bares his arm to the strife,
Firm at his post in the battle of life,
The victory faileth never.

— We never so effectually repel Satan's temptations as when we fasten on a gracious promise, and with it contend against him.

— The children of God are wise; every moment fresh wisdom is communicated to them, that they may "walk wisely towards them that are without."

— If we are alive to God, we shall never be contented but as we keep on the heavenly journey.

— If we have been made to feel the evil of sin, no one can persuade us that it is not an evil.

— A thief, coming to rob a house, said, "I dare not, there is a light in it." So christians should have the light of grace burning in their hearts, as the best preservative against their spiritual enemies.

— There is no sweeter spirit than a yielding spirit, submitting to God, and saying, "thy will be done."

— Affliction's rods are made of many twigs, but they are all cut from the tree of life.

Go onward, up the rugged steep,
Beyond the lagging throng;
Thy own heart's counsel wisely keep,
And in the right be strong.

BAPTISMAL SCENE.

For several weeks past, there has been a revival in progress in the Shiloh Baptist church (colored) in this city, and this Sabbath morning, twenty-one converts were immersed in the Hudson river, and never have I witnessed a more interesting scene of this nature. A large crowd of spectators had assembled, from two to three thousand, and at the time appointed the candidates came marching along in procession, headed by the pastor, singing an invitation hymn. At the shore they were arranged in a semi-circle, and addressed by the pastor; and after the preliminary exercises of singing, prayer, etc., the pastor, with an assistant, took his stand in the water, and the converts were led out to them two at a time. They almost invariably came out of the water with demonstrations of joy, shouting, clapping of hands, praising God, etc. The pastor, in his remarks, said that baptism was typical of the resurrection of the body; and their demonstrations of joy reminded me of the Scripture which says, "Awake, and sing, ye that dwell in dust." There will be a time of rejoicing, such as the world has never witnessed, when the graves are unlocked, and the sleeping ones come up clothed in immortality. May we live to see that event.

Newburgh, N. Y. D. N. SMITH.

LOT LINGERED.

In that strangely lingering man I see a type of every unconverted reader who holds this sheet in his hand. The duty of the moment for you is to escape to Jesus as the one "mountain of refuge." It must be prompt; for the Bible has no to-morrow" in its offers of eternal life. Every promise of acceptance to the sinner bear the date of "to-day."

Your escape to Jesus must not only be prompt, it must be decisive. "Look not behind thee!" The angels knew well that the fascinations of gay and guilty Sodom would lay a strong grasp on the hearts of Lot's household. Therefore there must be no backward longings, or backward lookings. So must it be with you. If you would escape hell, look not behind. Old indulgences and old habits will soon magnetize your heart as with a spell. If they do not stop you entirely, they will divide the mind, and a divided mind never wins a battle. Half a heart never carried a man to Jesus. You have got to give the Savior all or none. "Ye shall seek for me and find me when ye search for me with all the heart."

You claim that you are really on the road to Jesus, and are desirous to be saved. Lot's wife was on the road to safety, and yet perished. She was warned of her danger; yet she was lost. She wanted to be saved; but she "looked behind her," and was turned into a monument of righteous retribution on the spot. Her fate is the more sorrowful and sickening because she perished in full view of Zoar, the mount of safety, and while on the direct road to it. She was awakened; but she was not saved. Every congregation has in it more or less persons who have been awakened in past revivals. Their fears were excited. Their consciences troubled them. They attended inquiry meetings. They shed tears, and perhaps "rose for prayer" amid the wonder and the joy of an assembly of God's people. Yet they were never converted. For "convert" means to turn into an opposite path, and they never turned away from their sins to their Savior. Friend! here is your danger. You have not cut loose from sin, or cut loose from pride and self-reliance, or cut loose from what you once loved most. and fastened your soul's grip on Jesus Christ. If you were to die this very night, probably your pastor would write down beside your name, "Awakened, but not converted."

One more urgent direction was given to Lot and his family by the messenger of God: "Stay not in all the plain!" Never was a vale more verdant in that whole Orient than the vale of Jordan beside the walls of Sodom. The fields were purpled with flowers, and perfumed with spices. But Lot was not to halt long enough to pluck an ear of barley, or a purple cluster from the vines. The whole plain was under the coming curse of God. "Stay not in the plain!"

I have seen a man shed tears under a plain sermon, and stop and tell his pastor afterwards how anxious he was to be a Christian. But nothing came of it. He lingered in the plain. I have stood by the bedside of a sick man, who fervently promised that if God would restore him, he would give to Him the added days. He got well—but only to linger in the plain! Poor A—! How often be has promised me that he would give attention to his soul. But he is secretly bound by an evil habit which he will not renounce. He wants to get to heaven, but he will not "pluck out the right eye" of a favorite sin. Often awakened, he is not yet saved.

Still lingering in the plain, is many an one who reads this article. Let me lay hold upon you as the messenger did upon the household of Lot, and shout into your ears, "Escape for thy life! look not behind thee; neither stay thou in all the plain!" Escape to Calvary lest thou be consumed! Quit the first sin that comes to hand! Do the first duty that comes to hand! You are only safe when you reach Christ.—*Rev. T. L. Cuyler.*

HOW TO MAKE MISCHIEF.—Keep your eye on your neighbors. Take care of them. Do not let them stir without watching. They may do something wrong if you do. To be sure you never knew them to do anything very bad, but it may be on your account they have not. Perhaps if it had not been for your kind care, they might have disgraced themselves long time ago. Therefore do not relax any effort to keep them where they ought to be. Never mind your own business—that will take care of itself. There is a man passing along—he is looking over the fence—be suspicious of him; perhaps he contemplates stealing one of these dark nights; there is no knowing what queer fancies he may have got into his head. If you find any symptoms of any one passing out of the path of duty, tell every one else what you see, and be particular to see a great many.

It is a good way to circulate such things, though it may not benefit yourself or any one else particularly. Do keep something going—silence is a dreadful thing; though it is said there was silence in heaven for the space of half an hour, do not let any such a thing occur on earth; it would be too much for this mundane sphere.

WASTE PAPER.—Few housekeepers are aware of the many uses to which waste paper may be put. After a stove has been blackened, it can be kept looking very well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle, coffee-pot and tea-pot bright and clean, than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives and tin-ware after scouring. This saves wetting the knife handles. If a little flour be held on the paper in rubbing tin-ware and spoons, they shine like new silver. For polishing mirrors, windows, lamp-chimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper, instead of cloth, is tied over the jar. Canned fruit is not so apt to mould, if a piece of writing paper, cut to fit the can, is laid directly on the fruit. Paper is much better to put under a carpet than straw. It is warmer, thinner, and makes less noise when one walks over it. Two thicknesses of paper placed between other coverings on a bed are as warm as a quilt. If it is necessary to step upon a chair, always lay a paper on it and thus save the paint or woodwork from damage.

THE BREWER'S DOG.

A gentleman taking an evening walk along the road near Grantown, Scotland, saw two men supporting a third, who appeared unable to walk.

"What is the matter?" he inquired.

"Why," was the reply, "that poor man has been sadly bitten by the brewer's dog."

"Indeed," said I, feeling rather concerned at the disaster.

"Yes, sir, and he is not the first by a good many that he has done a mischief to."

"Why is the dog not made away with!"

"Ah, sir, he ought to have been made away with long ago, but it wants resolution to do it. It is the *strong drink, sir,—that's* the BREWER'S DOG."

EFFECTS OF PREACHING ON COUNTING.—There is an island on the coast of Virginia where the people in times past have not been "righteous overmuch." During the past year a missionary has labored among them with considerable success. Not long ago, as this good man was busy working in his shirt-sleeves in a new church which was in process of erection, a stout sea captain hailed him:

"Are you the minister here?"

"Yes, sir."

"Well, I've got ten dollars for you."

"For the church?"

"No, for yourself. I like your way of doing things here. I have come to this island for clams a good many years, and have always found them a thousand or fifteen hundred short when I got home. It pays me to have you keep on preaching doctrines which make the people count their clams honestly."

THE INSPIRED WRITERS.—The writers of the Bible were brought up in very different stations. Some were princes or priests, others were shepherds or fishermen; they lived in various places, and wrote at various times, through a period of one thousand years. They treated on various subjects—laws, history, psalms, proverbs, prophecies, biography, and letters on doctrine and practice. Yet, how remarkable is their agreement! and how powerfully they support and illustrate each other; all testifying to the same truth, whether relating to God or man, or the means of salvation in type or substance. Truth is the characteristic of their writings; they are faithful in declaring and in denouncing judgment to those they addressed.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FRANK KINGSTON'S RESOLVE.

"Halloo, Frank! where 're your bound for!" cried Ned Hillary to his friend Frank Kingston.

"Just going home," said Frank; "they kept us pretty busy at the shop, to-night, and we couldn't shut up till late."

"Well, say, don't stay home and mope all the evening. It's a splendid night; let's have some fun!"

"What kind of fun?" asked Frank.

"Oh, most anything. A game of billiards, perhaps, for variety."

Frank hesitated. He knew very well that his parents did not approve of his going to the billiard room, but his fondness for the game sometimes overcame his scruples.

"Well, I'll come if I can," he said as he moved on.

Ned called after him, "Don't fail, that's a good fellow. I'll meet you at the corner."

It had been a busy day, and Frank was tired and hungry. The table was waiting for him when he reached home, and his mother met him at the door, with a smile and a pleasant word, but her voice had a weary sound which Frank's ear could not fail to catch. He did not think of it again however, until, having finished his supper, he was about to leave the house, his glance fell on her troubled face. She was rocking the baby, who was wakeful and worrying; the table was yet to be cleared. and the girl was away on a visit to a sick sister. For an instant Frank deliberated, then back went the old straw hat to its nail behind the door, and the next moment he had coaxed baby from mother's arms, and was quieting it as gently as a girl. It was a pretty picture they made in the golden twilight—the curly headed boy hushing the baby sister to sleep—and the pleased smile on their mother's face told that to her eye, no painting by any of the masters could be half so sweet.

Eight o'clock came and baby was sleeping soundly. Mother had seated herself darning stockings, and Frank was wondering whether it was not still early enough to meet Ned, when his father came in with the evening papers.

"Very busy to-night, Frank?" he asked. "My eyes feel badly and I don't like to use them much. Suppose you read awhile to mother and me."

It was something of a disappointment, and Frank began the task reluctantly, but quickly becoming interested, all thoughts of Ned, and the evening's amusements vanished. After the reading, there was a pleasant chat over the events of the day, and when Frank knelt with his father and mother at prayers, he felt that it had been a happy and restful evening.

"Heard the news?" said one of the shop boys, the next morning.

"What news?" asked Frank.

"Ned Hillary had his eye put out last night—got into a quarrel in the billiard saloon."

Frank shuddered when he thought how narrowly he had escaped being mixed up in the same quarrel, and, then and there, he resolved to have nothing more to do with the billiard-room.

At noon he told his mother of Ned Hillary's misfortune.

"Had he been home, making others happy, like my Frank, it would not have happened," she said, with her loving hand on his shoulder.

Frank hung his head; and then, because his sense of honor was too fine to let him take praise that was undeserved, he confessed how many times he had been at the billiard room, and how near he had come to being one of the party, that night.

"But I shall never go there again, mother dear," he said, seeing the tears in her eyes.

"My boy has need to pray, 'Lead us not into temptation,'" she said, softly. And Frank did pray those words in a way he had never prayed them before, and though he sometimes found it hard to refuse an invitation to play his favorite game, He who gave that prayer to His disciples gave him strength to resist the temptation.—*Alta Grant, in Little Corporal.*

THE BRAVE BOY.

As two boys were on their way home from school, one day, in passing a corn-field where were some plum-trees full of fine, ripe fruit, Henry said to Thomas:

"Let us jump over and get some plums. Nobody will see us, and we can scud along through the tall corn and come out safe on the other side."

"I cannot do it," said Thomas, "it is wrong. I do not want plums if I have to steal them."

"You are a coward," said Henry, "I always knew you were a coward; and if you don't want any plums, you may go without them; but I shall have some very quick."

Just as Henry was climbing the fence, the owner of the field rose up from the other side of the wall. On seeing him, Henry jumped back, and ran off as fast as his legs could carry him.

Thomas, who had no reason to be afraid, stood still. The owner, having heard the conversation, told Thomas to step over and help himself to as many plums as he wished.

The boy accepted the invitation, and very soon filled his pockets with the ripe fruit.

Which of the two boys was brave—the one who called the other a coward and ran away himself, or the one who said he was afraid to steal, and stood his ground?

DRUNK BUT ONCE.—"You have but five minutes to live," said the sheriff. "If you have anything to say, speak now." The young man burst into tears, and said: "I have to die. I had one little brother. He had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk, for the first time in my life, and coming home I found my little brother getting berries in the garden, and I became angry without a cause, and killed him with one blow of the rake. I did not know anything about it until next morning, when I awoke and found myself bound and guarded, and was told that my little brother was found, his hair clotted with blood and brains, and he was dead. Whisky had done it. It had ruined me. I never was drunk but once. I have only one more word to say, and then I am going to my Judge. I say to young persons—never, never, never touch anything that can intoxicate." In another moment the young man was ushered into eternity.—*The Children's Album.*

Hygiene.

"This is for your Health."

TREATMENT OF SPRAINS.

Sprains are usually very painful, and are accompanied with a high degree of inflammation and soreness. The indications are to secure perfect rest of the injured part, and to reduce the inflammation. The inflammation may be reduced by cold wet compresses, renewed as often as they become warm. When the patient has a great deal of vitality and there is a high degree of inflammation, the injured part may be immersed in cold water, or a stream of cold water may be poured over it until the pain and soreness have been partially removed, when the cold compresses should be applied. When there is much pain and tenderness and but little heat, hot fomentations, followed by cold compresses, are preferable. When the inflammation and soreness have subsided, friction is useful to promote absorption and strengthen the part. Great care should be exercised about using the injured part until the strength is restored, as it then requires but very little to sprain it again. A second sprain is more difficult to cure than the first.—*Herald of Health.*

CARE OF CHILDREN'S FEET.

Life-long disease and sudden death often come upon children through the inattention of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to, in putting a child to bed, should be to see that the feet are perfectly dry and warm; neglect of this has often resulted in a dangerous attack of croup, diphtheria, or fatal sore throat.

Always on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawy weather, the child's shoes should be removed, and the mother should herself ascertain if the stockings are the least damp; and if so, should require them to be taken off, the feet held before the fire and rubbed with the hand till perfectly dry, and another pair of stockings be put on, and another pair of shoes, while the other stockings and shoes should be placed where they can be well dried, so as to be ready for future use at a moment's notice.

ARTIFICIAL LIGHT.—Much injury is done to the eye by the improper use of lamp or gas light. Many persons suppose that a bright light, in reading, is injurious to the eye, and therefore attempt to read with a low, unsteady light. This is wrong. Let the light be bright and steady—the brighter the better, but let it be so placed that it may not shine directly into the face, but over the shoulder. No harm is done in illuminating the book well—the error is in allowing the light to fall directly in the face. Gas light is better than lamp light, if it is steady and brilliant. The student's lamp is the best kerosene lamp for reading purposes. Remember to sit with your back to the light; then let it burn brightly and illuminate your book well.

ANIMAL FOOD.—Many of the ancients never ate animal food. Plutarch, a learned Grecian, abstained from it altogether. He lived to be nearly eighty years old and was a hard worker. He is said to have written three hundred philosophical works. One hundred and twenty-five of them are extant. This celebrated man once wrote: "You ask me for what reason Pythagoras abstained from eating the flesh of brutes; for my part I am astonished to think what appetite first induced man to taste of a dead carcass; or what motive could suggest the notion of nourishing himself with the flesh of dead animals." People could live much cheaper if they were to adopt Plutarch's views. —*Ex.*

NIGHTMARE is caused by remaining so long in one position that the blood ceases to circulate. How hard we try to run in our sleep sometimes to get out of the way of some terrible danger! It does such a person no good to ask what's the matter. Don't waste time in asking a question, but give relief to the sleeper by an instantaneous shake, or even a touch of the body, that breaks the dreadful spell in an instant, because it sets the blood going toward the heart.—*Health Reformer.*

MEDICAL STATISTICS in France have developed two facts which are of great importance to ladies; namely, that the mortality of the female sex has decreased in the ratio of eighteen and one-half per cent., since corsets have gone out of fashion; and secondly, that brain fever has increased among ladies seventy-two and three-fourths per cent., since they have worn chignons.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CHEER THEE, PILGRIM!

Cheer thee, pilgrim! just before thee,
  Lo! the land of promise lies;
Harps of gold and crowns of glory;
  Haste thee to secure the prize.
CHO.—Just beyond the narrow river,
    See the mansions of the blest;
  There the righteous dwell forever,
    There the weary are at rest.

Seems thy journey long and dreary?
  Is there sorrow in thy breast?
Does thy fainting soul get weary?
  Cheer thee, pilgrim! yonder's rest!

Do the storms of life assail thee?
  Do the billows round thee foam?
Do thy strength and courage fail thee?
  Cheer thee, brother! yonder's home!

Selected by G. E. LEE.

HERESY.—Part III.

O. R. FASSETT.

2. While contending for the doctrine of the resurrection of the dead, Adventists are regarded heretical, because they maintain that death is a state of unconsciousness, or as the Scriptures describe, "*sleep*"; and the resurrection from the dead a revival to a state of consciousness, or an "awaking out of sleep." But do not the Scriptures of both the Old and New Testaments describe death as a *sleep?* They do. "David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." "Lazarus sleepeth." "The maid sleepeth." "We shall not all sleep." Such is the language common to the Scriptures, however much men may ridicule the phraseology. And death must resemble sleep, or there would be an unfitness in the use of the word. What is the condition of one in natural sleep? Has he knowledge? Is he conscious of all transpiring about him? Does he know more than all the world awake about him? If not, why should the sleeping dead be regarded as having more consciousness and knowledge than those who are yet alive?

Of man it is said: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. "The dead know not any thing." Eccl. 9. It is "the living" who have "knowledge," and who can "praise the Lord." As those who are asleep know not that they are in the condition of sleep, or where they are asleep, and have no knowledge of what is going on in the world around them; so it is with the sleeping dead. They know not that they are dead, where they lie encoffined or buried, or what is going on in the busy world above them; nor will they again have knowledge until they awake from death's slumbers.

As death is likened to a state of sleep, the awakening from that sleep must be the resurrection of the dead. So the Bible teaches, and is consistent with itself. It, therefore, nowhere teaches that men fall asleep in death, and awake from the sleep of death at the same instant. Jesus said to his disciples: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." John 11: 11. The awakening of Lazarus from his slumbers of death had not as yet occurred when Jesus said this, and he had been dead nearly four days. Nor was it until the fourth day that he was awakened from his sleep; and that was when Jesus "cried with a loud voice, Lazarus, come forth." The time of the awakening of the sleepers in death is set forth in the following Scriptures. Daniel 12; 1 Cor. 15; 1 Thess. 4.

Now because Adventists so teach, and cannot believe and preach the unphilosophical, and unreasonable, and unscriptural dogma that men may *fall asleep* in death, and *awake* at the same time, they are to be denounced as heretics. But who are the heretics in fact? We leave the believers, and those who have the knowledge of the Scriptures, as well as every man of common sense, to judge.

Martin Luther was dogged at the heels by both Roman Catholics and Protestants for his belief in "the sleep of the dead." Against Catholic aspersion, Luther's apologist says: "He, with many fathers of the ancient church, believed the dead lay in profound rest and sleep." Cardinal Du Perrin affirmed as Luther's faith: "He held that the soul died with the body, and that God would hereafter raise both the one and the other." Sir Thomas Moore takes off Luther's faith in the old quaint Saxon style thus: "Luther holds that all souls lie and sleep till domes-day." And he objects to the doctrine in this language, which we often hear repeated in this our day: "What shall he care how long he lives in sinne that believeth Luther, that he shall after this life feel neyther good nor evil in bodye nor soule, until the daye of dome?"

Wm. Tyndal replies to Thomas Moore in defence of Luther's faith, and charges him with having the Pope's added doctrine of heathen philosophers joined to that of the Bible doctrine of the resurrection: "The heathen philosophers denying that, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ (the resurrection) and the fleshly doctrine of philosophers (immortality of the soul) together; things so contrary that they cannot agree. And if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of a resurrection?"

Calvin was most bitter against the doctrine, though for a time quite favorable to it; but he endeavors to cover his convictions before the world by "hot, furious, and abusive language" respecting those of the faith; calling them "hipnologists, babblers, madmen, dreamers, drunkards." Some have taken lessons, or follow in the spirit of Calvin in our day, thinking, or pretending to think, before the world, thereby to save their reputation for orthodoxy. "Calvin published a small tract in 1534, called 'Psychopannychia,' by which is signified, that the soul *wakes* throughout the night of death with all the consciousness and sensibility necessary to enjoyment of happiness." But this effort, like all others since, proved an abortion; for the Bible doctrine of "the sleep of the dead" is destined to live and survive all these puerile and senseless reasonings against stern scriptural, scientific, and philosophical facts, not to be gainsayed. And what is sustained by these must be orthodox, though some would have it "heterodox."

3. Adventists maintain and preach the resurrection of the identical body which falls in death, against the Sadducean doctrine of "no resurrection." But this literal resurrection of the actual defunct body is come to be disbelieved and scouted by many in the Christian church, and its resurrection considered an utter impossibility by men who ought to have faith in God, and in the power of the Almighty, and be ashamed of their diminutive estimation of the omniscient and omnipotent One. If our God was a lilliputian deity, possessed of only finite wisdom and power, it would be nothing strange for christian men to imagine a thousand difficulties, insurmountable to the accomplishment of the resurrection of the dead. But why should any impossibilities confront Omnipotence? "Why should it be thought incredible . . . that God should raise the dead"?

The two leading difficulties in the way of the resurrection of the identical body are,—1. The constant changes the body undergoes during lifetime. 2. The transmigration of particles on dissolution in the condition of death; both of which, it is argued, destroy the bodily identity. It is claimed that the human body undergoes a complete change once in seven years, so that if a man should live to the age of seventy years, he has had no less than ten different bodies. Now it is asked, which body of the ten will be raised in the resurrection? Or will a man be raised with all the bodies he has had during his mortal existence? And if so, will there not be exceeding large giants in those days? If this doctrine was true that a man had a new body every seven years, it would not militate against the Bible doctrine of the resurrection of the dead body, or the body that dies and is buried in the grave. For Christ teaches that "all that are in the graves" "shall hear the voice of the Son of God, and shall come forth." John 5th chapter.

But it is far from being proved that our bodies change so as to lose their identity in seven or more years, and it can by no possible means be demonstrated. It is rather contradicted by stern and irrefutable facts to the contrary. That the identity of the body is preserved during all the period from childhood up to manhood and old age, amid all the growth, changes, and decay of the physical organism, is apparent from the fact that, if there is any physical defect, or scar, or peculiarity of organism and of feature, they are preserved from the beginning to the end. Also, certain diseases, as measles, scarlatina, small pox, etc., which usually attack persons but once in a lifetime, would, if such a change took place, make individuals subject to them as often as the change takes place, for these are diseases which affect the physical organism. This indisputable fact stands forth to refute this philosophy, and confront it beyond hope of successful contradiction.

The transmigration of particles, on the dissolution and dispersion of the body, through the agency of death, and by whatever other means, may scatter them abroad, or make them, if it could be proved to be, the constituent parts of another animal, or man, can by no means be an argument against the resurrection of the dead, if we admit an all-wise and all-powerful Being as supreme over the universe. Every denial of the resurrection, from conceived difficulties of this kind, meets the rebuke of Christ himself to the Sadducees: "Ye know not the Scriptures, nor the power of God." Let us believe in "the living God, who raiseth the dead;" and be joyful in this "blessed hope," and comforted with it in all the bereavements through which we are called to pass in this vale of tears, in the loss of near and dear ones, called to slumber in death. Should we die, let us be, through the riches of redeeming grace, partakers of the "better resurrection," and rise among "the just" in the great rising day. If honored to be among those who shall be alive and remain unto the coming of our glorious Redeemer, may we experience the marvellous change from mortality to immortality, when "death shall be swallowed up of victory."

A GREAT SAVIOR.—It is said that once, in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir," he replied, and added, "I should be ashamed to acknowledge him as my Savior if I could comprehend him. If I could comprehend him, he could be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Savior, one so great and glorious that I cannot comprehend him."

THINGS NEW AND OLD.

We are charged with "heresy," and are grateful to the Lord that the charge is merited; for the heresy has no relation to his word, but to certain teachings which, on diligent examination, we find inconsistent with his word. Those who brand us with heresy in relation to revelation, bear false witness against their neighbor; for we believe, with faith unfeigned, what holy men of God, moved by the Holy Spirit, have spoken. Those who limit the charge to portions of creeds and theological systems which have no authority over conscience, pay us a compliment when they intend a censure; for truth is so unutterably important that the man who has determined to test her claims for himself by the only infallible standard, thereby gives evidence that he is profoundly in earnest. If we are content to knock away props which many generations have deemed necessary to the safety of the building, whilst acknowledging that our all depends upon its safety, it must be admitted that we have faith in the Builder. If ours were the hands of bold scepticism, bent upon the overthrow in one common ruin of all that is venerable for age and beautiful for truth, we should richly deserve all the bitter things which have been said concerning us. But it so happens that the men who know us best, are the men who can bear the most emphatic testimony to our loyalty. After more than thirty years' service in the cause of Christianity, by the pen and the living voice, it would be passing strange if our hearty allegiance to this divine system should be justly suspected now. Scattered through our writings are certain sentiments which we would not utter to-day, not because our admiration of the system they were intended to vindicate is less, but because experience and study have convinced us that they are not tenable. Their orthodoxy is unimpeachable; but when that is all that can be said for a doctrine, it is time to sacrifice it on the altar of truth, notwithstanding the honored names that have given it their suffrage, and the length of time it has dwelt in the church. If we had not unlearnt as well as learnt something all these years, ours would be a blank retrospect.

There are men who make it their boast that they never changed an opinion in religion. Of the fact we have no doubt, but whether it is something to glory in is another question. This is the class of mind that cannot comprehend the action of increased light on minds of a different order. One of our censors insinuates that for a quarter of a century we have concealed our views on the destiny of the wicked. Whether falsehood or malignity is the strongest element in this statement, it is not worth our while to inquire; but men of this type are the dead weight of the church; they are the merest echoes of everything that has been stereotyped in creed or catechism; and if a man, using his protestant birthright of going to the Bible for himself, finds reason there to change his views on any subject, they immediately brand him as a base hypocrite, who always held his present "heresy," but concealed it in the pulpit for the sake of a piece of bread. Such men will not cease to measure others by themselves; for they are incapable of imagining any higher standard. Minerva sprang full grown and completely armed from the head of Jupiter, and these wise men expect theologians as soon as the pulpit is entered. In everything—in all departments of science, literature, philosophy—we are encouraged to go on by these infallibles who denounce the Pope's infallibility, on the principle that they do not like a rival; but when we touch the accumulated priestly rubbish of centuries, that has covered the book of salvation with darkness, and filled every corner of the temple with dust and cobwebs, we are denounced as heretics, dangerous innovators, teachers of "new doctrines;" and—as a worthy minister said in a pious passion the other day—"Burn the *Rainbow!*"

But now let us look at this matter without prejudice. You would not condemn us, or any who think with us, unheard? That would not be worthy of Englishmen. You would not charge us, or any who think with us, falsely? That would not be Christian. Well, now, is it the case that this magazine—and a graceful magazine it is, an ornament on any drawing-room or study table; its very name a glory!—is it really the case that it teaches new and dangerous doctrines? If they are absolutely new, they must be dangerous; for there was a faith once delivered to the saints, and we have no belief in any new revelation whilst this age lasts. So, having granted the danger if the novelty can be proved, we have narrowed the issue to a point, and shall be able to proceed without embarrassment. But "new" is a relative term. What if it should be found that our doctrines are "things new and old?"—new in relation to current theology, but old as the days of prophets and apostles notwithstanding? This is what we have repeatedly proved to be the fact. We challenge certain points in the theology of Christendom—both papal and protestant—with a departure from the ancient faith, with "heresy" in the evil sense of that word; and we affirm, on inspired authority, that our maligned doctrines were the common heritage of the Christian church before either popery or protestantism was heard of. As religious conservatives we have gone back, not to the era of the Reformation, not to the time of hair-splitting scholasticism, when men turned Scripture into riddles to test their ingenuity, and not to the age of the "Fathers," when the fatal compromise between pagan philosophy and Christian truth was effected; but to the days of our Lord and his apostles, when truth shone forth in her virgin purity, a thing of beauty and joy unspeakable; and there at the fountain-head and source of all that is "true, honest, just, pure, lovely, and of good report," we have found proof irresistible that several of the leading doctrines of the orthodox faith are not of God but of men.

Take one point in illustration—the subjugation of the world to God. That great and wonderful event is to be effected, says orthodoxy, by the agency of the church in preaching the gospel to every creature. The chief object we had in view in establishing the *Rainbow*, an object which will maintain its supremacy over all others as long as the magazine exists—was to teach that this is a fundamental and bewildering mistake, causing endless confusion as to the nature and calling of the church, the meaning of the present dispensation, the return of Christ in glory, and the setting up of his everlasting kingdom. We teach—thanks be to God for the privilege!—that our blessed Lord returns from heaven before his kingdom or any part of it can be manifested; that the time of his return is purposely concealed, and may be at any moment; that the church is an election out of the nations; and that the subjugation of the world will be the result of Christ's royal authority as visibly manifested Sovereign of mankind. It this teaching "new?" It is, in relation to modern orthodoxy. Is it "old?" It is as old as the holy documents from which every item of it is derived, and by which its truth is absolutely proved. It is vain therefore to ask us to act otherwise than we are doing. We have no choice in the matter. Whether men applaud or censure, smile or frown, help or hinder, we teach and preach the speedy coming of our divine Lord in power, majesty, and glory ineffable!—*Rainbow.*

THE GREAT QUESTION.

Friend, is the question on thy heart engraved,
"What must I do to be forever saved?"
Believe in Jesus, is the sole reply;
Believe in him, and thou shalt never die:
His precious blood gives pardon, life, and peace;
Freedom from guilt, and joys that never cease.
Go search the Scriptures in true faith and prayer;
The Spirit will reveal the Savior there.

ODDS AND ENDS.

The simplicity of the gospel is certainly made manifest unto those who recognize the truths of the resurrection doctrine—essential to the new life. "Without" are contentions, doubts, innumerable and bitter. The things that are of sound doctrine are full of peace, and they make all incidental matters clear and strengthening. I can hardly read a chapter, now-a-days, of the Book without observing the illumination that comes from the perceiving and acceptance of the truth on the Life and Death question.

Then, again,—the reacting yet confirming experience: one can rarely read and consider the argument or dogmatic statement of the fable which revelation has dissipated in the Advent church, without being at the same time strongly moved by sentiments of pity and gratitude and a desire to do more for the dissemination of the whole truth. For instance: I was in one of our largest libraries this morning. It occurred to me that I would look at the definitions of "soul," "intermediate state," "future punishment," in several standard theological dictionaries, etc. In all I observed a reliance upon texts, and arguments from nature, which have long since been passed over as inapt and forceless in cotemporary argument. The latest editions of the "standard" dictionaries are not up with the printed book and pamphlet of the day. (Does it take so long a time to enforce and re-set the matter in the bulky volumes in which orthodox theology reposes?) As Eld. Fassett indicates, in one of his recent admirable, unanswerable articles in the *Crisis*, some, much Scripture, once thought to prove intermediate consciousness and eternal misery, has been relinquished by intelligent combatants for the "regular doctrine."

The gift of God to the true of heart is made virtually of none effect as a converting solicitation by the orthodox faith. Because taught of their fathers that they are by nature immortal, the children will go no further, in a majority of cases; relying upon redemption from misery *somehow*, despite all the threats of the preacher. The magnitude and the magnificence of the offer—Eternal Life—is never considered. If so bald a word might be pardoned in such a connection, it should be said that the orthodox creeds debauch the faith once delivered to the saints—having reference to this very matter.

Here is a book of Doctrines—written by a Presbyterian—purporting to give a history of "Faiths." The "Second Advent doctrines" are "new," yet "old heresies revived"; and the people who believe in them are treated to the complacency of the learned writer. Then pity, wholly unmixed with any contemptuous retaliation, will spring up in my heart. For again and again names are mentioned of men admitted to have been among the most pious and scholarly of their day and generation, who embraced the despised truths; having found them after much diligence, held them with a patience and perseverance that could not be broken; proclaiming them in every way they could trust as decent and influential.

Rev. Dr. A. L. Stone of this city, formerly of the straight-streeted city of Boston, is lecturing on "Questions of Doubt." He invites inquiries. He holds forth at the large skating rink, corner of Stockton and Post streets. I believe that he has been written to this week and asked to discourse on the questions—"Do the Scriptures prove the natural immortality of man?" and, "Are the finally impenitent eternally tormented for their sins?" The doubter who sends these questions was not satisfied with Dr. Scott's Commentary, delivered last winter and spring; for Dr. Scott confined himself to confessedly "exploded" proofs. That Dr. Stone may be inclined, if possible, to new lines of argument, and fresh attempts at temporarily tormenting Scripture, he is kindly supplied with a copy of Whitmore's "Immortality," and Hastings' "Apostolic Doctrine of Future Punishment." He is respectfully requested to glance at the book and tract which are sent him with the letter of questions, if he concludes to preach on the topics named. It is intimated to him that some points of the ancient "argument" in favor of inherent immortality in man and eternal misery have been destroyed lately by irreverent disputants; and the anxious doubter supposed in this instance would like a "new departure" in the process of reasoning and Scripture quotation. From this we may have something worth making a note of for the *Crisis*. It was thought best not to send the Dr. a larger library, lest he should suspect that some heretic was trying to proselyte him.

C.

San Francisco, Oct. 5th, 1871.

HOUSEHOLD VISITING—HOUSEHOLD PREACHING.

D. P. NEWTON, Author of "*Shining Light*," etc.

"I have taught you publicly, and from house to house."—ACTS 20: 20.

VISIT AND PREACH—PREACH AND VISIT.

"Feed my lambs," . . . "Feed my sheep." John 21: 16. "Feed the church of God which he hath purchased with his blood." Acts 20: 28.

"Hast thou a lamb in all thy flock
  I would disdain to feed?
Hast thou a foe before whose face
  I'd fear thy cause to plead?"

"Take heed that ye despise not one of these little ones. . . . It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18: 10, 14. What we need, must have, is household visitation, household preaching, disciples of the Lord Jesus, of soul-kindling piety, of holy zeal, fire pentecostal, to go from house to house to read and expound the Scriptures; pray, sing, give thanks, administer consolation, "reprove, rebuke, exhort with all long suffering and doctrine;" comfort the feeble-minded, support the weak; and carry the lambs in the bosom of love. Is the family altar burning brightly morning and evening, in families professedly christian? If not, whose duty is it, if not the pastor's, to see to it, and set it on fire, blazing out?

"Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
  Him whose alone your life and being are."

The Bible, the book of books, is this first, midst, last, always, in the closet, the family circle, meetings for prayer, preaching and praise? Pastors, do you see to this in visiting from house to house? In social worship, in family prayer, around the sick-bed, be sure and let God speak previously to bowing the knee at the mercy-seat. The influence of God's word in families is most salutary and happifying on the juveniles and all present.

"The Bible, the Bible! more precious than gold,
The hopes and the glories its pages unfold;
It speaks of a Savior, and tells of his love,
It shows us the way to the mansions above."

Without constant, healthful nourishment for the body we perish—we die. So also in furthering our speed heavenward, in sustaining life eternal, we need constant aliment, angel's food, whereof if a man eat he shall never die. The children of Israel gathered manna daily. "Lord, evermore give us this bread."

How are the little folks trained? In "the way they should go," reared gospelly, brought up in the nurture and admonition of the Lord, unreservedly—made olive plants around the table—and stones polished after the similitude of a palace—mild, gentle, lovely as heaven can make them? If not thus educated exclusively Godward, whose duty and privilege is it to see to it if not the godly, faithful visitor from house to house, to lay the axe at the root of the first and slightest deviation of parental delinquency? In the domestic circle is where heaven begins, a second Eden; else misrule, a little bedlam, sparks of hell fire of Satan's kindling. Take heed,

"Seek to make your home most lovely,
  Let it be a smiling spot,
Where, in sweet contentment resting,
  Care and sorrow are forgot."

First of all, gather the lambs for Christ. "Take this child and nurse it for me, and I will give thee thy wages."

"Little feet may find the pathway
Leading upward unto God."

Again, are any sheep or lambs in "doubting castle," locked up by "Giant Despair?" Who so wise, gracious, merciful, as a loving, faithful pastor, to apply the key of promise and let the captives go free?

Again, are any sick, on beds of languishment, nigh unto death? What now? Is the godly visitor at the bedside, to pour in the oil and the wine of consolation? Are any pressed down under manifold temptations, pierced on every side by the fiery darts of Satan, as though some strange thing had happened unto them? At a crisis like this, how exceedingly important for some one strong in faith, or a "Mr. Great Heart," to say to these tempest-tossed souls, "Look up!" Say as Jesus did, "Get thee hence, Satan." Look up to the hills whence cometh help—to the Lamb slain. "Cast all your care upon him, for he careth for you."

"He careth for thee; weary as thou art,
  And heavy-laden, he will give thee rest.
Look to thy Savior; he has ransomed thee,
  And paid thy debt of sin on Calvary."

Look, moreover, at the flood-gates open wide of the Satanic in the form of periodicals, "coiled serpents," the curse of the land in libraries and on centre-tables; poisoning the little folks and the big folks to death. What now? solicit bonfires? or run for your life! cry "Fire, fire, fire!"

One of the saddest mistakes—and a prevalent one too—is the neglect of pastors to see and know what is read in families; on what kind of moral, mental, and spiritual food, parents and children are feasting, whether good or bad, poisonous or otherwise.

Books and papers are preaching, will continue to preach, salvation or condemnation. Our whole nation is being moulded by the press this very day. And, rest assured, God holds his ministers responsible for the consequences of this "light bread," to the extent of their office and ability to discern between the precious and the vile.

A church prosper, grow in grace, mount up on angels' wings, be as Mount Zion, without this constant, persevering, family visitation, and supervision? When? where? Preach publicly? Suppose you do with angelic tongues, while a positive precept is omitted or trampled upon? Pastoral visitation a duty? Open the big book and see. What did Christ, and Paul the apostle? Any household visitations or household preaching with them? How readest thou? Turn to Acts 20: 20, 21.

Our Savior likewise visited the abodes of the poor, he took lodgings with the meek, the lowly, those in humble life. Is it so now? Do the ministers, bishops and elders at the present day follow the example of our blessed Redeemer in condescending to men of low estate? Do they not rather pass the poor of this world, and seek the wealthy, the rich in this world's goods, where they can feast sumptuously, receive the honors of a full and luxurious table; go where they can have their warm Sunday dinners prepared by toiling servants on the Lord's day, deprived of sanctuary privileges? Thus the poor are neglected and grieved. Ministers pampered and flattered by rich and aristocratic church members are tempted to wink at their sins, their covetousness, pride, fashion, folly and intemperate habits. By thus covering the sins of the rich, the church becomes corrupt, gradually departs from the purity and simplicity of the gospel, like that of Rome, till the whole head is sick, the whole heart faint. "From the sole of the foot, even unto the head, there is no soundness in it." Is it not so, beloved reader? "We speak the truth in Christ and lie not." "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons, . . . Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

It is lamentable, truly, to witness the neglect of one of the most important and soul-saving duties, viz., pastoral visitation. Who expects a church to prosper, thrive, become a light-house, the salt of the earth, without a regular, systematic, faithful, practical oversight of the under shepherd? When was there such a thing? As soon expect the sun to beam forth brilliantly when thick clouds obscure the sky.

No minister can preach to his people as he ought, unless he knows the state of mind and heart they are in. How is it possible, without this knowledge, to administer reproof, rebuke, comfort and consolation, divide to each a portion in due season? And how is he to know their state and standing except by pastoral visitation,—unless he goes from house to house, weeping, bearing precious seed, pouring in the oil and the wine? Such a pastor is a pastor and only such; prepared to "feed" the flock of God, to carry the lambs in his bosom, to reprove, rebuke, exhort, with all long-suffering and doctrine, preach as he ought to preach. Wo be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock?

Very many of the choicest materials for sermonizing are gathered by the pastor during his regular systematical pastoral visitations. "The elders which are among you," says Peter, "I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."

"Sow by all waters and fail not,
  Thou who the seeds of truth art sowing;
Lift up thy voice, cry and spare not,
  Thou who the trump of truth art blowing:
Great is thy trust, truth to divide."

We repeat, and re-repeat emphatically, it's the household preaching that does the work; going from house to house in the name of the Lord, with a heart full of love, on fire, for the salvation of the poor and perishing. "As ye go, preach;" preach and pray, pray and preach. Visit the people, go through lanes and alleys, the most obscure and dark places, up-stairs and down-stairs, in the cellars, search out the poor, the afflicted, the degraded, the outcasts, administer to their wants, and cause the widow's heart to sing for joy.

"No matter where, if duty calls thee, go,
  Amid contagion, poverty, and death;
Do, suffer, die, at duty's call divine,
  Nor rest from battle till the victory's won;
Then, soldier of the cross, a crown is thine—
  Thou faithful servant, hear thy glad well done."

By administering to the temporal necessities of the poor you gain their confidence, prepare the way for spiritual instruction.

How did Christ, our great Exemplar? The blessed Savior never forgot the bodies of men. He always relieved their physical as well as mental and spiritual wants. Is it so now? What avail the most pointed warnings and admonitions? Will the poor listen to spiritual instruction when destitute of the comforts of life, when famishing for bread and shivering with cold? Will a starving man hear you expiate on the sweets of religion, the importance of seeking first the kingdom of God? Minister to his wants, speak kindly to him, feed him, take off his rags, clothe him, instantly his soul is filled with gratitude and praise. His confidence in your sincerity is gained. Then pour in the oil and wine of redeeming love.

Thus the souls of the poor may be saved. Friends, will you do it? Imitate Christ and the apostles—go about doing good! Christ says: "The poor ye have with you always, and whensoever ye will ye may do them good."

Multitudes in our large cities are perishing for lack of spiritual food, the bread of eternal life. Will you minister to them, open your heart and your purse? "Blessed is he that considereth the poor." "He that hath pity on the poor lendeth to the Lord." "Deal thy bread to the hungry, . . . bring the poor, that are cast out, to thy house. When thou seest the naked . . . cover him, and . . . hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . Then shalt thou call and the Lord will answer; thou shalt cry, and he shall say, Here I am." (Isa. 58: 6–12.)

ANCIENT AND MODERN.

WM. A. FENN.

The christian of to-day wonders at the strange amusements of antiquity, and says in his musings, Could the spectators who witnessed the contests of the ancient gladiators have been christians? He thinks not, as he sees the character of the sport, and listens to the wild shouts of enthusiasm which rang through the amphitheatres of old pagan Rome when the infuriated beast dashed upon the foolish gladiator, and overcame him. No, the christian of to-day says in his heart that was pure barbarism. But are we aware that the same spirit that made the Roman amphitheatre a success rules to-day?

While engaged in a tent-meeting recently in a flourishing village, there chanced to be one of our most modern entertainments opened up, in the way of a three-days' horse fair (a very plausible name, by the way); when all the country around was seen swarming towards the show. A curious mixture of classes characterized the mighty throng. City blacklegs, country loafers, village roughs, gentleman gamblers, fancy men (and women), with church deacons, stewards, and plenty of laymen generally, a fair representation of the clerical profession, with some of the *first class* ladies in town, made up the spectators of this modern theatre of barbaric amusement. What is all this gathering for? Why, to witness the horse fair, to be sure. But why not call this a horse race, and let its true character be at once discernible? Ah! that would be showing the cloven foot so plainly that few *christians* would feel at liberty to go.

A little chat with a fast man, leading a fast horse.

Question. What do you value that horse at, sir?

Answer. Five thousand dollars, sir.

Que. What should make that horse worth so much money? he is quite an ordinary looking animal.

Ans. O, he is fast. He can go inside of *two twenty-two.*

Que. Really, that is going very fast; but what is the object of all this racing?

Ans. O, it is to develop speed, sir.

Que. Yes, I see; but for what particular purpose can you apply this speed? you would not think of driving at that rate with your wife and children in, would you?

Ans. O, no; it would tear everything all to pieces on an ordinary road.

Que. You could not use such speed to draw produce to market; or apply it to any truck, express, or coach business, could you?

Ans. O no, of course not; but it is desirable to know how fast a horse can go.

Que. I suppose you could not risk a quicker speed, on an ordinary road, than about a mile in six minutes, could you?

Ans. Well, I should not want to furnish wagon at even that rate.

Que. About what would a horse of the appearance of yours be worth, that could not go a mile in less than six minutes?

Ans. I would not give one hundred and fifty dollars for him.

Que. Then the four thousand eight hundred and fifty dollars is for extra speed, that cannot be applied to any business save horse-racing, is it?

Ans. Well, that is about as it is, I guess.

Que. How much enterprise would characterize horse fairs, were it not for the excitement in betting, etc.?

Ans. Of course, I would not pay seven thousand dollars for a horse, unless I thought I could get some satisfaction out of his *speed.*

Que. You sometimes kill these valuable horses in the act of racing, do you not?

Ans. O yes, there was one killed at Buffalo last week, worth ten thousand; and one killed here yesterday worth seven thousand; and there is hardly a race, but what some one loses a good horse.

Now is it not plain to be seen that the real motive power of all this horse fair business can be summed up in one word—GAMBLING? Go to the popular hotels in town before the race comes off, and see the fast men buying pools for the race, and you can find the centre of interest in the whole affair. But says one, "I love to see them go." No doubt of that; and so did the pagans love to see the bull fights anciently, and they doubtless had the same spirit that prompts the horse race of to-day. Let these horse fairs, and church fairs, with their gambling appendages, be called by their right names, and the devil's traps would rust out before he would catch some people who now fall into them.

Let the word GAMBLING be hung up in large letters over the gateway to the fair grounds; and many who enter now would turn aside. Let the sign "CHURCH GAMBLING" be hung over the door of that hall, where a lot of bed-quilts (very useful articles) are to be disposed of by a system of chance (which is gambling), and many who now overlook the true character of the thing would be disgusted at once.

"ANGEL OF LIGHT" is but another name for the devil himself; and we shall have to look into his wares many times, to discover his true character. O the depth of iniquity that is carried on in these days of liberty and boundless privileges.

The institution of learning that qualifies one for a life of usefulness, fits another to the more effectually serve the devil undetected. The train that carries the missionary of the cross carries the emissary of the devil. The same ship that carries the knowledge of a Christ crucified for the race carries the devil's food for the gratification of lustful and never satisfied appetites. The same pathway of lightning that heralds the glad song of peace flickers with the unwelcome news of carnage and war. O what a confused and conflicting scenery the theatre of the world presents. May Judah's Lion roar soon, when the devil and his hosts shall be hid in everlasting death.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 25, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

DISTRESS OF NATIONS.

The tidal wave of distress is heaving up in all directions, and sad news comes pouring in from various parts of our globe. While cities and villages are falling before the devouring flames, famine and pestilence are on the march also. A correspondent from Persia writes:—

"At Mesched, the capital of the province of Khorrassan, a town of 120,000 inhabitants, 80,000 perished of hunger or disease, 20,000 have fled, and the residue have been seized and carried away into slavery by the Turcoman and Afghan banditti."

We may expect to hear soon of more and greater calamities. The last days are upon us. Warning after warning is being sounded in our ears; but how few heed the alarm. The people have fallen into a deep sleep. Let us not sleep as do others."

THE DISCUSSION at Lisbon, N. H., is now (Oct. 20th) progressing with very satisfactory results to our friends. Some fifteen ministers have been present from the different denominations. The town hall is crowded with those who listen with deep interest. We are to have ten sessions of two hours each. The discussion will close Saturday, P. M., Oct. 21st. The following week we purpose to be at St. Johnsbury.

STRANGE things are happening in these last days that cause men to wonder and tremble. This has been a year of great calamities. The storms and fires have been truly alarming. Men may well inquire, What do these things mean? In addition to the late awful fires at Chicago and in Michigan, we have the news that another of a terrible nature has just transpired in Wisconsin.

A WAR BREEZE.

The people in Gloucester, Mass., have been much excited in relation to the movements of an English man-of-war in Massachusetts Bay, which is waiting to seize the fishing vessel E. A. Horton. Sometime in last September, this vessel was seized by British authorities, on the charge that it had violated the fishery law, and was taken to Guysborough, Nova Scotia, and retained for further examination, and consequent condemnation or acquittal. The investigation was delayed from week to week, till the crew became tired of waiting; and accordingly, one dark, stormy night, when but-few would have dared to venture upon the sea, the E. A. Horton took silent leave of Guysborough, and sailed for her Gloucester home. The next day there was no small stir among the British authorities over the escape of the prisoner. It was at once decided to send a man-of-war in pursuit. This man-of-war ("Sweepstakes") is now cruising off Cape Ann, watching for the appearance of the E. A. Horton. (Later dispatches mention her safe arrival in port.) This fact has stirred up the American authorities to send the U. S. gunboat (Leyden) to watch the movements of events; and besides the Leyden, two or three American revenue cutters are also cruising about on a close lookout for what is coming.

The cloud looks squally. Terrible results often arise from smaller beginnings. There is much excitement over the matter, and some sharp talk. It takes but little in these days to make a great quarrel like the one between France and Germany. These are perilous times.

TESTIMONY TO TRUTH.

In the *Methodist Home Journal*, Oct. 17th, 1871, is a phonographic report of an able sermon by John Quincy Adams, from the following text:—"Verily, verily I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness."—John 3: 11. He says:—

In the domain of reason, a matter must be understood before it is believed. In the domain of faith, it must be believed before it can be understood. Faith is the only door through which we can pass into the temple of divine mystery, and behold what reason fails to discern. This truth is applicable to all christian doctrine; but we wish to apply it to the doctrine of sanctification.

There are multitudes of God's dear children who can testify to what they experience to the power of Jesus' blood to cleanse from all sin; and I think they are forced to make the same complaint to their brethren that Jesus made to Nicodemus: "We speak that we do know, and testify that we have seen, and ye receive not our witness."

The theme to which I invite your attention is: Objections to the doctrine and experience of sanctification as unobtainable.

It will be necessary for me to state just here what we understand by the experience of sanctification. Time will not allow me to enlarge in this direction. Suffice it to say, by the experience of entire sanctification on the part of the believer, we mean that a redeemed sinner, constrained by the love of Jesus, in obedience to the precepts of the gospel and in the strength of the Holy Spirit sought and received specially for that purpose, has made an entire, unreserved consecration of himself and all that he is, and has, and hopes to be and have, unto the Lord. Literally, not in a figurative manner, merely, so far as mental and spiritual exercises are concerned—parting with everything for Jesus; and that the redeemed sinner thus found, consecrated all to the Lord, has been enabled by the power of the Holy Spirit, and on the authority and warrant of the word of God, to believe that God has received, for Jesus' sake only, the offering thus made, and that he has sealed it as his own, for himself, and sanctified or made it holy for his own service the individual and all he has given to God; and especially that this redeemed sinner is brought to realize that the blood of Jesus cleanses him from all sin, so that through faith he feels his heart is purified.

This experience, in its continuity, involves the duty of keeping that consecration intact. If a man was worth a thousand dollars when he made the consecration, and the next day received a million, it all goes on the altar. If he has been imbecile, and then raised to intellectual power, all must go upon the altar. He must realize, moment by moment, Christ's blood cleansing him; not that the process was done when it was first made at the consecration, but a continual process of cleansing his heart, moment by moment, through the blood of Christ. That is what we mean briefly by the experience of sanctification.

This experience is usually, I think I might say, more clear, more distinct, more definite than the exerience of pardon. It is accompanied by greater struggles and deeper evidence than was the experience of justification. To the individual who is its subject, it becomes a reality; so that a believer can say, "I speak that I do know, and testify that I have seen;" and yet there are those who bring objections against this definite and distinct experience to which multitudes testify. I shall speak only of the most common and popular of these.

Says the objector: "I do not believe in this experience of sanctification." If this is a valid objection, then it is good against every doctrine of the gospel, all that one need say against any doctrine is, "I do not believe it." Any precept you should urge upon him, he would say he didn't believe it was commanded. If it is valid against this experience, it is valid against the experience of any number of christians that can testify to it. All the infidel, the self-righteous, the Pharisee has to say, is, "I do not believe in any such experience"—it is valid against the whole word of God.

But let us stop for a moment. If this be your objection, what do you mean by it when you say, I do not believe in this experience which christians profess, when they say that Christ is their sanctification? Is not God able to give christians such an experience? Do you think it is beyond the power of God to work such a work in the hearts of his believing ones? He declares he is able to do exceedingly above what we ask or think. Now you are a christian, have you never asked God to keep you from all sin? Have you never asked him to give you a clean heart or to make you pure? Well, he says he is able to do "exceeding abundantly" above all you ask or think. Have you thought what a happy life you might lead if you should gain the victory over the tempter, and rest sweetly in the peace of God? And yet God is able to do exceeding above what you ask or think. If he has done everything that you can conceive of, there is an infinite margin yet.

It is a glorious fact that a new, and a rapidly increasing interest, is being awakened among the *real christians* in all denominations, on the subject of Bible holiness. The Spirit of God is impressing them with the necessity of *entire consecration* to him, if they would be ready for coming events. With this interest about holiness comes also the impression, that Christ is soon coming. This is felt by those who have not heard a sermon, nor read any book on the subject, excepting the Bible. This interest in relation to entire sanctification to the Lord, we hail as a bright omen that we are very near the coming of the King of kings, and Lord of lords.

Is the reader ready? Is your lamp trimmed and burning? Is your heart pure? Are you filled with the Spirit of God? Are you "patient toward all men?" Are you kind to all in the family, and to all your neighbors? Does the peace of God rule in your heart? Are you "dead indeed unto sin"? Can you say the "old man is crucified"? Are you truly a "new creature" in Christ Jesus? Is your heart filled with "perfect love"? Jesus is coming. Let us all be *ready* and *longing* to see him appear in his great glory to gather his waiting bride.

WRITING ON NEWSPAPERS.

It may be some of our readers are not acquainted with the law in relation to writing on newspapers, or other periodicals, sent by mail. The following is the Act of Congress:

"If any person shall enclose or conceal a letter, or other thing, or any memorandum, in writing, in a newspaper, pamphlet or magazine, or make any writing thereon, which he shall have delivered into any post office, or to any person for that purpose, in order that the same may be sent by post free of letter postage, he shall forfeit the sum of $5 for every offence—and the letter, newspaper, package, memorandums, or other things, shall not be delivered to the person to whom it is directed, until the amount of single letter postage is paid for each article of which the package is composed."—*United States Statutes, Section 316.*

FROM CHICAGO.

BRO. F. BURR writes from Chicago, Oct. 16th:—"Yours of the 14th inst. is just received. In reply to your kind inquiries, I would say that many of our brethren were sufferers by the great fire, but some of them only partially so. A few lost all they had of this world's goods pretty much, but they are being cared for by the brethren here, as far as we are able to supply their wants. The Lord is good to us, and what we have we gladly divide with those who suffer. All the brethren living on the north side were burned out. Some of them had time to bury part of their household effects in the earth, and so saved them. Among these were Brn. Andrews, Foyen, and John Williams. Brn. Pell and Mitchell lost all they had. Bro. Pell has friends in Europe, who will assist him, he thinks, as soon as they receive his letter. In the mean time, the church cares for his family of six, over and above what he can earn. He has permanent work. Bro. Mitchell's family are cared for by charity entirely at present. They number seven. He expects soon to get work. These two families, together with a sick family, who are wholly dependent on charity, are all we have to look after.

Bro. Andrews has gone to Rock Island. Bro. Williams has gone to Ottawa, Canada. Bro. Foyen is with us, as happy and good as ever. Bro. M. Smith was near where the fire first started on the west side, and was burned out. He lost most of his things. He goes to Cincinnati on a short visit to-morrow. Those who leave the city, because of the fire burning them out, have a free pass to any point. Bro. H. P. Wright, our first Elder, was burned out on the Tuesday previous to this fire, and was promised his insurance money—$800, on Monday morning, but Sunday night the Insurance Company was *broke.* He is in the Board of Health office, as before, and has his salary, and makes out to live.

We thank you for your kind offer of clothing. We could use some if we had it sent to us, both for our own church-members and others; but we are in no *pressing* need. No one of the church shall suffer while we have anything left to divide. If anything is sent, we will see it applied among those who are in need. The calamity upon the city is a fearful one, and unparalleled in our history.

Bro. Billings may lose something in his banking interest, but he says that is nothing. He was thrown from his wagon to-day, and so injured that he will not probably be able to be around again for a few days. He has been very efficient, and, I think I may say, the most efficient man in the city in preserving order since the fire. He has rode over the city night and day, stationing guards and directing in all kinds of business, and a rest is needed. Now he will get it. The brethren all feel happy. We are near the end, when we may look for such things, and the sooner they are over the better. The church here are well united, and God is blessing us.

[Those who wish to send aid to the church at Chicago, can send it to Bro. Frank Burr, 230 West Randolph St.—ED.

Just Published,
GOOD TIDINGS,

PERTAINING TO THE EARTH AND THE RACE.

This valuable work of 425 pages, is now ready. Price per dozen, by express, in paper, $4.00; cloth, $8.00. Single copy in paper, 50 cts; cloth, $1.00. Sent by mail on the receipt of the same. For sale at this office.

AG'T.

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Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis,* by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

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AG'T.

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PUBLISHED BY THE W. A. C. P. ASSOCIATION.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same.

AG'T.

IS CHRIST THE FATHER?

We fully believe in the divinity of Christ, but recognize him as the divine Son of the divine Father, instead of believing that he is both his own Son and his own Father. The following testimony from his own lips is not meaningless—"I came down from heaven, not to do my own will, but the will of him that *sent* me." John 6: 38.

Humanity did not come down from heaven, having never been there. It will avail nothing to insist that it came from heaven by genealogy—by being traced back to Adam, who came from the hand of God—for every wicked man in the world just as really came from heaven in that sense as Christ did. Here is the sender and the sent, the latter to do the will of the former.

It cannot be insisted that his humanity was the son of his divinity, as that claim would make every human sinner a son of God in the same sense in which Christ is. He was "with God" as a distinct but divine personage, and he "was God" the Son; "and the world was made by him," as the Father's agent, "by whom he made the worlds." Humanity was not thus with the Father, and did not thus make the worlds. Nor was it humanity to whom God said, "Let us make man in *our* image." The great mystery—"God manifest in the flesh"—the divine Son of God miraculously compounded with humanity, thus rendering it possible for him to die for man, will never be solved in this world; but it is a fundamental truth of christianity. But the impression that God the Father was manifest in the flesh is a sentiment not taught in the Bible.

To support the theory that Christ is God the Father, we are often referred to the following text: "Philip saith unto him, Show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen *me* hath seen the Father." John 14: 8, 9. Could Philip, with his natural eyes, see anything but the *physical form* of Christ? Certainly not. In no other sense could Philip see Jesus except through his *character*, in which there was a manifestation of the Father so perfectly that Jesus could assert, "He that hath seen me hath seen the Father"; for he proceeds to thus explain his meaning—"Believest thou not that I am in the Father, and the Father in me?" Not personally, but in the same sense in which he says in the next chapter—"Abide *in me*, and *I in you.*" The Father was *seen* in the character of Christ, for in no other sense was Christ ever seen by man only as a fleshly personality; and certainly Christ's *flesh* was not God the Father.

We are also informed that Isaiah calls him "The everlasting Father." This appellation is given to the very child that was "born" of the virgin; and who will say that God the Father was *born* of the woman? Critics render this text, "The Father of the age." The Douay version reads—"The Father of the world to come." In this sense only is he ever styled Father. God is not his own Son, nor is Christ his own Father, yet both are divine beings.

W. S.

MAKING THE SOUL VISIBLE.

I was somewhat amused recently in hearing of a so-called new scientific discovery, to the effect that the immortal soul, which is invisible to the naked eye, can be seen when *magnified four hundred times.* Thus, from this hypothesis, the soul approximates the consistency of a *shadow*, when magnified four hundred times; or, in other words, merge four hundred souls into one, and it could be seen, perhaps not quite as plainly as a shadow, but so as to be recognized as a soul by those who know how souls look. Well, this entirely eclipses the theology of the heathen philosophers of ancient times, who talked so much about the "shades" of the dead, for it now appears that it takes at least four hundred souls to produce one shade. It is hard to suppress the query, Are such souls worth saving? and could fire inflict pain on such souls? I have often seen a shadow cast over a burning log-heap without any symptoms of pain. Can a soul four hundred times less than a shadow feel pain in the fire? Rather let me believe that the material man will be saved or damned. Did Christ "come in the flesh" to save such thin shadows?

W. S.

GIVE NOTICE OF PREACHING.—People will not come to meeting unless they know there is a meeting to come to; hence, it becomes us to take much pains in circulating the notice of meetings. Much is lost by omitting to do this. A minister can preach to scores at a time much easier than to a baker's dozen; besides, as we reach the hearts of people through their ears, the more ears present, the better the opportunity for doing good. Always make a stir about the meeting beforehand. Do not keep it a secret, by whispering it to a few that you think would like to attend, but boldly tell it to everybody, to the bigoted, the haters of truth, to the man that will curse you for telling him. Do not say within yourself, I know *that* man will not come if I do tell him. It may be he will not, but very possibly he will speak in a derisive manner to some one else about the meeting, and that one may come and get interested.

When an appointment is sent to a country neighborhood, never fail to send several boys around, two miles each way from the school-house, to notify every family, high and low. In large villages and cities, where notice is given on circulars, send out a thousand circulars for every hundred people you wish to see present, till the meeting gets under headway; for generally not over one in ten who receive the notice will attend at first.

W. S.

A CONSECRATED MINISTRY.—If we would become pre-eminently a consecrated people, we must have a consecrated *ministry*—a sanctified, devoted ministry. A minister with a head full of good theology, and but little grace in his heart, is only half prepared to preach. Not that he has too much theology, for that is impossible, provided he has the right kind; but that he has too little grace. As "out of the abundance of the heart the mouth speaketh," if the heart is fully consecrated, it will pour forth a sanctified stream through the mouth, and thus the spirit and the word will go together, augmenting spirituality in the church, as well as enlightening the intellect. But graceless theologians are apt to succeed best in winning graceless converts, and thus the church is replenished only with unconsecrated members. A consecrated ministry is the safeguard of the church. Let us grow in grace.

W. S.

"THE BIBLE BANNER."

A WORD TO PREACHERS.

1. We will send the *Bible Banner* to any preacher or theological student for 75 cents, with choice of a book from our valuable list, or for 50 cents without a book.

2. We will send the *Banner free* to any preacher who devotes his whole time and energies to the gospel ministry, provided he desires it and will endeavor to secure subscribers.

3. Let all who answer to this description, whose names are not already on our list, give us their address without delay. And let all our preaching brethren who now take the *Banner* tell us if they would like to have it continued, and send us such communications, selections, facts, incidents, suggestions, and words of cheer as will make the paper still more excellent in its contents and more efficient in its truth-telling mission. Address, "*The Bible Banner,*" 14 Murray Street, New York City. In behalf of our common cause,

A. A. PHELPS.

PERPLEXITIES OF A PASTOR.

J. PORTER.

I have now been twenty years in the pastoral charge of the little flock in Danville, P. Q., and have preached to them almost every Sabbath,—upwards of ten hundred times. It is well known that the construction of the human mind calls for what may not always be had—variety. The constant ministry of one man alone, to one people, is a ministry which must try the intellectual powers of an intelligent giant, instead of an intellectual dwarf. I have long since gone over all the ground, telling my brethren all that I know, and perhaps sometimes a little more. They are not babes now, to be sent back to be fed upon milk with a teaspoon. A number of these full grown men and women come from a distance on the Sabbath morning, and they reasonably expect a full meal of strong wholesome food; but when collected in their seats, it is almost the same people that I have preached to the last Sabbath, and for years past, and I cannot get rid of the conviction that they know as much as their teacher.

But still they come, and still we maintain our standing, with our eyes open and our head to the wind, looking for a better day to dawn, and a brighter sun to shine upon us, and no discord among ourselves. I sometimes get aground; the Bible will shut up itself against me, refusing to furnish one text from Gen. to Rev. Well, as the hour draws nigh, the fever increases. I go to the Lord, and lodge a hurried complaint against the obstinacy of his book, and I am sometimes allowed to go within a few rods of the desk, or even into it, before the strife is settled in my favor. O, the Lord is good!

I am sometimes called out to preach a funeral sermon in a strange congregation. I will then have such liberty and freedom of speech, that on my way home I feel like a new man, and after all begin to think that I am somebody. Then I ruminate upon the easy times that my preaching brethren in the States have—one Sunday in Lowell St. Chapel, Boston, and the next in N. Y., Vt., or Me.; and here *I* am tied up from June to January, and from one week's end to another. Well, were it not the unbounded field of truth which the Lord has spread out before us through the last twenty-eight or nine years, by pouring a flood of light upon his Scriptures, I would, as far as preaching is concerned, have gone into dry dock long ago.

Should the Lord not come by the first train in '73, we will watch for the second in '75; not forgetting at the same time the probability that our ears may be joyfully saluted by the startling sound of the whistle from a "special" much sooner. "Even so, come, Lord Jesus, and come quickly." Amen.

Danville, P. Q., Oct. 16th, 1871.

A LADY, one hundred and nine years of age, recently attended a love-feast in Niles, Mich. She arose and said: "I am glad to be with you. I am one hundred and nine years old. I love the Savior, and have now enjoyed religion one hundred years."

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise Two Thousand Dollars *for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$66.05
A Friend	2.00
Z. B. Chase	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$6.75

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$649.70
"B."	25.00
J. Porter (pledge paid)	5.00
H. H. Tooker	5.00
"C. F."	2.00
Nancy D. Babcock	1.00
Frank A. Babcock	1.00
Mrs. Hiram Hall	1.00
S. R. Smith	1.00
C. F. Lothrop	1.00

READ THIS!

We wish all the sisters who read the *Crisis* would put their names to this list, and with it one dollar to scatter tracts. There is a loud call for the *sisters* to give to the "American Advent Mission Society." Shall we heed the call *now?* Time is short, and if ever we do anything, it must be done *now.* Jesus said, "It is more blessed to give than to receive." Come, sisters, you remember many of you have said, you wish you could preach or do something. You have felt for a long time you wanted to do something for the truth. The Lord has opened the way; *now* is your chance. I know you do not want any urging; you only want a chance. Let us have your name. We want to know who is interested in this great work. There is no secret giving here. This is not to the poor, this is preaching the gospel to a soon ruined world; so do not keep your name back. As soon as you read this, get a sheet of paper and pencil, and carry it to meeting, show it to the sisters, and *urge* your case, and I know they will give their name and dollar; then get your money in a large bill, put it in a letter, and send it to Bro. Geo. T. Adams, P. O. Drawer 202, Boston, Mass.

Come, sisters, of every church, I want to hear from you all. If any of the brethren wish to join in this good work, they can do so, for we do not believe in woman's rights any way. May the Lord help. All for Jesus *now.* I will head this list. There are no Adventists here, or I should have more on my list.

NANCY D. BABCOCK, $1.00.
FRANK A. BABCOCK, $1.00.

RUINED.

"I am ruined. I have lost everything." Such was the exclamation of many people in Chicago who had been sufferers in the great fire of Oct. 9th, 1871. And I presume they told nearly the truth. Their only possessions were of a temporal kind. Their whole dependence was upon this world, and when their worldly goods were burned, their only support in their estimation was gone, and they fell prostrate. Strong men wept and agonized over their losses.

But it was not so with all. There were those who lost all the Lord permitted them to possess as his stewards here, but whose greatest possessions were in the bank of heaven, to insure them a home in the world to come, and their treasures were safe. These were as rich as ever, and took joyfully the spoiling of their goods, knowing that in heaven they had a more enduring substance. These were not ruined. They felt amid the devastation some as I anticipate the child of God will feel in the judgment day, victorious amid the surrounding gloom, and happy in a Father's care.

How sad must that heart feel whose only possessions are swept away by a temporal fire. How pitiable the condition of the man who puts his whole trust in earthly things. Thousands there are of sincere, earnest, honest, large-hearted men, as far as this world goes, but who are just foolish enough to rely entirely upon this world for support. Probably no city contained more such men than Chicago. Proverbial for their benevolence and vigor of enterprise, they have dealt forth their treasures with a lavish hand, only to receive in return a hundred fold of this world's goods, until wealth and prosperity in this life had become the great foundation on which were built all their hopes. And when those were swept away by the flames, the chill and gloom that came over them was terrible as death almost.

Some are rallying from the first effects of the loss, and are taking heart again in the same course of earthly hopes, only at last to see their labors come to an end forever, and they themselves lost in the great vortex of destruction at the judgment day.

How much better it is to lay up a sure foundation against the time to come, and possess a hope that reaches within the vail. The child of God is not ruined by temporal calamities. His condition may be changed in this world, and his experiences may be new to him, but the same promises are his to enjoy, and the same Father watches over him as ever, and his courage and peace are unimpaired. The lesson of calamity which the worldling takes so sadly to heart, is studied by the true christian with cheerfulness, and from the knowledge of it he derives a permanent benefit, richly enjoyed in the present, but to be reaped in its fullness in the "sweet by and by."

F. BURR.

☞ THE present population of Constantinople is said to be about one million, of whom about three hundred thousand are Christians—all the others Mohammedans, of the most bigoted character. The Moslems generally occupy the city—the old Byzantium; while the Christians occupy the larger part of Pera, and are scattered throughout other suburbs of the city. There is no law compelling such separation; but upon the well-understood principle that "birds of a feather flock together," the Moslems keep by themselves, and the Christians as far off as circumstances admit.

BRO. OWEN writes:—"I am happy to write that Bro. Stevens is improving, sits up a little. His wife and son arrived here (Portsmouth) the 17th. Pray for him."

NOTES BY THE WAY.

Finding myself, as usual, left to clear up the camp-ground after our Springfield campmeeting broke up, it gave rise to many reflections. The saints being all gone, and worship all closed, it brought to mind the desolation of the earth after the saints leave it to be cleansed by the Lord for the reception of the glorified, when they return to inherit it for ever. Our meeting was a good one, the best in many respects we ever had on that ground for harmony. There were more tents, or tent-room, than ever before; but not as many people. This was a relief to us. Two other meetings in Ct. had a tendency to lessen our numbers, but not the interest.

Next to Plainville campmeeting. Here, also, was harmony, and a good meeting, with forty tents. This meeting was needed in that vicinity.

Next to Alton Bay. I found the same harmony, more tents, and more people. The meetings were spiritual and good in the tents, which always gives vitality to the whole meeting. This and the Springfield ought not to be any larger. Such very large gatherings cannot be as judicially managed as a smaller one. Part of the expense laid out in other localities will be of more advantage to the cause generally.

Next to Portland, to preach to the few who could not get to the campmeeting, together with an unusual number of strangers, made a good congregation, and a good, profitable time. Some of the seed took on new ground, we learned after the meeting was over.

Next out of the city into the country, where the people live by economy, temporally and spiritually,—live plainly, dress plainly, and save all they earn, taking the advantage of nature's lessons, which taught them that a natural crook was the strongest and cheapest. I saw a shaving-horse made from a natural crook; also a scythe snath, a wagon thill, and a crotched tree for a drag. The girls and boys pick berries; all trying to live by their own industry, instead of speculation, which is so common in these days. It is much easier to preach to and benefit such people than city spectators, who know but little about getting a living by their own economy and labor.

We had a good time in Bath and Brunswick. When going to Bath I saw an eagle's nest on a tall pine tree, over one hundred feet from the ground. Here again was a lesson from nature. On inquiring, I found this nest had been there for over thirty years, being repaired up every spring. There are sticks in it, for the frame work, as large as a broomstick, woven in sea grass and fish net, picked up on the shore of the fishing places, until it is as large as a large cock of hay. Each of the parents have been in mourning within thirty years, one having been killed, the other would get a partner in a few days. These are of the largest size, and have been known to take lambs three weeks old, and one was known to kill a twelve-pound goose in January, and would have carried it off, but was prevented by the woman of the house. The eagle, being hungry, went to the next house, and seeing a cat in the door-yard, scooped it up for a dinner; but puss set up such caterwauling and scratching of feathers, the eagle carried her about eighty rods and dropped her. The cat fell in the snow, and went back to the house after an unpleasant ride of eighty to one hundred yards. In the summer time they live mostly by robbing fish-hawks, as follows: they hide in a tall pine tree, watching the hawk, and when he gets a fish and rises in the air, as they always do, the eagle will put for the hawk. The hawk will go up, up, crying bitterly; but it is of no use; the eagle rises the fastest. When above the hawk, he makes a dive for the hawk, which, to save his own life, drops the fish, and the eagle catches the fish before it reaches the ground, carrying it off to feed their young, and poor Mr. Hawk must catch another, or go without his dinner. How much like a sectarian the eagle acts.

One more interesting fact, noted in Scripture about the eagle stirring up her nest, is demonstrated. When the young get feathered out, the old ones stir up their nest in such a way as to throw the young ones out, which causes them to spread their wings and try to save their lives by flying, the old ones watching their efforts to fly for the first time. When the young ones are tired, the old one dives under them, taking the young ones on its back, and then soars up very high, slipping out from under them, leaving them again to try the strength of their wings, to save them from falling to the ground, and dashing themselves to pieces. They say that the third time the young eagles will fly to a tree and light. Such works of nature are worthy of notice. They show how God deals with young christians by stirring up their nest to throw them out upon their own resources, and then take them up on high, as on eagle's wings. Some know what it is to be thrown out of their nest before they are worth anything to the cause of God; others ought to be.

After writing the above facts, another was told by an old inhabitant. Years ago an old colored lady lived in that town where this eagle's nest was. She was poor and a good christian. One day she had nothing in the house for dinner. She heard a noise, and on looking up she saw this eagle after the fish-hawk as usual. When near her cottage, the hawk dropped the fish, and the eagle failed to catch it, and it fell to the ground. She got it, and made her a dinner, and thanked the Lord. Bro. Storer, who told me this fact, heard the old lady tell of it.

Next to Richmond. I found them holding on. We had a large house full Sabbath. Five towns were represented. The word was well received. At the Corners Monday evening. A still larger gathering to hear on the state of the nations, and the prophetic state of the Pope. I never witnessed a better effect. I put up at the town poor-house with Bro. Kiss. I felt so blessed. I had as lief be in the poor-house as a palace. Next day I caught a large string of fish for the paupers, and left them for my board. The truth is gaining here. The people want to hear more on prophecy.

Next to Bowdoin. A good time for a rainy evening. Thence to Lewiston. We had a large company in the new hall; the distracting elements have run themselves nearly out, while the true children's influence is on the increase.

At Poland, held four good meetings. Father Magquire's place was empty in the house of worship and the neighborhood, and Aunt Hannah's in the old homestead; but Bro. Aldrich makes it yet the pilgrim's home. Bro. Libby, Jordan and Whitman were there as shining lights, ready yet to face the storms. God has a people in West Poland, also at Mayberry Hill and Casco. Here I introduced the fishing tackle literally, and the first two hours caught twenty-five pounds of pickerel, some two feet long, and weighing four pounds. I treated the neighbors to a meal of fish before preaching to them, as in nearly every other place on this trip. I never saw a greater interest to hear on our faith, than this time out. I never had a better time in presenting the truth. I do not know whether I preached better, that caused such interest, or whether they were more hungry. There is much more interest in new places than for years. God still blesses his truth. If time should continue a few years, the world will have a theological shaking. It is beginning to work in every church in this country, more or less. They are dissatisfied with the expositions given them, when pressed to do it. Let us watch and work. God will pay us when the warfare is over.

HIRAM MUNGER.

A GOOD EXAMPLE.

When churches are once established, and become self-supporting, they have a duty to perform to others who are without the light of gospel truth. The Adventist church at Rochester, N. Y., last Sunday placed on record an example worthy of imitation elsewhere. At the conference meeting in the morning the utmost unity of sentiment prevailed. The spirit of love seemed to cement all hearts, and unite all minds. Every selfish consideration, and every worldly motive, were cast aside, and each one seemed to ask, "What can I do to advance the Master's cause?" An opportunity to show their faith by their works soon presented itself. Two or three young men, residents of Rochester, who had but recently given themselves to the work of the ministry, were present and took an active part in the meeting. They wished to give their whole time to the proclamation of the gospel, but the meagre support they received when out preaching precluded them from doing so.

One of these young men, in an earnest and impassioned speech that aroused the sympathies and thrilled the hearts of all present, told of his strong desire to preach the gospel of the kingdom, and to proclaim the second advent near in places where this great truth had not been proclaimed, and of his inability to do this on account of lack of support for himself and family. He had to labor six days in the week at a mechanical trade in order to be able to supply his family with the necessaries of life. When he had concluded, a Bro. well known and prized for his works' sake arose, and after expressing his deep sympathy for the brother who had just spoken, proposed a fund for the partial support of these young men while absent from their homes and families preaching the gospel, and said he would head a subscription to this fund with one hundred and fifty dollars. Stimulated by his noble example, others followed with pledges and cash, until the handsome sum of four hundred and fifty dollars was raised for this most laudable purpose.

We cannot do good without getting good, and the Rochester church may expect to be blessed, for they have remembered "the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Who will imitate their example? Is it not a good one? Let us all pray that we may have the true missionary spirit. Let us bear "one another's burdens, and so fulfill the law of Christ."

JAMES H. WHITMORE.

Rochester, N. Y., Oct. 14th, 1871.

Correspondence.

From M. E. Graham.

BRO. GRANT:—The coming of the great and terrible day of the Lord is near at hand; and how important that all should strive to be ready. There are many who believe Jesus is coming again, but they do not realize that it is so near. If we realized these things as we should, our hearts would tremble with fear; fear of coming short of entering into that rest prepared for the saints of God. O, it is a great thing to be accounted worthy of entering into Christ's kingdom when he comes. It should be our continual aim; we cannot be too well prepared to receive him. Let us think of these things seriously, and watch, lest we enter into temptation. The tempter is slyly lurking round in these last days, seeking whom he may devour, and deprive of the privilege of entering into the kingdom. But Christ has promised to be with us even down to the end. Therefore let us take courage, and claim this precious promise for our own, and wait patiently for his coming to deliver us from the power of the enemy.

Portland, Me.

Extracts from Letters.

BRO. D. COGSWELL writes:—"Brethren and sisters of New York State Conference, let us look well to the wants of our dear Bro. B. P. Stevens. He is far away from home, very sick. See that his dear family at home, in South Butler, Wayne Co., N. Y., are provided for. You can send to him, in care of Eld. E. OWEN, Portsmouth, N. H."

BRO. C. C. MARSTON writes:—"I should not know how to do without your excellent paper. Although denominationally devoted to Adventism at the east, yet upon the whole its work and interests are the same. This makes it valuable to Adventists living in the western States. As a family paper the *Crisis* is excelled by none. I have been a constant reader of it for a year, and like it better now than ever before. I shall do what I can to enlarge its list of paying subscribers. I feel a deep interest in the success of every means that has for its object the spread and dissemination of 'the present truth.' That Jesus will soon come the second time without sin unto salvation to his waiting bride, I most firmly believe. The tarrying time is nearly passed. We may expect him soon. God grant that we may be fully prepared to welcome him with gladness."

BRO. C. H. HURD writes:—"A precious season of revival is in progress at West Parsonsfield, Me. At the close of the coming meeting yesterday (Sunday, Oct. 15th), some ten or twelve came forward for prayers, all young people, from the age of ten to twenty years; also two others, a mother and her daughter, started in the meeting some two weeks ago on the heavenly journey, and a deep conviction is resting on the minds of a goodly number more in the place. The Lord has done a great work here, and still it is going on, abounding more and more, and may it not cease, is the earnest cry of the church, until many more shall come to Jesus."

BRO. N. H. BERRY writes:—"We are still trying to get ready for the great day of the Lord. I want to be holy, for it is written, 'Be ye holy, for I am holy'; and I want to be a doer of the words of the blessed Savior. I think we are living down in the toes of the 'image.' And in the days of these kings shall the God of heaven set up a kingdom, and I am glad, glory to the God of heaven."

Obituaries.

ALEXANDER. Died in Lafayette, N. J., Oct. 3d, 1871, Sr. Viola S., wife of Albert H. Alexander, and daughter of Warren and Lucretia Huckins, of Lake Village, N. H., aged twenty-three years, ten months.

The bereaved parents and friends of Lake Village were favored with a visit from our deceased sister but a few days before her death, and heard her speak of her faith in Jesus, her love for his children, and her determination to go through to the end, believing it would not be long. Our sister is safe. Words of comfort by the writer, from 1 Thess. 4: 18. GEO. H. WALLACE.

PAYNE. Died in Philadelphia, Oct. 3d, Charles W., son of Stephen and Mary Ann Payne, aged fifteen years.

Charles was early taught to believe in the truth of God's word, which he did with all his heart, and was often found contending for the same. His parents and friends sustain a great loss in his death. They sorrow not as others which have no hope. Almost his last words were—"Jesus is mine, and I am his." Funeral services were attended by the writer. H. T. TAYLOR.

DEMING. Died at Dixon, Ill., Oct. 15th, Curtis Deming, formerly of Sandisfield, Mass., aged sixty-two years, eight months, and six days.

Sermon preached by Eld. Clark, of Amboy. He has passed away, "gone down among the dead," a kind, loving-hearted husband and father, a good neighbor, an honest man, truthful in word and deed. But we sorrow not as those who have no hope, for those that sleep in Jesus will come again in the morning. N. M. HENRY.

CHAPMAN. Died, in Nashua, N. H., Oct. 4th, 1871, Sr. Frances R. W., wife of Isaac Chapman, aged seventy-one years.

She has long been a lover of Jesus, and looked for his coming. Although death has slain her, she rests in hope. Discourse by the writer, from 1 Thess. 4: 14. J. H. DADMUN.

LUCAS. Died at Dover, N. H., Sept. 30th, 1871, of consumption, Bro. Charles E., son of William and Mary Lucas, aged twenty-four years and one month.

Our brother has fallen asleep in Jesus. He will live again. Words of comfort by the writer. Text, Job 14: 14. D. M. LEAVITT.

JOHNSON. Died in Worcester, Mass., Sept. 20th, 1871, Arthur D. Johnson, aged one year and twenty days.

Another of my loved ones has been slain by the cruel enemy, death; but I am expecting soon to meet those who have fallen asleep in Jesus, in the resurrection. H. E. F. STONE.

WENTWORTH. Fell asleep in Jesus, at Hope, Me., Oct. 13th, 1871, Bro. Lewis Wentworth, aged seventy-three years and ten months.

Funeral services attended by the writer. Text selected by the deceased,—1 Cor. 15: 51-53. A. WALKER.

NICHOLS. Died in Haverhill, Mass., Oct. 9th, 1871, of consumption, Oliver F. Nichols.

Words of consolation were spoken by J. C. EMERY.

Married.

KENT—TAYLOR. In Philadelphia, Oct. 9th, by Elder H. T. Taylor, Mr. HENRY M. KENT and Miss SARAH ANN TAYLOR.

RAMSEY—ALLEN. At the bride's residence, Oct. 8th, by Eld. J. W. Burroughs, Mr. CHAS. A. RAMSEY and Miss MARY L. ALLEN, all of Long Point, Ill.

Summary of News.

FOREIGN.

Cable News.

THE TREATY WITH GERMANY.

PARIS, Oct. 18. The final ratification by France of the treaty with Germany has been dispatched to Berlin. By the terms the six Departments to be evacuated by the Germans are declared neutral territory in a military point of view, until the stipulated payment of the indemnity is completed. During that time these departments will not be occupied by the French troops, and should France not fulfill her financial obligations, they might be re-occupied by the Germans.

AID FOR CHICAGO.

BERLIN, Oct. 18. Prince Frederick William and Princess Victoria, recognizing the cordial sympathy shown in America for the German soldiers during the late war, unite in a contribution of 500 thalers for the relief of the victims of the Chicago calamity.

PARIS, Oct. 19. The amount contributed for the relief of Chicago by Americans in Paris is 181,055 francs.

LONDON, Oct. 19. The subscriptions at the Mansion House for Chicago amounted to thirty thousand pounds up to last night. The Manchester subscription is eight thousand pounds. At a meeting at Kidderminster last night three hundred pounds were paid in and further contributions guaranteed.

SUPPRESSION OF THE INTERNATIONAL SOCIETY.

A special dispatch from London says it is now certain that the Gastein conference agreed upon energetic measures for the suppression of the International Society. Italy refuses to combine with the other Powers in the repressive movement, alleging as a reason that the Italian labor agitators are opposed to the International Society.

THE POPE ADVISED TO LEAVE ROME.

A special from Rome says that the Cardinals have held a meeting and advised the Pope to quit Rome, to preserve spiritual independence. The Pope almost made up his mind to depart at the time of the convocation of the Italian Parliament.

A special from Berlin says that a distinguished prelate emissary of the Pope obtained an audience with the Emperor to ascertain if it be allowable for the approaching conclave to sit outside of Rome, for instance in some French city. The emissary was referred to Bismarck, who evaded a reply. The Emperor has sent an autographic letter of sympathy to the Pope.

LONDON, Oct. 23. The *Times* states that ex-Emperor Napoleon declared that the recent reports from France of the Bonapartist conspiracy and the intended descent upon the coast of France entirely foundationless; the Emperor claiming that he is the only legitimate sovereign of France, advocates no violent measures for the restoration of his dynasty, but believe his partizans should urge taking the will of the French people upon the settlement of the Government by means of plebiscite.

The Liverpool subscriptions for Chicago amount to 16,000 pounds and Nottingham has contributed 1000 pounds.

The steamer Russia, Saturday, took a large consignment of clothing and blankets for the victims of the late western fires. The National Choral Society, numbering one thousand, will perform the "Messiah" at Albert Hall, for the benefit of Chicago.

DOMESTIC.

New York, Oct. 23. A Yokohama letter of September 11th, states that a typhoon Aug. 24th destroyed a lighter load of teas, sunk another and blew down coal sheds, all belonging to the Pacific Steam Ship Company. It also destroyed considerable of the road and several buildings on the water front, killing three people and wounding several others, sunk a pilot boat, blew a steamboat ashore, sunk two large junks, damaged nearly all the shipping in the harbor, and put the American gunboat Idaho in such jeopardy that it was feared she would have to be abandoned, but she finally escaped with the loss of four boats.

Chicago, Oct. 19. Six new steam fire engines arrived last night from New York, and no further apprehension is felt from fires.

THE CITY AND COUNTY DEBT.

There have been many false reports circulated in regard to the city and county debt; these reports stated the city debt at $20,400,000. The entire county debt does not exceed $5,000,000.

LAND RENT FREE.

William S. Johnson, owner of two hundred lots in Milwaukee avenue, offers them rent free three years for the purpose of erecting cheap houses for the homeless.

THE ORIGIN OF THE FIRES.

Mrs. Leroy of Dekoven street, in whose barn the fire originated, pronounces the story false that the fire occurred owing to her carrying a kerosene lamp into the stable, as she was in bed and asleep when the fire commenced.

REVIVAL OF BUSINESS IN EVERY DIRECTION.

Chicago, Oct. 20. Business is being resumed in the most rapid manner imaginable. Many permanent buildings are in the course of construction on the burnt district, and a large number of temporary structures.

The burnt district is full of workmen, and every department of business is active. The Water Works are in full operation, all parts of the city being bountifully supplied with water, and the fire Department and Fire Alarm are all perfectly organized. The utmost activity prevails in all directions.

A rumor from New York that the Chicago banks had suspended is untrue, nearly all receiving large amounts on deposit. All are paying depositors in full, and there is no run on any of them nor any diminution in the confidence of the community.

The fire-proof vault in the *Tribune* building was opened yesterday and the entire contents were intact.

GOVERNMENT MONEY FOR CHICAGO.—The Secretary of the National Treasury has dispatched a messenger to Chicago with seven hundred thousand or a million dollars in currency of all denominations from ten cent to five hundred dollars. This sum is to supply the place of the money destroyed by the conflagration, and will speedily find its way into the general business circulation of the distressed city.

THE WISCONSIN FIRES.—A letter from De Pere, Wis., to the *Western Hampden Times*, says:

"I have just been up to Green Bay. The excitement is intense. The reports are not exaggerated—indeed they cannot be. The news is more terrible every moment. Reports of loss of life come in from every direction. I will simply cite one instance to show the grief that pervades families in all quarters. A lady next door has received intelligence that her daughter, husband and child have perished, also that the husband's brother and father, and another brother and his wife, are burned, making seven from one family. Forestville is burned. Out of fifty-two inhabitants only two escaped. These two saved themselves by getting in a well. Sturgeon Bay is also in ashes, with great loss of life. Scores of small settlements are burned, with a loss of from four or five upward. In one place forty bodies were found in one pile, having been overcome by the flames and smoke before they could reach the river. At another place twenty-nine bodies were found under similar circumstances. Unless a river or lake is accessible there is no escape, and they all perish."

The writer declares, from personal observation, that ground burned over a week or two ago has burned the second time, owing, probably, to the great depth of vegetable matter.

THE VERY LATEST CATASTROPHE.—To the long catalogue of fire, tempest, earthquake shocks, volcanic eruptions, tornadoes and convulsions generally, is now to be added the following—the story is told by the *Times of India*:

"Advices from Ihangara state that at a place about forty miles distant on the hills a thunderbolt fell on the 22d of August after a heavy downpour of rain. The ground was literally cut up in consequence, and the whole of the huts standing there as well as their inmates were swallowed up in the chasm. Such a catastrophe has never been known in Sind. Some fifty or sixty persons perished."

JEWS IN RUSSIA AND GERMANY.—Both in Russia and Germany there is a growing disposition to place the Jews on an equality with other subjects, and measures are being elaborated to remove further disqualifications, and in Germany even to break down the last barrier separating Jews from Christians. This disposition is due partly, no doubt, to the greater enlightenment of the present age, but in a great measure it is owing to the action of the Jews themselves, and finally it claims recognition as an indirect consequence of the late war, which has not only shown that Jews may be excellent soldiers and citizens in spite of their creed, but has also helped their cause by arousing strong indignation among the public at the frequent injustice to which well-deserving Jews are exposed.

CHRISTIAN REVIVAL IN SYRIA.—An extraordinary christianizing movement is reported to be in progress in Syria, although desperately opposed by the civil authorities, who have gone so far as to imprison converts and afterwards banish them from the country, under circumstances of great cruelty. It is affirmed that there are now five thousand neophytes in Damascus alone. There are reports of Syrian villages *en masse* voluntarily offering themselves for conversion to christianity, and among the converts are not only the poor, but many of the richest Moslems about Damascus.—*Boston Journal*.

PROGRESS OF MODERN IDEAS.

New York, Oct. 20. A letter from Egypt states that the Khed has granted an elective franchise to the people. He allows women to be unveiled in public, and has made other liberal innovations. Prince Heretyr is to visit the United States soon.

Augusta, Me. A severe shock of an earthquake was felt here to-day at twenty minutes before five P. M., lasting ten or twelve seconds.

Springfield, Mass., Oct. 18. Rev. Charles J. Hinsdale, for twenty-five years pastor of the Blandford Congregational church, was thrown from his carriage in that town yesterday and instantly killed.

New York, Oct. 10. The *World's* London correspondence of the 7th instant states that an alliance has been made between eminent peers and representatives of the workingmen, by which a formidable new political party will be formed. The platform has seven planks, providing that the workingmen shall have houses in the country; that counties, towns and villages be self-governing; that eight hours be a day's labor; that additional schools be established in the midst of the workingmen's homesteads; that the places of recreation and education be under government rule; that public markets be erected; that the organization of public services be largely extended for the public good. The seven planks are to be separately adopted by distinct bills in Parliament. Earl Littlefield, Marquis of Salisbury, Lord Lennox, Sir John Pakington, Earl Carnarvan, Marquis of Lorne, Lord Manners, Sir Stafford Northcote and Gatherne Hardy are the peers who have signed the alliance, and Disraeli and the Duke of Richmond are both in the scheme. The same correspondent says that the condition of the Queen is alarming, and she may die at any moment.

THE FOREST FIRES IN WISCONSIN.—A correspondent of the Haverhill *Gazette*, writing from Oshkosh, Wisconsin, 13th inst., gives the following account of the terrible conflagration that has been wasting portions of that State:

"The past three months have been the dryest ever known in this section. Any one acquainted in northern Wisconsin knows that it is one vast limitless forest of beech, maple, hickory, pine, tamarack and hemlock. Thousands and tens of thousands of acres lie between Oshkosh on the south, Marinette on the north, and Wausau and Grand Rapids on the west. For the past three weeks, in different sections of this vast area, fires have been burning—increasing with the wind—leaving destruction and death in their train. In scores of instances whole townships have been devastated, farms, farmhouses, barns, grains, cattle and stock of all kinds have been swept out of existence by the devouring element. Churches, schoolhouses, stores, villages of from 300 to 1500 inhabitants and human beings by hundreds have been burned, so that nothing remains where once was heard the busy hum of industry, the lowing of grazing herd, the sighing of lofty pines, but complete and awful destruction, and blackness of darkness. Nothing can be compared to the utter desolation to be witnessed in the path of the fire.

The village of Peshtigo, about forty miles north of Green Bay, containing about 1500 inhabitants, where was located the largest tub and pail factory in the world, owned and operated by the Peshtigo Company, with a working capital of over two millions of dollars, in ten minutes' time was completely swept away by the flames, the large factories over 500 feet long, 100 feet wide, and three stories high, the company boarding houses, where the men working for the company boarded to the number of five hundred or more, the large store of the company, containing probably a stock of $50,000, all the books and papers, the head book-keeper, his wife, mother and two children, the stately residences of the officers of the company, four large-sized hotels, six general stores, about one hundred private residences, and three hundred human beings were thus destroyed in less time than I can write the account of this appalling and heart-rending event. The village of Menekanne suffered to the same extent, with the exception of the loss of life, which was much less.

We have just received the news of the destruction of a hamlet in Door county, with fifty-five lives, and all around us fires are continually raging. When rain will come God only knows. Nothing can stop the flames but through drenching rains, and that for days in succession. In Oshkosh, so far, no lives have been lost, and thanks to our effective fire department no great amount of damage has been done.

A relief committee has been organized to render assistance with provisions, money, clothing, etc., and cars are being filled and dispatched hourly to the different afflicted communities in the country north of us. A call has been made for all the surgeons and nurses that could be spared to go to points on Green Bay Shore, and in response nine doctors and twice as many nurses left on last night's train."

A NEW CHARITY. A fine mansion and eight acres of land at Altures, Rockland county, N. Y., have been given to found a home and school for the daughters of drunken parents. Another large tract of land is to be sold to furnish funds for the institution.

Notices.

NOTICE.

The Springfield National Advent Committee are requested to meet at Springfield, *Tuesday, Oct. 31st*, at 12 o'clock M. GEO. T. ADAMS, Sec.

New Hampshire State Conference.

The annual session of the New Hampshire Advent Christian Conference will be holden at Manchester, commencing Wednesday, Nov. 15th, at seven o'clock P. M., to hold over the following Sabbath. Fare will be reduced on the railroads as follows: Concord road, two cents per mile. Call for N. H. State Conference tickets at the following offices:—Concord, Pittsfield, Suncook, Candia, New Market Junction, Greenland, Portsmouth, Lawrence, Salem, Derry, Auburn, Nashua. Northern road, fare same as Concord. Special tickets sold at the following offices:—Fisherville, North Boscawen, Franklin, Bristol, East Andover, Danbury, East Canaan, White River Junction, Bradford, Roby's Corner, Warner, Mast Yard, Hillsborough Bridge. C. and M. R. R., half fare. Purchase regular tickets to Concord. Purchase conference tickets at Concord for Manchester, and receive free return passes at the meeting, signed by J. Couch.

These annual meetings for the past few years have been the very richest seasons of christian devotion that have been enjoyed in the State. It is hoped that all who can will avail themselves of the privilege of attending this convocation of the lovers of Jesus' appearing in the old Granite State. Let every church be represented by delegates or letter. It is expected that every minister who is a member of the conference will be present or send a letter. O ye faithful in Christ, while the shadows of the judgment are gathering around us, and the incipient wail of the last day was begins to startle the slumbering multitudes, let us rally to strengthen ourselves in christian union, and lift our united voices in warning to save our perishing friends.

The church in Manchester extends a hearty invitation to all to come, and will do all in its power for their comfort and accommodation.

J. COUCH, *President*.

Notice.

It is proposed, the Lord willing, to have a protracted meeting at the chapel in Freedom, N. H., to commence Thursday evening, Oct. 26th, and continue over the following Sabbath. Brn. Mark Stevens, Allen Damon, and D. F. Leavitt, are expected to be present to preach the word. We hope all of God's dear children living in the adjoining towns will be at this meeting, to unite with us in the work of saving some, if possible, from the impending judgment. CHAS. H. HURD.

A Request.

Will the clerks of the various Advent churches in Massachusetts, that are in sympathy with the Mass. A. C. Conference, please send to the undersigned, as soon as convenient, the number of members belonging to their respective churches? Also, will those who worship in chapels of their own please say so? By complying with the above request, a favor will be conferred upon the cause at large. C. E. BARNES, *Salem, Mass.*

Protracted Meeting.

There will be a protracted meeting held in Cabot, Vt., commencing Tuesday evening, Oct. 31st, at half past six o'clock. Brethren from surrounding towns are invited to work with us and the Lord in saving the lost. Bro. Allen Damon is expected to be present. A. A. HOYT, Pastor.

Notice.

There will be a meeting of days in Litchfield, Me. (Baker school-house), commencing Thursday evening, Nov. 9th, to continue over Sunday, and longer if thought best. Brethren and sisters are invited to come and help in the work of God. Call on Orren Berry, James Hopkins, Benjamin Berry, and others. H. B. SEVEY.

LEVI RHODES. WM. DOUGHTY.

Dedication.

The Advent Chapel, built at Springwater, N. Y., this season, will be dedicated Thursday, Oct. 26th. Sermon by Elder John Couch, of Chelsea, Mass. Services to commence at 1 o'clock P. M. We cordially invite our sister churches to represent themselves at this meeting. In behalf of the church at Springwater, WARREN J. HOBBS.

Notice.

The New Hampshire State Conference will meet Wednesday before the third Sunday in November. Particulars hereafter. JOHN COUCH.

Notice.

The first quarterly meeting of the Iowa Christian Conference, for this year, will be held at Parkersburg, Butler Co., Iowa, commencing October 26th, at 7 o'clock P. M., and hold over Lord's day. All are cordially invited. Eld. Ramsay will be at the meeting, and many others. Let the churches and delegates, and all ministers who can attend, be at this meeting. ALONZO RAYMOND.

Notice.

The A. C. Conference, for the State of Ohio, will hold its annual meeting in Nevada, Wyandot Co., Ohio, commencing Thursday evening, Oct. 26th, and continuing over the following Sunday. Eld. H. G. McCulloch and other preaching brethren from abroad are expected, together with those who belong to the conference. Let every church in the State be represented by delegates, and come prepared to build up and not to pull down. The church in Nevada send greeting to all.

W. F. JEFFERSON, Secretary.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. SIBLEY, *Secretary*
N. H. Adv. Chris. Conf.

Protracted Meeting.

Providence permitting, a protracted meeting will commence at Steep Falls, Me., Tuesday evening, Nov. 7th, to continue as long as may seem duty. Come, dear brethren and sisters, from the surrounding country, and labor with us for the salvation of those who must soon perish in the fires of the last day, if they do not find a refuge in Christ.

A. A. ROBINSON.
C. H. SWEET.

Dedication.

The dedication of "Zion's Chapel," at Springville, Vernon Co., Wis., will take place Sunday, Nov. 26th. Eld. Joshua V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means, if possible; but with their prayers especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church, P. W. HOUGH.

Dedication and Quarterly Meeting.

The Christian Chapel at Floyd, Iowa, being completed, will be dedicated Nov. 19th. Sermon by Eld. C. C. Ramsay.

Also, the second quarterly meeting of the Iowa Christian Conference will be held at the same place, commencing Nov. 16th, at seven o'clock P. M. All are cordially invited.

ALONZO RAYMOND, Secretary.

Notice.

TO THE READERS OF THE "CHRISTIAN CYNOSURE."

In the general destruction which a righteous God has visited upon Chicago, the *Cynosure* has suffered with the rest. Books, mailing lists, type, press, manuscripts—every thing is lost. Nevertheless we shall, with God's help, resume publication immediately; and in again establishing our office, the assistance of all our readers is needed in the following particulars:

1. All who were in arrears, or whose subscriptions were soon to expire, can help by immediately renewing. Our sincere thanks will be due to any who will commence anew without regard to former accounts.

2. All who are able, and are moved by God's Spirit, can send donations.

3. Every subscriber is requested to cut off the printed address pasted on his *last* paper and send it. Clubs can send together. We want the *name* and *P. O. address* of every subscriber, and the date when his subscription expires. All but the *P. O. address* are on the printed slip. Please send this slip and your P. O. address *at once*.

4. GET NEW SUBSCRIBERS. *Now* is the best time for work.

Contributions and items of interest needed more than ever. If money is sent, state carefully for what purpose. Direct to "*Christian Cynosure*," Chicago, Ill.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their announcements as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. Pratt..........Sunday, Oct. 29th

BOSTON (BRANCH CHAPEL) 1725 WASHINGTON STREET (Corner of Madison Street.)
Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ *Also Tuesday and Thursday evenings.*

Mrs. Sarah K. Taylor..........Sunday, Oct. 29th
John G. Hook..........Sunday, Nov. 5th, and onward
D. M. Leavitt..........Sunday, Dec. 10th

CHELSEA, MASS.
(*Advent Chapel, Heard Street.*) Seats free.

C. Goodrich..........Sunday, Oct. 29th
L. Boutell..........Sunday, Nov. 5th
M. Batchelor..........Sunday, Nov. 19th
R. R. York..........Sunday, Nov. 26th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

F. H. Burbank..........Sunday, Oct. 29th
M. Batchelor..........Sunday, Nov. 12th

EAST BOSTON, (*Central Hall, 183 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

T. M. Preble..........Sabbath, Oct. 29th
Dr. N. H. Barbour..........Sunday, Nov. 5th
Dr. Barbour will give the evidences—prophetic and chronological—of the coming of the Lord in 1873.

Natick, Mass..........Sunday, Nov. 5th
North Carver, Mass..........Sunday, Nov. 12th
C. GOODRICH.

Waterbury, Vt. (Advent Chapel)..........evening, Oct. 30th and continue four days.
H. L. HASTINGS.

Tremont, Mass..........Sunday, Nov. 12th
Holden, Mass..........Sunday, Dec. 3d
J. S. WHITE.

Natick, Mass..........Sunday, Oct. 29th
S. HALE.

Cambridgeport, Mass..........Sunday, Oct. 29th
L. T. CUNNINGHAM.

Lynn, Mass..........Sunday, Nov. 26th
M. BATCHELOR.

PHILADELPHIA, PA.
Tent meetings at 17th and Spring Garden Streets, daily, at 3 and 7½ P. M. Sunday, three services at the usual hours. JOHN G. HOOK.

Newton Lower Falls (as Bro. Denton may appoint) Sunday, Oct. 29th. L. BOUTELL.

Warren, Vt..........Sunday, Oct. 29th
Bridgewater, Vt..........Sunday, Nov. 12th
Rutland, Vt..........Sundays, Nov. 19th and 26th
H. F. CARPENTER.

Holden, Mass..........Sabbath, Nov. 5th
T. M. PREBLE.

Newark, N. J..........Sunday, Oct. 29th
A. A. PHELPS.

Suncook, N. H..........Sunday, Oct. 29th
A. SIMPSON.

Castleton, Vt..........Sabbath, Oct. 29th
Pownal Center, Vt..........Nov. 4th and 5th
Vernon, Vt..........Sabbath, Nov. 12th
The rest of Nov. at liberty near home.
H. MUNGER.

Pittsfield, N. H..........Sundays, Nov. 12th and 19th
W. M. HARMON.

Rye, N. H..........Sunday, Nov. 12th
Hampton, N. H..........Sundays, Nov. 19th and 26th
J. W. BRITTAN.

Exeter, N. H..........Monday evening, Oct. 30th
Portsmouth, N. H..........Tuesday evening, Oct. 31st
Elliot, Me..........Wednesday evening, Nov. 1st
Plymouth, Mass..........Thursday evening, Nov. 2d
Philadelphia, Pa..........Sunday, Nov. 5th
Camden, N. J..........Sunday afternoon, Nov. 5th
F. H. BURBANK.

Candia, N. H. (Cholcord school house) Friday evening, Oct. 27th.
Allenstown, N. H. (Buck street) Saturday evening, Oct. 28th.
Suncook Village, N. H. (Bartlett Hall) Sun., Oct. 29th
Canterbury, N. H..........Monday evening, Oct. 30th
West Deerfield..........Wednesday evening, Nov. 1st
Haverhill, Mass..........Friday evening, Nov. 3d
Seabrook, N. H..........Sunday, Nov. 5th
Letters will reach me at either of the above places, if mailed a few days before the date of being there.
ENOCH MORRILL.

North Haverhill, N. H. (where Bro. E. Brown may appoint) Sunday, Nov. 5th. (Baptism.)
Dover, N. H..........Sunday, Nov. 12th
JOHN H. EVANS.

Wells, Me..........Sunday, Oct. 29th and onward as the Lord directs.
EDWIN B. WELLS.

Hinsdale, N. H..........Saturday evening, Oct. 28th and Sabbath, Oct. 29th. T. L. HALL.

Upper Barford (Crooker school-house, as Bro. Cushing may arrange) Sunday, Oct. 29th. E. F. COLE.

Danielsonville, Ct..........Sabbaths, Oct. 29th and Nov. 5th
J. W. BRITTAN.

Mattapoisett, Mass..........Sunday, Oct. 29th
New Boston (in the town of Fairhaven) Sun., Nov. 5th
Berkley, Mass..........Sunday, Nov. 12th
Tremont, Mass..........Sunday, Dec. 10th
E. COTTON.
Any one wishing to write to me, can direct to Fairhaven, Mass., up to Dec. 1st. E. C.

East Lebanon..........Sunday, Oct. 29th
T. & A. MARSTON.

Wolfborough (Frost Corner)..........Sunday, Oct. 29th
Effingham Centre..........Sunday, Nov. 12th
A. STILLINGS.

Athol, Mass..........Sunday, Oct. 29th
M. A. POTTER.

Stoneham, Mass..........Sabbath, Oct. 29th
Gloucester, Mass..........Sabbath, Nov. 5th
S. S. MOONEY.

Malvin Village, N. H..........Sunday, Oct. 29th
Rye, N. H..........Sunday, Nov. 5th
Exeter, N. H..........Sunday, Nov. 12th
T. W. PIPER.

Charlemont, Mass..........Sunday, Oct. 29th
Northfield (as Bro. Gage may appoint) evenings, Nov. 2d, 3d, and over the following Sabbath.
Readsborough, Vt..........evenings, Nov. 8th, 9th, 10th and over the following Sabbath.
Monroe, Mass..........Tuesday evening, Nov. 14th
Z. D. BAIRD.

South Poland..........Saturday evening, Oct. 28th
North Raymond (Small's school-house) Sab., Oct. 29th
West Poland (school-house near Bro. Hiram Strout's) evening, Oct. 29th.
Hebron (Brighton Hill school-house)...Sab. Nov. 5th
West Gardiner (where brethren may appoint) Saturday evening, Nov. 11th, and over the Sabbath.
S. TENNEY.

Nevada, Ohio..........Sunday, Oct. 29th
E. M'CULLOCK.

Warehousepoint, Ct..........Sunday, Nov. 12th
C. W. SARGENT.

Keene, N. H..........Oct. 26th to 29th
RICHARD MOSHER.

Addison, Vt., Sunday, Oct. 29th, through the week, and onward. Expect to remain with the Addison church through the winter, and will labor in the surrounding places as desired. If any desire evening meetings between Wells River and Montpelier, or beyond M. to the Lake, between the 22nd and 29th, address us at Bath, N. H. After this, our P. O. address will be Addison, Vt. L. O. & M. McKINSTRY.

Goshen, Ms. (as Bro. M. Daman may arrange) Oct. 29th
Plainfield, Mass. (at Bro. Wm. Wolcott's)...Oct. 30th
At D. Thayer's, Mass..........Oct. 31st
Plainfield Pond, Mass..........Nov. 1st
Savoy, Mass. (at N. Mirick's)..........Nov. 2d
Dalton, Mass..........Nov. 3d
North Adams, Mass..........Nov. 4th and 12th
Meetings through the week.
GEO. A. STREETER.

Great Falls, N. H..........evening, Oct. 26th
Rochester, N. H. (Town Hall)..........evening, Oct. 27th
C. H. SWEET.

Low Hampton, N. Y..........Oct. 29th
C. PIKE.

Lee, N. H..........Sunday, Nov. 5th
W. W. SUTHERLAND.

Yalesville, Ct..........Sunday, Oct. 29th
B. HITCHCOCK.

Pittsfield, N. H..........Sunday, Oct. 29th
Stoneham, Mass..........Sunday, Nov. 5th
Barrington (Felker school-house)..........Sunday, Nov. 26th
J. PINKHAM.

Kennebunkport..........Sunday, Oct. 29th
East Lebanon..........evenings, Nov. 1st and 2d
Alson Corner..........Sunday, Nov. 5th
Sandwich (Vitum school-house)..........evening, Nov. 9th and Sunday, Nov. 12th.
Warren Summit..........evening, Nov. 13th
No. Haverhill..........evenings, Nov. 14th and 15th
E. S. MOULTON.

Rye, N. H..........Sunday, Oct. 29th
Westfield, Mass..........Sunday, Nov. 12th
E. OWEN.

Holderness, N. H. (True school-house) Sun., Oct. 29th
DANIEL D. PAGE.

Lincolnville, Me. (Free House) at the quarterly conference, Oct. 26th, and over the following Sabbath.
LaGrange, Me. (baptism)..........Sunday, Nov. 5th
Evening meetings afterwards, if thought best.
I intend to travel and hold protracted meetings where duty may indicate for the present. Any desiring meetings, may write me at the above named places and dates. F. A. BAKER.

Pittsfield, N. H. (Pond school-house)...eve., Oct. 28th and over Sunday. N. B. McMURPHY.

Buxton Centre, Me..........Sunday, Oct. 29th
G. F. HAINES.

Dover, N. H..........Tuesday evening, Nov. 7th
Rochester, N. H. (Gonic Chapel)..........evening, Nov. 8th
Kennebunkport, evening, Nov. 10th, over Sunday, through the week, and over Sunday, Nov. 19th.
B. P. MANNING.

Bradford, N. H. (Pond meeting-house) Sun., Nov. 5th
DUSTIN W. DAVIS.

Mattapoisett..........Thursday evening, Oct. 26th
New Bedford..........Friday evening, Oct. 27th
Fairhaven..........Sunday, Oct. 29th
Bristol, R. I..........Sundays, Nov. 5th and 12th
J. W. THOMAS.

East Canaan, N. H..........evening, Oct. 26th
Canaan, N. H. (Factory Village) evening, Oct. 27th and onward as the Lord may direct.
GEO. WALLACE, JOHN H. EVANS.

Boscawen, N. H. (Gulf school-house) Sun., Nov. 5th
Meredith, N. H. (Dolloff Hall)..........Sunday, Nov. 12th
Laconia, N. H..........Sunday, Nov. 26th
MRS. L. E. SAULPAUGH.

Pattan, P. Q. (Chapel near Mansonville) eve., Oct. 28th, and over Sunday. U. G. LADD.
F. S. RANSOM.

Webster, N. H. (Methodist meeting-house) Sabbath, Oct. 29th.
Lake Village, N. H. (North Church) evening, Nov. 3d
Meredith, N. H. (Dolloff Hall)..........Sabbath, Nov. 5th
Hill, N. H. (Shaw school-house)..........Sabbath, Nov. 12th
Boscawen, N. H. (Gulf school-house) evening Nov. 2d
SIMEON RONY.

North Sutton (Bro. I. Andrew's)..........Sunday, Oct. 29th
S. JULIA BUSWELL.

Westfield..........Sunday, Nov. 5th
New York City (24th Street)..........Sunday, Nov. 29th
A. H. STEELE.

Penobscot (Farnham school-house) evening, Oct. 26th and over Sunday. Baptism expected.
Ellsworth (Dollardtown)..........evenings, Nov. 2d and 3d
Surry, Me. (North Bend)..........Sunday, Nov. 5th
Prospect (Point)..........Sunday, Nov. 12th
J. RIDLEY.

Cohocton, N. Y..........Sunday, Nov. 5th
Rochester, N. Y..........Tuesday evening, Nov. 7th
South Butler, N. Y..........Sunday, Nov. 12th
Murray, N. Y..........Sunday, Nov. 19th
J. W. TAYLOR.

Sparr's Corner, Otisfield, Me. (Union Chapel) Sunday, Oct. 29th.
Great Falls, Windham..........Sunday, Nov. 5th
J. ALBERT LIBBY.

Candia, N. H. (Cholcord school-house) Friday evening, Oct. 27th, and over Sunday.
JOHN M. QUIMBY.

South Orange (as Brn. Lucius and Bernes may arrange) evening, Oct. 30th.
Northfield Farms (as the friends of truth may arrange) evenings, Oct. 31st and Nov. 1st.
Montague City (as the friends of truth may arrange) evenings, Nov. 2d and 3d. M. A. POTTER.

Southington, Ct..........Sunday, Nov. 5th
B. ST. JOHN.

Exeter, N. H..........Sunday, Nov. 5th
J. H. CLARK.

Strafford, N. H. (Roberts' school-house) Sun., Oct. 29th
Barnstead (Clarktown)..........Sunday, Nov. 5th
R. MORRILL.

Exeter, N. H..........Sunday, Nov. 5th
C. S. EMERSON.

New Britain, Ct..........Sunday, Nov. 5th
Yalesville, Ct..........Sunday, Nov. 12th
S. C. HANCOCK.

Hartford, Ct..........Sunday, Oct. 29th
New York (Cooper Institute)..........Sunday, Nov. 5th
Pleasant Valley, Ct..........Sunday, Nov. 12th
West Winsted, Ct..........Sunday, Nov. 19th
Meriden, Ct..........Sunday, Dec. 3d
Springfield, Mass..........Sunday, Dec. 10th
W. S. CAMPBELL.

Loudon Ridge, N. H..........Sunday, Oct. 29th
Guilford, N. H. (Interval school-house) Sun., Nov. 5th
East Holderness, N. H..........Sunday, Nov. 12th
Holderness, N. H. (True school-house) Sun., Nov. 19th
C. H. LOCKE.

Groton Corner, N. H..........Sunday, Oct. 29th and once in two weeks until further notice.
Hebron, N. H. (McClure school-house) Sunday, Nov. 5th, and once in two weeks until further notice.
C. W. NELSON.

Barnard, Vt..........Sunday, Nov. 5th and stay as duty may require.
Jamaica, Vt. (where Bro. Higgins may appoint) Nov. 26th, and stay as long as it may seem duty.
Z. T. WOOD.

Hudson, Mass. (as Bro. Packard may direct) Sabbath, Oct. 29th. GEO. W. SEDERQUIST.

Harrison Centre, Me. (school-house) Nov. 2d, at six o'clock evenings, and over Sunday.
J. T. JORDAN.

Hartford, Me..........Sabbath, Oct. 29th
E. M. HAGGETT.

Guilford, N. H. (Pond school-house) Sabbath, Oct. 29th
Moultonboro Neck, N. H. (Middle school-house) Saturday evening, Nov. 4th, and over the Sabbath.
Meredith, N. H. (Dolloff school-house) Sun., Nov. 12th
Meredith Neck, N. H..........Sabbath, Nov. 19th
N. GLIDDEN.

Buffalo, N. Y., (353 Eagle Street) Sunday, Nov. 12th also once in four weeks.
Brocton, N. Y..........evening, Nov. 13th
Bemus Point, Chaut. Co., N. Y..........Nov. 14th and stay a few days if duty demands.
JOHN T. ONGLEY.

Hartford, Ct. (Talcott & Post's Hall) Sunday, Nov. 5th
C. W. SARGENT.

LAWRENCE, MASS.

A. M. Higgins..........Sunday, Oct. 29th
A. Simpson..........Sundays, Nov. 5th and 12th
D. M. Leavitt..........Sunday, Nov. 19th
C. L. Shattuck..........Sunday, Nov. 26th

WORCESTER, MASS.

S. G. Mathewson..........Sunday, Oct. 22d 29th
E. Owen..........Sunday, Nov. 5th
Wm. Bodge..........Sunday, Nov. 12th
L. T. Cunningham..........Sunday, Nov. 19th
Daniel Leavitt..........Sunday, Nov. 26th

SPRINGFIELD, MASS.

Wm. N. Pile..........Sundays, Oct. 29th and Nov. 5th

LOWELL, MASS.

B. S. Emery..........Sunday, Oct. 29th

GLOUCESTER, MASS.

S. Hale..........Sabbath, Oct. 29th

CONCORD, N. H. (Centre Street.)

W. Kellaway..........Sabbath, Oct. 29th
C. H. Fletcher..........Sabbath, Nov. 5th
L. T. Cunningham..........Sabbath, Nov. 12th
J. W. White..........Sabbath, Nov. 19th
Supplied to the middle of January.

CONCORD, N. H. (Bethel.)

J. H. Clark..........Sunday, Oct. 29th
L. T. Cunningham..........Sunday, Nov. 5th

MANCHESTER, N. H.
(*Meetings changed to Granite Hall.*)

G. W. Brown..........Sunday, Oct. 29th
Miles Grant..........Sunday, Nov. 12th
John Couch..........Sunday, Nov. 19th
A. Ross..........Sunday, Nov. 26th
C. H. Fletcher..........Sunday, Dec. 3d

EAST ROCHESTER, N. H.

J. Libby and C. H. Wiley..........Sunday, Oct. 29th
L. Churchill..........Sunday, Nov. 5th
J. Pinkham..........Sunday, Nov. 12th
B. S. Emery..........Sunday, Nov. 19th
T. W. Piper..........Sunday, Nov. 26th

PORTSMOUTH, N. H.

J. S. White..........Sunday, Oct. 29th
W. M. Harmon..........Sunday, Nov. 5th

GREAT FALLS, N. H. Old Hall (Franklin.)

T. L. Churchill..........Sabbath, Oct. 29th
J. G. Smith..........Sabbath, Nov. 5th
B. S. Emery..........Sabbath, Nov. 12th
G. Goodrich..........Sabbath, Nov. 19th
W. M. Harmon..........Sabbath, Nov. 26th

SEABROOK, N. H.

D. M. Leavitt..........Sunday, Oct. 29th
Enoch Morrill..........Sunday, Nov. 5th
John Parsons..........Sunday, Nov. 12th

HAMPTON, N. H.

W. M. Harmon..........Sunday, Oct. 29th
J. Parsons..........Sunday, Nov. 5th
J. W. Brown, of So. Elliot..........Sunday, Nov. 12th

EXETER, N. H.

W. W. Sutherland..........Sabbath, Oct. 29th
J. W. White..........Sabbath, Nov. 26th
Burley Emery..........Sabbaths, Dec. 10th and 17th

DOVER, N. H.

Joseph W. White..........Sunday, Oct. 29th
D. M. Leavitt..........Sundays, Nov. 5th and 12th

EAST ROCHESTER, N. H.

B. S. Emery..........Sunday, Nov. 19th

PUTNAM, CT.

A. Durfee..........Sabbath, Oct. 29th
H. Munger..........Sabbath, Nov. 5th
P. S. Butler..........Sabbath, Nov. 12th
J. S. White..........Sabbath, Nov. 19th
J. Eldridge..........Sabbath, Nov. 26th
A. Morse..........Sabbath, Dec. 3d
P. S. Butler..........Sabbath, Dec. 10th

WRIGHTVILLE, CT.

R. K. Stark..........Sunday, Oct. 29th
G. L. White..........Sunday, Nov. 12th
Sr. M. L. Durand..........Sunday, Nov. 26th
G. L. White..........Sunday, Dec. 10th

BRISTOL, CT.

C. W. Sargent..........Sunday, Oct. 29th

SCITICO, CT.

A. E. Smith..........Sunday, Oct. 29th
every evening through the week, and Sun., Nov. 5th

COLLINSVILLE, CT.

B. St. John..........Sunday, Oct. 29th
H. K. Flagg..........Sunday, Nov. 12th

NORTH SOMERS, CT.

A. Morse..........Sunday, Oct. 29th
G. L. White..........Sunday, Nov. 5th

PLEASANT VALLEY, CT.

George L. White..........Sunday, Oct. 29th

SOUTH ELLIOT, ME.

L. E. Saulpaugh..........Sunday, Oct. 29th

BONNY EAGLE, ME.

C. H. Sweet..........Sundays, Oct. 29th and Nov. 5th
G. Frank Haines..........Sunday, Nov. 12th

BATH, ME.

L. L. Howard..........Sunday, Oct. 29th

VERNON, VT.

H. Munger..........Sunday, Nov. 12th
H. F. Carpenter..........Sunday, Dec. 17th

Stockbridge, Vt..........Sunday, Oct. 29th
East Canaan, N. H..........Sunday, Nov. 5th
Suncook, N. H..........Sunday, Nov. 12th
Concord, N. H..........evening, Nov. 14th
Belmont, N. H..........Sunday, Nov. 19th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Nov. 21st.
Louden Ridge..........evening, Nov. 24th
Pittsfield, N. H..........Sunday, Nov. 26th
Lunenburg, Mass. (at Sr. Burradge's) eve., Nov. 30th
Groton Junction, Mass. (where Bro. Brooks appoints) evening, Dec. 1st.
Hudson, Mass..........Sunday, Dec. 3d
Stoneham, Mass..........evening, Dec. 6th
Wakefield, Mass..........evening, Dec. 7th
Andover, Mass. (West Parish)..........evening, Dec. 8th
Lawrence, Mass..........Sunday, Dec. 10th
F. M. DRAKE.

East Roxbury, Vt..........Sunday, Oct. 29th
Rutland, Vt..........Sundays, Nov. 5th and 12th
Swanzea, N. H. (where Bro. Hall may appoint) evenings, Nov. 16th and 17th.
Keene, N. H..........Sunday, Nov. 19th
Winchendon, Mass. (where Bro. Potter may appoint) evening, Nov. 22d.
Fitchburg, Mass..........Sunday, Nov. 26th
GEO. A. COLE.

Brimfield, Mass..........evening, Oct. 26th
Wilbraham, Mass..........Sunday, Oct. 29th
Abington, Ct. (Jericho school-house) evenings, Oct. 31st and Nov. 1st.
Square Pond, Ct..........Sunday, Nov. 5th
Putnam, Ct..........Sunday, Nov. 12th
Woodstock Valley..........Sunday, Nov. 26th
P. S. BUTLER.

Brockport, N. Y..........Sunday, Oct. 22d
Fremont..........Sunday, Oct. 29th
Murray..........Sunday, Nov. 5th
Conquest..........Sunday, Nov. 19th
and through the following week.
MRS. E. S. JENNINGS.

Chelsea, Me. (where Bro. Briry may appoint) Saturday, Oct. 28th.
With Bro. Weeks..........Sunday, Oct. 29th
Cushing, Me..........Sunday, Nov. 5th
H. S. MITCHELL.

Newport, N. H. (Northville) Friday evening, Oct. 27th
Unity, N. H. (as Bro. Kimball may arrange) Sunday, Oct. 29th.
Sutton, N. H. (at my house)..........Sunday, Nov. 5th
A. S. WILLIAMS, D. W. DAVIS.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Seminal C. E. BARNES, Pastor.

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ I. C. WELLCOME—It came too late to add.

☞ MRS. FELICIA CARR, Beebe Plain, Vt.—Received $3.00.

☞ Will E. M. RIPLEY send us his or her address?

☞ W. KELLAWAY'S P. O. address hereafter will be Fair Haven, Mass.

Letters Received.

T Wheeler, N A Angell, M H Austin, D Eastman, D Wells, B F Farnum, J S Gibson, F Burr, B Brown, C H Sweet, P M Marston, C A Sumner, L W Bragg, J Porter, I C Wellcome, F L Kellogg, D M Leavitt, D Cogswell, J B Cook, J H Whitmore, M J Herron, G H Wallace, S Tenney, D Clow, L B Weaver, I H Dadmun, N Reynolds, E Owen, H E F Stone, L B Cummings, S Woodruff, A Walker, J W Burroughs, N M Henry, H Winchell, H T Taylor, M J Hughes.

Cash Receipts for Books and Tracts.

A Burnham 50c, R F Barton 15c, E S Pane 28c, N P Clark $1, W A Munroe $1, A Hopkins $1 20, L Haines 10c, L A Cowles 37c, J Cook 50c, J Thorpe 20c, J W Finn 50c, J E Ainsworth 50c, J Moore $3.50, M B Lyon 25c, J S Lawyer 25c, A Flavell $2 50, M M Grover $1, C Lovis $1.10, D O Ingalls 25c, R Osman $2, B C Bancroft 10c, J Clark $1.50, C E Marshall $1.75, N Y Pease 10c, Geo L Cushman 10c, J Wilcox 25c, M E Ellis $1.15, D Cogswell $2, R Brooks 60c, Geo L Place 35c, A B Porter 50c, R Williams 32c, F M Lewis $1.50, F S Hartough 75c, H D Eaton $1.75, A A Havens 25c, J Wheeler 25c, J S Bisby 50c, J B Guthrie 25c, J H Whipple 10c, J Ward $1, J Bunkerhoff 55c, D T Cooper $1, A Elliott 35c, M E Loud $2, S W Clapp 75c, W H Huls 25c, S S Cristmas 60c, J Davis $2 50, A Throop $1.50, S L Manley 40c, J Taylor 25c, M E Graham 35c, P O Box 763 23c, Mrs A M Fish 45c, H Bailey 40c, E W Tafft $3 50, W L Jackson $1 08, S Bulwell 50c, L Lord 60, L C Mattox $1.50, H Haines 30c, J S Lawyer 25c, E Wolcott $1, S D Remick $1.25, J F Huber $3.50, E Melcher 25c, J B Bryant 50c, I Nichols $4, C Lovis $1.10, D B Wyatt 10c, Wm H Wild 10c, J T Ongley $10, J Lee 50c, H A Benson 50c, E M Sapp 25c, B N Taylor 36c, J M Tozier 25c, P S W Deyo 76c, E A Rowe $1.50, S B Cordes 40c, Geo. F Parker 45c, C H Sweet $4 70, J Phelan $1.25, Geo W Smith 25c, L B Cummings 25c, C Saltmarsh 50c, J L Albright 25c, J H Stannard $1.22, E F Haskell $1, A R Downing 55c, N B McMurphy 50c, E P Goff 31c, H L Hastings $13.13, A T Wilson $1, H G Chace $1.50, A Cook $1, N A Wilber $1, R Thompson 10c, J T Jordan 50c, E Oaks 10c, W W Woodruff 30c, Thos Maguire 20c, Wm L Pell 60c, Mrs M Smith 10c, W G Higley $1.50, J Frances $2.25, J S Lawyer 50c, J Florey 10c, H Veasey 13c, T C Armstrong 75c, F C Rawson $1, P Milliken 50c, J F Huber $1, H Davis $11 04, J Maxim 75c, R N Ornton $1.06, L H Little 10c, J S Hodge 50c, C A Sumner $1, I I Leslie $6, J Richardson $1, B Perham 40c, J Brinkerhoff $5, Geo W Gregory $1 50, H M Thompson 20c, A A Hopkins 40c, S Roby $2.25, C Rieckhoff 30c, C C Tuck 13c, T Howell $2.50, J Button $1, J Snook $1.04, P M Cummings 25c, J G Hook $1.27, H L Hastings $2.24, E Miller 50c, A A Jayne 50c, J T Furgerson $1, W Nichols $1, J D Brown $1.70, S L Manley 40c, H L Hastings 48c, F W Bushnell 05c, P C Webber $2.75, A B F Wells 25c, B Knapper $1, W A Huls 25c, S Robinson $1, W Shepard $1 40, A Bissell $4.50, A Johnson $7, L E Schuyler $1, A B Cushing $3, W F Fahnestock 10c, B Pottle $1, Mrs E B Farnham $1.13, J Phelan $1.25, C F Lathrop 45c, R F Barton 15c, Geo M Rice 20c, J L Fiske $1.25, S E Pike $5, F H Bruce 60c, M M Wells $1.25, C York 50c, Wm Stanton 25c, J Taylor 22c, O F Washburn 25c, C M Winchester $50 21, S G Kelley 10c, E D Kentfield 50c, C J Brown 25c, F E Healy $1.25, Geo A Cole 25c, A M Tripp 25c, A Beardsley 15c, Mrs M M Burgess 50c, C Hosmer 35c, C S Hall $3.25, U Smith 04, T L Hall $7.58, L T Cunningham $28, P S Ward 15c, W F Fahnestock 50c, J W Kenniston $2, F S Ransom 10c, Mrs P Mayberry 50c, T W DeWolf 25c, B Perham 60c, J H Evans 35c, J Bean 15c, M Clark 25c, A Burnham 65c, H Blake $1, E D Kentfield 10c, Mrs A Rines 70c, R W Wilson 25c, N A Chapman 50c, H T Hopkins $1, E A Fullerton 50c, Mrs J Lewis 10c, M W Carlile $18, Mrs J Pell 20c, P S Hartough 30c, C Greene 10c, Rev Wm Bennett 25c, Wm L Pell 50c, D S Young 35c, H V Davis $8.25, E R Sturdevant 30c, P W Hough $5, A P Chaney $1, G L Heins 75c, Eld J N Loughborough $9, T Harrison 60c, S D Remick 55c, A R Garey 25c, J R Buckwater $1, B Knapper 30c, M W Harris 25c, H H Tooker $1.25, H W Norville 25c, J A Jordan 50c, J Lester 60c, O Stone 25c, D Aldrich 85c, W N Fisk 25c, J F Huber $4, S E Hoyt 50c, J Taylor 15c, L B Cummings 12c, G S Thomason 60c, A G Case 25c, L Haines 15c, J S Tilton 35c, W E Eckerson 50c, Mrs B D Brantley $1, H Matteson 30c, J E Gillespie 50c, Wm K Mason 50c, Thos B Dustin $7, J G Morris $6, J M Jenness 50c, E V B Edgerly 35c, R E Snow $1.25, B Quint 10c, W H Davis 60c, Mrs A Andrews 50c, J S Duffett $1 12, D W Fletcher 20c, J Card $1, A J Young $11, T J Whitecar 70c, J W Benedict $3, D W Keith 30c, Geo S Haynie 20c, Geo Hebner $1.40, D B Closman $1, E Buckland 50c, Eld J Slocum $3, N Orcutt 28c, C M Chapman 50c, B Martin 20c, H M Wood 60, H L Hastings $4.34, S P Hubbard $1, E G Emmons $1, G Martin 45c, S Tenny $1, M V B Pynchon 50c, Mrs L Umphreys $1, J R Smith 64.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Charlton, Mass.	*J. O. Curtiss, Oxford, Mass.*
Haverhill, Mass.	*T. F. Pinkham or J. P. Yeats.*
Oxford, Mass.	*Curtis.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon, Box 234.*
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Vernon, Vt.	*J. O. Allen.*
Cabot, Vt.	*I. R. Hopkins.*
Portland, Me.	*Rs. R. York, S. K. Dyer, D. P. Scamman.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Heacox.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*James M. Stancliff, Orellis Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Bigley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Reed.*
South Butler, N. Y.	*R. O. Brown.*
Rochester, N. Y.	*J. Phelan, 34 N. Fitzhugh St.*
Hoosick, N. Y.	*Geo. B. Keach, J. B. White, or Christopher Lewton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*J. F. Beach, F. H. Davis, Edwin King.*

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

NEW TRACTS.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A COLPORTEUR'S NOTES, by John B. Wadsworth, Mempais, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

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"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AG'T.

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ON SALE AT THIS OFFICE.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

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We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cts. per copy additional, when sent by mail.

"THE MIDNIGHT CRY."

This is the title of a pamphlet of one hundred pages, presenting evidences for the coming of the Lord in 1873. By Nelson H. Barber. Price 25 cents per copy; $1.80 per dozen. For sale at this office, and by D. T. Cooper, 72 Mount Hope Avenue, Rochester, N. Y. AG'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

NEW HYMN BOOK.

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WITHOUT THE MUSIC.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $2.25; postage 20 cts. De. plain, $1.75; postage 20 cts.

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BY THE TESTIMONY OF THE BIBLE AND ITS OWN WITNESSES.

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AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

BY ELDER J. COUCH.

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"GREEN PASTURES AND STILL WATERS."

O, Father dear,
Whate'er betide, no more I'll doubt and fear,
Unreconciled;
So sweet to-day the rest I feel in thee,
So sweet the peace thou givest unto me—
Thy wayward child.

Thy way was best,
Though oft I doubted, in my wild unrest,
Thy guiding hand.
Though weary with the desert way, I see
Through paths unknown thou wert but leading me
To this fair land.

With joy complete,
Once more, with trust, I sit at thy dear feet,
To know thy will.
In thy great, loving care, all things I leave;
Thy word is sure, O Lord, I do believe
Thou wilt fulfill.

WHAT SHALL BE DONE?

H. J. MUNSON.

For a few evenings past, the people of Girard, Kansas, have been led in throngs, through very deep mud, to our village schoolhouse, by a demoniac influence, said to possess one C. Fannie Allyn, who appears among us (from whence we know not) in the form of a small, youngerly woman, of reddish curled hair, and, when unentranced, of rather light, flirtish manners. She spoke with freedom, and a degree of eloquence, on the subject of the resurrection; her discourse being after the manner of that "vain philosophy," "science, falsely so called," which denies the resurrection of the Bible; making dead men, dead horses, and all other corrruptible things, immortal; declaring that the very decaying of the dead carcasses of horses, etc., was diffused into immortalities.

Although the roads were worse than at any other time this season, the audience was unusually large, comprised of all classes from the minister and church member, down to the common infidel and skeptic: all listened with apparent profound attention. It is evident that the "strong delusion" was drank deeply by many "unwary souls." The audience was dismissed at the close of her "entranced" performance, without ceremony and opportunity. After she had made a few significant passes of the hand over the eyebrows (as bidding the departure of the spiritual entrancement), combined with a few peculiar yawnings, she entered into glib conversation, when we ventured to advance, inquire her name, and submit a few questions. At first she was not inclined to attempt satisfactory replies, saying that she had no opinions or knowledge of her own; she gave the subjects little or no thought, devoted her time principally to her own sewing, and the reading of love-stories. Not feeling quite satisfied, however, with this "turn," we imposed still further our interrogations, which drew her finally into a pertinently sarcastic defense. She pronounced us "Advent," and proclaimed her *devil* far better and superior to our *God*.

Our own feelings became still more deeply impressed with the importance and peculiarity of the times in which we live. Of course, we were marked by the bystanders as an opponent to the doctrines and influences of what is known moderuly as Spiritualism. In our rounds of business this morning, we found a general readiness manifested to confront us in the slight opposition we had dared to make to the baneful influences and ravages of what we regard Satan's last device, and to support the delusive sophistries which have been proclaimed through this C. Fannie Allyn.

Since our arrival here, over one year ago, we never have found so many ready advocates and supporters of christianity, as we now find of this devilish device. While we view these things, our heart sickens, and we sometimes feel sad; but again, we lift up our heads and *rejoice*, knowing that our redemption draweth nigh. We have preached Jesus and his coming and resurrection some since we came here, but our names have been "cast out as evil." We have been "reviled and persecuted" by base, wicked, secret, and absolutely unfounded slanders, suffering in the house of what should have been our friends—the *professed* gospel ministry and church—with whom we have sought no quarrel, but whose animosities have been aroused by our proclaiming a free gospel, and those whom Christ makes free to be free indeed. But we are not dismayed, for the word has declared all these things would come to pass in the last days. We do not expect the masses to "endure sound doctrine," but that they will turn unto fables, and the love of many will wax cold. We look for yet greater distinctions between true christians, and more marked persecutions from an apostate church and the world to them who dare to hold steadfast unto the end the doctrine of Christ.

But what shall be done? Here we find in the nineteenth century two (to the present age) new and opposite influences and doctrines engineering their way abroad among the inhabitants of the civilized world. Spiritualism, supporting and making its unclean the common dogmatic theory of the natural immortality of man, whereby it is deceiving and drawing under its influence and to its support many unwary souls, who have claimed, and still do claim, church membership, as well as the ungodly and rank infidel. Spiritualism, bringing up the dead, as did the witch of Endor, to converse with, or prophesy and prescribe to, their living friends; while inquiry from the word of the Lord is abrogated. Adventism, on the other hand, receiving and proclaiming the cardinal doctrines of the Bible—the coming of Christ to establish his kingdom, by raising his dead saints to its inheritance, with his living ones at the time, and then, and only till then, giving them immortality; while the wicked shall then be utterly cut off and destroyed, and that without remedy. Adventism says, hold on to the old faith that was once delivered to the saints; while Spiritualism says, "We are far in advance of the old fables of the Bible, making Jesus a Savior, and his coming necessary to the resurrection, redemption, and immortal life of man; for we have discovered that everything is immortal, and no such power or Savior is required." And really, the demonstrations are so wonderful, and the delusion so enticing, that it would seem that only those well fortified by "the word of God, which liveth and abideth forever," have any assurance of escape.

But again we inquire, *What shall be done?* The masses of the professed christian world, instead of opposing and exposing the demon influence, are directly or indirectly supporting it. If the preachers in the popular [illegible] of the day dare in private or public to utter a warning word, they are almost sure in every discourse to support that falsehood of Satan, which forms the grand basis of the delusion; this being so, there can be no hope that anything can or will be done to open the eyes of the multitudes to the dangers to which they are exposed, and show them the sure way of escape. We respond, we think there can be something done, and that the leaven is already at work, by which those who will may see and discern the truth from the error, and that by the truths as generally held by those looking for the coming of Christ.

It appears to me that modern Spiritism and Adventism are the two great contending doctrines of the last days; and that, before the close of the present dispensation, each will have been generally proclaimed, and brought to the knowledge of the civilized world; and that those who cannot be saved by the truths of God, being prepared for his coming, will be destroyed by the work of the other, when he shall come. Those who hold the faith of the soon coming of Christ, the resurrection from the dead, and the immortal crown only to be given to the Lord's faithful, while the wicked shall be burned up root and branch; we think have a great mission to perform in these last days. We do not expect every one who assents to, or professes this faith, to prove themselves faithful and diligent; for the love of many is waxing cold, and we expect some of this professed faith will be found among the number; but those who entertain this faith as an anchor to the soul, both sure and steadfast, must see the importance of the times, and the mission that we have to fill. Spiritism is making its inroads into almost every hamlet in the land, while the gospel of the coming kingdom, to be established by a personal, real King, seems to have become understood by, or to have been taught to but comparatively few.

And now, brethren in the Lord, should this find its way into the *Crisis*, and so we shall be able to speak to you, we say, while we place low estimate on church partisanship and ecclesiastical arbitration, believing that the *spirit is one*, the hope and faith, and consequently the church should be one; the time is at hand when a more united, energetic, and self-sacrificing effort should be made to disseminate these great truths, which is the only thing that can successfully meet Satan's device in the form of modern Spiritism, and so save God's elect from its destroying power. Shall we not all arise, and with the earnest prayer of faith make vigorous effort to snatch as it were some brands from the burning?

Girard, Crawford Co., Kansas.

P. S.—We had thought to suggest that Bro. Grant consider the matter of a few weeks' sojourn and labor in southern Kansas. We could not ensure support, to any extent, if he should do so; i. e., as far as our own place is concerned; as we are poor ourselves, and comparatively alone in the faith. But we should really be glad to have some able advocate from abroad visit and labor some here. Myself and wife would be glad indeed to be scattering tracts that would enlighten the public mind on the great truths we hold dear; but at present are unable to purchase them. We lend the *Crisis* to some of our neighbors who will read, and contend for the faith in private or general conversation; and this is all at present. We pray that the way may open for a greater work here. H. J. M.

OUR TOUR WEST.

I. C. WELLCOME.

Sept. 24th, we preached in West Salem, Wis., three discourses to an interesting class of believers, and others, of the town and surrounding country. There is an open door for the word of life in this community, and several real friends to the cause of our coming Lord. They need a faithful minister.

Monday, the 25th, we went to Sparta, and visited Dea. T. Barker, Eld. S. W. Thurber, and several localities of that beautiful city. Found them glad indeed to see us. Bro. Thurber is doing a good work among this people, and his labors are highly appreciated. In the evening a goodly number of the brethren and sisters gathered at Bro. Barker's, to greet us and bid us God speed on our journey homeward. After prayers for the safety of us all, through the pilgrim journey, to the coming of Jesus, we parted from the brethren to take the night train for Chicago. But the Lord had such care for us as to prevent our going. The train was full, no seats to be obtained, and many were standing, to ride one hundred and seventy miles to the State Fair at Milwaukee. We returned to Bro. Barker's hospitable home, and in the course of the night my wife was taken violently ill. The car would have been a bad sick-[illegible] but in Sr. Barker's care, at her comfortable residence, it was quite endurable.

Tuesday eve we accompanied Brn. Thurber and Barker to Angelo, to a meeting, and heard Bro. Thurber preach to a full house of deeply interested hearers. This was his first visit to them. We predict a good harvest of souls in that place, if he follows up the work among them.

Wednesday A. M., we left Sparta at seven o'clock, arriving safely in Chicago at eight o'clock P. M., and called on Eld. Frank Burr, who with his family received us kindly and welcomed us to their hospitality. Bro. Burr is doing a good work in Chicago, and the gospel light on the coming and kingdom of our Lord is making good progress throughout the city. While in this city we looked after several old friends; found but one; with him we dined, and found he had left the ministry among the Methodists, and is pursuing a lucrative business. Elds. Wm. L. Himes and H. A. King met us at Bro. Burr's, and accompanied us to Buchanan, where we put up with Bro. Himes, and shared their kindness, as on our journey out. And as then, so now, Brn. J. V. Himes and D. R. Mansfield, with Sister Mansfield, were absent from home; thus we were deprived of the privilege of seeing them. We did, however, see the Western Fort, and new battery (the new and splendid printing press) which is planted at Buchanan, to send out the word of life, and do battle for the truth in the western field. May the Lord use it for his glory, in the salvation of sinners and the building up of his people.

Leaving Buchanan, we passed homeward to Montreal, P. Q., to fill our appointment there, arriving Saturday evening. We put up with Bro. John Ward, who, with his believing wife, made us welcome indeed.

Sunday, Oct. 1st, we preached two discourses to small but intelligent and deeply interested audiences. They love "the blessed hope," and are real Bereans, searching the Scriptures daily. They have no preacher, but maintain public meetings constantly on Sundays, under the watch-care of Bro. Buckingham.

After enjoying a social meeting with them Monday evening, we bade them adieu, and took the train for home, where we arrived in safety Oct. 4th, finding friends waiting to greet us, and glad to see us, after an absence in the "far West" of three and a half months, during which time I had traveled about five thousand five hundred miles, and preached the word of life to several thousands of strangers, and formed many very pleasant acquaintances with dear children of the Lord, and received much kindness from them. I do hope to meet them soon in the kingdom of God. The Lord has been very merciful in preserving us from harm, and in returning us in safety to pursue gospel work in the East. I. C. WELLCOME.

PATIENT WAITING FOR CHRIST.

D. M. SMITH.

This is a grace much needed at this time. The christian who has had his soul all enraptured with the glories of the coming kingdom, and drawn out in love to the Savior, longs for the time when he will be released from bondage, and often sings,

"How long, dear Savior, O how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

But how shall he content himself while waiting for the Master's return? A man in the business of the world, who has much of it on his hands, is never impatient for time to pass away; nay, he almost covets every hour and minute as it passes, fearing he will not be able to accomplish the duties of the day. His mind is so intent upon the present duties, that he seldom looks far into the future.

Now we think the christian can learn an important lesson from this. Let him look about him, and see how much work there should be done for the Savior, and how short the time is in which to accomplish it, and he will not be impatient. Is there no dear relative, or friend, out of Christ, having claim upon his sympathy and prayers? Let him put himself in his place, and, if possible, enter into his standing, exposed to the frowns of the Savior, and if he has a soul not insensible, we think he will say from his heart, let me occupy until my Master comes, that he may say to me, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

TOUCHY.

GEO. THOMSON.

Once upon a time, a certain church grew lukewarm and indifferent, as churches are likely to do sometimes, and the enemy got the advantage of them, as he is very apt to do, if he gets the opportunity; for he goeth about as a roaring lion, "seeking whom he may devour." Under these circumstances, the preacher came along, and was invited to preach. Now the preacher, as a general thing, if he is a man of discernment, can detect pretty clearly the condition of things. If the members of the church are wide awake, thoroughly in earnest, and harmonious, it will be indicated in a number of ways. They will be punctual in attendance, they will look pleasant when they enter the meeting-house. Bro. B. will not distort his face with a dark frown, as he passes a certain pew, occupied by a certain brother. Sr. C. will not turn up her nose in disgust, as she passes Sister somebody-else. Bro. D. will not look dull and drowsy, stale and stupid, from the effects of a certain narcotic. Sr. E. will not come flaunting through the broad aisle with all the external insignia of worldly-mindedness, and fashion's votaries. In short, the members of the church will look just like *christians*. So it is not to be wondered at if the preacher on this occasion observed the state of affairs, and took in the situation at a glance. And it is quite probable that he shaped his discourse in accordance with the facts, if he was a preacher who rightly divided the word of truth. However, I was not informed what his text was, nor the nature of the discourse, except this one sentence, which was uttered by him during his remarks: "*Some are evidently no better than they should be.*"

This would seem to be a simple, unobjectionable remark, and truthfully considered, capable of an universal application; but it created a mighty flutter in the church. Bro. D. took offense at once. He knew the preacher meant him. Somebody had been telling him, he knew, that he used tobacco. He wanted his name stricken off. He wasn't agoing to stay among a people who would'nt mind their own business. This was some of Deacon Smith's work, he knew. It was he that told the preacher, because he was complaining only last week that he, Bro. D., had expended twelve dollars per year for tobacco, and only six dollars for the gospel. He wished people would mind their own business. And Sr. E. flared up wonderfully. The preacher was just throwing clubs at her, because she wore her new hat to meeting. She knew he was; and just because she had a few innocent trinkets and flowers in it; and besides, it was'nt any grander than Miss Tippet's, who belongs over to the other church. She did wish that they would preach the gospel, and not be harping on dress. It was nobody's business if she did spend all her money on dress, as long *as she did not set her heart on it*; and besides, it was the men's duty to pay the preacher. She was'nt agoing to stand it any longer. She would join the other church, where she would not be continually annoyed in reference to her dress and adornings.

Bro. B. also had corns on his toes. There, now, the elder had reference to that little difficulty between myself and Bro. T. He's told the Elder all about it, I know, and of course, he's given his version of the affair, a one-sided account. Yes, the Elder staid there all night, and he has taken pains to set him against me. I can't stand it much longer; and just to think that he would refer to it in the pulpit. This is adding insult to indignity. He'll get no more of my money. Yes, of course, the Elder will make common cause with Bro. T., because I couldn't sign anything for the cause this year, in consequence of being in debt for that last piece of property I bought. I won't stand it any longer. Quite a number of others were also "touched" in tender spots, among whom was Sister C., who was compelled to spend the following day in calling upon her female friends for the purpose of stating her grievances. She knew there would be something up, when that Mrs. P. went a visiting over to Bro. T.'s, where the preacher staid all night. She had accused *her* of being a tattler, but she guessed there was some tattling done *there* that night, or the preacher would not have said what he did in the pulpit. This must have a stop put to it; if she didn't leave the church, *she* would; she couldn't stand it any longer. And so things fermented.

How true that "a little leaven leaveneth the whole lump." But we are glad to be able to record, that in this case the proper remedy was applied ere it was too late. Fortunately at the next prayer-meeting there was a large attendance, more for the purpose of culminating than of [illegible] their difficulties, however. But at a proper stage of the meeting, good old Sister I. arose, and spoke about as follows:—"Dear brethren and sisters, I have many confessions to make. I feel that I have been too cold. I want to love the Savior more. I feel that I have been unfaithful. I want to be more faithful. I am afraid I may have grieved some of my dear brethren and sisters; if so, I want you to forgive me. *I am not as good as I should be.*" And the old mother in Israel sat down. There was silence for a moment, when a brother, full to overflowing, arose and exclaimed, "If Mother I, who was never known to speak evil of any one, who cherishes no bad habits, whose mite has ever been forthcoming, whose place in the prayer-meeting is never vacant; who is ever and everywhere regarded as a burning and shining light; if she is not as good as she should be, what am I?" And here followed a general breaking down, and self-humblings, mutual forgivings, and heart-searchings. Bro. D. said he would give up his tobacco, and thus "cleansing himself from all filthiness of the flesh," consecrate himself wholly to the Lord. Sr. E. thought she would feel better if she exchanged Madame Demorest for Peter as a leader of fashion (1 Pet. 3: 3, 4), and resolved never more to sail under false colors. Bro. B. concluded that he would sell that "additional piece of property," as he had no absolute need of it, and thus have something for the cause of God. And I understood that when the preacher came round again, and repeated his former remark, nobody was offended, but all responded most heartily—*Amen.*

CONFIDENCE MEN.

I. C. WELLCOME.

We promised to give some account of a "confidence man," for the benefit of travelers. What is a confidence man? He is a man who gains your confidence, and gets your money, and leaves you to find yourself deceived after he has stepped out.

While preparing to leave Chicago, on our tour west, we learned that we must wait four hours for the St. Paul train. Just then a sweet, mellow voice behind me said,

"Then you have several hours to spare?"

We turned to see who was interesting himself in our matters, and saw a finely dressed, mild, gentlemanly-looking, middle-aged man, who at once repeated his statement, adding—

"You have plenty of time to go out and see the pleasant things of the city."

We replied that we were weary and did not wish to, but that wife would gladly see all the pretty things.

"Do you go to St. Paul's?" he asked.

No, to Mankato, we replied.

"Well, it is the same road *I* go. I belong in St. Paul; am here on a little business, and go on the same train. My wife, daughter and aunt are with me, and I promised them a ride about the city this afternoon. My uncle, with whom they are stopping, offered us his coach. We would like to have you accompany us. I am just now going up town to get them. I have a valise with $7000 in specie, left me by my uncle, who recently died in California. I deemed it not quite safe to bring it down until we all came to take the train."

We declined the proposed ride. He then asked me to accompany him across the bridge, some six blocks, to his uncle's, a very beautiful walk, and fine scenery. I consented and started. We traveled on, and on, over a mile. I was determined to watch and pray, and not enter any lane, nor building, but keep in the open street. After starting out, he asked my name. I gave it, and asked his.

"Johnson, of St. Paul, formerly from Vermont," he said; and added, "My father sold out for $6000 thirty years ago, and came to Chicago to invest in real estate; but concluded to go to Wisconsin and settle. We did so, and we have added $4000 to our property. Are you a merchant?" he asked.

No, I am a preacher.

He then said he had just been to bury a brother, who had died in Vt., and had left his family $45,000.

Just then I heard a voice behind calling, "Johnson! Johnson!" We turned and met a fine-looking man, of about fifty years. Mr. Johnson introduced him as his "uncle, Mr. McLean, a merchant." He immediately asked me,

"Are you buying goods to-day?"

"No, I am not a trader." Mr. Johnson then told him he had come for the horse and carriage to give his family a ride, and had proposed to give us a ride also, as we were strangers in the city, and waiting the same train with himself. Mr. McLean said,

"I have just sent your family to the station in the carriage. You may tell my man to take the coach and go with you."

Mr. Johnson replied,

"Did you send that valise with the $7000 in gold to the station?"

"Yes, it will be all safe," said Mr. McLean. "I was obliged to do so, as I must go down to the wharf to ship a stock of goods at three o'clock. I am on my way now."

Mr. J. then asked, "Did Aunt settle that little bill for the goods this morning?"

"No," said Mr. McLean.

"She is very absent-minded," said Johnson. "I had $2000 in greenbacks which I did not wish to use, and passed it to Aunt, telling her to pay her bill out of it, and keep the balance for me until we arrived at the station. She ought to have paid it. I think I can pay it now, if you can change a $1000 bond. The bill due you is a little over $200, is it?"

"Yes, but I will be obliged to go to the store down town to change it, and I have not time."

Johnson replied, "I have two $3000 drafts with me, but you cannot change them any better; but I will see if I have money enough to pay it. Taking out his pocket book, and opening it, a $50 bill and several tens appear.

"Mr. Wellcome, can you lend me some money to close up this bill? I will meet you at the station and hand it back to you."

I replied, I have no money to spare.

"How many greenbacks have you with you?" asked Johnson.

None to spare, I replied.

"Can you not lend me $100, or $500 even? But perhaps you are afraid of me, being a stranger. I will secure you with this $1000 bond, until I meet you at the station. My family are there, and we go in the same train with you."

The bond was passed toward me, but I was making off a proper distance from them. "I cannot spare you a dollar. I will return to the station," I replied.

"Well," said Johnson, "I must go down town and get this bond changed, and settle this bill. As you go to the station, you will find my family. Tell them I will be there in a few moments with the coach to give them a ride. Your wife had better go with us. Please look after my valise with the specie. I feel a little uneasy about it."

"Good bye, Mr. Johnson," said I, and returned to the station as fast as possible, finding my wife much distressed lest I had been led off and robbed. But Johnson's family, the specie, or himself, did not appear. All this talk about an abundance of money, an uncle, a bill due, etc., was to get my money. Travelers, beware of such men.

VICTORIA C. WOODHULL.—Theodore Tilton has written a life of Victoria C. Woodhull, which for blasphemy, indecency and lunacy combined, has probably never been equalled. She is gravely declared to be possessed by the spirit of Demosthenes, who in bodily form appears to her, sits by her side and dictates those fearful and wonderful pronunciamentos which flow from her unconscious lips and are taken down by one of her husbands and given to the world in print. She is declared to have watched unceasingly for ten days and nights without rest or food over a sick woman till the latter was restored to health, she herself growing all the time fair and ethereal and her flesh wearing a look of transparency, thus leading her to believe that at last in this way will the mortal body be refined away and the soul only remain. She is declared to have held to her bosom in a seven hour trance the body of her dead son, till perspiration broke from his clammy skin and the child came back to life; and her veracious biographer adds that it is "her belief that the spirit of Jesus Christ brooded over the lifeless form and re-wrought the miracle of Lazarus for a sorrowing woman's sake." Her "marriage" to her second husband and her support under the same roof of her first are treated as exhibitions of moral courage, "for which she has received not so much censure on earth as I think she will receive reward in heaven." And to crown the absurdity and wickedness of this dreadful production, the author says: "Twice (as she unshakenly believes) she has seen a vision of Jesus Christ—honored thus doubly over St. Paul, who saw his Master but once, and then was overcome by the sight." Verily, since the red-handed atheists of the first French revolution elevated and worshiped a harlot in the place of the God of heaven, there has been no parallel to this deification of Victoria C. Woodhull by Theodore Tilton.—*Boston Traveller.*

GOD THE GIVER.

Blessed be thy name forever,
Thou of life the guide and giver;
Thou canst guard the creatures sleeping,
Heal the heart long broke with weeping,
God of stillness and of motion,
God of desert and of ocean,
Of the mountain, rock, and river—
Blessed be thy name forever.
Thou who slumberest not, nor sleepest,
Blest are they thou kindly keepest;
God of evening's parting ray,
Of midnight's gloom, and dawning day,
That rises from the azure sea
Like breathings of eternity;
God of life! that fade shall never—
Blessed be thy name forever!

NECK TWISTING IN CHURCH.—There are practices tolerated in religious congregations which christians who are jealous for the honor of their Master's house should utterly condemn. Decorum is the handmaid of devotional feeling, and for this reason the house of God should never be disturbed by the slightest approach to irreverence.

"It is a part of my religion," said a pious old lady, when asked why she went early to church—"it is part of my religion not to interrupt the religion of others." And we believe if many a country congregation made it a part of their religion not to twist their necks almost out of joint to witness the entrance of every person who passes up the aisle during service, it would be better both for their necks and their religion.

A gross abuse of religious decorum sometimes needs harsh medicine as a remedy. We give that adopted by Henry Clay Dean, who was at one time Chaplain of Congress. The anecdote is from the *Pacific Methodist*:

"Being worried one afternoon by this turning practice in his congregation, Mr. Dean stopped in his sermon and said:

"'Now, you listen to me, and I'll tell who the people are as each one of them comes in.

"He then went on with his discourse, until a gentleman entered, when he bawled out like an usher, 'Deacon A——, who keeps the shop over the way,' and then went on with his sermon. Presently another man passed up the aisle, and his name, residence and occupation were given. So he continued for some time. At length some one entered the door who was unknown to Mr. Dean, when he cried out, 'A little old man, with drab coat and an old white hat; don't know him—look for yourselves.' That congregation was cured."—*Cent. Baptist.*

Gems.

— When the arrow of a saint's prayer is put into the bow of Christ's intercession, it pierceth the very heavens.

— God's commands are not an arbitrary display of power. He prohibits nothing because he has the power to prohibit, but because the thing forbidden is destructive to our real happiness and best good.

— To be filled with the Spirit is to have all the resources of heaven at our command.

Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper, "till He come."

— There is a tree in California called the Maganeta—so full of life and vital force, that it is constantly pressing off the bark from the wood as fast as it forms. O! for Maganeta Christians, that by the fulness of life within, shall crowd off the bark and excrescences of worldliness that would otherwise gather about them.

— He who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks that others cannot do without him is still more mistaken.

— We should rest satisfied with doing well, and let others talk of us as they please, for they can do us no injury, although they may think they have found a flaw in our proceedings, and are determined to rise on our downfall or profit by our injury.

— Difficulty excites the mind to the dignity which sustains and finally conquers misfortune, and the ordeal refines while it chastens.

Brother, go fight for Jesus—haste;
No precious time hast thou to waste,
For life is fleeting fast;
The battle must be fought and won,
Ere the day of life be done,
For night will come at last.

— Sneer not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath!

— He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.

— What God wants is millionaires in grace. Get rich if you wish to. If you remain poor it is your own fault.

— We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion.

ROWLAND HILL once exclaimed: "There is a perpetual frost in the pockets of some wealthy people. As soon as they put their hands in them, they are frozen and unable to draw out their purses. Had I my way, I would hang all misers. I would hang them up by the heels, that their money might run out of their pockets, and make a famous scramble for you to pick up and put in the plate."

MINISTERS' WAGES.—Hardly truer words were ever uttered than by the editor of *Scribner's Monthly*, in some observations on "Shepherds and their Flocks"—for instance: "Good, manly pastors and preachers," says he, "do not want gifts; they want wages. It is not kindness to eke out insufficient salaries by donation parties and by benefactions from the richer members of the flock. It is not a merit, as they seem to regard it, for parishes or individuals to do this. It is an acknowledgment of indebtedness which they are too mean to pay in a business way. The pastor needs it, but they take to themselves the credit of benefactors, and place him in an awkward and false position. The influence of this state of things upon the world that lies outside of the sphere of a christian belief and activity is bad beyond calculation. We have had enough of the patronage of christians by a half scoffing, half tolerating world. If christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he preaches at the price its professors are willing to pay, in a business way, for its ministry."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

DAISY'S CROSS.

"Must I, mamma?"

It was a very mournful tone in which these words were spoken, while Daisy held up before her mother's eyes a much-worn dress. The tucks had been let down one after another to meet the growing wants of their little owner. It had been badly torn at the pleasant berrying party last year, and Mrs. Strong had just spent a busy hour in repairing it again. But Daisy's eyes were brimming full of tears as she thought of wearing it still another year. Visions of her little playmates, neatly dressed in the prettiest of new prints, danced before her eyes; and she already saw the curious glances directed toward her old, worn dress, which, as she had one day overheard a thoughtless one among them say, "looked just fit for the rag-bag." How could she appear in it again!

Mrs. Strong drew her little girl toward her, and lovingly kissed the burning cheeks.

"I am sorry, darling! You should have pretty new dresses all the time if I were able to give them to you; but you know we need a great many things. The rent will soon be due, and we must have enough to eat. So try and be thankful, dear, that we have a roof over our heads, and as many nice things as we have. Our heavenly Father has given us health and strength for so long, and spared us to one another!

"Can you not bear this cross, my child, for Jesus' sake? I know it is a heavy one for young shoulders; but you must ask Him to help you."

Daisy was gazing down into her dear mother's face. She saw the old sad look stealing into her eyes, and noted the pretty brown hair, now streaked here and there with a thread of silver; while the fingers were busy with the never completed work, by means of which every comfort they had must be purchased.

Then she felt very sorry and ashamed of herself. She could do so little to help, why need she ever add a feather's weight to her mother's burden?

She wiped the tears quickly away, saying. "Forgive me mamma! I am so sorry I said a word. You will forgive me, won't you? While I have you to be thankful for, I ought not to care for anything." She busied herself about the small room, washed the tea dishes, and arranged everything neatly in its place; stopping every few minutes to kiss her mother, as if to assure herself that the wound caused by her words was healed.

Then she prepared her lessons for the next day; and, after the evening prayer was said, Daisy lay down to sleep leaving her mother still sewing by the little table. It would be three or four hours before she, too, could rest her tired hands and aching head.

When Daisy awoke, the patched dress was the first thing that greeted her eyes. She smothered the rising sigh, and kneeling down by the bed, asked the Savior to help her not to care, but to make her so gentle and sweet-tempered all day that the girls would love her in spite of her clothes; for a very loving little heart beat in Daisy's breast; and ever since she could remember she had prayed that she might have love from those around her, whatever else she might lack.

She felt very brave and strong as she bade her mother good-by and started for school. Jesus was helping her, and the light of victory over self beamed in her eyes. She kept repeating the sweet lines she had learned at the Sabbath School not long before:

"I ne'er took up my cross,
But Christ, the Savior, bore
The heaviest end and all the weight,
While pressing on before."

How wonderful it was that she did not really seem to care any longer!

One or two of the girls looked at her rather scornfully; but it seemed as if most of them were never half so good to her. The teacher praised her perfect lessons; Mamie Day brought her a big, juicy orange, which she saved, as she always did, "to share at home with mamma;" and another little girl asked her to spend the afternoon with her. So Daisy went home a very happy child, in spite of her dress.

Before many days went by, her mother was able to gladden her eyes with a new one; and, when Daisy wore it for the first time, I think the Savior was glad, too; because He saw, down underneath the pretty pink dress, a humble, thankful, and a victorious little heart, to which the cross had proved a "blessing in disguise."—*Christian Herald.*

NEVER ANSWERED BACK.

The words might be sharp, harsh, censorious, or even bitter, it mattered not, she threw nothing back, but met them all with the same sweet spirit of calm endurance. She was often placed in very trying circumstances, but her self-control never left her; her patient kindness remained unchanged.

When a mere child, her mother gave as it were, the care of the entire family into her tender hands, and kissed her a last farewell. I under, delicate child that she was, and yet so strong, so firm in goodness! Her father, hasty, irritable, at times unreasonable, was most exacting in his requirements; but she met his various moods with patient, forgiving love.

Her brothers and sisters were passionate, fitful, and trying; but their misdemeanors were never visited with sharp rebuke. She *never answered back* to their peevish and complaining words.

I have seen sadness come over her countenance like a heavy cloud, and large tear-drops roll slowly down her fair cheeks, but no temper-flashes ever disturbed the quiet beauty of her face, no violent emphasis or unlovely accents broke the melody of her sweet voice. I've seen her slowly leave the room to avoid a conflict, and once, through some misunderstanding, she received a painfully upbraiding letter, she stole away softly to her chamber, and afterward she told me "That she hastened to God to get right feelings quickly."

One day she was telling me of a particular trial with one of the wayward children, and I asked, "Well, what did you say?"

She answered, "O, nothing. I only kept *still*. You know it does not make things better to answer back."

"But what did you do?" I again asked.

"I just waited, as patiently as I could, until she got over it."

"Kept still." How wise, how heroic, how beautiful to keep still and bear in silence sharp, passionate words. "Just waited." How admirable the grace of patience, to wait until the furious storm of anger is over, and never increase it by the utterance of a single word.

How sweet to see little children turn silently away from contention; and how beautiful for young people to abstain from answering back. How admirable for older ones to meet with quiet dignity unmerited censure, and how magnanimous for public individuals to bear abuse without retaliating.—*Congregationalist.*

Hygiene.

"This is for your Health."

ADVANTAGES OF TEMPERANCE IN EATING.

The ancient physicians of Egypt ascribed all diseases to the overloading of the stomach, and their materia medica was limited to emetics and cathartics, and abstinence from food was their chief advice. Certainly the surest method to preserve constitutional health and strength is to eat less than we are in the habit of doing.

Cheyn said that if we would keep our stomachs clean, we should find our heads clear. The lamentable prevalence of brain diseases is more attributable to the overloading of the stomach, than to the overworking of the brain. The brain is weakened by the general prostration of the whole system, and first proclaims the misuse of its powers.

The ancient philosophers, from Pythagoras, all agree that it was needful to relieve the stomach by a careful abstemiousness, when they desired to make demands upon the imagination or reason for the exercise of all their forces.

Mr. Pitt, when he intended to deliver an oration before the House of Commons, dined on cold mutton.

Newton confined himself to a slight diet while he was composing his dissertation upon colors.

Boerhave remarked that the oppression of food on the stomach almost extinguishes the active powers of the mind.

A mathematician can resolve a problem before dinner, while after a full repast his mind would be too dull and inactive either to study or demonstrate. A blind man who had learned to distinguish colors by the touch, could do it only when fasting.

Law, the founder of paper credit, and a financier of great ability, was remarkable for his great abstemiousness, and ate the smallest possible amount to support life when engaged in subjects of deep calculation.

The newspapers of the day are filled with notices of sudden deaths, attributed to heart disease, when often the verdict should be, "Died of over-eating."

Habitual over-eating produces dyspepsia, nausea, headaches, colics and many of the other ills so common to mankind. The quality of our food and its preparation, are often of as much importance as its quantity. We all eat too much grease, condiments, rich sauces, and gravies.

When our country fails to produce so great an abundance of the luxuries of life, we shall learn that one half the substances we have been accustomed to waste in solid and liquid diet, are sufficient to support life, and will support more strength of body and vigor of intellect than the *plethora* of eating with which their fathers "obfusticated" all their powers of mind, plagued themselves with bile, and were clothed with melancholy in the midst of happiness, ease, luxury, and security.

Sir James Eyre, physician to Queen Victoria, says perhaps we might lay it down as a rule, that the majority of men eat twice as much as is really required for the support of health and strength; but in most cases, the error is to be referred to ignorance of the laws of health, rather than to the mere pleasure of over-indulgence. It is a common mistake among all classes, that the more we eat the stronger we shall be, and nothing is more fully believed than that our vigor depends upon the quantity as well as the quality of our food.—*S. O. J., in Country Gentleman.*

GOOD HUMOR.—It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the "minor miseries," that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality. It helps nobody, and hinders everybody. It is always foolish, and always disgraceful, except in some rare cases when it is kindled by seeing wrong done to another; and even that "noble rage" seldom mends the matter. No man does his best except when he is cheerful. A light heart makes nimble hands and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Till cheerfulness is lost, nothing is lost.

The company of a good-humored man is a perpetual feast. He is welcome everywhere. Eyes glisten at his approach, and difficulties vanish in his cheering presence. Franklin's indomitable good humor did as much for his country in the old Congress as Adam's fire or Jefferson's wisdom. He clothed wisdom with smiles and softened contentious minds into acquiescence.

WARM BATHS FOR CHILDREN.—A physician, in a very sensible article upon bathing, says: For the 'wind in the stomach' children are thought to have, for their tiresome crying, and for the restlessness and worrying at night with which they are afflicted, if warm baths were resorted to oftener, and the dosing of soothing syrups and worse nostrums less, it would be better for the children."

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"OUT OF THE DEPTHS."

L. A. BROWN.

The night is dark about me,
I cannot see;
The waves roll heavily around,
They cover me;
Yet through the gloom I lift my hands
Up unto thee.
Canst thou not bid the sunlight shine
Upon this darkened heart of mine?
Canst thou not bid these billows cease,
And calm these troubled waves to peace?

At thy command the darkest storm
At once was stayed;
And thou didst quell their troubled fears,
"Be not afraid."
And thou didst ever hear
When any prayed.
Art thou not still our God, and changing never?
Dost thou not kindly listen earthward ever?
And why must now thy children call in vain,
And blindly grope in darkness, storm, and pain?

Never a sorrow comes to us,
But He doth know;
And through the blackest night,
He wills it so;
And all these billows rage,
That he may show
How sweet will be the peaceful, happy rest,
Prepared within those mansions blest;
And the calm, crystal seas of the celestial shore,
After earth's stormy toss, and angry billows' roar.

RICH MAN AND LAZARUS.—No. 2.

GEO. THOMSON.

In entering upon the discussion of this part of the subject, we remark that we believe it to be a parable, not based upon any religious theory held by the Jews at that time, but upon precedents found in the Old Testament, to which we shall presently refer. We cannot endorse the views advanced by some, that our Savior took up a false religious theory, and used it for the purpose of instructing and warning the covetous and sinful Jews. It would be a somewhat similar movement for a Bible preacher to go into a community of orthodox sinners, and preach the doctrine of going to heaven or hell at death, as a motive to repentance; he would certainly be considered as either endorsing those views, or acting hypocritically. We cannot for one moment conceive the possibility of our Savior placing himself in such a position.

In the fourteenth chapter of Isaiah we have a parable of a similar character, of which the king of Babylon is the principal subject.

"Hell [*sheol*] from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become as weak as we? art thou become like unto us? thy pomp is brought down to the grave, and the noise of the viols, the worm is spread under thee, and the worms cover thee."

Here this migty conqueror and oppressor, who slew many kings, and sent them to *sheol*, the unconscious place of the dead (Eccl. 9: 10), is now represented as being laid low by death; and these dead kings are represented as rising up *en masse* from their thrones in hell, to greet this great king, and taunt him for the helplessness to which they had been reduced; for death lays all alike low, and makes great kings, conquerers and captives, all equal. The design of this parable is obvious. We find a similar one concerning Egypt, in Ezek. 32: 21—"The strong among the mighty shall speak to him out of the midst of hell [*sheol*] with them that help him; they are gone down, they lie uncircumcised, slain by the sword." And verse twenty-seven speaks of those conquerors going down to hell (*sheol*) with their weapons of war, and having their swords laid under their heads; evidently alluding to the practice of burying the weapons with the warrior. Those who would argue the literality of these cases, must also admit the absurdity of ghosts carrying war weapons to hell.

We shall now proceed to examine the parable before us, hoping to discover its true design. In order to do so, it will be necessary to go back to the commencement of the discourse, and learn who were present, together with other attending circumstances. To isolate a portion of Scripture from its connections, for the purpose of building a theory thereon, is to wrest it from its true meaning and thereby pervert its teachings. This discourse opens at the beginning of the fifteenth chapter. The audience consisted of Scribes and Pharisees, publicans and sinners. It is necessary, in order to a correct understanding of the whole subject, that we have a knowledge of those different characters.

The Pharisees were the popular sect of the Jews at that time, because most numerous and influential. They were considered the real representatives of the Jewish economy, as is evident from what the Savior says in Matt. 23: 2—"The Scribes and the Pharisees sit in Moses' seat." Let us keep this fact in view, for it will aid us much in understanding all the parables in this discourse. The Scribes were not another sect, but were Pharisees also. The following from *Calmet's Dictionary of the Bible*, will explain:

"He who is called a doctor of the law in Matt. 22: 35, is called a scribe, or one of the scribes, in Mark 12: 28. As the knowledge of the Jews at that time chiefly consisted in pharisaical traditions, and applying them to explain Scripture, the greater number of the doctors of the law, or scribes, were Pharisees, and we almost always find them united in the Scripture. They all valued themselves on their knowledge of the law, and on their studying and teaching it. They had the key of knowledge, and sat in Moses' chair."

And we find the Savior in Matt. 23 pronouncing five distinct woes upon the Scribes and Pharisees. The Publicans were tax gatherers, or collectors of tribute-money assessed by the Roman government, and as a class were loathed and execrated by the Jews; and if, as was frequently the case, a Jew accepted that office, he would be excommunicated. See Matt. 18: 17. Sinners were the heathen, or Gentiles, and no doubt included all who were without the pale of the Jewish church. See Gal. 2: 11-16. We are not ignorant of the dis-esteem held by the Jews towards the heathen, or Gentile sinners. We find it evidenced on every occasion when they come in contact under the Savior's teaching.

Now we have obtained a knowledge of the characters composing the Savior's audience on this occasion, and their relative position toward each other. There are really but *two* classes—the Jews and the Gentiles—the popular church, and those considered by them outside of the favor of God. "And the Pharisees and Scribes murmured, saying, This man receiveth *sinners*, and eateth with them." Chap. 15: 2. Here we have the groundwork, or text, if you please, of the Savior's whole discourse on this occasion.

From this standpoint we can readily discover the design of all the parables in the connection.

1. The hundred sheep, the lost one found again,—the sinners, or Gentiles, restored to God's favor. We have no objection to giving this a personal application, but we insist that it was designed primarily to apply to the Gentiles as a *class*.

1. The lost piece of silver has the same application.

3. The prodigal son. Most commentators, I believe, agree in applying this parable primarily to the return of the Gentiles to the favor of God; and this parable is more forcible on this point than the preceding ones. A close observer cannot fail to discover the rising inflection, if I may so call it, or increasing intensity of illustration exhibited in each succeeding parable, until the last, where the climax is reached.

4. The unjust steward. Here is a parable which has puzzled the most learned of our commentators, and the wisest of the doctors of divinity; and simply because they have severed it from its connections, and attempted to explain it as an isolated parable. In the three former ones Jesus had illustrated one great truth,—the return of the Gentiles to God's favor. In this he illustrates another great truth, in the same connection; namely, the cutting off of the Jews from the divine favor (chap. 16: 2)—"For thou mayest no longer be steward." See Rom. 11: 20—"Well, because of unbelief they were *broken off*." And so the Savior would teach them in the parable that it would be wise policy in them to conciliate rather than to murmur against the then "mammon of unrighteousness," the Gentiles, who were destined to become stewards in their stead, and whose "habitation" or stewardship was not to be a temporary one, but "everlasting." ver. 9. Compare what the Savior says in Mark 2: 22, about "putting new wine into new bottles." The Savior did not propose to engraft the new covenant religion on to the old covenant carcass. And what the Savior advised in this parable, was afterward carried out in the case of Paul and many other Jews, who were received into the "everlasting habitations," or the new covenant of everlasting righteousness. After charging them with unfaithfulness to their trust, as stewards of God, he reminds them that it is impossible for them still to remain in the service of God, while they are practising unrighteousness. "No servant can serve two masters. . . . Ye cannot serve God and mammon." That all this was applied to the Pharisees is evident from the fact that they received it as such, and derided him therefor. ver. 14.

Now mark what follows (v. 15)—"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God." They were highly esteemed among men; they were popular; and in addition to the popular esteem, they had an abundance of self-esteem; they considered themselves thoroughly orthodox, and did not suppose that their status, religiously, should ever be changed. But the whole drift of the Savior's discourse bore directly on that point, namely, the reversing of the condition, religiously, of the two classes that were represented in his audience. See Rom. 9: 25—"I will call them my people which were not my people. And right here the Savior drops all figure and parabolic form of speech for a moment, for the purpose of informing the Jews that their economy was limited, and that the limitation had expired (v. 16)—"The law and the prophets were until John; since that time the kingdom of God is preached, and every man [not the Jews only] presseth into [or towards] it." And yet he assures them that the law shall not fail, although he has intimated its abrogation. This is explained by Paul in Rom. 10: 4—"Christ is the end of the law for righteousness to every one that believeth." Christ having fulfilled the claims of the law, now stands in the place of the law.

The Savior's remark concerning divorce and adultery in the eighteenth verse the Jews well understood. They were charged with committing adultery when they forsook God and his law, and embraced other religious systems, *while that law was in force*, or alive. And although the Savior does not state the converse of the proposition, the Jews evidently understood it, as Paul did afterward. Rom. 7: 1-4—

"Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth; for the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye *also* are become *dead* to the law by the *body of Christ*, that ye should be *married to another*, even to *him* who is *raised from the dead*, that we should bring forth fruit unto God."

Thus far we have seen the discourse to be an unbroken chain, and the parables used in illustration have revealed a harmony in design, which is indeed remarkable. With the light thus received, we are prepared to enter upon the investigation of the remaining parable—the rich man and Lazarus.

The first thing that claims our attention is the fact, that the two individuals are presented to us in *condition*, not in *character*.* Riches and poverty represent condition, but do not represent character. Good or bad character may stand identified with riches. Good or bad character may stand identified with poverty. This is a self-evident fact, and should need no argument to prove it. Vice lurks in hut or marble hall, and virtue with the high and lowly may be found. If this had been designed to teach what is popularly claimed for it, it would have commenced with—There was a certain *wicked* man, and there was a certain *good* man. But the fact that they are presented in *condition*, and not in *character*, proves the popular interpretation to be erroneous, and affords a key to the true interpretation; hence the "rich man" represents the Jews, who were indeed "rich" in the favor of God, in that they had been God's peculiar people, the depositaries of his grace, of the divine wisdom and laws. Through them, and in their behalf, God had displayed his power, and manifested all his attributes; they were the exclusive possessors of genuine history. Through their prophets and seers alone were revelations made of the purposes and plans of Deity concerning man; they were the only medium through which the heathen might obtain the favor of God. And so the Savior said to the woman of Samaria—"Salvation is of the Jews." Truly the term "rich" was an appropriate illustration of their condition *religiously*, and their priesthood literally clothed themselves in "purple and fine linen." And in the same proportion reversely were the Gentiles "poor" religiously, and were even "beggars." There was no provision made for them *outside of the Jewish church;* they were glad to receive the "crumbs" of divine favor which fell from "the rich man's table," for they had no table of their own. The dogs licking the beggar's sores, we consider as merely thrown in as a coloring, to intensify the poverty and distress of the Gentiles religiously.

* A similarity in the case of the prodigal son.

(*Concluded next week.*)

THE COMING OF JESUS.

F. W. THOMAS.

"I will come again."—John 14: 3.

Jesus is coming. This is *certain*. He never deceived his disciples when upon earth. He told them plainly that it was necessary for him to go away. He could not remain with them always. It behooved him to suffer and to enter into his glory, that the Scriptures might be fulfilled. But, said he, "I will come again." Blessed words. Comforting hope. He will not stay away for ever. No, he is coming again. The promise is sure. It cannot fail. The time of his absence may seem long, but it will be over by-and-by. "Yet a little while, and He that shall come will come, and will not tarry." "He which testifieth these things saith, Surely I come quickly." Jesus is coming; then all men will be judged. The last great judgment has not yet occurred. Now is the day of probation. Salvation is offered freely to all who will accept it; but then the hour of mercy will be past. All nations will be summoned to give an account of their conduct before the judgment seat of Christ. Many do not believe it; nevertheless, it is so. God "hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Solemn thought for the sinner.

Jesus is coming. Then the human family will be separated. All classes mingle together now. Saints and sinners all live in the same house, and attend the same church. But then the dividing line will be drawn. Parents and children, brothers and sisters, wives and husbands, ministers and people, friends and neighbors, will part to meet no more. On the Rock of ages, the inrolling tide of humanity will be separated and flow to the right and the left. On which side shall we be found? Shall we be borne upon that stream which lands safely in the city of God? or shall we be carried down the gulf-stream of despair that empties into the whirlpool of perdition? If we are in the family of God, it will be all right. Jesus is coming. Then he will save his people. They are saved now by faith, but this is not eternal salvation. They are subject to sorrow, pain, and affliction; but then they shall be gathered from every land and completely delivered from all the ills, burdens and dangers that attend this mortal state. When He appears the second time, it will be without sin unto salvation, to them who look for him. Our feet shall stand within thy gates, O Jerusalem, and we shall be for-ever saved.

Jesus is coming. Then he will raise the dead. Earth's history has been a long, dark night of weeping. Death has been filling homes with sorrow, and hearts with grief for nearly six thousand years. Who has not lost a friend? The air is full of farewells to the dying, and weepings for the dead. The heart of Rachel, for her children crying, will not be comforted. Thank God, this shall not always be. The morn will break in glory by-and-by. Our loved ones will come forth, clad in immortal beauty. Jesus is coming. Then earth will smile again. Now it groans beneath the curse. Thorns and thistles infect the soil. It is marred and bruised with earthquakes, volcanoes and hurricanes; but then the great Peace-maker will lift his voice and say Peace, be still, and the earth will be quiet. What fair and beautiful landscapes will greet the eye when the "wilderness shall blossom as the rose, and streams break out in the desert." The city of God will descend, and all things be made new.

THREE DAYS AND THREE NIGHTS. Matt. 11: 40.

J. H. COOK.

"The third day he shall rise again."—Matt. 20: 19.

Many have stumbled and been perplexed by the "three days and three nights." But a few facts and texts of "the law and the testimony," may make the matter plain to the believing and obedient.

1. The child was to be circumcised the *eighth* day, when eight days old. The birth day was counted one, and so on each successive day, till "the eighth," on which, at any convenient hour of that day, he might be circumcised. Luke 1: 59; 2: 21. John's circumcision was on the *eighth* day; but Jesus' "when *eight days were accomplished*." Thus the law. Gen. 17: 12; Lev. 12: 3.

2. "They pitched . . other *seven days*; and so it was that on the *seventh* day the battle was joined." 1 Kings 20: 29. Each day was counted one, including the *first* and the *seventh*—only five intervened.

3. "Go gather the Jews . . . fast ye for me; and neither eat nor drink *three days*, *night* or *day*." Esther 4: 16. Then, it is written, "Now it came to pass, on the *third day*, that Esther put on royal apparel" and approached the king. Esther 5: 1.

Many other examples are ready, if needed. But we all count the day of date to any document. The day a note is due is also one in the computation. Interest is never computed from the day *after* its date to the day *before* it is due.

Thus the day of the crucifixion was *one* day, by Bible record; and universal usage, by the law of the gospel; and the day of his resurrection was "the *third* day." Amen. The *first* day of every date is embraced, and also the *last*, in all computations, whether it be three days, seven days, eight days, or any other number of days.

4. The resurrection of Jesus is placed on "the *third* day" over ten times; quite enough for faith.

5. The Greeks had "*nuthemeron*" (night-day) to denote a day. Three times this term make "three days and three nights"; but they do not alter the Bible and common sense usage of counting the day of date one—the *first* or full day; nor do such terms alter "the *third* day" into a fourth, to secure three times twenty-four full hours to make out a needless point and confuse a plain case. No, no, not at all. The language of the Bible is the language of common life; and no one should array one text of *seeming* variation against both the Old and New Testament usage, as to the three days, seven days, eight days, and the like; for the record of the facts as to circumcision, resurrection, fasting and warring, make it certain that through all time, from Moses to Messiah, the first and last days were each counted as *one*, of whatever series.

But to crown the whole, we have the record of the fact confirming the prophecy, that Jesus "should rise [did rise] again the *third* day." Hence, no one, not acquainted with the laws of language, Bible usage, and the positive facts of the case, should venture to create a confusion between these texts where there is none; where there should be no *show* of one, save in a misapprehension of the subject, which involves doubt or discredit as to the whole truth of Christ.

Let us treat "the word" with reverence, take God's statements as harmonious, even against all counter appearances, and so cut off all occasion from those who desire to cavil against revealed truth. Three days and the third day, eight days and the eighth day, decide and demonstrate my point, that the first and third, the first and last, are embraced in the computation. Hence, Jesus did rise "the *third* day, according to the Scriptures."

TRUST IN THE LORD.

THERIA E. WEAVER.

How blessed it is to trust in Him who has all power in heaven or in earth, and can do for us more and better than we can ever ask or think. And I am glad too that I ever learned to trust in him. Perhaps you may think strange at my saying "learned to trust in God;" but it is even so. Fifteen years ago, I had heard people tell about trusting in the Lord, but I never knew what it was to really trust in the Lord until a few years since. I have been looking to the Lord for help and strength, and asked him to provide for me for years; but to really trust every thing, my *all* in the Lord, I cannot say that I have, only for the past five years. I can truly say, that during that time I have trusted in the Lord with all my heart, and have been to the Lord for every good thing that I have felt that I truly needed.

I think I know something too about trusting in the Lord for daily bread, and for all that I have had. Jesus taught his disciples to pray, "Give us this day our daily bread"; not to-morrow, or next week, but "this day"; and I am glad it was ever recorded; for how blessed it is, when so weighed down with cares and anxieties of different kinds, to carry it all to Jesus, and leave it there. I can say that, although many times it is dark to all outward sight, yet it is so blessed to trust in the Lord. When the blessing comes, we can rejoice with joy unspeakable.

I am glad Jesus has taught us to come to him for all things. I can truly say, and say it from the heart:—

"I am trusting, Lord, in thee;
Dear Lamb of Calvary."

Let us trust him more and more. Let us nestle close to his dear side, so close we can feel his dear loving arms around and underneath us. We know that we are wholly the Lord's. I am sure that if God's word is true, we must trust our all upon the Lord; lay our all upon the altar, and leave it there, and not take it back. No, never. We must be willing to trust God in the *dark*. How often have I, in the long years of my life of suffering and privation, toil and care, felt as if I could not go another step further; for, look which way I would, all seemed dark and dreary. Still I heard a sweet voice whispering, be still and trust, and all will be well. I have trusted, and in due time the blessing desired was gained, and I was encouraged to trust more, to trust him still. Now I know that I trust in God for all, for every thing that I have; and if I ask for what I ought not to have, and Father withholds it, I feel just as well as I should if he had given me the things I desired. I will know no will but the will of God. "Thy will be done." I can truly say, and feel it when I say it:

"My all to Christ I've given,
My talents, time and voice;
Myself, my reputation,
The lone way is my choice.
O Jesus, Jesus, Jesus,
My all-sufficient friend;
Come fold me to thy bosom,
E'en to my journey's end."

And then I can say also:

"The cross for Christ I'll cherish,
Its crucifixion bear:
All hail! reproach or sorrow,
If Jesus leads me there."

Blessed be the name of the Lord. I know whereof I affirm. I am not my own, but purchased by Jesus' precious blood. I am his to do, to bear, or suffer. Whatever he says do, I will do. Lord, help me in all things to be faithful. God bless each dear one in Jesus, and help us to trust him in the storm as in the calm, is my prayer.

North Dana, Mass.

A WORD ON CHEERFULNESS.

D. P. NEWTON.

"If self must be denied,
And sin no more caressed,
They rather choose the way that's wide,
And strive to think it best."

Be cheerful? Certainly; who questions it? Who is cheerful? the sinner in his sins? novel writers, publishers, readers, and puffers? Was Ahab cheerful, and his wife Jezebel? the bloody Manasseh? Baalam, the false prophet? Simon Magus, the sorcerer? Ananias, and Sapphira, who kept back part of the price? Alexander, the coppersmith? Is Satan cheerful? Friend, you talk about cheerfulness; what do you mean by it? serving the Lord? or Satan? Who is cheerful, and who has a right to cheerfulness? God's true servants, or Satan's? Cheerfulness is a christian grace, the fruit of the Holy Spirit, and is as far from levity, lightness of speech, foolish talking and jesting, as light is from darkness; as heaven is from hell. A man that has God in his soul, fire pentecostal, *fire* on *fire*, for doing good in imitation of his Lord and Master, does not trouble himself about being cheerful, or how he shall be amused. Nor does he go in for games, chess, checkers, nine-pins, billiards, dominoes, bagatelle, back-gammon, charades, conundrums, or the giddy dance, in the parlor or out of it.

These are Satan's implements to kill time and murder the soul. Nor does he go in for "tittle tattle," senseless gabble, and the fool's laughter. Furthermore, he does not encourage children to engage in romping, fun and frolic, vulgar and boisterous merriment, buffoonery, or monkeyisms. He has no idea of serving the Lord a *little*, and the old serpent, the devil, a good deal. Christ is his portion, his life, his heaven, his all in all, for time and eternity.

"Jesus—the name that calms our fears,
That bids our sorrows cease;
'T is music to our ravished ears—
'T is life, and health, and peace."

All the pleasure that is found in social parties or games of chance, for mere amusement, will prove in the end to have been too dearly purchased. Such pleasure-seeking on the part of christians distracts their attention from worthy objects, renders them barren of religious enjoyment, and destroys their christian influence with the impenitent. It is equivalent to acknowledging that there is not enough in the religion of the Bible to employ and satisfy the mind. This is an alarming inference, but there is no escape from it.

The religion of the Bible rejoices the soul, fills it with unspeakable delight. The word of God is sweeter to the taste than honey or the honey-comb. Those who most fully appreciate the magnitude of the duties of life—*the work of living for eternity*—will have the least concern about pleasure of any kind.

We kindly and respectfully say to that DD. in Brooklyn, who makes funny speeches at the weddings—Dear sir, when you and your family are seated around the table spread with fox and geese, chess, or checkers, and other games of chance (stepping-stones to the gambling-table, which you enjoin parents to introduce), whiling away precious, golden seasons, accompanied with lightness of speech and frivolity at your tongue's end; do you ever picture to yourself how Jesus would appear thus at the head of a table, and the twelve apostles around him?

Sir, we have been at a loss, frequently, in deciding whether you were doing more evil or more good in the world; whether you were not doing more to further the cause of Satan, than that of the Lord. "Hope deferred maketh the heart sick."

"The church and world amalgamate,
A union worse than that of state."

All who walk with God are serious, taking their Lord for their example, and walking by Scripture precepts and warnings.

But are we to renounce all mirth, and be dull and melancholy? Answer: Seriousness and solid happiness are inseparable.

Is there not time for all things? Answer: There is no time for sin and folly. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. James 1: 26. We are not unaware of the value of a cheerful religion. We respond to the reasonableness of the command to "rejoice evermore." And yet we read that the "joy *of the Lord* is your strength," and that our rejoicing must be in God to make it a religious joy. It is not a religious joy, where professedly religious men indulge in gratifications that are worldly, sensual, and frivolous.

A passion for amusement wastes time, enfeebles the body, dissipates the mind, destroys usefulness, and leads to great expense. "He that loveth pleasure," says Solomon, "shall be a poor man."

"Fathers, mothers, when your sons
Look to you for daily bread,
Dare ye, in mockery, load with stones
The table that for them is spread!
How can ye hope your sons will live,
If ye, for fish, a serpent give?"

THE SCARLET BEAST.

J. S. CLARK.

We expressed as our opinion in a former article, that the scarlet-colored beast of Rev. 17, is a symbol of the papal civil power just prior to its destruction, or the last form of that power; that it ascended out of the bottomless pit, and is presented in the seventeenth chapter under the seventh vial, just as the judgment is to be executed upon its rider. The rider of this beast is described as a corrupt woman distinctly named—Babylon the Great, and marked as a power that had shed the blood of the saints, and martyred the followers of Jesus. She is described (ver. 18) as being "that great city which reigneth over the kings of the earth." It is manifest, however, that the walls, streets, bricks and mortar, which go to make up a city, a dwelling place, never reigned over anybody.

When it is said that the woman is that great city that reigneth over the kings of the earth (the land), it is clear the meaning is, the power symbolized by this corrupt woman has its seat in that great city—Rome. This power is mystically Babylon, and takes its name from Babylon of the Old Testament. That power was tyrannical, and oppressed God's people, and ruled over all the earth. We shall find by reading Revelation that mystical Babylon has the same characteristics. Ancient Babylon thought herself invincible. So with mystical Babylon. For she "saith in her heart, I sit a queen and am no widow, and shall see no sorrow." Yet God saith "her plagues shall come in one day; death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18: 8.

The signs of these times are truly indicative of the soon coming of our blessed Lord. The political and ecclesiastical state of our world speaks volumes. The mournful condition of the Papacy shows the utter helplessness of that once mighty hierarchy. Babylon is fallen, is fallen, and let all the world rejoice. "Rejoice over her, thou heaven, and ye holy apostles and prophets." Rev. 18: 20. Let all the nations sing—Glory, and honor, and power, unto the Lord our God, for his righteous judgments on that corrupt and wicked power which did corrupt the earth with its fornication. Blessed are they which are called unto the marriage supper of the Lamb. Soon, I believe, that joyful morning will dawn, which shall know no night, nor sorrow, but one eternal day.

GREAT PEACE.

G. E. LEE.

Well has the Psalmist said—"Great peace have they which love thy law; and nothing shall offend them" (Ps. 119: 165), as all can testify to be true, who do really *love* the law of their Creator. It is not *little* peace, occasionally, but *great* peace, continually. It is not a peace that must necessarily leave us when tempted, tried, and cast down, but bears us up high above the stormy billows, and enables us to look up to Him who has promised never to leave nor forsake his children in time of trouble. It is not a peace that will cause sleepless nights on account of a troubled conscience, or fears that we shall be stripped of our worldly possessions, but we shall calmly "rest in Jesus," knowing that all is well so long as we are faithful to our trust. It is not a peace that will admit of any doubts or fears as to whether we are saved or not, but we shall *know* of a certainty that "*now* are we the sons of God," and are truly heirs to a "glorious inheritance."

It is not a peace that will allow us to exalt ourselves and condemn our neighbors, but we shall "first cast out the beam from our own eye, and then we shall see clearly to cast out the mote from our brother's eye." It is not a peace that will allow our hearts to be filled with wrath, when reminded of our wayward steps, but rather we shall be thankful for kindly reproof, and rejoice that we have not been left to stray in by and forbidden paths, for "nothing shall offend" us, if we sincerely *love* to walk in the way of righteousness and wisdom; for "*her* ways are ways of pleasantness, and all her paths are peace." Prov. 3: 17.

There is a great difference between loving God's law, and fearing his law; a great difference between enjoying religion, and enduring the restraint that comes from obeying his commandments. We may have doubts in our minds whether it is right to do this, or that, to go here, or there; yet we know at such times we are not in possession of that peace which it is our privilege to have, if we would but "trust in the Lord and do good." We must not say or do evil, but "do good," if we would have peace; and if we desire harmony among our families, neighbors, and friends, it would be well for us to "follow after the things which make for *peace*, and things wherewith one may edify another." Rom. 14: 19.

How often do we say or do things that are not unto edification, and which many times cause others much inward grief, that we are wholly unconscious of, or apparently seem to be so, and yet how vain are our excuses when we attempt to justify ourselves in the course we have taken. It may be that we attribute it to our natural disposition or temperament, or that we had so much to attend to at the time that we were easily excited, and gave hasty vent to our feelings. Well, if such is our "natural disposition," let us exchange it at once for an unnatural one, by "putting off the *old* man with his deeds, and putting on the *new* man." Then, after we have put on the "new man," we shall be "in Christ . . . . a new creature"; and thus by having the spirit of Christ, we shall bear the fruits of the Spirit, and abound in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law. We may have the "form of godliness," and justify ourselves in all our daily walks of life, yet if we do really "*live* in the Spirit," we shall also "walk in the Spirit," and show to the world that we not only have the form, but the power thereof.

Let us take great heed lest we deceive ourselves. We profess to believe the kingdom of God is just about to dawn upon us, but are we *fit* to dwell in such a high and holy place? Are we in a condition to receive the crown of glory? Do we feel worthy of such a gift? Have we confidence that we shall see the Lord, and that he will present us with such a great and glorious reward? It is certain if we do not "follow peace with all men, and holiness," we cannot expect to see him, much less receive a reward that we are not worthy of. Rather let us crucify the flesh, and endure afflictions, for the promise is sure that "he which endureth to the end shall be saved"; but it is vain for us to hope that we shall be

——"borne to Paradise,
On flowery beds of ease."

O let us be faithful a little longer, and may it ever be our crown of rejoicing, that Jesus is able to, and will fulfill all that he has promised; and instead of being cast down amidst tribulation, let us cheer up, for soon the day of gladness will dawn, and

"If trials here below
Bow down the heart in sadness,
'T is only for the night;
We shall happy, happy be,
We know there is cheer ahead,
The past is cold and dead;
Better days will dawn,
A welcome sight for thee."

"We know the darkest night brings sunshine on the morn,
And after death's dark gloom, much brighter lights appear;
For there we soon shall meet upon the golden street,
The sweetest, heavenly music, we then, we then shall hear.
Don't you see, don't you see, the better land's before us,
Brighter days will dawn on you as well as me;
For there we soon shall meet upon the golden street,
We'll tune our harps in Zion, and swell the jubilee."

THE SPIRIT OF PRAYER.

The spirit of prayer is an habitual sense of dependence upon God, followed by a habitual longing after God, and a habitual rising of the desire to God. Of a person thus exercised, it may truthfully be said God is in all his thoughts. He lives unto God. He dwells under the shadow of the Almighty. In the hour of prosperity the heart rises in thankfulness to the giver of all good; in the hour of adversity, it bows under the chastening rod; in the hour of perplexity, it is ready to implore the divine guidance; and in the hour of danger and peril to seek the divine protection. God is in all the thoughts, and in the midst of business, which may for the time require the undivided attention, the soul finds intervals to send up its silent aspiration to Heaven, and in answer receives the assurances of the divine favor. While the mind is thus exercised with this habitual spirit of prayer, the first thoughts in the morning go up to God, and the last thoughts at night; and if we wake but a moment "in the night watches," our thoughts spontaneously rise to heaven. There is in the heart thus exercised a habitual sense that "thou God seest me." How careful it causes us to be of our words and actions, how watchful over our thoughts and tempers. Reader, have you this spirit of prayer? Do you enjoy the consciousness of divine favor, which is infinitely more precious "than much fine gold?" Does God see that you desire it more than you desire gold? Do you think about it more than you think about gold? Does God see that your affections are "on things above?" Where is your treasure? If it is in heaven, there will your heart be also. If your heart is not there, if your affections are not there, it is because your treasure is not there; and if you have no treasure there, you are poor indeed!

But how shall we obtain, in larger measure, this spirit of prayer? By watching unto prayer. By cultivating this sense of dependence. By imploring the aid of the Holy Spirit. By "looking unto Jesus." By resolving, in the strength of grace, to do these things, and commencing the work this moment. Many of our pious resolutions remain a "dead letter," simply because we do not enter upon their performance now. "*If* we know these things, happy are we" if we "do them."—*Western Advocate.*

— We cannot expect too little from man, nor too much from God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 1, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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DISCUSSION AT LISBON.

Our discussion at Lisbon, N. H., with Eld. Deering, was one of special interest. We had a discussion with him at Richmond, Me., some years since. He is now pastor of a F. W. Baptist church at Pittsfield, N. H. He is a ready speaker, and appears to be fond of debate. We discussed the following questions, prepared by himself:

1. *"Does man possess a rational, intelligent part or entity, that will continue its conscious existence after the death of the body?"*

2. *"Will the wicked be so punished at the judgment as to result in the utter extinction of all consciousness, and to all eternity?"*

We spent six sessions, of two hours each, on the first question; and four on the second. The audiences were large and very attentive. Some fifteen ministers were present during the discussion. This is the home of Brn. A. Damon and I. H. Shipman. Bro. Damon has preached here considerable during the past year, and several have embraced the blessed hope. We had a pleasant interview with Bro. Shipman; also, Brn. N. Wheeler, L. C. McKinstry, A. Hoyt, O. D. Eastman, and A. Gordon, who preach the gospel of Christ.

Lisbon is a pleasant village on the Ammonoosuc river, some ten miles north of the Wells river junction, on the R. R. leading to the White Mountains.

Our opponent presented the usual Scriptures supposed to teach that man has a personal, intellectual, conscious entity in himself, that continues to live after the death of the body. He admitted that there is only *one* conscious, accountable entity, connected with man, which is to be judged, rewarded and punished. As we found the Bible declaring in a very plain manner that those who are now *dead* in the sea, and in the grave, are to come forth and be *"judged,"* therefore, it is not true, according to the Bible, that the accountable being, called man, who is to be judged, is alive between death and the resurrection. He is asleep in death, and wholly unconscious. To him, no time passes between the moment he fell asleep and the one when he awakes. So far as he knows, he crosses the stream of death that separates this life from the next, "in the twinkling of an eye."

Elder Deering labored hard to persuade the Bible writers to assist him in sustaining the affirmative of the first proposition, and the negative of the second; but they all utterly refused, and left him with no other proof but his own assertions, and the opinions of uninspired men. The Lord gave his truth a glorious triumph, that greatly cheered the hearts of many of his children.

The Elder denied that the bodies which are placed in the graves will ever be raised from the dead. It is now becoming very common for ministers who believe in the immortality of the soul to deny the resurrection of the dead. Such are in great danger of sinking into the mire of Spiritualism, and thus be ruined for ever.

During our discussion with the Elder, the truth looked more precious than ever; and we felt that we had great reason to thank the Lord that we had seen the light now shining so plainly on his word, showing beyond all doubt that man is a mortal being, that the wicked will all be destroyed; and that only the righteous will live eternally.

Elder Deering claimed that *all* spirits go to *sheol* at death. We inquired if Christ was there now? If not, as the Bible teaches, then when christians die they do not go to be with Christ. If he is there, then he has not yet risen from the dead, and all are "perished," as taught by Paul. We called attention to the fact, as stated in the Bible, that all in *sheol*, or *hades*, are entirely unconscious; because the Scriptures declare there is "no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." When this was presented, the Elder undertook to impeach the author of the book of Ecclesiastes; but we found Jesus teaching the same as Solomon in relation to those in *hades* or *sheol*. He taught John to write: "The sea gave up the *dead* which were in it; and death and hell [*hades*, the grave, margin] delivered up the *dead* which were in them, and *they were judged*, every man according to their works."—Rev. 10: 13. Inasmuch as the one to be *"judged"* was *dead* in *hades*, it follows that if the spirit goes there at death, and was the accountable, conscious entity before it entered *sheol*, it is *dead* while there, and will not know any thing till the resurrection of the dead takes place, at the coming of Christ. In harmony with this, Jesus says: "Marvel not at this; for the hour is coming, in the which all that are in the *graves* shall hear his voice, and shall come forth; they that have done *good*, unto the resurrection of *life*; and they they that have done *evil*, unto the resurrection of damnation." John 5: 28, 29. Inasmuch as the "*good*" and "*evil*" entities, or beings, are in the grave, and are to come to *life* at the resurrection; it follows that they are dead while they remain there. Paul said he had "hope toward God, . . . that there shall be a resurrection of the *dead* both of the *just* and the *unjust*." Acts 24: 15. Here, again, we find "just" and "unjust" attached to what is dead; therefore that which is *dead* in sheol, *hades*, the grave, is the moral, intellectual personality, who did the sinning, or was righteous, before he went there; but while there is dead, having no "knowledge nor wisdom." The Elder could find no Scripture to contradict these plain passages.

He claimed that we have new bodies once in seven years, or less; and therefore, if the identity was in the physical organism, the wives and husbands we have now are not the ones we had seven years ago; and that we have no right to punish a man for what was done over seven years since, because his identity is entirely changed, if it inheres in the body. He said Adam had many bodies during his life time upon earth; therefore his identity was in his spirit, which never died. We then called his attention to Gen. 5: 5, which reads: 'And all the days that *Adam lived* were nine hundred and thirty years, and *he died*." We inquired what it was that *lived* nine hundred and thirty years? Something called "Adam" lived nine hundred and thirty years, and then *died*. That same one lived "an hundred and thirty years, and begat a son in his own likeness." Gen. 1: 3. So the Elder was obliged to admit one of two things, either of which was fatal to his proposition. If he admitted that the *body* lived nine hundred and thirty years, then his theory, as to the entire change of the body in once in seven years, was utterly demolished; if he claimed it was the *spirit* of Adam that lived nine hundred and thirty years, then that was what *died* at the end of the period; consequently, could not be immortal. He passed over the subject in silence, refusing to give it consideration. This was probably the easiest way to meet the difficulty.

In harmony with the Bible, we introduced the testimony of L. De Frowne, LL. D., the most noted physiologist in the world, who published a work in England last year on the subject. He says: "Man is composed of vegetable and animal matter; therefore is partially subject to change daily; for new matter is forming, and neutral matter is passing through the absorbents. Some say that man is made new in a certain number of years; but this is not so; if it were, we should not retain the same organization. But the new matter, when formed, unites with the old, whereby the same being, and the same organization is retained." *Vol.* iii., *sec.* 11, 12, 13, *p.* 34.

C. Cutter, LL.D., says that "man cannot be totally changed and retain the same organization, but in the change the new particles unite with the original matter." *Vol.* 4, *sec.* 18–25, *p.* 675.

Says Draper LL. D.: "Man is daily going through a change, by formation of new particles, but the change is never total; neither could it be, and retain the same organization, or person." *Vol.* 9, *p.* 779. The same from Tower and Fraendbock, *vol.* 8, *p.* 611.

If we put new shingles or clapboards on to a house, there is quite a contrast between the two. The one looks new, and the other looks old. This injures the harmony. If a piece of choice furniture is injured, so that a new piece must be inserted, it would be the perfection of art to make the new look just like the old, so that the change should not be noticed. We have known much labor and money spent to accomplish this result, so as to preserve the original beauty and harmony. The Savior has well said: "No man putteth a piece of new cloth into an old garment; for that which is put in to fill up taketh from the garment, and the rent is made worse." Matt. 9: 16. This law is strictly observed in the repairs of the human constitution. If the person is but a child, then the system prepares from the food taken, matter adapted to form a child's constitution. If the person is forty years of age, and a particle is needed in the place of another, the system then prepares one in *nature*, *size*, and *looks*, just like the forty-year old particle that must be removed because it is worn out. If the man is ninety years old, and a worn-out particle is to be replaced, it is not done by one that is *new*, like a particle of a child's body, but one that corresponds in every respect with the one that is removed; thus the man ninety years of age is kept harmonious. The constitution of the man ninety years of age can only make ninety-year old particles from his blood. If it were not so, then we should see new *spots* on old people, like new shingles just put on to an old house.

With this arrangement, we see how Adam lived nine hundred and thirty years, and then died. His whole constitution was nine hundred and thirty years old in its nature and appearance; and every particle added the year of his death, was like those which had been in him nine hundred and thirty years. This law holds good in all men and animals. By this means the identity is preserved.

Our opponent denied that man's identity was in his physical organism, because it changed once in seven years; but claimed that the identity was in his mind, which did not change like his body. But we presented facts to show that our thoughts, like our blood, or like the water in a river, are changing perpetually. If a man looks upon the Mississippi river to-day, and again to-morrow, does he see the same river? The same banks are there, but the water is not the same. So we may look upon a man to-day seated in his easy-chair, and to-morrow visit him again in the same situation. How shall we identify him? by his thoughts, or his physical constitution? His thoughts are entirely changed from what they were at the first interview. Yesterday, he might have been an able reasoner; to-day he is idiotic, or insane. Yesterday he had a strong memory, to-day he has forgotten his own name. Yet he is the *same man*, and would be readily identified by his physical constitution. We never identify our friends by their thoughts or mental powers. Without the material organism, there could be no thought or personal identity. This fact seems too plain to admit of controversy.

Shortest Route to Europe.—Now the European and North American rail-road is opened between Eastern Maine and St. John, N. B., it is said we can go to Europe in a week. The road is to be extended to Halifax. This new road is an important enterprise for the commercial interests of both Europe and America.

Lisbon.—The meetings on the Sabbath following the discussion were seasons of special interest. Before the morning sermon, we had an excellent love-feast. The Spirit of the Lord was upon us. We found the saints had been much strengthened and comforted by the discussion. Those who had been unsettled, after hearing the discussion, had become satisfied that the Bible teaches the sleep of the dead and the destruction of the wicked. The results of the debate were highly satisfactory to our friends. Large and attentive audiences were present all day and evening.

Jesus is Coming.—We never felt better satisfied that Jesus is coming soon than at the present time. There is a combination of evidence that is overwhelming. We do not see how the careful student of prophecy and history, who observes the signs of the times, can come to any other conclusion. Heaven, earth and sea, unite their voices to proclaim the glad hour at hand. The bride is getting ready. Dear reader, are you clothed with Christ's righteousness, all ready to meet the blessed Savior?

☞ By some mistake "Part 2nd" of Bro. Geo. Thomson's article on "Rich Man and Lazarus" is prematurely given to our readers this week. "Part 1st" will be published in next paper, then the conclusion of "Part 2nd."

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Personal.—Bro. B. P. Stevens called at our office this morning (Oct. 30th), on his way home to South Butler, N. Y. He is still quite weak, and we judge will be unable to labor for some time to come. We hope the brethren and sisters will pray for him, and remember him after a godly sort. He would say to those who have administered to his comfort, that they will hear from him as soon as he is able to write. C. G.

NAPOLEON'S PROSPECT.

If Napoleon III. is to assist in fulfilling, as we believe, the prophecy in Rev. 17 11—"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition"—we think we have good reason to conclude that his defeat, surrender, and imprisonment at Chiselhurst, correspond with the Elba of Napoleon I. His St. Helena banishment to "perdition," is yet to come. Says a close observer:—

"Chiselhurst may be Louis Napoleon's Elba, for even now the 'spectre' is stalking through France on the way to a return to the Imperial throne. 'Every one thinks it and knows it, but no one dares to say it,' is the manner in which letters from Paris refer to the increasing sentiment in favor of a Republic conducted after the manner of M. Thiers' experiment, and increases more from disaffection among the Republicans themselves than from any fondness for Bonapartism. Such, at least, are the reports of various observers in France."

Napoleon I. was evidently a type of the III. Thus far the Third Napoleon has followed in the steps of the First. The final step is yet to be taken, and then comes "perdition." Events are rapidly approaching a crisis of terrible results. A change of gigantic magnitude must come soon; and observing men of the world, who pay no attention to prophecy, are convinced that some great event is at hand.

FROM THE POPE.

The following is the reply of the Pope to an address of the Catholic students of Rome. He says: "Divine justice weighs heavily upon us, and permits the enemies of the church to exalt their pride." He confesses he is in "tribulation." This address of the Pope to the students was made Oct. 7th. He says:—

"I thank you for the noble sentiments you have expressed, and for your affection and devotion. It is true that the divine justice weighs heavily upon us, and permits the enemies of the church to exalt their pride, to resist himself, to persecute His ministers, and to reduce the Vicar of Christ to the state which you have so truly described. And yet I cannot deny that in the tribulation the Lord gives consolation, so that it may be borne. I freely confess that, unless the grace of God had sustained me, I must have sunk under so many bitter griefs. At this present moment consolation comes to me through your faith, your concord and your good will; faith, concord, and good will that cause you to pursue your religious education, and to place yourself in opposition to all that has been so rudely introduced into this city. It is a fact that in none of the cities of Italy where the Revolution has penetrated, has the weight of the opposition, its perfidy, and its vengeance been so severely felt as at Rome. And the reason is evident: it is because the devil well knows that Rome is the seat of Catholicism; he knows that from this city as from a centre radiate the beams which go to enlighten the utmost bounds of the earth; from hence emanate the doctrines of truth and justice; from hence go forth the spirit and the might that come from God. This is why the devil's hand is heavier here than elsewhere. On this very account also you have gained the greater merit by your disinterestedness and self-denial." In conclusion, the Pope added: "May Almighty God bless you and prosper you in your studies, and grant you much success in the liberal professions which you have chosen, and make you an honor to them, and worthy members of society."

INTERESTING FROM THE EAST.

Almost every day we receive some new evidence to favor the glorious hope of soon seeing Jesus. The following from the New York *Independent*, Oct. 19th, contains interesting intelligence:—

"Extraordinary statements of a stir in the East have been current lately. 'In Damascus,' it is said, 'not less than three thousand Mohammedans have avowed a desire to become christians. They have regular prayer meetings,' and pray to the Lord Jesus Christ that he will reveal himself as their Savior, and lead them into truth and light.' The British consul, to whom the matter has been brought, is represented as 'taking the greatest interest in this wonderful appearance'; and the missionaries are reported as saying that it increases every day.' 'There is also a movement among the Jews. Many, like Nicodemus, faithful inquirers, are coming to Mr. Frankell, asking him to guide them to the Savior. The Druses are now looking for their Savior's coming from China. In Persia, also, a great spiritual movement, in looking forward to the coming Savior, is evident. All these wonderful things, compared with the Holy Bible, mark the day-break of a better time for the East. These are golden days in which we are privileged to be employed in the Lord's work.'

We quote these statements from a letter appearing in the London Record, and addressed to the Secretary of the Ladies' Society for the Religious Improvement of Syrian Women. It is considered trustworthy. We wait its confirmation with interest."

TARES GATHERED FIRST.

"Bro. Sheldon:—How do you harmonize the claim that the saints are to be caught up to meet the Lord in the air before the wicked are destroyed, with the order given by Jesus, "Gather ye together *first* the tares, and bind them in bundles to burn them; but gather the wheat into my barn"? Matt. 13: 30."

We discover no discrepancy, for the term "first" here employed simply shows that the destruction of the wicked will take place before the wheat is gathered into the heavenly garner, which will be after "he shall thoroughly purge his floor," but not before the saints are caught up to meet the Lord. Thus the tares are to be burned *first*, or the wicked to be destroyed *first*, simply in the sense of being destroyed before the saints enter the promised land, which entrance will be after it is "purged," or cleansed by fire, in which fire the wicked will be consumed. But the wicked are not to be burned first in the sense of its occurring before the saints rise to meet the Lord in the air, for it is not till the Lord shall "be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God," that sinners are to be destroyed. Christ comes to reap the wheat, then to destroy the crop of tares from the field, then to store the wheat safely in his glorious garner, after "he shall thoroughly purge his floor." In other words, it is the divine plan to first burn the tares, and then give the kingdom to the saints; but while the tares are being burned, the saints will be in their celestial chambers. W. S.

BREATH OF LIVES.

Not unfrequently are we met with the claim that the original warrants this rendering in the record of man's creation—"Breathed into his nostrils the breath of *lives*," instead of life; and then the claim is set up that man possesses two lives—one mortal life and one immortal life.

1. If this were true, and, if the immortal life were a personality, the mortal life must also be a personality, thus making two invisible personalities in each human body.

2. But to the astonishment of the advocates of the two lives for each man, they will find that the original just as positively attributes the "breath of *lives*" to the animal creation, as to man. Gen. 6: 17. Have the animals two lives apiece, one being an invisible animal, living on after the stroke of death? Let those who circulate this kind of theological currency accept their own coin, or acknowledge that it is counterfeit, and cease circulating it for time to come.

3. The simple truth is, God gave man and beast a *succession* of lives, in the sense of power to transmit life to their offspring, instead of working a new miracle every time a child is born, to infuse life into it. It is an inherent element in both man and beast, being transmitted; but is not a personality in either case. W. S.

"HOW ARE THE DEAD RAISED UP?"

Because the *philosophy* of the resurrection cannot be explained, the doctrine is being extensively repudiated by the would-be-wise theologians of the day; but this principle fully carried out would unsettle faith in every miracle recorded in the Bible; for the resurrection itself is nothing less than a *miracle*.

No miracle ever has been or ever can be explained, except on the principle of the unlimited power of God, which is incomprehensible to man. The admission of God's power to work *any* miracle, is a concession of his power to miraculously raise the dead; for if he really has any *miraculous* power, who shall limit it because of inability to measure it? Well might Paul propound the question—"Why should it be thought a thing incredible with you that God should raise the dead?"

And in response to the query of the skeptic—"*How* are the dead raised up, and with what body do they come?" Paul responds—"Thou fool, that which thou sowest is not quickened [made alive] except it *die*"; so the resurrection will make alive a body that has *died*, instead of liberating a deathless body from a dying body. "But that which thou sowest [in sowing grain], thou sowest not that body that shall be [at the harvest], but bare grain [unclothed grain], it may chance [to be a sowing] of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body [in a clothed state—not naked grain]. . . . There are *also* celestial bodies, and bodies terrestrial. . . . *So also* is the resurrection of the dead. It is sown in corruption; it is raised in *incorruption*. . . . It is sown a natural body; it is raised a spiritual body"—the same body clothed with immortality. W. S.

"WITHOUT REPENTANCE."

"Does Paul mean to teach that some men can be saved without repenting of sin, in Rom. 11: 29—'The gifts and calling of God are without repentance'"?

We think not, because (1) as God is "no respecter of *persons*," if he could save one sinner without repentance, he could as easily save every sinner on the same principle; but (2) the apostle is not here speaking of sinners, but of "a remnant according to the election of grace" (v. 5), who are "beloved for the fathers' sakes," not on the principle of blood-relationship, but in consideration of the fact that "they which are of faith, the same are the children of Abraham"; and that remnant were just as really entitled to the benefits of "the gifts and calling of God," as though others had not fallen; for they are "without repentance" on the part of God—that is, God will not repent of his great plan because some have spurned his arrangement, but will live out his contract with the "remnant according to the election of grace," and the "broken off" branches can never share in the benefits of the divine plan except by being grafted in again by faith, and that involves repentance.

God will not repent of his "gifts and calling" for the sake of saving any class of men, and Christ came to call "sinners to repentance"—not to save them without repentance. While God is "no respecter of persons," he is a "respecter of *character*; hence, he will not repent of his "gifts and calling" to the faithful ones who are of faith, though they be but a "remnant according to the election of grace." God's plan is not to be repented of, though the many repudiate it. W. S.

THE LORD'S SUPPER.

A brother who has embraced the truth on the coming kingdom, and the life and death theme, writes thus:—

"I hold my membership with the Christian church. . . . . It is a custom with the church of which I am a member to meet every first day to break the loaf, and partake of the wine, commemorative of the Lord's death. As I am unacquainted with the customs and usages of the Advent brethren, will you please inform me of your customs in this matter? How often do you meet for that purpose? Do you hold it to be an institution to be attended to every Sabbath? At what time of day—at evening, or at any hour of the day? Do you have a discipline separate from the Bible? J. Hamilton."

REPLY.

1. We break bread on the first day of the week, but not *every* first day, as we find no such injunction.

2. We eat the Lord's Supper at supper time, and not at breakfast time. We surround a table, instead of passing the elements around the house. We have as much right to substitute sprinkling for baptism, because it is more convenient, as to omit the table on the plea that it is not convenient, or to eat the Supper in the morning because it is not convenient to gather at night. God's plan must not be perverted to suit our convenience.

3. We content ourselves with the original discipline of heaven—the Bible—and do not think that man can better it. Christ is the only legislative Head of the church. W. S.

THE FLAG OF TRUTH.

Let it float. Never trail it in the dust in the presence of its enemies. Never conceal it for fear of displeasing foes. It is God's flag—let it float to the breeze. Cheer it, by speaking earnest words in its favor, in the spirit of love. Honor it every where, and at all times, by acknowledging it to be the flag of your choice. What if men do scoff at it, and prefer tradition's flag? It is our business to keep the true flag floating. Who will hold up the truth if its friends do not do it? Shall we wait till men respect the truth before we present it to them, for fear they will disrelish it? If the apostles had acted on this principle, christian theology would have been obliterated eighteen centuries ago. Let us have the truth, the whole truth, and nothing but the truth, and keep it in sight. W. S.

FROM KANSAS.

Dear Brethren and Sisters:—It has for some time seemed duty for me to write you through the *Crisis*. May God direct. O that I might drop the oil of consolation on some desponding heart. Often have I been cheered and strengthened when reading of the trials and victories of those who love the appearing of Jesus. We, too, have reason to be very thankful to our heavenly Father for the many blessings we enjoy on the beautiful prairies of Kansas. There are a few waiting ones here. We are doing all we can to scatter the seeds of truth. Pray with us that it may bring forth fruit abundantly. We have been here about a year and a half, laboring for the Lord what we could. Our circumstances are such that my husband has been able to devote only part of his time to preaching, having to depend entirely upon our own labors for the necessities of life.

We have met sad reverses in worldly prospects; have been persecuted, our names cast out as evil; but, thanks be to God, his grace has been sufficient for us. There comes floating to our hearts a gentle, loving whisper—"My children." If we have this blessed assurance, nought that others can say will molest our peace with Christ. Though we have had trials that have caused the heart to ache, we have always had this faithful promise—"Happy are ye when they shall revile and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and exult, because great is your reward in heaven; for so they persecuted the prophets that were before you." Matt. 5: 11, 12. (Rev. Trans.)

We have tried faithfully to discharge our duties. The Lord has owned and blessed our labors; some have found the truth and rejoice in it. There is an increasing interest for reading matter; the silent preachers are at work, and we trust yet some precious souls may be snatched from the burning. We need more tracts for distribution, but we have not the means to purchase. We feel to trust all the ways and means in the hands of the Lord. Bro. J. V. Himes visited us last spring, and also in the summer; preached the word faithfully. May God give him strength in his declining years to proclaim the blessed hope. This is all the help we have had.

O that the Master would send faithful men with hearts full of the love of Jesus among us. This is truly a great mission field. Let us all endeavor to be faithful, humble, earnest christians, cheered and encouraged as the signs proclaim that Jesus is soon coming to reward his tried and faithful ones. Pray for us, dear brothers and sisters, that we with you may be among the redeemed at Christ's coming. Your Bro. and sister waiting for Jesus, H. J. & F. E. Munson.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, Sec'y *Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$70.05
A Friend	3.00
Mrs. S. A. Childs	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$6.75

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$691.70
"One Tenth" for the Lord	26 00
"C."	1.00
Rachel	1.00
Mrs. C. M. Myers	2.00
J. W. M.	1.00
J. W. M. (for Bro. Bowman's meeting-house)	1.60
W. H. H. Jones (for Bro. Bowman)	2.60
E. L. Crane......"...".........."	1.00
B. R. Fellows......"...".........."	10.00
A. Morse	2.00
Two Sisters in Wakefield	2.00
Rebecca Towle	1.00
Mrs. Ruth A. Norton	1.00
Fidelia Belcher (in answer to Sr. Babcock's call)	1.00

Correspondence.

From Sr. Ellen Dufell.

Dear Brothers and Sisters in Christ:—I feel it a duty I owe you to add my feeble testimony for the truth. Through the kindness of a friend, I have had the beloved *Crisis* to read for the past year. Very precious has it been to me. I prize it next my Bible. I read and re-read its precious words, then send to those who have them not, trusting it may do them good, and learn them the way to better understand the teachings of Jesus.

There are none here but myself and aged companion who earnestly love this blessed hope of Jesus' soon coming. We seldom have any preaching on the coming of Christ. Sometimes a dear pilgrim calls at our house, and breaks to us the bread of life. "Silver and gold have I none," not even scrip; but I am rich in the love of God, and happiness the world knows nothing of. I rejoice to hear that the dear brothers and sisters in other places are preparing for the last day, laying aside ornaments, dressing more plainly, and dedicating themselves more fully to the Lord.

I labored long for holiness of heart. Thank God that he has heard me. Never shall I forget the first of Sept., 1871. That day I dedicated all to my Savior, and lay like an infant in its mother's arms. My peace is like a river. Sin has no more dominion over me. I feel to say continually, Praise the Lord; bless his holy name; let all the earth give thanks. I believe Jesus is soon coming, but oh how unprepared is the world around! The churches asleep, and shepherds going astray. My prayer is that God would send faithful servants into his vineyard. The harvest is ripe, ready for the reaper. I hope to be found ready when he comes, doing my duty faithfully. For five years past, I have scattered tracts and papers, as I had opportunity; and I hope it may be like bread cast upon the waters, gathered after many days.

Bro. Whitaker, Taylor, Louderbas, from Philadelphia, and Bro. Babcock from Newfield, have visited us at times, and held meetings, and some have been led to believe, but fear to openly espouse the truth. O the fear of man! what a snare to the soul! Thank God, I am freed from it. O glorious thought! we shall soon see dear Jesus. I never felt more like serving him than now. My heart is full of his love. Jesus all the day long is my joy and song. Press on, dear brothers and sisters. May we all meet in the kingdom.

Glassboro, N. J.

The Story of Peshtigo.
DETAILS OF THE TERRIBLE DISASTER.

A correspondent of the New York *Tribune*, writing from the spot where lately stood the thriving village of Peshtigo, furnishes some graphic details of that terrible disaster, some of which we here subjoin:

In the glory of this Indian summer afternoon I look out on the ghastliest clearing that ever lay before mortal eyes. The sandy streets glisten with a frightful smoothness, and calcined fragments are all that remain of imposing edifices and hundreds of peaceful homes. This ominous clearing is in the centre of a blackened, withered forest of oak, pine and tamarack, with a swift river—the Peshtigo—gliding silently through the centre from northeast to southwest. Situated seven miles from the Green Bay, on the Peshtigo river, the town commanded all the lumber trade of the northern peninsula, and grew rapidly into importance as a frontier mart of Chicago. Built by an enterprising but lately singularly unfortunate Chicago sufferer, Wm. B. Ogden, the town has had but one purpose, to make money for its founder and keep up the lumber interests. The banks of the Peshtigo team with a rich and various growth of timber, and a trade of years stood always in prospective to her busy people. The great Northern Pacific Railroad was to be tapped by a road even now building to the place where Peshtigo was, and every hamlet and town in northern Wisconsin envied and admired the wonderful little city. . . .

The fire had raged up to the very outskirts of the town weeks before that fatal Sunday and the fires set outward to fight the enemy. Everything inflammable had apparently been taken out of harm's way on that memorable Sunday.

THE FIERY HURRICANE.

The sharp air of early October had sent the people in from the evening church services more promptly than usual, although numbers delayed to speculate on a great noise and ado which set in ominously from the west. The housewives looked tremblingly at the fires and lights within and the men took a last look at the possibilities without; for many it was truly a last glimpse. The noise grew in volume, and came nearer and nearer with terrific crackling and detonations. The forest rocked and tossed tumultuously; a dire alarm fell upon the imprisoned village, for the whirling blasts came now from every side. In one awful instant, before expectation could give shape to the horror, a great flame shot up in the western heavens, and in countless fiery tongues struck downward into the village, piercing every object that stood in the town like a red hot bolt. A deafening roar, mingled with blasts of electric flame, filled the air and paralyzed every soul in the place. There was no beginning to the work of ruin; the flaming whirlwind swirled in an instant through the town. There is no diversity in general experience; all heard the first inexplicable roar; some aver that the earth shook, while a credulous few avow that the heavens opened, and the fire rained down from above. Moved by a common instinct, for all knew that the woods that encircled the town were impenetrable, every habitation was deserted to the flames, and the gasping multitude flocked to the river. Here below the western bank they roasted in the hot breath of flame that hovered above them, and singed the hair on each head momentarily exposed above the water. Here despairing men and women held their children till the cold water came as an ally to the flames, and deprived them of strength.

Meantime the eastern bank was densely crowded by the dying and the dead. Rushing to the river from this direction the swirling blasts met the victims full in the face and mowed a swath through the fleeing throng. Inhalation was annihilation. Scores fell before the first blast. A few were able to crawl to the pebbly flats, but so dreadfully disfigured that death must have been preferable. All could not reach the river; even the groups that fell prone on the grateful damp flats suffered excruciating agony. The fierce blaze playing in tremendous counter currents above them on the higher ground, was sufficiently strong to set the clothes aflame, and the flying sand, heated as by a furnace, blistered the flesh wherever it fell. All that could break through the stifling simoon had come to the river. In the red glare they could see the sloping bank covered with the bodies of those that fell by the way. Few living on the back streets succeeded in reaching the river, the hot breath of the fire cutting them down as they ran. But here a new danger befell. The cows, terrified by smoke and flame, rushed in a great lowing drove to the river brink. Women and children were trampled by the frightened brutes, and many, losing their hold on the friendly logs, were swept under the waters. . . .

Although the onslaught of fire and wind had been instantaneous, and the destruction almost simultaneous, the fierce, stifling currents of heat careered through the air for hours. These currents were more fatal than the flames of the burning village.

The tornado was but momentary, but was succeeded by maelstroms of fire, smoke, cinders and red hot sand. Wherever a building seemed to resist the fire, the roof would be sent whirling into the air, breaking into clouds of flame as it fell. The shower of sparks, cinders and hot sand fell in continuous and prodigious force, and did quite as much in killing the people as the first terrific sirocco that succeeded the fire. The wretched throng neck deep in the water, and the still more hapless beings stretched on the heated sands, were pierced and blistered by these burning particles. They seemed like lancets of red hot steel, penetrating the thickest covering. The evidence now remains to attest the incredible force of the slenderest pencils of darting flame. Hard iron-wood plow-handles still remain, perforated as though by minnie-balls, and for the main part unburnt. When the hapless dwellers in the remote streets saw themselves cut off from the river groups broke in all directions in a wild panic of fright and terror. A few took refuge in a cleared field bordering on the town. Here flat upon the ground, with faces pressed in the sand, the helpless sufferers lay and roasted. But few survived the dreadful agony. The next day revealed a picture exceeding in horror any battle-field. Mothers with children hugged closely lay in groups, the clothes burned off and the poor flesh seared to a crisp. One mother, solicitous only for her babe, embalmed her unutterable love in the terrible picture left on those woeful sands. With her bare fingers she had scraped out a pit, as the soldiers did before Petersburg, and pressing the little one into this, she put her own body above it as a shield, and when the daylight came both were dead—the little baby face unscarred, but the mother burnt almost to cinders. . . . After the burning heat of the night, a numbing chill followed, and the water soaked group crawled over dead bodies and hot sands to the only blazing building in all the waste about them. Groups of dead were found within a stone's throw of the water. The ghastly throng huddled, shrieking and beseeching about the flaring embers, and the terrible roll of the missing was soon called from end to end of the ashen waste. On Sunday night something over two thousand people were assembled within the confines of this industrious, prosperous city; the dreadful morning light came upon a haggard, maniacal multitude of less than seven hundred. As the molten sands cooled off, the woful work of recognition began. Peering into blackened faces, mothers, fathers, brothers tremblingly sought missing ones. . . . Through the solid growth of timber a clean swath of blackened stumps and roots marked the course of the fiery tempest. The roads were cumbered with roasted cattle, and frequently with the carcasses of bears and deer, while the ditches and cleared fields were strewn with smaller game and wild birds. Nearing the vicinity sadder relics were found, for those who penetrated onward through the wall of flame met equally fierce flames in the clearest places. Remote dwellers on the high roads, warned of the great danger, with their families safely packed on their great farm wagons, made northward through the highways for security; but the flames engulfed them in the heart of the woods, and the fragments of stout vehicles, burned to the irons, now strew the road hither from Marinette, the last town on the Northern Wisconsin border. Among the pines scores lay, not burnt, but smothered to death. Through this underbrush thirty bodies were picked up, more or less injured by fire. In a great many instances the human remains were distinguished from animals by the teeth alone. One horror-struck relative recognized the relics of his nephew by a pen-knife imbedded in an oblong mound of ashes.

The material loss is estimated at $3,000,000, the greater part of which falls on Wm. B. Ogden, who suffered simultaneously greater losses in Chicago. But undaunted by his accumulating misfortunes, that energetic man instantly sent an agent on to rebuild the mills and shops, and gather a new people in the place if possible. There are four hundred dead authentically accounted for; there are beside half as many missing who cannot be accounted for, and probably never will be. Many of the mill hands and Company employees were utter strangers in the place, and the majority of them, something like one hundred, [illegible] the Company's building, perished *en masse*.

Interchange of Postal Money Orders.—The convention for the interchange of postal money orders between Great Britain and the United States having been duly ratified, will go into effect on the 2nd day of October, and the Post-office Department has now completed preliminary arrangements for its practical operation. Of the 2,455 money order offices of this country, 570 have been authorized to issue postal orders on the Postmaster at New York City, for payment in the United Kingdom of Great Britain and Ireland, and to pay orders issued by him for sums certified by the Post-office Department in that country for payment in the United States. These officers have been selected in all the States and Territories, with a view of accommodating the localities where the greatest number of such foreigners reside as will be likely to make use of them. All exchanges are to be made through the two government exchange offices in New York and London. In this country applications can be made only for the equivalent in sterling of a certain sum of money in United States currency, which latter amount may be deposited at the local office, as transmitted to New York, and there converted into [illegible] on the day of its receipt. This draft is made payable by the British authorities in any designated locality of the kingdom. No single order will be issued for more than $50; but persons desiring to remit larger sums can obtain additional money orders. The rates of commission on these money orders will be as follows:—An order not exceeding $10, 25 cents; over $10 and not exceeding $20, 50 cents; over $20 and not exceeding $30, 75 cents; over $30 and not exceeding $40, $1; over $40 and not exceeding $50, $1,25.

Married.

KEAY—AMAZEEN. In Chelsea, Oct. 28th, by C. Goodrich, Mr. Wm. H. Keay and Miss Annie L. V. Amazeen, both of Haverhill, Mass.

Obituaries.

LEACK. Died in Biddeford, Me., June 9th, very suddenly, Sr. Martha, wife of Bro. Samuel Leack, and mother of two children, George and Samuel, aged fifty-six years and nine months.

The loss the family sustains is great, but their sorrow is mingled with sweet memories of household words and kindly acts flowing daily out from a christian life. And by this they feel that for her the future is all bright with promise, and derive comfort from the thought. May they all be prepared to share this glory with her when the Lord of life shall come. Funeral services by the writer.

J. Albert Libby.

Summary of News.

FOREIGN.

Cable News.

London, Oct. 25. The *Morning Post*, regarded as a semi-official organ, pronounces the rumor regarding the establishment of a regency, in consequence of the Queen's prolonged illness, as entirely devoid of foundation.

COURT THEATRE BURNED.

Darmstadt, Oct. 24. The Court Theatre took fire this afternoon and is now wrapped in flames. A heavy easterly wind is blowing and it is feared the fire will spread to adjacent buildings.

9 P. M. The fire is rapidly spreading. The theatre is entirely destroyed and a strong wind carries the flames and sparks westward into the upper town. The arsenal is in danger, and the troops of the garrison have evacuated it.

London, 27. Queen Victoria contributed £500 for Chicago. The fund at the Mansion House last night was £41,500. The Mayor of Bristol has received £1600.

THE VICTIMS OF THE EXPLOSION.

Thirty of the thirty-three men in the mine at Seaham, where the explosion occurred yesterday, are dead. The pit is on fire and another explosion is feared. There is great excitement among the miners and their families.

London, Oct. 26. The entire reorganization of of the Russian army for the training of the people to arms raises the total field and landwehr forces for war to 1,600,000 men and 81,000 officers. Sixty-six regiments of Cossacks are not yet included. There is created further a reserve force, which in case of invasion is equivalent to making every man a soldier on a peace footing, of 750,000 men and 55,000 officers. The new artillery adds one thousand guns to the old force. This enormous change in the military forces of Russia is masked under the mere creation of a landwehr called local forces, which nominally leaves the old army intact.

PROTEST OF THE POPE.

Rome, Oct. 28. An allocution of the Pope is published in which while he recognizes the Bishops appointed by the Italian Government as possessing the requisite qualifications, he solemnly protests against the measure of the Holy See. He also condemns the course of Dr. Dollinger and such as are following his example in warring against the decisions of the Ecumenical Council.

London, Oct. 28. The Mansion House fund for Chicago amounts to 42,250 pounds, Belfast subscription to 2000 pounds, and liberal contributions have been received from towns in Ulster.

DOMESTIC.

Salt Lake City, Oct. 28. Chief McKean this morning passed sentence upon Thomas Hawkins, the polygamist, as follows:

"Thomas Hawkins: I am sorry for you, very sorry. You may not think so now, but I shall try to make you think so by the mercy which I shall show you. You came from England to this country with the wife of your youth. For many years you were a kind husband and a kind father. At length, however, the evil spirit of polygamy tempted and possessed you. Then happiness departed from your household, and now, by complaint of your wife and the verdict of a law abiding jury, you stand at this bar as a convicted criminal. The law gives me a large discretionary power in passing sentence upon you. I might imprison you twenty years and fine you $1000. I cannot imprison you for less than three years, nor fine you less than $300. It is right that you should be fined, among other reasons, to help defray the expenses of enforcing the laws; but my experience in Utah has been such that were I to fine you only I am satisfied that the fine would be paid out of other funds than yours, and thus you would go free, absolutely free, from all punishment; and then those men who mislead the people would make thousands of others believe that God had sent the money to pay the fine; that God had prevented the court from sending you to prison; that, by a miracle, you had been rescued from the authorities of the United States. I must look to it that my judgment gives no aid and comfort to such men. I must look to it that my judgment be so severe as not to seem vindictive, and not so light as to seem to trifle with justice; that this community begin to learn that God does not interpose to rescue criminals from the consequences of their crimes, but that on the contrary he so orders the affairs of his universe, that sooner or later crime stands face to face with justice, and justice is the master. I will say here and now that whenever your good behavior and the public good shall justify me in doing so, I will gladly recommend that you be pardoned. The judgment of the Court is that you be fined five hundred dollars, and that you be imprisoned at hard labor for the term of three years."

NO EXCITEMENT MANIFESTED OVER THE RESULT.

Contrary to all expectations there was little or no excitement in the court room. The attendance was large, but generally all maintained a proper decorum. The United States Marshal and detectives were fully prepared for any emergency. Notice of an appeal to the Supreme Court was given by the prisoner's counsel.

PROMINENT MORMONS ARRESTED FOR MURDER.

Daniel H. Wells, Mayor of the city, Hosea Stout, formerly Attorney General of the Territory, and Wm. Belden of Kimball's Hotel, Parley Canon, were arrested to-day by U. S. Marshal Patrick upon an indictment of the grand jury charging them with murder. Tom Fitch made application to admit them to bail, which application is to be heard Monday morning. The prisoners were placed in a carriage and taken to Camp Douglas. Some slight excitement prevailed at the Marshal's office while the accused were there waiting for conveyance to camp. Some policemen said they should not go to prison if they did not wish to, and one or two women called out to the officers to take them if they dared, and they would fight them with a vengeance. The officers, however, were firm, and nothing serious happened. The alleged crime consists in the killing of Richard Yates and a man named Bucky several years ago. A warrant was out for the arrest of Orson Hyde, one of "The Twelve Apostles," upon the same charge, but he eluded the deputies who were sent to arrest him. He was pursued to the southern part of the territory.

WARRANTS ISSUED FOR THE ARREST OF BRIGHAM YOUNG AND OTHERS.

Warrants are out for the arrest of Brigham Young and his son Joseph A. Young on a charge of murder, in having ordered the killing of Richard Yates.

The indictments on all these murder cases are understood to be founded upon the testimony of Bill Hickman, who was once what is termed by the Gentiles a Danite, or secret agent of the Mormon authorities. Yates visited the Mormon Camp during the rebellion ostensibly to sell powder. The Mormons regarded him as a spy, and some weeks afterward arrested him and placed him in the custody of Hickman to be taken to Salt Lake City. D. Wells then commanded the Mormon troops, and Hosea Stout was the Judge Advocate. On the way to Salt Lake he killed Yates. As Hickman says: "My orders were from Brigham Young and Joseph A. Young, and at the instigation of D. Wells and Stout." Hickman is also confined at Camp Douglas. He went with the officers to Echo Canon, and after pointing out where he had buried Yates, assisted them in disinterring the remains.

ESCAPE OF BRIGHAM YOUNG.

Salt Lake City, Oct. 28. It is stated in official circles that Brigham Young left Tuesday evening for the south. Yesterday he was said to have been 120 miles south, and his course is still onward. It is not known to what point he is bound. Many think that he intends to leave the country, but others think that he will find refuge in St. George village, 300 miles from here, and about 15 days from the court. It is certainly doubtful whether he will appear for trial, and it is also doubtful whether he will be seen again here until the trouble is over.

ANTI-POPERY LECTURER DRIVEN FROM SCRANTON.

New York, Oct. 26. A Scranton, Pa. dispatch states that Rev. Arthur Denton was ordered out of a school house, yesterday afternoon where he intended delivering an Anti-Popery speech. He intended delivering a speech in the evening in Odd Fellows' Hall, but hundreds of Irishmen congregating to prevent him he left town in the evening by order of the Chief of Police.

A letter from Grand Rapids states that three hundred families in Holland, Ottawa county, Mich., were burned out, losing houses, crops, clothing, etc., and even the crops in the fields were burned.

Milwaukee, Wis., Oct. 24. A dispatch from Beloit says that there are large fires in the woods seven miles east of there. Barns, stacks, etc., were burned near Roscoe. Other fires are reported, and the city is filled with dense smoke.

New York, 24th. It is stated that extensive fires are burning in the woods near Cumberland, Maryland, and fears are entertained that the flames may reach the bituminous coal-fields. The mountains in that region have been enveloped in smoke for several days.

San Francisco, Oct. 24. George Q. Cannon, a Mormon Leader in this city, taking counsel on the prosecutions now progressing at Salt Lake, says if the convictions continue the Mormons will burn all they have and make another exodus as they did from Illinois.

A terrible fight is going on at Los Angeles. A fight having occurred in the Chinese quarter, officer Baldwin attempted to arrest a Chinaman for shooting another. He was resisted, and called on Robert Thomson, a citizen, to assist him. The Chinese, on both sides of the narrow street, opened fire on both. Thompson fell, shot through the breast, and died immediately. Officer Baldwin was shot through the shoulder, but succeeded in getting on horseback, and escaped. A Mexican boy was also shot through the leg.

A mob soon collected and the greatest excitement prevailed. They attacked the whole Chinese quarter, but were resisted by the Chinese. Five hundred armed men surrounded the Chinese quarters to prevent any from escaping. Fifteen Chinamen were hanged by the mob and their houses set on fire; the fire, however, was extinguished.

9 P. M. Order at Los Angeles has been partially restored by the authorities, and no more bloodshed has taken place. Several Chinamen have been arrested and lodged in jail.

Oct. 25. The riot at Los Angeles was more disgraceful than at first reported. The mob was composed mostly of native Californians, and the dregs of society. All the Chinese hanged were first frightfully beaten and maltreated. One was only eight or nine years old. In addition to sixteen persons hanged, two men and one woman were found shot dead, and another person was discovered in jail in an insensible condition. Only one of the hanged has been identified as being engaged in the shooting of the officers. The others are supposed to be innocent, the guilty ones having escaped before the mob assaulted their houses. The old vigilance committee has been reorganized to prevent a repetition of the rioting.

THE WAR AGAINST THE KU-KLUX.

New York, Oct. 27. A Spartansburg, S. C. letter of the 23d states that seventy-five Ku-Klux were arrested in that county. Their testimony implicates leading men of all classes. Warrants are out for a hundred more, including a member of the Legislature and one minister. Hundreds are fleeing to escape arrest.

A DESPERATE BAND OF KU-KLUX.

New York, Oct. 25. A Richmond special contains a letter from the Adjutant General of North Carolina, stating that he recently had a private interview with the leaders of a gang of banditti in Robeson county. They desired a free pardon to quit the country, and gave many excuses for the murders they have committed. He offered them a fair trial and good counsel to defend them at Court, but they would not surrender. The inhabitants of the whole country are in league with or fear them. The small force with the Adjutant General did not warrant attacking them at present.

New York, 25th.—A Niagara Falls special states that the woods in Tamarack Swamp, seven miles southeast of Lockport, have been burning since Monday morning, and several houses, barns, crops and stock have been destroyed, and it is feared the fire will spread to Batavia. The farmers are fleeing with their stock and furniture. The fire east of Albion is reported subdued, but another broke out five miles north of that place. The loss since Sunday at Albion is $50,000. Ten houses, two flour mills, and fifteen hundred cords of wood were burned there. The fire on Black Creek, between Fort Erie and Chippewa, Ontario, is still burning, but is confined to the woods. The country there is very thinly settled.

The Forest Fires in Wisconsin—Terrible Destruction of Life and Property—Aid for the Survivors.

Mr. A. B. F. Kinney, who is employed as a travelling agent for the firm of Dillingham & Co., manufacturers and dealers in paper, twine and bags, at 59 Congress street, has just returned from a tour through Northern Wisconsin, the scene of the late terrible fire visitation, and from him we learn some additional particulars in connection therewith. In the first place, Mr. Kinney says no adequate or even approximate description of the extent and terrible destructiveness of the fires in Wisconsin and Michigan has as yet reached the East. Had it not been for the Chicago fire, he feels assured these fires would have been regarded as the most destructive and calamitous of our day, and as it is, the loss of life, and the suffering entailed far exceeds, in his estimation, the Chicago holocaust. He was at Green Bay last Saturday, and conversed with many of the survivors of the catastrophe at Peshtigo, Oconto, Marathon, and Shawana alone, he estimates the number of people now houseless and homeless at 10,000. Of these, hardly a person but has lost one or more relatives, while many of the survivors are suffering from injuries more or less severe. All are in immediate want, and unless aid is sent them in no stinted measure the suffering, now fearful to contemplate, must be augmented during the coming cold weather to an incomputable extent

The survivors of Peshtigo describe the approach of the fire tempest as terror-inspiring to a superlative degree. The heavens appeared to be literally on fire, and none of the inhabitants felt a doubt but that the end of the world as foretold in the Apocalypse was at hand. Nevertheless, the instinct of life overcame their belief, and there was a general stampede of all capable of locomotion for the lakeside. But so swiftly ran the flames that many perished on the way, while others only reached the temporary shelter of the water with fearful burns on head, face and body. In this terrible race the women and children suffered worst. Their light clothing would catch the blaze, a scream of terror and despair, a fall to the burning earth, and another freed spirit. Five hundred of the seventeen hundred inhabitants thus perished, many more were drowned after reaching the lake by being run over by the cattle, who also sought the water to escape the fiery element, and full five hundred of the survivors are now suffering from injuries then received. The accommodations of Green Bay have been exhausted by the sufferers, and many of them have been sent to Oshkosh, fifty miles away. So intense was the heat that those in the water had the hair singed from their heads, while the rafts of logs to which they were clinging caught fire in many places. So heated became the air that all who breathed it were injured. Indeed, the injuries from this cause are so severe that the physicians say that only the utmost care can bring many through the winter.

Mr. Kinney narrates many individual experiences with the fire, some inexpressibly sad. In some instances whole families were sacrificed; in others part would escape almost by a miracle. Most of the inhabitants of the burned region were originally from the New England States. They tilled their farms in summer and went into the logging camps in winter. Their buildings were cheaply constructed, but contained all of their worldly goods, and worst of all, were almost invariably uninsured. Last season was a bad one for their lumber operations, owing to the absence of snow, and they were much crippled in consequence. Now they are bereft of everything—home, kindred (in many cases,) and almost country, for where were once beautiful farms, fenced and wooded, there is left only a blackened waste.

Mr. Kinney thinks inasmuch as there is no danger of immediate suffering in Chicago, that a portion of the funds raised for the relief of that place might be properly diverted to the aid of these Wisconsin sufferers, who stand in much greater immediate want. He suggests that contributions be forwarded to the care of Gov. Fairchild of Wisconsin, who will see that they reach the right destination. It is impossible, he assures us, to exaggerate the extent of the calamity that has befallen that late happy and prosperous region, or to avert more than in part the suffering it has entailed.—*Journal.*

A Curious Memorial.—Mr. W. D. Bancker brought from Chicago a curious memorial of the great fire. Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books was reduced to ashes, there was found a single leaf of a quarto Bible, charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: "How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her." And that was the only fragment of literature saved from the News Company's great depot.—*Transcript.*

Louis Napoleon Explains.—The following letter addressed to Sir John Burgoyne, was published in the English papers of the 11th instant:

"Wilhelmshohe, Oct. 29, 1870.

My Dear Sir John: I have received your letter, which has given me great pleasure—first, that it is a touching proof of your sympathy for me, and also because your name recalls the happy and glorious time when our armies fought together for the same cause. You, who are the Moltke of England, will have understood that our disasters arose from the fact that the Prussians were ready sooner than we, and that, so to speak, they surprised us in a shameful state of disorganization. The offensive having become impossible, I resolved to put myself on the defensive; but, hindered by political considerations, a retreat was retarded and soon became impossible. Returning to Chalons, I had wished to lead the last army that remained to us to Paris; but again political considerations forced us to make that most imprudent and little strategical march which ended by the disaster of Sedan. See in few words the unhappy campaign of 1870. I think it right to offer you these explanations, because I wish to retain your esteem. In thanking you for your kind remembrance, I renew to you the assurance of my warmest regards. Napoleon."

The American Bible Union.—At the meeting of the American Bible Union in New York on Wednesday the Secretary stated that he had received a letter from Rome asking for a supply of Italian Bibles, but only one could be found in the society's stock, and there is no money on hand to print any more. He had also received a letter from Mexico requesting a million copies of the Spanish edition; this also must wait until funds are gathered to have new editions printed. A committee was appointed to send Bibles to the negroes at the South. During the twenty-one years of the society's existence it has circulated nearly a million copies of the Bible. The work of revision is progressing.

Beards or No Beards.—The new Archbishop of Paris intends to permit his clergy to wear beards. This important matter is one touching which usage has widely varied, and the different infallibles who from time to time have occupied the Papal chair have conflicted strangely in their decrees concerning it. Near the close of the seventh century the Pope held that the use of the razor was indispensable to salvation. Two centuries later Pope Nicholas declared that, "as all the apostles, and notably St. Peter, had worn beards, it was the bounden duty of their successors to imitate them." A century after the decree was again changed, and Roman priests were compelled to shave. To avoid execution at the hands of the Commune, the priests, as a matter of prudence, let their beards grow; and as Paris has been, and doubtless will be, the theatre of ready-made revolutions, it is likely that the Parisian priests will, from henceforth, go bearded.

New Building Material.—A church is now being built in Mumford, N. Y., the material of which is obtained from a swamp near the village, and is composed of petrified leaves, roots, twigs, muck, etc., together with limestone. The blocks taken out are of various sizes, and are easily worked by masons to the requisite proportions. They are dressed so as to leave the matter of which they are composed exposed to view, as the imprint of the leaf, or rather the leaf itself. The stones are light brown, though they vary in color sufficiently to relieve the eye.

In Brief.

—— Indianapolis has sent her big campmeeting tent to Chicago for a hotel.——The New York and Boston Express Company have forwarded each day two extra cars with goods for the sufferers at Chicago and the Northwest.——The San Francisco contributions for Chicago reach $150,000. Portland, Oregon, sends $10,000.——Forty-two insurance companies have succumbed to the Chicago fire.——It is rumored that Napoleon, on leaving Corsica, will go to Paris.——Chicago is now called "the modern Moscow."——About 18,000 men are engaged clearing away the ruins in Chicago.——The Baptist church in Rome has been prosecuted before the civil courts, at the instigation of the priests, on the plea that its meetings are immoral, and ought to be prohibited. The "immorality" consists in attacks on the papacy. ——A very ancient copy of the Pentateuch, thought by Tischindorf to have been written before the Christian era, is in the possession of Rev Dr. F. S. De Haas. At the beginning of the year 1850 the Jesuit body throughout the world numbered about 4000. Ten years afterward they had increased to 7000, and the latest returns now give them as 8837. Of these, 2551 are lay coadjutors, 2417 students and 3869 priests.——It is said that the Bonapartists intend to agitate the impeachment of the Government of the 4th of September, the dissolution of the National Assembly and a plebiscitum to decide a future form of Government.——December first the Northern Pacific Railroad will be completed 257 miles west of Duluth. There are 1500 miles to finish after that. ——At the recent reform council in Munich, where six thousand of the Old Catholics met for deliberation, no women were admitted, even as spectators.——A young lady in Oil City, Penn., while wringing out a dress, ran a needle through the palm of her hand, and died in five minutes.——Miss Lillie Peckham, a prominent young advocate of woman suffrage, died recently at Milwaukee from the prostration produced by a Turkish bath. Within a few months she had been chosen pastor of a Unitarian church in Iowa.——In speaking of the energy of the Chicago people, one writer says: "Instead of sitting down to lament, her people are building busily, and the snow is sure to whiten roofs and not ruins only."——At Prairie du Chien last Wednesday, the citizens hung three men caught setting fire to a livery stable. One of them confessed his guilt, and said they were all pledged to burn Prairie du Chien and La Crosse.——The Chicago papers are defending wooden pavements, which they say had no agency in spreading the late conflagration, and remain almost uninjured in sections where everything else was destroyed.——A large fire has broken out, and is now in progress in the woods of Western Maryland, mountains in that vicinity are said to be one complete sheet of flame at night, and immense destruction of property is feared, especially among those people who have habitations in that vicinity.——A young ladies' seminary has been started in Egypt, under Government patronage. The teachers are all European women.——Four thousand persons have apostatized from the Orthodox Russian Church in Warsaw, and reverted to the Mohammedan faith.——The coal mines of Alaska bid fair to give a new value to our new possessions there. The coal beds are extensive and of good quality, generally bituminous, but often of the purest anthracite.——Rev. Robert Collyer told his congregation in Chicago that he "would stay by his people; he did not think they could find a cheaper parson. He had preached one year for seventy-five cents, and could do it again if necessary. He could support himself for the present by lecturing, and as a last resort he could still make as good a horse-shoe as any blacksmith in Chicago."

A Royal Teetotaler.—The Madrid correspondent of the London *Times* says that the young King Amadeus never drinks anything but water. Though unpledged, he is a stanch teetotaller. The King rises every day at six, the Queen at seven. Their table is served in a most frugal manner. The King's charities average $17,560 a month, and he bears the whole expense of his present tour through the country, though hitherto the cost of such excursions has been defrayed by the State.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending; Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

"THE TWO-HORNED BEAST."

A TRACT OF 12 PAGES.

Being a new and interesting exposition of Rev. 13: 11. By Eld. John Couch. Price 2 cents single; postage 2 cts.; 15 cts. per dozen; $1.00 per hundred.

"LIFE BEYOND DEATH."

PUBLISHED BY THE W. A. C. P. ASSOCIATION.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same. Ag't.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Miles Grant .... Sunday, Nov. 5th

BOSTON (BRANCH CHAPEL) 1725 WASHINGTON STREET (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free. ☞ *Also Tuesday and Thursday evenings.*

John G. Hook .... Sunday, Nov. 5th, and onward
D. M. Leavitt .... Sunday, Dec. 10th

CHELSEA, MASS.

(*Advent Chapel, Heard Street.*) Seats free.

L. Boutell .... Sunday, Nov. 5th
C. Cunningham .... Sunday, Nov. 12th
M. Batchelor .... Sunday, Nov. 19th
R. R. York .... Sunday, Nov. 26th

CHARLESTOWN (*Hall No. 70 Main Street.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

M. Batchelor .... Sunday, Nov. 12th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Dr. N. H. Barbour .... Sunday, Nov. 5th
Dr. Barbour will give the evidences—prophetic and chronological—of the coming of the Lord in 1873.
T. M. Preble .... Sabbath, Nov. 12th

Natick, Mass .... Sunday, Nov. 5th
North Carver, Mass .... Sunday, Nov. 12th
C. Goodrich.

Tremont, Mass .... Sunday, Nov. 12th
Holden, Mass .... Sunday, Dec. 3d
J. S. White.

Lynn, Mass .... Sunday, Nov. 26th
M. Batchelor.

PHILADELPHIA, PA.

Tent meetings at 17th and Spring Garden Streets, daily, at 3 and 7½ P. M. Sunday, three services at the usual hours. John G. Hook.

Holden, Mass .... Sabbath, Nov. 5th
T. M. Preble.

Newburyport, Mass .... Sunday, Nov. 12th
Webster, N. H. (where H. C. Parsons may appoint) Thursday evening, Nov. 23d.
Salisbury, N. H. (Smith's Corner) .. Sunday, Nov. 26th
J. Couch.

East Roxbury, Vt .... Nov. 2d, 3d, 4th and 5th
Baptism on Sunday.
Bethel, Vt. (Camp Brook) evenings, Nov. 7th and 8th
Bridgewater, Vt .... Sunday, Nov. 12th
Rutland, Vt .... Sundays, Nov. 19th and 26th
Castleton, Vt .... evenings, Nov. 21st and 22d
R. F. Carpenter.

Pownal Center, Vt., Saturday evening, Nov. 4th, Sunday, Nov. 5th, ten o'clock A. M., two o'clock P. M., half past six in the evening.
Vernon, Vt .... Sunday, Nov. 12th
H. Munger.

East Walpole .... Sunday, Nov. 26th
L. Boutell.

Warren Summit, N. H .... evenings, Nov. 6th and 7th
Campton, N. H. (Bump school-house) .. eve., Nov. 8th
Holderness, N. H. (Grindlief school-house) evening, Nov. 9th.
Holderness, N. H. (Brick school-house) eve., Nov. 10th
Lake Village, N. H .... Saturday evening, Nov. 11th and over Sunday.
Boscawen, N. H. (Gulf school-house) eve., Nov. 13th
Concord, N. H. (Bethel) .... evening, Nov. 14th
Dover, N. H .... Saturday evening, Nov. 18th and over Sunday.
Great Falls, N. H .... evenings, Nov. 20th and 21st
East Rochester, N. H .... Nov. 22d
Rochester, N. H. (Plains) .... evening, Nov. 23d
Alton Corner, N. H .... evenings, Nov. 24th and 25th
West Alton, N. H .... Sunday, Nov. 26th
John H. Evans.
O. H. Wallace.

Gilmanton, N. H. (Iron Works) .... Sunday, Nov. 12th
J. G. Smith.

Kennebunk Depot, Me .... Sabbath, Nov. 5th
Steep Falls, Me .... Sabbath, Nov. 12th
Clark school-house, Me .... Sabbath, Nov. 19th
Hollis Centre, Me .... Sabbath, Nov. 26th
Jere Hill.

Lewiston, Me .... Sunday, Nov. 5th
I. C. Wellcome.

Bristol, Conn .... Sunday, Nov. 12th
O. D. Woodruff.

Porter Village .... Sunday, Nov. 5th
D. F. Leavitt.

Pittsfield, N. H .... Sundays, Nov. 12th and 19th
W. M. Harmon.

Rye, N. H .... Sunday, Nov. 12th
Hampton, N. H .... Sundays, Nov. 19th and 26th
J. W. Brittan.

Philadelphia, Pa .... Sunday, Nov. 5th
Camden, N. J .... Sunday afternoon, Nov. 5th
F. H. Burbank.

Seabrook, N. H .... Sunday, Nov. 5th
Canterbury, N. H. (Republican Hall) Monday, Nov. 6th
Letters will reach me at either of the above places, if mailed a few days before the date of being there.
Enoch Morrill.

Cambridgeport, Mass .... Sabbath, Nov. 5th
Richmond, R. I. (Clark's Hall) .... Sabbath, Nov. 12th
J. T. Dixon.

Alton Corner .... Sunday, Nov. 5th
Sandwich (Vitum school-house) .... evening, Nov. 9th and Sunday, Nov. 12th.
Warren Summit .... evening, Nov. 13th
No. Haverhill .... evenings, Nov. 14th and 15th
E. S. Moulton.

Westfield, Mass .... Sunday, Nov. 12th
E. Owen.

LaGrange, Me. (baptism) .... Sabbath, Nov. 5th
Milo, Me .... Sabbath, Nov. 12th
and a few evenings onward, if it seems duty.

I intend to travel and hold protracted meetings where duty may indicate for the present. Any desiring meetings, may write me at the above named places and dates. F. A. Barne.

Bradford, N. H. (Pond meeting-house) Sun., Nov. 5th
Dustin W. Davis.

Warehousepoint, Ct .... Sunday, Nov. 12th
C. W. Sargent.

North Adams, Mass .... Nov. 4th and 12th
Meetings through the week.
Geo. A. Streeter.

Lee, N. H .... Sunday, Nov. 5th
W. W. Sutherland.

Stoneham, Mass .... Sunday, Nov. 5th
Barrington (Felker school-house) .. Sunday, Nov. 26th
J. Pinkham.

North Haverhill, N. H. (where Bro. E. Brown may appoint) Sunday, Nov. 5th. (Baptism.)
Dover, N. H .... Sunday, Nov. 12th
John H. Evans.

Danielsonville, Ct .... Sabbaths, Nov. 5th
J. W. Brittan.

New Boston (in the town of Fairhaven) Sun., Nov. 5th
Burkley, Mass .... Sunday, Nov. 12th
Tremont, Mass .... Sunday, Dec. 10th
E. Cotton.
Any one wishing to write to me, can direct to Fairhaven, Mass., up to Dec. 1st. E. C.

Effingham Centre .... Sunday, Nov. 12th
A. Stillings.

Gloucester, Mass .... Sabbath, Nov. 5th
S. S. Mooney.

Rye, N. H .... Sunday, Nov. 5th
Exeter, N. H .... Sunday, Nov. 12th
T. W. Piper.

Conference, Nov. 18th, Saturday, one o'clock, and Sunday, Nov. 19th. Mark Stevens.

Dover, N. H .... evening, Nov. 10th
Rochester, N. H .... evening, Nov. 11th
and over Sunday. B. P. Manning.

Goshen, N. H. (North school-house) Sabbath, Nov. 12th
F. Nelson.

Holderness, N. H. (True school-house) eve., Nov. 11th and over Sunday.
Holderness, N. H. (Carr school-house) eve., Nov. 14th
Holderness, N. H. (Brick school-house) eve., Nov. 16th
Campton, N. H. (Bump school-house) evening, Nov. 18th, and over Sunday. George E. Brown.
Daniel D. Page.

Pembroke, N. H. (Brick school-house, Fowler district) Sunday, Nov. 5th.
Great Works, Me .... evening, Nov. 25th and over Sunday. Charles H. Parsons.

Suncook, N. H .... Sabbath, Nov. 5th
Concord, N. H. (Centre Street Chapel) Thursday evening, Nov. 9th.
Snaptown, Concord, N. H .... Sabbath, Nov. 12th
O. W. Kimball.

East Lebanon, Me .... Sunday, Nov. 19th
J. W. Horne.

Strafford, N. H. (Roberts' school-house) Sun., Nov. 5th
J. H. F. Varney.

Farmington Village, N. H .... Sunday, Nov. 5th
Wm. Bodge.

Chicopee Falls, Mass .... Sunday, Nov. 5th
Scitico, Ct .... Sunday, Nov. 12th
North Somers, Ct .... Sunday, Nov. 19th
A. M. Higgins.

Stafford, Ct. (Hall school-house) .... Sunday, Nov. 5th
A. Morse.

Hyde Park, Mass .... Sundays, Nov. 19th and 26th
Natick, Mass .... Sunday, Dec. 3d
Cambridgeport, Mass .... Sunday, Dec. 10th
A. Simpson.

Wakefield, Mass .... Sunday, Nov. 5th
C. Richardson.

Hartland (Town Hall) .... Sunday, Nov. 5th
the following week, and over Sunday, the 12th.
A. Eelins. S. Woodbury.

Weld, Me. (Town House) .... Sunday, Nov. 19th
Stephen Taylor.

Farmington, N. H .... Sunday, Nov. 5th
Rye, N. H .... Sunday, Nov. 19th
Kennebunk Depot, Me .... evening, Nov. 24th
Kennebunkport, Me .... Sunday, Nov. 26th
Wm. C. Stewart.

Bristol, R. I .... Sundays, Nov. 5th and 12th
J. W. Thomas.

Boscawen, N. H. (Gulf school-house) Sun., Nov. 5th
Meredith, N. H. (Dolloff Hall) .... Sunday, Nov. 12th
Laconia, N. H .... Sunday, Nov. 26th
Mrs. L. E. Saulpaugh.

Meredith, N. H. (Dolloff Hall) ...... Sabbath, Nov. 5th
Hill, N. H. (Shaw school-house) ... Sabbath, Nov. 12th
Boscawen, N. H. (Gulf school-house) evening Nov. 2d
Simeon Rowe.

Westfield .... Sunday, Nov. 5th
New York City (24th Street) .... Sunday, Nov. 26th
A. H. Steele.

Surry, Me. (North Bend) .... Sunday, Nov. 5th
Prospect (Point) .... Sunday, Nov. 12th
J. Ridley.

Cohocton, N. Y .... Sunday, Nov. 5th
Rochester, N. Y .... Tuesday evening, Nov. 7th
South Butler, N. Y .... Sunday, Nov. 12th
Murray, N. Y .... Sunday, Nov. 18th
J. W. Taylor.

Great Falls, Windham .... Sunday, Nov. 5th
J. Albert Libby.

Southington, Ct .... Sunday, Nov. 5th
R. St. John.

Exeter, N. H .... Sunday, Nov. 5th
J. H. Clark.

Barnstead (Clarktown) .... Sunday, Nov. 5th
R. Morrill.

Exeter, N. H .... Sunday, Nov. 5th
C. S. Emerson.

New Britain, Ct .... Sunday, Nov. 5th
Yalesville, Ct .... Sunday, Nov. 12th
S. C. Hancock.

New York (Cooper Institute) .... Sunday, Nov. 5th
Pleasant Valley, Ct .... Sunday, Nov. 12th
West Winsted, Ct .... Sunday, Nov. 19th
Meriden, Ct .... Sunday, Dec. 3d
Springfield, Mass .... Sunday, Dec. 10th
W. S. Campbell.

Guilford, N. H. (Interval school-house) Sun., Nov. 5th
East Holderness, N. H .... Sunday, Nov. 12th
Holderness, N. H. (True school-house) Sun., Nov. 19th
C. H. Locke.

Hebron, N. H. (McClure school-house) Sunday, Nov. 5th, and once in two weeks until further notice.
C. W. Nelson.

Barnard, Vt .... Sunday, Nov. 5th
and stay as duty may require.
Jamaica, Vt. (where Bro. Higgins may appoint) Nov. 26th, and stay as long as it may seem duty.
Z. T. Wood.

Moultonboro Neck, N. H. (Middle school-house) Saturday evening, Nov. 4th, and over the Sabbath.
Meredith, N. H. (Dolloff school-house) Sab., Nov. 12th
Meredith Neck, N. H .... Sabbath, Nov. 19th
N. Glidden.

East Landaff, N. H .... Sundays, Dec. 3d and 10th
Swiftwater, N. H .... Sunday, Dec. 17th
E. S. Moulton.

Buffalo, N. Y. (383 Eagle Street) Sunday, Nov. 12th
also once in four weeks.
Brocton, N. Y .... evening, Nov. 13th
Bemus Point, Chaut. Co., N. Y .... Nov. 14th
and stay a few days if duty demands.
John T. Ongley.

Hartford, Ct. (Talcott & Post's Hall) Sunday, Nov. 5th
C. W. Sargent.

Northfield (as Bro. Gage may appoint) evenings, Nov. 2d, 3d, and over the following Sabbath.
Readsborough, Vt .... evenings, Nov. 8th, 9th, 10th and over the following Sabbath.
Monroe, Mass .... Tuesday evening, Nov. 14th
Vernon, Vt .... Sunday, Nov. 19th
Springfield, Mass .... Tuesday evening, Nov. 21st
Warehousepoint, Ct .... Sunday, Nov. 26th
Cheshire Street, Ct., evenings, Nov. 28th, 29th and 30th
Z. D. Baird.

Woodstock Valley, Conn .... Sunday, Nov. 19th
P. S. Butler.

Strafford, N. H. (Roberts' school-house) Sun., Nov. 5th
Geo. W. Burnham (of Farmington, N. H.)

Pittsburg, N. H .... Saturday evening, Nov. 4th
and over Sunday.
East Colebrook, Kidderville, N. H., Saturday evening, Nov. 11th, and over Sunday. U. G. Ladd.

There will be a protracted meeting at Caswell Burrough, P. Q., commencing Saturday evening, Nov. 18th, and hold as long as the Lord directs. Will Bro. George E. Brown meet me there? U. G. L.

East Canaan, N. H .... Sunday, Nov. 5th
Suncook, N. H .... Sunday, Nov. 12th
Concord, N. H .... evening, Nov. 14th
Belmont, N. H .... Sunday, Nov. 19th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Nov. 21st.
London Ridge .... evening, Nov. 24th
Pittsfield, N. H .... Sunday, Nov. 26th
Lunenburg, Mass. (at Sr. Burrage's) .... Nov. 30th
Groton Junction, Mass. (where Bro. Brooks appoints) evening, Dec. 1st.
Hudson, Mass .... Sunday, Dec. 3d
Stoneham, Mass .... evening, Dec. 6th
Wakefield, Mass .... evening, Dec. 7th
Andover, Mass. (West Parish) .... evening, Dec. 8th
Lawrence, Mass .... Sunday, Dec. 10th
F. M. Drake.

Rutland, Vt .... Sundays, Nov. 5th and 12th
Swanzea, N. H. (where Bro. Hall may appoint) evenings, Nov. 16th and 17th.
Keene, N. H .... Sunday, Nov. 19th
Winchendon, Mass. (where Bro. Potter may appoint) evening, Nov. 23d.
Fitchburg, Mass .... Sunday, Nov. 26th
Geo. A. Cole.

Square Pond, Ct .... Sunday, Nov. 5th
Putnam, Ct .... Sunday, Nov. 12th
Woodstock Valley .... Sunday, Nov. 26th
P. S. Butler.

Murray .... Sunday, Nov. 5th
Conquest .... Sunday, Nov. 19th
and through the following week.
Mrs. E. S. Jennings.

Cushing, Me .... Sunday, Nov. 5th
H. S. Mitchell.

FITCHBURG, MASS.

S. S. Brewer .... Sunday, Nov. 5th
O. W. Kimball .... Sunday, Nov. 12th
C. W. Sargent .... Sunday, Nov 19th

LAWRENCE, MASS.

A. Simpson .... Sundays, Nov. 5th and 12th
D. M. Leavitt .... Sunday, Nov. 19th
C. L. Shattuck .... Sunday, Nov. 26th

WORCESTER, MASS.

E. Owen .... Sunday, Nov. 5th
Wm. Bodge .... Sunday, Nov. 12th
L. T. Cunningham .... Sunday, Nov. 19th
Daniel Leavitt .... Sunday, Nov. 26th

SPRINGFIELD, MASS.

Wm. N. Pile .... Sunday, Nov. 5th

CONCORD, N. H. (Centre Street.)

C. H. Fletcher .... Sabbath, Nov. 5th
L. T. Cunningham .... Sabbath, Nov. 12th
J. W. White .... Sabbath, Nov. 19th
Supplied to the middle of January.

CONCORD, N. H. (Bethel.)

L. T. Cunningham .... Sunday, Nov. 5th
Charles H. Parsons .... Sunday, Nov. 12th
E. Owen .... Sunday, Nov. 24th

MANCHESTER, N. H.

(*Meetings changed to Granite Hall.*)

Miles Grant .... Saturday evening, Nov. 11th and Sabbath, Nov. 12th.
John Couch .... Sunday, Nov. 19th
A. Ross .... Sunday, Nov. 26th
C. H. Fletcher .... Sunday, Dec. 3d

PORTSMOUTH, N. H.

W. M. Harmon .... Sunday, Nov. 5th
Edwin B. Wells .... Sunday, Nov. 12th
T. W. Piper .... Sunday, Nov. 19th
J. G. Smith .... Sunday, Nov. 26th
A. Simpson .... Sunday, Dec. 17th

EAST ROCHESTER, N. H.

L. Churchill .... Sunday, Nov. 5th
J. Pinkham .... Sunday, Nov. 12th
B. S. Emery .... Sunday, Nov. 19th
T. W. Piper .... Sunday, Nov. 26th

GREAT FALLS, N. H. Old Hall (Franklin.)

J. G. Smith .... Sabbath, Nov. 5th
B. S. Emery .... Sabbath, Nov. 12th
C. Goodrich .... Sabbath, Nov. 19th
W. M. Harmon .... Sabbath, Nov. 26th

SEABROOK, N. H.

Enoch Morrill .... Sunday, Nov. 5th
John Parsons .... Sunday, Nov. 12th

HAMPTON, N. H.

J. Parsons .... Sunday, Nov. 5th
J. W. Brown, of So. Elliot .... Sunday, Nov. 12th

EXETER, N. H.

J. W. White .... Sabbath, Nov. 26th
Burley Emery .... Sabbaths, Dec. 10th and 17th

DOVER, N. H.

D. M. Leavitt .... Sundays, Nov. 5th and 12th

EAST ROCHESTER, N. H.

B. S. Emery .... Sunday, Nov. 19th

BATH, ME.

Bro. Rhodes, of Gardiner, Me .... Sunday, Nov. 5th
H. D. Reed .... Sunday, Nov. 12th
L. L. Howard .... Sunday, Nov. 19th
C. Goud .... Sunday, Nov. 26th

PUTNAM, CT.

H. Munger .... Sabbath, Nov. 5th
P. S. Butler .... Sabbath, Nov. 12th
J. S. White .... Sabbath, Nov. 19th
J. Eldridge .... Sabbath, Nov. 26th
A. Morse .... Sabbath, Dec. 3d
P. S. Butler .... Sabbath, Dec. 10th

WRIGHTSVILLE, CT.

G. L. White .... Sunday, Nov. 12th
Sr. M. L. Durand .... Sunday, Nov. 26th
G. L. White .... Sunday, Dec. 10th

SCITICO, CT.

A. E. Smith .... Sunday, Nov. 5th

COLLINSVILLE, CT.

H. K. Flagg .... Sunday, Nov. 12th

NORTH SOMERS, CT.

G. L. White .... Sunday, Nov. 5th

BONNY EAGLE, ME.

C. H. Sweet .... Sunday, Nov. 5th
G. Frank Haines .... Sunday, Nov. 12th

VERNON, VT.

H. Munger .... Sunday, Nov. 12th
H. F. Carpenter .... Sunday, Dec. 17th

Sutton, N. H. (at my house) .... Sunday, Nov. 5th
A. S. Williams, D. W. Davis.

☞ S. Tenney withdraws his appointments on account of sickness.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Semal C. E. Barnes, Pastor.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Notices.

New Hampshire State Conference.

The annual session of the New Hampshire Advent Christian Conference will be holden at Manchester, commencing Wednesday, Nov. 15th, at seven o'clock P. M., to hold over the following Sabbath. Fare will be reduced on the railroads as follows: Concord road, two cents per mile. Call for N. H. State Conference tickets at the following offices:—Concord, Pittsfield, Suncook, Candia, New Market Junction, Greenland, Portsmouth, Lawrence, Salem, Derry, Auburn, Nashua. Northern road, fare same as Concord. Special tickets sold at the following offices:—Fisherville, North Boscawen, Franklin, Bristol, East Andover, Danbury, East Canaan, White River Junction, Bradford, Roby's Corner, Warner, Mast Yard, Hillsborough Bridge. B. C. and M. R. R. half fare. Purchase regular tickets to Concord. Purchase conference tickets at Concord for Manchester, and receive free return passes at the meeting (good from Concord) signed by J. Couch.

These annual meetings for the past few years have been the very richest seasons of christian devotion that have been enjoyed in the State. It is hoped that all who can will avail themselves of the privilege of attending this convocation of the lovers of Jesus' appearing in the old Granite State. Let every church be represented by delegates or letter. It is expected that every minister who is a member of the conference will be present or send a letter. O ye faithful in Christ, while the shadows of the judgment are gathering around us, and the incipient wail of the last day woes begin to startle the slumbering multitudes, let us rally to strengthen ourselves in christian union, and lift our united voices in warning to save our perishing friends.

The church in Manchester extends a hearty invitation to all to come, and will do all in its power for their comfort and accommodation.

J. Couch, *President.*

Explanatory.

Not having heard from some of our principal churches in New Hampshire, in response to my request, I wish to say that the sole object of getting the information embraced in the notice, is to furnish the W. A. C. P. Association with some statistics relative to the N. H. Conference, to be published in the "Advent Year Book," which will be out about the first of December.

All Advent churches in New Hampshire sending me the information stated in the notice, will be mentioned in the forthcoming Advent Year Book.

A. W. Sibley, Secretary N. H. A. C. Conf.

Notice.

The Alton Bay Campmeeting Committee are requested to meet at Manchester (Granite Hall), Friday, Nov. 17th, at nine o'clock A. M.

J. Couch.

A Request.

Will the clerks of the various Advent churches in Massachusetts, that are in sympathy with the Mass. A. C. Conference, please send to the undersigned, as soon as convenient, the number of members belonging to their respective churches? Also, will those who worship in chapels of their own please say so? By complying with the above request, a favor will be conferred upon the cause at large. C. E. Barnes, *Salem, Mass.*

Notice.

There will be a meeting of days in Litchfield, Me. (Baker school-house), commencing Thursday evening, Nov. 9th, to continue over Sunday, and longer if thought best. Brethren and sisters are invited to come and help in the work of God. Call on Orren Berry, James Hopkins, Benjamin Berry, and others. H. B. Sevey.

Levi Rhodes. Wm. Doughty.

Notice.

The New Hampshire State Conference will meet Wednesday before the third Sunday in November. Particulars hereafter. John Couch.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. Sibley, *Secretary*
N. H. Adv. Chris. Conf.

Protracted Meeting.

Providence permitting, a protracted meeting will commence at Steep Falls, Me., Tuesday evening, Nov. 7th, to continue as long as may seem duty. Come, dear brethren and sisters, from the surrounding country, and labor with us for the salvation of those who must soon perish in the fires of the last day, if they do not find a refuge in Christ. A. A. Robinson.

C. H. Sweet.

Dedication and Quarterly Meeting.

The Christian Chapel at Floyd, Iowa, being completed, will be dedicated Nov. 19th. Sermon by Eld. C. C. Ramsay.

Also, the second quarterly meeting of the Iowa Christian Conference will be held at the same place, commencing Nov. 16th, at seven o'clock P. M. All are cordially invited.

Alonzo Raymond, Secretary.

Dedication.

The dedication of "Zion's Chapel," at Springville, Vernon Co., Wis., will take place Sunday, Nov. 26th. Eld. Joshua V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means, if possible; but with their prayers especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church, P. W. Hough.

NEW TRACTS BY S. S. BREWER.

FOR SALE AT THIS OFFICE.

The Seven Messages of the Apocalypse. Sent by mail for 18 cents. Postage 2 cents. $1.20 per dozen by express.

Evangels of the Coming One. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

The Mystery of Iniquity. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

NEW HYMN BOOK.

"Hymns of the Jubilee Harp,"

WITHOUT THE MUSIC.

The above work, printed in large, clear type, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $9 per dozen; $75.00 per hundred; when sent by mail, 18 cts. additional postage

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. Ag't.

Business.

TO CORRESPONDENTS.

☞ We cannot correct or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ANN E. SLAYTON—Edwin Burnham was an Advent. Is now a Baptist preacher. His P. O. address is Newburyport, Mass.

☞ B. SWEET. Myrtle P. Ont.—Received and credited. Figures before 18 Jan. 71. Now 11 Nov. 72.

☞ DR. E. M. RIPLEY'S P. O. address is Pawling, N. Y.

Letters Received.

J G Cruse, A M Sibley, J Couch, H B Sevey, M E Graham, L Bostell, F Harmon, W A Jarrel, W E Brown, E A Libby, G U Lewis, E W Davis, J S Giddings, J Ward, C E Barnes, J A Libby.

Cash Receipts for Books and Tracts.

A Corey 5c, M J McClellen $3.35, Wm Pullen 25c, Mrs M Horton 50c, I Green 50c, C W Sargent $7.33, Geo W Stetson $13.20, S F Small $2.50, E S Robbins 20c., A Pease 35c., J W McIntire 16c, Mrs C B Taft $1.00, J M Jenness $1.50, J F Huber $2, E R Smith 75c, M A Bean 82c, J R Cooper 25c, Wm Pugh $4.18, E N Merriam $4.25, L Bedell 75c, W Nichols $1.00, S W Standley 10c, M E Wood 20c, D O Ingalls 30c, J Whitman $1, J Tracey $2.35, J A Jordan $1.35, J E Phelps 25c, J S Schoonmaker 50c, C S Hall 75c, H N Reed $4, A Veeder $10, W Roworth $4.75, H L Hastings $9.32, Geo W Leach 25c, J B Cook 10c, J Maxim 10c, J E Clough $2, O E Medberry 25c, Mrs H Hall $13, E Phelps $4.50, E Frances 10c, R W Wilson 25c, G Huston $1, J Brown 50c, H Dickie $1, C H Williams 25c, M R Miles $5.38, S Tenney $3.00, M H Sawyer 25c, M D Avery 25c, Mrs L Meitz 25c, A T Leach 25c, L F Cole $4.44, H Moss 5c, J Starr 50c, J S Gibson $1.50, E A Waldron 85c, Y Stirling $1, L Benson 25c, Geo F Brown $1, C W Nelson 15c, P W Hough 25c, S L Manly 40c, J C Haines $1.42, Dr M R Carson 25c, E A Libby 25c, A Adams 10c, L Butler $1, Mrs C A Blackford 28c, D N Smith $1.00, Mrs J D Alger $1.40, Otis Ryder $7.08, P Chesley 25c, M M Eastman 54c, H Miller $1.00.

Books and Tracts Sent.

By Mail—J Richardson, B Perham, H M Thompson, C D Goff, C Rickhoff, C C Tuck, T Howell, A K Tripp, J D Brown, S L Manley (2 pack), C T Furguson, E Miller, A A Jones, P C Webber, B Knepper, W A Hulls, S Robinson, W Nichols, W Shepard, P M Cummings, A B F Wells, P M Cummings, J Button, G M Rice, S Estes, R F Barton, C F Lathrop, J Phelon, Mrs C B Farnham, B Pottle, W F Fahnestock (3 pack), L E Schuyler, A B Cushing, J V Himes, C York, M M Wells, H H Bruce, S E Fike (2 pack), J L Fisk (2 pack), C J Brown, E D Kentfield, O F Washburne, J Taylor, R Phinney, C Hosmer, Mrs M M Burgess, A Beardsley, A M Tripp, G A Cole, U Smith, A Corey, Mrs Mary Horton, I Green, A Pease, E S Robbins, B Bryon, E R Smith, J M Jenness, C B Taft, S F Small (2 pack), G W Stetson (2 pack), J R Cooper, W Pugh, M A Bean, E A Merriam, (2 pack), L Bedell, J S Schoonmaker, J E Phelps, J A Jordan, J Tracey, J Whitman, D O Ingalls, R W Jordan, S W Standley, W F Fahnestock, J Maxim, E O Medberry, J F Haines, Rev. Mr Gates, Rev. Mr. Thayer, J E Clough, J B Cook, G W Leach, C H Williams, R W Wilson, H Dickie, J Brown, G Huston, Mary H Sawyer, Mary D Avery, Mrs L Meitt, J B Wadsworth (2 pack.), C P Garfield, A T Leach, L Benson, E Burgess, E A Waldron, J S Gibson, J Starr, H Moss, G F Brown, C H Williams, P W Hough, C W Nelson, S L Manley (2 pack), H Wyeth, Dr. M R Casson, A Adams, E A Libby, Miss C A Blackford, L Butler, Mrs J D Alger, W Nichols, D N Smith, H T Miller, M M Eastman, O Ryder, J D Merriam, Mrs. A Douglass, Mrs. C M Myers, P E Kenyon, S J Gaylord, W W Fritz, B Eastman, I N Thompson, Mrs M Stone, S F Rogers, H G Hopkins, S Harper.

By Express—Geo W Gregory, James Lewis, F E Healy, J Brinkerhoff, H A King & Co., C S Hall, E Phelps, W Roworth, J F Huber.

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated: or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Mempnis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ag't.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. Immaterialism: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to main root of error. Let it be scattered widely.

3. Death and the Dead, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

Just the thing to scatter everywhere.

4. The Coming Judgment: *Its Necessity and Result.* Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good.

THE DOCTRINE OF IMMORTALITY.

ON SALE AT THIS OFFICE.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.35 per copy; $12.00 per dozen.

☞ Postage 16 cts. per copy additional, when sent by mail.

"THE MIDNIGHT CRY."

This is the title of a pamphlet of one hundred pages, presenting evidences for the coming of the Lord in 1873. By Nelson H. Barber. Price 25 cents per copy; $1.80 per dozen. For sale at this office, and by D. T. Cooper, 72 Mount Hope Avenue, Rochester, N. Y. Ag't.

SPIRITUALISM CONDEMNED

BY THE TESTIMONY OF THE BIBLE AND ITS OWN WITNESSES.

BY M. D. WELLCOME.

Price 10 cents single copy. Twenty copies for $1.00; $3.50 per one hundred copies.

"THIEF ON THE CROSS."

By Elder George Thomson.

A New Tract.

One of the best ever published on the above subject. Just the thing to scatter widely. Price, 3 cts. single; postage, 2 cts.; 20 cts per dozen; $1.50 per hundred, by mail. Ag't.

THE POWERS OF THE AIR.

A WORK THAT [illegible] VENTILATES [illegible]

[illegible] pages. Price by mail, $1.[illegible]

The above works for sale at this office.

LINES.

Written for her Indian Priest.

JANE PORTER.

Four periods the world has seen,
God's wonders each has shown;
First, mighty waters tried to win
Man from his gods of stone.

The Patriarchal then begun,
Some good men then did shine;
With might great Pharaoh was undone,
And Israel moved in line.

The Levitical then burst forth,
Its rays from Sinai came;
Gold images of greater worth,
Man worshiped all the same.

This Period closed with awful death
Of Christ, the Son of God;
Man worships still his gods of earth,
And bends not to the rod.

This great High Priest of death did rise,
He taught them holy ways;
His body our great sacrifice,
The dawn of brighter days.

This Period draws near its close,
Evil has had its day;
God soon with goodness will descend—
Reanimate the clay;

Our spirits then will daily grow
More lovely, more divine,
New graces then the soul will show,
And round the body twine.

LETTER FROM CALIFORNIA.

A UNITARIAN SERMON: "GOODNESS" SAID TO BE IDENTICAL WITH "RELIGION."—SOME WORDS ON THE QUESTION—"WAS ADAM THE FIRST MAN?"

San Francisco, Oct. 9th, 1871.

Yesterday morning I attended at the Unitarian church in this city. The Rev. Dr. Horatio Stebbins is the pastor, and he preached. It is a beautiful edifice; and I never sit in one of its pews and look upon its "fair walls," without a sense of pleasure derived from the symmetry and lightness of the interior architecture and decorations. The music is always what is termed "fine"; but I cannot either comprehend or enjoy the "sacred operatic." Its general, sensual, opiatic effect, when organ and voice are on the minor key, I realize; but old-fashioned congregational singing is in accordance with my tune-capacity and tastes.

The introductory anthem or chant having been "performed," the Rev. Dr. advances and prays. The soft, elegant metaphors of a Unitarian prayer are very pleasing to the natural ear. A classic ascription of praise, following an eloquent enumeration of attributes, and then the Father is implored to "inspire our hearts to obey those promptings which lead to acquiescence in his will," etc. There is a great nourishment of self-conceit in a genuine Unitarian prayer. I never become absorbed in one of these declamatory petitions, without finding out (for a moment) that I am one of the best fellows in the world. There is no Christ-relying faith in such prayers.

A noble hymn is sung in an unknown tongue, and then the Rev. Dr. comes forward with his saintly covered Ms., unfolds the velvet binding, in the midst of the pulpit Bible, and says: "My text is in Galatians. 'For the fruits of the Spirit are love, joy,' etc." The hour's discourse is a labored effort to show that "religion" and "goodness"—and he said "goodness" comprehended all that Paul named as the Spirit's "fruit"—are identical. Disclaiming any intention to sneer at such terms as "professor of religion," he took the fact of their use to distinguish excellent people from certain other excellent people; and he insisted, all excellence is the same. Though of a lower order, the goodness of man might reverently be said to be of the same nature as the goodness of God. Every excellent act was a religious act. *Morality* was not, as some virtually claimed, excluded from the heavenly commonwealth. And so on. Never any mention of the work of the Spirit, or the merits of Jesus.

The rhetoric was unexceptionable; but a really thirsty soul would starve under such "droppings of the sanctuary." So utterly a Christless sermon I never heard before.

In the afternoon I heard an Episcopal minister at Trinity church recite an argument intended to show that all the inhabitants on this globe descended from our parent Adam; which reminds me that I have heard and read similar arguments from Advent ministers. Now I do not believe such arguments,—do not see their conclusiveness; and if you give me liberty, I will say what I do believe, as firmly as I hold to the unconscious state of the dead.

Investigations by scientific men, within the last half century, have demonstrated, I think, that hundreds of thousands of years before Adam's creation there were races of men upon the earth. They were inferior to our race, whose head is the Adamite. Two of these pre-Adamite races, at least, remain in children at our time: the Negro and the Mongol. I believe in the Scripture age. Of the generations from Adam to Noah, *literally*, such belief is inconsistent with discovered *facts* in geology, ethnology, and philology.

I am clear that Scripture itself, rightly interpreted, declares that there were pre-Adamite races of men. Some of your readers are aware that there are two words in Genesis that are used to signify "man,"—one *Adam*, the other *ish*. They are both translated man in our version. It has been shown that *ish* is used in the original generically; *Adam* is used in a particular sense. (See McCausland's *Adam and the Adamite*.) "God said, Let us make *Adam* in our image." "So God created *the Adam*," or *the Adamite* (*ha-Adam*). "When *the Adamite* began to multiply," etc. "It repented the Lord that he had made *the Adamite*." "And the Lord said, I will destroy *the Adamite*." "When the sons of the gods came in unto the daughters of *the Adamite*." Again in the Psalms, the *high* and *low*, the *mean man* and the *great man*, are terms translated out of *Adam* and *ish*. I believe it is said with sufficient warrant that "the intermarriage between the daughters of the Adamic race and the idolatrous men called servants or sons of the gods, seems to be given as the moving cause of the flood."

The statements, facts, and the argument, proving or said to prove the diversity of race-origin are, of course, very voluminous. I have so far referred to this matter here, because I believe that Advent preachers are, as a rule, so free to accept the *truth*, wherever it is developed, that they will, as a rule, concede the force and sufficiency of the "testimony" for pre-Adamite races, and note its harmony with Scripture,—if once their attention is solicited and paid in this direction. Its importance, for investigation, each one can judge for himself. We want the *whole truth*. C.

P. S.—See article in Oct. No. of *Scientific Monthly*, entitled—"Was Adam the first man?"

— Our conscience is as a fire within us, our sins as the fuel; therefore, instead of warming, it will scorch us, unless the fuel be removed, or the heat of it be allayed by penitential tears.

WANTED.

Immaterialistic Adventism for California, is thus advertised in the *Advent Herald*, of Boston, Mass., Sept. 27th:—"Bro. Wm. Mack, writing from Petaluma, Cal., expresses this desire:—'We earnestly hope some laborer from the east may be led by the Spirit to this coast to herald the glad tidings of the kingdom without mixing up with that glorious hope *legalism* or *materialism*. May God send such here in his own good time.'"

From this I learn that some in California want more preachers of *immaterialism* than they already have there,—who will give them allegorical interpretations of the Scriptures respecting the Lord's coming in his kingdom, and the resurrection from the dead; without, also, Sabbatarianism. Can this request come from an Adventist? Or is it that of one in the professed evangelical orthodox school? I had supposed there were enough there already to teach and to preach *immaterialism*, and that this was mostly the faith of the whole country. What is wanted, then? Let us see.

1. They want the Platonic doctrine respecting Deity heralded in that land, which is this—"The invisible God of Plato resembled an *idea* rather than a *substance*."—*Gibbon*. "What is God? God is a spirit, and has not a body like men."—*Catechism*. "God, absolute, has no corporeality, no shape or lineament of shape."—*Prof. Huntington*. "No tangible, palpable, actual substance."—*Ib.*

2. They want an immaterial Christ coming in his kingdom, heralded as "the glad tidings of the kingdom"; for "that glorious hope" it is desired should be preached "without" being mixed with "materialism." They want therefore the doctrine already advocated largely from the American pulpit, and by its star preacher, heralded there, which is—"That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the word of God."—*H. W. Beecher*.

To avoid "physical interpretations of Scripture" concerning the Lord's real coming, as a *material* being, whose metaphorical interpretations shall we adopt as the true one? The spiritualists who claim the Lord's coming is in the present modern developments and revelations, and what is being effected by them? or the professed Evangelical and Orthodox churches, that it is to be in the displays of the saving power of the Spirit in the conversion and moral regeneration of mankind and the world; or "a power of Christ upon the earth, that may fitly be called his second coming"? or that given in the *Jewish Messenger* by Dr. Adler, on Dan. 7: 13, 14—"The Son of man denotes, not an individual, but a people, and the 'people,' symbolized by the Son of man are the House of Israel"?

3. They want an immaterial kingdom heralded in that land, by "some laborer from the east," who will proclaim such a kingdom to be set up "under the whole heavens"; for the "glorious hope" and "glad tidings" must be heralded *without* "materialism."

This, then, they want preached probably—"A glorious period of *development*, that is to make the world's history as bright as noonday."—*H. W. Beecher*. And this "development" to constitute "a new heaven and earth," without "a restitution" or a material conflagration of the globe, and its renewal.

4. They want heralded in California, and "earnestly hope" for it, "the glad tidings" of the resurrection of the dead *without* "materialism" being mixed up with "the glorious hope." Do they want a spiritual resurrection advocated then, without the resurrection of the defunct material body; and that "the soul is a simple essence, uncompounded, incorporeal, without form, possessing neither interior nor exterior surface, cannot come in contact with matter, intangible, can neither be seen nor felt;" that "it is indissoluble, indestructible, *immaterial*, a part of God, consequently is immortal"?—*Drew*. Also, that "the spirit is without figure, form, color, impenetrability, exterior, divisibility, gravitation, attraction, or repulsion; cannot be cut to pieces with saws, knives, or axes; cannot be effected by *material* fire"?—*Mr. Lee*.

They want heralded there, most likely, Adventism, with the doctrine that man has within him another undying man, seated in the brain somewhere, the complete counterpart of the outward human organism, possessing organs of sense; which makes its exit from the cranium at death unharmed, so *immaterial*, neither the microscope or the telescope assisting our natural vision can by any possible means see it; and that this immaterial being is ferried, in the case of the just, by Charon across the river of death into elysian fields, or some fabled immaterial Paradise, or to the Hellenistic, Pharisaic, Jewish "Abraham's bosom," in a subterranean region in the interior of the earth, "the place of the custody of souls from the foundation of the earth."—*Josephus*.

I am going to the Pacific coast to "herald the glad tidings of the kingdom," but I can not go and herald any such nonsense in this enlightened nineteenth century, with the word of God in my hand, nor corrupt the word of God with either Jewish or heathen fables.

O. R. FASSETT.

A GOOD FIRE.

F. H. CHAMBERLAIN.

Years ago, before the invention of these latter-day conveniences, people used to keep fire for a long time. We have heard of cases where, for fifty years or more, the fire was kept so that it never went out. In one case, after sixty-three years, the fire went out for the first time. Perhaps the hands had grown old and feeble, the eyes dim, and from the infirmities of age, the fire was not as constantly watched and fed, and so at last it went out.

You know what we wish to represent by this. It is the life of God and Christ in the heart. How often this seems to burn low, and faint, and the light grow dim, and at last is seen no more! "Ye did run well." but what has hindered you? Why is the light quenched, and the fire gone? But there are other kinds of fire; the fire of wrath, and malice, hatred and revenge. There are some who kindle a fire, and try to walk in the light of it, when after all it is a "strange fire." Walking by the light of such a fire, they must at last "lie down in sorrow."

But how shall we have a fire of the right kind? How can we kindle the fire? We cannot begin with large green logs, or even green sticks of a smaller size. Get the best seasoned wood you can find, have it split up very fine, and a few shavings will be useful; with all the needed materials prepared and laid in order, strike the match, and soon the fire will blaze and burn, and produce heat, and do all that you need to have done by that agency. Are there not many who read this, that long to have the holy fire kindled in their heart, in their home, in their neighborhood?

Do you ask how shall we do it? It must be done by the power of God, and that is within your reach *if you can pray*. Ask for the Holy Spirit, and ask in faith, believing that your Father in heaven is "more willing to give the Holy Spirit to them that ask him" than you can be to give good gifts to your children. You may invite the most faithful of your christian friends to unite with you in prayer. You will soon have a good fire started, and the light will shine out, and by and by perhaps green sticks will begin to burn. Sinners will go where there is a light of the right kind, and a fire of God's love brightly burning.

Hungry people will go where they can find good food. People that are perishing with cold will gladly draw near to a good fire. And if you have the bread of life and the fire of love in your heart and home, and in your meetings, poor perishing sinners will soon find it out, and some of them will "eat of that bread," and grow warm by the fire which glows and burns and shines for their benefit; and these saved ones will in turn shine brightly in your crown of rejoicing "in that day." Now who will begin this good work, and kindle this good fire to-day? Some are doing it, others have done it, and still others *ought to do it*, and must do it or perish. The time is short. "What thy hand findeth to do, do it with thy might."

NIGHT SONG.

MARY L. HERRON.

Sorrowing and suffering on my bed of anguish,
Lying in ceaseless pain, can I but moan,—
How long, O Lord, wilt thou leave me to languish?
Bearing my heavy burdens now *alone*,
Sadly alone!

Sleepless all the long night-time, lonely and fainting,
Drink I the cup my Father sends to me,
Filled oft to running o'er from sorrow's fountain,
Drained now to its bitter source; ah, me!
The agony!

But pitying the accents, I oft hear above me,—
Lean now, my child, on my faithful breast;
Be thou of good cheer! thou knowest that I love thee;
Patience a little while, then cometh rest,
Sweet, sweet rest!

I give to thee this suffering and heart-hunger;
Under the chast'ning rod bend thou thy will;
Lovingly I send it—not in hate or anger—
That I may make my dear child purer still,
Yes, purer still!

So speaks the Father, in divine compassion,
Bringing me comfort when so sore distrest;
Changing my murmuring to resignation,
For surely what I need He knoweth best—
He knoweth best!

CONFERENCE REPORT.

The R. I. and E. Ct. Conference met with the church at No. Foster, R. I., Oct. 4th, at two P. M. A goodly number of brethren were present, and a conference and prayer-meeting was enjoyed. In the evening preaching by J. W. Thomas. Thursday, ten o'clock, met for business. No officers being present, Bro. E. Bellows was chosen chairman, and N. A. Angell clerk *pro tem.* The reports of the treasurer and last meeting were not presented.

Report of churches. West Gloucester, Bro. J. Eldridge delegate—In a low condition. Covenant meeting good, but small attendance. Sunday School interesting. Preaching by Bro. Eldridge and Bellows. Bristol, Bro. J. W. Thomas reports—Meeting more fully attended than other churches in this place, according to number of members. Much prejudice is manifested against the truths of the Bible. Wants to see a deeper work of grace. North Scituate, Bro. D. V. Corey reports—Church in a better condition than at last conference. Five names of members have been erased, and one added. Conference meetings are better. Preaching every Sunday. North Foster, Bro. Wm. P. Durfee reports—The church is not what he should like to see it. But few come to Sunday school or meeting, which is rather discouraging. Preaching by Bro. H. C. Hopkins and others. Lafayette, by letter—Still alive; while some are cold and in the background, others are ready to work for the Lord. Conference meetings are interesting. Preaching by Sr. E. Crumb, Brn. E. R. Wood, E. Bellows, and others. Rocky Brook, by letter—Not much change since last reported. The Sunday school is large and interesting. Putnam, Ct.—Preaching once a month. Love the truth better than the fashions of the world.

Preachers' Reports.—C. H. Sweet, located at Bonny Eagle, Me.—A few have been converted. Met with some infidels and opposers. Feels encouraged to go on. H. C. Hopkins,—labored at No. Foster and Rockland. D. V. Corey—preaches at No. Scituate and Central Gloucester. J. Hill—labors at Hopkins' Mills and Pascoag. E. Bellows gave an interesting account of R. I. campmeeting. Many were interested, and some converted. Preaching at different churches. J. S. Collins—health been poor; preaches in several towns; baptized one. J. Eldridge—preaches two Sundays in each month at West Gloucester, one at East Gloucester. A. B. Warner—preaches at Curtis Corner and Rocky Brook. J. W. Thomas—preaching at Bristol.

An invitation was extended to preaching brethren to become members of the conference. Brn. J. Hill and A. B. Warner became members, and were ordained for the ministry.

Resolved, that we hold a Ministers' Conference, to meet semi-annually in connection with this conference. Brn. E. Bellows, A. Durfee, and J. W. Thomas, were chosen a committee to form a constitution and appoint time of meeting. The business occupied part of two days.

Interesting discourses were preached by Brn. E. Bellows, A. B. Warner, J. W. Thomas, and C. H. Sweet. Adjourned to meet at call of chairman.

N. A. ANGELL, Clerk *pro tem.*

PURITY OF THOUGHT.

Sin begins in the heart. If you keep your thoughts pure, your life will be blessedness. The indulgence of sinful thoughts and desires, produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, a fornicator, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule, the more familiar you become with sin, the least hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts, and the actions will take care of themselves.—*Ex.*

THE PASTORAL WORK.

C. O. MARSTON.

Few gifts (Eph. 4: 11) are of more vital importance to the church than the *pastoral* gift. We need pastors to "feed the church of God" and to take the spiritual oversight of the flock. This work is attended by responsibilities, onerous duties, severe trials, and exquisite pleasures, of which none but the faithful pastor can form any adequate idea. Experimental knowledge is always the best. I have often heard people speak of the *ease* of the pastor's office. Such persons know nothing about it experimentally. The man who faithfully discharges the obligations of the pastoral office will need a natural gift of industry. His calling is spelled *toil*. No faithful pastor can be lazy or dronish. It requires a live man to fill the place creditably. Besides the regular routine of duties to be performed weekly or daily, as the case may be, there are multitudes of incidental or occasional duties constantly coming in to fill up his vacant time. Visiting and comforting the sick ones; seeing after and encouraging the weak ones; hunting up and helping along the inquiring ones; all of this and much more constantly demands the attention of the pastor who would be a faithful steward in the Lord's house.

He has regular duties also that must be attended to. He must *study*. No man can be a faithful incumbent of the pastoral office and habitually neglect his study. And my experience in this has been that the more system we can have in prosecuting the pastoral work the better. Have so much time allotted each day for each branch of the work. So many hours for study; so many hours for visiting.

There are many anxieties of mind experienced by the pastor with which his parish are wholly unacquainted. If his members could realize how many heart-aches he has, how many wakeful nights he spends, how many solicitous tears he sheds, in his jealous watchcare over the merchandise of God committed to his trust, methinks there would be less fault found with his remissness in duty.

Dr. Reed says—"Then there is the *responsibility* of the pastor. You are now taking the oversight of the people. You will certainly not be answerable for the actual salvation of all who may here come beneath your charge; but you will be answerable for employing your best efforts towards their salvation. You are to feed them with knowledge and understanding. You are to declare to them the whole counsel of God. You are to administer to them every service of religion. If any remain ignorant, it must not be that you have not instructed them; if any remain obdurate, it must not be that you have neglected to warn them; if any perish, it must not be that you have not sought to save them; or it will be required at your hands, blood for blood." How all this fills the heart of the faithful pastor!

But there are also pleasures and joys attending this good work. Greville Ewing thus beautifully remarks—"To be enabled so to speak that many believe; to speak to the edification, exhortation and comfort of christian brethren; to search the Scriptures; to preach the gospel, and administer the ordinances of the church; to give ourselves wholly to these things, to spend and be spent in them; to be friends, and counsellors, and ensamples of the flock; to be spiritual fathers in Christ, and to see or hear that our children are walking in the truth;—these are the joys which revive us in all our labors." Paul says—"We seek not yours, but you." "Now we live, if ye stand fast in the Lord." "What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 2: 19.

Gems.

— He that helpeth an evil man, hurteth him that is good.

— True self-denial is harsh at the beginning, easy in the middle, and most sweet in the end.

— Truth of word, meekness, courtesy, mercy and liberality, stir up affection.

— He will find himself far from perfection who does not find God in every thing.

— He that intendeth not to do good, should refrain from doing evil; but it is counted evil if we refrain to do good.

— He that presumeth to understand every thing, is thought to be ignorant in all things.

— What we win by prayer, we must wear with praise.

— The power of God, and not the devil, is to be feared.

— He that is desperately inclined to his own will, is ever most near to the wrath of God.

— It is an evidence of great hardness to be more concerned about our sufferings than our sins.

— He that hath God, hath all things; and he that hath him not, hath nothing.

— Constancy is a virtue, but obstinacy is not.

— Modesty and humility make up the brightest crown of great performances.

— A great deal of sin comes in at the eye.

— Sanctified afflictions are spiritual promotions.

— Love reposes at the bottom of pure souls, like a drop of dew in the chalice of a flower.

— If God were not more mindful of his promises than we are of his precepts, we were undone.

☞ A christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TRY TO BE GOOD.

I once read of a good christian lady who started a little mission Sunday school for poor children, in the "far west." Among her scholars was a poor, little, wild, rude girl, who had never heard of God, and the blessed Jesus, or the kingdom of heaven.

One day this kind lady had been talking to her scholars of Jesus, and the holy, happy place to which he would take all good children. Poor little Lizzie listened eagerly while the teacher talked of the shining streets, the great blood-washed throng in white robes, with golden crowns and harps; and as she contrasted her own miserable home—where she often saw rude, drunken quarrels, and heard fearful oaths—with that blessed place, she longed to be there.

But she knew that only good children could go there, and she felt that she was not good; so she knew not what to do. Finally she thought that good people *prayed*. So the next Sunday, when her teacher prayed, she said over the words after her in a low tone. The teacher asked who had been talking.

"O, ma'am!" said poor little Lizzie, "I was not talking, I was trying to pray."

After the school was over, the teacher talked with her, and Lizzie told her teacher that she had "been a naughty, wicked girl, but wanted to live with Jesus, and be like him, and she had been trying to be good, and do right in every thing, just as hard as she could, all the week."

The good lady taught her a simple prayer, and told her how to believe on Jesus, and obey him, that she might be ready to go with him through the pearly gates into the heavenly city; and she went away happy.

Dear children, are you all trying, like little Lizzie, just as hard as you can, to be good? And do you pray to Jesus, and long to see him, and be like him? M. E. I. HERRON.

DO WHAT YOU CAN.

Don't think there is nothing
For children to do,
Because they can't work like a man.
The harvest is great,
And the laborers few;
Then, children, do all that you can.

You think, if great riches
You had at command,
Your zeal should no weariness know;
You'd scatter your wealth
With a liberal hand,
And succor the children of woe.

But what if you've naught
But a penny to give?
Then give it, though scanty your store;
For those who give nothing
When little they have,
When wealthy will do little more.

It was not the offering
Of pomp and of power,
It was not the golden bequest;
Ah, no! 'twas the mite
From the hand of the poor,
That Jesus applauded and blest.

Then don't be a sluggard,
And live at your ease,
And life with vain pleasures beguile;
But ever be active
And busy as bees,
And God on your labors will smile.

Child's Companion.

THE APPLE BLOSSOM AND THE DANDELION.

It was a bright and sunny May day; the wind was still cold, but "The spring is come," was said softly from bush and brake, from field and stream, and a little apple tree which stood close by gave back the words in the gentlest of whispers.

The little apple tree had one single bough just breaking into blossom, and so covered with its beautiful fresh buds it was a perfect picture to behold. It knew this quite well, so that it was not in the least surprised when a grand carriage which was passing along the road drew up before it, and the young princess who sat in it said it was the loveliest apple blossom she had ever seen. So some of her attendants broke off the bough, and shading it with her silken parasol, she carried it home with her to her father's castle.

The apple blossom had never dreamt of such a place as that. There were lofty halls and rich sitting-rooms, of which the clear white curtains fluttered at windows opening on beautiful prospects, the whole air fragrant with the scent of hot-house flowers placed in costly vases of elegant design and delicate workmanship. In one of these, on the table of a state drawing-room, was the blossom placed. I am sorry to say it began to be very much lifted up with its change of condition, and full of pride and self-conceit. Many people kept passing to and fro through the room, and every one had something to say about it as they looked admiringly a bough.

"What a difference there is between plants!" said one, which of course the apple blossom took as a compliment to itself, and it held its head higher than ever. The vase stood at an open window which looked down into a garden, and also into a field, so that there were many plants, both wild and cultivated, within sight, and with which it could compare itself.

Some were very ordinary and common. "Poor rejected plants!" said our friend, in its contemptuous pity; "there is indeed a difference! How unhappy you must feel!—at least, if you have feelings like us of the upper classes. But there must be a difference, otherwise we should be all alike." And as it made this deep remark, it fixed its attention upon one particular kind of flower with which the field was covered—that which grows everywhere, even between the stones of the pavement; that which nobody cares for, nobody gathers, because it is so common: I mean the dandelion.

"Poor despised creature!" cried the apple blossom; "it is no fault of yours that you are so common, but you always have been, and you always will be. But as it is with men, just so it is with flowers—there must be a difference."

Something echoed back the word "difference;" it was the sunbeam, and it kissed the apple-blossom, and then the yellow petals of the dandelion, for the sunbeam makes no difference between rich flowers and poor flowers; it loves them all alike, and reckons them all as brothers. The apple-blossom had never thought of the great God's love for all his creatures, small as well as great, but the sunbeam knew better; he had come down from the very source of light, so of course it was all clear to him. "You do not see very far nor very well, my friend" he said. "Which is the poor weed I heard you pitying just now?"

"The dandelion," was the reply. "Nobody binds it into nosegays—everybody tramples it under foot; it is much too common, and when it comes into seed, it flies about hither and thither like little bits of wool, and sticks to people's clothes; a weed it is, and a weed it must remain. How thankful I am that I am something better than that!"

At that moment, just let loose from school, a little troop of children rushed into the field, the youngest of them so small that they had to be carried, and when the elder ones put them down amongst the yellow flowers, they clapped their little hands, gathered them quite full and kissed their treasures in their sweet simplicity. The elder children broke off the hollow stalks close to the roots, bent them round to make circles, then others the same, till, one within the other, a long green chain was fashioned. That was for the neck; then there must be one to fall over the shoulders, then one for the head. What a show of green links and chains! But the biggest ones of all gathered the stalks of which the flowers had done blooming, and which were crowned with feathery heads just ready to float away on the wind. If with one breath they could blow these quite away, they were sure to have new clothes before the end of the year; at least, so their grandmothers foolishly said.

"Do you see all this?" said the sunbeam; "do you see their beauty and their honors?"

"Yes, for children!" replied the apple blossom, with contempt.

Then an old woman came into the field, and with an old knife-stump she grubbed up a quantity of the roots, to make a kind of coffee, and the rest she would sell to the chemist for medicine, and be able with the money to increase her scanty stock of comforts.

"Beauty is better than all this," said the apple blossom, as sulky as he could be. "Only the chosen ones come into the kingdom of beauty, and there is a difference between plants, just as there is a difference between men."

But the sunbeam spoke of how God loved everything that he had made, and how he had left none without some evidence of his bounty and his providing care.

Just then a group of persons entered the room, and amongst them the young princess who had gathered the apple blossom and placed it where it stood. But what could that be in her hand? It was a flower, or what might be a flower, for it was quite hidden by three or four large leaves placed round it, and another over it to make a kind of cap, so that not a breath of wind could get at it. Not even the apple blossom was carried so carefully by the lady's hand as this hidden treasure, whatever it might be. Very cautiously the large leaves were soon removed, and there—yes, really there; who would have believed it?—was the feathery seed-crown of the hated dandelion! It was this which she had plucked and guarded so carefully that not a single feather which sat so lightly there might move from its place. Her loving care had been successful; it was quite perfect, and as she gazed on it she wondered at its beauty.

"See how marvelously God has formed this simple plant!" she cried. "I will paint it with the apple blossom, different as they are. One has received as much from its Creator's hands as the other, and equally are they children in the same kingdom of beauty."

And the sunbeam kissed the dandelion, and it kissed the apple blossom, and as it did so a deeper blush spread over its beautiful buds. Whether the apple blossom learned to be more humble for the future, I am not informed, but at any rate we can carry away the lesson that pride is a very ugly thing. It spoiled the beauty even of an apple blossom; how much more then, dear children, can it poison all the better feelings of your hearts if you let it live there unchecked.—*Children's Hour.*

Hygiene.

"This is for your Health."

"BODY MORE THAN RAIMENT."

It would seem as though many educators did not agree with the Great Teacher. They will spend much time in telling of the wonders of a little piece of woolen, linen or cotton fabric; they will dwell with an earnestness truly commendable on the different colors and shades of colors; they linger over the beauties of vegetable life, showing the way in which plants live and breathe; they even do not forget sticks and stones, giving their form and use; but not one word of that most necessary science—the preservation and health of the human body. Many who think it right and would teach it, are at a loss how to reach the minds of young children, or how to impress upon them even the most simple laws of health.

Until something better is suggested, let us give rules, in the shape of maxims, and illustrate, as often as possible, by stories and questions, on the maxims given. Below are a few maxims, partly founded on Dr. Hall's rules for preserving health:

Always keep your person and clothes clean.

To your homes welcome sunshine and pure air.

Many die from eating too much.

Little eaten leisurely is better than much eaten in a hurry.

Don't drink until you are through your meal, and then nothing cold.

Eat plain, coarse food, rather than pudding, cake or pie.

Ripe fruits and berries are always wholesome.

Do not take much exercise before breakfast.

Do not go with an empty stomach into a sick room.

Do not eat or drink, after leaving a sick-room, until you have thoroughly rinsed your mouth.

Wash your teeth before breakfast and every time you eat.

Do not cut finger nails too close; keep them washed, not scraped, clean.

Keep your mouth shut, and breathe through your nose.

Pure air makes pure blood.

Take plenty of regular exercise in the open air.

When warm from exercise, cool off very slowly.

Do not read with your face to the light, nor while lying down.

Never go to bed with cold or damp feet.

Always eat and sleep with a happy heart.
—*The California Teacher.*

CONVERSATION ABOUT EATING.

"Doctor, I am happy that we meet again. Our former conversations have afforded me great interest, and, I trust, profit. Can you give me a half hour?"

"Most cheerfully."

"Well, doctor, much has been written about the kind of bread which is most healthful. What would you advise?"

"Wheat, all things considered, may be reckoned the most nourishing at best."

"Would you prefer coarse or fine flour?"

"The bran, which is the part first separated from the fine flour, is the most nutritious part of the grain, and the plan which some adopt of leaving the bran with the flour, and thus make the bread with the whole flour, is the best and most healthful."

"How about digestion?"

"The coarse bread digests the more quickly. The woody fibres of the bran act mechanically in dividing and separating the mass of food, thus rendering it more readily penetrated by the juices or solvent fluids of the stomach. Coarse bread is, therefore, easier of digestion as well as more nutritious."

"What do you think of corn bread?"

"Indian meal possesses more oil, and is, therefore, more fattening and more heating than any other of our common grains. It is not, therefore, well to eat it largely in hot weather. It is, however, a good article of food, and corn cakes are not to be refused. It is good, but not equal to wheat bread."—*Home and Health.*

SORE EYES.—Take a potato, and after quartering it, grate the heart as fine as possible, and place the gratings between pieces of cambric muslin. Place the poultice over the eyes inflamed, and keep it there fifteen minutes. Continue the operation three successive nights and a perfect cure ensues. It is worth trying by those afflicted with sore eyes. It is also strongly recommended for burns.—*Home and Health.*

☞ DR. HALL assails the idea that men rest by doing nothing. He says the only healthful rest is to be busy. Men of force and industry will everywhere tell you, "It is the hardest thing in the world to do nothing."

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 836. BOSTON, WEDNESDAY, NOVEMBER 8, 1871. VOL. XXXIV.—NO. 6.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"LAND AHEAD."

J. G. T. CRUSE.

Land ahead! a light is gleaming
O'er the dark and sullen waves,
While the world at large is dreaming,
Thinking not of Him who saves.
CHORUS.—But amid the tempest's roar,
Zion's ship is nearing shore;
Get the anchor o'er the rail,
Soon we'll cast within the vail.

Land ahead! sweet words, so cheering
To the tempest-tost and tried,
For the heavenly port we're nearing,
Home for which we oft have sighed.

Land ahead! "the night of weeping"
Yields to dawn of endless day;
Jesus comes to wake from sleeping
Jewels that are laid away.

Land ahead! our home of glory,
Pilgrims soon its shores will throng;
Then we'll sing "the old, old story,"
And will shout redemption's song.

RICH MAN AND LAZARUS.—Luke 16.

IN TWO PARTS.

GEO. THOMSON.

PART. 1. *What it does not mean.*
PART. 2. *What it does mean.*

PART 1.

Any proper investigation of this controverted subject, must embrace the examination of prevailing opinions, and that with all fairness and candor. If we propose to pull down a man's house because it is unsafe, for the purpose of building him a better one, it is but right that we should show him *why* it is unsafe, and wherein it is defective. This we purpose to do with the subject in hand.

Many thousands, no doubt, honestly believe this to be a narrative of actual facts, and consequently representative of the future destiny of the just and the unjust. And this is not at all to be wondered at, when we remember that the doctrine of the soul's inherent immortality forms the basis of this belief. And when it is remembered also that this doctrine has been the faith of the church for centuries, and that men have imbibed it from early infancy, drinking it in from nursery rhyme, from the spelling book, all the way through to the classics; from the pulpit and the press; permeating all literature, whether it be religious, historical, or sensational;—with such religious and educational preconceptions, it is easy to picture the immortal soul of the rich man in hell, and the immortal soul of poor Lazarus in glory, and similar inferences may be drawn from other Scriptures, in the absence of a candid investigation. But there are hundreds who will investigate, and who will gladly exchange a bare inference for a positively-declared truth, when they are convinced that such inference contradicts a positive declaration of Scripture. With these introductory remarks, we will proceed to examine the popular interpretation of this subject, and in so doing, we pray that God may divest us of all prejudice in writing or reading. Let us be candid. Let us open our hearts for the reception of the truth.

We are told in the first place that this is *not* a parable, but a narrative of *facts*, which actually occurred in the case of two individuals, both of whom died; one was sent to hell, and the other to heaven, where they recognized each other, and a conversation occurred, proving one to be in conscious misery, and the other in conscious happiness. And furthermore, that those cases were representative; or, they were presented for the purpose of teaching the time and nature of future rewards and punishments. If this statement is true, what tremendous issues are dependent upon this narrative,—the weal or woe of millions. How careful the Savior would be not to weave into the narrative any ambiguity, lest some poor soul might be deceived or led astray. And how particular he would be to omit no feature or fact bearing on so momentous a subject. We should not only be informed that they were sent to heaven and hell respectively when they died, and that in one case there was enjoyment, and in the other suffering, but we shall be also told why they were sent there; otherwise, the narrative will utterly fail in proving a warning to any one. Let us now carefully examine all the details of this so-called literal narrative.

"There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores." Here are the two characters, whom, it is claimed, stand as the representatives of millions. Here they are, on probation for heaven or hell. And yet not one word, either in commendation or condemnation, in reference to their moral character. The rich man might have been faultless in his dealings with his God, and his fellow man, for aught that is alleged against him to the contrary. He is simply charged with doing what thousands of the leading church members of the present day are doing, dressing well and eating all the luxuries at command. But who thinks of subjecting them to discipline, and expelling them from church on that account? They are the very class sought after, and generally make excellent managers of church festivals and oyster suppers. However it might have been in ancient times, the modern church would rather send twenty poor men to hell than one of their rich men.

And what of Lazarus? He is not said to be a believer in Christ. It is not said that he prayed. He is not credited with being pious. It is not even affirmed that he was virtuous, or even honest. This might or might not be true of him, but it was certainly not taken into the account. He was poor, extremely poor, a beggar; and for no other assigned reason he is dispatched to glory. He might have pilfered a little occasionally, as thousands of beggars have done and still do. He might have lied and profaned as thousands of beggars do, for aught that we learn to the contrary from the narrative (so called).

Now, to sum up on this point, all must admit that if this is interpreted according to the popular view, it teaches that the extremely poor are sure of heaven, while the rich are doomed to hell inevitably. Can it be that we have misunderstood the true import of the gospel? "He that believeth and is baptized shall be saved. "He that believeth not shall be damned." Does it really mean that he who would be saved, must become a beggar, while the rich, who dress and eat well, are sure to be damned? Who dare preach such a doctrine?

But again, it is said that they both died, and the rich man was buried, but the beggar was carried by the angels into Abraham's bosom. Now let me ask, do those who claim this to be a narrative, believe that Lazarus was carried soul and body to Abraham's bosom, and that the rich man, soul and body, went to hell? O, no! you will say, it was only the rich man's soul that went to hell, and the soul of Lazarus was carried to Abraham's bosom. But remember, there is not one word said about soul or spirit in the narrative. If it is a narrative of *facts*, we must stick to the text. We are not at liberty to infer something not found in the statement. If this is a narrative of actual facts, then the rich man went to hell *soul* and *body;* and Lazarus was carried *bodily*, or all that constituted Lazarus into Abraham's bosom. While many will not be willing to accept this inevitable conclusion, in view of the fact that they believe a future resurrection and judgment to be a prerequisite to the union of soul and body, either in happiness or woe, yet there are others who deny any future resurrection and judgment, associating those events with death. Such may be ready to admit the correctness of the conclusion, on the basis of this so-called narrative. However, we would suggest an easy test. Let the grave of some notorious sinner be opened some weeks or months after burial, and we think it more than probable that the body will be found there, unless it be stolen by medical students; and the same will be true in the case of the most pious. Thus we see the absurdity of claiming this to be literal.

But we proceed in the next place to examine the places to which those two personages were sent, and how they got there. "The beggar died and was carried by the angels into Abraham's bosom." Where was Abraham's bosom? This is a very important query in this connection, this being a *narrative of facts.* Let us get our Bibles and Concordance. We find a brief history of Abraham's life, a record of his death and burial in the cave of Machpelah. Then Abraham's bosom was in the cave of Machpelah, and the angels carried the beggar to the cave of Machpelah. O, no! you say, it does not mean that. Why not, if is a *literal* narrative? O, that part is figurative, or parabolic; that means heaven. The beggar was carried by the angels to heaven. Who said so? Where is such an explanation given? Certainly not in the Bible. I am aware that Josephus in his discourse on *hades*, represents it as an unfinished place, where there is perpetual darkness, which is partitioned off into two apartments, into one of which the souls of the righteous are detained until the resurrection; this he calls Abraham's bosom. But Josephus does not claim to be inspired, and our religion is not founded on Josephus, but on the Bible. And supposing you accept Josephus as authority in this matter, you cannot get the beggar into *heaven.*

But concerning the rich man, it is said that he also died and was "buried" "in hell." Is it customary to bury the lost in hell? But perhaps the hell in this case, like Abraham's bosom in the other case, is figurative, and therefore means something else; perhaps the grave. But you will not consent to this. You will plead for the strictest literal hell in this case, with all its theological terrors. But I ask, by what logic (except the stern necessities of a theological idea) is the interpretation figurative in one case, and literal in the other? It is a well known fact, which cannot be successfully controverted, that the hell of this text is not the hell of future punishment. There are three Greek words rendered hell in the common version—*gehenna*, *tartarus*, and *hades.* Gehenna occurs twelve times in the New Testament, and usually refers to the future punishment of the wicked. But in no instance is that punishment said to take place at death. "The Lord knoweth how . . . to reserve the unjust unto the day of judgment, to be punished." 2 Pet. 2: 9. Instances of hell from *gehenna* are found in Mark 9: 43, 45, 47. *Tartarus* occurs but once (2 Pet. 2: 4), where it is said that the angels who sinned were cast down to hell to be "reserved unto judgment." *Hades* is found eleven times, and is the Greek translation of the Hebrew *sheol*, which is found in the Old Testament sixty-five times, and is rendered "hell" thirty-one times, "grave" thirty-one times, and "pit" three times. Thus we see that in a majority of instances, this word is translated simply "grave," which it doubtless should have been in every instance. And no candid Bible critic, who prefers truth to theory, would for one moment insist that *sheol* is a place of conscious punishing. The stream cannot rise higher than its head. So neither is *hades* presented in the New Testament as a place of conscious punishing, except in parabolic figure, as in the case before us.

We would call the attention of our readers to two significant facts in this connection; one is, this same *hades* is rendered "grave" in 1 Cor. 15: 55, and very properly too; for had the translators here rendered it "hell," it would have appeared as though the saints passed through hell, as well as death, to get the victory. The other is, this same *hades* gives up all its occupants at the judgment, and is then destroyed in the lake of fire, together with death; which lake of fire is the *gehenna* or real hell of future punishment. Rev. 20: 13-15. But perhaps some will be disposed to refer to Josephus and his *hades* for proof of their theory. I commend the wisdom of such, as the evidence cannot be found in the Bible. I presume they have a right to seek it elsewhere. I would also recommend the Koran and the Book of Mormon to such, as being wonderfully fertile in the same class of evidences.

But we continue our examination of this subject in the light of a literal narrative. Although there was a great and impassable gulf between the two parties, yet they were near enough for recognition and conversation; and not only so, but they were cognizant of each other's condition. Lazarus knew that the rich man was suffering. The rich man knew that Lazarus was happy. As a matter of course, this being representative, those fortunate enough to get to heaven must witness the sufferings of the damned, and evermore listen to their moans and groans, and horrid imprecations. The American Tract Society published a tract (No. 277), from which we make the following extract. It is headed—"Eternal Misery of Hell."

"As God will aggravate the sufferings of the damned by displaying his glorious attributes, their hatred of him will be unbounded, their torment will excite their hatred, their hatred will aggravate their torment. Is not this the height of misery, to be filled with unmixed hate toward the perfect being, the supreme being, the sovereign beauty—in a word, to hate the infinite God? Doth not this idea present to your mind a state the most melancholy, the most miserable? One chief excellence of the glory of happy spirits is a consummate love to their Creator. One of the most horrid punishments of hell is the exclusion of divine love. O miserable state of the damned! In it they utter as many blasphemies against God, as the happy souls in heaven shout allelulas to his praise."

And according to this theory those blasphemies must ring in the ears of the saints to all eternity. Who would wish to be in heaven under such circumstances? This conclusion is inevitable, if this is a narrative of *facts.* But it is maintained by some that we shall be so constituted in heaven, that we shall not be unfavorably affected by those scenes. Hear what President Edwards has said on this point:—

"The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. This rejoicing will be the fruit of an amiable disposition (?) and a perfect holiness, and conformity to Christ. . . . When they hear you groan and sigh, and gnash your teeth, these things will not move them at all to pity you. After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night; they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery."

What are we to think of a theory which demands the extinction of the finest and tenderest feelings that the human heart is capable of—pity, compassion, sympathy? In the same proportion as a person exhibits in behalf of the suffering those blessed traits, do we exalt them in the scale of humanity. And the absence of those traits in this life makes men selfish, brutish, cruel. Let it be remembered that the authors of the above sentiments base those sentiments (full as they are of cruel bitterness and bitter cruelty) on the literal interpretation of the rich man and Lazarus.

Another feature in this subject we will notice, which has a tendency to intensify all that has been said on this point. The rich man prayed to Abraham—"Father Abraham, have mercy on me." Then the lost can pray out of hell; at least to father Abraham. But who would like to be in Abraham's place, to listen to the prayers of the damned to all eternity without being able to render them any assistance? But as God is no respecter of persons, others may hear prayer as well as Abraham. And so a pious father in heaven may be compelled to listen in vain to the earnest petitions of a son in hell, and that to all eternity! A mother in heaven may attempt to flee from the piteous importunities of a once loved but now lost daughter in hell, but all to no avail. A lost wife craving from the more favored and fortunate husband a drop of cold water to cool the parched tongue. The groaning and agonizing husband pleading with the saved wife for some alleviation of his sufferings, but all, all in vain! This picture is not overdrawn by any means, but it is the legitimate conclusion of the premise—the rich man and Lazarus a narrative of actual facts.

But some will endeavor to escape the absurdities consequent upon adopting the above premises in full, by arguing that it is partly literal, and partly parabolic. But we would inquire, Where is the line to be drawn? And where is the rule by which we are to determine which is parabolic, and which is literal? A rule may be manufactured from theories, but let one be produced from the Bible. There are prophecies, doubtless, which are partly symbolic and partly literal; but parables, we think, never. This is *all* literal or *all* parable. And furthermore, in treating it as a parable, we are not in any way necessitated to divide it, but stand ready to accept it as all parable. Dare our opponents on their part accept it as all literal?

We have thus endeavored to show the absurdities and inconsistencies of the popular theory concerning this matter, when followed out to to their legitimate conclusions. But we have not yet presented the overwhelming Scripture evidences bearing on the doctrines claimed as being eliminated from this parable, namely, future rewards and punishments, and which prove most conclusively that the popular theory is incorrect. Perhaps we could not close this part of our subject more appropriately than by giving some positive proof texts in reference to the time of rewards and punishments. As we expect this to be read by many who are anxiously inquiring for the truth, such, we are confident, will be able to to judge of the relative value of a "thus saith the Lord," and a theological inference. But first, we give a scriptural account of the place called *sheol* or *hades*, where the rich man was (Eccl. 9: 10)—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." Hence, it must of necessity be a place of unconsciousness. If rewards and punishments are not meted out at death, when are they to be? Luke 14; 14.—"Ye shall be recompensed at the resurrection of the just." Isa. 40: 10—"Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." See also Isaiah 62: 11. The following are so explicit, that none need err on this point.

Matt. 16: 27—"For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. 25: 31-34, 41—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Rev. 22: 12—"And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 11: 15, 18—"And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy [margin, corrupt] the earth."

As the word of God does not contradict itself, and these are plain didactic statements, it is very evident that the time for giving rewards is at the *second coming of Christ*, when the dead are resurrected, and living and dead are judged. And as the Scriptures nowhere affirm that future rewards and punishments are to be dealt out in *instalments*, it follows necessarily that there will be no rewards received at death.

One more important point in this connection is definitely settled by the Scriptures, that is, the place of rewards and punishments. Prov. 11: 31—"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Psa. 37: 22—"For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." Prov. 2: 21, 22—"For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off, and the transgressors shall be rooted out of it."

In concluding this part of the subject, we submit to our readers, as a candid jury, if we have not shown, by a fair and critical examination, that this parable does not mean what tradition assigns it.

☞ Through a mistake, "Part 2nd" of this article was printed last week, the conclusion of which will follow in our next issue.—ED.

DEATH THE END OF THE WICKED.

F. H. CHAMBERLAIN.

"The wages of sin is death."—ROM. 6: 23.

In the course of a brief conversation with an aged and worthy deacon, the subject of "everlasting punishment" was alluded to; and as I had not time and opportunity to do justice to the subject then and there, I would ask the privilege of a place for that purpose in the columns of the *Crisis.* If the question of man's mortality could first be settled, there would be no difficulty in understanding those passages which refer to the future of the wicked. There is perfect harmony throughout the Bible, when rightly understood. The word of God says to the sinner, "Thou shalt surely die." Ezek. 18: 4. "The wages of sin is death." Rom. 6: 23. "Sin, when it is finished, bringeth forth death." James 1: 15. If we adhere to the scriptural definition of the word death (and let the theological definition pass), we shall soon see what the *end* of the wicked is to be. "In death there is no remembrance of thee." Ps. 6: 5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward." . . . "Also their love, and their hatred, and their envy is now perished." Eccl. 9: 5, 6. "Dust thou art, and unto dust shalt thou return." Gen. 3: 19. Does the Bible anywhere speak of man, or of his soul, as immortal? We may hear of "never-dying souls," and "immortal souls," in modern pulpits, but these terms are not found in the Bible. That book always speaks of man as a subject of death. Not merely the *body*, but the whole man. "The *soul* that sinneth it shall die."

But we are asked, are not the wicked to be punished? Yes, certainly. But how? There are various agents used, which are mentioned in Scripture. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Ps. 11: 6. But the result of all this is *death.* To the wicked "our God is a *consuming* fire," and a consuming fire does not preserve the fuel upon which it feeds. The harmonious and uniform testimony of Scripture in regard to the wicked is that they shall utterly "perish," be "cut off," and "be as though they had not been." But my worthy friend, quotes the passage to which we are so often referred—Matt. 25: 45. "And these shall go away into everlasting punishment." The original Greek word *kolasin*, here rendered "punishment," means primarily, "a cutting off," and is so translated in the Emphatic Diaglott. This is then in harmony with all those other passages which speak of the wicked as being "cut off," "dying" and perishing. They shall be cut off forever, i. e. they shall perish forever. They "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9. Surely this is "punishment," terrible punishment, but not eternal torment. Why should human tradition be preferred to the plain word of the Lord?

THE CALL.

Jesus calls us to his service—
Calls us to it now;
Bids us leave our sins and follies,
And the world's vain show;
Bids us do the work of duty,
Work, and watch, and pray;
Work for him who died to save us,
Work while it is day.

Shall his voice in vain address us?
Shall we still delay!
No, with earnest, faithful purpose,
We will now obey.
Selfish counsels firm rejecting,
No more led astray;
We will do the work of duty,
Work, and watch, and pray.

Jesus, Son of God, our Master,
Holy One, divine,
Heart and life we here surrender,
To be wholly thine.
Cross and crown and grace our symbols;
Cross to vanquish sin,
Crown to fix our gaze on home,
Grace to let us in.

Selected by B. W. DAVIS.

PREACH JESUS.

J. W. THOMAS.

"Whom we preach."—COL. 1: 28.

Preach Jesus. He is the Savior. Men are lost; they need salvation; and none can save but Jesus. "Thou shalt call his name Jesus, for he shalt save his people from their sins." This is what men need, deliverance from sin. There is no other name given under heaven, nor among men, whereby sinners can be saved, except the name Jesus. He was promised in Eden. Patriarchs saw his day, and were glad. Prophets described with glowing eloquence his sufferings and death. Angels announced his birth, and sung with celestial melody to the wondering shepherds. He was the Son of God. John the Baptist heralded his approach. Multitudes thronged to hear him preach, and witness his miracle-working power. He healed the sick, gave sight to the blind, strength to the lame, speech to the dumb, hearing to the deaf, joy to the sorrowful, peace to the troubled, forgiveness to the guilty, life to the dead, and preached the gospel to the poor. O what a favored period was that when the Son of God traveled and preached among men.

Preach *Jesus.* The Bible is full of him. In all parts of the Scriptures he is to be found. Dimly in the beginning, more fully in the middle, clearly and completely at the close; but really and substantially everywhere. All the rays of divine truth connect and centre in him, like the rays of light in a focus. No man can preach the Bible, unless he preaches Jesus. Just as the rivers run to the sea, so do all the lines of promises and predictions lead to Jesus. Just as the sun is the centre of the solar system, so Christ is the centre of the system of Christianity. This radiance shines in every sacred text.

Preach Jesus. The apostles did. Their minds were full of him. Wherever they went, they proclaimed him. He was the sum and substance of their preaching. When Philip heard the eunuch reading the prophecy of Isaiah, he began at the same Scripture and preached Jesus. When he went down to Samaria, he preached Christ unto them. When Peter found the company assembled at the house of Cornelius, he preached peace by Jesus Christ. When Paul was converted and baptized at Damascus, he did not stop to confer with flesh and blood, but immortality. In the synagogue he preached Jesus, that he is the Christ, and ever afterward. Jesus was the theme of this great apostle. Hear him. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "I determined not to know nothing among you, save Jesus Christ, and him crucified." "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Preach Jesus. But be sure first that you know him as *your personal Savior.* If Christ is in you the hope of glory, then you can preach him. Down with self, and exalt Jesus. Ministers are like the pole on which the brazen serpent was erected; they are useful so long as they *hold up the object of faith.* Hide behind the cross, and let the people see nothing but Jesus. Preach his life; preach his death; preach his resurrection; preach his ascension; preach his coming; preach his reign; preach all about him; keep preaching him. Preach him not only in the pulpit, but out of it; preach him in every thought, word and action. Preach him from house to house. Neglect no opportunity to preach Jesus. Do this, and thou shalt be a good minister of Jesus Christ, nourished in the words of faith and of good doctrine.

"My all to Christ I've given,
My talents, time, and voice;
Myself, my reputation,
The lone way is my choice."

THE PRESENT.

L. BOUTELL.

The present is a season big with vital interest to every member of the human family, and especially with the flock of Christ who have long been waiting, watching, and expecting the coming of the Lord. It is an interesting truth that the coming of the Lord is very near. And this brings unfeigned joy to every confiding heart who feels that blessed assurance that unites him to the Savior; and although surrounded by danger, perils, judgments, and fearful calamities, with paralysing lukewarmness, and he in the furnace, fearful he may fall before reaching the prize, yet with his "good hope" he can and does rejoice he is so near home.

This is the season called by the apostle "the last days"; the latest season of offered mercy; the last labor and conflict of the church of earth; the last storms and suffering to be endured. Soon all will be past forever. The characters of all will be eternally fixed. Here are the perilous times. Here are the strong delusions that the apostle warned the church should come, just prior to the coming of the Savior. Nothing but the love of the truth will save us here.

The worldliness, with its benumbing, controlling, and binding influence, is felt by us all, bringing in a sad indifference to our faith and hope, causing a sort of skepticism in the mind, so that we can hardly believe the plainest testimony. God speaks in the fulfillment of his plan; we see it and carelessly assent. God speaks again in thunder tones that the chariots and horsemen of his eternal reign of glory are about to be seen, escorting to his coronation festival the coming One to be crowned King over all the earth,—we seem to be stupified, our energies paralyzed. The call comes loud, and still louder, and still it is little heeded. The tidal waves and balls of fire from heaven in sweeping tornado are setting everything in a blaze with lightning velocity, causing death and ruin in their most horrid forms, and still the people heed nothing; and even we Advent believers do not realize that the Lord's coming must soon transpire. Every act is fraught with consequences. O think! dear brethren; arouse yourselves! Leave your dreams. Bring forth fruit meet for repentance. Return to your "first love," and awake to the duties of the present hour.

Why should any sink down into indifference upon the subject of the coming of the Lord? Why should any feel an uncertainty as to the nearness of that blessed event? Are the evidences of Jesus' coming less than they have been in years gone by? Is there not more scriptural authority for looking and watching for the soon coming of the Son of man? Surely the want of faith everywhere deplored is not occasioned by the want of real evidence. The passing of definite times has in no wise affected the scriptural and historical assurance that the advent of our Lord is at hand. All the evidences that have ever been exhibited, and much more, are crowded into the present, and the brief future will apparently bring about the gathering of the nations to the battle of the great day of God Almighty.

This is the right time. Are you doubting the evidence of the advent at hand? Which of all the evidences which bring the apostasy on the church is eating out the vitals of your faith? Which of the many currents that carry to destruction is bearing you down the gulf? Your feet have well nigh slipped; darkness and death are hemming you in, and soon there will be no way of escape. O heedless, careless disciple, awake! Let us all awake, and seek to feel the force of present truth. It is high time to know our state and standing with God. Let us in the name of the Lord come directly to the work of our high and holy calling. After the awful spasms and death struggle of the popedom, we are hearing its dying groans preparatory to its utter destruction by the brightness of Christ's coming. The termination of the prophetic periods also crowd us into a narrow circle, all pointing to the awful hour when trial and probation will be ended, and salvation's door of mercy and pardon be closed forever.

Brethren beloved, I beseech you to be up and doing. What is done must be done soon, and what is left will be forever undone. Shall we or anybody else be lost by our negligence or unfaithfulness? Shall we that sacrificed all and have borne the cross and suffered for these last-day truths, perish so near home? or shall we lay aside every weight, come out from among them, and cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, and by being set apart be ready at all times to enter that glorious rest, the saints' own Eden home?

Weary pilgrims, have courage a little longer. Fight manfully. Stand up, a gazing-stock, if need be, and lay hold on eternal life.

THE conversion of Paul started from a higher point than some men reach throughout their lives. He did not begin with the inquiry, "Lord, wilt thou save me?" but, "Lord, what wilt thou have me to do?"

HE COMETH!

JAMES H. BROWN.

The day of the Lord hasteth. Do we realize the fact? Are we "looking for and hasting unto the coming of the day of God"? Are we "denying ungodliness and worldly lusts" and living "soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"?

O, my Father! awaken us to a realizing sense of the time in which we are living. The judgment at the door! A few more years at most, and probation ended. Destruction hastening on the sinner's track. Men crying "peace and safety." But sudden destruction is near. O Lord! who will give the warning cry? Sinner! "repent, for the kingdom of heaven is at hand." Backslider! "be zealous and repent." "I know thy works, that thou art neither cold nor hot. I would that thou wert either cold or hot. So then, because thou art lukewarm, and neither cold nor hot. I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Buy of Him "gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Bride! make thyself ready, for Jesus will have thee without "spot, or wrinkle, or any such thing," but "holy, and without blemish." For to the bride he saith—"Thou art all fair, my love; there is no spot in thee."

Can we of a truth say, "I *am* my beloved's, and my beloved is mine"? Are we walking in all his way? Are we letting our light shine? Are we loving "not the world, neither the things that are in the world"? For "if any man love the world, the love of the Father is not in him." Or is our heart here? "Where your treasure is, there will your heart be also." Are we laying up treasures on earth? "Lay not up for yourselves treasures upon earth, ... but lay up for yourselves treasures in heaven." Are we jesting and joking away our time? "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks." Are we the Lord's? "Lovest thou me more than these?" Shall we be found with our whole spirit and soul and body, preserved blameless unto the coming of our Lord Jesus Christ? "The very God of peace sanctify you wholly." "Faithful is he that calleth you, who also will do it." Brethren, be ready, that we may out of a pure heart fervently say, "Lord, thou knowest that I love thee." Lord Jesus, come quickly. Now, "every man that hath this hope in him purifieth himself, even as he is pure." Are we pure? "The blood of Jesus Christ his Son cleanseth us from *all* sin." "Follow peace with all men, and holiness, without which no man shall see the Lord." O! avoid the sins and follies, pleasures and pastimes, of the world. Give *all* for Christ. "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." As we near the haven of rest, perils and dangers increase. The gay and giddy throng, fast sailing to the gate of death, would fain entangle our small craft and drag us on with them. Picnics and parties, festivals and fairs, invite us on. Fashion invites us on with winning smile. Pleasure, with strong but gentle hand, reaches forth after us. And on the huge banner wide flung to the breeze is seen emblazoned forth, that he who runs may read—Harmless amusement; christian fun and frolic; eat, drink, and be merry; my Lord delayeth his coming; love the world; lay up treasure here; we are rich and increased in goods; peace and safety; a "form of godliness" our pilot.

Savior! wilt *thou* our pilot be? On thee we place our trust. Guide us, we pray. Voyager! put thy trust in him. He will guide thee with his counsel, and afterwards receive thee to glory. Then put on the whole armor of God. Let us arouse ourselves. Jesus is coming! On us devolves the duty of sounding forth the unpopular truth. Let us use every opportunity to sound the message forth, and see that our lives do not contradict our profession. Awake! "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him." O be ready! Watch Pray!

Sinners, come to him to-day. Repent! Believe! He loves you. Whosoever will, may come. But the day of probation is drawing to a close; the judgment is at the door; and then—oh, then—"many, I say unto you, will seek to enter in and shall not be able." Then accept him *now.* Secure eternal life. Mercy yet lingers. The cry is, Come! "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." Will you come? "Choose ye this day." Repent! Be wise! "Yet a little while, and he that shall come will come, and will not tarry."

Littleton Common, Mass.

"LEADING MEN."—It is customrry to speak of sundry men in the church of Christ as "leading men"—that is, they go before others, and make and second the motions which others vote for. It should not be forgotten, however, that a man in a Christian church who really deserves the name of a "leading man," serves the church. He moves and goes in the right direction, and determines others in that direction. As Baxter well remarks: "Church greatness consists in being greatly serviceable."

JOHN WESLEY said: "I dare no more fret than curse and swear."

IMPERFECT IN ORIGINAL

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 8, 1871.

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☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.00 a year.

WHAT IS TRUTH?!

"Prove all things, hold fast that which is good."—1 Thess. 5: 21.

Is the soul of man a *personality?* a *body?* It is either a personality, or an attribute. Which? The question is important. What is not a personality has no attributes. Whatever is a personality is not immaterial, but has attributes, or properties. The soul of man is said to be immaterial; then it has no attributes. Are the moral and intellectual faculties of man, bodies, or attributes? If bodies, then each man has many. No one claims this.

Are there *two* intelligent personalities in each man? Nobody assumes it. Are there two moral personalities in man? No one believes it. Then we can easily find the ONE. The personality which has the intellectual and moral faculties is the one to be judged, rewarded, or punished. On this point there is no room for doubt. Here all are agreed. Do these faculties, or attributes, inhere in the *man*, made "of the dust of the ground," or in a *soul*, that exists as an independent personality, when the man is dead? This is the important question. We think there will be no difficulty in answering it, if we adhere to the Bible and reason. Let us continue to reason a few moments. As the soul is said to be "immaterial," and "uncompounded," it cannot possess *attributes;* and, therefore, can not be a *personality*. Hence, it is not the moral, intellectual being, whom the Lord created, commanded, and will judge, reward or punish. That which has faculties, or attributes, must, of necessity, be a compound, and a *personal* being. We have no knowledge of any exceptions. As there is but ONE moral, intellectual personality, or body, which is capable of sinning, repenting, believing and obeying, who is also a candidate for rewards or punishments; which is that ONE?

It *must* be the one that possesses all the attributes common to man; all the *senses*, such as hearing, seeing, smelling, tasting, and feeling; the one who performs *all* the works, and does *all* the thinking,—in short, the real MAN. When this being is *dead*, he ceases to hear, taste, smell, see, feel, act, talk, or think; and cannot perform these functions again till he rises from the dead. This looks *reasonable*.

The senses are essential for knowledge, or intelligence. The senses are a part of the *body*. Hence, when the body is dead, the senses cease to act, and intelligence must cease of necessity. Then it follows that a dead man can make no communications.

We may destroy the *attributes* of a man and not destroy his identity. His thoughts may be destroyed, and his identity be still preserved; because it is common to identify men in death, after all their thoughts and attributes have ceased to act; therefore the identity is not in their thoughts, or attributes; such as love, joy, peace, hatred, righteousness or wickedness. Destroy all bodies, and all attributes would be destroyed.

If the identity is in the thoughts, then that which has no thought has no identity; but this is not true, for we identify our friends by their bodies, after they have ceased to think; therefore the identity inheres in the physical constitution, and not in the thoughts, which are ever varying, like the floating clouds in the heavens. If we knew a man by his thoughts to-day, to-morrow they might be quite different, even the opposite of what they are to-day; but this would not change his identity, any more than would the flow of his blood.

Every thing is either a body, or an attribute of a body. No body can exist without attributes, or properties. No attribute is a body of itself. Is the soul of man a body or an attribute? If a body, then man has two bodies. He has but one, therefore the soul of man is not a body, but an attribute. Soul does represent a body when it stands for the *man;* but when used to denote the *life* or *desire* of a man, then it only signifies an attribute, common to all living beings.

SPIRITUALISTS' TEACHING.

Mr. Thomas Gales Forster recently gave a lecture to a company of "advanced Spiritualists," in Apollo Hall, New York. The reporter says Mr. Forster "denounces all churches, forms, ministers and priests, as bonds which hold captive the glorious and immortal soul of man, . . . that great, that glorious, that noble, that mysterious, that wonderful, that aspiring, that immortal thing, the soul, should have no fetters. For nearly two thousand years men's minds have been enchained by Christianity, and the minister has stood between man and his God. The priests have taught man to be afraid of his Creator, but the time has now arrived for each one to stand upon the broad and expansive platform of individual liberty. Man should be afraid of nothing—not even of God. The soul should gaze through the untold vistas of organic law and look God straight in the face without fear."

It is a well-known fact that the doctrine of the immortality of the soul is the corner-stone of Spiritualism, as truly as Christ is the corner-stone of christianity. Take away the belief in the immortality of the soul, and Spiritualism would fall to the ground; so, take Christ out of christianity, and the system would be demolished, and all hope of immortality would be destroyed, because we are to receive it alone through Christ.

THE IMMORTALITY OF THE SOUL.

Strong efforts are being made by some ministers to sustain a belief in the dogma of the immortality of the soul. Without one word of Bible to sustain them, they speak with great boldness, and denounce those who believe and teach that man is a mortal. Recently, Dr. Vidaver, a Jewish Rabbi, in New York, preached a sermon on the immortality of the soul. The reporter says:—

"The Doctor showed how utterly impossible it is for an unbeliever to possess or to know anything of true joy, and also how impossible and illogical it is to profess or attempt to believe in God. The human soul is made in the image of God, and therefore must, like its Creator, be everlasting, and the two are so inseparably united that belief of the one necessitates belief of the other, and rejection of the other."

Why did not the Dr. give chapter and verse which says man has an immortal soul? Whenever the term soul is applied to man to represent a *personality*, it always signifies the physical organism made of the dust of the ground. When soul does not mean the material man, it represents an attribute of the man, which exists no longer than man to whom the attribute belongs.

ST. JOHNSBURY.—Our meetings in this place have been seasons of interest and profit. A prayer-meeting has been established at Dr. Warner's office, and the prospect is brightening. One of Bro. John Porter's sons—a fine young man—was hopefully converted. Many of our readers will remember Bro. Porter, with one arm and but three fingers, the pastor of the church at Dansville, P. Q., Dominion of Canada. Others requested prayers, and several were much blest. Members of other churches assisted in the meetings, and were quickened by the Spirit of the Lord. Several came some twenty or thirty miles to the meeting, and received a special refreshing in Jesus.

STAY LONGER.—In another column, Bro. Boutell has made a good suggestion in relation to the best means to insure success to those who are preaching the word of life. If each preacher would stay a week or more in a place, we think he would accomplish twice as much in a year, as he would if he only spent one night in a place. We hope many will make the experiment, and stay longer.

BRO. JAMES H. WHITMORE, author of the excellent work entitled, "Immortality," has consented to become the pastor of the church at Rochester, N. Y. We shall expect to hear of good fruits from his labors. May the Lord go with him in power.

FRENCH INFIDELITY.—Infidelity presents a bold front in Paris, quite like that expressed by Spiritualists in this country. A French orator lately said:—"I hate God, the miserable God of the priests, and I would, like the Titans, scale the heavens to assassinate him.' They know not the mercy of Him whom they revile.

BRO. O. R. FASSETT'S P. O. address is 472 Jessie Street, San Francisco, California.

STRANGE PREACHING.

At the Martha's Vineyard campmeeting, Aug. 26th, 1871, Edgar F. Clark, of Providence, R. I., preached a sermon on the text: "Thy kingdom come," which the reporter says caused "frequent outbreaks of laughter at its pungent satires. He further says the congregation "was very highly entertained." The following is a sample of the entertainment:—

"The condition of the times indicates the success of the gospel. The spread of knowledge, the growth of invention, even the improvements of military agents, are hastening this result. By-and-by some one will invent a military weapon by which one can destroy 500,000, and then war must cease. The history of the gospel also points to this consummation. Christianity has passed successively through the eras of contempt, persecution and favor, and is now passing out of the era of literary criticism. The majority of the thinking young men in Germany are tending toward orthodoxy. The Bible teaches that the stone cut out of the mountain shall fill the whole earth. Among the features of this kingdom, one will be that death will be destroyed. Even its pains shall cease. It will be thought no harm to administer anæsthetics to relieve the pain of those who are dying in a state of preparation. The terrors of death especially will be taken away. When the kingdom of God is fully established, this world will be enjoyed. The dark ages originated the idea that a christian must be gloomy, and the shadow of that darkness still lingers. The time is coming when it will be a man's duty to visit the White Mountains, if he can, as much as to go to church.

Again, when this kingdom is set up, sin will be very odious and nauseating. The day is coming, too, when religion will be a matter of pleasure. At first, people were led to God by terror. After that, was the reign of duty. Many have the notion that, to become a christian, one must give up the pleasures of this life. But religion will soon be considered lovely in itself. Any one who can tell of it will be welcome. [The prevailing disregard of old men as ministers was here very earnestly rebuked.] The day is coming when people will repent and come to God with smiles."

THE SEVEN CHURCHES.

The following very sensible remarks on the seven churches in Asia (Rev. 1: 4), are from the "London Quarterly Journal of Prophecy":

"Ver. 4. *John to the seven churches which are in Asia.*—Here is the apostolic salutation; very like Paul's (Rom. 1: 7; 1 Cor. 1: 1, 2,) only shorter. It is Jesus who writes; it is the Holy Spirit who writes; yet also John—John the servant of Christ, and his witness-bearer. He addresses the seven Asian churches. There were many others,—Colosse, Tralles, Magnesia,—but seven are chosen as representative churches, selected by Christ to picture forth all churches in all ages; selected because of certain peculiar characteristics and conditions which were found in them, that in speaking to these seven co-existing peculiarities he might speak to all churches in all ages, so that each church, in every age, might find, in some one of these seven, a picture of itself, and, in the words of warning or of cheer, something exactly suited for admonition to itself. To speak symbolically, no one of these churches has passed away. Ephesus has always existed and still exists in some of the many churches throughout the world. So of Smyrna and Pergamos, and the rest. They are not representatives of successive stages or conditions, spiritual or ecclesiastical; they are not prophetical or consecutive, as if Ephesus pictured the primitive church, Smyrna that of the third and fourth century, down to Laodicea, the representative of the church of the last days. They picture seven states in which the church will always be found, and in regard to which each one should put the question, Is it I? Lord, is it I? Why they are selected from Asia Minor, is hard to say. Certainly it is Gentile ground; and it is to the churches of the Gentiles that the book is written. Israel had been cast off and had gone out of sight. Jerusalem had fallen; and the apostles, rejected by the Jew, had turned to the Gentile.

But why these representative Gentile churches should have been selected from Asia, and not from Greece or other Gentile regions, we cannot say, further than that John preached at Ephesus and superintended the neighboring churches. Seven is the number of completeness,—manifold completeness; fulness in variety. The portrait is one, of the one church of God on earth; but of this one portrait there are seven different views, each of them bringing out something special, while preserving the common outline and features; all of them bringing together the complete enumeration or record both of the evil and the good belonging to the universal church below, in this the day of her imperfection and continual declension."

"THE LORD'S COMING; its prominence and importance. By a Congregationalist." The foregoing is the title of a new tract, well written, showing the importance of attention to the subject of the Lord's coming. It contains six pp. Price $1.00 per one hundred; 20 cts. per dozen, or free to the poor. It is published by Bro. I. C. Wellcome, Yarmouth, Me.

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Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

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BRO. O. R. FASSETT.

We are pleased to hear that Bro. Fassett received a hearty reception in San Francisco. We think he will find noble hearts on the Pacific coast. We clipped the following from the San Francisco *Bulletin*, of Oct. 23d:—

"RECEPTION AND INSTALLATION.—Elder O. R. Fassett, who arrived from the East on Friday last, was formally welcomed and duly installed at the Second Advent church, Mission street, opposite the new mint, yesterday morning. The Elder is a man of about fifty years of age. His introductory sermon showed that he is a man of scholarly attainments, and attractive and impressive speech."

The following is from the Minneapolis *Tribune*:—

"GONE TO CALIFORNIA.—Elder O. R. Fassett, who has been preaching to the Adventist congregation in this city, left last Thursday morning for San Francisco. Mr. F. takes with him the good wishes of a host of friends. His labors here for four years were highly acceptable to his people, from whom he receives the highest encomiums. We have no doubt his reputation here will be fully sustained in his new field of labor."

The following voice of welcome was given Bro. Fassett by Bro. Neal, at his first meeting in San Francisco:—

"It is my privilege this morning, my dear Bro. Fassett, in behalf of those who, in the providence of God, have been instrumental in calling you to this coast, to extend to you the hand of christian fellowship and welcome. We rejoice, my brother, that you have responded to our 'Macedonian' cry for help. We welcome you to our interesting field of labor in the Master's vineyard, already white for the harvest. And is it not true

"That soon the reaping time will come,
And angels shout the harvest home?"

You come, my dear brother, to join in that song, that even on this coast is sounding so *clearly*,

"That presently the world shall hear,
That so soon the world shall fill,
And go like dawn from hill to hill."

You have seen, my brother, in your journey to our State, that the strength of the mountains are his whom ye serve; as well the cattle upon a thousand hills, for the earth is the Lord's, and the fulness thereof. God bless you, and your companion, in proclaiming the midnight cry among us. We pledge you a hearty co-operation in witnessing for truth, righteousness, and God. Accept this feeble act of recognition in behalf of the friends of our coming King."

OUR MONTHLY.

The *Bible Banner*, published at 14 Murray St., New York, is every where pronounced an excellent paper. It aims to hoist the flag of unpopular truth, and to defend it boldly. It has no tendency to supplant our weekly papers, but rather helps their circulation. We need both a weekly and a monthly paper. And as a monthly, the *Bible Banner* has already disappointed the high expectations of many in an agreeable manner, making them feel as an intelligent brother recently expressed himself: "The *Bible Banner* is a better paper than it promised to be." I think this feeling is general among the readers. The second volume will soon commence, and we ought to have five thousand more subscribers than we now have. Let all who can take a monthly, as well as a weekly, try the *Bible Banner*, and let old subscribers renew at once. Address *Bible Banner*, 14 Murray St., New York, for a sample copy. W. S.

"BAPTIZED FOR THE DEAD."

What is meant by being "baptized for the dead"? "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. 15: 29. It means that baptism is expressive of the death and resurrection of Christ, which is a pledge of our own resurrection; for "we are buried with him *by baptism into death;* that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 4, 5. Baptism being a "likeness of his death," and a "likeness of his resurrection," the apostle could consistently ask those who had imbibed the Sadduccean notion that "there is no resurrection of the dead," Why submit to a meaningless ceremony, by being "baptized for the dead"?

This was a searching question in the light of this fact—"If the dead rise not, then is not Christ raised"; the reverse of which is just as true—if Christ is raised, then the dead saints will rise also. Then baptism, being a "likeness of his death," and a "likeness of his resurrection," is an expressive figure. But *provided* the dead saints are not to rise hereafter, then Christ was not raised as the "first fruits" in the past; consequently, baptism for the dead would be thus reduced to a meaningless ordinance. Then why continue to express faith in the resurrection of the dead by baptism, while holding the Sadduccean theory, which repudiates a resurrection? If sprinkling had been the ancient mode of baptism, Paul would not have talked about baptism for the dead; for sprinkling is neither a "likeness of his death," nor a "likeness of his resurrection," but immersion is. W. S.

LIGHT SPREADING SOUTHWARD.

Some of the ablest men of the South are giving thought to unpopular themes of truth. A Baptist clergyman, living in the State of Mississippi, has already publicly agitated the question of the intermediate state by tongue and pen to some extent, producing some stir among his brethren. Omitting names, I may be pardoned for copying the following extract of a letter from his pen to a friend:—

"I believe the spirit of man is kept by Christ in God, concealed in the secret pavilion of the Most High, but not in an active, ministrative state. To them there is time no longer; but the resurrection of the dead and coming of Christ are the only legitimate themes to present to a congregation; and that is enough; and all our pathos will find field there for most ample illustration and joyous imagery. Baptism, as a monumental ordinance, stands to maintain these truths fresh before the mind."

This minister has been looking at this question for several years, and we trust will yet prove of great service to the cause of unpopular truth. Publications have been sent to his aid, by myself, and to be scattered in that region. Light will yet shine more clearly in that State, in spite of opposition, by God's blessing, in a short time. W. S.

THE CHICAGO SUFFERERS.

As the sympathy of the world is moved towards the suffering, fire-stricken inhabitants of Chicago, let us in our gifts of charity try and alleviate the wants and necessities of the whole man; the mind as well as the body. We know in the late war with the south, it was customary, when packages were sent to the soldiers, to enclose some reading matter, a book or paper, or a Bible, and they were received with much pleasure and gratitude. There is now an opportunity, in some measure, to cause gladness in the heart, and enable those people who have been stripped of every thing, to pass some of their wearisome hours in comparative quietude. We know the pleasure we receive in reading, and were we situated where we had no book or paper, should be very uneasy. No doubt there has been many a choice family library destroyed, and almost any reading matter would be acceptable. Let us consider this subject, and act as becometh friends and neighbors.

D. N. SMITH.

TENT MEETINGS OVER.

L. BOUTELL.

DEAR BRETHREN:—The time for tent-meetings is over for the present season. The Massachusetts Mission Conference tent has been pitched six times, in different places, where we have had meetings varying from ten to twenty-two days, under the care of Bro. Enoch Morrill; and I have attended these meetings also, and can say truly they have been good, profitable meetings. They have been well attended. The best of order has generally prevailed. The truth of the Lord's coming, and all other doctrines we hold dear, have been faithfully proclaimed by the messengers of divine revelation, who favored us with their help. Not a meeting, I think, was held under the tent but what some one was converted to Christ and the truth. Many were quickened by the Lord, and gave hearty expression to their first love. The trump of alarm has been blown, and the good seed has been scattered broadcast, both by the living voice, and also by the silent preacher, in tracts scattered freely.

Besides this, the old mission tent has been the home of many at both the Springfield and Alton Bay campmeeting, and many have received great blessings while worshiping the Lord under the free, spread canvass. There are those (and not a few) that will have this tent in everlasting remembrance, on account of the spiritual manifestation of the divine unction consequent upon their setting themselves apart entirely for their Lord and Master. The season is past in this cold region for tents; but it is just the time for protracted efforts. Where the door can be found open, the good news should be carried directly to them, and stay long enough to give them the reasons for our faith, and see some converted and brought in love with the Lord's speedy coming. This would be much better than what we do not like so well to see, and that is, sixty days appointments, running from Mass. to R. I., thence to Conn., Vermont, and from there to Canada, then through Me., an evening in a place, not stopping long enough to get breath, or to know whether a good impression was made or not. I firmly believe in the flying angel's message through the midst of heaven, but I do not think they should fly so fast as to be unable to give the message. Now let the cry be made, "Come over and help us," and let it be responded to in protracted meetings and ten-day efforts, and then something would be done: so it seems to me. This is the time to work, but work with Christ, and have wisdom that is profitable to direct.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 22d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the coming year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SEELEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$74 05
A Friend	2 00
A. H. Post	1 00
M. M. Post	1 00
Mrs. B. C. Greenfield	1 00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$6.75
Mrs. C. D. Simmons	1.25

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$744 53
"No Name"	50 00
Jacob Wilbur (pledge paid)	10 00
James Hemenway (pledge paid)	5 00
"C."	1.00
Sr. Lyman Chamberlain	1 00
Sr. M. L. Thayer	1 00
Sr. C. P. Persons (for Bro. Bowman)	5.00
Mary Dodge	1.00

SAN FRANCISCO, CALIFORNIA.

O. R. FASSETT.

I can hardly conceive that last month I was upon the Atlantic coast, and preaching the word to the people in the New England States, and now, the 22nd of October, I am here on the Pacific coast, and preaching to the people in this city. O, what a marvelous age we are living in! What wonders are being performed before our wondering eyes! Will not the Lord "finish the work, and cut it short in righteousness"? Will he not "make upon the earth a short work" in such an age? The Lord's coming "as the lightning," and in his swift chariot of fire, is at hand? "Prepare to meet thy God."

The 12th of October, we left our home, and kind christian friends, and all we hold dear on earth, and turning our backs upon them for Christ and the gospel's sake, and the welfare of the church, and the good of the lost, we set our faces toward this land. My companion, though afflicted with sore eyes, is a willing traveler, and accompanies me in this journey. We must needs go through Chicago, as the quickest, the least perplexing by changes, and on the best route to reach this land. But alas! just as all arrangements are made, and there is no time to make new ones, that great city in the heart of our country is in ashes! We had expected to have been with the church in Chicago Sunday, the 15th, but the fires and turmoil in consequence made us seek to avoid going there. And yet with all effort to keep out of the general confusion, we had to purchase our tickets *via* Chicago. We merely passed through the suburbs at the right, leaving the ruined city in its desolation to the left, and had a passing vision of the burnt district, as we dared not tarry in the midst of the general confusion. Arrangements had been made with parties in Chicago to secure half-fare passes through for us to San Francisco; but we had to suffer with the rest in this national calamity to the amount of $100 or more.

Knowing that the brethren in this city (San Francisco) were expecting us the 22nd inst., and that our delay was already beyond their expectations, we hastened on our journey to reach Omaha, Neb., and tarry there over the Lord's day. This we were glad to do, as there were christian friends from Providence, R. I., we hoped to see. We were not disappointed. We had the pleasure also of preaching in the Baptist church, under the pastoral charge of Rev. J. W. Daniels, whose kind hospitalities and that of his family we shared. The Lord bless him for the kindnesses he extended to us. Had we not purchased our tickets through at Milwaukee, he would have aided us by his influence to this favor here; but it was too late. May the Lord make up the loss to the generous donors who benevolently contributed to aid us in reaching this coast. It was well that we tarried here, for snow fall upon the mountains sufficient to retard the cars two days!

Well, we are here, in this far-off land, having arrived on Friday evening last. On taking the boat to cross the bay, at the terminus of the R. R., to reach the city, a brother detecter was sent on board to spy us out among the passengers, whose names had been sent from Ogden by telegram by the R. R. company, and published in the city papers. He was good at his business; for by what means he knew us, total strangers, among the hundred passengers, I know not; but he simply passes us with a scrutinizing gaze, then turns upon his heel and inquires of me, "Are you from the east?" I am. "Is this Eld. Fassett?" It is. And we had a happy surprise to us, entering a city of strangers, having not yet provided for our place of resting. A hack was kindly provided us, and we were conveyed to rooms already in waiting for our accommodation, with christian friends ready to greet us with cheerful countenances. Oh, how all our timid fears were allayed. And how reproved for doubting the Lord would not send kind friends to welcome us. A refreshing supper, a warm bath, and a comfortable bed, were provided for the dusty and fatigued travelers. We had passed over the longest route, the most extensive territories, the highest mountains, the ruggedest hills, the bleakest, most barren, desolate and desert lands, as well as the most beautiful, romantic, and charming, richest and most fruitful regions we had ever traversed, till we were bewildered and confounded.

The "Trans-Continental Tourist's Guide," which I studied all the way, says in closing: "The cars run around Cape Horn, and the *Dead Sea*, down the *bitter* and over the *green* and *black waters*, echoing near the '*Devil's Slide*,' and the great '*Sink*' of the Desert; descends into total *darkness*, with jets of *boiling sulphur* on either hand, and finally *through* the 'Devil's Gate,' but always landing safely at the 'Golden Gate.' Will it be so in life? Let us hope, and may we meet again."

To-day (Sunday, the 22nd), though by a singular omission no notice had been given in the public prints of my arrival, yet we had a good attendance at church, and a blessed interest. At the close of the morning sermon, a brother, in behalf of the church and congregation, stepped forward and gave the words of welcome, and extended the right hand of fellowship, amid the tears and joy of the audience. Never have we had such a welcome in any city. The whole church and christian friends came forward and were introduced to us, one by one. It was a happy occasion, never to be forgotten.

Bro. Howell was present, who has officiated, not as pastor, but as an elder, to good acceptance among the brethren, and whose labors have been highly esteemed by the church. We were happy to meet with him as a co-laborer of excellent gift and tried integrity. Our plans for future operations are not yet matured, but we shall soon determine them. Brethren, pray for us.

THAT GOOD EXAMPLE.

[illegible]

I was much pleased in reading "The *Good Example*," by Bro. Whitmore, of what the church of Rochester had done towards assisting our brethren to go and preach the truth. I well know how they felt about going out without means to support their families, whilst they were absent from home. Having had some experience, the past six or eight months, in preaching, I know well, thus far, how an *Advent* minister is supported. An invitation is given to come and preach to "us," some fifteen or twenty miles from home. We comply by leaving our home on Saturday M., walk all the P. M., have a night's rest, and preach three times on Sunday, then Monday A. M. is spent walking back home. The next step is to go to work, the balance of the week, up to Saturday M., to pay for the privilege of preaching three times on Sunday. Thus I have done all the past summer, and preached from two to three times each Sabbath, with but very few exceptions. Some places I have received assistance, for which I am thankful; but not enough has been granted, so but what I am almost on the point of——

I do not feel to complain; not in the least. I am bound by the assistance of God to work and preach all I can. People are willing to hear the truth, and in many places would not be deprived of hearing, but they forget that ministers have to eat, or that their families are in want of anything. In some places we are asked what do you want to come and preach to us once in two weeks? We reply, we set no price on preaching; give what you consider your duty. In such cases, we have found none have that duty of giving. I want to be in the work, for there is great need of preaching, and warning the people to be ready for the coming of the blessed Lord. I feel it my duty to "go preach," and have left other business, which would yield me a fair living, and a little more. The gospel must be preached and who will dare do it at all hazards, let come what will? I hope the Rochester church has set an example, which other churches will follow, and that without delay.

Brethren in Christ, these things demand attention. We speak for others. Do not keep your preacher at starvation point, if you expect great blessings from the Lord. "Bear ye one another's burdens, and so fulfill the law of Christ."—ED.

AID FOR CHICAGO.

I desire to acknowledge through the *Crisis* in behalf of the Advent Christian Church of Chicago, Ill., for those who suffered by the recent fire, the receipt of money as follows: Chelsea, Mass., $10.00; Littleton, Mass., $2.00; Hillsdale, Mich., $1.75; No. Craftsbury, Vt., $10.00; Landaff, N. H., 5.00; Tariffville, Conn., $2.00; Philadelphia, $1.00; Winchendon, Mass., $14.00. This is up to Nov. 1st. I have also received notice of two barrels of clothing as having been sent, one from Boston, and one from Chelsea, Mass.; but as I can learn nothing from them, the probabilities are that they were received and distributed by the temporary relief committees before there was any regular system of distribution. If so, some poor sufferer received them, and it is all right. Now, the distribution is systematised, so that I shall no doubt receive safely the other packages which I have been notified are on the way for us. Dear brethren, all this has been, or will be, faithfully applied for the relief of the members of the A. C. Church, who suffered by the fire, and also as much more as God may put it into your hearts to send. There is plenty of room for generous hearts, who have the means, to assist the church in Chicago in bearing this unexpected burden of relieving the destitute among us. I find more need of relief among us than I at first supposed, but our Lord knows it all, and will surely provide. In the name of the Master, we thank those who have already aided us, and also those who have written us letters of sympathy and condolence. The Lord has wonderfully preserved us in this dire calamity, and we praise him for it.

F. BURR.

230, *West Randolph St., Chicago, Ill.*

THE ROCHESTER PASTORATE.

J. H. WHITMORE.

BRO. GRANT:—I have closed my pastorate at East Shelby, N. Y., and expect to begin work in Rochester about the first of December next. I never have found, and never expect to find kinder, truer, better friends, than those with whom I have associated for the last two years at East Shelby and West Barre. Only the most urgent sense of duty would have caused me to sever my pastoral relations with a people whom I loved so dearly. May they ever remain united and happy. May discord and dissension never enter their paradise of love, joy and peace. May their usefulness as individuals, and as a church, be increased. May their light shine with undimmed splendor until the Sun of Righteousness shall give them the light of eternal life.

I go to Rochester with high hopes of being useful to the Master's cause in that city. I am determined to remain no longer than a prospect exists of my being more useful there than elsewhere. I desire to labor where I am most needed, whether it be in city or country, in the east or west. The unanimity of choice and expression of good feeling which accompanied the call to Rochester, I am willing to accept as auguries of future good. If the Lord be for us, who can be against us? In his strength, we may be strong; in his wisdom we may be wise; and under his banner we may gain certain victory.

May we ask the prayers of christian brethren, that the church at Rochester may be prospered in the Lord, and be like a city set upon a hill, whose light cannot be hid. May faith, hope and love be the watchwords that shall encourage each christian soldier, and "the Lord will provide," be the motto that shall be engraven on each christian banner.

Ypsilanti, Mich., Oct. 28th, 1871.

☞ It is reported that only four per cent. of the people of California are in membership with evangelical churches.

Correspondence.

From Sr. M. M. Eastman.

BRO. GRANT:—We really think the discussion you have just closed with Mr. Deering, at Lisbon, will do much good. I know it has moved the people, and quite a number became settled favorably toward your view, that were much opposed before. Ministers about here all preached yesterday upon the immortality of the soul. They fear their craft is in danger. The lovers of Jesus were much quickened, and I think deep conviction was left upon the people. Important truths have been presented that never would have been brought out without the discussion. They shone out clearly, but no clearer than the image of Christ shone through his humble servant (yourself), while listening to abuse, ridicule, and misrepresentation.

But my mind passes from this to the sad, sad state of thousands who are suffering and destitute all through the West. The thought of it is awful,—so many villages burnt to ashes; homes destroyed, which have cost years of hard labor; farms desolated; trees that beautified the quiet home of the toiling husbandman, and the stately forest, all swept away before the devouring element, as though they were but so much dry stubble. O what desolation and destruction!—men, women and children burned and roasted alive in this awful fire! Who can imagine, or realize for a moment, the horrors of such a scene? Yet this is small and faint compared to what is coming soon, when God ariseth to shake terribly the earth, and Peter's burning day comes, when "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." And Malachi's day, "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." When the great day of his wrath shall come, when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man," will say "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6: 15-17. Some are to say, "Lo, this is our God, we have waited for him."

The apostle warns us, in Luke 21: 31, to "take heed," "lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Again, we are taught in Matt. 24: 37—"But as the days of Noah were, so shall also the coming of the Son of man be. They were eating, drinking," etc. It was a generation specially given up to feasting and drinking, and they "knew not, until the flood came and took them all away." But Noah and his family were safe in the ark. He knew the time, and heeded the warning God gave that wicked, pleasure-loving age. This age has been most signally marked, as in the days before the flood, with eating and drinking, and as being overcharged with the cares of this life, even among those looking for Jesus, and as wickedly following the hateful, ridiculous, and unhealthy fashions of these extravagant times. If this is not fulfilling Scripture, I know not what will fill the mould. *It is filled*, and God's judgments are being poured out; and now if men will take warning, and flee for their life, these losses of perishable treasures may prove the greatest blessing; for if a man will give all he hath for his life, were he worth millions, it would all go for this short life; then if this life of pain, sickness, care and turmoil, is worth so much, who can estimate the worth of eternal life?

We can see what Moses thought about it, when he had the offer of becoming the son of a king's daughter, heir to a royal throne, with all the wealth and honors conferred upon kings' sons; but hear his wise choice—"esteeming the reproach of Christ greater riches than the treasures in Egypt." But the king's and Egypt's treasure together was nothing compared with the riches connected with the reproach of Christ. Doubtless he wisely contrasted a short life of honor and worldly pleasure, connected with the riches at his command; but this he could enjoy but a few years; for he saw the present life is but a dream, a tale that is soon told, soon gone; and that this short life is attended with sorrow, pain and disappointment, and that death ends the scene. But the future life was an enduring eternal state of blessedness, where flowers bloom, not to fade; where pain, sickness and death are never known; and we shall become sons and daughters of God, heirs to an everlasting inheritance, subjects of a kingdom which is to be established under the whole heavens, and Christ the anointed to be King, reigning upon the throne of his father David, thus providing a glorious, blessed and heavenly home with the society of angels, prophets, apostles and martyrs, and the holy and good of all ages and climes, with Paradise restored, and the tree of life bearing twelve manner of fruits, and the leaves of the tree for the health of the nations. No wonder he "had respect unto the recompense of the reward."

All earthly honors and riches are nothing to be compared with the glory which shall be revealed when Jesus comes. I believe every true child of God feels willing to suffer with Christ. The apostle said they that would "live godly in Christ Jesus shall (not may) suffer persecution." If they have called the Master of the house hard names, how much more will they those of his household. It is a close point to live up to the high standard which Christ and his apostles have marked out. We surely cannot have any hatred and variance, nor any fellowship with the unfruitful works of darkness; but there must be a coming out and a separating of ourselves from all these things; and without that great qualification, *love*, we are none of his; even love to our enemies, and to those that hate us and despitefully use us. I choose to suffer with the people of God rather than enjoy the pleasures of sin for a season. It is my highest and chief choice, to be content to walk in the most lowly path, denying self, choosing the "modest apparel," putting off the gold and costly array, and the many changes of apparel, to gratify pride.

The day is soon coming when Jesus will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." In this time of distress, when the devouring elements have robbed so many of houses, clothing, and homes, what christian can spend money after the latest style, and have less to give to him that needeth? *All we can spare* should be poured out for the destitute and suffering, and God will bless. Now is a chance to "sell that ye have, and give alms," and show our faith by our works.

I think the cry of distress will be more keenly felt in Michigan, than in Chicago, for all eyes are turned towards the latter place; but the thousands of homeless ones in Michigan are scattered all through a farming country. One track of the fire went from Port Huron to Port Hope, a distance of one hundred miles or more. Villages were swept away as by the besom of destruction. My sister, from Lexington, writes it took all their mills, docks and stores, besides many villages and farm houses, and burned into the ground a foot deep. One family had to get into the lake and stand; but for the sick wife they dug a hole in the ground, and put her in near the lake, so they could keep her head wet, and thus they were saved. There were many other like scenes.

The village of Lexington was spared, but she writes she knows not why, for the raging fire was all about them, and all night she was frightened almost to death, expecting to be burned up. They had no where to flee, but into the lake. Bro. Geo. Wright has done a great work there, and in the surrounding country. His home is in Lexington. I hope he will let us know the condition our brethren are in in that vicinity. This is but one track of the fire. Hardly a county in Michigan but was burnt more or less, say nothing of Wisconsin and Minnesota. Let us not have our gold and silver cankered, or our garments moth-eaten, but work with our might what our hands find to do, for the morning is soon to dawn, and the great Life-giver will come and reward every man according as his work has been. Only he that hath clean hands and a pure heart will be able to stand acquitted in that day.

Many will come up professing to be the Lord's, but he will say, "I never knew you"; ye did not keep my commandments; ye offended my little ones; ye have tried to love the world and me too, but the world was uppermost; the society of the wicked, swearing, vile, and haters of God's children, were sought after more than the society of the lovers of Jesus, and the house of prayer. O that we might arouse at once, and devote our time, talents, money, and all, to the glory of God, and the good of our fellow men; most earnestly seeking that holiness of heart "without which no man shall see the Lord." He is coming soon, we know. Signs there is no mistaking proclaim Messiah near. Can we say, "Even so, come, Lord Jesus"? Yes, come, and fill the earth with thy glory; raise the sleepers from their dusty beds, and give eternal life to all thy people, and destroy death and him that had the power of death. Blessed day. Haste thy dawning. I am tired and sick at seeing and hearing of so much sickness, suffering, death, sin, and wickedness. So I pray, "Let thy kingdom come."

Lyndon, N. H., Oct. 24th, 1871.

From Bro. F. H. Bruce.

Bro. Grant:—I feel it a duty I owe to myself and to the cause of Christ to write to you at this time, feeling my convictions of duty prompting me to do so. I was formerly an active member and a local preacher in the Methodist E. Church in this place, and as such I have been an acceptable member for seventeen years, until I received light on the blessed doctrines of the near coming of Christ, the unconscious state of the dead, their literal resurrection and final destruction of the wicked. After I received these blessed doctrines, my Methodist brethren withhold their church fellowship from me, and without just cause, or aught against my christian or moral character, they withheld from me my license with them, as a local preacher. In one of their prayer-meetings, after the pastor of the Methodist church invited all to take part with them in exhortation, I spoke of man's unconsciousness in death, when the minister silenced me from again taking part in their meeting. I have taken a letter from the M. E. Church, and I feel I am now God's free man. Those whom the Spirit of God sets free are free indeed.

Rockville is a large village, with three large churches. There is much prejudice existing here against our belief. Myself, wife and one other sister, are all in this large village that truly love the blessed hope. There is no church of our faith very near us. I wish to do the Master's will, and let the light shine. I now offer myself as a member and minister to the Advent Church.

I am forty years of age, and have had seventeen years christian experience. I have taken the "World's Crisis" for some time, and fully endorse the blessed doctrines advocated in its columns. I have not before revealed my feelings or convictions of duty to any one. I trust, Bro. Grant, I shall have your sympathy and prayers, and that you will assist me all you can in advancing the cause of our soon coming King. Your Bro. in Christ,

F. H. Bruce.

Rockville, Ct., Oct. 30th, 1871.

[Are there not others who will imitate this noble example?—Ed.

REPORT

Of the Advent Christian Conference of Northern Pa. and Southern N. Y.

According to appointment, a meeting was held in Woodhull, Steuben Co., N. Y., commencing Sept. 15th, and a new conference organized, for the purpose of more efficiently promoting the cause of truth in this region of country. The ministers present were—Elds. Benj. Butler, of Westfield, Pa.; D. B. Hunt, of Knoxville, Pa.; E. H. Eggleston and A. H. Briggs, of Bingham, Pa.; J. W. Taylor, of Little Marsh, Pa.; W. Marlatt, of Woodhull, N. Y., and Ira Stoccomb, of Westfield, Pa. Also delegates from the Troops Creek, Harrison, and Turner Creek churches.

Friday evening, 15th. Preaching by Eld. B. Butler. Saturday, 16th, 9 A. M., met for business. Prayer by Bro. Butler. Bro. J. W. Taylor was elected chairman, and A. H. Briggs Secretary *pro tem.* W. Marlatt, E. H. Eggleston, and J. W. Taylor, were elected a committee to prepare a constitution, which was soon presented, and with a few amendments was adopted, as follows:—

Title. Art. I.—This organization shall be called the Advent Christian Conference of Northern Pa. and Southern N. Y.

Membership. Art. II.—Sec. 1. This conference shall be composed of all preachers in good standing and full fellowship, laboring within the bounds of the conference, and all churches co-operating with this body, within the same limits.

Sec. 2. Any person may become a member of this conference on receiving a two-thirds vote of all the members present at any regular meeting.

Delegates. Art. III.—Each church belonging to this conference shall be entitled to one delegate for every fifteen members, and for a fraction of ten shall be entitled to an additional one, provided that no church be deprived of one delegate.

Officers. Art. IV.—The officers of this conference shall be a President, Vice President, Secretary and Treasurer.

Election of Officers. Art. V.—The officers of this conference shall be elected annually by ballot.

Art. VI. The annual meeting of this conference shall be held in Sept., and three quarterly meetings shall be held during the year, as conference may appoint.

Order of Business. Art. VII.—1. Appoint a committee of three to devise, arrange, and present business for the consideration of the conference. 2. Reception of members and delegates. 3. Election of officers. 4. Reports of ministers and delegates. 5. Unfinished and new business.

Legislation. Art. VIII.—This conference shall have no legislative power over the churches, but be only advisory to them.

Reports. Art. IX.—Sec. 1. All preachers belonging to this conference shall be required to report personally or by letter at each annual meeting. Sec. 2. All churches belonging to this conference shall be required to report by delegate or letter at each annual meeting.

Amendments. Art. X.—This constitution may be altered or amended at any annual meeting, by vote of two-thirds the members present.

The following officers were then elected for the ensuing year: President—J. W. Taylor, of Little Marsh, Pa. Vice President—D. B. Hunt, of Knoxville, Pa. Secretary—A. H. Briggs, of Spring Mills, N. Y. Treasurer—Sylvanus Gardner, of Westfield, Pa. Elds. W. Marlatt, E. H. Eggleston, and D. B. Hunt, were appointed on business, and Brn. H. Baxter, H. Gardner, and G. Walrath, committee on devotional exercises. Adjourned to meet again immediately after the afternoon services.

2 P. M., preaching by Elder D. B. Hunt, from 1 Cor. 15: 22, after which we met again for business. Ministers and delegates gave in their reports, which were of an encouraging character, and led us to believe that the prospects are bright for much good to be accomplished in this region of country.

Voted, That the proceedings of this conference be sent the *World's Crisis* and *A. C. Times*, for publication. Adjourned *sine die.*

Saturday evening, preaching by E. H. Eggleston, from Heb. 2: 23. Sunday morning met at 9 A. M. for love-feast, when many stirring testimonies were given. It was truly "good to be there." 10½ A. M., preaching by A. H. Briggs, from 1 Cor. 13: 10, and at 2 P. M. by J. W. Taylor, from Jer. 50: 5; after which we surrounded the table of the Lord to commemorate the sufferings and death of our Redeemer. Preaching again in the evening by J. W. Taylor, from Acts 3: 19.

Thus ended the first session of our new conference. We have thus far seen a manifest approval of our Master in this glorious enterprise, and desire the prayers and co-operation of all the children of God that this organization may prove a blessing to the cause we so dearly love, and be the means of spreading the truth in those regions where our influence has been hitherto comparatively unfelt. And may God give us grace to hold up the standard of truth with all boldness in every place where a door may open, until our Master shall say, "Well done," and human instrumentalities be no longer needed.

A. H. Briggs, *Secretary.*

Extracts from Letters.

Bro. C. W. Low, of Fredonia, N. Y., writes: "Our yearly meeting at Darien, N. Y., being the eleventh annual gathering, which closed Sabbath evening, the 24th of Sept., was a success. The spirit of the meeting was excellent, and the preaching was good. There are many who can look back to the Darien gatherings in the name of Jesus, as a bright and green spot in the history of their past christian life. A few more such meetings on earth, and the dear people of God will meet in their Eden home to part no more."

Sr. M. S. Reed writes from Vallejo, Cal., Oct. 18th, 1871:—"The little church is growing fast here. It would do you good to be with them. All are hungering after a deeper work of grace in the heart."

Obituaries.

Dorr. Died in Cordaville, Mass., Oct. 19th, of consumption, Sr. Laura Ella Dorr, daughter of Frederic and Mary Dorr, aged eighteen years and nine months.

She was the picture of health till April last, when she took cold, and disease fastened itself upon her, and did its dreadful work, sadly afflicting the bereaved parents and loving sisters, leaving them to mourn the breaking of the first link of this domestic chain. We attended the funeral, and attempted to comfort the afflicted family, and many others who congregated to sympathize with them. They sorrow not as those who have no hope. She fell asleep in hope of life at the resurrection of the dead. L. Boutell.

Kitchen. Died in Pawling, N. Y., Oct. 4th, 1871, Lottie A. Kitchen, eldest daughter of Thomas and Hattie Kitchen, aged eleven years.

Lottie suffered one week with diphtheria, and yielded to the grim monster. In innocence she waits the glad morn when the trump shall sound. Services by Dr. Albert Fox. Text: "Shall not the Judge of all the earth do right?" Gen. 18: 25.

Also, Oct. 18th, Willie B., only son of Thomas and Hattie Kitchen, in the sixth year of his age.

Terrible has been the blow on these loving parents, but may the Lord lead their minds to see a greater beauty in the resurrection. And while they wait, may God help them to watch the way in earnest prayer. Words of comfort were spoken on the literal resurrection, by the writer.

Geo. A. Barker.

Marden. Died in Epsom, N. H., Oct. 25th, of typhoid fever, Clifton L., only son of Mark and Sarah Jane Marden, aged nineteen years and five months.

About one year since he gave his heart to God, and followed his Lord in baptism the following winter, and during the brief period that has elapsed, God and his Bible have filled the largest place in his thoughts, so that when taken down by sickness he could triumphantly say, "It is all right between me and God." In this state of mind he fell asleep in Christ. The services were conducted by the writer, assisted by the Rev. Mr. Quimby, in a sermon founded on 1 Pet. 1: 5,—"Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." J. H. Clark.

Veazey. Died in New Hampton, N. H., Sept. 26th, 1871, Sr. Polly, wife of the late Simeon Veazey, aged seventy-nine years and ten months.

Sister V. obtained a hope in Christ under the labors of Eld. J. Colby. She was one of the first who embraced the faith of the Lord's soon coming, and consecrated herself to the service of God. Since that time she has lived out her faith before the world, coming out from its fashions and follies. She now sleeps in Jesus, but we expect soon to meet her at the resurrection of the just. Words of comfort, admonition and instruction, were tendered on the occasion, by the writer, from Num. 23: 10. N. Glidden.

Morrell. Died in New London, Oct. 13th, the only son and child of Bro. and Sr. Morrell, aged three years, three months, and three days.

He was a very promising and sweet child. Bro. and Sr. Morrell are deeply afflicted, but they sorrow not as others that have no hope. Bro. Morrell has been preaching and trying to comfort others. Pray for him. Words of comfort were spoken by the writer, from 1 John 3: 8.

M. R. Miles.

Doore. Died at Levant, Me., Oct. 4th, 1871, Sr. Sarah A., wife of Bro. R. H. Doore, formerly of North Hermon, aged fifty-nine years, ten months, and eighteen days.

Sr. Doore found the Lord at twelve years of age, and lived her religion till the day of her death. Her faith was unfeigned, her zeal untiring, and her life a testimony for Christ. Her memory is sweet to many a christian heart, and her name is written in the Lamb's book of life.

F. A. Barnes.

Hutchins. Fell asleep at Concord, N. H., Oct. 24th, 1871, Franklin Herbut, only child of Calvin S. and Sarah A. Hutchins, aged three months and twelve days.

May these afflicted parents meet their children in the kingdom of God. Prayer by the writer.

O. W. Kimball.

Terry. Died in Goshen, N. H., Oct. 27th, 1871, Rhoda J., daughter of Joseph and D. T. Terry, aged twenty years and ten months.

We believe she sleeps in Jesus. F. Nelson.

Halliday. Died in Salem, Mass., Nov. 4th, 1871, Charlie A., son of Bro. and Sr. Halliday, aged one year, seven months, and twenty days.

C. E. B.

Married.

THOMPSON—COLBY. In Farmington, Oct. 25th, 1871, by Elder J. G. Smith, Mr. Isaac C. Thompson and Miss Nellie Colby, both of Wolfboro, N. H.

PLUMMER—WHITTIER. In East Canaan, N. H., Oct. 28th, at the bride's residence, by Elder J. H. Evans, Mr. Reuben S. Plummer, of Groton, and Miss Melie E. Whittier.

MOULTON—HUBBARD. In Biddeford, Me., Oct. 17th, by Rev. John Stevens, Elder Edmund S. Moulton, of Whitefield, N. H., and Miss Abba E. Hubbard, of Biddeford.

Summary of News.

FOREIGN.

Cable News.

London, Oct 31. An address to ex-Emperor Napoleon is circulating for signatures among the officers and soldiers who served in the army under the Empire. When a sufficient number of signatures are obtained it will be forwarded to Chiselhurst. Its contents have not been made public.

Nov. 1. St. Petersburg letters declare Russia's settled intention to wipe out Turkey from the map of Europe by conquest. The strength of the army which Russia could bring into the field is estimated at 830,000 men, independent of troops in the Caucasian province, which number an effective force of about 200,000; troops stationed in Turkestan, Orenberg and Siberia, which in round numbers give 100,000 more, and the aggregate guard total of which the Czar can dispose in time of war foots up 1,130,000 men of all arms, with 1600 cannon and 400 mitrailleuses.

Paris, Nov. 2. A movement has been initiated for submission to the people of the question of a future form of government of France, to be decided by means of a plebiscitum. The plan, as far as perfected, proposes that the people shall decide whether the country shall remain a republic, as at present constituted; whether it shall become a kingdom, with some member of the Bourbon family on the throne; or an empire, under Napoleon. The movement finds many supporters. A strong effort will be made when the National Assembly convenes to secure the adoption by that body of a measure which will carry the scheme into effect. It is stated that numerous agents are actively engaged in the provinces endeavoring to to enlist popular sympathy in behalf of the project.

The Progress at Rome continues steadily. The assembling of the Italian Parliament in the ancient capital during this month will create an intense excitement, as it is understood that the Papal party will have a large number of powerful representatives in the body, and will make a vigorous fight against the liberal measures soon to be brought forward. A bill will be introduced early in the session for the suppression of all the monastic establishments in Rome, as well as in other parts of Italy. Another very remarkable measure has for its object the expulsion of the Jesuits from Rome, although it is ostensibly general, since it asks "for the total suppression of religious orders in the capital." The Jesuit influence seems to be in disfavor both in the church and among the liberals; and will probably suffer much from the invasion of King Emanuel's troops. The rector of the Roman University has struck a blow at the Papal influence in Rome, by announcing that the same regulations required in other universities will now be extended to it, namely, that all the professors and employers must swear fidelity to the King and the Italian Constitution. The Papal supporters, who had been hoping to remain in the University, and draw the King's money without becoming faithful to him, recognize in the enforcement of these regulations their dismissal. They have really been enemies to the Government, and some of the most effective agents in the net-work of conspiracies woven since the King entered Rome. Altogether, the situation, although presenting much vantage ground for the liberals, gives ample chance for a battle, and a battle will come.

DOMESTIC.

San Francisco, Nov. 5. The steamship Moses Taylor has arrived from Honolulu and Australia. She reports having boarded the waterlogged brig Shelchoff, from San Francisco for Callao, and found all dead except the captain. She also reports a terrible disaster to the Arctic whaling fleet, which was caught in the ice. Thirty-three vessels were crushed or abandoned.

Salt Lake City, Nov. 5. A well-known Mormon, writing from Beaver, Oct. 31, says: Brother Brigham arrived this morning, and after a rest of five hours left for St. George, on the southern border of the territory. He was escorted by twelve mounted men of the Nauvoo Legion. I am told he has bidden final adieu to Salt Lake City.

THE NIGHT BEFORE ELECTION.

New York, Nov. 6. The excitement to-night with regard to the election is intense. All the up-town hotels are crowded with anxious politicians, who are earnestly speculating as to the chances of their respective candidates. The Fifth Avenue Hotel, which has hitherto been an exclusively Republican headquarters, seems now to be a common rendezvous, and men of all shades of political opinions are discussing the situation.

In Brief.

—— For a final vote in France, say the best authorities, about one-half of the population would go for the republic—one-half for the empire.——New York churches hold property valued at $200,000,000, of which $50,000,000 is in the hands of Trinity Corporation. The Roman Catholic is the richest sect.——Queen Victoria's fortune is rated at £7,000,000.——Utah advices say the Mormon elders have decided to abandon polygamy rather than leave Salt Lake City.——Twelve inches of snow have already fallen in that portion of Franklin county, Maine, which borders on the Canada line.——Louis Napoleon is said to have a yearly income of $80,000, though he declared himself a "poor man" when Kaiser William took away his crown.——A cargo of ninety tons of ice, sent to India by the Suez canal, had melted away to four tons when it reached its destination.——A. T. Stewart has given away $200,000 since 1863. In 1862–3 he sent $10,000 to the distressed cotton spinners of Lancashire.——Thousands of farms in France and Germany are divided one from another only by a narrow path; in this country the cost of fences is estimated at $300,000,000—which is more than we have laid out on our defences.——The astronomers announce that two comets will be visible to the naked eye in a few weeks—Encke's in the evening and Tuttle's in the morning skies.——According to a Chicago paper many women have been made insane by the great fire.——It is the boast of New Bedford that there is not an open bar in the city, and that every person, rich or poor, who has been found engaged in the liquor traffic, has been arraigned for so doing.——The much talked-of plans for the emancipation of the slaves in Brazil have at last taken shape, by the passage of a bill which appropriates $3000,000 annually for their liberation. The emancipation is to be gradual; all children, however, born after the passage of the act, Sept. 27, are free. The number of slaves in the empire is not far from one million and a half.

Notices.

New Hampshire State Conference.

The annual session of the New Hampshire Advent Christian Conference will be holden at Manchester, commencing Wednesday, Nov. 15th, at seven o'clock P. M., to hold over the following Sabbath. Fare will be reduced on the railroads as follows: Concord road, two cents per mile. Call for N. H. State Conference tickets at the following offices:—Concord, Pittsfield, Suncook, Candia, New Market Junction, Greenland, Portsmouth, Lawrence, Salem, Derry, Auburn, Nashua. Northern road, fare same as Concord. Special tickets sold at the following offices:—Fisherville, North Boscawen, Franklin, Bristol, East Andover, Danbury, East Canaan, White River Junction, Bradford, Roby's Corner, Warner, Mast Yard, Hillsborough Bridge. B. C. and M. R. R. half fare. Purchase regular tickets to Concord. Purchase conference tickets at Concord for Manchester, and receive free return passes at the meeting (good from Concord) signed by J. Couch.

These annual meetings for the past few years have been the very richest seasons of christian devotion that have been enjoyed in the State. It is hoped that all who can will avail themselves of the privilege of attending this convocation of the lovers of Jesus' appearing in the old Granite State. Let every church be represented by delegates or letter. It is expected that every minister who is a member of the conference will be present or send a letter. O ye faithful in Christ, while the shadows of the judgment are gathering around us, and the incipient wail of the last day woes begin to startle the slumbering multitudes, let us rally to strengthen ourselves in christian union, and lift our united voices in warning to save our perishing friends.

The church in Manchester extends a hearty invitation to all to come, and will do all in its power for their comfort and accommodation.

J. Couch, *President.*

Springfield Camp-ground.

To those who have buildings on the Springfield Camp-ground:—I find the houses nearly all open, as usual; and I have found a man who will move into Sr. Holden's house. They have no children, but will need something done to make it comfortable for winter, and I have let him move in to-day. The buildings are all shut up, and a man on the ground to keep them shut; and I just ask the owners of buildings to send me in what they think it is worth to them to know there is a man on the ground to take care of their buildings. This I have done on my own responsibility, as the committee have no funds in the treasury. The only way is to call for contributions. Act as you think best. Direct to Hiram Munger, Chicopee Falls, Mass.

Explanatory.

Not having heard from some of our principal churches in New Hampshire, in response to my request, I wish to say that the sole object of getting the information embraced in the notice is, to furnish the W. A. C. P. Association with some statistics relative to the N. H. Conference, to be published in the "Advent Year Book," which will be out about the first of December.

All Advent churches in New Hampshire sending me the information stated in the notice, will be mentioned in the forthcoming Advent Year Book.

A. W. Sibley, Secretary N. H. A. C. Conf.

Notice.

The Alton Bay Campmeeting Committee are requested to meet at Manchester (Granite Hall), Friday, Nov. 17th, at nine o'clock A. M.

J. Couch.

Notice.

Lectures on the evidences for the coming of the Lord, by Dr. N. H. Barbour, at Central Hall, East Boston, will continue each night through the week, from Nov. 5th, commencing at 7½ o'clock.

A Request.

Will the clerks of the various Advent churches in Massachusetts, that are in sympathy with the Mass. A. C. Conference, please send to the undersigned, as soon as convenient, the number of members belonging to their respective churches? Also, will those who worship in chapels of their own please say so? By complying with the above request, a favor will be conferred upon the cause at large. C. E. Barnes, *Salem, Mass.*

Notice.

The Lord willing, there will be a protracted meeting at the Free Baptist Chapel, in South Wayne, Me., commencing Thursday evening, Nov. 16th, to continue over Sunday, and perhaps longer. Brethren and sisters from surrounding towns are invited to come and help in the work of God. We ask the prayers of God's children in behalf of this meeting. Brn. H. B. Sevey, Levi Rhodes, and others, are expected to be present to preach the word. For the Brethren,

Wm. H. Doughty.

Notice.

Myself and wife are making arrangemets to travel, and preach the word of life more extensively the coming winter than usual. The preliminaries of the great day of the Lord are so manifest at the present time, we are more than anxious to do all that we can for the salvation of a perishing world; and would say to brethren and friends in Michigan, Northern Ohio, and Indiana, that if any desire series of meetings in their localities, please inform us by letter at Reading, Mich.

A. N. & M. A. Seymour.

P. S. After filling two contracts for series of meetings, we shall be at liberty to go into the regions beyond. A. N. & M. A. S.

Notice.

If nothing in providence prevents, there will be a protracted meeting held in Bristol, Vt., commencing Nov. 21st. Let prayers ascend to God that he will favor Zion. A. A. Hoyt.

A. Damon.

Notice.

The New Hampshire State Conference will meet Wednesday before the third Sunday in November. Particulars hereafter. John Couch.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.

2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.

3. The names of the officers of the church in their place.

4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. Sibley, *Secretary*

N. H. Adv. Chris. Conf.

Dedication and Quarterly Meeting.

The Christian Chapel at Floyd, Iowa, being completed, will be dedicated Nov. 19th. Sermon by Eld. C. C. Ramsay.

Also, the second quarterly meeting of the Iowa Christian Conference will be held at the same place, commencing Nov. 16th, at seven o'clock P. M. All are cordially invited.

Alonzo Raymond, Secretary.

Dedication.

The dedication of "Zion's Chapel," at Springville, Vernon Co., Wis., will take place Sunday, Nov. 26th. Eld. Joshua V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means, if possible; but with their prayers especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church, P. W. Hough.

Notice—Minnesota.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Hines, Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Advent Christian Church, Salem.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Somal. C. E. Barnes, Pastor.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

W. Kellaway......Sunday, Nov. 12th
H. Pratt......Sunday, Nov. 19th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)

Meetings at 10½ A. M., and 3 and 7½ P. M. Seats free.
☞ Also Tuesday and Thursday evenings.

D. M. Leavitt......Sunday, Dec. 10th
E. Cotton......Sunday, Dec. 17th

Chelsea, Mass.

(*Advent Chapel, Heard Street.*) Seats free.

C. Cunningham......Sunday, Nov. 12th
M. Batchelor......Sunday, Nov. 19th
E. R. York......Sunday, Nov. 26th

Charlestown (*Hall No. 70 Main Street.*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

M. Batchelor......Sunday, Nov. 12th
T. M. Preble......Sabbath, Nov. 19th
W. S. Campbell......Sunday, Nov. 26th

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

T. M. Preble......Sabbath, Nov. 12th

Philadelphia, Pa.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)

Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings. Eld. Fulton Pastor.

Springfield, Mass...Tuesday, Wednesday, and Thursday evenings, Nov. 7th, 8th, and 9th.
Miles Grant.

North Carver, Mass......Sunday, Nov. 12th
C. Goodrich.

Tremont, Mass......Sunday, Nov. 12th
Holden, Mass......Sunday, Dec. 3d
J. S. White.

Lynn, Mass......Sunday, Nov. 26th
M. Batchelor.

Newburyport, Mass......Sunday, Nov. 12th
Webster, N. H. (where H. C. Parsons may appoint) Thursday evening, Nov. 23d.
Salisbury, N. H. (Smith's Corner)..Sunday, Nov. 26th
J. Couch.

Bridgewater, Vt......Sunday, Nov. 12th
Rutland, Vt......Sundays, Nov. 19th and 26th
Castleton, Vt......evenings, Nov. 21st and 22d
H. F. Carpenter.

Vernon, Vt......Sunday, Nov. 12th
H. Munger.

East Walpole......Sunday, Nov. 26th
L. Boutell.

Highlandville, Mass......Sunday, Nov. 12th
Clark's Mills, R. I......evenings, Nov. 17th and 18th
Rocky Brook, R. I......Sunday, Nov. 19th
Concord, N. H. (Bethel) Saturday evening, Nov. 25th
H. L. Hastings.

Gloucester, Mass......Sabbath, Nov. 12th
Stoneham, Mass......Sabbath, Nov. 26th
S. S. Mooney.

Middlesex, Vt. (as Bro. Carr may appoint) Monday evening, Nov. 13th.
Stowe, Vt......Tuesday evening, Nov. 14th and onward as the Lord may direct. A. Damon.
A. A. Hoyt.

East Rochester, N. H......Friday evening, Nov. 17th
Dover, N. H......Sunday, Nov. 19th
Alton Corner, N. H......evenings, Nov. 21st and 22d
New Durham Ridge, N. H......Thursday evening, Nov. 23d.
Farmington Village, N. H., Friday evening, Nov. 24th
Rochester Village, N. H......Sunday, Nov. 26th
C. H. Sweet.

Rochester, N. Y......Sunday, Nov. 12th
Fremont, N. Y......Sunday, Nov. 26th
A. P. Moore.

Nashua, N. H. (as the brethren may arrange) evening, Nov. 15th. Joseph Kimball.

Farmington, N. H......Sunday, Nov. 12th
T. L. Churchill.

Springfield, Mass......evening, Nov. 10th
Hartford, Conn......Sunday, Nov. 12th
South Windsor, Conn...evenings, Nov. 14th and 15th
Hartford, Conn......Sunday, Nov. 19th
New York (Cooper Institute)......Sunday, Nov. 26th
Newark, N. J......Sunday, Dec. 3d
S. S. Brewer.

Holderness, N. H. (Brick school-house) eve., Nov. 10th
Lake Village, N. H......Saturday evening, Nov. 11th and over Sunday.
Boscawen, N. H. (Gulf school-house) eve., Nov. 13th
Concord, N. H. (Bethel)......evening, Nov. 14th
Dover, N. H......Saturday evening, Nov. 18th and over Sunday.
Great Falls, N. H......evenings, Nov. 20th and 21st
East Rochester, N. H......Nov. 22d
Rochester, N. H. (Plains)......evening, Nov. 23d
Alton Corner, N. H......evenings, Nov. 24th and 25th
West Alton, N. H......Sunday, Nov. 26th
John H. Evans
G. H. Wallace.

Berkley, Mass......Sunday, Nov. 12th
New Bedford, Mass......Sunday, Nov. 26th
Tremont, Mass......Sunday, Dec. 10th
Cambridgeport, Mass......Sunday, Dec. 24th
Natick, Mass......Sunday, Dec. 31st
E. Cotton.

If these conflict, write me immediately at Fairhaven, Mass. E. C.

Steep Falls, Me......Sabbath, Nov. 12th
Clark school-house, Me......Sabbath, Nov. 19th
Hollis Centre, Me......Sabbath, Nov. 26th
Jere Hill.

Bristol, Conn......Sunday, Nov. 12th
O. D. Woodruff.

Pittsfield, N. H......Sundays, Nov. 12th and 19th
W. M. Harmon.

Rye, N. H......Sunday, Nov. 12th
Hampton, N. H......Sundays, Nov. 19th and 26th
J. W. Brittan.

Richmond, R. I. (Clark's Hall)....Sabbath, Nov. 12th
J. T. Dixon.

Sandwich (Vittum school-house)....evening, Nov. 9th and Sunday, Nov. 12th.
Warren Summit......evening, Nov. 13th
No. Haverhill......evenings, Nov. 14th and 15th
East Landaff, N. H......Sundays, Dec. 3d and 10th
Swiftwater, N. H......Sunday, Dec. 17th
E. S. Moulton.

Westfield, Mass......Sunday, Nov. 12th
E. Owen.

Milo, Me......Sabbath, Nov. 12th and a few evenings onward, if it seems duty.

I intend to travel and hold protracted meetings where duty may indicate for the present. Any desiring meetings, may write me at the above named places and dates. F. A. Baker.

Warehousepoint, Ct......Sunday, Nov. 12th
C. W. Sargent.

North Adams, Mass......Nov. 4th and 12th
Meetings through the week.
Geo. A. Streeter.

Barrington (Felker school-house)..Sunday, Nov. 26th
J. Pinkham.

Dover, N. H......Sunday, Nov. 12th
John H. Evans.

Effingham Centre......Sunday, Nov. 12th
A. Stillings.

Exeter, N. H......Sunday, Nov. 12th
T. W. Piper.

Conference, Nov. 18th, Saturday, one o'clock, and Sunday, Nov. 19th. Mark Stevens.

Dover, N. H......evening, Nov. 10th
Rochester, N. H......evening, Nov. 11th and over Sunday. B. P. Manning.

Goshen, N. H. (North school-house) Sabbath, Nov. 12th
F. Nelson.

Holderness, N. H. (True school-house) eve., Nov. 11th and over Sunday.
Holderness, N. H. (Carr school-house) eve., Nov. 14th
Holderness, N. H. (Brick school-house) eve., Nov. 16th
Campton, N. H. (Bump school-house) evening, Nov. 18th, and over Sunday. George E. Brown.
Daniel D. Page.

Great Works, Me......evening, Nov. 25th and over Sunday. Charles R. Parsons.

Concord, N. H. (Centre Street Chapel) Thursday evening, Nov. 9th.
Snaptown, Concord, N. H......Sabbath, Nov. 26th
O. W. Kimball.

East Lebanon, Me......Sunday, Nov. 19th
J. W. Horne.

Scitico, Ct......Sunday, Nov. 12th
North Somers, Ct......Sunday, Nov. 19th
A. M. Higgins.

Hyde Park, Mass......Sundays, Nov. 19th and 26th
Natick, Mass......Sunday, Dec. 3d
Cambridgeport, Mass......Sunday, Dec. 10th
A. Simpson.

Weld, Me. (Town House)......Sunday, Nov. 12th
Stephen Taylor.

Rye, N. H......Sunday, Nov. 19th
Kennebunk Depot, Me......evening, Nov. 24th
Kennebunkport, Me......Sunday, Nov. 26th
Wm. C. Stewart.

Hoosick, N. Y. (Advent Chapel)......Nov. 10th
Woodford, Vt......Nov. 11th and 12th
North Greenwich (at Bro. Places')......Nov. 17th
Hebron, N. Y......Nov. 18th and 19th
North Easton, N. Y. (Handy school-house) Nov. 26th
Jacob Wilbur.

East Litchfield (as Bro. Austin may appoint) Tuesday evening, Nov. 14th.
New Preston......Nov. 18th, and through the week
G. L. White.

North Wilbraham (Chapel)......Sabbath, Nov. 12th
L. B. Potter.

Belmont Corner, Me......Sunday, Nov. 19th
Also evening meetings the week following.
Jer. Gard.

Bristol, R. I......Sundays, Nov. 5th and 12th
J. W. Thomas.

Meredith, N. H. (Dolloff Hall)....Sunday, Nov. 12th
Laconia, N. H......Sunday, Nov. 26th
Mrs. L. R. Saulpaugh.

Hill, N. H. (Shaw school-house)...Sabbath, Nov. 12th
Boscawen, N. H. (Gulf school-house) Sun., Nov. 19th
Simeon Hoyt.

New York City (24th Street)......Sunday, Nov. 26th
A. H. Steele.

Prospect (Point)......Sunday, Nov. 12th
J. Ridley.

South Butler, N. Y......Sunday, Nov. 12th
Murray, N. Y......Sunday, Nov. 19th
J. W. Taylor.

Yalesville, Ct......Sunday, Nov. 12th
S. C. Hancock.

Pleasant Valley, Ct......Sunday, Nov. 12th
West Winsted, Ct......Sunday, Nov. 19th
Meriden, Ct......Sunday, Dec. 3d
Springfield, Mass......Sunday, Dec. 10th
W. S. Campbell.

East Holderness, N. H......Sunday, Nov. 12th
Holderness, N. H. (True school-house) Sun., Nov. 19th
C. H. Locke.

Jamaica, Vt. (where Bro. Higgins may appoint) Nov. 28th, and stay as long as it may seem duty.
Z. T. Wood.

Meredith, N. H. (Dolloff school-house) Sab., Nov. 12th
Meredith Neck, N. H......Sabbath, Nov. 19th
N. Glidden.

Buffalo, N. Y., (283 Eagle Street) Sunday, Nov. 12th also once in four weeks.
Brocton, N. Y......evening, Nov. 13th
Bemus Point, Chaut. Co., N. Y......Nov. 14th and stay a few days if duty demands.
John T. Ongley.

Readsborough, Vt......evenings, Nov. 8th, 9th, 10th and over the following Sabbath.
Monroe, Mass......Tuesday evening, Nov. 14th
Vernon, Vt......Sunday, Nov. 19th
Springfield, Mass......Tuesday evening, Nov. 21st
Warehousepoint, Ct......Sunday, Nov. 26th
Cheshire Street, Ct., evenings, Nov. 28th, 29th and 30th
Z. D. Baird.

East Colebrook, Kiddersville, N. H., Saturday evening, Nov. 11th, and over Sunday. U. G. Ladd.

There will be a protracted meeting at Caswell Burrough, P. Q., commencing Saturday evening, Nov. 18th, and hold as long as the Lord directs. Will Bro. George E. Brown meet me there? U. G. L.

Suncook, N. H......Sunday, Nov. 12th
Concord, N. H......evening, Nov. 14th
Belmont, N. H......Sunday, Nov. 19th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Nov. 21st.
London Ridge......evening, Nov. 24th
Pittsfield, N. H......Sunday, Nov. 26th
Lunenburg, Mass. (at Sr. Burradge's) eve., Nov. 30th
Groton Junction, Mass. (where Bro. Brooks appoints) evening, Dec. 1st.
Hudson, Mass......Sunday, Dec. 3d
Stoneham, Mass......evening, Dec. 6th
Wakefield, Mass......evening, Dec. 7th
Andover, Mass. (West Parish)......evening, Dec. 8th
Lawrence, Mass......Sunday, Dec. 10th
F. M. Drake.

West Lebanon, Me......Sunday, Nov. 12th
Berwick (Tarshut)......Sunday, Nov. 26th
J. Bickford.

Brunswick, Me. (Yellow school-house) Sun., Nov. 26th
L. L. Howard.

Croydon, N. H. (Ryder Corner)....Sunday, Nov. 12th
Will Bro. Ezra Eastman meet with us?
Dustin W. Davis.
J. B. S. Pillsbury.

East Enfield, N. H......Saturday evening, Nov. 25th and over Sunday. Daniel Eastman.
J. B. S. Pillsbury.

Gilmanton, N. H. (Iron Works)....Sunday, Nov. 12th
Lebanon, Me. (at Bro. A. P. Watson's house) Sunday, Nov. 19th. J. G. Smith.

Clinton, Mass......Sunday, Nov. 12th
North Haverhill, N. H. (where Bro. G. E. Brown may appoint) evening, Nov. 20th. Will Bro. Brown please meet me on the arrival of the P. M. up train?
Caswell Burrough, P. Q., at the conference..Nov. 21st
Will Bro. Parsons please meet me at the depot on the arrival of the P. M. up train? Z. Ford.

Union Common (Baptist House)....Sunday, Nov. 26th
S. K. Partridge.

Westfield, Mass......evening, Nov. 20th
Chicopee Falls, Mass......evening, Nov. 21st
Springfield, Mass......evening, Nov. 22d
Hartford, Conn. (as Bro. M. Clark may arrange) evening, Nov. 23d, onward through the week, and over the Sabbath, Nov. 26th. Mrs. E. A. Warren.

Rutland, Vt......Sunday, Nov. 12th
Swanzea, N. H. (where Bro. Hall may appoint) evenings, Nov. 16th and 17th.
Keene, N. H......Sunday, Nov. 19th
Winchendon, Mass. (where Bro. Potter may appoint) evening, Nov. 22d.
Fitchburg, Mass......Sunday, Nov. 26th
Geo. A. Cole.

Putnam, Ct......Sunday, Nov. 12th
Woodstock Valley, Conn......Sunday, Nov. 19th
Woodstock Valley......Sunday, Nov. 26th
P. S. Butler.

Portland, Me. (Union Hall)......Sunday, Nov. 12th
I. C. Wellcome.

Conquest......Sunday, Nov. 19th and through the following week.
Mrs. E. S. Jennings.

Searsport, Me......Sunday, Nov. 12th
North Searsport, Me......Sunday, Nov. 19th
New York, Me......Sunday, Nov. 26th
A. M. Tripp.

East Acworth, N. H......Sunday, Nov. 12th
C. H. Fletcher.

Warner, N. H. (Waterloo school-house) Sun., Nov. 12th
New London, N. H. (Low Plain school-house, or as Bro. Eli Todd may arrange) evening, Nov. 14th.
Barnstead, N. H. (Clarktown)......Sunday, Nov. 19th
Allenstown, N. H. (Rock street)....Sunday, Nov. 26th
Will Bro. Jesse Smith meet with me at Allenstown?
A. S. Williams.

Savoy, Mass......Sunday, Nov. 12th
Plainfield Pond, Mass......Sunday, Nov. 19th
Charlemont, Mass......Sunday, Nov. 26th
J. L. Wood.

Fitchburg, Mass.

O. W. Kimball......Sunday, Nov. 12th
C. W. Sargent......Sunday, Nov. 19th

Lawrence, Mass.

A. Simpson......Sunday, Nov. 12th
D. M. Leavitt......Sunday, Nov. 19th
C. L. Shattuck......Sunday, Nov. 26th

Worcester, Mass.

Wm. Bodge......Sunday, Nov. 12th
L. T. Cunningham......Sunday, Nov. 19th
Daniel Leavitt......Sunday, Nov. 26th

Lowell, Mass.

John Parsons......Sunday, Nov. 19th
D. F. Leavitt......Sunday, Nov. 26th
C. Goodrich......Sunday, Dec. 10th

Concord, N. H. (Centre Street.)

L. T. Cunningham......Sabbath, Nov. 12th
J. W. White......Sabbath, Nov. 19th
H. L. Hastings......Sunday, Nov. 26th

Concord, N. H. (Bethel.)

J. R. Deering......Sunday, Nov. 19th
E. Owen......Sunday, Nov. 24th
C. S. Shattuck......Sunday, Dec. 10th

Manchester, N. H.

(*Meetings changed to Granite Hall.*)

Miles Grant......Saturday evening, Nov. 11th and Sabbath, Nov. 12th.
John Couch......Sunday, Nov. 19th
A. Ross......Sunday, Nov. 26th
C. H. Fletcher......Sunday, Dec. 3d

Portsmouth, N. H.

Edwin B. Wells......Sunday, Nov. 12th
T. W. Piper......Sunday, Nov. 19th
J. G. Smith......Sunday, Nov. 26th
A. Simpson......Sunday, Dec. 17th

East Rochester, N. H.

J. Pinkham......Sunday, Nov. 12th
B. S. Emery......Sunday, Nov. 19th
T. W. Piper......Sunday, Nov. 26th

Great Falls, N. H. Old Hall (Franklin.)

B. S. Emery......Sabbath, Nov. 12th
C. Goodrich......Sabbath, Nov. 19th
W. M. Harmon......Sabbath, Nov. 26th

Seabrook, N. H.

John Parsons......Sunday, Nov. 12th
Joseph Pinkham......Sunday, Nov. 19th
J. H. F. Varney......Sunday, Nov. 26th
J. W. Brittan......Sundays, Dec. 3d and 10th

Hampton, N. H.

J. W. Brown, of So. Elliot......Sunday, Nov. 12th

Exeter, N. H.

J. W. White......Sabbath, Nov. 26th
Burley Emery......Sabbaths, Dec. 10th and 17th

Dover, N. H.

D. M. Leavitt......Sunday, Nov. 12th

East Rochester, N. H.

B. S. Emery......Sunday, Nov. 19th

Bath, Me.

H. D. Reed......Sunday, Nov. 12th
L. L. Howard......Sunday, Nov. 19th
C. Good......Sunday, Nov. 26th

Putnam, Ct.

P. S. Butler......Sabbath, Nov. 12th
J. S. White......Sabbath, Nov. 19th
J. Eldridge......Sabbath, Nov. 26th
A. Morse......Sabbath, Dec. 3d
P. S. Butler......Sabbath, Dec. 10th

Wrightsville, Ct.

G. L. White......Sunday, Nov. 12th
Sr. M. L. Durand......Sunday, Nov. 26th
G. L. White......Sunday, Dec. 10th

Collinsville, Ct.

H. K. Flagg......Sunday, Nov. 12th

Bonny Eagle, Me.

G. Frank Haines......Sunday, Nov. 12th
Peter Libby......Sunday, Nov. 19th
E. B. Wells......Sunday, Nov. 26th
C. H. Sweet......Sundays, Dec. 3d, 10th, and 17th

Vernon, Vt.

H. Munger......Sunday, Nov. 12th
H. F. Carpenter......Sunday, Dec. 17th

Business.

TO CORRESPONDENTS.

☞ We cannot enter orders or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Have received $1.00 from Sturgeon, Ind., with NO NAME who sent it.

☞ SR. A. M. TRIPP'S P. O. address is Searsport, Me.

☞ CALEB RICHARDSON'S P. O. address hereafter will be Manchester, N. H., No. 4 Orange Street, Riddle's Block.

☞ P. S. BUTLER'S P. O. address is now West Woodstock, Ct.

Letters Received.

O W Sargent, S C Gove, E M Ripley, O Teller, J H Whitmore, T J Whitecar, A Pomeroy, H Barbour, W A Fenn, F Burr, A L Adams, F M Dudley, C E Barnes, A N Seymour.

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. Ad'r.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ad'r.

"THE TWO-HORNED BEAST."

A TRACT OF 12 PAGES.

Being a new and interesting exposition of Rev. 13: 11. By Eld. John Couch. Price 2 cents single; postage 2 cts.; 15 cts. per dozen; $1.00 per hundred.

"LIFE BEYOND DEATH."

Published by the W. A. C. P. Association.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same. Ad'r.

NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Saddeceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

"A Colporteur's Notes, by John B. Wadsworth, Memphis, Tenn." Published by the Author.

An interesting pamphlet of 48 pages, giving some incidents in the experience of the author, as tract distributor: a dialogue between a Baptist missionary and an Adventist, together with choice sayings, valuable receipts, etc., etc. Price 10 cts.; postage 2 cts.

Both of the above are for sale at this office. Ad'r.

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1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. Immaterialism: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to main root of error. Let it be scattered widely.

3. Death and the Dead, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

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THE DOCTRINE OF IMMORTALITY.

ON SALE AT THIS OFFICE.

By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

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This is the title of a pamphlet of one hundred pages, presenting evidences for the coming of the Lord in 1873. By Nelson H. Barber. Price 25 cents per copy; $1.80 per dozen. For sale at this office, and by D. T. Cooper, 72 Mount Hope Avenue, Rochester, N. Y. Ad'r.

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By Elder George Thomson.

A New Tract.

One of the best ever published on the above subject. Just the thing to scatter widely. Price, 8 cts. single; postage, 2 cts.; 20 cts per dozen; $1.50 per hundred, by mail.

Ad'r.

HOPE ON, MY SOUL.

L. M. BRIGGS.

Hope on, my soul, cast not away
 Thy confidence in God;
For lo, there dawns a brighter day,
 When he will all reward.

Hope on, my soul, though dark the night,
 The morning soon will break,
When God himself will give thee light,
 And darkness from thee take.

Hope on, my soul, there is a band
 That God will shield from harm;
By faith I see a blessed land,
 And this has lost its charm.

Hope on, my soul, nor dare rebel,
 For God himself has spoken;
Though oft the silver cord is loosed,
 The golden bowl lies broken.

Hope on, my soul, the dawn will come,
 When death will lose its sting;
Then sleeping ones with us called home,
 Will all his praises sing.

Athol, Mass.

WEEPING AND JOY.

WM. KELLAWAY.

"Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5.

I. *These words are the utterance of a joyful memory.* Upon this memory they are founded. Their basis is an experience in the Psalmist's checkered life. They seem to gush out of his heart unheralded. He thinks of the past. He was the king. He wore the royal purple, bore the kingly sway, and ruled the nation. On his head rested the crown. He sat as judge in the gate. How venerable the good old patriarch! Look at his long, white, flowing beard. See his hoary hairs. He is about sixty years of age. His form is manly, magisterial, royal. He has a son by the name of Absalom. This son was beautiful, without blemish, and none in all Israel was to be praised like him. His hair grew so luxuriantly that every year he had to have it polled, when it sold for two hundred shekels. If they were gold, the value of his hair would be $1800 a year. Absalom killed Amnon and fled. But after a time he was permitted by David to return to Jerusalem. He came back, but David could not see the face of his son's murderer. In time he permits him to see his face. A kiss of peace is given Absalom. The father and son are one. But oh the base ingratitude of the pardoned son! He asks David's permission to go to Hebron and pay a vow he had vowed to the Lord. David kisses him, and bids him "go in peace." But he sends out his servants to cry, "Absalom is king." David and his servants have to fly. They passed through the country. Many people saw them flying, and "all the people wept with a loud voice." 2 Sam. 15: 23. The king and his servants pass over the brook Kedron, and go into the way of the wilderness. The sun goes down. The pale stars—these tapers tall—come out one by one and flicker their nightly, uncertain light on high. They come to the foot of Olivet—mountain of blessed memory! "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his face covered, and he went barefoot; and all the people that were with him covered every man his head, and they went up weeping as they went up." 2 Sam. 15: 30. This happened at night. (See 2 Sam. 17: 1.) This is also proved by the words of Zadok, the priest—"Lodge not this night in the plains of the wilderness," etc.

Imagine the scene—the king and his household. It is comparatively dark. Hear the deep sobs, the loud groans, as they clamber up the rugged mountain side. What a touching sight of woe! How riven the heart of him who had frankly and graciously healed the break caused by his son's sins, by pardoning him and admitting him into his favor. Morning comes. The cold, bluish-white streaks of day dawn over the land. By the morning light there was not one of the royal household left that had not passed over Jordan. 2 Sam. 17: 22. Before another day had progressed, a battle had been fought. Israel had fled, David and his host were victors. Joy had come; for victory had garlanded the heads of the brave, and crowned the efforts of the king.

Ten years have fled. David reigns still. He takes his harp. He is playing and singing. He remembers the night of weeping. He remembers the song he sung to the Lord in the morning. He utters his song of gladness, he wakes the chords of hope, and this is his song—"Weeping may endure for a night; but joy cometh in the morning."

II. *Weeping is the lot of all men here, and the especial heritage of God's people.* Human life is one of sorrow and tears. A poet has called the coming life "the tearless life," in opposition to this, the tearful one. All men have sorrow; all weep. The first effort of the new-born babe is often a low, faint cry. People weep tears constantly here. And round the bed-side of our dying, we hear the half-suppressed sigh of the friend, and see the tears trickling down the faces of tender childhood and hard, coarse manhood. Tears are the meat of all; but especially of God's people, who weep—

(1) *Tears of pain*, on account of the afflictions they suffer for Christ's sake. O what the church has suffered of persecution! Some have had scourgings, and stonings, and rackings, and bruisings, and imprisonments, and been crucified, thrown into boiling oil, and a thousand other barbarities they have suffered for love of Christ. O! "many are the afflictions of the righteous; but the Lord delivereth them out of all." And Jesus promises, "In the world ye shall have tribulation." And it is no sin to weep as we feel pain, only let us be careful when we are scoffed at, and maligned, and abused, that our enemies do it without reason or provocation, so that when we weep it may be tears of pain that have no sting that will sting us.

(2) *Tears of sorrow*, because men are so wicked. Said David—"Rivers of waters run down mine eyes, because men keep not thy law." And said good Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." We weep—who can help it?—over the base ingratitude of a godless world, waxing worse and worse. We weep over a church that has backslidden, become lukewarm, lost its power in prayer, and so mingled with the world as to defy the wisest man to draw the line of demarkation, or define the boundary limits between the two.

(3) *Tears of penitence* for our own imperfections. Christians must be perfect in love; and they should grow increasingly perfect in character. They must be going on to perfection in knowledge. I am sensible of imperfections. I know my character has many a flaw. My service to Christ has been mingled with much insincerity and unfaithfulness. "Not as though I had already attained, or were already perfect." And this sense of commission of sin, and omission of right doing, against such a good Father, self-sacrificing Savior, and comforting Spirit, makes us weep. O that I were never brought into captivity to the law of sin! This is the earnest christian's desire. So with confession, we weep tears of godly sorrow from contrite and repentant hearts, for sins that are past, as we ask pardon in the ever-prevalent name of Jesus.

(4) *Tears of bereavement* for our loved and lost. Martha wept for Lazarus; and instead of Jesus rebuking her, "Jesus wept." He had a heart that could be "touched." If we love deeply, when the mystic tie is snapped, we shall feel the stroke acutely. O our loved! But the invader death made a raid on our homes, and bore away his captive. 'Twas a father out of whom we came. "Our father," who toiled for us, and endured hardships for our weal. 'T was our mother on whose knees we were dandled. Our brother or sister, of whom the poet sings—

"And these children twain,
Who had often lain
Twined in each other's arms,
Shall be sundered apart."

It is true, and as we look on our departed friends, the fountain jets up its waters, and the salt, hot tear of pain for bereavement adds to the already vast and still accumulating expression of sorrow. We weep for the departed; but still we know that, dying in Christ, they sleep in Jesus, and shall wake up in his beauty; and so "we sorrow not as others who have no hope."

(5) *Tears of sympathy* for the sad. Did you ever know a christian selfish? The spirit of Jesus is most unselfish. In contrast to this, it is positively sympathetic. 'Tis the law of our Master Jesus' house, that we "weep with those who weep"; cry with the afflicted; make their sorrows ours; bear their burdens. I would to God that the fellowship expressed by the talented composer of that blessed hymn —"Blest be the tie that binds," was universally true in the church, especially the thought contained in the following lines:—

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathising tear."

It was true once. It is *sometimes* true now; but O the world has grown so hard! Our Father, we confess with grief that our hearts are far too stony, too adamantine, too unfeeling. O that all the tenderness of Jesus characterized us! O that we were so sensitive to others' woes, that we grieved for their sorrows as though they were our own.

(6) *Tears of longing* for Christ our Lord. Christ Jesus is the Bridegroom of his church. His church is his Bride. He said, when he was on earth, that when he was gone, then would the "children of the bridechamber weep." 'Tis true! Sorrow filled the disciples' hearts even at the prospect of Christ's departure; but now he is gone, tears run down the cheeks of loyal souls and true. Tears run down our faces, whilst men ask us after our Beloved. Ah! where is he?

"Ye daughters of Zion, declare, have you seen
The star that on Israel shone?
Say, if in your tents my Beloved has been,
And where with his flock he has gone?"

We weep, for Christ is away. But soon he will come and say, "Weep not for me."

III. *How long are these tears to last?* "Weeping may endure *for a night.*" How long? A night. That is, through

(1) *Earth's night.* Earth once had a morning. It was clear then. No mist of curse floated in the buoyant air. The morning was light and bright. O how fresh and new and cheerful everything! But time rolled in on the world. Through Adam's sin the creature was made subject to vanity. Down from the throne of Eternal Justice fell as a garment the dark of the curse. "Cursed be the ground for thy sake," were the warp and woof of that mourning robe that bid the world in gloom. And now earth is called "the valley of the shadow of death." The wing of death shadows it, hides the brightness of heaven, and plunges the world into the darkness of night. "Darkness covers the land." Death is a sorrow, a curse, an enemy. And as grim as death is his first-born sorrow. Inky blackness of curse, and sorrow to tears, what fit company they appear for each other. But soon "the long, dark night of time" shall be passed, and the morn of eternal life break for the ransomed. Then "there shall be no more curse." Earth shall emerge into a new morning. "Morning cometh," says the watchman.

(2) *Moral night.* If darkness covers the earth, how much more "*gross darkness* the people." Men say to God, "Depart from us, for we desire not the knowledge of thy ways." They are naturally ignorant of God; and so content are they to remain in intellectual and moral darkness, that it may be said of them, they "have not sought the Lord, nor inquired for him." The true knowledge of God in Jesus Christ enlightens the mind, disperses the darkness of ignorance, gives present light, makes morning even now in the believing heart. True, it is *early* morning. It also sets the future before us in the golden light of an abiding day. What was dark to us is light. That period with regard to which we had no hope, is now filled with blessings for us. Ah! we were sometimes darkness, but are now light in the Lord. "We are all the children of the day." Men are ignorant. The world slumbers in terrible unconsciousness of this ignorance. In their ignorance they act wrong. They injure, and persecute, and grieve the hearts of God's people; they wring godly souls into drops of blood and pain. O, it is night—the night of gross ignorance. But if men only *knew* the gift of God, then would they not have to ask each other, "Know ye the Lord?" for, asking of Him, he would give them the light of life, and their darkness would pass.

Weeping shall endure *this* time. This is its "season," its day, its time. But the night shall be consumed even unto the end. The last vestige of darkness shall sink into oblivion. What is night? What is darkness? Simply this, absence of light. But when light shall flood the world from pole to pole, from the lowest vale of earth to the highest dome of heaven, it shall be scattered all. The light *of life* shall supersede earth's night of death. The light of clear sight and perfect knowledge shall replace the night of felt ignorance; the glory of holiness shall drive the moral night of sin into oblivion.

(*To be concluded.*)

— Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.

BROTHERLY LOVE.

WM. C. STEWART.

"Beloved, if God so loved us, we ought also to love one another."

There is no single duty so often and so particularly insisted on in the holy word as that of *love* for one another. This is the sum of the whole law of God. Without this, whatever we profess of christianity is vain; we are nothing. Long prayers and grammatical exhortations and beautiful songs of praise will be abortive at the throne of grace without love, which is the greatest of graces and virtues. It is greater than faith and hope, and of perpetual use and duration: for when faith shall be turned into vision, and hope into joy, then shall charity, or love to our brethren, shine like the meridian sun. Well, therefore, might St. Paul, in the thirteenth chapter of the first epistle to the Corinthians, justly give it the preference to other spiritual graces—"the greatest of these is charity"; and likewise Peter, when he exhorts us above all things to endeavor to obtain it, as the crown of all other virtues. He says: "Above all things have fervent charity among yourselves." 1 Pet. 4: 8. After enumerating the other christian virtues, St. Paul advises us to "put on *charity*, which is the bond of perfectness." Col. 3: 14. John, the beloved disciple, is remarkable for his earnestness on this subject. All his preaching and writing is nothing else but an inculcating of this great and blessed virtue of love; and when he grew so weak with age as not to be able to go out as an evangelist, and make long discourses, he sums up all he has to say in this comprehensive sentence, "Love one another."

A holy brotherhood is what we need; not after a Masonic order, but one produced by God's Holy Spirit. We must have it, or all is lost. "United we stand, divided we fall." *Shall* we have the union? Let us lay aside self, hatred, jealousy, and let all the workings of the evil one be banished from our hearts. The cause of Christ demands it. Thousands around us are perishing for lack of this holy union in the church.

Many of us profess to believe that the judgment is near, the great coming day of deliverance. Let us live consistent with that belief. May it be said even in these last days, "See how these brethren love one another." There is no time to wrangle or gender strife. These last lingering moments of probation must be improved in a better way. Soon the home song will be sung, "The harvest is ended." May every one have sheaves to present to our returning Lord. The thought of that home we are so soon to reach should give us a new impetus.

Come, readers, one and all, let us rally. The forces of Satan are marshaling; the tramp of the hostile host can be heard. Rally around the standard of love. Jesus is the Captain. The struggle may be hard, but we are sure to win; for He who is for us is more than all that can be against us. The powers of darkness must give place, for Jesus soon will come, and then earth will blossom as the rose, and sin will no longer walk with stately tread. Hatred and strife will be known no more. Praise God. Love will then spread her mantle wide. Reader, shall we be there? Shall we join in the song of love around the throne of God?

Exeter, N. H.

LETTER FROM A HOLLANDER.

BRO. GRANT:—The following letter was written by a Holland brother, that I esteem very highly for his talent, as also for piety. He attended our grove meeting, where I saw him for the first time. I translated his letter as well as I could, and I hope he will receive some help for the present. J. WENDELL.

"Brothers in our Lord Jesus Christ, one in faith, waiting for the coming and kingdom of our Lord speedily to establish peace on the earth, when the 'wolf and the lamb shall lie down together,' waiting patiently, and preaching the same to others, is my pleasure. This I have been doing for some few years as a Baptist preacher. The Baptists could bear with me preaching the second coming of Christ; but when I saw that man had no immortal soul, and that the wicked would be destroyed, they despised me, and cast me out. I still wish to proclaim the above blessed truths to my countrymen in this country. I am poor in this world's goods; have a wife and seven children; but I have a rich Father. And now, dear brothers, if you could help me a little till I can get started among my Holland brethren, of which there are several thousand in Central and Western New York, it will be received with many thanks.

Your brother in tribulation, waiting for the kingdom. ABRAHAM HENNEKEY.

Clymer, Chautauqua Co., N. Y."

Dear Brn. and Srs.:—Having met in our travels the above named Holland brother, we found, by word and actions, that he is wholly devoted to the blessed cause that we love. Having been, by his request, to the neighborhood where he lives, and held a grove meeting, we also saw some two or three Hollanders that had come into the faith through his instrumentality. We believe the brother to be worthy, and what may be given would not be wasted, but used in the aforesaid work.

Yours for the truth, JOHN T. ONGLEY.
E. N. BURRELL.

SPANISH CATHOLICS ON BAPTISM.

The following extracts from Spanish writers were obtained by Dr. Lorimer in a recent visit to Madrid, and published in an article furnished for the *Watchman and Reflector*:—

"Padre Scio, the translator of the Roman Catholic Bible into Spanish, and annotator of the same, writes on Acts 8 (Philip and the Eunuch)—'Baptism was administered then, and for a long time continued to be administered, by immersion.' Under Col. 2: 12 he says—'The immersion of the body in the water of baptism, as it was accustomed to be administered anciently, is a sure and efficacious sign of the spiritual death of the old man,' etc."

"Francisco Ximenes, in the 'Paraphrasis of the Epistle of Paul the Apostle,' published in Madrid, 1789, says, under Rom. 6: 4,—'Here Paul alludes to the ceremony employed in his day for the administration of baptism, which was done by plunging in the water the whole body of him who was baptised.' And here follows a fact worthy of note. Throughout the epistles, in the first edition, this author employs the word immersed wherever baptized occurs; but in the second edition, issued after his death, this plan is reversed by the Romish revisers. Were they afraid, as this work might be read by men of ordinary education, to leave so clear a condemnation of their system?"

"In a recent Spanish Etymological Dictionary of Felipe Monlau *baptise* is simply defined by the word immerse without further explanation. And this is true of the Literary Encyclopedias without exception. The Catholic Theological Dictionary (11 vols., Madrid, 1867) makes the following statement:—'With regard to the ablution, the practice of the Latin church differs entirely from the usage of the ancient church. We perform the ablution by sprinkling or pouring; the apostles did it by immersion; and this was the universal practice until after the Middle ages; in the middle of the thirteenth century sprinkling or pouring was rarely practised. In 1280 a Council of Cologne sought to maintain the ancient usages.'"—*Religious Herald.*

NEVER MIND.

Lord, save us from fretting
 At the trials we shall find,
Ever thrown along our pathway—
 Travel on, and never mind.

Travel onward, working, hoping—
 Cast no lingering glance behind
At the trials once encountered;
 Look ahead, and never mind.

What is past, is past forever,
 Let all the fretting be resigned;
It will never help the matter,
 Do your best, and never mind.

And if those who might befriend you,
 Whom the ties of nature bind,
Should refuse to do their duty,
 Look to God, and never mind.

Friendly words are often spoken
 When the feelings are unkind,
Take them for their real value,
 Pass them by, and never mind.

Fate may threaten, clouds may lower,
 Enemies may be combined;
If your trust in God is steadfast,
 He will help you—never mind.

THE NATURE OF MAN.

C. F. SWEET.

To Bro. H. W. Sargent, greeting:—Dear Sir,—You appear seriously to inquire concerning man's original condition, by creation. Your words are: "1st, Was he created in a state of decomposition? 2nd, Does the word of God teach that death was introduced into our world on account of man's disobedience?" We answer both questions with one word—YES. Man was made "of the DUST of the ground"; was "made subject to vanity," or "the bondage of corruption"; or in the language of your first question, "decomposition," "not willingly"; that is to say, man had no choice in directing the hand of his Creator in fixing the laws that should control his destiny, as a natural animal being. And as the Deity designed to develope in man a loyal and obedient character, under a law the penalty of which was to be death, of *necessity* (preparatory to an end) he would make him under, or subject to, the law of "decomposition"; and did so, as is clearly stated in the language—"Dust thou art, and unto dust shalt thou return"; as also in the words, "The Lord God *formed man of the* DUST OF THE GROUND"; or in the language of Paul, Rom. 8th chapter—"The creature [MAN, and all the rest of God's animal economy in this lower creation] was made [by their Creator] subject to" "the bondage of corruption," or the natural laws of all animal things. You, will ask, then, how death can be a consequence of sin? I answer—disobedience is the *second*, and not the first cause of man's "decomposition," or dying; the *proximate*, and not the *remote cause* of death. If "sin" had not "entered into the world," by man's "disobedience," the *proximate* of death would not have existed.

But you will ask, in that case, What would have prevented man from dying, as a legitimate result of the first (or remote) cause of death, by the laws of "decomposition," if indeed he was created by the Deity, liable to any such result, framing law governing his animal nature? I answer nothing, absolutely nothing in himself. Therefore, if the remote cause of "decomposition" and death are prevented as a natural result (that is, without sin) from destroying the man Adam, in his primeval and "best estate," it must be by and through a means, or remedy provided outside of himself, by his Creator. Just such a remedy was provided for the man Adam in the fruit of "the tree of life." It was evidently designed by the Creator for this purpose. And man being made accessible to its remedial power, while *obedient* to God, was thereby exempted from death. Sin is what excluded him. Therefore when "sin entered into the world" by "man's *disobedience*" he had to be and was deprived of access to its remedial power (it being guarded by the "flaming sword"); and man fell. But what was his fall? I answer—

1. He fell under the penalty of his Creator's moral law against sin, which was death. But while man had access to the remedial and life-sustaining fruit of the "tree of life," the penalty of sin could not be inflicted by the laws of man's animal nature; that is, the penalty could not be inflicted without violence on the part of the lawgiver, judge, and executive of the divine administration; therefore it became Infinite Wisdom, with this end in view, to exclude man from "the tree of life"; and being excluded he fell; and this was, so to speak, his second fall. For (2) he by sin fell under (with no remedy at hand) the laws of "decomposition" that control the destiny of all the animal creation, and, as a result, he dies by natural laws, as really so as any other animal that God ever created. Thus it is plain that man dies, as the result, and by the combination of two causes; while the other and lower animals die as the result of only one. They have not fallen under the power of death by their sin. Man has. They die as a consequence of their natural constitution, as organized, directed and made by the will, power and hand of their divine Creator. Man dies because his disobedience, or sin, drove him out of the garden of Eden, and away from "the tree of life." And thus sin removes him from the means of an exemption from death, by the nature of his animal constitution; and being removed, his relation to nature's laws as a decomposing animal was just the same that it would have been had there been no moral law for him to violate; and also had there been no "tree of life" provided to prevent his "decomposition" while obedient to moral law.

Let me repeat. Man's sin places him under the laws of organized, animal creatures, without a remedy. And so God uses the laws of animal "decomposition" by nature to execute the penalty of his moral law over man against sin. And although death in man's case is just as *natural* as in any other animal, it is also penal; but in the lower and irrational animals, that never violated any moral law, and hence had no sin, it is not penal. If these things are so, the death of Adam was obtained from two causes, and their combination; sin the proximate cause, and the "decomposition" of animal nature the remote cause.

COMMUNISM.—Christian communism declares "All that is mine is thine." Infidel communism, on the contrary, "All that is thine is mine."

— It is a precious thought to the children of God, that the Captain of their salvation does not leave them without provisions in their enemies' land, whilst they are engaged in fighting the fight of faith.

WINTER QUARTERS.—No. 2.

D. N. SMITH.

As intimated in a former article, when an army is housed in winter quarters, it makes no assaults upon the enemy, does him no harm; but when it girds on its armor, unsheathes its sword, and goes out to meet the foe, its main object is to kill men; and however inhuman or devilish this may be, it is its ultimatum; and if it cannot count its hundreds and thousands of victims, it is considered weak and inefficient; all its drilling and maneuvering and tactics go for nothing. We think the soldiers in the Lord's army can learn a lesson from this; and first, an army to be efficient must be thoroughly equipped, and under perfect discipline. No traitors, or deserters, or stragglers, are suffered to be in its ranks. When it marches out to meet the foe, it must present an unbroken front, and with deadly aim hurl its shafts of death and carnage into the ranks of the enemy. There must be no parleying or random shots.

But how is it with many churches and preachers? They often make considerable show. They sing, and pray, and talk, and preach, and labor, but no one is converted, and no one wounded. And why is it so? We think one prominent reason is, there is not a concentration of force and labor for this end. When will the church learn that its high mission should be to gather in sheaves into the Lord's garner? and if this is not its chief object and aim, its standard is too low.

But to resume the figure of the army. When it goes into battle, it uses no blank cartridges or dull swords; no weapon that will not be effective in bringing down the enemy. And however efficient these weapons may be, without sufficient force to send them home to the heart of the enemy, they will be harmless. We think there are many preachers who overlook the fact that in order to have their words cut into the heart, they must be accompanied by the Holy Spirit. They may throw all the doctrines and theories and truths of the sacred oracles into the enemy's ranks, and, without the Spirit of God, they will not be efficient in bringing men to repentance. This is the agent that softens and purifies the heart, and prepares its possessor to enter into the kingdom of heaven.

We think the apostle Paul, by the Spirit, has set this truth in its true light, when he says we may understand all mystery and knowledge, and yet be "as sounding brass." So we infer from this that there is something more needed for a preparation for the kingdom than a knowledge of the plan of salvation, or of all the doctrines and theories relative thereto.

And now let us ask those who are expecting the Lord soon to come, What are our highest aspirations? are they merely to gain an entrance into that rest? or are we striving to be co-workers with Christ in the work of saving the lost? Who has not a relative, a friend, out of Christ? and what joy would it cause in heaven and in our own hearts to see them brought from darkness to light, and from the power of Satan unto God. Shall we be clear of their blood if we neglect to warn them, and do all in our power for their conversion? Have we duly considered this subject? Who can estimate the worth of a soul saved from the burnings of the last day? What more noble and exalted work can we be engaged in? The party strifes and divisions of churches, and even much of the preaching of the present day, sink into insignificance in comparison; and, as before intimated, we think a better remedy could not be found for much of the division and strife we often hear complaints about, than the baptism of the Holy Spirit, which is a sure guide in all things. "Be filled with the Spirit."

SCRIPTURAL BAPTISM.

Dr. Charles Anthon, a distinguished Episcopalian minister and scholar—a household name in America—has written a short letter to Dr. Parmley in regard to the meaning of baptiso, as follows:

My dear sir: There is no authority whatever for the singular remark made by the Rev. Dr. Spring relative to the force of *baptiso*. The primary meaning of the word is to dip or immerse; and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. Sprinkling, etc., are entirely out of the question."

Whitefield, Methodist: "It is certain that in the words of our text (Rom. 6: 3, 4) there is an illusion to the manner of baptism, which was by immersion."

Olshausen, Lutheran: "John baptized at Enon, because there was deep water there convenient for immersing."

Doddridge, Presbyterian: "And after Jesus was baptized, and as soon as he ascended out of the water to the bank of the Jordan, etc." "And John also that time was baptizing at Enon, near to Salim, a town on the west of the Jordan, and he particularly chose that place because there was a great quantity of water there, which made it convenient to his purpose. Nothing surely can be more evident than that *pollahudata* signifies a large quantity of water, it being sometimes used for the river Euphrates." "It would be very unnatural to suppose that Philip and the eunuch went down to the water merely that Philip might take a little water in his hand to pour on the eunuch. A person of his dignity no doubt had many vessels in his baggage on such a journey through so desert a country; a precaution absolutely necessary for travelers in those parts, and never omitted by them."

The Greek is essentially a living language. The modern Greeks mock to utter scorn the absurdity of supposing that it means to sprinkle or pour. This fact is unquestioned and unquestionable. Shall we adduce one or two testimonies:

Prof. M. Stuart: "The mode of baptism by immersion the Oriental church has always continued to preserve down to the present time. The members of this church are accustomed to call the members of the western churches 'sprinkled christians,' by way of ridicule and contempt. They maintain that baptism can signify nothing but immerge, and that baptism by sprinkling is as great a solecism as immersion by sprinkling."

Dr. Knapp, Lutheran Professor in the University of Halle: "In the Greek church they still hold to immersion. It would have been better to have adhered generally to the ancient practice, even as Luther and Calvin allowed."

Basil the Great, a Greek, and Archbishop of Cæsarea, about A. D. 370. Preaching on a baptismal occasion, he says: "Buried with him in baptism. What then is the manner of the burial? And what is the utility of the imitation? First, indeed, it is necessary that the following of the former life be broken off. But this is impossible for him who is not born again, according to the declaration of the Lord." "How then do we perform the descent into the state of the dead? Imitating the burial of Christ by baptism; for the bodies of the baptized are, as it were, buried in the water." "In three immersions and as many invocations, the great mystery of baptism is completed, that the emblem of death may be imaged forth."

Conybeare, a recent Episcopal writer of eminence: "This passage (Rom. 6: 4) cannot be understood except by remembering that the primitive mode of baptism was by immersion."

Bishop Smith, of Kentucky, Episcopalian, writes: "I do fully and unhesitatingly believe that no instance either of adult or infant baptism occurred during the first three centuries except by immersion, save only in the few cases of clinic baptism; and that to this practice all the incidental notices of Holy Scripture best conform." He believes that "God, in his wise providence, has permitted the rise of the various sects of Baptists for the purpose of ultimately restoring the primitive mode of baptism."

Venema: "It is without controversy, that baptism in the primitive church was administered by immersion into water, and not by sprinkling. The essential act of baptizing in the second century consisted not in sprinkling, but in immersion into water in the name of each person of the Trinity. Concerning immersion, the words and phrases that are used sufficiently testify, and that it was performed in a river, a pool or a fountain. To the essential rite of baptism in the third century pertained *immersion* and not *aspersion*, except in cases of necessity, and it was accounted a half-perfect baptism. Immersion in the fourth century was one of those acts that were considered as essential to baptism; nevertheless, aspersion was used in the last moments of life on such as were called clinics; and also where there was not a sufficiency of water." —*Ex.*

Gems.

— A real christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak enticing words of man's wisdom.

— The worse misfortune is to be unable to *bear* misfortune.

— He that has no bridle on his tongue has no grace in his heart.

— Deep waters are still. Wise men generally talk little, because they think much.

— More men grow old from having nothing to do, than from overwork. The running machine will keep bright for years—the idle machine will soon rust out.

— Patience is always crowned with success. This rule is without an exception. It may not be a splendid success, but patience never takes anything in hand that it does not succeed with in some form.

"They who strive to help the weary,
Lighten sorrow's heavy load—
They it is whom Christ has chosen,
They, the hidden ones of God."

— Real greatness does not depend on the things we do, but on the mind with which we do them.

— When the presence of Christ is realized, then do love, gratitude, humility, faith, gentleness, meekness, etc., flow forth in sweetest fragrance toward their author.

— A natural man desires carnal things as he does food. Thus may we tell what we are by what we desire.

— There is an essential meanness in the wish to get the better of any one; the only competition worthy a wise man is with himself.

— The whole character of the christian seems to be comprehended in this title—a believer in Christ.

— We are in the safe path during our pilgrim state while we are in the valley of humiliation.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE PIOUS CHILD'S RESOLVE.

I have an evil heart within—
A heart that's often prone to sin;
What can a feeble sinner do,
His naughty tempers to subdue?

This will I do: when first I find
An evil thought within my mind,
I'll go to Jesus, and I'll say,
Lord, take this evil thought away.

Does not the name of Jesus mean
One that has power to save from sin?
O Lamb of God, take mine away,
And give me a new heart, I pray.

—*S. S. Visitor.*

A BEAR WITH A BEDQUILT.

It is a bedquilt, isn't it, if he always spreads it over himself when he goes to bed? I think so. You never heard of such a bear? I dare say you haven't, because that isn't his whole name. His name is Ant-bear, and I guess you'd think it a good one if you could see him once when he finds a nice ant-hill to work on. You'd think he was made to eat ants—as, indeed, he was.

His fore feet are made with sharp claws, just right to tear open the hard houses of the white ants. And he's as fond of ants as you are of sugar plums—strange as you may think it.

What I call his bedquilt is really his tail. A monstrous gray mat it looks like, large enough to cover him entirely up—and tuck in. Then his nose is half as long as his body, so it can get into the ant-houses, you see. And his tongue is small, and very long, and darts in and out so fast you can hardly see it, snatching up dozens of ants every time.

He has to be quick to get enough of them, for ants are not lazy themselves, you know.

When he lies down he looks droll enough. He tucks his long nose under his arm (suppose your nose was long enough to tuck under your arm!), and then just throws his tail over himself, like a spread. Not an ant can get through that cover, if it wants to.

He looks like a heap of coarse hay. I should think he'd smother himself.

This curious fellow lives in Brazil. Perhaps you'd like to know by what charming and graceful name the wise men call him. I can write it for you, because I found it in the wise books; but I'd like to hear you pronounce it—*Myrmecophaga jubata!*

I guess we'll leave this name for the books, and call him simply the Ant-bear.

He's a very useful animal. But for him the white ants would clear the country of everything, I should think. They eat every imaginable substance—food, clothes, paper, and even wood. One does not know what they are about, till his chairs and tables fall to pieces, and he finds the inside all eaten out; or on opening a book in his library, he finds every leaf eaten out, and only the covers left standing; or his floor suddenly caves in, and drops the whole family into the cellar, when he finds every timber and board eaten hollow.

They are intolerable pests, and, of course, every one in Brazil feels very friendly to our comical bear with a bedquilt.

He lives, while at home, on ants; but he can eat other things. One that I heard of was kept a pet, and when a few months old would eat several dozen eggs a day, besides some chopped meat.

I wonder how many ants he would have to eat to equal that amount of food!—*Independent.*

THE CHILD'S OFFERING.

I once heard of a dear little girl who sat one Sunday morning learning a hymn, a part of which was this—

"A flower when offered in the bud,
Is no vain sacrifice."

She said these two lines over and over to herself as if pondering upon their meaning, and then closing her book, she went into the garden and built a little altar of moss, and laid a beautiful rosebud upon it.

Then she knelt, and folding her little hands, she prayed her Father in heaven to accept her sacrifice.

After her return from church she went to see her little altar, and, lo! the moisture of the moss and the warmth of the sun had caused the bud to expand to a lovely rose.

Then the little girl clasped her hands with joy, for she thought that God had caused the bud to burst forth into blossom as a sign that her little offering was accepted.

And must not this simple act of love and faith have been well pleasing in His sight?

He notices our every action, however slight, and reads our every thought.

No act, however simple, by which the smallest child tries to show his love to the dear heavenly Father, is passed by unnoticed.

Dear little ones, offer up to him in the morning of your lives your own hearts, with all their dewy freshness and sweetness, and they will be "no vain sacrifice."—*Children's Hour.*

Hygiene.

"This is for your Health."

PURE AIR.

A plentiful supply of pure air for breathing is an absolute necessity of healthy life. Air that has once passed through the lungs of a living being is not in a fit condition to be again breathed until it has passed through a renovating process in the outer world. The reason why air thus once used is unfit to support life is that the oxygen, the life-supporting portion of the atmosphere, is exhausted by the act of breathing, and in place of it is generated a great quantity of carbonic acid gas, a deadly poison and a direct enemy to life of all kinds. The same effect is produced by combustion, as for instance by the burning of illuminating gas in a room, one jet of which will vitiate as much air as five persons. As much as fifty cubic feet of air are vitiated by one person in an hour. In a room where a large number of people are collected, especially for any length of time, and where, as is often the case, the additional vitiating influence of combustion both from gas and fuel is also introduced, it also becomes of the utmost importance to secure a rapid and sufficient change of air, so that they who are in the room may not be obliged to breathe over and over again the impure air, more heavily charged with poison at every respiration, and which from want of the proper nourishment for the blood produced a stupor, and if the same conditions are continued, insensibility.

When we feel the want of fresh air in such cases, our practice is to open doors and windows. This secures the end, but the practice is objectionable, because drafts are produced which cause colds and other ailments.

To produce a proper system of ventilation it is necessary to perfect an arrangement which will allow the vitiated air to go out at such places in the room as may be advisable, but in such a manner as to prevent the entrance of cold air or drafts and not to prevent the entrance of heated air necessary for warmth. The room should be warmed and ventilated in all parts alike. In this particular many systems of ventilation fail, for many elaborate arrangements for ventilation affect only the upper part of the room. There are many deleterious gases in a vitiated atmosphere, some of which rise, being lighter than air, and some of which fall by reason of a greater density. These must alike be drawn off, and in a manner that will produce no perceptible current in any part.

The feet of the people in the room should be kept warmer than their heads, their backs should be warmer than their faces, and their bodies should be kept warm while they have plenty of pure air to breathe. These conditions are hard to produce, since there are always two currents to deal with, the inner and the outer, and since heated air always ascends, making the upper, or useless part of the room, the first to be affected by the heat.—*Philadelphia Press.*

DRESS.—Dress seasonably, substantially, at all seasons of the year, especially at the close of spring and the beginning of the autumn, and in all places where the mornings and evenings are cool enough to induce the slightest sensation of chilliness; these precautions are particularly necessary to children and to all invalids and persons of frail constitutions; it is a good rule for all persons at the seashore. It is far better to feel oppressed with the dress during the few hours of mid-day, than to feel uncomfortably cool all the morning and towards sunset. As to the amount of clothing any one should wear, no one person ought to be a guide for any other. A wise man will dress, on all occasions, at all places, and at all times sufficiently warm to keep away a feeling of chilliness.

HOW TO CURE A COLD.—Contrary to an old theory, a popular writer gives the following on how to manage a cold: Eat nothing but a piece of toast, drink freely of cold water, walk twice a day till you are in a genteel perspiration, and go to bed early.

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HOPE ON, MY SOUL.

I. M. BRIGGS.

Hope on, my soul, cast not away
Thy confidence in God;
For lo, there dawns a brighter day,
When he will all reward.

Hope on, my soul, though dark the night,
The morning soon will break,
When God himself will give thee light,
And darkness from thee take.

Hope on, my soul, there is a band
That God will shield from harm;
By faith I see a blessed land,
And this has lost its charm.

Hope on, my soul, nor dare rebel,
For God himself has spoken;
Though oft the silver cord is loosed,
The golden bowl lies broken.

Hope on, my soul, the dawn will come,
When death will lose its sting;
Then sleeping ones with us called home,
Will all his praises sing.

Athol, Mass.

WEEPING AND JOY.

WM. KELLAWAY.

"Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5.

I. *These words are the utterance of a joyful memory.* Upon this memory they are founded. Their basis is an experience in the Psalmist's checkered life. They seem to gush out of his heart unheralded. He thinks of the past. He was the king. He wore the royal purple, bore the kingly sway, and ruled the nation. On his head rested the crown. He sat as judge in the gate. How venerable the good old patriarch! Look at his long, white, flowing beard. See his hoary hairs. He is about sixty years of age. His form is manly, magisterial, royal. He has a son by the name of Absalom. This son was beautiful, without blemish, and none in all Israel was to be praised like him. His hair grew so luxuriantly that every year he had to have it polled, when it sold for two hundred shekels. If they were gold, the value of his hair would be $1800 a year. Absalom killed Amnon and fled. But after a time he was permitted by David to return to Jerusalem. He came back, but David could not see the face of his son's murderer. In time he permits him to see his face. A kiss of peace is given Absalom. The father and son are one. But oh the base ingratitude of the pardoned son! He asks David's permission to go to Hebron and pay a vow he had vowed to the Lord. David kisses him, and bids him "go in peace." But he sends out his servants to cry, "Absalom is king." David and his servants have to fly. They passed through the country. Many people saw them flying, and "all the people wept with a loud voice." 2 Sam. 15: 23. The king and his servants pass over the brook Kedron, and go into the way of the wilderness. The sun goes down. The pale stars—these tapers tall—come out one by one and flicker their nightly, uncertain light on high. They come to the foot of Olivet—mountain of blessed memory! "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his face covered, and he went barefoot; and all the people that were with him covered every man his head, and they went up weeping as they went up." 2 Sam. 15: 30. This happened at night. (See 2 Sam. 17: 1.) This is also proved by the words of Zadok, the priest—"Lodge not this night in the plains of the wilderness," etc.

Imagine the scene—the king and his household. It is comparatively dark. Hear the deep sobs, the loud groans, as they clamber up the rugged mountain side. What a touching sight of woe! How riven the heart of him who had frankly and graciously healed the break caused by his son's sins, by pardoning him and admitting him into his favor. Morning comes. The cold, blueish-white streaks of day dawn over the land. By the morning light there was not one of the royal household left that had not passed over Jordan. 2 Sam. 17: 22. Before another day had progressed, a battle had been fought. Israel had fled, David and his host were victors. Joy had come; for victory had garlanded the heads of the brave, and crowned the efforts of the king.

Ten years have fled. David reigns still. He takes his harp. He is playing and singing. He remembers the night of weeping. He remembers the song he sung to the Lord in the morning. He utters his song of gladness, he wakes the chords of hope, and this is his song—"Weeping may endure for a night; but joy cometh in the morning."

II. *Weeping is the lot of all men here, and the especial heritage of God's people.* Human life is one of sorrow and tears. A poet has called the coming life "the tearless life," in opposition to this, the tearful one. All men have sorrow; all weep. The first effort of the new-born babe is often a low, faint cry. People weep tears constantly here. And round the bed-side of our dying, we hear the half-suppressed sigh of the friend, and see the tears trickling down the faces of tender childhood and hard, coarse manhood. Tears are the meat of all; but especially of God's people, who weep—

(1) *Tears of pain,* on account of the afflictions they suffer for Christ's sake. O what the church has suffered of persecution! Some have had scourgings, and stonings, and rackings, and bruisings, and imprisonments, and been crucified, thrown into boiling oil, and a thousand other barbarities they have suffered for love of Christ. O! "many are the afflictions of the righteous; but the Lord delivereth them out of all." And Jesus promises, "In the world ye shall have tribulation." And it is no sin to weep as we feel pain, only let us be careful when we are scoffed at, and maligned, and abused, that our enemies do it without reason or provocation, so that when we weep it may be tears of pain that have no sting that will sting us.

(2) *Tears of sorrow,* because men are so wicked. Said David—"Rivers of waters run down mine eyes, because men keep not thy law." And said good Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." We weep—who can help it?—over the base ingratitude of a godless world, waxing worse and worse. We weep over a church that has backslidden, become lukewarm, lost its power in prayer, and so mingled with the world as to defy the wisest man to draw the line of demarkation, or define the boundary limits between the two.

(3) *Tears of penitence* for our own imperfections. Christians must be perfect in love; and they should grow increasingly perfect in character. They must be going on to perfection in knowledge. I am sensible of imperfections. I know my character has many a flaw. My service to Christ has been mingled with much insincerity and unfaithfulness. "Not as though I had already attained, or were already perfect." And this sense of commission of sin, and omission of right doing, against such a good Father, self-sacrificing Savior, and comforting Spirit, makes us weep. O that I were never brought into captivity to the law of sin! This is the earnest christian's desire. So with confession, we weep tears of godly sorrow from contrite and repentant hearts, for sins that are past, as we ask pardon in the ever-prevalent name of Jesus.

(4) *Tears of bereavement* for our loved and lost. Martha wept for Lazarus; and instead of Jesus rebuking her, "Jesus wept." He had a heart that could be "touched." If we love deeply, when the mystic tie is snapped, we shall feel the stroke acutely. O our loved! But the invader death made a raid on our homes, and bore away his captive. 'Twas a father out of whom we came. "Our father," who toiled for us, and endured hardships for our weal. 'T was our mother on whose knees we were dandled. Our brother or sister, of whom the poet sings—

"And these children twain,
Who had often lain
Twined in each other's arms,
Shall be sundered apart."

It is true, and as we look on our departed friends, the fountain jets up its waters, and the salt, hot tear of pain for bereavement adds to the already vast and still accumulating expression of sorrow. We weep for the departed; but still we know that, dying in Christ, they sleep in Jesus, and shall wake up in his beauty; and so "we sorrow not as others who have no hope."

(5) *Tears of sympathy* for the sad. Did you ever know a christian selfish? The spirit of Jesus is most unselfish. In contrast to this, it is positively sympathetic. 'Tis the law of our Master Jesus' house, that we "weep with those who weep"; cry with the afflicted; make their sorrows ours; bear their burdens. I would to God that the fellowship expressed by the talented composer of that blessed hymn —"Blest be the tie that binds," was universally true in the church, especially the thought contained in the following lines:—

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

It was true once. It is *sometimes* true now; but O the world has grown so hard! Our Father, we confess with grief that our hearts are far too stony, too adamantine, too unfeeling. O that all the tenderness of Jesus characterized us! O that we were so sensitive to others' woes, that we grieved for their sorrows as though they were our own.

(6) *Tears of longing* for Christ our Lord. Christ Jesus is the Bridegroom of his church. His church is his Bride. He said, when he was on earth, that when he was gone, then would the "children of the bridechamber weep." 'Tis true! Sorrow filled the disciples' hearts even at the prospect of Christ's departure; but now he is gone, tears run down the cheeks of loyal souls and true. Tears run down our faces, whilst men ask us after our Beloved. Ah! where is he?

"Ye daughters of Zion, declare, have you seen
The star that on Israel shone?
Say, if in your tents my Beloved has been,
And where with his flock he has gone?"

We weep, for Christ is away. But soon he will come and say, "Weep not for me."

III. *How long are these tears to last?* "Weeping may endure *for a night.*" How long? A night. That is, through

(1) *Earth's night.* Earth once had a morning. It was clear then. No mist of curse floated in the buoyant air. The morning was light and bright. O how fresh and new and cheerful everything! But time rolled in on the world. Through Adam's sin the creature was made subject to vanity. Down from the throne of Eternal Justice fell as a garment the dark of the curse. "Cursed be the ground for thy sake," were the warp and woof of that mourning robe that hid the world in gloom. And now earth is called "the valley of the shadow of death." The wing of death shadows it, hides the brightness of heaven, and plunges the world into the darkness of night. "Darkness covers the land." Death is a sorrow, a curse, an enemy. And as grim as death is his first-born sorrow. Inky blackness of curse, and sorrow to tears, what fit company they appear for each other. But soon "the long, dark night of time" shall be passed, and the morn of eternal life break for the ransomed. Then "there shall be no more curse." Earth shall emerge into a new morning. "Morning cometh," says the watchman.

(2) *Moral night.* If darkness covers the earth, how much more "*gross darkness* the people." Men say to God, "Depart from us, for we desire not the knowledge of thy ways." They are naturally ignorant of God; and so content are they to remain in intellectual and moral darkness, that it may be said of them, they "have not sought the Lord, nor inquired for him." The true knowledge of God in Jesus Christ enlightens the mind, disperses the darkness of ignorance, gives present light, makes morning even now in the believing heart. True, it is *early* morning. It also sets the future before us in the golden light of an abiding day. What was dark to us is light. That period with regard to which we had no hope, is now filled with blessings for us. Ah! we were sometimes darkness, but are now light in the Lord. "We are all the children of the day." Men are ignorant. The world slumbers in terrible unconsciousness of this ignorance. In their ignorance they act wrong. They injure, and persecute, and grieve the hearts of God's people; they wring godly souls into drops of blood and pain. O, it is night—the night of gross ignorance. But if men only *knew* the gift of God, then would they not have to ask each other, "Know ye the Lord?" for, asking of Him, he would give them the light of life, and their darkness would pass.

Weeping shall endure *this* time. This is its "season," its day, its time. But the night shall be consumed even unto the end. The last vestige of darkness shall sink into oblivion. What is night? What is darkness? Simply this, absence of light. But when light shall flood the world from pole to pole, from the lowest vale of earth to the highest dome of heaven, it shall be scattered all. The light of *life* shall supersede earth's night of death. The light of clear sight and perfect knowledge shall replace the night of felt ignorance; the glory of holiness shall drive the moral night of sin into oblivion.

(*To be concluded.*)

— Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.

BROTHERLY LOVE.

WM. G. STEWART.

"Beloved, if God so loved us, we ought also to love one another."

There is no single duty so often and so particularly insisted on in the holy word as that of *love* for one another. This is the sum of the whole law of God. Without this, whatever we profess of christianity is vain; we are nothing. Long prayers and grammatical exhortations and beautiful songs of praise will be abortive at the throne of grace without love, which is the greatest of graces and virtues. It is greater than faith and hope, and of perpetual use and duration: for when faith shall be turned into vision, and hope into joy, then shall charity, or love to our brethren, shine like the meridian sun. Well, therefore, might St. Paul, in the thirteenth chapter of the first epistle to the Corinthians, justly give it the preference to other spiritual graces—"the greatest of these is charity"; and likewise Peter, when he exhorts us above all things to endeavor to obtain it, as the crown of all other virtues. He says: "Above all things have fervent charity among yourselves." 1 Pet. 4: 8. After enumerating the other christian virtues, St. Paul advises us to "put on *charity,* which is the bond of perfectness." Col. 3: 14. John, the beloved disciple, is remarkable for his earnestness on this subject. All his preaching and writing is nothing else but an inculcating of this great and blessed virtue of love; and when he grew so weak with age as not to be able to go out as an evangelist, and make long discourses, he sums up all he has to say in this comprehensive sentence, "Love one another."

A holy brotherhood is what we need; not after a Masonic order, but one produced by God's Holy Spirit. We must have it, or all is lost. "United we stand, divided we fall." *Shall* we have the union? Let us lay aside self, hatred, jealousy, and let all the workings of the evil one be banished from our hearts. The cause of Christ demands it. Thousands around us are perishing for lack of this holy union in the church.

Many of us profess to believe that the judgment is near, the great coming day of deliverance. Let us live consistent with that belief. May it be said even in these last days, "See how these brethren love one another." There is no time to wrangle or gender strife. These last lingering moments of probation must be improved in a better way. Soon the home song will be sung, "The harvest is ended." May every one have sheaves to present to our returning Lord. The thought of that home we are so soon to reach should give us a new impetus.

Come, readers, one and all, let us rally. The forces of Satan are marshaling; the tramp of the hostile host can be heard. Rally around the standard of love. Jesus is the Captain. The struggle may be hard, but we are sure to win; for He who is for us is more than all that can be against us. The powers of darkness must give place, for Jesus soon will come, and then earth will blossom as the rose, and sin will no longer walk with stately tread. Hatred and strife will be known no more. Praise God. Love will then spread her mantle wide. Reader, shall we be there? Shall we join in the song of love around the throne of God?

Exeter, N. H.

LETTER FROM A HOLLANDER.

BRO. GRANT:—The following letter was written by a Holland brother, that I esteem very highly for his talent, as also for piety. He attended our grove meeting, where I saw him for the first time. I translated his letter as well as I could, and I hope he will receive some help for the present. J. WENDELL.

"Brothers in our Lord Jesus Christ, one in faith, waiting for the coming and kingdom of our Lord speedily to establish peace on the earth, when the 'wolf and the lamb shall lie down together,' waiting patiently, and preaching the same to others, is my pleasure. This I have been doing for some few years as a Baptist preacher. The Baptists could bear with me preaching the second coming of Christ; but when I saw that man had no immortal soul, and that the wicked would be destroyed, they despised me, and cast me out. I still wish to proclaim the above blessed truths to my countrymen in this country. I am poor in this world's goods; have a wife and seven children; but I have a rich Father. And now, dear brothers, if you could help me a little till I can get started among my Holland brethren, of which there are several thousand in Central and Western New York, it will be received with many thanks.

Your brother in tribulation, waiting for the kingdom. ABRAHAM HENNEKEY.

Clymer, Chautauqua Co., N. Y."

Dear Brn. and Srs.:—Having met in our travels the above named Holland brother, we found, by word and actions, that he is wholly devoted to the blessed cause that we love. Having been, by his request, to the neighborhood where he lives, and held a grove meeting, we also saw some two or three Hollanders that had come into the faith through his instrumentality. We believe the brother to be worthy, and what may be given would not be wasted, but used in the aforesaid work.

Yours for the truth, JOHN T. ONGLEY.
E. N. BURRELL.

SPANISH CATHOLICS ON BAPTISM.

The following extracts from Spanish writers were obtained by Dr. Lorimer in a recent visit to Madrid, and published in an article furnished for the *Watchman and Reflector*:—

"Padre Scio, the translator of the Roman Catholic Bible into Spanish, and annotator of the same, writes on Acts 8 (Philip and the Eunuch)—'Baptism was administered then, and for a long time continued to be administered, by immersion.' Under Col. 2: 12 he says—'The immersion of the body in the water of baptism, as it was accustomed to be administered anciently, is a sure and efficacious sign of the spiritual death of the old man,' etc."

"Francisco Ximenes, in the 'Paraphrasis of the Epistle of Paul the Apostle,' published in Madrid, 1789, says, under Rom. 6: 4,—'Here Paul alludes to the ceremony employed in his day for the administration of baptism, which was done by plunging in the water the whole body of him who was baptized.' And here follows a fact worthy of note. Throughout the epistles, in the first edition, this author employs the word immersed wherever baptized occurs; but in the second edition, issued after his death, this plan is reversed by the Romish revisers. Were they afraid, as this work might be read by men of ordinary education, to leave so clear a condemnation of their system?"

"In a recent Spanish Etymological Dictionary of Felipe Monlau *baptize* is simply defined by the word immerse without further explanation. And this is true of the Literary Encyclopedias without exception. The Catholic Theological Dictionary (11 vols., Madrid, 1867) makes the following statement:—'With regard to the ablution, the practice of the Latin church differs entirely from the usage of the ancient church. We perform the ablution by sprinkling or pouring; the apostles did it by immersion; and this was the universal practice until after the Middle ages: in the middle of the thirteenth century sprinkling or pouring was rarely practiced. In 1280 a Council of Cologne sought to maintain the ancient usages.'"—*Religious Herald.*

NEVER MIND.

Lord, save us from fretting
At the trials we shall find,
Ever thrown along our pathway—
Travel on, and never mind.

Travel onward, working, hoping—
Cast no lingering glance behind
At the trials once encountered;
Look ahead, and never mind.

What is past, is past forever,
Let all the fretting be resigned;
It will never help the matter,
Do your best, and never mind.

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to God, and never mind.

Friendly words are often spoken
When the feelings are unkind,
Take them for their real value,
Pass them by, and never mind.

Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God is steadfast,
He will help you—never mind.

THE NATURE OF MAN.

C. F. SWEET.

To Bro. H. W. Sargent, greeting:—Dear Sir,—You appear seriously to inquire concerning man's original condition, by creation. Your words are: "1st, Was he created in a state of decomposition? 2nd, Does the word of God teach that death was introduced into our world on account of man's disobedience?" We answer both questions with one word—YES. Man was made "of the DUST of the ground"; was "made subject to vanity," or "the bondage of corruption"; or in the language of your first question, "decomposition," "not willingly"; that is to say, man had no choice in directing the hand of his Creator in fixing the laws that should control his destiny, as a natural animal being. And as the Deity designed to develope in man a loyal and obedient character, under a law the penalty of which was to be death, of necessity (preparatory to an end) he would make him under, or subject to, the law of "decomposition"; and did so, as is clearly stated in the language—"Dust thou art, and unto dust shalt thou return"; as also in the words, "The Lord God *formed man of the* DUST OF THE GROUND"; or in the language of Paul, Rom. 8th chapter—"The creature [MAN, and all the rest of God's animal economy in this lower creation] was made [by their Creator] subject to" "the bondage of corruption," or the natural laws of all animal things. You, will ask, then, how death can be a consequence of sin? I answer—disobedience is the *second,* and not the first cause of man's "decomposition," or dying; the *proximate,* and not the *remote cause* of death. If "sin" had not "entered into the world," by man's "disobedience," the *proximate* of death would not have existed.

But you will ask, in that case, What would have prevented man from dying, as a legitimate result of the first (or remote) cause of death, by the laws of "decomposition," if indeed he was created by the Deity, liable to any such result, framing law governing his animal nature? I answer nothing, absolutely nothing in himself. Therefore, if the remote cause of "decomposition" and death are prevented as a natural result (that is, without sin) from destroying the man Adam, in his primeval and "best estate," it must be by and through a means, or remedy provided outside of himself, by his Creator. Just such a remedy was provided for the man Adam in the fruit of "the tree of life." It was evidently designed by the Creator for this purpose. And man being made accessible to its remedial power, while *obedient* to God, was thereby exempted from death. Sin is what excluded him. Therefore when "sin entered into the world" by "man's *disobedience*" he had to be and was deprived of access to its remedial power (it being guarded by the "flaming sword"); and man fell. But what was his fall? I answer—

1. He fell under the penalty of his Creator's moral law against sin, which was death. But while man had access to the remedial and life-sustaining fruit of the "tree of life," the penalty of sin could not be inflicted by the laws of man's animal nature; that is, the penalty could not be inflicted without violence on the part of the lawgiver, judge, and executive of the divine administration; therefore it became Infinite Wisdom, with this end in view, to exclude man from "the tree of life"; and being excluded he fell; and this was, so to speak, his second fall. For (2) he by sin fell under (with no remedy at hand) the laws of "decomposition" that control the destiny of all the animal creation, and, as a result, he dies by natural laws, as really so as any other animal that God ever created. Thus it is plain that man dies, as the result, and by the combination of two causes; while the other and lower animals die as the result of only one. They have not fallen under the power of death by their sin. Man has. They die as a consequence of their natural constitution, as organized, directed and made by the will, power and hand of their divine Creator. Man dies because his disobedience, or sin, drove him out of the garden of Eden, and away from "the tree of life." And thus sin removes him from the means of an exemption from death, by the nature of his animal constitution; and being removed, his relation to nature's laws as a decomposing animal was just the same that it would have been had there been no moral law for him to violate; and also had there been no "tree of life" provided to prevent his "decomposition" while obedient to moral law.

Let me repeat. Man's sin places him under the laws of organized, animal creatures, without a remedy. And so God uses the laws of animal "decomposition" by nature to execute the penalty of his moral law over man against sin. And although death in man's case is just as *natural* as in any other animal, it is also penal; but in the lower and irrational animals, that never violated any moral law, and hence had no sin, it is not penal. If these things are so, the death of Adam was obtained from two causes, and their combination; sin the proximate cause, and the "decomposition" of animal nature the remote cause.

COMMUNISM.—Christian communism declares "All that is mine is thine." Infidel communism, on the contrary, "All that is thine is mine."

— It is a precious thought to the children of God, that the Captain of their salvation does not leave them without provisions in their enemies' land, whilst they are engaged in fighting the fight of faith.

WINTER QUARTERS.—No. 2.

R. M. SMITH.

As intimated in a former article, when an army is housed in winter quarters, it makes no assaults upon the enemy, does him no harm; but when it girds on its armor, unsheathes its sword, and goes out to meet the foe, its main object is to kill men; and however inhuman or devilish this may be, it is its ultimatum; and if it cannot count its hundreds and thousands of victims, it is considered weak and inefficient; all its drilling and maneuvering and tactics go for nothing. We think the soldiers in the Lord's army can learn a lesson from this; and first, an army to be efficient must be thoroughly equipped, and under perfect discipline. No traitors, or deserters, or stragglers, are suffered to be in its ranks. When it marches out to meet the foe, it must present an unbroken front, and with deadly aim hurl its shafts of death and carnage into the ranks of the enemy. There must be no parleying or random shots.

But how is it with many churches and preachers? They often make considerable show. They sing, and pray, and talk, and preach, and labor, but no one is converted, and no one wounded. And why is it so? We think one prominent reason is, there is not a concentration of force and labor for this end. When will the church learn that its high mission should be to gather in sheaves into the Lord's garner? and if this is not its chief object and aim, its standard is too low.

But to resume the figure of the army. When it goes into battle, it uses no blank cartridges or dull swords; no weapon that will not be effective in bringing down the enemy. And however efficient these weapons may be, without sufficient force to send them home to the heart of the enemy, they will be harmless. We think there are many preachers who overlook the fact that in order to have their words cut into the heart, they must be accompanied by the Holy Spirit. They may throw all the doctrines and theories and truths of the sacred oracles into the enemy's ranks, and, without the Spirit of God, they will not be efficient in bringing men to repentance. This is the agent that softens and purifies the heart, and prepares its possessor to enter into the kingdom of heaven.

We think the apostle Paul, by the Spirit, has set this truth in its true light, when he says we may understand all mystery and knowledge, and yet be "as sounding brass." So we infer from this that there is something more needed for a preparation for the kingdom than a knowledge of the plan of salvation, or of all the doctrines and theories relative thereto.

And now let us ask those who are expecting the Lord soon to come, What are our highest aspirations? are they merely to gain an entrance into that rest? or are we striving to be co-workers with Christ in the work of saving the lost? Who has not a relative, a friend, out of Christ? and what joy would it cause in heaven and in our own hearts to see them brought from darkness to light, and from the power of Satan unto God. Shall we be clear of their blood if we neglect to warn them, and do all in our power for their conversion? Have we duly considered this subject? Who can estimate the worth of a soul saved from the burnings of the last day? What more noble and exalted work can we be engaged in? The party strifes and divisions of churches, and even much of the preaching of the present day, sink into insignificance in comparison; and, as before intimated, we think a better remedy could not be found for much of the division and strife we often hear complaints about, than the baptism of the Holy Spirit, which is a sure guide in all things. "Be filled with the Spirit."

SCRIPTURAL BAPTISM.

Dr. Charles Anthon, a distinguished Episcopalian minister and scholar—a household name in America—has written a short letter to Dr. Parmley in regard to the meaning of baptize, as follows:

My dear sir: There is no authority whatever for the singular remark made by the Rev. Dr. Spring relative to the force of *baptiso.* The primary meaning of the word is to dip or immerse; and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. Sprinkling, etc., are entirely out of the question."

Whitefield, Methodist: "It is certain that in the words of our text (Rom. 6: 3, 4) there is an illusion to the manner of baptism, which was by immersion."

Olshausen, Lutheran: "John baptized at Enon, because there was deep water there convenient for immersing."

Doddridge, Presbyterian: "And after Jesus was baptized, and as soon as he ascended out of the water to the bank of the Jordan, etc." "And John also that time was baptizing at Enon, near to Salim, a town on the west of the Jordan, and he particularly chose that place because there was a great quantity of water there, which made it convenient to his purpose. Nothing surely can be more evident than that *pollahudata* signifies a large quantity of water, it being sometimes used for the river Euphrates." "It would be very unnatural to suppose that Philip and the eunuch went down to the water merely that Philip might take a little water in his hand to pour on the eunuch. A person of his dignity no doubt had many vessels in his baggage on such a journey through so desert a country; a precaution absolutely necessary for travelers in those parts, and never omitted by them."

The Greek is essentially a living language. The modern Greeks mock to utter scorn the absurdity of supposing that it means to sprinkle or pour. This fact is unquestioned and unquestionable. Shall we adduce one or two testimonies:

Prof. M. Stuart: "The mode of baptism by immersion the Oriental church has always continued to preserve down to the present time. The members of this church are accustomed to call the members of the western churches 'sprinkled christians,' by way of ridicule and contempt. They maintain that *baptiso* can signify nothing but immerge, and that baptism by sprinkling is as great a solecism as immersion by sprinkling."

Dr. Knapp, Lutheran Professor in the University of Halle: "In the Greek church they still hold to immersion. It would have been better to have adhered generally to the ancient practice, even as Luther and Calvin allowed."

Basil the Great, a Greek, and Archbishop of Cæsarea, about A. D. 370. Preaching on a baptismal occasion, he says: "Buried with him in baptism. What then is the manner of the burial? And what is the utility of the imitation? First, indeed, it is necessary that the following of the former life be broken off. But this is impossible for him who is not born again, according to the declaration of the Lord." "How then do we perform the descent into the state of the dead? Imitating the burial of Christ by baptism; for the bodies of the baptized are, as it were, buried in the water." "In three immersions and as many invocations, the great mystery of baptism is completed, that the emblem of death may be imaged forth."

Conybeare, a recent Episcopal writer of eminence: "This passage (Rom. 6: 4) cannot be understood except by remembering that the primitive mode of baptism was by immersion."

Bishop Smith, of Kentucky, Episcopalian, writes: "I do fully and unhesitatingly believe that no instance either of adult or infant baptism occurred during the first three centuries except by immersion, save only in the few cases of clinic baptism; and that to this practice all the incidental notices of Holy Scripture best conform." He believes that "God, in his wise providence, has permitted the rise of the various sects of Baptists for the purpose of ultimately restoring the primitive mode of baptism."

Venema: "It is without controversy, that baptism in the primitive church was administered by immersion into water, and not by sprinkling. The essential act of baptizing in the second century consisted not in sprinkling, but in immersion into water in the name of each person of the Trinity. Concerning immersion, the words and phrases that are used sufficiently testify, and that it was performed in a river, a pool or a fountain. To the essential rite of baptism in the third century pertained *immersion* and not *aspersion,* except in cases of necessity, and it was accounted a half-perfect baptism. Immersion in the fourth century was one of those acts that were considered as essential to baptism; nevertheless, aspersion was used in the last moments of life on such as were called clinics; and also where there was not a sufficiency of water." —*Ex.*

Gems.

— A real christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak enticing words of man's wisdom.

— The worse misfortune is to be unable to *bear* misfortune.

— He that has no bridle on his tongue has no grace in his heart.

— Deep waters are still. Wise men generally talk little, because they think much.

— More men grow old from having nothing to do, than from overwork. The running machine will keep bright for years—the idle machine will soon rust out.

— Patience is always crowned with success. This rule is without an exception. It may not be a splendid success, but patience never takes anything in hand that it does not succeed with in some form.

"They who strive to help the weary,
Lighten sorrow's heavy load—
They it is whom Christ has chosen,
They, the hidden ones of God."

— Real greatness does not depend on the things we do, but on the mind with which we do them.

— When the presence of Christ is realized, then do love, gratitude, humility, faith, gentleness, meekness, etc., flow forth in sweetest fragrance toward their author.

— A natural man desires carnal things as he does food. Thus may we tell what we are by what we desire.

— There is an essential meanness in the wish to get the better of any one; the only competition worthy a wise man is with himself.

— The whole character of the christian seems to be comprehended in this title—a believer in Christ.

— We are in the safe path during our pilgrim state while we are in the valley of humiliation.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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THE PIOUS CHILD'S RESOLVE.

I have an evil heart within—
A heart that's often prone to sin;
What can a feeble sinner do,
His naughty tempers to subdue?

This will I do: when first I find
An evil thought within my mind,
I'll go to Jesus, and I'll say,
Lord, take this evil thought away.

Does not the name of Jesus mean
One that has power to save from sin?
O Lamb of God, take mine away,
And give me a new heart, I pray.

—*S. S. Visitor.*

A BEAR WITH A BEDQUILT.

It is a bedquilt, isn't it, if he always spreads it over himself when he goes to bed? I think so. You never heard of such a bear? I dare say you haven't, because that isn't his whole name. His name is Ant-bear, and I guess you'd think it a good one if you could see him once when he finds a nice ant-hill to work on. You'd think he was made to eat ants—as, indeed, he was.

His fore feet are made with sharp claws, just right to tear open the hard houses of the white ants. And he's as fond of ants as you are of sugar plums—strange as you may think it.

What I call his bedquilt is really his tail. A monstrous gray mat it looks like, large enough to cover him entirely up—and tuck in. Then his nose is half as long as his body, so it can get into the ant-houses, you see. And his tongue is small, and very long, and darts in and out so fast you can hardly see it, snatching up dozens of ants every time.

He has to be quick to get enough of them, for ants are not lazy themselves, you know.

When he lies down he looks droll enough. He tucks his long nose under his arm (suppose your nose was long enough to tuck under your arm!), and then just throws his tail over himself, like a spread. Not an ant can get through that cover, if it wants to.

He looks like a heap of coarse hay. I should think he'd smother himself.

This curious fellow lives in Brazil. Perhaps you'd like to know by what charming and graceful name the wise men call him. I can write it for you, because I found it in the wise books; but I'd like to hear you pronounce it—*Myrmecophaga jubata!*

I guess we'll leave this name for the books, and call him simply the Ant-bear.

He's a very useful animal. But for him the white ants would clear the country of everything, I should think. They eat every imaginable substance—food, clothes, paper, and even wood. One does not know what they are about, till his chairs and tables fall to pieces, and he finds the inside all eaten out; or on opening a book in his library, he finds every leaf eaten out, and only the covers left standing; or his floor suddenly caves in, and drops the whole family into the cellar, when he finds every timber and board eaten hollow.

They are intolerable pests, and, of course, every one in Brazil feels very friendly to our comical bear with a bedquilt.

He lives, while at home, on ants; but he can eat other things. One that I heard of was kept a pet, and when a few months old would eat several dozen eggs a day, besides some chopped meat.

I wonder how many ants he would have to eat to equal that amount of food!—*Independent.*

THE CHILD'S OFFERING.

I once heard of a dear little girl who sat one Sunday morning learning a hymn, a part of which was this—

"A flower when offered in the bud,
Is no vain sacrifice."

She said these two lines over and over to herself as if pondering upon their meaning, and then closing her book, she went into the garden and built a little altar of moss, and laid a beautiful rosebud upon it.

Then she knelt, and folding her little hands, she prayed her Father in heaven to accept her sacrifice.

After her return from church she went to see her little altar, and, lo! the moisture of the moss and the warmth of the sun had caused the bud to expand to a lovely rose.

Then the little girl clasped her hands with joy, for she thought that God had caused the bud to burst forth into blossom as a sign that her little offering was accepted.

And must not this simple act of love and faith have been well pleasing in His sight?

He notices our every action, however slight, and reads our every thought.

No act, however simple, by which the smallest child tries to show his love to the dear heavenly Father, is passed by unnoticed.

Dear little ones, offer up to him in the morning of your lives your own hearts, with all their dewy freshness and sweetness, and they will be "no vain sacrifice."—*Children's Hour.*

Hygiene.

"This is for your Health."

PURE AIR.

A plentiful supply of pure air for breathing is an absolute necessity of healthy life. Air that has once passed through the lungs of a living being is not in a fit condition to be again breathed until it has passed through a renovating process in the outer world. The reason why air thus once used is unfit to support life is that the oxygen, the life-supporting portion of the atmosphere, is exhausted by the act of breathing, and in place of it is generated a great quantity of carbonic acid gas, a deadly poison and a direct enemy to life of all kinds. The same effect is produced by combustion, as for instance by the burning of illuminating gas in a room, one jet of which will vitiate as much air as five persons. As much as fifty cubic feet of air are vitiated by one person in an hour. In a room where a large number of people are collected, especially for any length of time, and where, as is often the case, the additional vitiating influence of combustion both from gas and fuel is also introduced, it also becomes of the utmost importance to secure a rapid and sufficient change of air, so that they who are in the room may not be obliged to breathe over and over again the impure air, more heavily charged with poison at every respiration, and which from want of the proper nourishment for the blood produces a stupor, and if the same conditions are continued, insensibility.

When we feel the want of fresh air in such cases, our practice is to open doors and windows. This secures the end, but the practice is objectionable, because drafts are produced which cause colds and other ailments.

To produce a proper system of ventilation it is necessary to perfect an arrangement which will allow the vitiated air to go out at such places in the room as may be advisable, but in such a manner as to prevent the entrance of cold air or drafts and not to prevent the entrance of heated air necessary for warmth. The room should be warmed and ventilated in all parts alike. In this particular many systems of ventilation fail, for many elaborate arrangements for ventilation affect only the upper part of the room. There are many deleterious gases in a vitiated atmosphere, some of which rise, being lighter than air, and some of which fall by reason of a greater density. These must alike be drawn off, and in a manner that will produce no perceptible current in any part.

The feet of the people in the room should be kept warmer than their heads, their backs should be warmer than their faces, and their bodies should be kept warm while they have plenty of pure air to breathe. These conditions are hard to produce, since there are always two currents to deal with, the inner and the outer, and since heated air always ascends, making the upper, or useless part of the room, the first to be affected by the heat.—*Philadelphia Press.*

DRESS.—Dress seasonably, substantially, at all seasons of the year, especially at the close of spring and the beginning of the autumn, and in all places where the mornings and evenings are cool enough to induce the slightest sensation of chilliness; these precautions are particularly necessary to children and to all invalids and persons of frail constitutions; it is a good rule for all persons at the seashore. It is far better to feel oppressed with the dress during the few hours of mid-day, than to feel uncomfortably cool all the morning and towards sunset. As to the amount of clothing any one should wear, no one person ought to be a guide for any other. A wise man will dress, on all occasions, at all places, and at all times sufficiently warm to keep away a feeling of chilliness.

HOW TO CURE A COLD.—Contrary to an old theory, a popular writer gives the following on how to manage a cold: Eat nothing but a piece of toast, drink freely of cold water, walk twice a day till you are in a genteel perspiration, and go to bed early.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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VIGILATE.

Say, when He cometh will he find us waiting,
Our lamps bright burning ready for our Lord?
Behold he cometh quickly—very quickly—
Bearing with him our wondrous great reward.

Last year our ears could hardly hear his footsteps,
For all our land was filled with war alarms;
On hill and shore where once the storm was raging,
Christ's little children sing triumphant psalms.

See once again the same sweet, holy picture,
On which, long years ago, the angels smiled;
The starry night, the shepherds bending lowly,
The blessed virgin and the royal child.

As he came then, our Prince, our Lord, our Savior,
So will he come again—O, hear his call,
His warning call, and go ye out to meet him,
Christ may come, this Advent—to us all.

No warning note shall sound at his appearing,
The sun will rise just as it did this day;
The mountain-tops shall flush with golden glory,
The morning mists shall melt in light away.

All wait for him; none knoweth of his coming;
It may be eventide or early day;
We only hear his footsteps on the mountains,—
We only know he is not far away.

O, wait and watch, for blessed are those servants
Who yet are faithful, though their Lord delay;
Stand in your place, your lamps all trimmed and burning,
He cometh quickly—christian, watch and pray.

Selected by B. W. DAVIS.

RICH MAN AND LAZARUS.—Luke 16.

IN TWO PARTS.

GEO. THOMSON.

PART 2.

(*Concluded.*) *

Now, then, let it be borne in mind that the Master had these two classes before him, constituting, with the disciples, his audience. There is no possibility of mistaking as to which class is represented by the rich man and which by the poor man. And now the Savior proceeds to illustrate a reversion of conditions, and so we read "that the beggar died," indicating a change, and that "the rich man also died," indicating a change also in the case of the rich man. Death being used here in its figurative, or parabolic sense, as it is thus frequently used. When a person falls from a high political or social position, we say they are politically or socially dead. But we proceed to examine the result of this change. "The beggar died and was carried by the angels into Abraham's bosom." Mark, if you please, the manner in which they are disposed of. After the change, the beggar was carried to Abraham's bosom; that is, the Gentiles, no longer poor, are introduced to the blessings of the Abrahamic promise by the messengers, the apostles and disciples. The fulfillment of this is stated so specifically in his letter to the Galatians, that we here insert it. Gal. 3: 13–19, 29,—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; *that the blessing of Abraham might come on the Gentiles through Jesus Christ;* that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant. Yet, if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannull that it should make the promise of none effect, for if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise, wherefore then serveth the law? It was added because of transgressions, till the seed should come [compare Luke 16: 16] to whom the promise was made, ordained by angels [messengers] in the hand of a Mediator. . . . And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Here we discover how the "poor man" (Gentiles) was carried by the angels (messengers) into Abraham's bosom (the Abrahamic promise.) We also discover that the Jewish economy was but a temporary arrangement, "added because of transgressions, till the seed should come." This was the grand truth the Savior was gradually unfolding to them, until Peter, one of the messengers, carried the Gentiles into the Abrahamic promise, in the house of Cornelius; afterward, Paul was accredited as the "Apostle to the Gentiles."

In reference to the "rich man," it will be observed that he was not carried, but was *buried.* This, no doubt, represents the hopeless condition to which the Jews were subsequently reduced. Here is a prophecy right to the point (Isa. 65: 14, 15)—"Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, and ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call his servants by another name." Here we find the "rich man" dead and buried, and in torment, "crying for sorrow of heart," and howling "for vexation of spirit." O how fearfully have these predictions been verified. And hear the Savior (Luke 13: 35)—"Behold your house is left unto you *desolate.*" The history of that people for eighteen centuries attests the completeness of that desolation. They cried—His blood be upon us, and upon our children. They have reaped the folly of their rashness. Scattered among all nations, without a nationality themselves, everywhere proscribed, frequently banished, everywhere a by-word and reproach, truly the word "torment" expresses their history since their rejection of the Messiah. But the rich man sees Abraham afar off, and Lazarus in his bosom. The Jews recognise the prosperity and happiness of the Gentiles, in the Abrahamic faith, and he prays that Lazarus may be sent to him. Observe, he does not pray that he may be taken to Lazarus. With what tenacity the Jew clings to his defunct system; while he would gladly have his sufferings alleviated, and his disabilities removed, he would not come to Christ for that purpose; but the "rich man" is informed that there is between them an impassable gulf. I consider this impassable gulf as illustrating the impossibility of amalgamating the two systems of religion, the Jewish and the Christian. Efforts have been made repeatedly to unite the two together, but, like oil and water, they will not mingle. The attempt was made at Antioch, in the days of the apostles (see Acts 15: 5): "But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." Here we find this very "rich man," the Pharisee, making the attempt indicated in the parable; but a council of the apostles and church assembled at Jerusalem, and decided that the gulf was impassable. The same effort was made at Galatia, with what success Paul's epistle to that church informs us. Gal. 5: 4—"Whosoever of you are justified by the law are fallen from grace."

Similar attempts have been made in modern times, and are still persisted in, but the result in every case proves that the gulf is impassable. We may put oil and water in the same vessel; we may persist in keeping them there, but to cause them to mix and amalgamate is an impossibility. A living man may be bound to a dead carcass, but the living man can never infuse life into the dead carcass. If they remain united, the dead carcass will kill the living man. Rom. 7: 6—"But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

The five brethren next claim our attention. This is usually considered the most difficult part of the parable to explain. While being satisfied that this part of the parable was significant, and capable of solution, I have never been satisfied with the explanations usually given. It seems clear that in the Savior's day, among the Jews, the distinctions of *tribe* were lost or absorbed in the distinctions of *sect;* tribes being seldom mentioned in the New Testament, except when referred to in connection with the genealogy of our Savior, as coming from the tribe of Judah. But we find that the Jews were divided into sects, and continually referred to by those sectarian distinctions. This is an important fact, and may aid us in seeking a solution of the "five brethren." Another important fact in the connection, which should not be overlooked, is, that the Pharisees constituted the Jewish portion of our Savior's audience on this occasion; and, as we have already stated, were the popular sect, and real representatives of the Jewish economy. Now we have ascertained, upon investigation, that there were just five additional sects of Jews in the days of our Savior, as follows:—1. Sadducees; 2. Essenes; 3. Samaritians; 4. Herodians; 5. Hellenists, or Grecians. Of the Sadducees we need not argue, as they are prominently set forth in the New Testament as ranking next to the Pharisees, no doubt, in numbers and influence; but of the other sects we shall have to speak somewhat in detail.

The "Essenes" are not mentioned by name in the New Testament, probably from the fact that they were strict ascetics, and did not appear much in public. The following historical extracts will explain:—

"Essenes, or Esseniens, a sect that arose about two centuries before the birth of Christ, in the quiet country lying on the west side of the Dead Sea. They were strict ascetics, and from them colonies were formed in other parts of Palestine, and they settled not only in remote and solitary districts, but also in the midst of towns and villages. Pliny the Elder (His. Nat. V. 15) seems to have been much struck with their simplicity and purity of life, asserting that they lived 'without wives, without money, in the society of the palm trees.'" (*Calmet, Bible Dic.*)

"They rose for prayers before sunrise; twice in the day they assembled for meals. Before and after the repast, the priest pronounced prayers. On the Sabbath day they assembled in the synagogue for the reading of the Scripture, and its allegorical explanation, and each of them besides attended to private reading. They had secret, mysterious names for the angels, which they would have thought it unlawful to publish to all." (*Dixon's Introduc. to Scrip., Vol. 2, p. 106*). Josephus also informs us that because of their purity of life, some were able to foretell future events, and that one of their number predicted to Herod his elevation as king over the Jews, and that after he became thus exalted, he favored the Essenes with peculiar honor.*

The Samaritans next claim our attention. Perhaps some may object to our classifying them with the Jews; but we think the objection invalid. It is true the Samaritans were a mixed race, composed of Jews and other nationalities; yet it is evident that the Jewish element predominated, from the fact that they reverenced the Jewish Scriptures, and maintained the Jewish forms of worship. The following is to the point: "Thus was a temple (on Mount Garisim) raised in opposition to the temple at Jerusalem, and round this temple there were gathered, from time to time, many Jews, who followed the example of Manasses in refusing to submit to the ordinances of the law. Hence, after the building of this new temple, at least, the Samaritans, of foreign origin, were joined by many persons of Jewish extraction, and according to the common opinion, they laid aside from their time the worship of idols. . . . They have ever since wished to be considered true Israelites, who have preserved, in all its purity, the observance of the Mosaic law, and have had an unbroken succession of high priests, descendants in a right line from Phineas, the son of Eleazar, and grandson of Aaron." *Dixon's Intro. to Scrip., Vol. 1, p. 89.* This we consider sufficient to establish the claim that the Samaritans were a sect of the Jews.

The Herodians are mentioned several times in the New Testament. Matt. 22: 16; Mark 3: 6, and 12: 13. That they differed from the Pharisees and Sadducees, is evident from Mark 8: 15, where the Savior cautions them to beware of the leaven (or doctrine) of Herod.

Lastly, the Hellenists. This sect is not known by this name in the New Testament, but are called "Grecians." Acts 6: 1, and 9: 29. The following, from "Dixon's Introductions to Scriptures, will explain: "It would appear that this name was first given to one section of the Jews, after the formation of the Septuagint version (of the Old Testament), because at Alexandria, and other Grecian cities, where the Jews became dispersed, they learned the Scripture in the synagogues from this version; therefore were they called Hellenists, to distinguish them from the Jews, who read the Scriptures in the synagogue in Hebrew, and had them explained for them in Syro-Chaldaic (which was also called Hebrew), and hence were called, in contradistinction, Hebrew Jews, or Hebrews. The Hellenist Jews adhered to their veneration for the seventy (Septuagint) at least, till the middle of the sixth century of our era; for about the year 550, in the time of the Emperor Justinian, we find that the Hellenists gave great offence to the other Jews, by continuing to use the Septuagint in their synagogues. So great was the excitement in this matter among the Jews, that the dispute was only settled by a constitution of the emperor, which is extant, and in which he decides in favor of the Hellenists." (Vol. 1, p. 99.)

Now we think we have found the "five brethren," and they all had "Moses and the prophets," which was designed as a "schoolmaster" to bring them to Christ; but if they still adhered to the schoolmaster, they could not believe in Christ, even though one rose from the dead, as was evidenced subsequently, when a literal Lazarus was raised from the dead. See John 12: 10, 11.

We now submit to the candid and intelligent everywhere our exposition of the parable, or rather, of the five parables uttered in this discourse. We have endeavored to substantiate every point, by scriptural and other well known facts. In conclusion, we will recapitulate:—

The preacher—Christ. The audience—Pharisees and Gentiles. Text—The Jews murmured, saying, this man receiveth sinners (or Gentiles). Parable No. 1, Lost sheep restored—Gentiles. No. 2, Lost money found—same. No. 3, Prodigal son—same. No. 4, Unjust steward—Jews cut off. No. 5, Rich man and Lazarus—the two classes reversed.

With a prayer that we all may be prepared for the coming of Jesus, the true objective point, when final and eternal destinies shall be administered to the just and the unjust; when all the saints of God, of every land and clime, and every kindred and tongue, shall find a home in the unending kingdom of God, there to praise redeeming love forevermore, I bid my readers farewell. Amen.

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* See Crisis of Oct. 25th.

* Supposed allusion to them in Matt. 16: 12.

LOOKING TO JESUS.

J. W. THOMAS.

"Looking unto Jesus."—HEB. 12: 2.

Those who run the christian race must have an object before them upon which to fix their attention. If we run at random, we shall make crooked work, and fail to obtain the prize. I have read of a company of school boys who, one day, thought they would amuse themselves by playing in the snow. Gathering at the foot of a large oak tree, they concluded to walk across the field in different directions, and see who could make the straightest path; but upon retracing their steps, it was found that only one of the boys had made a straight path. "Well," said the rest to Henry, "How did you do to walk so straight?" Said Henry, "Do you see that tall pine tree yonder? I fixed my eyes on that tree, and did not take them off till I reached the other side." Here was the secret of Henry's success. He had an *object* before him, and he kept his eyes fixed upon it until he had accomplished his journey.

What says the apostle to those who are commanded to "make straight paths for their feet, lest that which is lame be turned out of the way?" "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." Ah! this is it. Looking unto Jesus. Here is the secret of success in running the christian race. Fixing our eye on him, and forgetting the things around and behind us, we can "press toward the mark for the prize of the high calling of God in Christ Jesus."

Looking off, unto Jesus. Off from self, off from the world; off from the vanities which surround us; off from the mistakes of false professors; off from everything but Jesus. Fixing the eye on him, how easy it is to run with patience the christian race. Gazing upon him, we find besetting sins dropping off, and ourselves becoming more and more like him. Just as the snow and ice drop from the branches of the forest trees, when the sun pours its scorching rays upon them; so will every evil thought and feeling melt from our hearts, when we stand in the full blaze of Christ's love.

There is a mighty transforming power in a steady look. Whatever we think of the most, and contemplate the longest, that we become the most like. The way then to be holy is to look constantly unto Jesus. Look to his cross, and find fresh motives for a closer walk with God. Look to his example, and admire and imitate his patience and benevolence. Look unto him as he stands before the throne in heaven, lifting up with ceaseless love his intercession in your behalf. In those ancient games the prize was erected upon an eminence at the end of the race course, so that those who run could see it, and be animated by it. Do we not see Jesus waving over the battlements of heaven the crown of glory? Look yonder. See how valuable it is. It is the crown of righteousness.

Looking unto Jesus. How this helps us. In all our conflicts and sorrows, when we are tempted and tried, when we bid farewell to friends, at all times, and in all places, we can look unto Jesus. He cheers us on. "Lo, I am with you alway." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." *Looking unto Jesus.*

THE JUDGMENT OF THE HARLOT WOMAN.

J. H. CLARK.

We believe the scarlet-colored beast of Rev. 17, is a symbol of the papal civil power, just prior to its destruction, or the last form of that power. We conclude the scarlet-colored beast of Rev. 17, is a different character (or represents another form of the papal power) from the leopard beast of Rev. 13. The leopard beast rises up out of the sea, and represents Rome papal, or politico-ecclesiastical Rome. It was to that form of the Roman power that the dragon gave his power, seat, and great authority. Power was given to the leopard beast to "continue forty and two months," "and it was given unto him to make war with the saints," etc., after which he goes into captivity. It is said of the scarlet-colored beast that he ascends "out of the bottomless pit," and goes into perdition. The woman that is said to sit upon this beast represents an ecclesiastical power, a corrupt church. At the time John saw her going to judgment, she held "a golden cup in her hand, full of abominations and filthiness of her fornication." Her name is "Mystery, Babylon the great, the mother of harlots and abominations of the earth." And John saw her "drunken with the blood of the martyrs of Jesus." This identifies the power here brought to view. Her cup was "full."

The angel promises to show John the judgment of this harlot woman; but first he describes the beast upon which she is seated. This beast has the same number of heads and horns as the leopard beast (Rev. 13), and of the dragon (Rev. 12). Though the scarlet-colored beast has some points of resemblance with the dragon and the leopard beast, yet it is sufficiently distinct, as above stated; besides, it occupies in its main features an entirely distinct period in prophetic time, though found on the same territory. Its duration is short. There is but little said about him, and he goeth "into perdition." The angel proposes to show John the *judgment* of the harlot woman, and her judgment must occur this side of the forty and two months leopard-beast reign; for it was during this period she was filling up her cup with her sins, so that at the close of the wilderness state it could be said her cup was "full," she then being drunken with the blood of the saints. Her sins had "reached unto heaven," and God had "remembered her iniquities"; so it was truly said of her by the angel (v. 2), "And the inhabitants of the earth *have been* made drunk with the wine of her fornication." She had corrupted all nations, and her day of slaughter and of high-handed crimes had now come to an end. God announces by his angel the hour of her judgment.

I understand the period of her judgment occupies a series of years, after which comes her execution. The angel informs John (Rev. 17: 18), "The woman which thou sawest is that great city which reigneth over the kings of the earth." In Rev. 18, she is called "that great city, Babylon"; for "in her was found the blood of prophets and of saints, and of all that were slain upon the earth." This great and prosperous power, which has swayed universal dominion for centuries, which has compelled men to embrace her false doctrines, or die at her hands; this mother of harlots, the great bloody persecutor, is the character to which the angel called John's attention, when he said unto him, "Come hither, I will show unto thee the judgment of the great whore, that sitteth upon many waters." So the angel carried John "away in the Spirit into the wilderness," where he saw this woman going to judgment, seated "upon a scarlet-colored beast." She is all covered with the blood of God's martyred saints. Her cup is full. The language here used is symbolical.

Now God's words are about to be fulfilled upon her in judgment. She is hated by the ten horns (ver. 16), or civil powers. The kingly powers in Europe no longer support her. These ten horns had given their strength and power to the beast, with which she was in league, and which had carried her (v. 7); and they now turn and "eat her flesh, and burn her with fire"—destroy her. The lamentation and mourning over her downfall is recorded in Rev. 18. All this is done under the symbol of a great and prosperous city, suddenly destroyed, and the consternation and terror of such an event. Thus, a full description of the fallen and sad condition of this once prosperous power.

The angel says: "Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2. This eighteenth chapter gives a particular account of the judgment on Babylon, which is another symbol used to represent this corrupt ecclesiastical compact. This is a special and separate scene, and an angel is represented as coming down from heaven to open and declare the reasons for this *terrible judgment.* He first announces, "Babylon the great is fallen, is fallen"—*epeson, to fall in judgment.* She had been tried and condemned, and the sentence is now about to be executed. She has become the habitation of devils—*daimonon,* deities, idols—"and the hold of every foul spirit." The tempers, dispositions, feelings and affections were foul, like "a cage of every unclean and hateful bird." Detestable, loathsome, like a bird that feeds on carrion, or putrid flesh. What a description! But it answers exactly to Roman Catholic christendom. All can see that "Catholic Europe" is the place of all devils. There are no signs of reform. She grows more blasphemous and wicked. She has spread her corrupt religion every where. Her idolatrous worship can be found among all nations. This is the season announced by the angel for the judgment to be executed on Babylon—"For all nations have drunk of the wine of the wrath of her fornication"; and hence, if she is not destroyed, she will make "all nations" as corrupt as "Catholic Europe." This great city Babylon was once "clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls." But "alas! alas!" "in one hour so great riches is come to nought." Then follows the wailing because of her downfall. But God commands the holy prophets and apostles to "rejoice over her." Thus this power is to be brought down to bankruptcy, and to be destroyed. For an angel is represented (v. 21) as casting "a stone, like a great mill-stone" "into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Next is "heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments, for he hath *judged* the great whore which did corrupt the earth with her fornications."

We believe deliverance is at hand. The work of God, in destroying the corrupt power we have been speaking about, is nearly accomplished, and next will come deliverance to God's church, and the establishment of God's everlasting kingdom on the earth.

"Hail, happy day!"

LIVING NEAR THE CROSS.

ADELAIDE POMEROY.

How few realize what a blessed privilege our Savior conferred upon a dying world, when he gave the divine command, "Take up thy cross and follow me." Not follow Peter, nor Paul; neither Felix, nor Herod, nor even Abraham, nor David, but "follow me;" the man of sorrows, the Savior of the world, that where I am ye may be also. It is only by bearing the cross daily that we can attain unto life; and though many times the weakness of the flesh shrinks from the task, yet we may be strengthened by the promise that He will make the yoke easy, and the burden light. No matter how heavy the affliction, nor how deep the sorrow we may be called to pass through, we have the comforting assurance that Jesus knows it all. He has passed through every phase of human suffering; he has been tempted in every point of human endurance, and he can sympathize with us under every trial. He has promised those who trust in him that he will never leave nor forsake them; and though our Father often chastises his children, and at times the cross seems almost unsupportable, yet we must bear in mind that those "whom the Lord loveth he chasteneth," for their good, and the "nearer we can get to the hand that wields the rod, the lighter falls the blow."

It should be a great comfort and consolation to the lovers of Jesus, that he left us such explicit instructions as to the manner in which he would have us follow him; the peculiar duties which are incumbent on every cross-bearer, and the glorious reward which awaits the faithful servant when the Master returns.

There are many who profess to love Jesus, who look with longing eyes on the crown, but who shrink with dread at the sight of the cross; hoping against hope, and looking this way and that, in the fruitless endeavor to find some pleasanter path to heaven than the one our Savior commands us to follow. It is a vain search. Christ has cleared the path through the wilderness of bigotry and superstition, and has set the finger marks along the way so plainly, that he who runs may read. And it is impossible to carry the cross in any other path; for the moment we step from the narrow way, we run against the stumbling blocks of pride, and vanity, and self-conceit, and hosts of others; and the further we go the harder it is to find our way back, and we are soon bewildered in the mazes of worldliness, and the whirl of fashion; and before we are aware of our danger, we are standing on the brink of ruin, whence another step would hurl us to destruction.

Oh, we have need to live nearer the cross. We have need to discipline ourselves with much prayer and watchfulness. We have need to gird ourselves with the whole armor of faith, for never was the enemy more vigilant. We note the signs that tell us his power is soon to be taken from him, and it is very evident he is making the most of what time he has left. Truly,

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

And if we are living acceptably, and doing our whole duty, and patiently carry the yoke and burden even to the end, it will soon be more than sublime; it will be glorious, heavenly.

Oh, that all who read these lines may feel the importance of following more closely in the footsteps of our blessed Savior. May those who are already laboring under the burden, take hold with a firmer grasp and a strengthened heart; and may those who are wandering from the way, be warned in time, and turn back ere they are lost forever. To-day you may be saved; to-morrow it may be too late. Jesus bids you come to-day; he gives us no promise for to-morrow, "Now is the accepted time; behold, now is the day of salvation." Now turn from the evil of your ways and accept of pardon while it is offered to you. To-day he is the pleader; to-morrow he may be the Judge.

"To-day, if you will hear his voice,
Now is the time to make your choice;
Say, will you to Mount Zion go?
Say, will you follow Christ or no?"

Somers, Ct.

"LET BROTHERLY LOVE CONTINUE."

A. H. SEYMOUR.

The important truth set forth in the above text should always be kept prominently before the whole body of Christ, for it is imperatively binding upon every dear brother and sister that has been sealed with the "Holy Spirit of "promise," or that has had "Christ formed within the hope of glory." "*Let*" is a verb of the imperative mode, and is used in commanding, exhorting, entreating, etc. So we find that God commands, exhorts, entreats, through Christ and Paul, *all* his law-abiding children, to obey this heaven-ordained injunction. The brotherly love presented in the above emphatic language is the foundation principle of human redemption, and is set forth in the most pointed manner, and in the most glowing colors in 1 Cor. 13: 1–3, which all should carefully read. The absence of this sanctifying influence among the professedly religious world, and a spurious one initiated in its stead, is where thousands will be most sadly disappointed, and where their frail barks will be stranded on this sand bar of everlasting destruction, in the coming day of the Lord Jesus.

The above truth should be pressed home and fastened as a nail in a sure place upon all christian hearts; for it is the *vital* element to every subject of salvation. This truth should be thoroughly surveyed throughout. Its length, breadth, height, and depth, should be most fully canvassed, and put into practical operation. As we are rapidly approximating the point where we are to change worlds, we should labor with undying energy; an energy that knows no abatement, or compromise, to implant this all-important truth upon all hearts. Any infringement upon this God-given truth by any man, or body of men, *defiles* the temple of God; and Paul says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Now in this world there is no end to sectarianism, or divisionalism, and the spirit is growing with the masses, instead of decreasing; and the child of God, who runs clear of these baneful, bewitching and bewildering influences, must be constantly on the watch-tower with his eyes open, and his intellect sharpened by an unceasing reference to God's word; and then if he stands, he stands only by the grace of God, all swallowed up in his will.

The brotherly love named in this text is a very precious and profitable kind. It has the genuine ring in it. It was wrought out for the true believer through the sufferings of Christ on the cross. Dear reader, do not be deceived or seduced, I pray you, by good words and fair speeches, "for whatsoever a man soweth, that shall he also reap." If you are controled by a bogus element, called love, you will certainly sow and reap the same. There is no mistaking this conclusion. There are organized secret societies in our land, which have a special regard or fraternal feeling for each other; and, strange to say, there are in these fraternities professedly religious men, and even ministers, giving comfort and support to these unsanctified, worldly combinations. But is the love element in these bodies the love element in our text? Who dare say it is? And then again we have a large class of Spiritists, who club together as spiritual affinities, or lovers, and they are all overwhelmed with zeal and interest in promulgating their new system of religion, which, it is said, is to unravel all mysteries and overthrow all dominant powers, whether religious or poltical, and establish itself upon their ruins as the only true religion. Well, let me seriously inquire again, Is the love element of this Spiritism the love element of our text? Let candid, good sense answer.

Again, there are a multiplied number of sects and creeds that have cast their anchors in society, all conflicting with each other. There are some six or more kinds of Methodists, about the same number of Baptists, several kinds of Presbyterians, eight or ten kinds of Adventists, three or four kinds of Mormons, and Quakers, etc., etc., to the end of the long unpleasant catalogue. So that the various adherents can, and do say, thank God I am a Methodist; thank God I am a Baptist, Mormon, Spiritist, Quaker, Universalist, etc., etc. By such public acknowledgements, they confess that they cherish the *same spirit* that Paul so keenly rebuked when he says, "Every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ"; three for men, and one for Christ. It is about so now. "Are ye not carnal, and walk as men?" Now in all candor, I ask, Can all these elements on exhibition, with the curtains rolled back, before the professed churches and sinful world, be the *brotherly love* of our text? Were all these contradictory influences shed abroad on the day of Pentecost by the gift of the Holy Ghost, and "written not with ink, but with the Spirit of the living God" upon the "fleshy tables of the heart"? Can it be possible that this is all of God? I answer most emphatically, *No, by all means;* but all are directly at antipodes with the true element of the text.

The fact is notorious, that the religious world, for a long time, has been rocked, tumbled, and tossed hither and yon, like the mighty waves of the ocean, by these harassing, debilitating, and demoralizing elements, and loaded down with an unmerciful load of human truck, until they have well-nigh lost all vitality and power for doing good to a sinful world. God bless them, and remove the burthen from their over-heavily-laden backs, as speedily as possible raise them up out of this stupefying fog, to once more breathe the sweetness, freshness, and exhilarating freedom of heaven's vitalising air. While such is the deplorable condition of christendom, and while a sin-ruined race is rushing on to the judgment without God and hope, what ought to be done? I would answer, every honest soul should covenant with God faithfully to throw off all man-made religion entirely, and go directly back to the "old paths," and walk in them fearless of consequences; and independent of these superfluities, and under no circumstances allow themselves to be panned up by sectarian aspirants again. *Let it die out* in all of its multiplied forms and features. Give it no countenance, sanction or support anywhere; for it is certain that all inspiration is against it most pointedly; and as it is one of the most potent *war dogs* against the Bible, the church of the living God, and the best interest of a perishing world; I say again, *let it die out,* and be forever buried beneath the dark waves of oblivion.

I fully believe it to be the imperative duty of every precious child of God to take this noble stand firmly, independently, and unite under the grand, central, and heaven-permeating element contained in our text, with our blessed Master at its head, as the author and Captain of our salvation, all christian hearts being knit together as were David's and Jonathan's in a holy bond of love, sympathy, and union, that nothing could sever.

SIGNS OF THE TIMES.

1. Is it not evident to the most casual observer, that these are times of excessive worldliness? Gain and gayety are the two grand idols of the age. Together they enthral the hearts, absorb the energies, and command the homage of the multitude. Everywhere men are in haste to be rich, and utterly unscrupulous as to the means used to secure the boon. Health is imperilled, physical and mental powers are overtaxed, conscience stifled, character and reputation sacrificed, and most of all to be deplored, the eternal welfare of the soul neglected, in order to gratify a towering ambition, or an insatiable avarice. This spirit is seen in the unseemly scramble for office, in the shameless abuse of power, in the eager pursuit of pleasure, in the prevalence of reckless speculation and grasping selfishness, and in extravagant expenditure of money on costly furniture, needless luxuries and superfluous dress—in the latter instance not only despising christian simplicity, but in many cases outraging all propriety and good taste, and displaying complete disregard to health and comfort, so that homage may be rendered at the shrine of fashion.

This evil saps the very foundations of society, and awakens suspicion and distrust. It often sunders the dearest and tenderest ties, while it perverts and degrades the noblest gifts. It is especially fraught with peril to man's spiritual welfare. Its very essence is forgetfulness of God, and of eternity. Of it comes science without faith, politics without principle, business without conscience, literature without holiness, pleasure without purity, in short, man without God. It invades even the sanctity of the christian church, to tarnish its purity and impair its strength. It produces among professing christians a regard for talent, rather than piety; for costly church edifices, wealthy congregations, and showy forms, rather than the simplicity of Christ, the spirituality of the believer, and the rescue of sinners from eternal perdition. To a christian mind such a spectacle is truly painful. To note its character and effects, and apply its remedy, is the aim of all who desire the true prosperity of our country, and the eternal well-being of souls.

2. Are not these, also, times of wide-spread immorality? This may be inferred from what we have already observed. For where there is excess in worldliness, there will invariably be laxity in morals. If, instead of immutable truth, high-toned principle, and a regard for the general weal, society is governed by time-serving expediency, self-interest, and sensual gratification, then it must become essentially corrupt; evil of every grade must flourish and prevail. Is it not even so in our midst? We appeal to the state of things around us for proof. What do we see? Wickedness in high places and in low places, in legislative halls, and in judicial courts, in stately mansions and in wretched hovels, in educated and refined society, among the ignorant and debased. What do we see? Suicide treading in the steps of murder; drunkenness, profanity, and Sabbath desecration jostling each other; the innocent and unwary decoyed from the path of virtue and honor to a course of infamy and shame; life and property constantly imperilled; and crime following crime in quick and alarming succession. What do we see? Speculation tampering with dishonesty, and bribery catering to theft; the public purse rifled for private or party ends, or for sectarian purposes; the press, designed to be the fount of knowledge, the exponent of truth and the guardian of virtue, too often used to gratify a vitiated taste, or disseminate a vile and godless literature. In view of such scenes the true patriot will mourn, and the christian will take shelter in the pavilion of divine sympathy and care. How to grapple with these evils, and if possible eradicate them, is a great and grave question, well deserving the attention of every christian thinker and philanthropist.—ED.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 15, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

THE FIRST MAN.

Who was the first man? This is a strange question to ask one who believes the Bible, and is familiar with its teachings. One fact is certain, the Bible recognizes *no man* upon our earth before the creation of Adam. We are aware that some learned men in science and theology think they have found proof that there were races of men on the earth before the creation of Adam; and some have gone so far as to claim that the Bible favors such an idea. Says Paul: "The *first* man Adam was made a living soul." 1 Cor. 15: 45. There could be no man before the *first;* but the first was Adam; and Adam was the one from whom the whole human family originated, as the Bible most plainly teaches. God "made of *one blood* all nations of men." Acts 17: 26. The life blood of every man who has lived upon our planet had its origin in "the *first* man Adam." There has been no man *created* since the creation of Adam. If there were any other men before Adam, why did the Holy Spirit of God teach that Adam was "the *first* man?" There could be no men before "the *first* man." And inasmuch as the Bible most positively affirms that *Adam* was "the *first* man," if there were men created before him, the Bible record is not true. If the African is a *man,* as all must admit, then his blood originated in "the first man Adam." The same is true of every other variety of man; because all are "made of one blood." "Adam called his wife's name Eve; because she was the *mother of all living.*" Gen. 3: 20. Then it follows, that there has not been a child upon our earth whose genealogy cannot be traced back to Mother Eve; hence there are no races of men in the world whose ancestors were older than Adam. Any system of theology, or of geology, which assumes that Eve, Adam's wife, was not the *first* woman, and the "mother of *all* living," takes the responsibility of denying a plain Bible statement, which is in harmony with the entire sacred Scriptures.

If there were races of men before Adam, how did they get over the flood? Only Noah and his wife, and three sons and their wives, crossed the deluge. The record reads: "And *all flesh died* that moved upon the *earth,* both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man;* all in whose nostrils was the breath of life, of all that was in the dry land *died;* and every *living substance* was destroyed which was upon the face of the ground, both *man,* and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah *only* remained alive, and they that were with him in the ark." As Noah and his family were *all* of the antediluvians who remained alive, and came this side of the flood, we can see no chance to trace the origin of the African, or any other race, further back than Noah's time.

The Savior has died to save only the human family—the descendants of "the first man;" hence, if there were men who were not the descendants of Adam, they can have no salvation through *Christ;* and as there is no "other name under heaven given among men, whereby we must be saved," it follows that they cannot be saved at all, nor have any resurrection. Christ "took on him the *seed of Abraham*"; or as in the margin "of the seed of Abraham he taketh hold." His human nature came in the lineage from Adam, as declared by Luke, 3; 38, "Jesus . . . was the son of Adam, which was the Son of God." Says Paul: "As in *Adam* all die, even so in Christ shall all be made alive." 1 Cor. 15: 22, This shows that none but the descendants of *Adam,* "the first man," can hope for any resurrection through Christ. But without a resurrection there can be no future life for the dead. Is it true that there are races of men upon earth who cannot be saved through Jesus? Christ taught John to say that the "redeemed" would come from "*every* kindred, and tongue, and people, and nation." Then the people of *every tongue* are the descendants of "the first man Adam."

We do not believe there is a *single geological* FACT to show that any man, of any description whatever, ever lived upon this planet before Adam. We are aware that there are geological *speculations* and *opinions* to the contrary; but we have yet to learn there is one reliable *fact* in geology that proves Adam was not "the *first man*" as the Bible declares.

THE DEATH OF LAZARUS.

In John 11: 1, 3, 4, we read: "Now a certain man was sick, named Lazarus. . . . Therefore his sisters sent unto him (Jesus), saying, Lord, behold he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." After the death of Lazarus Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead.*" John 11: 11-14. This language is very plain, and declares most positively that Lazarus died.

We will now return to the fourth verse, which some think is contradictory: "Jesus said, This sickness is not unto death." Persons who wish to make out a contradiction usually stop with the word "death." Let us look at the whole verse: "Jesus . . . . said, This sickness is not unto death but for the glory of God, that the Son of God might be glorified thereby." In John 10: 10, we read: "The thief cometh not, but for to steal." This last passage is used to show the object for which the thief comes; and that is "to steal." "*But*" is used in the sense of except, or excepting. So in John 11: 4, the idea expressed is this: "This sickness is not unto death, but," or except, "for the glory of God." How was God glorified by the death of Lazarus; and how was the Son of God glorified? By his subsequent resurrection from the dead. If he had not died, Jesus and his Father could not have been glorified in raising him from the dead. The sickness was "unto death" for that very object, that Jesus might be glorified in raising him up from the power of the grave.

COMFORTING.—In a late article for the Crisis, we find the following in an accompanying note: "'The Bible quotations are all accurate; so you need have no trouble in correcting." If all who write for "our paper" would take the same pains to have all the "Bible quotations" "accurate," it would save us much time and labor, that we have to spend in looking up their imperfect quotations in order to correct them. It always grieves us to see incorrect quotations from any book, and especially from the Bible. Whenever a passage is marked with quotation points it should read just as it is in the book. Not a word should be put in or left out. If any are left out, put three or four periods in their place; thus: . . . Will those who write for the Crisis be *particular* about this.

SR. MARY I. HERRON.—We are saddened to learn that Sr. Herron, wife of the late Editor of the "Young Pilgrim," is quite out of health, and in destitute circumstances with her little family. Will not the friends of Jesus send her means to make her comfortable. Her address is East Somerville, Mass. Friends can also send to the Crisis office, and we will see it forwarded.

☞ WE purpose to keep our readers well posted in all the important news of the day, as connected with the signs of the times; and also any new light that may appear on the *time* of the coming of Christ. His second advent is evidently very near.

WHY WAS IT PERMITTED?

BRO. GRANT.—I have a question I would like to ask for a friend's sake, and my own, if you will be kind enough to answer it through the *Crisis,* so I can send him the paper. He believes all men will be saved, and asked this question,—Did God know all things from the beginning? If so, why did he permit sin to enter into the world? He cannot believe God made man to destroy him.

A. A. STILES.

We do not see how any one, who has confidence in the Bible can believe that all men will be saved; when it expressly declares that "*all the wicked will he destroy.*" "Destroy" never means to save.

There is a great difference between foreknowledge and fore-ordination. We do not believe God has fore-ordained whatsoever comes to pass; for in such a case, the man who steals, lies, and murders, could not help doing it; and be but a machine, and not responsible for his acts. God does not give commandments, and then compel men to break them, and punish them for disobedience.

We do not believe God made man for the sake of destroying him; if so he would not have done so much to save him, as he has done. Man must be created as a free agent, otherwise, he could have no moral character; and if a free agent, he must have the power of choice. This the Creator must "permit," or else man could not become a subject for rewards or punishments. Men set a very high estimate on the power of choice. "Liberty" is a charming word in their ears. When a man *chooses* the road to death instead of life, he cannot blame his Creator. But here is a question for consideration. Was it better to produce the human race, and have millions upon millions saved, and live eternally in the kingdom of God, and have the rest destroyed, than it would have been not to have created man? If any one should say it would have been better not to have created man at the first, than to have so many destroyed, he should find no fault if God puts the wicked back into non-existence where they were before they lived, or where they would have been, if they had not lived at all. He does not wrong them by the act of destruction. If eternal life to the millions of the saved is of more value than non-existence, then all that their life is valued above *nothing* is so much gain to the universe. It could have been no *loss* to the Creator if he had never made man, nor the earth on which he lives; but we can conceive that our heavenly Father and his Son will be greatly glorified in saving the numberless hosts of the redeemed by the wonderful plan of salvation.

If we should ask the father who has a family of sons and daughters, who should lose one by death, if he had rather have no children than to lose that one, we think he would not have to wait long for an answer.

Again we say, all that the eternal life of the saved millions is worth above non-existence is so much gain. It certainly could be no gain to any one to perpetuate to all eternity the lives of a mass of wicked men; hence, the Lord says: "All the wicked will he destroy."

☞ All appointments, notices, obituaries, and *proper names* especially, should be written *very plainly,* if friends would see them correct in the paper.

"EQUAL RIGHTS PARTY."

There are strange movements at the present day in political circles. There is a general dissatisfaction with the existing state of things, and a loud call for a change. Both continents are awake on the subject, and the Radicals seem determined to do something new. They insist that the time has come to have "a new government." In order to introduce an improved form of government, various associations have been formed, known by such names as: "The National Labor Union," "The Labor Movement;" "The Internationals," "The Working Women's Association," "The New Democracy," and "The Women's Rights Party." It is said there is a good prospect that these various associations are taking steps to form a grand union under the lead of Spiritualism; and that this confederation may be known as the "EQUAL RIGHTS PARTY."

In the "Banner of Light," Nov. 11th, '71, we find an interesting document called "The Preliminary Message to the American Association of Spiritualists." It is from Mrs. Victoria C. Woodhull, their President elect, and was unanimously adopted by the "Board of Trustees of the American Association of Spiritualists." This Board adopted the following resolution:

"*Resolved,* That we, as the Board of Trustees, secure the address prepared by our President, and adopt it as an expression of our views, to go before the world as the voice of the American Association of Spiritualists; and that our President be requested to take measures to carry out the plans therein proposed; and, to that end, we hereby pledge her our hearty co-operation and assistance."

Signed by direction of the Board,
HENRY T. CHILD, M. D.

In her address she goes on to say that their Association is (1) "*a religious organization.* (2) "*A political organization.*" In this new organization it is proposed to pay "more deference to the highest inspirations of the spirit world." This new party "has adopted the significant name of the EQUAL RIGHTS PARTY. Mrs. Woodhull continues:

"*We will have* our rights. We say no longer, by your leave. We have besought, argued and convinced, but we have failed; *and we will not* fail.

We will try you *just once more.* If the very next Congress refuse women all the legitimate results of citizenship; if they, indeed, merely so much as fail by a proper declaratory act to withdraw every obstacle to the most ample exercise of the franchise, then we give, here and now, deliberate notification of what we will do next.

There is one alternative left, and we have resolved on that. This convention is for the purpose of this declaration. As surely as one year passes, from this day, and this right is not fully, frankly and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution and to erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs.

If for people to govern themselves is so unimportant a matter as *men now assert it to be,* they could not justify themselves in interfering. If, on the contrary, it is the important thing *we conceive it to be,* they can but applaud us for exercising our right. . . .

She further remarks:—"Another great army of progressive reformers, heading obviously in the same direction as the Spiritualists and the Woman's Rights Party, consists of all the segments of the Labor Movement; the National Labor Union, the Internationals, the New Democracy, the Working-women's Associations and the like. Hardly a day passes that I am not waited on by the leaders of one or more of these great industrial and political reform movements, and it is virtually conceded by them that all these parties are destined to be absorbed, at an early day, in the more comprehensive purposes of the Equal Rights Party.

Among the Communists and Internationals, or allied in sympathy with them, are found most of the Socialistic thinkers, most of whom, again, are already allied directly with me, in the views and measures which I am engaged in or propose; and finally, the more progressive members of both the old political parties, *and of the church,* indicate a growing readiness to concur with this smelting of all the radical elements in one great movement for the reconstruction of society under new auspices and with a *New Departure.* . . .

"I propose to call to my aid a cabinet of advisers and assistants, from among the ablest men and women in the Spiritualist ranks, and in the ranks of those who will co-operate with us, and to divide the field of the objects which your organization contemplates into distinct Departments and Bureaus; and while co-operating with the Trustees, as a Congress, to address to the Spiritualists at large, from time to time, Messages and Reports from the heads of the different Departments and Bureaus, containing such recommendations as our mutual consultations may suggest, aided, as we hope we shall be, by communications and inspirations from our spirit friends." . . .

"Hundreds who read this address will find in it only a record, with slight modifications, of the recent promptings of their own souls. The last twenty years has been a season of active schooling for the New Departure in all human affairs. Spiritualism itself is only the chief symptom of the ripening of humanity for great events. Thousands of individual agents have been selected by the spirit-world, sometimes notified, though not always, of their functions in the future, and have been carried through uncommon experiences fitting them for the coming crisis. Delicate women have been wrenched from their quiet seclusion in the family, and sent itinerating through the world; or have been placed upon public platforms, and the words to be uttered have been put into their mouths. Strong men, with great business powers, have been stripped of their wealth, defeated in every design, plunged into poverty, and held to the steady purpose of developing their minds into the apprehension of a higher order of truths. Preparations of every kind have been made in millions of directions, seemingly divergent, but now rapidly reconverging upon the common end. The hour of ultimate action is at hand. A new class of men and women will come into the direction of every thing. The spirit of the old is already dead. The spirit of the new is born and breathes, and is already living in the world.

Your enthusiastic acceptance of me, and your election of me as your President, was, in a sense, hardly your act. It was an event prepared you, and to which you were impelled by the superior powers to which both you and I are subject. It was only one step in a series of rapid and astounding events which will, in a marvelously short time, change the entire face of the social world. Many among you will perhaps shrink back, on reflection, from the step you have taken. It may, indeed, commit you to much more than you are as yet deliberately prepared for. But let those who have insight and faith not be dismayed at any amount of recoil and agitation. 'They that are with us are more than they that are against us.' Those who are in the guidance of the world's crisis are competent to the office they have undertaken, and they will not fail. Justice *shall* be established in the earth even though the heavens should fall."

It is quite evident that Satan is marshaling all his forces for the great battle. If we are not greatly mistaken in the signs of the times, great events are about to open, that will be followed by others still more startling till the coming of the Just One, for whose appearing we are so ardently looking. It is truly sublime to be living in these last days, so near to the time when the dead are to be raised. The night of weeping is nearly past. Soon the morning of glory will dawn, and eternal life will be given to the lovers of Jesus.

TO THE CHURCHES OF CHRIST,
And all whom it may Concern.

This certifies that at a meeting of Brethren A. G. W. Smith, C. S. Sherman, Jas. Wiswell, and John Graham, at the house of Eld. S. G. Mathewson, on the 24th Oct., 1871, Eld. D. T. Taylor, and Sisters B. Mathewson, E. J. Hawkins, and C. Wood, being present, Eld. Taylor, in a spirit of proper christian penitence and peace, has made such apologies to us, and confessions of his sins and wrongs, as are acceptable to the church, and is fully forgiven and recommended to the fellowship of the flock of God.

Witness, } C. S. SHERMAN.
H. MUNGER. } JAMES WISWELL, Deacon.

With pleasure I transmit the above to Brn. Grant and Adams. D. T. T.

As Bro. Taylor has, in a most penitent and christian-like manner, repented of the sins and follies of his past life, and made due confession of the same; I earnestly hope that all christians will, in the same spirit of Christ, forgive, and extend to him the hand of christian fellowship. As rumors have been in circulation that Eld. T. was found guilty of certain grievous sins, not specified in the published charges, and has confessed the same; I deem it my duty, as chairman of the Council, to say that no evidence of any such guilt was brought before us, neither has he made any such confession. J. COUCH.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. AG'T.

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PREDICTED CALL OF THE GENTILES.

BRO. SHELDON:—Does not James, in Acts 15: 16, 17, teach a call of the Gentiles after the coming of Christ? And does not this prove that there will be probation in the future age? J. E.

REPLY.

Reference is here made to the call of the Gentiles, but not to their call subsequent to the judgment and "reward" of "EVERY MAN" (Matt. 16: 27; Rev. 22: 11), for a call after "every man" has had his "reward" assigned him, would make that assignment useless, or make the call a mere mockery. Let it be understood that "the Son of man shall come in the glory of his Father, with his angels; and *then* he shall REWARD *every man* according to his work," and it will readily be seen that every attempt to locate a call of mercy after the coming of the divine Judge, is a repudiation of the judgment; for this judgment involves "every man," and assigns "reward" to "every man." No matter whether the work is accomplished in a shorter or longer time, it begins when the Lord comes, and mercy ends where judgment begins.

Besides this, the origin of James' statement about the predicted call of the Gentiles, was as follows: There had been a reformation among the Gentiles, and converts had been gathered, and this was something new to the Jewish disciples; so a meeting was held to consider the question, and after "much disputing, Peter rose up and said unto them, Ye know how that a good while ago God made choice among us, that the *Gentiles* by my mouth should hear the word of the *gospel,* and believe" (v. 7). Then Paul and Barnabas arose and related "what miracles and wonders God had wrought among the *Gentiles* by them." v. 12. Then James stood up to confirm the position taken by Simon Peter, Paul, and Barnabas, and begins his speech by referring to what Peter had just said: "Simon [or Simon Peter] hath declared how God at the first did visit the *Gentiles,* to take out of them a people for his name. And to THIS *agree* the words of the prophets [that is, the words of the prophets agree with Peter's statement about the call of the Gentiles which commenced under him, and was still going on; and then quotes a sample of what the prophets have said relating to this same call of the Gentiles]; as it is written, After this [scattering of Israel] I will return [having departed from them at their dispersion], and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the *residue* of man might *seek after the Lord,* and all the *Gentiles,* upon whom my name is called. . . . Wherefore [or, for which reason] my sentence is, that we trouble not them which from among the *Gentiles* are turned to God." Acts 15: 14-19.

James quotes this prophecy for the simple purpose of establishing the fact that the call of the Gentiles, then under discussion, and then taking place, was predicted, and that the prediction and Simon Peter's statement were in agreement. In order to do this, he commenced with the prediction of God's return to abandoned Israel, to build again the tabernacle of David, which had been thrown down by Nebuchadnezzar. This tabernacle was set up at their return from Babylonian captivity. The priesthood could then officiate till the antitypical priesthood should be inaugurated, when the *Gentiles* should call on the Lord. And this last feature of the prophecy was *then being fulfilled*—and that, too, after the tabernacle of David had been "set up," for no reference is here made to the kingly tabernacle of David (the *ouhell*), but to the tabernacle of worship (the *rookkoh*), the same tabernacle referred to by Jeremiah at Jerusalem's overthrow: "He hath violently taken away his tabernacle"—the tabernacle of worship—called "the tabernacle of David," because David pitched the tabernacle for the ark in Jerusalem. "And they brought in the ark of the Lord, and set it in the midst of *the tabernacle which David had pitched for it* (2 Sam. 6: 17), and it remained till the completion of the temple which David planned for it, which was completed by Solomon, and then it was transferred to the temple, being still recognised as the tabernacle of David till overthrown by king Nebuchadnezzar.

Let it be remembered (1) that this tabernacle of worship was "set up" again after the return from Babylon, thus fulfilling that part of the prophecy; and (2) this tabernacle of worship called "the tabernacle [*rookkoh*] of David," is not identical with David's kingly palace, for when that is brought to view, another word is used to distinguish it from the *rookkoh* which is never applied to a kingly palace. The *kingly* tabernacle which contained David's throne is thus mentioned: "And in mercy shall the *throne* be established; and he shall sit upon it in truth in the tabernacle [*ouhell*] of David." This tabernacle contained the throne of David, but the tabernacle referred to in the prophecy quoted by James never contained David's throne; hence to have this tabernacle of worship "set up," does not involve the restoration of David's throne, as some incorrectly suppose. It *was* "set up," as already shown; and subsequent to this came the call of the Gentiles referred to by James when quoting this prophecy. James was not arguing about events in a future age, when he cited this prophecy to support the position which he was advocating; but he was simply talking about the reformation then going on among the Gentiles, as related by Peter, Barnabas, and Paul; and James simply insists that this prediction was in *agreement* therewith. "To this *agree,*" etc. Something not to be fulfilled for near two thousand years to come could not "agree" with something then transpiring—for only the *fulfillment* can "agree" with the prediction, and anything that *does* "agree" with the prediction *is* the fulfillment; besides, it would be entirely unreasonable to suppose that the prophet would blindly pass over the great gospel call to the Gentiles in our age, and so clearly see their call in another age. It may be well to read the prophecy referred to by James, with its connection, and notice several points in the prediction.

"Behold, the eyes of the Lord God are upon the sinful *kingdom,* and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. . . . In that day [after the dispersion of Israel] will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will [raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the *heathen,* which are called by my name [margin—"upon whom my name is called"], saith the Lord that doeth this. Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9: 8-15.

1. This scattering took place, and the "kingdom" was obliterated to be "no more till he come whose right it is"; but the house of Jacob was left in existence; they have not since been scattered as a "kingdom," but as a *colony.*

2. "In *that day*" of the dispersion of the "*kingdom,*" and not in the day of a *subsequent dispersion* of a *colony,* the "tabernacle of David"—"the *rookkoh* of David"—which never contained David's throne, but was simply a tabernacle of worship, was to be raised up; and it was raised up at the *right time* to fulfill the prophecy; and then through this typical arrangement men could seek the Lord, till this arrangement was superseded by the antitype. Israel's captivity was to end, and they were to return to their land, rebuild their cities, and enjoy temporal prosperity, and "no more be pulled up out of their land"; that is, *during their dispensation,* for their claim went no farther; and language equally as strong is often applied to the obsolete appendages of that ceremonial age, as a "perpetual covenant," which was succeeded by the new covenant. And truly they were "no more pulled up out of their land" during the Mosaic age. To put an *unlimited* construction on this language would be a repudiation of the burning day, for they could not live through the conflagration of the earth; and it would also cheat the saints out of the "new earth," for that is not due till after "the elements shall melt with fervent heat."

3. After this restoration of the tabernacle of worship, "all the heathen" were to have a chance to call upon the Lord and be saved. The class called "heathen" in the Old Testament are styled *Gentiles* in the New Testament. And when the Gentiles began to call upon the Lord, James affirmed that it was in *agreement* with *this prediction,* or that the prophecy, so far as this prediction was concerned, was then being realized. The advantage often taken of James' wording—"After this I will return"—to make it appear that it must be fulfilled after the return of Christ from heaven, is simply a rank perversion, for this is not the language of James, but his *version* of the prophet's language: and the prophet had nothing to say about Christ's return, or Christ's building again the tabernacle of worship, but reference is made to what the Lord Jehovah would do—"*I* will sift the house of Israel . . . In that day will *I* [the same *I*] raise up the tabernacle of David. Christ is not the personage to return, or to do this work. James recognized the fact that the Lord had "departed" from Israel, as he did anciently from king Saul, and that in the same sense he *returned* to bless them with the restoration of the tabernacle of worship, fulfilled before his day, and saw *then* fulfilling the promise to the Gentiles. W. S.

NOTES BY THE WAY.

H. MUNGER.

Having spare time, it may be interesting to some to read sketches of travels, as it is to me. After remaining at home two days from my eastern trip, I started west to No. Adams. Here is the great tunnel in the Hoosic mountain, about three miles and two-thirds through. This is the wonder of America. Think of a twenty foot hole through a mountain, five miles long, in solid rock, twelve hundred feet under ground, with two shafts, or holes, down from the top for air holes. The work is progressing faster than ever before, as the machinery is much better. Six feet a day are dug, by seven hundred hands, at a cost of about $200 per foot. It is a dark, dangerous place to work. Many have been killed in various ways. The blasting with nitro-glycerine is dangerous. Last summer the glycerine was set on fire by lightning two or three miles off, and killed some of the hands. There were two such accidents in June and July.

The church is doing well here, for such hard times. Also at Pownal, Vt. Sister Towsley has been sick four months, and has not preached to them, but is some better now. I had a good time with them. The truth is steadily gaining. Their new Methodist preacher don't fight as the former one did, studying flank movements, but works in harmony.

Next to Hoosic, N. Y., where I had a full house and good attention. The church was revived. The coming conference is expected to do good. I notice the crops are all good. The land in Hoosic, and up through the valley from Eagle Bridge to Hebron, is some of the best for farming I know of, excepting in the far west; and farms are cheap and good. Potatoes were selling at the depots at thirty cents for sixty-five lbs., or twenty-eight cts. per bushel. One acre yields two hundred bushels, and grain in proportion. The land is easy to work, and thirty-five miles east of Troy, N. Y.

Hebron church is still alive. We had a good time with them.

Next to Fort Edward. I had a strange introduction. The house pointed out to me to stop at was across the river, on the island. I called on the man. He refused to keep me. He said he did not like the name, nor my looks, and other hard things; and as I was starting to go out of his nice looking house, supposing I had been directed wrong, or had made a mistake, he got hold of my arm, and stopped me. In a moment a woman came to my rescue, calling me "Bro. Munger," and smilingly invited me into the parlor, when the mystery was revealed. This man was her husband. Knowing I was coming, he treated me in this abrupt way to see of what kind of stuff I was composed, he said. I found him free, and had a good home with him for two days, and a help to the cause, although not a professor of religion. He obtained the Opera House, and circulated the appointment, and got out a large congregation of new hearers, who heard for the first time with marked attention and interest. This is under Bro. Sibley's charge, who preaches to the Sandy Hill church, which I supplied while he went to the Hoosic conference. On coming home, he felt encouraged to see the sudden and unexpected move to get the truth before such a large number of new hearers. This was brought about by the man where I stopped, who hired the house, got out the people, and footed the bills. I preached to them as agreed upon the day before. As strange as this appeared to me, I think God's hand was in it for good, and the brethren think the same. This same Mr. F. got a promise from me to go to Whitehall. He sent up the notice, but not having time to get a suitable place, it was postponed.

Next to Hydeville, Vt., a part of Bro. Mathewson's charge. I preached Wednesday evening. The Baptist preacher was out. We had a good, free time in the Lord. Thursday I visited some five or six State quarries, and witnessed the wonders of getting shingles from the earth. At Castleton saw Bro. D. T. Taylor, who had come on an important errand. After two years suspension and trial of mind, he came and got together as many of the church as he could, and confessed his wrongs with penitence, to the satisfaction of all present, and they all forgave him heartily. The Castleton church stands fast. They have a rock principle for a foundation, and will stand as long as they are united as well as they are now. The congregation and attention were good. Monday I returned home. We are living in strange and eventful times. New things are appearing every day, but as Jesus said, the wicked see no signs.

STILL "MORE GRAVY" WANTED.—I like the idea presented by "Gains" about conference reports being dished up with fewer bones, and more gravy. Allow me to add that if some of the ministering brethren would leave out dry pieces, and fill up with "gravy," it would certainly please the *Times'* readers better. We don't care what train you took; or to know that you preached to a school or meeting house full at a certain date. Possibly four hundred other Advent ministers did the same thing the same evening; and if every one should report the fact, every time, the *Times* would be filled with nothing else. We don't care so much about you, as about what the Lord is doing through you. Give us the juicy parts—experience, incidents, new conversions, baptisms, trials and persecutions for the truth's sake, joys and gleams of sunshine, and the like. These are always interesting. In short, write for the whole body, and rigidly prune out all you would not care to read from some other laborer, whom you never saw, nor expect to see, this side of kingdom.

I have made maple sugar some, and I had rather have one spoonful of syrup than a pailful of sap. The pailful may have all the sweet in it, but I cannot drink so much to get it. We want to hear from you all, often; but spare us the details.

In behalf of many, PRISCILLA.
—*Advent Christian Times.*

THE TRACT FUND.

The *Advent Christian Publication Society,* at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	[illegible]
John Clothey	1.00
A Friend	3.00
S. Dodge	1.00
Thos. Robjohn	2.00
M. G. N. Bradford	1.00
A Friend	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$8.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$619.55
C. S. Hall (pledge paid)	20.00
Mrs. N. S. Barris	1.00
Mrs. E. B. Hall	1.00
"O."	1.00
J. B. Allard (for Bro. Bowman)	2.00
—— Nichols "…" "…"	3.00
Fannie B. Norris	1.00

Correspondence.

From Bro. D. Dunbar.

BRO. GRANT:—But a few weeks since, I was ignorant of the existence of such a publication as the *World's Crisis,* and might have remained so for a long time, had not a good brother from Lynn (S. B. Richmond) brought it to my notice. He has furnished me with several numbers, together with a dozen or more of tracts corresponding in sentiment with the *Crisis,* all of which have awakened an interest in my mind to hear still more of this matter. I am advanced in life (near seventy), but have not lost my interest in the advancement of God's truth. My own perceptions are so benumbed, and my retentive faculties so weakened, that my personal profits may be small; but as I am surrounded by several children and grandchildren, I hope some good may come to them by an investigation of truth, as it is conducted in your publications.

It is true your doctrine of the resurrection is in perfect contrast with the views I have held for many years, which views I have never but once heard disputed; and then by a preacher accounted half deranged, in a school-house in Castile, Genesee Co., N. Y., in 1826; yet as we know errors may sometimes become hoary with age without opposition, it is well to look honestly and earnestly at the objections made to our long-cherished opinions. I am in sentiment a Calvinistic Baptist; have examined, to a limited extent, several of the isms of the times, and with Bible in hand have seen no cause for changing my views. Now, I think, since your publications are so clear and pointed, and your practical sentiments so perfectly accordant with the word of the Lord, we may safely and profitably read and ponder what you have to say.

We like your opposition to Roman Catholicism, Spiritualism, gambling for the support of gospel truth, and the thousand and one wicked and nonsensical things introduced into churches, Sabbath schools, and library books, and trashy, frothy publications, to catch the ungodly with "guile," and draw them into our churches. We highly approve, also, your opinion of Free Masonry. Your manner of handling Universalism is the best we ever saw. How clearly it is shown that the sentiments can claim no pre-eminence above Atheism or Paganism. Now if your opposition to "immortal-soulism" is based on Jehovah's truth, as it may be, down comes Romanism, Spiritualism, and some other dangerous isms, to the honor of truth, the confusion of its enemies, and the joy of every christian heart.

Extracts from Letters.

BRO. P. G. BOWMAN writes from Lydia, S. C., Oct. 31st, 1871:—"On Sabbath last we had a day of peace and joy. I preached at two places about nine miles apart, in the open air both times,—in the morning on redemption, and in the afternoon on holiness of heart and life, with their glorious and ultimate results. The blessed Jesus was with us. Three brethren and two sisters united with us. May the Lord abundantly bless and keep them unto eternal life. Notwithstanding our trials, the truth as it is in the Bible is spreading. I have a pressing call about forty miles distant, by one of the wealthiest, most intelligent and influential gentlemen in this section, to visit him and preach in his neighborhood, stating he believes I have been suspended from the ministry for preaching the pure doctrines of the Scriptures. I have sent an appointment for the third Sabbath in the coming month. I will carry with me a number of works for distribution, and may the good Lord make my visit a blessing to the entire community. If we were only able to build two or three houses of worship, we could accomplish a great deal in a short time; but as it is, I shall have to preach through the winter in school and private houses, which will not contain the congregations. I still hope and pray for help from abroad. Surely one hundred brethren will second Bro. Mackee's proposition, and send to the Board of Missions $25 each, which would establish us here."

BRO. O. B. QUIMBY, Lisbon, N. H., writes, Oct. 27th, 1871:—"Having looked the ground over some, and heard considerable talk on the discussion, I am well pleased with the result thus far. Our chairman for the afternoon and his wife have become about as strong in the doctrine as any we have in the place. I have been with them this evening talking the matter over. They are very much interested, and anxious you should come back here. They are not professors. Bro. Stubbs, the Methodist minister here, said he had learned one thing, that it was best to keep cool in discussion. I think he is not the only one that has learned something by the discussion. I heard one man say last night that it was the greatest thing ever got up in Lisbon. The Bible is discussed in every shop, and in the street, and the people are taking a general interest. The friends of truth are well pleased with the turn it is taking."

BRO. J. TREVOR, Lockport, N. Y., writes Nov. 6th, 1871:—"Sister Stoddard is now settled with us. She has preached four times, very much to our satisfaction, and I hope to the glory of God. Some outsiders, who have heard her, say she has not her peer in any pulpit in this city, and I think so too. She has this advantage, however, that the isms of the day do not clog her in upholding the truth. The Lord bless her."

THE ELEMENTS.—Something is the matter with the elements. Storms, hurricanes, electrical tornadoes, tidal waves, typhoons, earthquakes and all the frightful phenomena which the air and the water can exhibit, are continually desolating the earth, sweeping over the fairest fields, rising up against the coast and harbors, and spreading desolation in all directions. Nor have these demonstrations respected geographical limits or political boundaries.

Not only the fervid regions of the equator, long accustomed to elemental strife, but the most respectable and conservative regions, the most staid and quiet portions of the globe, have felt them. Not only are the Western States swept by tornadoes, but sober Vermont has been shaken by an earthquake, and Massachusetts has submitted to something that was very nearly a tidal wave. And even Rhode Island, which refused to submit to changes in her political law, could not resist the convulsions of the elements, and an earthquake, moderate and modest as became our territorial pretensions, just stirred us up a fortnight ago.

Various explanations are made of all this. Some think that great changes in the interior of the terraqueous globe are going on, and that these are responded to by convulsions upon the surface; others hold that great climatic changes, owing to the procession of the equinoxes and other astronomical gyrations that have gone on slowly, but with remarkable regularity, from the time when the morning stars sang together, have come to a crisis. It takes 25,868 years to bring about a complete revolution of the equinoctial points, and during the progress there must be some ugly places to pass, when a disturbance of the elements may naturally be looked for.

Others take a theological view of the matter, and think that the devil has been let loose generally. This theory derives support from convulsions in the moral, social and political world, the Tammany frauds, the Ku-klux outrages, the incendiary fires, the Fenian raids, and the long catalogue of crimes with which the people have grown so familiar that they hardly notice them. There are others, incredulous sort of people, who scout at all the signs and wonders, and who hold that the same sort of thing has been going on always; only that it is but lately that the world has had the telegraph to transmit it, and the newspapers to carry the story to every fireside. We make no account of such infidels. They are old fogy sort of people, who don't believe in spiritualism, condurango, or woman's rights, or much of anything else that has developed since the flood.—*Providence Journal.*

Married.

DICKINSON—HOWARD. In Coventry Centre, R. I., Nov. 7th, 1871, at the residence of the bride's mother, by the Rev. Jonathan Brayton, GEO. K. DICKINSON, of Hartford, Ct., and EMMA BELLE HOWARD, of Coventry Centre.

CHESBRO—COOK. In Marion, Mass., Oct. 28th, by Rev. Leander Cobb, GEO. E. CHESBRO, of South Killingly, Conn., and Miss DELPHINA ARMERA COOK, of Mattapoisett, Mass.

CASWELL—TAYLOR. In Easton, N. Y., Nov. 4th, 1871, by Eld. Jacob Wilbur, Mr. JOSEPH P. CASWELL, of Lansingburgh, and Miss MARY A. TAYLOR, of Troy, N. Y.

FARNHAM—SCRUFF. In West Stewartstown, Nov. 8th, by Eld. L. F. Cole, Mr. GEO. F. FARNHAM and Miss SUSAN B. SCRUFF, both of Pittsburg, N. H.

BURNETT—SQUIRES. In Chicopee, Oct. 28th, 1871, by the Rev. F. B. Clark, Mr. HENRY A. BURNETT, of Chicopee, Mass., and Miss ADA J. SQUIRES, of South Hadley, Mass.

Obituaries.

HOWE. Died in Cambria, Mich., Oct. 19th, 1871, Margaret Howe, wife of Daniel Howe, of Cambria, Hillsdale Co., Mich., aged forty-one years.

After some months of very severe suffering with a cancer on her breast, she had it cut out once, and then eat out the second time by cancer plasters. Sr. Howe and husband had been deeply interested in our preaching for a year or more, and sincerely loved the blessed hope. Sr. Howe never publicly confessed Christ, but a few months previous to her death sought the Lord with all her heart and found peace. She was an affectionate wife, a kind mother, a good neighbor, and was highly esteemed by all. The funeral services were very largely attended Oct. 22d, at the Wesleyan Methodist church. Sermon by the writer, from Rev. 14: 13,—"Blessed are the dead," etc.

A. N. SEYMOUR.

HARRINGTON. Died in Pitcher, N. Y., Oct. 15th, 1871, Bro. James H. Harrington, aged fifty-eight years.

Our much beloved brother has fallen at his post. He has been set apart for years to his Master's service, a modern Job in this section. For the past two years his sufferings have been extreme, but a murmur has not passed his lips. Frequently would he say, "The Lord does all things well; he knows what is best for me. I am not able to work: all I can do is to glorify God. Brethren, that is all my business. He wants to save me." Thus, in the full assurance of faith, this brother has fallen, but he sleeps in Jesus, in whom he had put all his trust. Words of counsel were spoken by Eld. E. A. Poole, from Psalm 12: 1,—"Help, Lord; for the godly man ceaseth."

F. CORKER.

CAMPBELL. Died in Hollis, Me., Nov. 1st, 1871, William Campbell, aged fifty-six years.

The subject of this notice first had his attention called to our faith in a conversation with the writer last June. At that time he was without Christ. Being a man of more than ordinary intelligence, he soon became very much interested in the investigation of the views I had presented to him. He continued his investigations until he not only embraced them as truth, but also sought, and as he confidently believed, found the Lord. At his request the writer attended the funeral, and discoursed from Job 14: 14. C. H. SWEET.

SHERMAN. Died at West Woodstock, Ct., Oct. 2d, 1871, of ulceration of the bowels, Cynthia, wife of Robert A. Sherman, aged fifty-eight years.

Sister Sherman was for many years a devoted christian, and an ardent lover of the truths that distinguish us as a people. Her last moments were peaceful and happy. The funeral services were conducted by Eld. A. Morse, assisted by Elders I. B. Potter and P. S. Butler.

C. H. SWEET.

WILLOUGHBY. Died at Holderness, N. H., Oct. 17th, 1871, our mother, Jemima Willoughby, aged sixty-seven years, five months, and twenty-seven days.

Again death has entered our family, and taken our remaining parent. We have laid them side by side, to await the bright morning of the resurrection. May God sanctify this bereavement to the good of the mourning friends, and help to prepare us to meet them in a world where death will never come. Words of comfort from Bro. J. B. Brown, from Rev. 14: 13. H. C. WILLOUGHBY.

HAGGETT. Fell asleep in Jesus, in Standish, Me., Sept. 17th, 1871, Sr. Patience B. Haggett, wife of Bro. William Haggett, aged seventy-eight years.

Rest in the silent grave,
All free from care and pain,
Till Christ shall ope the tomb,
And bid thee live again.

Sr. Haggett had been a devoted christian for many years. She died with the bright hope of a better resurrection. May the Lord bless and comfort the mourning ones. Sermon by the writer, from Hosea 13: 14. J. T. JORDAN.

DOWNS. Died in Fairhaven, Ct., Aug. 14th, 1871, Medora A. Downs, daughter of John and Georgiana Downs, aged one year and ten days.

Funeral services at the house of Bro. W. Ford, in Southington, by the writer. Sleep on, little one, till Jesus bids thee arise. B. HITCHCOCK.

PEASE. Died in Hartford, Conn., Oct. 27th, Bro. Orson R. Pease, aged seventeen years and ten months.

During his sickness for three years, the grace of Christ so clearly shone out day by day as to convince all around him that he had been with Jesus, and learned of him. "Let me die the death of the righteous, and let my last end be like his."

E. OWEN.

BLANCHARD. Died in North Adams, Mass., June 18th, 1871, Flora Edith, only daughter of Isaac and Flora Blanchard, aged ten months and twenty-five days.

The funeral discourse was preached by the writer, from Luke 18: 16. MRS. E. A. WARREN.

FINCH. Fell asleep in Jesus, at Milford, Mass., Nov. 2nd, 1871, George A., son of Bro. M. L. Finch, aged fifteen years, seven months, and seventeen days.

Words of comfort were spoken by Bro. J. Scott, of Boston, from 1 Cor. 15th chapter.

D. M. FINCH.

Summary of News.

FOREIGN.

Cable News.

LONDON, Nov. 30. [New York Herald Special.] In Berlin, yesterday, Prince Gortschakoff had a long private interview with the Emperor William, and another with Count Bismark to-day. The subject of these interviews is unknown.

President Thiers refuses to modify his ultimatum to England regarding the commercial treaty.

Five Cabinet councils were held during the past week, the foreign policy of the Government being the warm subject of discussion. The reorganization of the army is progressing actively, regiments are being brought up to the war standard, and there is an immense accumulation of war material.

A conference of diplomats will be held at Dresden at an early day to devise precautionary measures against the International Society.

PARIS, Nov. 11. Prince de Chigi Albani, Papal Nuncio, had a long interview with Count de Remusat, Minister of Foreign Affairs, yesterday. The *Constitutionel* of to-day says they discussed the forthcoming protest of the Pope, in which the Holy Father will declare himself sole King of Rome, and will announce his determination to hold no official intercourse with any foreign representatives at court or near the person of Victor Emanuel.

Henri Rochefort has sent the following letter to Albert Jolly: "Allow me, dear defender, to offer you an edition of the Lanterne, formerly supposed to have yielded me so much and which now costs me so dear. What most distresses me is calumnies of all sorts, hurled against not only me but my family and even my children. It is thought that I see vague hopes of the resurrection of the dynasty, thought to be dead, and which I was reported to have buried. I see sprouting in all directions, literary and political mushrooms, which nothing but a Bonapartist dunghill could engender. I daily expect to hear that Napoleon III., returning to his rightful domain, has proclaimed an amnesty, and that I after being condemned by a Republic, shall experience the still more terrible doom of pardon by the Empire."

THE CZAR has been occupied in reorganizing his army, while all the world has been looking at his neighbors further west, and now presents a view of the result, which is indeed formidable. The Russian army can now be relied upon to turn out more than a million and a half of men, fully armed, drilled and equipped, with scores of Cossack regiments in addition. Back of this is a reserve of about a million men, who may be called into the field in case of necessity; and, in fact, the Czar has solved the problem of making for his use a nation of soldiers in an incredibly short time. The artillery, too, has been augmented by a thousand pieces, and every arm of the service put in strong condition. While this work has been going on, Russia has continued its policy of absorbing the independent Khanates bordering on its territory, and has added millions to its population by extending its boundaries. The quiet way in which the Czar strenghtens his empire both within and without, is admirable to look at from a distance, but the huge army which he has now secured at his control may be less pleasant for the consideration of his neighbors.

WHAT NAPOLEON SAYS:—"So long as people shall not have been regularly consulted, no decision of the Chamber can prevent me from being the legitimate sovereign of France. Many officers have written to me to ask if they should place themselves at the disposition of the present government, and if I consented to release them from their oath. I have answered that the question being plainly stated between order on the one hand, and the most frightful anarchy on the other, they should not hesitate to serve their country; but that I could not release them from their oath until, by a direct vote, the entire nation shall have chosen a definitive government. Thus you see, like the man in Horace, I wrap myself in my right and my resignation. Strong in my own conscience, I restrain the impatience of some, and despise the treachery and the insult of others. I observe, with a certain degree of satisfaction, that the republic is forced to act with severity against the very men who, during twenty-three years, attacked my government, and to adopt many of the measures which I regarded as indispensable to the maintainance of order; but, as I am not a man of party, this feeling gives place in my heart to another and a stronger—the pain with which I see the destinies of France delivered over to the hazard of events, the fury of factions, the weakness of the men in power, and the exactions of the foreigner."

DOMESTIC.

Washington, D. C., Nov. 13, '71. Gen. W. T. Clarke, one of the Republican candidates for Congress in Texas, and the Texas Republicans now in the city, report the perpetration of the greatest outrages in that State at the late election. The Democrats, disguised, rode in open day through little towns and settlements, burning school-houses and churches, and whipping teachers. In counties where this work of violence was done in advance the voting passed off quietly as death, few Republicans voting. In counties where there are large Republican majorities, as for example, in Grimes, in General Clarke's district, a ballot-box for white voters was opened and had its desired effect. When all the white men had voted, and seventeen more than had registered, a riot was commenced, the Registrar was driven away, and the election was broken up, thus depriving one thousand colored men of the privilege of voting. In Washington county the same course was adopted, and in order that the Governor might not be informed of the proceedings, two miles of the telegraph wires were torn down and carried away. In Limestone county seven hundred armed Democrats turned out in companies under command of ex-Confederate officers, took possession of the town of Groesbeck, put the officers of election under guard, forced them to open the polls under their direction and voted as they wanted to. One negro was killed as a warning to that class of people. Of eight hundred colored voters in Limestone only eight voted. The roads were patrolled and guarded, and the national mail coaches were stopped and examined. The messengers dispatched to the Governor were captured, until at length a fearless young lady, Miss Bessie Houston, managed to get through the lines and report the condition of things to the Governor. It is not surprising, therefore, that Gov. Davis declared martial law in that county.

Concord, N. H., Nov. 9. One of the most remarkable displays of northern lights that has been witnessed in this section for years was seen between six and seven o'clock this evening. The sky in the north, northeast and northwest seemed to be a vast sheet of deep crimson fire, extending nearly to the zenith. At first the shooting flames were nearly white, but rapidly changed to the hue of a September sunset or the lurid light of a great conflagration. It was a grand spectacle, and will long be remembered by all who saw it.

ABOUT CHICAGO.—One thousand people live in the twelve frame buildings at the corner of Elizabeth and Madison streets.

A row of wooden shanties on Michigan avenue bears the ambitious designation, "The Inter-Oceanic Block."

The first brick house in old Chicago was built by Mr. Kinzie, in 1835. It was situated on the corner of Cass and Michigan streets. The first brick building in course of construction since the great fire is on the same site, and is being built for J. J. Jones, who thus sets an example of genuine pluck and enterprise.

The Chicago Evening Mail says that lumber and building materials of all kinds have been pouring into that city since the fire, and the supply is now about adequate to the demand. The weather has been exceedingly favorable to out-door operations, and new structures are still rapidly springing up. One hundred and four permits for brick and stone buildings on the burnt district were granted in the first two weeks, and some six hundred for temporary structures. Immense piles of rubbish have already been carted away, and the streets are becoming more passable. An open winter will witness astonishing improvements.

By way of correcting the impression that seems to have gone forth that "Chicago has been burned up" the Evening Journal says: "While 18,000 houses have been swept away, 42,000 yet remain; and while 92,000 persons have been rendered homeless, an immense city of 245,000 persons has not been disturbed. The whole of the immense area of the west division, with its miles of dwelling-houses, stores, school-houses, churches and manufactories are almost intact, while upon the south side a great many fine residences yet remain, with splendid business blocks, churches and innumerable manufacturing establishments."

A NEW GOLD FIELD.—Our Minnesota exchanges represent that the excitement at Winnepeg over the recent gold discoveries is on the increase. Numerous specimens of gold dust, nuggets and gold-bearing quartz have been brought into Fort Garry from the region around Lake Shabondwaan. Hundreds of people are swarming to that locality, and the latest reports are of the most extravagant character, representing the region as richer in gold deposits than California or Australia. Laborers employed on the highways and on government works have given up work and emigrated in a body to the gold fields. Some color is given to the reports from the fact that the region is included in a belt rich in mineral deposits. The early explorers through the British possessions discovered gold and silver in this locality. The region is but a short distance from Silver Islet, in Lake Superior, one of the richest silver regions in the world, and only one hundred and fifty miles distant from the copper mines of Ontonagon. The Lake is about four hundred miles from Fort Garry, and is about ten miles in length by two or three in width. It is hardly likely that the liveliest Fenian raid could drive the Winnepegians from their new found wealth, which they are "prospecting," "placing," and excavating with the utmost enthusiam.—*Boston Journal.*

FALL OF A METEOR IN THE DAY TIME.—About half-past four o'clock yesterday afternoon a couple of ladies who were driving from South Easton to North Bridgewater were considerably alarmed by the falling of a meteor, which struck the earth alongside their carriage. It had the appearance of a ball of fire, was about as large as a medium-sized cannon ball, and descended in an oblique direction. On striking the earth it rolled along faster than the carriage was going, leaving behind a train of fire nearly two feet in length. As it shot forward it gradually disappeared and in a few seconds nothing could be seen to indicate its presence. The horse was frightened at the phenomenon and shied toward the roadside, but no damage resulted.

THE MORMON TRIALS.—A Salt Lake City dispatch says that, notwithstanding the grand jury and officers of the court have kept their secrets wonderfully well, it is now ascertained that indictments against Brigham Young, Mayor Wells and Hosea Stout for murder were not found on the sole testimony of Bill Hickman, the so-called "destroying angel." It is known that on the trial witnesses will be produced for the prosecution, not implicated in the charge at all, who will testify to all Hickman has sworn to, and perhaps more.

☞ An exchange says that among the latest to throw away Christianity and embrace Spiritualism, was Elder ——, who lives not a thousand miles from Waterford. The Elder had a daughter who struggled hard against the influence, but finally gave up, and became a writing medium. One day, while wrestling hard with the spirit, she prayed that if Spiritualism was God's work it might be manifested; if not, that the name of its parent might be given. Imagine her surprise on recovering from her trance, to find written out in brief, "The Devil."

☞ A man resides in Fond-du-Lac, Wis., who fifteen years ago, was one of the most promising young men in his native state of Maine, but contracted intemperate habits. He married a fine young woman, came west, and settled in his present town. He kept on drinking and soon became a confirmed drunkard. Now comes the saddest story of all. Their child is cross-eyed, tongue-tied and half-witted, and in walking staggers from side to side just as a drunken man does.

Notices.

Quarterly Conference.

It is high time for a call for a session of the Mass. Advent Conference. If any church would like the meeting held in their place the first week in Jan., 1872, let us know it, and we will issue a call for the same. Let us hear soon.

L. BOUTELL, for the Committee.

Vermont Conference.

The Second Quarterly Conference of the Advent Christian Church, for the State of Vermont, will be held at East Roxbury, Vt., commencing Wednesday evening, Dec. 6th, 1871, and continuing till Dec. 9th. Come, brethren in the ministry, young and old, from throughout the State, and let us prepare for a united effort in the Redeemer's cause. We hope also to have every church represented by a delegate. The Lord is in this place graciously winning souls to Christ. Come prepared to work with God. R. F. C.

New York A. C. Conference.

The second quarterly session of the New York Advent Christian Conference, for the current year (D. V.), will be held with the church in the city of Rochester, commencing Thursday evening, Dec. 7th, and holding over the following Sunday. *Immediate* attention is asked to the appointment of delegates, and to the taking of the quarterly collections by the various churches. Our extended mission work with the tents this season has left a debt of over ONE HUNDRED AND FIFTY DOLLARS upon us, that should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren, come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open your hearts to the Lord for the prosperity of Zion, and for the coming of Israel's King. The opening discourse will be given by Bro. Milton R. Miles.

D. COGSWELL, President.
WM. E. BROWN, Secretary.

Maine Mission Agency.

At our last annual State Conference, I was appointed to travel, and solicit and collect subscriptions and donations for the "Maine Mission and Tract Fund." I can devote but a part of the time to that work, as I go preaching through the State. I therefore appoint Eld. J. A. Libby to act in my stead, in the northern and western part of the State. He will call on you for aid in this mission work. Come, brethren, sisters, children and friends, you can all become members of this Mission Society, and give to help spread the truth.

I. C. WELLCOME.

Protracted Meeting.

The Lord willing, there will be a protracted meeting at the Danett school-house, in Bowdoin, commencing Thursday evening, Nov. 23d, and continue over Sunday. Will Brn. C. Good, H. S. Mitchell, and H. D. Reed come and help preach the word? May God bless the effort put forth for this meeting. For the Brethren,

I. N. THOMPSON.

Notice.

At our last quarterly meeting, there being no request for the next meeting, it was left to me to ascertain the desired place. As it is our annual meeting, and officers are to be appointed for the ensuing year, it should be held in some central place, easy of access to all interested. Any church desiring the next quarterly meeting will please correspond with me at South Killingly, Ct.

E. BELLOWS.

Notice.

Elder James H. Whitmore has accepted a unanimous call from the Rochester Advent Christian Church to become its Pastor, and will enter upon his pastorial labors about Dec. 1st, 1871. Preaching brethren, who desire to send appointments for Rochester, will please correspond with him from that date before sending their appointments.

N. M'CULLOCK.

Protracted Meeting.

The Lord willing, there will be a meeting at Milton Mills, N. H., to commence Sunday, Nov. 26th, and continue through the week, over the next Sunday. and longer if it seems to be duty.

GEO. W. BROWN, of So. Elliot.
JOHN C. SHOREY.

Notice.

The first Quarterly Meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Westfield, Tioga Co., Pa., commencing Friday evening, Dec. 15th, to continue over the Sunday following. All are invited.

J. W. TAYLOR, President.
A. H. BRIGGS, Secretary.

New Hampshire State Conference.

The annual session of the New Hampshire Advent Christian Conference will be holden at Manchester, commencing Wednesday, Nov. 15th, at seven o'clock P. M., to hold over the following Sabbath. Fare will be reduced on the railroads as follows: Concord road, two cents per mile. Call for N. H. State Conference tickets at the following offices:—Concord, Pittsfield, Suncook, Candia, New Market Junction, Greenland, Portsmouth, Lawrence, Salem, Derry, Auburn, Nashua. Northern road, fare same as Concord. Special tickets sold at the following offices:—Fisherville, North Boscawen, Franklin, Bristol, East Andover, Danbury, East Canaan, White River Junction, Bradford, Roby's Corner, Warner, Mast Yard, Hillsborough Bridge. B. C. and M. R. R. half fare. Purchase regular tickets to Concord. Purchase conference tickets at Concord for Manchester, and receive free return passes at the meeting (good from Concord) signed by J. Couch.

These annual meetings for the past few years have been the very richest seasons of christian devotion that have been enjoyed in the State. It is hoped that all who can will avail themselves of the privilege of attending this convocation of the lovers of Jesus' appearing in the old Granite State. Let every church be represented by delegates or letter. It is expected that every minister who is a member of the conference will be present or send a letter. O ye faithful in Christ, while the shadows of the judgment are gathering around us, and the incipient wail of the last day woes begin to startle the slumbering multitudes, let us rally to strengthen ourselves in christian union, and lift our united voices in warning to save our perishing friends.

The church in Manchester extends a hearty invitation to all to come, and will do all in its power for their comfort and accommodation.

J. COUCH, *President.*

Springfield Camp-ground.

To those who have buildings on the Springfield Camp-ground:—I find the houses nearly all open, as usual; and I have found a man who will move into Sr. Holden's house. They have no children, but will need something done to make it comfortable for winter, and I have let him move in to-day. The buildings are all shut up, and a man on the ground to keep them shut; and I just ask the owners of buildings to send me in what they think it is worth to them to know there is a man on the ground to take care of their buildings. This I have done on my own responsibility, as the committee have no funds in the treasury. The only way is to call for contributions. Act as you think best. Direct to HIRAM MUNGER, Chicopee Falls, Mass.

Notice.

The Alton Bay Campmeeting Committee are requested to meet at Manchester (Granite Hall), Friday, Nov. 17th, at nine o'clock A. M.

J. COUCH.

Explanatory.

Not having heard from some of our principal churches in New Hampshire, in response to my request, I wish to say that the sole object of getting the information embraced in the notice is, to furnish the W. A. C. P. Association with some statistics relative to the N. H. Conference, to be published in the "Advent Year Book," which will be out about the first of December.

All Advent churches in New Hampshire sending me the information stated in the notice, will be mentioned in the forthcoming Advent Year Book.

A. W. SIBLEY, Secretary N. H. A. C. Conf.

A Request.

Will the clerks of the various Advent churches in Massachusetts, that are in sympathy with the Mass. A. C. Conference, please send to the undersigned, as soon as convenient, the number of members belonging to their respective churches? Also, will those who worship in chapels of their own please say so? By complying with the above request, a favor will be conferred upon the cause at large. C. E. BARNES, *Salem, Mass.*

Notice.

The Lord willing, there will be a protracted meeting at the Free Baptist Chapel, in South Wayne, Me., commencing Thursday evening, Nov. 16th, to continue over Sunday, and perhaps longer. Brethren and sisters from surrounding towns are invited to come and help in the work of God. We ask the prayers of God's children in behalf of this meeting. Brn. H. B. Sevey, Levi Rhodes, and others, are expected to be present to preach the word. For the Brethren,

WM. H. DOUGHTY.

Notice.

Myself and wife are making arrangemets to travel, and preach the word of life more extensively the coming winter than usual. The preliminaries of the great day of the Lord are so manifest at the present time, we are more than anxious to do all that we can for the salvation of a perishing world; and would say to brethren and friends in Michigan, Northern Ohio, and Indiana, that if any desire series of meetings in their localities, please inform us by letter at Reading, Mich.

A. N. & M. A. SEYMOUR.

P. S. After filling two contracts for series of meetings, we shall be at liberty to go into the regions beyond. A. N. & M. A. S.

Notice.

If nothing in providence prevents, there will be a protracted meeting held in Bristol, Vt., commencing Nov. 21st. Let prayers ascend to God that he will favor Zion.

A. A. HOYT.
A. DAMON.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. SIBLEY, *Secretary*
N. H. Adv. Chris. Conf.

Dedication and Quarterly Meeting.

The Christian Chapel at Floyd, Iowa, being completed, will be dedicated Nov. 19th. Sermon by Eld. C. C. Ramsay.

Also, the second quarterly meeting of the Iowa Christian Conference will be held at the same place, commencing Nov. 16th, at seven o'clock P. M. All are cordially invited.

ALONZO RAYMOND, Secretary.

Dedication.

The dedication of "Zion's Chapel," at Springville, Vernon Co., Wis., will take place Sunday, Nov. 26th. Eld. Joshua V. Himes will be present to preach the word. The public in that vicinity are invited, and the lovers of Jesus everywhere, also, with their means, if possible; but with their prayers especially, that God may make it a time of power in building up the saints, and saving some perishing ones.

By order of the church, P. W. HOUGH.

Notice—Minnesota.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. EDWIN T. HIMES, Sec.

Three Works in One.

To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death,*" "*Immaterialism,*" and "*Life and Death Theology,*" making a volume of 214 pp., which can be obtained by addressing Wm. Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid.

W. S.

Notice.

The Advent Christian Church hold meetings every Lord's day in Temperance Hall, No. 6 [illegible] St., Montreal, P. Q., at half-past ten A. M., and half-past six P. M.

Notice.

The Advent Christian Society of Suncook, N. H., have hired the Odd Fellow's Hall to hold meetings in on the Sabbath, and if any of God's servants feel like coming to preach the word, the door is open to such. Please give notice of your appointments, if convenient, in the "Crisis."

THOMAS B. DUSTIN.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. Pratt..........Sunday, Nov. 19th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Meetings at 10½ A. M., *and* 3 *and* 7½ P. M. *Seats free.*
☞ *Also Tuesday and Thursday evenings.*

D. M. Leavitt..........Sunday, Dec. 10th
John G. Hook..........(Baptism) Sunday, Nov. 19th
Also Sundays, Nov. 26th, Dec. 3d and 17th.

CHELSEA, MASS.

(*Advent Chapel, Heard Street.*) Seats free.

M. Batchelor..........Sunday, Nov. 19th
R. R. York..........Sunday, Nov. 26th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

T. M. Preble..........Sabbath, Nov. 19th
W. S. Campbell..........Sunday, Nov. 26th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Geo. W. Sederquest..........Sunday, Nov. 26th

PHILADELPHIA, PA.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings. ELD. FULTON Pastor.

Stafford Springs, Ct..........Tuesday evening, Nov. 14th through the week, and over the Sabbath.
MILES GRANT.

Rye, N. H..........Sunday, Nov. 26th
C. GOODRICH.

Highlandville, Mass..........Sunday, Nov. 26th
Cambridgeport, Mass..........Sunday, Dec. 3d
L. T. CUNNINGHAM.

Gloucester, Mass..........Sunday, Nov. 19th
S. HALE.

Natick, Mass..........Sunday, Nov. 19th
North Carver, Mass..........Sunday, Nov. 26th
C. H. LEVERTON.

Suncook, N. H. (Bartlett Hall)..........Sunday, Nov. 19th
Haverhill, Mass..........Sunday, Nov. 26th
ENOCH MORRILL.

Philadelphia (Bethany Mission)..........Sunday, Nov. 19th
Washington, D. C..........Sunday, Nov. 26th
Albany, N. Y..........Sunday, Dec. 10th
Hornellsville, N. Y..........Sunday, Dec. 17th
A. A. PHELPS.

East Foxboro, Mass..........Sunday, Nov. 26th
Holden, Mass..........Sunday, Dec. 3d
Tremont, Mass..........Sunday, Dec. 10th
J. S. WHITE.

Lynn, Mass..........Sunday, Nov. 26th
M. BATCHELOR.

Webster, N. H. (where H. C. Parsons may appoint) Thursday evening, Nov. 23d.
Salisbury, N. H. (Smith's Corner)..........Sunday, Nov. 26th
J. COUCH.

Rutland, Vt..........Sundays, Nov. 19th and 26th
Castleton, Vt..........evenings, Nov. 21st and 22d
H. F. CARPENTER.

South Elliot, Me..........Sunday, Nov. 19th
East Walpole..........Sunday, Nov. 26th
L. BOUTELL.

Clark's Mills, R. I..........evenings, Nov. 17th and 18th
Rocky Brook, R. I..........Sunday, Nov. 19th
Concord, N. H. (Bethel) Saturday evening, Nov. 25th
H. L. HASTINGS.

Putnam, Ct..........Sabbath, Dec. 17th
The rest of Dec. at liberty. H. MUNGER.

Lynn, Mass..........Sunday, Nov. 19th
E. OWEN.

Rochester, N. Y. (first appointment as pastor of the church) Sunday, Dec. 3d.
JAMES H. WHITMORE.

Guilford, Ct..........Sunday, Nov. 26th
G. L. WHITE.

Warner, N. H. (Waterloo)..........Sunday, Nov. 19th
C. RICHARDSON.

South Danvers..........Sunday, Nov. 19th
Hudson..........Sunday, Dec. 10th
GEO. W. SEDERQUEST.

Plainville, Ct..........Sunday, Nov. 19th
Wrightville, Ct..........Sunday, Nov. 26th
WM. A. & M. L. DURAND.

Vienna, Me. (Brick Chapel)..........Sunday, Nov. 19th
I. K. LOMBARD.

Cushing, Me..........Monday evening, Nov. 27th and over Sunday, Dec. 3d.
H. S. MITCHELL.
H. D. REED.

Goshen, Mass. (Hawk's school-house) evening, Nov. 18th, and Sunday, the 19th.
Amherst (East Street)..........evening, Nov. 20th
North Hatland, Mass., evening, Dec. 2d, over Sunday, and onward as the Lord directs.
GEO. A. STREETER.

Wakefield, Mass., Nov. 19th, and each evening through the week. NELSON H. BARBOUR.
Bro. Barbour will give a course of lectures on the evidences, chronological and prophetic, for the coming of the Lord in 1873.

Searsport Village, Me..........Sabbath, Nov. 19th
Monmouth, Me..........Sunday, Nov. 26th
Will some of our preaching brethren come and labor with me? I. DAMMAN.

Morris, Ct..........Sunday, Nov. 26th and evenings through the week.
Cheshire Street, Ct..........evenings, Dec. 4th and 5th
West Haven, Ct..........Wednesday evening, Dec. 6th
New York, (24th Street)..........Thursday eve., Dec. 7th
Saratoga Springs, N. Y., Saturday evening, Dec. 9th and during protracted meetings two or three weeks.
H. K. FLAGG.

Haverhill, Mass..........Sabbath, Nov. 19th
Stoneham, Mass..........Sabbath, Nov. 26th
S. S. MOONEY.

Fremont, N. Y..........Sunday, Nov. 26th
A. P. MOORE.

Hartford, Conn..........Sunday, Nov. 19th
New York (Cooper Institute)..........Sunday, Nov. 26th
Newark, N. J..........Sunday, Dec. 3d
S. S. BREWER.

Strafford, N. H. (Roberts' school-house) Sun., Nov. 19th
Great Falls, N. H..........evenings, Nov. 20th and 21st
East Rochester, N. H..........Nov. 22d
Rochester, N. H. (Plains)..........evening, Nov. 23d
Alton Corner, N. H..........evenings, Nov. 24th and 25th
West Alton, N. H..........Sunday, Nov. 26th
JOHN H. EVANS.
G. H. WALLACE.

New Boston (in the town of Fairhaven) Sun., Nov. 19th
New Bedford, Mass..........Sunday, Nov. 26th
Mattapoisett (in the Christian Baptist Church) Sunday, Dec. 3d.
Tremont, Mass..........Sunday, Dec. 10th
Cambridgeport, Mass..........Sunday, Dec. 24th
Natick, Mass..........Sunday, Dec. 31st
E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Clark school-house, Me..........Sabbath, Nov. 19th
Hollis Centre, Me..........Sabbath, Nov. 26th
JABE HILL.

Pittsfield, N. H..........Sunday, Nov. 19th
W. M. HARMON.

Hampton, N. H..........Sundays, Nov. 19th and 26th
J. W. BRITTAN.

East Landaff, N. H..........Sundays, Dec. 3d and 10th
Swiftwater, N. H..........Sunday, Dec. 17th
E. S. MOULTON.

Barrington (Felker school-house)..........Sunday, Nov. 26th
Stoneham, Mass..........Sunday, Dec. 3d
J. PINKHAM.

Porter Village, Conference, Nov. 18th, Saturday, one o'clock, and Sunday, Nov. 19th. MARK STEVENS.

Campton, N. H. (Bump school-house) evening, Nov. 18th, and over Sunday. GEORGE E. BROWN.
DANIEL D. PAGE.

Great Works, Me..........evening, Nov. 25th and over Sunday. CHARLES R. PARSONS.

Snaptown, Concord, N. H..........Sabbath, Nov. 26th
O. W. KIMBALL.

East Lebanon, Me..........Sunday, Nov. 19th
J. W. HORNE.

North Somers, Ct..........Sunday, Nov. 19th
A. M. HIGGINS.

Hyde Park, Mass..........Sundays, Nov. 19th and 26th
Natick, Mass..........Sunday, Dec. 3d
Cambridgeport, Mass..........Sunday, Dec. 10th
A. SIMPSON.

Rye, N. H..........Sunday, Nov. 19th
Kennebunk Depot, Me..........evening, Nov. 24th
Kennebunkport, Me..........Sunday, Nov. 26th
Wakefield, Mass..........Sunday, Dec. 17th
WM. C. STEWART.

Hebron, N. Y..........Nov. 18th and 19th
North Easton, N. Y. (Handy school-house) Nov. 26th
JACOB WILBUR.

Belmont Corner, Me..........Sunday, Nov. 19th
Also evening meetings the week following.
JER. GARR.

Seabrook, N. H..........Tuesday evening, Nov. 28th
Portsmouth, N. H..........evening, Nov. 29th
Great Falls, N. H..........evening, Nov. 30th
Dover, N. H..........evening, Dec. 1st
Rochester Village, N. H..........Sunday, Dec. 3d
Hollis Centre, Me..........Sunday, Dec. 10th
Kennebunkport, Me..........Sundays, Dec. 17th and 24th
A. BELLOWS.

Bro. Bellows is a worthy member of the R. I. and East Ct. Conference, and an efficient laborer.
C. H. SWEET.

My appointments for East Rochester, Dover, Alton Corner, New Durham Ridge, and Farmington, N. H., are withdrawn. The increasing interest at Steep Falls and Bonny Eagle demands my whole attention for the present. C. H. SWEET.

New York City (24th Street)..........Sunday, Nov. 29th
A. H. STEELE.

Murray, N. Y..........Sunday, Nov. 18th
J. W. TAYLOR.

West Winsted, Ct..........Sunday, Nov. 19th
Meriden, Ct..........Sunday, Dec. 3d
Springfield, Mass..........Sunday, Dec. 10th
W. S. CAMPBELL.

Holderness, N. H. (True school-house) Sun., Nov. 19th
C. H. LOCKE.

Jamaica, Vt. (where Bro. Higgins may appoint) Nov. 26th, and stay as long as it may seem duty.
Z. T. WOOD.

Meredith Neck, N. H..........Sabbath, Nov. 19th
N. GLIDDEN.

Vernon, Vt..........Sunday, Nov. 19th
Springfield, Mass..........Tuesday evening, Nov. 21st
Warehousepoint, Ct..........Sunday, Nov. 26th
Cheshire Street, Ct., evenings, Nov. 28th, 29th and 30th
Z. D. BAIRD.

Belmont, N. H..........Sunday, Nov. 19th
Canterbury, N. H. (where Bro. Levi Dow may appoint) evening, Nov. 21st.
London Ridge..........evening, Nov. 24th
Pittsfield, N. H..........Sunday, Nov. 26th
Lunenburg, Mass. (at Sr. Borradge's) eve., Nov. 30th
Groton Junction, Mass. (where Bro. Brooks appoints) evening, Dec. 1st.
Hudson, Mass..........Sunday, Dec. 3d
Stoneham, Mass..........evening, Dec. 6th
Wakefield, Mass..........evening, Dec. 7th
Andover, Mass. (West Parish)..........evening, Dec. 8th
Lawrence, Mass..........Sunday, Dec. 10th
F. M. DRAKE.

Laconia, N. H..........Sunday, Nov. 26th
MRS. L. E. SAULPAUGH.

Berwick (Tarshut)..........Sunday, Nov. 26th
J. RICKFORD.

East Enfield, N. H..........Saturday evening, Nov. 25th and over Sunday. DANIEL EASTMAN.
J. B. S. PILLSBURY.

Lebanon, Me. (at Bro. A. P. Watson's house) Sunday, Nov. 19th. J. G. SMITH.

Caswell Burrough, P. Q., at the conference..........Nov. 21st
Will Bro. Parsons please meet me at the depot on the arrival of the P. M. up train? Z. FORD.

Union Common (Baptist House)..........Sunday, Nov. 26th
S. K. PARTRIDGE.

Westfield, Mass..........evening, Nov. 20th
Chicopee Falls, Mass..........evening, Nov. 21st
Springfield, Mass..........evening, Nov. 22d
Hartford, Conn. (as Bro. M. Clark may arrange) evening, Nov. 23d, onward through the week, and over the Sabbath, Nov. 26th. MRS. E. A. WARREN.

Keene, N. H..........Sunday, Nov. 19th
Winchendon, Mass. (where Bro. Potter may appoint) evening, Nov. 22d.
Fitchburg, Mass..........Sunday, Nov. 26th
GEO. A. COLE.

Woodstock Valley, Conn..........Sunday, Nov. 19th
Woodstock Valley..........Sunday, Nov. 26th
P. S. BUTLER.

Conquest..........Sunday, Nov. 19th and through the following week.
MRS. E. S. JENNINGS.

North Searsport, Me..........Sunday, Nov. 19th
New York, Me..........Sunday, Nov. 26th
A. M. TRIPP.

Barnstead, N. H. (Clarktown)..........Sunday, Nov. 19th
Allenstown, N. H. (Buck street)..........Sunday, Nov. 26th
Will Bro. Jesse Smith meet with me at Allenstown?
A. S. WILLIAMS.

Plainfield Pond, Mass..........Sunday, Nov. 19th
Charlemont, Mass..........Sunday, Nov. 26th
J. L. WOOD.

Crocker school-house..........Friday evening, Nov. 24th and over Sunday, the 26th.
Newport Center..........Saturday evening, Dec. 2d and Sunday, the 3d.
Mansonville, Potton, P. Q...Thursday evening, Dec. 7th, and over Sunday, the 10th. U. G. LADD.
I expect Bro. Geo. E. Brown to be with me.

Brewer Village, Me..........Sunday, Nov. 19th
N. G. REED.

Brunswick, Me. (Yellow school-house) Sun., Nov. 26th
Kennebunkport, Me..........Sunday, Dec. 10th
I. C. WELLCOME.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, Nov. 26th. Baptism expected.
J. A. PACKARD.

Boscawen, N. H. (Gulf school-house) Sun., Nov. 19th
Hill, N. H. (Shaw's school-house)..........Sabbath, Dec. 3d
Salisbury, N. H. (where Bro. Foot may appoint) Friday evening, Dec. 15th.
Lake Village, N. H. (North Church) Saturday evening, Dec. 16th, and over the Sabbath.
Suncook, N. H..........Sabbath, Dec. 24th
SIMEON ROBY.
If these conflict, write me at Warner, N. H.

CHICOPEE FALLS, MASS.

H. Munger..........Sunday, Nov. 19th
Sr. Warren..........Tuesday evening, Nov. 21st
A. M. Higgins..........Sundays, Nov. 26th and Dec. 3d
H. Pratt..........Sunday, Dec. 10th

SPRINGFIELD, MASS.

A. Ross..........Sunday, Nov. 19th

FITCHBURG, MASS.

C. W. Sargent..........Sunday, Nov. 19th

LAWRENCE, MASS.

D. M. Leavitt..........Sunday, Nov. 19th
C. L. Shattuck..........Sunday, Nov. 26th
I. C. Wellcome..........Sunday, Dec. 3d

WORCESTER, MASS.

L. T. Cunningham..........Sunday, Nov. 19th
Daniel Leavitt..........Sunday, Nov. 26th

LOWELL, MASS.

John Parsons..........Sunday, Nov. 19th
D. F. Leavitt..........Sunday, Nov. 26th
C. Goodrich..........Sunday, Dec. 10th

CONCORD, N. H. (Centre Street.)

J. W. White..........Sabbath, Nov. 19th
H. L. Hastings..........Sunday, Nov. 26th

CONCORD, N. H. (Bethel.)

J. R. Deering..........Sunday, Nov. 19th
E. Owen..........Sunday, Nov. 24th
C. S. Shattuck..........Sunday, Dec. 10th

MANCHESTER, N. H.

(*Meetings changed to Granite Hall.*)

John Couch..........Sunday, Nov. 19th
A. Ross..........Sunday, Nov. 26th
C. H. Fletcher..........Sunday, Dec. 3d

PORTSMOUTH, N. H.

T. W. Piper..........Sunday, Nov. 19th
J. G. Smith..........Sunday, Nov. 26th
A. Simpson..........Sunday, Dec. 17th

EAST ROCHESTER, N. H.

B. S. Emery..........Sunday, Nov. 19th
T. W. Piper..........Sunday, Nov. 26th

GREAT FALLS, N. H. Old Hall (Franklin.)

C. Goodrich..........Sabbath, Nov. 19th
W. M. Harmon..........Sabbath, Nov. 26th

SEABROOK, N. H.

Joseph Pinkham..........Sunday, Nov. 19th
J. H. F. Varney..........Sunday, Nov. 26th
J. W. Brittan..........Sundays, Dec. 3d and 10th

DOVER, N. H.

John H. Evans..........Sunday, Nov. 26th
C. Goodrich..........Sunday, Dec. 3d
D. F. Leavitt..........Sunday, Dec. 10th
Geo. A. Streeter..........Sundays, Dec. 24th and 31st

EXETER, N. H.

J. W. White..........Sabbath, Nov. 26th
Barley Emery..........Sabbaths, Dec. 10th and 17th

EAST ROCHESTER, N. H.

B. S. Emery..........Sunday, Nov. 19th

BATH, ME.

L. L. Howard..........Sunday, Nov. 19th
C. Good..........Sunday, Nov. 26th
N. G. Reed..........Sunday, Dec. 3d
H. S. Mitchell..........Sunday, Dec. 31st

COLLINSVILLE, CONN.

Wm. J. Ripley..........Sunday, Nov. 26th
H. K. Flagg..........Sunday, Dec. 3d
Z. D. Baird..........Sunday, Dec. 10th
M. L. Durand..........Sunday, Dec. 24th

BRISTOL, CT.

S. S. Brewer..........Wednesday evening, Nov. 22d
H. Munger..........Sunday, Nov. 26th
Geo. L. Teeple..........Sunday, Dec. 3d

PUTNAM, CT.

J. S. White..........Sabbath, Nov. 19th
J. Eldridge..........Sabbath, Nov. 26th
A. Morse..........Sabbath, Dec. 3d
P. S. Butler..........Sabbath, Dec. 10th

WRIGHTVILLE, CT.

Sr. M. L. Durand..........Sunday, Nov. 26th
G. L. White..........Sunday, Dec. 10th

BONNY EAGLE, ME.

Peter Libby..........Sunday, Nov. 19th
E. B. Wells..........Sunday, Nov. 26th
C. H. Sweet..........Sundays, Dec. 3d, 10th, and 17th

VERNON, VT.

H. F. Carpenter..........Sunday, Dec. 3d

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Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

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Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Street. C. E. BARNES, Pastor.

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

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Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

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Letters Received.

L F Cole, F H Chamberlain, J A Gardner, C E Barnes, D F Newton, E A Warren, W E Brown, J T Jordan, H C Willoughby, C H Sweet, J B Cook, M D Peavy, C Wire.

Cash Receipts for Books and Tracts.

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THE BEAUTIFUL LAND.

E. M. FREEMAN.

I am journeying on to a beautiful land,
Where the weary will ever find rest;
Where the saints, robed in white, with Jesus shall stand,
In the home of the pure and the blest.

The prophets of old looked forth to that land,
The martyrs by faith saw their home;
In deserts they wandered, a sad pilgrim band,
Believing their rest was to come.

The roses of Sharon shall bloom in that land,
The fir-trees of Lebanon grow;
None but those who are washed in the blood of the Lamb,
Its glories and beauties can know.

But the fairest of all is the King of that land,
Who died that his subjects might live;
He died to redeem them from sin and from pain,
To redeem them from death and the grave.

Not a grave will be found in that beautiful land,
Not a mourner to weep o'er the tomb,
For the presence of God and the light of the Lamb
Shall dispel every shadow of gloom.

Saint John saw in vision that beautiful land,
He saw the redeemed of the Lord
In the city of gold, a glorified band,
Who were washed and made white by his blood.

Come, sinner, and start for that beautiful land,
Why will you its pleasures forego?
Though your sins be as scarlet, the blood of the Lamb
Cash wash them as white as the snow.

Conway, Mass.

LETTER FROM CALIFORNIA.

TO THE CRISIS :—Mindful of my voluntary promise to send you an account of the first meeting of the Advent Society in their (to them) new church, on Mission St., nearly opposite the new Mint building, between Fifth and Sixth Sts.,—I sit down to write, though out of the humor of composition of any sort.

It is a plain, unpretending building, as you might expect. Its front is immediately upon the street, and the vestibule is only three or four feet wide—i. e., from the entrance door—by, perhaps, ten or twelve feet long. I do not know the dimensions of the building, but can give an estimated idea of its seating capacity. There are now seats placed for one hundred and fifty persons, on the floor of the house. The place could be made comfortable for three hundred persons, by seats on the side of the wall aisle, in addition to additional pew-benches reaching directly back to the doors. The gallery at the front, over the entrance, will contain seats for one hundred persons. The entire inside has evidently been subject to recent renovation—whitewashing and painting, and looks clean and cheery. Forty-five persons were present at the informal re-dedication. Eld. Reed officiated. He alluded in dedicatory phrase to the new habitation in his opening prayer.

During the preaching I noticed that the room has a bad echo, a constant ringing response to the speaker's words. This will be remedied, to a certain degree, when the audiences are larger. The sound of the rolling of the street cars, in front of the church, occasionally interrupted the definite hearing and understanding of the speaker's words. There is opportunity for good ventilation, the building being as yet free to the sun-light on either side, east and west. (It faces north.) And whoever officiated as sexton had the good sense to pull down all the windows from the top; so that it was not from bad air that I came very near going to sleep during the sermon. It was announced that Eld. Howell was preaching at Vallejo for the day.

This end of the earth is keeping up a full average, agreeable to the prediction of Paul, for the "last days." More and more wicked. More and more false and delusive preaching. Almost every thief and liar and adulterer, now-a-days, in this country, who is "intelligent," is confident that he or she will live forever; it may be at once entering on a state of bliss at death; it may possibly be that there is a little gentle moonshine discipline to be easily endured by their immaterial, uncompounded, invisible, immortal nothings, which constitute their real selves, before they become princes in heaven. And this doctrine is taught in many churches. And true logic from the preaching in almost all the churches runs to the same conclusion. So there is nothing new under this head in this climate.

There is much inquiry as to the probabilities of a second visit from Elder Grant, which I cannot answer direct; and there is also much congratulation over the agreement-to-come of Elder Fassett. C.

San Francisco, Oct. 2nd, 1871.

AUTUMN.

A. L. ADAMS.

"We all do fade as a leaf."—ISAIAH.

The autumnal season is peculiarly rich in solemnity to the thoughtful mind. These melancholy days are full of instruction; full of warnings; full of sermons preached by God through nature to a dying world. How quickly the seasons pass! So man passeth rapidly away to the tomb. The dying foliage and weeping winds come to remind us that we, too, are swiftly journeying to the grave. In the falling of the dry withered leaf, we may see a striking representation of our own decay and return to dust, for we, too, are *mortal*, and we, too! must die, but not *without hope*. Who can tell what a day may bring forth? Who can say that before the leaves shall fade again, he will not have faded too? Who can say that his heart, now warm and active, shall not be cold in death before another spring time? Who can pierce the thick darkness of the future and fix his dying day?

Would you enjoy the teachings of these autumnal scenes to the full, then wander out alone into the forest, and gather a variety of leaves, and study them closely. If you linger until the light of day is extinguished, the scene will be heightened. Take a seat under some veteran tree, and view the luminary of night, surrounded by her starry family, proudly traversing the heavens. All is silent save the fall of a leaf, and the transient breathing of the wild wind among the branches. At your feet the gurgling brook reflects the heavens above. Now a fleecy cloud, and now a lone star sails by. Now all is dark, and you are lost in thought; instantaneously the moonlight flashes out from behind a fleeting cloud, and you are lost in wonder. In this human desert you may find *divine* teachers. O the grandeur of such a night scene! The rich beauty and worth, language is powerless to express. It may be felt, but not told.—By all things in nature as well as in revelation, we are reminded that time is short, and admonished to be up and doing. My dear friend, can you not see that,—

"There is a tongue in every leaf—
A voice in every rill;
A voice that speaketh everywhere—
In flood and fire, through earth and air—
A tongue that's never still!
'Tis the great Spirit wide diffused
Through every thing we see,
That with our spirits communeth,
Of things immortal—life and death,
Time and eternity."

Emmett, Id.

WEEPING AND JOY.

WM. KELLAWAY.

"Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5.

(Concluded.)

IV. *Joy cometh in the morning.* Joy is composed of pleasant sensations and comfortable feeling, expressed by singing or some other mode of delight. And such a day cometh. Joy cometh because in that day—

(1) *The foes who beset, worried, and injured us, shall have been destroyed.* The wicked are the enemies of the righteous, and it is written of them, "All the wicked will he destroy." The devil shall also be killed; for Christ shall destroy death, and "him that had the power of death, that is, the devil." The ensanguined and bloody field of conflict shall present us with our foes all ashes under the soles of our feet.

(2) We shall rejoice *because wickedness shall be no more.* David prayed, under the direction of the Spirit, "Let the wickedness of the wicked come to an end." When the sinner shall be destroyed out of the earth, then sin shall cease. Evil cannot dwell in Thy presence. So David's prayer shall be answered; for the wickedness of the wicked shall be ended. The unclean shall not walk in the highway of holiness, and "thou shalt diligently consider his place, and it shall not be." No drunkard, liar, swearer, covetous nor lustful men shall live there, and our hearts shall be glad when the mystery of sin shall be finished.

(3) We shall rejoice *because we shall be perfected wholly.* Then every Adamic imperfection shall be forgotten. We shall be changed into the likeness of Jesus. Mortal ills and infirmities shall be swallowed up of life, eternal life, with its fulness of perfection, beauty, freshness, and glory. As Jesus is, so shall we be. "In the beauties of holiness, from the womb [advent?] of the morning, we shall have the dew of our youth." "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Every thought of our hearts shall then be subjected to Christ. Every organ, ligament, artery, member, of our persons, shall have been brought into full obedience to Christ by the resurrection change.

"There we shall see his face,
And never, never sin."

We shall be perfected in nature, and have every root of bitterness torn up and scorched beneath the sun of righteousness at the change time, when God shall make of earthen vessels spiritual bodies. That is the refining time—that the day when the gold shall be dispossessed of all its dross. Then out of the crucible of the grave, or out of the hand of Almighty power, shall the saints come, fit to deck the home of the blessed—the verdant, fruitful, joyous new heavens and earth—made meet for the inheritance of the saints.

(4) We shall rejoice *because we shall lose no more loved ones.* There shall be no death there. There shall be no moan of the dying heard "in the sweet by-and-by," "on that beautiful shore." No coffins there. No undertakers there. No funeral sermons there. No waving plumes on the creeping hearse nodding their curled heads in the celestial air. No processions for the dead there. No burial services. No graves or church-yards with stone-marked departed ones. No memorials kept of the dead, for there shall be no more death. Eternal life breathes there its never-failing breath. Everlasting existence is secured for all the blest.

"Where life cannot fail,
And death cannot sever;
Christians with Christ shall be,
Soon, and forever."

A poet has said of that time, state, and land,

"Eye hath not seen it, my gentle boy,
Ear hath not heard its deep notes of joy;
Dreams cannot picture a world so fair,
Sorrow and death may not enter there.
Time doth not breathe on its fragrant bloom,
Far beyond the cloud, and beyond the tomb,
It is there—it is there, my child."

"Life—life eternal" shall hold the winds there, and never shall it allow the pestilence to gauntly walk, or destruction to wantonly waste. The baneful breath of disease shall not be wafted there. Thank God, no!

(5) We shall rejoice *because there shall be no sad cases there.* Often, in the walks of life, we alight on the sad. The throbbing heart, the quivering lip, the tear-dimmed eye, pump our feelings to the surface. Said one, "The sight of my eye affecteth my heart." But we look, and look, and look in vain, for a case of sorrow there. There shall be no more sorrow, "neither shall any inhabitant say, I am sick." No child shall cry, "My head! my head!" We shall have no more use for sympathy. Our hearts shall no longer bleed for the woes of others. There shall be no more crying, and we shall not need to weep tears of condolence and sympathy.

(6) We shall rejoice *because Christ shall dwell with us and we with him.* Said Jesus, before he left the world, to his troubled and sorrowful disciples, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but *I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*" Yes, when the true Head comes, then shall fulness of joy sway every power of every believing soul. Blessed thought!

This is the record of the saved—"And they sung as it were a *new* song." Why do they sing? Because joy, the joy of the Lord, fills their hearts. I hope to join the saintly choir. I trust my now stammering tongue, when unloosed from the fetters of mortality, or the passiveness of the grave, shall swell the song that gives to God, and our own adorable Master, Jesus, praise and honor and glory and power. O look at the saved; how rejoiced they are! What songs they sing! How the light of happiness sparkles in each eye! How their fingers pass over the strings of the heaven-constructed harps! What a sunny radiance spreads over the cheeks of the redeemed! How their anthems roll and spread and widen and rise, and increase in volume and sweetness, till the whole creation echoes it, and the world is deluged with praise! How the saints glory and shine and glisten, like the dear Savior himself on the mount of transfiguration. Happy day! I hope to be there.

"And when in scenes of glory,
I join the new, new song,
'T will be the old, old story,
That I have loved so long."

William Kellaway, by the grace of God, through Christ, expects to dwell in the presence of God, in whose presence there is fulness of joy, and at whose right hand there are pleasures forevermore. All nature catches the thrill of joy in that morning. It groans now. It heaves with under-currents of fire. It is often torn by the storm, devastated by the tempest, convulsed by the earthquake; but in that morning the land shall rest quietly. The hills shall leap for joy. The fields shall clap their hands in an ecstasy of delight. The dumb brute shall look the joy of which it is capable, and "the time of the singing of birds is come." The river of the water of life shall bubble and dance along in its blessed flow in its proper channel, chattering music and pattering praise to God with every motion. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." O joy! joy! come on! come on! Take large steps. Speed thee at lightning pace over the "little-while" road that separates us from Thee.

My God, when shall the morning come? When shall the earth be laved with the fragrant breezes and odors of joy? When shall its sore bosom be balmed with the gladness and rest of heaven, and the whole creation graced with the immediate presence of its blessed Owner? Come, Lord Jesus! Bring joy. We are joyful in hope, and rejoice in hope; but we pant for the joyfulness of possession, for the gladness of a world full of joy, filled and yet not inebriated with the blessed treasures of God's own joy.

Then shall "the ransomed of the Lord . . . return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Hark! can you hear a groan? Not one. Is there a wet eye? Nay, for God's great, soft, fatherly hand has passed over every eye, and wiped the tears off all faces. He also has dried up the fountains of sorrow, and there will be an eternal sorrow drought. The waters of joy shall not fail forever from those springs. Blessed be God, the heart-healer!

V. "*The night is far spent, the day is at hand.*" "The last order of things has arrived—the last stage in the history of the church has come." "Far spent"—think of that. Its hours are nearly all gone. O what a river of tears has been drawn by heartless, ungodly men from those who worked righteousness. But not many more, my Lord, shall drop. Stay their fall, O Lord. Right early banish them. This night is far spent; it is but a moment long for the saints to weep. Into the lower glass of the past from the higher built glass of the present, sink the last segments of time; and *soon*, as the "signs of the times" tell us, He will be here. Messiah shall come, and morning begin. There is a "good time coming" for those who turned "from idols to serve the living and true God, and to wait for his Son from heaven." They shall laugh a ringing laugh of joy soon, as they shout victory over conquered death. And when within thy gates, O Jerusalem, the feet of the saints shall stand, what tear of pain shall ever be known by them? Thy golden streets shall never, no, never be burdened with a tear drop. "Jerusalem the golden" cannot be desecrated, or invaded, or visited, or afflicted, with any thing so foreign to its God and itself as a pearly tear from eyes red and swollen with grief. Nay! O nay. Forever nay! shall the porter say to the tear that would try for admittance through the pearly gates. Hold on, then, a little while. Let not impatience possess your hearts. Wait, though it is hard to wait. Restrain complaint that you may not enter this moment. Hold on with firmness, for the joys of the Lord are yours, and it is only a question of time with the trusting soul. The inheritance is certain, therefore let us wait God's time; for sure am I that soon the plaudit of our Master shall greet our ravished ear, as his voice shall chime in heaven this praise and welcome,—"Well done, good and faithful servant!" "Enter thou into the joy of thy Lord."

"Then we'll rise, we'll rise, we'll rise,
And go to meet him in the clouds."

VI. *The other side.* Whose? The sinner's side. When the sun pours his glory on one side of the world, there is darkness on the other. So in spiritual things. "Joy is sown for the upright." God is the saints' exceeding joy. They desire Jerusalem above their chief earthly joy; but to the wicked the day of the Lord shall be a day of despair, most horrible; tears most distressing; pains most racking and fatal; terror most panical. The day of the Lord, which "is near and hasteth greatly," shall be "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." O sinner! what a terrible array! What a fear-inspiring catalogue! In that day, instead of laughing, they shall cry, even the mighty man, the man mighty in his infidelity, mighty in his own wickedness, mighty in his own strength, shall be like a little child, and "cry there bitterly." Among those consigned to the Gehenna fire there shall be "weeping and wailing and gnashing of teeth." They shall cry, "Too late!" They shall cry to rocks that cannot hear them. "What will you do in the solemn day?" What can you? Would you be prepared for the day of judgment? Would you escape the many sorrows that shall be to the wicked? Would you be among those who weep now, but shall come bearing precious sheaves with them, and gathering fruit to life everlasting? Is this your desire? Do you wish to have righteousness, peace, and joy in the Holy Ghost now?

Then learn about the kingdom of God. Receive it as a little child. Mourn your past sin. And says Jesus to comfort you, "Blessed are they that mourn; for they shall be comforted." You shall be comforted. Serve the Lord Jesus Christ; continue in his word, and so in his joy. And when "steps up to heaven" shall appear through the clouds, and Jesus shall come down, you shall meet him, and rejoice with exceeding great joy, being admitted by him into the glorious city of God.

But, O sinner, if you turn away from the word of wisdom, despise counsel, and the pains of death shall get hold on you, you shall find trouble and sorrow; and to crown all, the "second death" shall be your doom; for "the wages of sin is death." We would have you join us in the "new earth bright." We would see you in the ranks of the redeemed. We would delight to have you obtain salvation with eternal glory. We linger with you in entreaty. Encircling your waist with hearts and arms of love, we say, Come, come away to the joys of our "building of God," from the woes of earth. Come away to the "land of pure delight"; from the creature pleasures of time. Obey Christ, and when he asks for you to give an account to him, you will be able to give in your report with joy, instead of being abashed with shame in his blessed presence.

Unconverted reader, I may never meet you in print again; but ponder what I have said, and God give you wisdom to choose aright.

Christian brother, sister, friend, fellow-soldier and pilgrim, we are one. Joy is ours. We will rejoice. We will be glad. We will have faith. We will be hopeful. Bear our burdens. Carry our crosses. Go after Jesus. Follow him right into the glory. Strive to bless others. Endeavor to feel like God, who will have *all* men to be saved, and to come to a knowledge of the truth. Adieu, till I meet you again. And God grant we may soon "receive the promise." "The time of the promise draws nigh fulfillment." But when will the last day come?

"When shall we meet again?
Meet ne'er to sever?
When shall peace wreath her chain
Round us forever?
Our hearts will ne'er repose,
Safe from each blast that blows,
In this dark vale of woes,
Never—no, never!

Home to the new earth bright,
Take us, dear Savior,
May we all there unite,
Happy forever!
Where kindred spirits dwell,
There may our music swell,
And time our joys dispel
Never—no, never.

Soon shall we meet again,
Meet ne'er to sever;
Soon shall peace wreathe her chain
Round us forever;
Our hearts will then repose
Secure from fears or woes;
Our songs of praise shall close
Never,—no, never."

Fairhaven, Mass.

A SHORT SERMON.

D. PERHAM.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."—JOHN 13: 34.

In the very next verse we are told, "By this shall all men know that ye are my disciples, if ye have love one to another." In Lev. 19: 18, the Lord says, "Thou shalt love thy neighbor as thyself." In Rom. 13: 10, we are informed that "love worketh no ill to his neighbor." So, then, if any person will wrong his neighbor, he does not love him, but shows a principle of hatred or revenge. And if those who profess to be the followers of the dear and lovely Savior still manifest a disposition of coldness towards any brother or sister in the church, they must be destitute of the spirit of Christ, and very much in need of the great and noble principle of charity, which comes from the great fountain of love—the Holy Ghost. We know, according to God's holy word, that there is no compromise to be made between love and hatred, and between friendship and revenge, and Christ and Belial. Peter exhorts us to "love one another with a pure heart fervently." It seems to me that if a band of brethren were bound together by the strong bonds of love, they would be very careful not to grieve one of their number; and if they found that any member was grieved, they would hunt up that grieved member and try in a kind and tender manner to heal the wound.

The fact in the case is, that the professed followers of Jesus are too much in the world, and their minds are too much taken up with the fashions of the present age. Brethren and sisters in the church ought to be tender-hearted and kind towards each other, and they should always give each other a kind and pleasant reception. In Eph. 5: 2, we are told that we must "walk in love, as Christ also hath loved us, and hath given himself for us." Do we have any such love to the brethren as that? Do we follow the good Shepherd, according to the pattern drawn by him? Look at Matt. 18: 10, where he tells us to "take heed that ye despise not one of these little ones, for . . . their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost."

Dear brethren and sisters, have you got enough of that highest and most noble christian grace—"love"—in your hearts, to lead you to join your efforts with Jesus to save the lost sheep of the house of Israel? I mean those who have strayed away from the church, for some cause or other, and perhaps have been wounded in their feelings. Go, dear brethren, and hunt them up. Take the sweet spirit of Christ with you, and show to them the fruits of love, and take them by the hand, and lead them back to Christ. How much is said in the New Testament Scriptures about that wonderful christian grace called love, or charity. I often struggle in prayer before the throne of grace, that my dear Father would fill my heart with his love, and give me the lovely and tender spirit of Jesus, so that I might be led in the right way continually. I know it would be almost impossible for me to tell my feelings, and tell how much I love God and the dear Savior; and also his precious words of truth. I have to read God's word in tears, and sing his praises in tears, and pray in tears, while my heart overflows with love to him. Love is defined as an "affectionate regard for another." Then, of course, love to God will draw us near to God, and will draw us to the throne of grace. It will draw the brethren and sisters together in the bonds of union; and it will have a powerful effect on the purse-strings, and on the pocket book, when we hear of a poor, afflicted, and sick brother or sister on the bed of languishing. It will draw upon the pocket book to help the poor preachers, who labor to spread the truth among the people; and to help the widows and orphans of preachers, whose families are left destitute.

Brethren, I am afraid that we are all too destitute of the love of God in our hearts. May the good Lord help us all to get right, and keep right, till Jesus comes. *Amen.*

Vernon, Vt.

BONES AND MEAT.—Rev. John Newton once made a visit to a very distinguished preacher in London. The man had a great reputation as a dialetic teacher, and Newton heard him in the multitude of his distinctions so logically and analytically laid down. When the discourse was finished, the preacher came to him, shook him cordially by the hand, and said—

"Well, Mr. Newton, how did you like the distinctions that I made."

"Why, sir, I liked them very well; but I perceive that you forgot one main one that lies at the bottom of them all."

Pray, sir, what was that?"

"Why, sir, the distinction between bones and meat."

RESPECTABLE SELFISHNESS.—George Macdonald says; "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

OUR DUTY.

FRANK M. DUDLEY.

Concerning the duty of those who are looking for the advent of the Messiah, tell me, is your daily walk and conversation such that they, who do not realize the fearful condition of the world, can point you out as one who believes just what you advocate?

Are you warning a sinful generation to flee from the wrath to come? Are you living a humble, christian life, devoting your time, talents and means to promote a growth of christianity in your locality?

Are you following the injunction of the blessed Savior, to "watch and pray," praying for a sinful world, for the church, and for his appearing?

Are you earnestly striving to serve your Master in the way he has pointed out, obeying his divine behests in every particular?

And lastly, do you feel confident that, should he appear *just now*, you could welcome him with outstretched arms, and conscientiously claim the precious gift which he will bestow upon those who love his appearing?

If we are devoted, forgiving, and humble, weeping with those who weep, and rejoicing with those who have an abiding hope in his promise of immortality when he does come, we are doing well.

Dear friends, let us be faithful, be earnest and prayerful, so that, when he comes to make up his jewels, we shall not be among that number whom he will utterly destroy. We are looking for our Savior. Let us so live that they who are careless and unconcerned will know that we believe what we advocate. I know of no better way to reach the hearts of the cold and lukewarm, than to live a humble and devoted life, be consistent, help the sick and afflicted, and converse with those who show the least inclination to hear the glorious tidings. Let us never lose an opportunity to do good.

"We shall not have to labor long,
Redemption draweth nigh."

What a sublime theme! What a glorious hope! What a beautiful world we shall inherit! No more sin, temptation, or death. Sorrow, pain and tears will all be banished. Love and endless joy remain for us, if we only do our duty. Let us pray for each other, that we may hold out faithful. May God, our Father, hasten the joyful day, and may we all be prepared when it comes.

Holton, Ind.

LINES.

MRS. H. E. TOWSLEY.

That wicked men will never rise,
I've heard some people say;
That when they die, and go to dust,
They have paid the penalty.

They now have suffered for their sins,
And in the tomb remain;
And Jesus will not call them back
Unto this life again.

Well, then, I ask if this be true,
How is it that we must,
Who are cleansed from sin in Jesus' blood,
Die and return to dust?

And must we suffer for our sins
After they are forgiven,
By Jesus who atones for them,
By him who lives in heaven?

Our little ones, they too must die,
Now for whose sins have they to suffer?
Why must they pay the penalty?
Is it for their father, or their mother?

If wicked people for their sins
Must unto dust return,
For that was all that God required
Of Adam to become;

Then christians had not ought to die
After they are forgiven,
But, Enoch and Elijah like,
Should go right up to heaven.

And little ones who never have
A single sin committed,
The most of all, I think that they
Surely should be pitied.

They ought to have a right to choose,
Before they are condemned
To die for what they have not done,
And come to such an end.

But hark! says one, that is not it;
The penalty is not to die,
But to remain in death's shade
To all, to all eternity.

Well, then, we say, let God be true,
But every man a liar;
And if that is the penalty,
His truth we will admire.

Now to the word and testimony,
If, according to that we do not speak,
No light is us will there be any,
Nor will we find the truth we seek.

Now when the Lord had man created,
In the garden he did him place,
Also the woman, and then told them
Of that one tree they should not taste.

Now if thou eatest of that tree,
Dying, thou shalt surely die;
The penalty is plain, you see,
We can't get round it if we try.

"The soul that sinneth it shall die,"
Not be dead, as our teachers say;
Now to this truth don't shut your eye,
Lest God on you his wrath display.

If after the flesh ye live, says Paul,
Ye all shall surely die;
But through the Spirit, if we all
These deeds do mortify;

Then we all shall surely live,
And sons of God we'll be,
And joint heirs, too, with Christ the Lord,
To all eternity.

The punishment for sin is death,
Our friends do now exclaim,
And death is to be dead, they say,
And never live again.

But we have shown so plain, we think,
That it is death to die,
That no one need mistake the fact,
Nor dare the truth deny.

Now if the position is correct,
And the punishment (for sin) is to be death,
And that punishment eternal is,
Then no resurrection can be had.

Then only those who are translated,
And thus the penalty escape,
Can ever eternal life inherit,
Although they die for Jesus' sake.

For upon all men death hath passed,
For in Adam all have sinned;
And all will perish then at last,
And Christ hath died in vain.

THE MAN WHO THOUGHT HE NEVER PRAYED.

The Rev. Mr. Kilpin passed a very profane man, and having omitted to rebuke him, he awaited him in the morning in the same place. When he approached, Mr. Kilpin said:

"Good morning, my friend; you are the person I have been waiting for."

"O, sir," said the man, "you are mistaken, I think."

"I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you."

"Sir, you are mistaken; it could not have been me. I never saw you in my life before, that I know of."

"Well, my friend," said Mr. Kilpin, "I heard you pray last night."

"Now I assure you that you are mistaken; I never prayed in all my life."

"O!" said Mr. Kilpin, "if God had answered your prayer last night, you had not been seen here this morning. I heard you pray that God would destroy your eyes and ruin your soul."

The man turned pale, and trembling said: "Do you call that prayer? I did, I did."

"Well, then, my errand this morning is to request you from this moment to pray as fervently for your salvation as you have done for damnation; and may God in mercy hear your prayer."

The man from that time became an attendant on Mr. Kilpin's ministry, and it resulted in his early conversion to God.

THE TRUE PHILOSOPHY.—Two gardeners had their crops of peas killed by the frost, one of whom, who had fretted greatly and grumbled at the loss, visiting his neighbor some time after, was astonished to see another fine crop growing, and inquired how it could be.

"These are what I sowed while you were fretting," was the reply.

"Why, don't you fret?"

"Yes, but I put it off till I have repaired the mischief."

"Why, then there's no need to fret at all."

"True, that's the reason I put it off."

Gems.

— Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening than by talking.

— A promise should be given with caution, and kept with care. It should be made with the heart, and remembered by the head.

— The imperfectness of the service which many render to Christ, may be found in the fact that they have not wholly left off the service of the devil.

— It was a saying of Socrates that every man had need of a faithful friend and a bitter enemy—the one to advise, the other to show him his faults.

— Better to improve the hours as they pass, than study how we may add to their number.

— Adversity is the diamond dust heaven polishes its own jewels with.

— Work is the weapon of honor, and he who lacks the weapon will never triumph.

— Borrowed garments seldom fit well.

— It is better to be understood by ten, than to be admired by ten thousand.

— Beauty without honesty is like poison kept in a box of gold.

— Our characters are formed and sustained by ourselves, and by our own actions and purposes, and not by others.

— Men often blush to hear what they are not ashamed to do.

— What is not needed is dear at any price.

— A fool generally loses his estate before he finds his folly.

— To discriminate justly between the sinner and his sin, we must have love to embrace the sinner, and purity to oppose the sin.

— A man that hoards his riches and enjoys them not, is like an ass that carries hay and eats thistles.

— He who buys too many superfluities, may be obliged to sell his necessaries.

— Towers are measured by their shadows, and great men by their calumniators.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE REMEMBERED FALSEHOOD.

"Father, sister Lizzie called me a dunce."

"Fo, I didn't, Katie."

"Yes, she did, father. She said I was a dunce because I couldn't arrange my flowers like hers."

"Lizzie, I never knew you to tell me a falsehood; and though I should be sorry to know my little girl was so rude to her sister, I could forgive her. Tell me the truth, now; I will not punish you. Did you call Katie a dunce, Lizzie?"

"No, father; I did not." But Lizzie did not look up cheerfully into her father's eyes, but hid her face in the flowers she had been gathering, until it was almost concealed by the sweetwilliams and roses.

"I believe you, Lizzie," said her father. But he sighed; for he was afraid still that all was not right. The pleasant walk to Elmwood was saddened; and they all returned in silence to their home. Mr.——— seemed soon to forget that they had ever taken it, and little Katie never to think of it again.

But Lizzie well remembered it. Whenever she took the beautiful walk to Elmwood, she was silent and gloomy.

The merry little rill as it glided along, the robins in the thickets, the very flowers in her path, all seemed whispering, "Lizzie, you have told a lie," and she did not love them as she had before.

Often, too, in the quiet evenings, their mother would tell them stories; and some of them they loved very much. Joseph, with his coat of many colors, little Samuel, David and Goliah, they never wearied of. But there was one that Lizzie did not like. It was the history of Ananias and Sapphira, who told a lie, and fell down dead in a moment.

On a pleasant Sabbath, nearly two years after the incident above mentioned, Mrs.——— was telling them of heaven,—the beautiful home which God has prepared for all that love and obey him. She told them of the "great white throne," of the "river of life," of the golden streets and pearly gates, and, above all, that Jesus was always there. Lizzie was listening with the deepest attention, and her mother went on: "There will be no sorrow there, no suffering or pain. Children will always be good and lovely; none can enter there who quarrel or fight, and none that 'love and make a lie.'"

Lizzie could not bear this, but, springing from her chair, ran up stairs, and, locking the door of her little room behind her, fell on her knees, and prayed to God that He would forgive her sin, and would help her to confess it all to her father.

Rising from her knees, she determined, before she slept, to ask her father's forgiveness, and tell him how she had suffered by concealing her sin so long. She was just beginning to write so as to be understood; and, as she was a very timid child, she thought it would be easier to tell him so than with her lips. So she seated herself at the window, and on a slip of paper, wrote,—

"Father, I suppose you have forgotten all about a walk to Elmwood Katie and I took with you a long while ago. I called her a dunce, then; and when you asked me about it, I told a lie, and said I did not. O, father, I am so sorry! And I have asked God to forgive me; and I think He has. Won't you, father, forgive your little Lizzie?"

The scrap of paper was all bedewed with her tears, and more were added from her father's eyes. They were not tears of sorrow, but of joy, that his child, after so long a time had passed, should remember and confess her sin; for he knew then it was blotted out from the book of God's remembrance. 1 John 1: 9. —*Early Days.*

THE PRINCESS WITH A FIERY TEMPER.

There is an island in the Atlantic Ocean called Ascension Island. It contains a lofty rock which rises to a great height. The islanders say that a great chief once lived near this rock, and that he married a princess who had been spoiled during her childhood by being permitted to have her own way in everything. This indulgence had made her so impatient that she flew into a violent passion if her smallest wishes were not gratified.

One day, as the legend tells, she wished for the head of a certain fish. For some unknown reason her husband refused to give it to her. In a moment her passion kindled like gunpowder touched by a spark. In a tumult of rage she seized her little babe, bound it to her shoulders, rushed like a maniac to the top of the high rock, walked backward over its edge, and with her innocent child was dashed to pieces on the beach below.

How foolish! Yes, she was foolish; but how much less so is that boy or girl who flies into a rage when refused the gratification of some little whim? When those dark eyes flash angry fires, those rosy cheeks burn, those red lips swell, those little hands dash the hat to the ground, tear off the apron, or throw dirt at playmate and nurse, is not their owner both foolish and wicked? Mark me, my passionate child, it was by indulging in such "*tantrums*" when a girl that the chieftain's wife lost all her power of self-control, and it is from such beginnings that those violent acts grow of which you read almost daily in the newspapers.

When you hear of one man killing another in a passion, you may be sure that the passion of the murderer was never held in with bit and bridle when he was a boy. If, therefore, you do not intend to let your temper carry you into crime, with the power of a wild horse by and by, you had better *bit* and *bridle* it now. Put the *bit* of conscience upon it, impressing yourself with the sinfulness of a bad temper. For a *bridle* insert a prayer, "O Lord, help me to govern my temper!" Then, when your will is crossed, pull on the bit with the bridle by silently breathing the prayer, and he who loves children will give you strength. Your temper will be held in, and by being held in it will soon grow weaker and weaker, until you will be its master instead of its slave. What a noble victory that will be! Isn't it worth striving for?—*Sel. by S. Tenney.*

Hygiene.

"This is for your Health."

CARE OF THE SICK.

In all acute diseases the body and mind of the patient should have rest and freedom from all care or anxiety.

When the disease is attended with great pain or suffering, abstinence from solid or heating food, is usually advisable.

The whole surface of the body should be often washed, so as to remove all obstructions to the perspiration of every pore, preventing, or removing congestion, an establishing an equal circulation of the blood to all parts of the system.

Friction with a crash towel or mitten, excites healthful action in the capillaries, and aids powerfully in restoration.

Talk but little in the hearing of a sick person, and talk calmly, and only loud enough to be heard by them.

Do not manifest impatience, or harsh denial of their wishes, or ridicule of their seeming whims. Do not give large quantities of cold water at a time, but give a small quantity of fresh water so often as they need it, and occasionally alternate it with warm gruel, or the warm juice of fruits. But do not cook the fruits in brass or copper vessels.

The water given the patient to drink should stand in a cool place in the open air; but it should not stand in a pail painted in the inside, as the paint gradually poisons all liquids put in it. (It ought to be fashionable not to paint the inside of pails.)

In severe sickness, visitors should not be allowed to talk with, or in the hearing of the patient, or linger about the bed, or in the room.

Change the clothing and bedding as often as necessary, which must be determined by the smell, rather than the looks.

Air the clothing and bedding, so that it shall be perfectly dry in all parts before putting it on.

Have a constant supply of fresh air circulating from other rooms into the room of the patient; this is a constant need, and may be admitted, in warm, still weather, immediately into the room, if it can be without a direct current upon the bed. If not, let air circulate freely through an adjoining, and the door of the sick room be left open. Sickness is prolonged, and often proves fatal for want of fresh air. People cannot live so long without it, as without food.

No smoking of tobacco should ever be allowed, where the sick would be liable to inhale any of the smoke.

When food should be taken, ripe fruits cooked so as to be very tender, should form the principal part of the diet. The skins, cores, or pits of stoned fruits, should not be eaten.

After the surface of the body has been well washed, feet well bathed, so as to loosen all scurf on them, which must be well rubbed off, if the pain in the head is not eased, wrap the feet and limbs in cloths wrung out of cold water, covered with dry cloths. White flannel or other warm cloths are best, and if the patient is undisturbed he will in most cases soon fall asleep.—*Ex.*

COLD FEET.—There is no more fruitful source of disease than cold feet. Cold feet cannot possibly occur if the circulation is properly kept up. A sense of coldness in them is an indication that they are not sufficiently protected by clothing. Our bodies are often overburdened with over-coats and wrapping shawls, while our limbs are but imperfectly covered. Now, there is nothing more dangerous than allowing the feet to become damp and cold. Health requires that they always be warm and dry. Recall some of your past experience, and you will soon discover that two-thirds of the colds you have suffered from, were produced by getting cold and wet feet.

The Indians understand this fully. In their wigwams, they always lie down with their feet towards the fire. When they are traveling in cold weather, and are compelled to camp in the open air, they dig a hole in the earth, in the centre of which they build a fire, and then lie down in a circle, each one hanging his legs into the hole. In this custom they have the simple guidance of experience.—*Herald of Health.*

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 838. BOSTON, WEDNESDAY, NOVEMBER 22, 1871. VOL. XXXIV.—NO. 8.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LOVE'S REWARD.

The loving heart doth not regard
What selfish hearts would call reward;
And yet to acts of goodness true,
It always hath its work to do.

To private aims and objects blind,
It seeks the good of all mankind;
The only aim and work it knows,
Is that of healing others' woes.

It stands a wide and open door,
Where come the lame, the sick, the poor;
It heals the sick, the halt, the blind,
And calms the sad and troubled mind.

'Tis thus it lives for others' bliss,
And its reward is only this—
The more its love to others flows,
The more its power of loving grows.
T. C. U. *in Guide to Holiness.*

THE PROPHETIC PERIODS.

DANIEL 8th AND 9th CONSIDERED.

D. CLOW.

Now Josephus tells us that the war with the "Romans commenced in the twelfth year of Nero, and the seventeenth of Agrippa"; and this synchronizes with A. D. 66. See Note, B. 2, c. 14, s. 4. And he also tells us that it closed in the fourth year of Vespasian, A. D. 73." Then it follows that *seven years intervened*, if we have the correct chronology. And this is the fourth demonstration that a week in this prophecy is seven years. "And in the midst of the week he shall cause the sacrifice and the oblation to cease." Now if we find that this was literally accomplished by the said prince, it will be equivalent to a mathematical demonstration that we have the correct view of this matter. See Josephus again, (B. 6, page 117), where he says that "Titus had been informed that on *that very day*, which was the seventeenth day of Panemus, the sacrifice called the daily sacrifice had failed." Now there is something very significant in the words—"on that very day," as if it were a fulfillment of prophecy. And what goes to confirm this view is, that in speaking of the signs that preceded the said war, he says "they [the people] did not attend nor give heed to the signs that were so evident, and did so plainly foretell their future desolation." And among the said signs he speaks of one that goes very far to confirm the fact that it was exactly in the midst or middle of the said week, that the sacrifice and oblation did cease. He says, "But what was still more terrible, there was one Jesus, the son of Ananus, a plebian and a husbandman, who, four years before the war began (and at that time the city was in very great peace and prosperity), began on a sudden to cry aloud—'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem, and the holy house, a voice against the bridegroom and the bride, a voice against the whole people.' This was his cry, as he went about by day and by night in all the lanes of the city." Nay, he goes on to say that he was taken up, "and they gave him a great number of stripes, and whipped him till his bones were laid bare, yet did he not make any supplication for himself, nor shed any tears. But turning his voice to the most lamentable tones possible, at every stroke of the whip his answer was, 'Woe, woe to Jerusalem.' This cry of his was the loudest at the festivals, and he continued this ditty for seven years and five months." When in the midst of the siege, he was killed.

Mark, now, it was four years before the war commenced that he commenced this cry, and he continued seven years and five months "when it ceased; for as he was going round upon the wall, he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house." And just as he added at the last, "Woe, woe to myself also," a stone out of one of the engines smote him, and killed him immediately. Now, four years before the war commenced, when he was killed (and he was killed a little before the sacrifice and the oblation ceased); and this was doubtless exactly in the middle of the "one week."

Now what more can we ask? In the first instance (Dan. 8 : 9-12), a power is described under the title of a little horn. And it is positively asserted that by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. That an host was given him by reason of transgression, or, the host was given over for the "transgression against the daily sacrifice" (margin); and it cast down the truth to the ground, and it practiced and prospered.

Now that the "daily sacrifice" relates to the national religion of the Jews, and "the place of his sanctuary" to Jerusalem, there can be no doubt. Josephus tells us that "the sacrifice" was called "the daily sacrifice."

The declaration that it waxed great even to the host of heaven, and cast down some of the host and of the stars to the ground, and stamped upon them (which certainly relates to the religious body of the Jews, if any body upon earth), plainly implies that he may also (as he certainly did) take away the daily sacrifice, and cast down the place of his sanctuary; yea, he magnified himself, even to the prince of the host. This does not relate to the Prince of princes, as many suppose; but to the prince of the host, the king and high priest of the Jews. Do not be alarmed at the thought; many others, as well qualified to judge of these things as any living, have held to this view. Nay, it will not hurt you, even if you cannot understand it just as I do. But more of this hereafter.

"And an host was given him, by reason of transgression"; or, "the host was given over for the transgression against the daily sacrifice." And it—the same horn—cast down *the truth* to the ground, and it practiced and prospered." What was "the truth" that was cast down? It was God's holy law, and the Jews were the divinely appointed trustees of the said law, and the whole went down together. Nay, even to this day, paganism covers the land where once the Shekinah sat, and God communed with the high priest, the prince of the host, as some believe, in an audible voice.

Now I need not say that "some of the host have been cast down to the ground"; that the "daily sacrifice has been taken away," or "caused to cease"; that the "place of his sanctuary has been cast down"; that "the truth" has also been "cast down to the ground." Almost every school-boy knows this, or ought to know it. And we all know who did it, how it was done, and when it was done. It was "the little horn," "the people of the prince that came,"—the Romans—that did it all.

Why, then, should we hesitate to decide this matter? The confirmation of the covenant lies in the fact that the people of the prince that came did do the work assigned to them; that it was done exactly at the time appointed, i. e., at the end, and immediately succeeding seventy weeks allotted to the Jews for their national existence, and within the time specified, to wit, one week. Look again at the striking event of causing "the sacrifice and the oblation to cease," exactly in the middle of the week. Have I not satisfied you by the testimony of a living eye-witness (Josephus) that this event did occur, to say the least, very near the middle of the week? For three years and five months after the war commenced he saw with his own eyes the man sent of God to warn the people; and he heard with his own ears the lamentable voice of "Woe, woe to Jerusalem." The said man fell upon the walls by a stone from the Roman engines, showing that the city had not yet surrendered; but it did surrender very soon after. It is faith in God's holy word that makes these things look as brilliant as the sun in a clear day, and without faith we cannot comprehend the simplest facts of revelation.

Can we ask for a stronger confirmation of revealed truth? Shall we signify our disapprobation of the author's style of publishing his covenants, and executing his laws? Nay, shall we be found smiting our fellow servants, and scoffing at what our God has been pleased to reveal to us through his servants the prophets? I tell you, we have no time to lose; we have no time to fritter away with caviling and doubting; no time to speculate upon obvious facts. The vision lies in the past, except the cleansing of the sanctuary, and this is at hand. O that my God would give you wisdom, and incline your hearts to see these things as others see them!

But I hear the feeble voice of one saying, I understand these things to be true in a general sense, but I cannot see the evidence or time as you do; and I am in doubt about those days being years. Many believe them to be literal, and yet in the future.

Well, have I not satisfied you that the seventy weeks, the sixty-nine weeks, the sixty-two weeks, and the one week, are years? Have I not satisfied you also that the little horn of the eighth chapter and "the people of the prince that shall come" of the ninth chapter, are reciprocal and correlative texts? nay, that they are identical in every feature? and that being true, that these two chapters are reciprocal throughout? I certainly have demonstrated, as clearly as one fact can demonstrate another, that the people of the said prince did do the work assigned to the little horn, and that it was done exactly at the time appointed; and you will not deny that these were Romans, wielding the sceptre of universal empire, and bringing all into subjection to their resistless power. And then we have the significant fact lying open before us, that Daniel himself did not understand the vision, until after the second interview with Gabrial, as related in the ninth chapter, and this must forever settle the controversy. If he did not understand it before the ninth chapter, and did understand immediately after, is it not conclusive, nay, positive, that these two chapters are correlative in every feature?

Nay, if the beloved prophet could not, and did not understand the vision, who, I ask in all kindness and sincerity, could understand it? Was it left for you and me to unfold? Poor tools, indeed, we would be in explaining what God had left unexplained, even the "secrets of the wonderful numberer" (margin). Nay, nay, had not Gabrial returned to Danial, with power to unfold the vision and to make him understand it, the whole thing would lie concealed in the bosom of its author to-day, and no one, in heaven or upon earth, could understand it. I repeat the thought, without the fear of contradiction from any intelligent source, that the whole vision would be a total blank, and a dead letter upon the page of prophecy to-day, had not Gabrial returned to do what he was commanded to do: "Gabrial, make this man to understand the vision." And his own declaration—"I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." No criticism can possibly weaken this view of the case. Nay, it is invulnerable, and carries us far beyond the reach of the simple caviler.

Now after Gabriel had turned away, Daniel fainted, and was sick certain days, and he says he was astonished at the vision, but none understood it. This was the last of the eighth chapter interview. Now what shall we say? That Gabriel has failed to "make this man to understand the vision," is clear. Will he not return? He must, or God is dishonored, and Gabriel himself must be charged with the crime of falsehood. Did he return? "Yea, while I was speaking and praying, and confessing my sins, and the sins of my people Israel, ... even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come *to show* thee. Therefore understand the matter, and consider the vision."

Now if this language both of Daniel and Gabrial does not plainly imply a former interview, and a matter unexplained, then there is no sense in the law of language. Daniel does not call this last interview with Gabriel a vision at all. But he speaks of the vision at the beginning; and of Gabriel, whom he has seen in the vision. Now there is no vision on record in which Daniel recognized Gabriel, save the one in the eighth chapter, of which he speaks in the ninth. And the moment that Gabriel touched him about the time of the evening oblation, the vision with all its mysteries recurred to him in the most vivid form. And hence it is that Gabriel addressed him in the significant language—"I am now come forth to show thee . . . therefore understand the matter, and consider the vision."

To illustrate: Imagine yourself a captive among the wild aborigines of the west. A messenger is sent you from the executive department of your government with a message. He unfolds to your view a government scroll, and begins to read, and you imagine that it contains treaty stipulations for your release from captivity. Your bosom begins to swell with emotion. Your heart is filled with gratitude. You wait to hear the message read with mingled joy and love to God and man. You hear the messenger say, I will make you to know and understand the contents of this message. He goes on with the reading. Not a word do you hear in relation to your release. Nay, it seems to relate to greater trials. Now your hopes begin to fail you; he shuts up the message, and tells you "it is true," but no farther explanation will be given for many days. Now he turns and leaves. Like Danial, you faint. Your disappointment is more than you can endure. Now all seems to be lost, and you are a captive still.

A few short years intervene, and the very same messenger greets you again, while you are praying over this very matter. He salutes you kindly and says, I am now come forth to show you, for thou art greatly beloved. Therefore understand the matter and consider the message. Would you say, What message? Would you say, I do not understand you, sir; I have no knowledge or remembrance of any message whatever? Nay, nay, the whole thing would flash into your mind like vivid lightning in the darkness, and your hopes would rise again like the morning sun, to dispel the gloom of night.

Now I appeal to your judgment, and ask your decision in this matter. You are aware of the fact that Daniel and his people were all in captivity when he saw the vision, and we can easily imagine how sad he must have felt when Gabriel told him to shut up the vision "for many days." Daniel understood that Gabrial would return "after many days" and explain the matter more fully. Indeed, this was the only rational view that he could take of the matter, as Gabriel had told him that he would make him understand it, and had charged him to remember it by telling him that the vision of the evening and the morning, or the 2300 days, was true, just as he was about to leave him. "Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." The end of what? The end of the indignation, of course. The time appointed is 2300 days. It was quite natural for Daniel to infer that the time was literal, and that it must commence on the very day that it was uttered. And this view of the matter is strengthened by the fact that he knew that the seventy years' captivity (Jer. 25 : 11) was drawing to a close. There can be no doubt but that he supposed the time specified and the seventy years' captivity would run out together. Then we can imagine his disappointment when the literal 2300 days had expired.

And now we find him mourning over the desolation of Jerusalem, and praying to God to let or "cause his face to shine once more upon the sanctuary that lay desolate." Babylon had fallen, and the Medes and Persians were now in power. When in the first year of Darius, Daniel says he "set his face unto the Lord God, to seek by prayer and supplications" evidently to know what the end was going to be. He had learned, or "understood by books, the number of the year whereof the word of the Lord came unto Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem"; and he knew therefore that their deliverance was at hand. On reviewing the vision, he saw that it was to commence with the Medes and Persians, but did not understand that there was a specific point from whence the vision was to commence; so therefore he conjectured that whereas the Medes and Persians had taken the empire, the vision must of necessity commence with them, and that 2300 literal days would bring them to the end of the seventy years' captivity. He looks forward with great assurance that at the end of 2300 literal days, from the day that Babylon fell into the hands of the Medes and Persians, they would be set at liberty, and restored to their ancient home.

And now it is that Gabriel comes to correct his second mistake; and he addresses him in language that plainly implies a previous interview with him, by telling him to "understand the matter, and consider the vision." And Daniel positively declares that he had seen Gabriel before in the vision. And we may reasonably infer from this that the whole vision flashed upon his mind in a moment; especially that portion of the vision that related to the *time* appointed, and which Gabriel had charged him to remember, by telling him that "the vision of the evening and morning [the 2300 days] which was told is true."

Gabriel commences to unfold the vision just where he left off; i. e., with the 2300 days; and he says, "Seventy weeks are cut off upon thy people, and upon thy holy city." Daniel understands the time (2300 days) to mean years, because he knows that the said weeks are years, from the common use of the word among the Chaldeans, as also among his own people. Then he goes on to tell him what is to be done within the said seventy weeks—"To punish transgression [margin, to restrain transgression]; to make an end of sins; to make reconciliation for iniquity; to bring in everlasting righteousness; to seal up the vision and the prophecy, and to anoint the Most Holy." This is all that was said about the seventy weeks, in any way, shape or manner. The smaller periods are all independent of this, and have no other relation to the seventy, than to point to events that were to transpire within them.

Some two years subsequent to this, in the third year of Cyrus, Daniel says "a thing was revealed to him"; and he says "the thing was true, but *the time appointed was long*; and he understood the thing, and had understanding of the vision." The thing revealed was *the vision*. The vision was the one that was coupled with *time*; and the time was *long*. Now in this case there is no room for equivocation or doubt. Nay, we are forced into a positive point of decision. It is the vision of the 2300 days; and what was revealed to him upon this occasion may be seen in what follows in the tenth, eleventh, and twelfth chapters. Here we have an explanation in detail of the said vision.

How significant the declaration—"The vision of the evening and the morning, which was told, *is true*." Why was this uttered just as he was about to leave the beloved prophet? Evidently for the purpose of charging him to remember the *time* vision, and not to abandon it because he could not at once comprehend its meaning, till he returned to explain it more fully. And this view of the case is confirmed by his own declaration—"The thing was true, but the time appointed was long"; even 2300 days, or years.

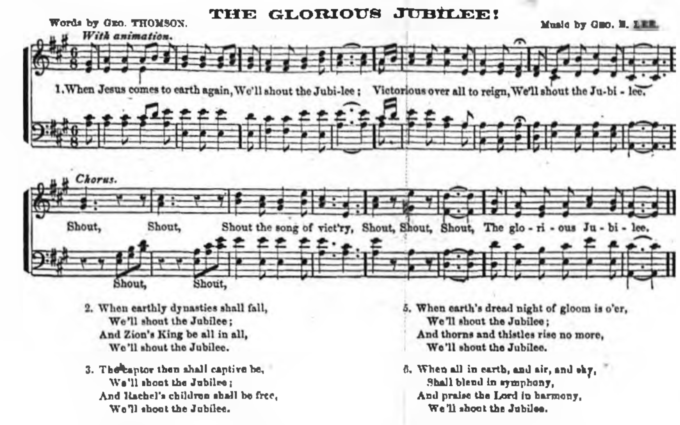
I have said that the following text—"Yea, he magnified himself even to the prince of the host," does not relate to the "Prince of princes" (8 : 25), but to the king and high priest of the Jewish people, who was considered by the Jews and other nations as the highest dignitary upon earth. He was the Melchisedek of the Jews, through every succeeding change of government down to the destruction of Jerusalem by the Romans; sometimes indeed more highly esteemed than others, because of political corruption; but during the theocracy he was the prime minister of state, and God the king.

Subsequent to their return from Babylon, the Asmoneans united the regal and pontifical power; but when Rome usurped dominion over them, she appointed her kings and high priests. Then it was that the little horn began to magnify himself "even to the prince of the host." The host I understand to mean the Jews in a national sense; and if this be true, it certainly must follow that the "prince of the host" means the king and high priest of the host, as he was the highest dignitary of the nation. I know full well that criticism will do its best to set aside this view of the case; but something more reasonable and consistant than I have ever seen yet must be brought to view, to satisfy me of error. It is not my own, but the honor and the glory of my Lord and Master, that I seek, in this feeble effort of mine; and all I ask of any is a candid hearing.

Now do you ask how the said horn "magnified himself even to the prince of the host"? I answer, by pride, arrogance, and usurpation; by assuming the reins of government, and appointing all the government functionaries, even the kings and high priests, and proudly commanding the priests to offer sacrifices for Cæsar and his household. Cæsar Augustus proudly called himself high priest. And this is standing up against the prince of the host in the most literal sense. "He magnified himself, even to the prince of the host." This implies that the prince of the host will be regarded in the light of a superior, as occupying a position of pre-eminence. And to "mangnify one's self," Webster says, "is to raise one's *self* in pride and pretensions." Now if the little horn magnified himself even to the prince of the host, it must be understood in this sense; and Dan. 8 : 25 confirms this view—"And he shall magnify himself in his heart." Let us apply the said text (in the popular style) to "the Prince of princes" (whom we all understand to mean the Savior), and see how it looks. The Roman empire then (the antitype of the little horn) magnified itself even to the meek and lowly Jesus, the humble Nazarene, who was scorned by the common people, and murdered by a Jewish mob. Was there anything in this man to excite the envy of the Roman emperor or empire? Did any of the Cæsars attempt to imitate his deeds and moral character? You say nay; and I say nay. He was not an object of envy and political strife, but of hatred, scorn, and contempt. But I am told that the marginal reading is "*against*" the prince of the host. It is all the same, kind friend, as the word "magnify" has but one meaning.

THE GLORIOUS JUBILEE!

Words by GEO. THOMSON. Music by GEO. B. LEE.


With animation.
1. When Jesus comes to earth again, We'll shout the Jubi-lee; Victorious over all to reign, We'll shout the Ju-bi - lee.
Chorus.
Shout, Shout, Shout the song of vict'ry, Shout, Shout, Shout, The glo - ri - ous Ju - bi - lee.
Shout, Shout,

2. When earthly dynasties shall fall,
We'll shout the Jubilee;
And Zion's King be all in all,
We'll shout the Jubilee.

3. The captor then shall captive be,
We'll shout the Jubilee;
And Rachel's children shall be free,
We'll shout the Jubilee.

4. O how the ransomed host will sing,
And shout the Jubilee;
O'er conquered grave, and death its king,
We'll shout the victory.

5. When earth's dread night of gloom is o'er,
We'll shout the Jubilee;
And thorns and thistles rise no more,
We'll shout the Jubilee.

6. When all in earth, and air, and sky,
Shall blend in symphony,
And praise the Lord in harmony,
We'll shout the Jubilee.

7. O what a thrilling shout 'twill be,—
Eternal victory
From sin and death, and Satan free,
A glorious Jubilee.

THE TWO WAYS.

F. H. CHAMBERLAIN.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls."—JER. 6: 16.
"I will teach you the good and the right way."—1 SAM. 12: 23.

The question is often asked, why all this evil and sorrow and anguish is permitted to exist in the world? And the answer in part may be found in the words of the prophet to Rehoboam the king, after he had humbled himself. Although the nation was saved from being destroyed by the vast army that came up against them at that time, yet the Lord said that they should be servants to the king of Egypt; "that they may know my service, and the service of the kingdoms of the countries."

Here are the two ways. The service of God is one way; the service of the world and "the prince of this world" is the other. Our first progenitors wereled to rebel against God. They forsook the way of peace, the way of obedience, and chose the way of death. For this the whole world, and all that is in the world, came under the curse, and felt in a greater or less degree the evil consequences of sin. For this the "whole creation groaneth and travaileth in pain together until now." There was strife and bloodshed very early in the history of the race, and these things still continue. And not only the worst of men suffer in the general calamity, but *all*, even the least, and those who have no power or knowledge to choose or discern between good and evil, all are involved, all are "subject to vanity," all are subject to the varied and numerous evils of time; as the wise man says, "time and chance happeneth to all."

Do you ask, "Then what advantage shall we have, if we serve the Lord? Or what profit is there in his service?" There is certainly a *present* advantage, though with the peace and joy promised, there is tribulation also. Storms beat upon the head of the righteous and the wicked. The destroying elements often seem to make no distinction, but fall alike upon both. But this is only for "a little while." The day is coming, "it is near, and hasteth greatly," when "ye shall return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

To-day the way of life is set before you, therefore choose life, that ye may live and enjoy all that is promised. A good land is promised, far better than the ancient land of Canaan; though even that flowed with milk and honey, and, by reason of its great fertility, was called "the glory of all lands." A far better land than this is promised to all who walk in "the good and the right way." "Abundance of peace" is also promised. No thorns or briers will be there; no evil nations to be as thorns to those who dwell there, as the Canaanites were to the chosen people of old. No lion shall be there, neither shall any ravenous beast be found there. But the redeemed of the Lord "shall be there; they shall return and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." And there is that glorious city, "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light is like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And the city was pure gold, like unto clear glass." There also is the pure river of the water of life, and the tree of life bearing twelve manner of fruits. And when the saved ones arrive there in that blessed land, doubtless they will say as the queen of the south said long ago—"The half was not told me."

Reader, are you now walking in "the good and the right way?" If not, you are this day invited to come and enter in at the strait gate, and walk in the narrow way that leadeth unto life. For the end of all other ways is death. "Turn ye, turn ye, for why will ye die?" "We beseech you in Christ's stead, as though God did beseech you by us, be ye reconciled to God." And the Spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will let him take the water of life freely."

PECULIARLY DANGEROUS TIMES.

In a recent number of the *Sunday School Times*, H. S. Osborn, LL.D., remarks: "We are living in peculiarly dangerous times from the reading which is now brought out. At no former time in the history of our country has light reading been so much in demand as at the present day. All classes of persons, learned and ignorant, professional men, business men, educated ladies as well as the nurse and help, the cook and the chambermaid, demand light reading—tales, stories, novels, or something 'exciting.' I have heard it asserted more works of this character have been sold in the past two years than had been sold during the preceding sixty years!" He then refers to Dr. Ray, of the Butler Insane Asylum, of Providence, R. I., as attributing the increase of insanity to "excessive indulgence in the reading of the novels, and works of similar character, which have, of late years, swarmed from the presses of New York, Philadelphia and Boston," and makes this quotation from the official report:

"The coarse exaggeration of every sentiment by every posible form of unnatural excitement, giving no addition to one's stock of knowledge, no element of mental strength being envolved, prepares no one better for the stern realities of life. This indulgence is a characteristic of our times, and it is asserted, with distressing evidence, that many of the irregularities which prevail among us, to a degree unknown at any former period, are chargeable to this very alarmingly prevalent habit."

We do not believe this alarm of danger is uncalled for. Our land is being flooded with this pernicious "light literature." It is the principal kind offered for sale at the news-stands, in the railway cars, and places of public resort. It behooves every christian parent to look well to the character of his own reading and of that which he allows his children to have. "A paper will fill a void that nothing else will; and remember, both for yourself and for your children, that no paper ever came into a family for one year which did not exert an influence of a moral character, either good or bad, on some one in that family."—*Selected.*

REST.

JENNIE M. PRATT.

"Weeping may endure for a night, but joy cometh in the morning."

How cheering are these words to the weary, sad ones; and how we long for the day to come when all the faithful will be gathered home, free from sighing and sorrow; where all will be peace and joy, not only for a little season, but throughout eternity. How comforting to know that soon this night of weeping will be over, and joy unspeakable be ours. While in this world, we meet with changes, and feel at times almost discouraged, and are weighed down with sorrow; but let us ever remember the precious promises of Jesus to the faithful ones; and though we meet with trials, disappointments, and afflictions, let us look to the Lord, casting all our cares on him who careth for us, that when he comes we may be gathered home with all the redeemed, to live with him forever, where the inhabitant shall not say I am sick, and the weary ones will find sweet rest; where separations will be unknown, and we shall meet all the loved ones to part no more.

Let us then press onward, and strive to be good and faithful, that we may be accepted of Jesus when he comes to make up his jewels.
East Randolph, Mass.

SANCTIFICATION.

C. W. SARGENT.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."—2 COR. 6: 17.

To "come out" signifies a change of company. God is very particular as to what class of companions his people have, and therefore he designates those from whom we must separate ourselves. Unbelievers and unrighteous persons, or worshipers of idols, are classed as unclean; from them his people are called out; and in order to prove that they are a called-out or sanctified people, they must keep themselves unspotted from the world, from the time they commence serving the Lord until they have completed their labor for him in this life.

"From among them"; thereby showing us that we cannot be saved unless we do separate ourselves, for he is against all workers of iniquity, as illustrated by the march of the children of Israel through the wilderness. Those who were worthy of his blessing were obliged to separate themselves from those who had sinned, that they might escape the judgments which were made manifest.

"And be ye separate." Action and correct position both are here set forth. We can not be a separate people without obeying the Lord, nor can we understand his command unless we are willing to meet the consequences. The example of Abraham illustrates this remark. When called to offer up Isaac he obeyed; and by so doing, he gained not only the understanding of his Lord's command, but gained also a knowledge of the manner in which redemption would be accomplished. The same principle of faith that separated him from his father's household, separates us also. And as he was faithful, in that he thus separated himself from unbelievers, and lived by faith on the promises of God; so he became the father of the faithful—of those who walk in his footsteps; of those who desire to gain eternal life at the appearing of Jesus.

The benefit. "I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." But when do we come into such a close, family relationship as is here set forth? Answer. At our conversion, or our perfect separation from unholy companionship. And thus we read from John's writings: "Beloved, now are ye the sons of God." Paul confirms this by writing thus to the Ephesians: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

But do we enjoy perfect sanctification when we become members of the household of God? The offering for sin, which Christ declared himself to be, was sufficient to save all who believe his testimony. In commenting on this sacrifice, Paul says: "We are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10 : 10. In the Bible Union translation this text reads, "We have been sanctified," etc. To the Ephesians he writes: "Christ so loved the church, and gave himself for it, that he might sanctify and cleanse it." Evidently Christ's sacrifice was sufficient for the object designed; namely, to gather out a people, zealous of good works, and separate them unto himself in order to provide a class of people suitable to inhabit the new earth, wherein "the righteous shall dwell."

But does the sanctification set forth in Heb. 10 : 10, embrace all that is connected with our work of separation from the world? I think not. As the Lord once said to the children of Israel, "sanctify yourselves"; so Paul says to the Thessalonians: "This is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor." They were to keep free from the evils of their day; and believers now must keep themselves free from the evils of this age; by so doing they will obey the Lord and enjoy the blessing of perfect sanctification.

Notwithstanding Christ has done much for us, we are to maintain good works; for the Lord has ordained that we should walk in them—not in evil works. We shall enjoy what we live for. If to the Lord only, then we can claim him as our Father, share the privileges granted to the household of faith, and reap the reward which the "sons of God" are to receive when their "elder brother" comes again.

Christ, in this age, is set forth as our "wisdom, and righteousness, and sanctification, and redemption." Once we could be found among the railers, the extortioners, the idolaters, the drunkards, and others who are enumerated by the apostles. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." For the Spirit is given us as a witness, that the work of separating ourselves and coming out from former unholy companions, is acceptable to God; and this also seals us unto the day of redemption, and proves to us our adoption into the family of God.

Suffer this word of exhortation: If you would enjoy perfect sanctification, obey the Lord in all things; grieve not the Holy Spirit; understand what the will of the Lord is concerning you; redeem the time; watch and be sober unto prayer; for the end of all things is at hand. Jesus is about to gather unto himself all who are without spot, or wrinkle, or blemish, or any such thing.
Concord, N. H.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 22, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

1881.

Some able writers on prophecy have looked, and are looking to 1881 as the time for the ending of the 2300 days of Dan. 8: 14. They have come to this conclusion because of what they find in Dan 9: 24, where we read: "Seventy weeks are determined [cut off] upon thy people, and upon thy holy city." As it is understood that the seventy weeks begin with the 2300 days [years], of course, if we can find where the seventy weeks, or four hundred and ninety years end, then we may know that 1810 years from the ending of the 490 would bring us to the end of the 2300. Those who think the 2300 end in 1881, believe the destruction of Jerusalem in A. D. 70, marks the end of the seventy weeks [490 years] that were determined upon Daniel's people [the Jews], and the "holy city." Evidently, this is the *outside* limit for the ending of the seventy weeks; but our own conviction is that they end in A. D. 65, and the 2300 days, in 1875. Events show that the coming of Christ is at our doors. Are we ready to meet him, and enter into the company of the pure and the holy?

TRACTS.

We wish to say to all interested in scattering the truth, that the tract fund is nearly empty. Calls for tracts are numerous from various parts of the country. Every dollar appropriated for this purpose will scatter over a thousand pages of tracts, which may result in great good. Rich fruits have already proceeded from the circulation of these silent messengers. They return much joyful news as the result of their visits. Bro. and Srs., look over the Lord's treasury entrusted to your care, and see if there is not a portion to be appropriated for this important work. Would it not be well to lay aside something every week for the purpose? The people are hungering and starving for the blessed truths on which we are feasting. Let us divide our good things with them, that they may rejoice with us in the same blessed hope.

MEETINGS IN STAFFORD.

Tuesday, Nov. 14th, we went to Stafford Springs, Ct., to commence meetings, according to a previous arrangement made with Bro. I. B. Potter. When we arrived at the depot, at seven in the evening, we could find no one who knew anything about the meeting; hence we concluded that no appointment had been made. We then hired a man to take us to the residence of Bro. Potter in West Stafford, three miles from the depot. We took him by surprise. We soon found the cause of the disappointment—our letter had not been received.

The next day, Bro. Ira Pettibone, the pastor of the Congregational church, called at Bro. Potter's, and, in compliance with a request, kindly gave us the use of his meeting-house for preaching in the evening. We had a very pleasant visit with Bro. Pettibone, who was formerly pastor of the East St. Congregational church in Winsted. He is a true man. Our meeting in the evening was one of rich interest. Bro. Pettibone made telling remarks, and several others followed with warm testimonies. We felt it was good to be there; and that a few extra meetings would result in much good.

Thursday evening we had our meeting in Stafford Hollow, in the Baptist meeting-house, where Elder F. L. Batchelder is pastor. Our discourse was on Spiritualism. The Spiritualists have many sympathizers in that part of Ct. It seems strange that candid men and women should be led away by such a *terrible delusion*. Spiritualism is the most bitter enemy with which christianity has now to contend. It is gathering under its demoniacal banners all forms of antichristian elements, to make war with the Lamb of God, our Savior. The spirit of antichrist is pervading all its plans and movements. It is filled with a spirit of hatred for all sacred things. In short, the whole system is purely Satanic, and is casting a dark shadow and a blighting influence wherever it finds a foothold. It has long held sway in heathen lands; and is making gigantic efforts to turn the people of this country from the doctrine of christianity to the doctrines of old Pagan Rome.

"CHARITY OF JUDGMENT."

Wm. H. H. Murray, the able pastor of the Park Street Church, Boston, preached an excellent sermon Oct. 15th, in which he said:—

"Every third man you meet has a stone in his hand to throw at some one. Many of these are professed christians. They are perhaps honest; that is, not consciously malicious. I should not for one dare to question their piety; but they are bigoted, intolerant, and wofully lacking in tenderness,—that divinest characteristic of Jesus. They exemplify the severe virtues of Christianity, to the almost total exclusion of the milder graces. Had they lived in the age of Jonah, they would have been excellent heralds to have sent down to Nineveh. They would not have flinched from hurling the needed malediction against its grossness and wickedness. They would have set the edge of their censure against the swarming and carving mob as a scythe is set against a field of bulrushes. But woe to the thief on the cross, to the recreant Peter, to the poor woman whom the Pharisees were so eager to stone, if brought into their presence for judgment! They are men and women who seem absolutely incapable of exercising mercy. Their bosoms are strangers to such divine sentiment. They cannot overlook a failing, forgive a fault, or understand that virtue may exist with weakness.

A branch is an emblem of peace; but, strip it of its twigs and leaves, and you have a rod, —the emblem of chastisement. So take from Christianity its mild graces, its forgiving tempers, and its charitable tendencies, and you entirely change its character, making it seem what it is not. Now, purity is not judicial; it is not warlike: its symbol—a dove—is the most harmless bird that flies. A person may be intensely earnest in his christian life and convictions, and yet not to be intolerant. Intolerance is no sign of piety, though it may be of earnestness. And, as I conceive, those christians who make themselves sharp-worded censors of other people's foibles, who seize every opportunity to inveigh against the habits and customs of brethren which happen to run counter to their views, who have no mercy and no hope for the fallen and the falling, do not act as Christ would have them do."

AN EXPERIENCE.

The following is from the *Methodist Home Journal*, an excellent weekly, published at 14 South Seventh Street, Philadelphia. Price $2 a year. The scene was located at a western campmeeting, and the person is a young, accomplished lady of high standing. She says:

"Spiritually, I enjoyed all of the meeting in a quiet way: it strengthened and built me up; but the very last day, of the meeting, an experience came to me which forms an epoch in my history, from which I date the opening of my full life, perhaps (who knows?) my entering into the heavenly state! It was on this wise. Much talk and many meetings were held on the subject of entire sanctification, in all of which I joined with a glad heart, feeling so much of God's rest in my soul; and and yet, I could not speak the words that others spoke; I was not in full sympathy with those who talked of consecration and purity of heart; I kept looking to God saying, 'Teach me thy way;' yet I expected no specific change.

On Thursday, I fell into conversation with some christian friends; and, to my astonishment, finding that they understood me, I revealed to them my whole heart—all its unbelief, all its weary longing, and how, like healing balm, did their words of guidance fall upon me. I went with Mrs.——, my good friend, out into the congregation before the stand. I did not listen to the sermon, but thought, and talked with God in my heart, and there dear J—— out under those broad-leafed trees, with the blue sky peeping through at me, and the pleasant breeze caressing my brow, I said, 'Dear Lord, accept the gift of myself; take that is thine own; take me as I am, doubts and fears and all.' Thine would I live, thine would I die; be thine to all eternity.' And just there something like a robe of whiteness seemed to fall from heaven over my heart; I felt so clean, I felt the presence of the Holy Ghost. It seemed as real as a tangible thing. I kept saying to myself: 'The blood of Jesus Christ cleanseth from all sin.' O, so much became plain, that before was dark! It was a light which streamed back to the beginning of my Christian life, and onward to the gates of Paradise. This is the most wonderful thing that has ever happened to me. My lips were opened, and I could not tell the story too often.

And now, dear J——, I feel as if I were treading this earth by the side of a heavenly guide. My one, and only care is to keep his hand, to hold him always, then he will keep my feet from falling, mine eyes from tears. Doubts have vanished like dew before the sun.

I do not look ahead one moment to take any care; God will keep me. Never before did I know what christian fellowship meant; I never knew how to pray before; I want you to thank God for me. The last thirty-six hours on that camp-ground were glorious ones. I cannot stop to rehearse all that was so beautiful. We came back regretfully, but with great hopes.

You do not know how this has opened my life before me! I am treading a straight path right on and up. Where God calls me I will go. I have begun at my home relatives, and all through my life I find things must be changed. How I have wasted my powers of mind and body. I want to begin now, with such a will as shall enable me to make up some lost time."

Health Journals.—We have received the November number of "Home and Health," "Health Reformer," and "Herald of Health." They are all valuable. The first is $1.50 a year, and published by W. R. De Puy and Bro's., 805 Broadway, N. Y. The second at Battle Creek, Mich., at $1. The third at 15 Laight St., New York, at $2. We think every family should take some health journal. These journals give much valuable information, that all should possess.

QUERIST.

Bro. Grant:—I present the following questions to you for solution through the *Crisis*, both for my own benefit, and that of others: In your editorial of Nov. 8, on "what is truth?" in speaking of man's identity, you say, "If the identity is (?) in the thoughts, then that which has no thoughts has no identity; but this is not true, for we identify our friends by their bodies, after they have ceased to think; *therefore the identity inheres in the physical constitution*."

Without disputing the claim, I would simply ask, what would become of the "identity" if man's "physical constitution" were blown to atoms by some premature explosion?

Or when the "physical constitution" has been burned to ashes, and scattered to the winds, in what does the identity *then* inhere?

Or again, when the buried "physical constitution" has dissolved, and gone back to dust, or has been absorbed in vegetation, where is the identity then?

Is man's personal identity preserved through all these changes of matter, or does it become extinct?

An answer to the above will oblige.

Yours, etc., C. E. Barnes.

To us, the man is "*extinct*," and could not be identified again till he is reorganized. Suppose we have a stone building which is to be taken down. Before the work of demoralization begins, let each stone be numbered, and labelled so that when it is taken down it can be reconstructed. Those *stones* could be identified as belonging to the building; but the building itself could not be identified till it was reconstructed. So, when man is taken in pieces, the *parts* may be identified by the Creator, but the *man*, as such, has no identity till he is reorganized at the resurrection; hence if he should not be raised at all, he would never be identified again as a *man*.

Transfiguration.—Was the transfiguration of Christ a *vision* or a reality? that is, were Moses and Elias actually present?

Vallejo, Cal. A. J. Young.

At the close of the transfiguration scene, as recorded in Matt. 17: 1-9, "Jesus charged them saying, Tell the *vision* to no man, until the Son of man be risen again from the dead." The word *horama*, rendered *vision*, is from *horao*, to see, behold, to be admitted to witness, to see *mentally*. The word *horama* signifies "a thing seen, sight, appearance, a supernatural appearance, vision." Greenfield quotes as an example this very verse,—Matt. 17: 9. The word occurs in Acts 9: 10, 12. "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a *vision*, Ananias. . . . And hath seen in a *vision* a man named Ananias coming in, and putting his hands on him." We have the word again in Acts 11: 5. "I was in the city of Joppa praying; and in a trance I saw a *vision*. A certain vessel descend, as it had been a great sheet, let down from heaven." In Acts 12: 9 we read: "And he . . . wist not that it was true which was done by the angel; but thought he saw a *vision*." This passage shows that if it had been a "*true*" or real person present, it would not have been proper to call it a "vision." Again: "And a *vision* appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Acts 16: 9. We think no one would claim that the Macedonian man was actually present with Paul. The word occurs in Acts 2: 17: "Your young men shall see *visions*." John uses the word to represent what he saw. "And thus I saw the horses in the vision, and them that sat on them." Rev. 9: 17.

We think these facts afford proof that the transfiguration *vision* was a *supernatural* appearance, hence it was not necessary that Elijah and Moses should be actually seen in *vision* as John saw the martyrs before they were born; also the new heavens and earth which are not yet prepared.

"In my Flesh."—Bro. Grant:—Will you be so kind as to inform me through the *Crisis* as to the proper rendering of the Hebrew of Job 19: 26: "Yet in my flesh shall I see God." Is "in my flesh" correct? If so, what authorities sustain this rendering? I have heard it asserted that the proper rendering is, *without* my flesh shall I see God. I cannot harmonize *this* rendering with many other passages of Scripture. J. J. Smith.

Long Island, Jackson Co., Ala.

C. P. Carey, Geo. R. Noyes, American Bible Union, Breeches, Boothroyd, and the Bishop's Bible render it "in my flesh." Fry renders the verse as follows: "After I awake, shall this be brought to pass, that I shall see Eloah of my flesh," i. e., "of my nature and kindred."

The ancient Coptic version reads: "That he may raise up my skin which endures these things; for these things have come upon me from the Lord."—*Henry Tattam*, LL.D. DD., F. R. S.

The Bishop's Bible reads: "For I am sure that my Redeemer liveth, and that I shall rise out of the earth in the latter days; that I shall be clothed again with this skin, and see God in my flesh. Yea, I myself shall behold him, not with other, but with these same eyes."

Some understand it to mean "from my flesh"; i. e., Job would look upon God *from* the same flesh, *from* the same eyes that he then possessed, thus declaring the literal resurrection and reorganization of the same eyes. We believe this was his meaning. He will look "from without" the same eyes, in the same body.

Casting out Spirits.—In Matt. 8: 16, we find: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the *spirits* with his word, and healed all that were sick. Can you understand from this that he cast out the "breath of life?" If you do, I cannot."

E. Shepard.

Certainly not. It is very evident that the word "spirit" in this passage has no reference to the "breath of life," but to the spirit of devils, who had taken possession of certain persons. The devils, or demons, take possession of men just as a mesmerizer does of his subject. The mesmeric power cast upon the medium is the *spirit* of the mesmerizer. By means of that magnetic influence, or spirit, he takes possession of the man and controls him. When he is cast out, that spirit, or magnetic power is taken away, and the medium is now no longer under his control. The demons operate just as a mesmerizer operates upon his subjects.

Bro. Grant:—Please explain Heb. 12: 22, relative "to the spirits of just men made perfect." J. B. B.

It should be observed that the word "*just*" is applied to the "*men*," and not to the "*spirits*." It does not read just spirits of men, but "spirits of just men." We understand the passage to mean that these "just men" were thus called because their spirits, or dispositions, had been subdued by the Spirit of God; and the old nature, or filthy spirit had been removed to make room for an indwelling Savior. Hence they had become new creatures in Christ. They had the dispositions, or spirits "of just men." The term *men* represents the personalities who had the moral character; else the word "just" would not be applied to that term, instead of the word "spirits." The *men* are "made perfect," and their "spirits," or feelings, are in harmony with the character "of just men."

Bro. Grant:—Please tell me the meaning of the following text: "No man can come to me, except the Father which has sent me draw him." Wm. Jackson.

San Francisco, Cal.

We understand this passage to mean that all are drawn to Christ by the power of the Holy Spirit. Says Paul: "The manifestation of the Spirit is given to *every man* to profit withal." 1 Cor. 12: 7. We do not think any one would come to Christ if it were not for the drawing power of the Holy Spirit. Some yield, and some resist its invitations. Stephen said to the Jews: "Ye do always resist the Holy Ghost; as your fathers did, so do ye." Acts 7: 51. Men may yield or resist as they may choose. Some accept the drawing, while others refuse.

Light Wanted.—*Bro. Grant*:—I desire light on the following subject:—Did the thief die with the Savior? that is, on the same day? Where is the proof? and when did he die?

Vallejo, Cal. A. J. Young.

The Jews began their day at sunset. The Savior expired at three o'clock in the afternoon. The next day was the preparation day for the Sabbath. On the "preparation" day following the one in which Christ was crucified, the soldiers came and broke the legs of the then living thieves, so that their bodies could be taken down before the Sabbath commenced.

"But when they came to Jesus, and saw that he was dead already, they brake not his legs." John 19: 31-33. Here we think is positive proof that the Savior died the day before the thieves expired.

Bro. O. R. Fassett, 472 Jessie St., San Francisco, Cal., writes Nov. 3d, 1871:—

"There is a great desire that you should revisit this city, and adjacent cities, if possible. The fruit of such a visit would tell more than at first. We want a protracted meeting in our house of worship, which is of large capacity. We want your help in this protracted effort, and need you as soon as you can arrange to come. The churches since you left, I have understood, have determined, through their ministers, to "*put this jackass doctrine down*," as they indecently call it. But, the Lord willing, *we will, if you come*, or do not, make it the *beast* to bring the Lord into this city. We could covet no greater honor. We do hope the Mission Board will deem it advisable to send you this way to help us."

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. Ag't.

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"SUPPOSED THAT THEY HAD SEEN A SPIRIT."

Did the disciples fancy that they were gazing upon a disembodied human spirit? Some who suppose that the disciples were formerly Pharisees, and knowing that the Pharisees believed in the dual nature of man, have been led to suppose that the disciples conjectured that they saw a ghost. But this impression is incorrect; for (1) the Pharisees believed that those souls which were not entitled to transmigration *immediately went down into the bowels of the earth*, whether good or bad, and consequently could not be walking around on the sea to scare folks; so even if the disciples had not been dispossessed of the views of the Pharisees, they knew better than to look for human ghosts *above ground*. (2) It is not true that all the disciples were once Pharisees, but all saw alike under the teachings of Christ, and consequently their old theories had been revolutionized. (3) They knew that Jesus was constantly casting out evil spirits, sometimes called devils, and consequently knew that *such* spirits existed among men; and it is far more reasonable to suppose that they imagined that they saw a satanic spirit, than a kind of spirit that they did not believe *lived above ground after the death of the body*, especially as not a word is said about a human, or disembodied spirit.

Others have conjectured that the disciples merely supposed, at the time of the sight, that they were gazing upon a *phantom*, a mere *appearance without a reality*. This is but charging the disciples with superlative folly, for they were "terrified and affrighted," which would have been excessive foolishness on their part, provided they supposed at the time that it was what we call a *phantom*. They understood both *phantasma* and *pneuma* to *sometimes* indicate an evil spirit, and used the terms in this sense. W. S.

UNIVERSALISM IN NEW CLOTHES.

The older phase of Universalism has sought to maintain the final salvation of all immaterial men, leaving all material men eternally enveloped in death; but I have recently met a new phase of this lenient theory, claiming that all material men (save a *few* notorious rebels) will be saved after experiencing a resurrection from the dead, in a new probation. Not a single passage of Scripture is adduced that says a word about saving resurrected sinners; but the whole superstructure is built upon inferences deduced from illegitimate premises, or misapplied scriptures, and that, too, in opposition to the strongest statements of inspiration, affirming that the dead shall come forth to reap a reward in harmony with their character, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

To say the least that can be said about damnation, it indicates something entirely different from salvation. As Christ is to "judge the quick and the dead at his appearing," and as that judgment is infallible, how can it be rescinded, or changed into salvation in the case of the sinner, seeing it is pronounced "everlasting punishment," or "everlasting destruction"? As it is affirmed that he "shall reward every man according to his works," will the divine Judge repudiate his own decision, or revoke his own execution of reward? Will he undo his own work? As all whose names are not written in the book of life are to be cast into the lake of fire, which is the second death, let one text be brought to prove that God will resurrect them from the second death, before attempting to invalidate God's judgment decree. W. S.

"BLESSED IS THAT SERVANT."

A blessing is pronounced upon the servants who shall be found "giving meat in due season" at the Savior's return; and the opposing class, who smite those who are thus giving this meat, are represented as saying, "My Lord delayeth his coming"; from which, as the two classes are antagonistic, we are led to the conclusion that the class who give meat in due season are proclaiming the coming of the Lord. Without doubt, the proclamation of the Savior's coming is here represented as meat in due season to the household of faith; and it is equally true that those who array themselves against this message, and cry, "My Lord delayeth his coming," fall under divine censure, and incur a fearful doom among the rest of the Lord's enemies.

But while this is true, we should not for a moment conclude that all who are not engaged in giving meat in due season are to be cut off; for there are many who have never seen the light, and consequently have not rejected it. While on the one hand, they are not proclaiming this great truth; on the other hand, they are not fighting it; so while they are not entitled to this *special* blessing, they have not incurred the fearful woe pronounced against those who willfully array themselves against this great judgment message. It is not wise to fight against God. W. S.

"A NATION BORN AT ONCE."

Isaiah's question, "Shall a nation be born at once?" is often applied to the conversion of the world, when it is supposed whole nations, by the interposition of irresistible, converting power, shall be christianized. While listening to such an exposition of this scripture, the query arises, Has God so far in this dispensation acted upon the right principle in offering salvation to the nations of earth? If so, will he, in the same dispensation, repudiate that right principle, and resort to overwhelming power that shall carry all before it like an irresistible tornado? If he should really hereafter exert his saving power in such a miraculous manner as to take the world by storm, could not the unsaved ones in the first part of this dispensation justly plead at the judgment that they, too, might have been saved, provided the *same* power had been exercised on them, and thus charge God with being a respecter of persons? If God has correctly commenced the work of saving men by faith, he will not repudiate it for the principle of compulsion, for the sake of saving a whole nation at once. But the text does not refer to conversion at all, but to a *resurrection birth*—"Before she travailed, she *brought forth*, . . . was delivered of a man child [the man Christ Jesus, "the *first born from the dead*"]. . . . Shall the *earth* be made to *bring forth* in one day? Or shall a nation be born at once?" They are born from the "earth," by a resurrection. W. S.

CONGRATULATORY.

THE CAUSE IN PHILADELPHIA.

W. D. REICHNER.

Bro. Grant:—I deem your "Hygiene" department in the *World's Crisis* very valuable indeed. "The Children's Corner" is cosy, inviting, and instructive; affording, doubtless, a great deal of pleasure and real enjoyment to the little ones. I like it much, deeming it quite a relief, shall I say the sunshine, over the heavier and argumentative portions of the paper. The column of correspondence is entertaining, and your "letter" extracts I love to read; meeting as they often seem to do a ready response in my own emotional nature, they have afforded me many sweet and happy repasts.

The cause appears to be in a healthful condition in Philadelphia, though progressing slowly. The brethren meet regularly on Sundays at some four or five places. The "Evangelist's Christian Church," Brandywine St. east of Sixteenth, appears in a very flourishing condition, having frequent feasts of love. I am reminded just here, and doubtless there are many believers yet among us, who will remember with happy pleasure, the many precious seasons we enjoyed as we sat together in heavenly places in 1844 and '5, when filled with the warm and burning zeal imparted by the every-day living, and bright expectancy of the coming of Jesus. The simple mention of the Julianna St. church, and its happy services in 1844, will fill the breast of many with fond recollections, when Father Miller, Geo. Storrs, Lemuel Osler, Joshua V. Himes, Stuart, and many others of like precious faith, imparted to crowding, eager, anxious and earnest listeners their powerful argumentary conclusions from the long line of fulfilled and unfulfilled prophecy, with all the convincing logic and ardor of holy men, believing, nay, expecting the certainty of what they said. The very singing of this zealous, working Zion; their ardent songs of praise, and expectation sweet, were so transporting in the buoyancy of its heavenward bearings, that even then and there we met, at least by faith, our Jesus in mid-air.

But, ah, what changes! Sorrows and distress have many of us experienced since then. Many temptations without, certainly, if not fears within. "Many shall be made white and tried." But have we attained the purity that should accrue through patience and trial? Have we thereby learned the wisdom and the practice of holy living that shall brighten our character, our nature, more and more to the perfect day? Some are still pursuing the humble, even tenor of their way.

Acknowledgments.—*Bro. Grant*:—We send to you this report of money received. Isaac Small, $1. E. D., $1. B. Brown, $2. Philadelphia Sister, $2. S. J. Gaylord, $1. Seneca Falls, 50 cts. "Medicus," Pittsburg, Pa., $2. Friends in N. H., $1. Sister in Boston, $1. Sarissa Bidwell, $1. West Troy, N. Y., $1. E. M. Haggett, $1. J. H. Brown, $2. M. M. Post, $1. H. W. Norville, $2. L. R. Gilman, $2. M. E. Gregory, $5. H. Dickie, $2. S. E. Little, $2. M. A. Elliott, $2. A. F., San Francisco, $1. H. Bailey, $1. Hartford, Vt., $1.

May the Lord reward them, one and all, according to the greatness of his power and the riches of his grace. Very gratefully, your Bro. and sister,

F. H. & S. S. Chamberlain.

How it Worked.—The progress of the Chicago fire was marked by one peculiarity—it resembled a warlike advance and battle. The wind carried the embers and burning brands to a great distance, and thus like skirmishes were always going on far in advance of the main body. The advanced guard or light divisions followed these, and swept away the buildings which had resisted the flying sparks, but left the great blocks—the Custom House, Sherman House, Post Office, *Tribune* building, etc., almost unscathed, until the main body, traveling more slowly, came up and swept these into utter nothingness. Thus the sight was terribly grand. Perhaps a mile to the northward small jets of smoke showed where the embers had alighted. A few hundred yards nearer five or six small fires, at some distance from each other, had broken out. Behind these again came a long and unbroken line of flame, sweeping away everything light, and behind this was a confusion of smoke and flame burning nearer the ground, while here and there stood up the stouter buildings, each a burning pyramid, like islands of fire in a sea of flame and smoke. It was this that baffled the firemen. They could never reach the outskirts of the fire. If they moved back and took a fresh position, the fire went over their heads and flanked them.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 22d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$88 05
Daniel G. Sawyer	2 00
A Friend	3 00
A. Devereux	1 00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$5 00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$548 55
H. Campbell (on pledge)	10 00
M. S. Smith	1 00
"R."	1 00
J. W. Austin	5 00

The name printed last week "Mrs. E. B. Hall," should have been Mrs. E. B. Elliott.

LETTER FROM CALIFORNIA.

To the Crisis:—An audience of one hundred and fifty or more attended at the Christian Chapel, Mission St., where Eld. Fassett officiates, last Sunday. A strong sermon was preached on the first chapter of 1st Thess.,—a "running commentary"; and two deacons were ordained. Eld. Howell was also in the pulpit, and participated in the ordination ceremonies.

I send you a S. F. *Bulletin*, in an editorial in which it is admitted that the greatest war of modern times appears to be threatened; and the general disintegration of the governments of Europe is regarded as an event of probable record within a short time. Says the *Bulletin* of to-day:—"The precise significance of this vast armament [Russian] is, as yet, matter of conjecture; but it is a menace to all Europe, which indicates the *probabilities* that the Continent is soon to be the theatre of war *on a larger scale than has been witnessed in modern times*;—and recalls the predictions of the great Napoleon, as to the Cossack overrunning Europe." "The 'local forces' comprise *every man* between the ages required for the service, and no exemption is granted except upon petition and proofs presented to special courts, constituted to hear such cases. This enormous force is to *at once* go into training, and is being rapidly supplied with arms and equipments."

This is a notice of the day's development, made in a daily printed "way off" on the Pacific.

And you are reading to-night, undoubtedly, of the destruction of the whaling fleet in the Northern Pacific; and the tragedy of shipwreck, in which one man is mercifully spared one hundred and nine days, though without bread, and with only such brackish water as he could obtain from a sail set to catch the rain! The latest contribution from our side to the growing misery of the world.

And to-night, Elder, we have tidings of the destruction of a large amount of property in Vallejo—the pleasant and growing city where you found so many kind friends, and where a thriving Second Advent church has been established.

I am satisfied that the San Francisco church will grow steadily and healthfully under Eld. Fassett. He presents the appearance of being a man who will wear well; and his discourses are of the building-up kind. Now if Eld. Grant would come here next month, and make a "thorough canvass"—as petitioners say—there would be a great uprising all over the State, and out-coming, on the Second Advent truths. The signs of the times are getting too plain to admit of any scoffing among entirely sensible christian men. And now you will hear men saying, daily, at the stock-brokers' corner on California street, in the midst of the crowd's conversation—"It looks as if that fellow Grant was right in these days!"

Prof. Fowler has been here lecturing on "The immortality of the soul demonstrated from the nature of man" (the funniest title I ever read)—and Dr. B. J. Smith has been lecturing in refutation of many of the pet fallacies of the ancient Phrenological Professor. Dr. Smith said to me to-day that "that man Grant did more to awaken people in this city, so that they could comprehend the real nature, physiology and powers of man, than any one who has ever visited these shores. Why don't he come again?" Dr. Smith is a Hydropathic physician, who has a large Cure in San Francisco; and is a very able and candid man.

Constable's work on the "Duration and Nature of Future Punishment" has met with a large sale in this city; and any republications from his pen hereafter will be eagerly sought for by inquiring minds among the Orthodox in San Francisco. It seems to me as if it only required a little more time to drive out the God-dishonoring doctrine of eternal torment from all the Protestant churches of the land. So far as the belief of the masses is concerned, it may be said to be "out" already—Universalism and Restorationism taking its place. And it does look as if it was to be—that the truth should slip in on the life and death question. May be not. C.

San Francisco, Nov. 7th, 1871.

Correspondence.

From Sr. Hattie Spear.

Bro. Grant:—While reading the cheering letters from others, I feel like adding my mite with the rest in offering praise to that dear Jesus, who has done so much for us all. Oh, praise the Lord. Let all that have breath praise him. He says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Now this promise is just as sure as any; and if we believe, we shall ask in faith, and be heard, for his ear is opened to our cry, and his eyes are over his children.

I will write you what the Lord has done for me. A year ago last spring, I was taken sick. We employed one doctor after another, but to no avail. I grew no better, but weaker. About the first of last August, Bro. William Hawke and Bro. Sevey, moved by the Spirit of God, came to our place to visit me. They asked me the question, "Can you throw away your medicine, and trust in the Lord?" I told them I could; and we kneeled down. They laid on hands, and offered prayer for my recovery. Prayer was heard. The prayer of faith healed the sick. Oh, praise Him who is able to do such things, and give him all the glory. I have not taken one drop of medicine since that time. Before I was healed, I could not ride but a very short distance without being very weary; but since then, I have been thirty miles away from home to attend a conference, enjoyed the meetings, came home refreshed, and attended to the duties of a coming conference at our place the next week. Who can doubt for a moment that there is a God in Israel? There is a balm in Gilead, there is a physician near. Why not trust in that arm which is able to save, instead of the arm of flesh which is weak. Oh, for a faith like the good Daniel's, a faith that will not shrink, but trust patiently in the Lord.

West Gardiner, Me., Oct. 14th.

From Bro. E. A. Graham.

Bro. Grant:—I sigh for the land of rest. O when will the glad moment come, when I shall lay down my armor and dwell with Christ at home, in the kingdom? O for our great and glorious King to hasten his appearing, and take his subjects to dwell with himself. We know no joys in this world of sin and wickedness. This wilderness world is not our home; we look for a better home coming down from God out of heaven; a holy city and a heavenly, the New Jerusalem. We are weary of wandering round and round this vale of sin and gloom, when we are so oft by affliction sharply tried. We long to leave the unhallowed ground, and dwell with Christ at home. O, how sacred and sweet these two words, Christ and home. There shall we know those tranquil joys that cannot be known here. There shall we rest secure within the vail. Now we see through a glass darkly, but there we shall see face to face our blessed Redeemer, who is the light of our holy city.

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21: 23. "And God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." Rev. 21: 4. O what a blessed place that will be! Let us all strive to enter therein, for "he that overcometh shall inherit all things." Rev. 21: 7.

Portland, Me.

From Bro. John Maxim.

Bro. Grant:—I saw by an editorial in a late *Crisis*, that you suggest that your correspondents and brethren should write their experiences for publication in the *Crisis*. I think this is a good idea. Nothing would please me more, and I think the brethren and readers of the paper in general would be equally pleased and benefited by the perusal of those experiences. I find the experience of christians often published in other religious journals, and I think that one or more columns of the *Crisis* should be devoted to this object.

In respect to my own religious experience, I would merely say, that my attention was called to the importance of seeking religion in early life. At the age of thirteen years, in 1808, I united with the Congregationalist church in this town, "running well" for a while, until about the year 1820, when Universalism began to be preached here, showing the absurdity of orthodoxy and endless misery. I then embraced the doctrine, and wrote and labored hard to support it, until about the year 1842, when I renounced it, and subsequently embraced those Bible truths advocated in the *Crisis*. I say Bible truths, for after long experience and prayerful study of the Scriptures, and the various opinions and traditions of men, I found no other religious system so congenial with the character of God and Christ. Pray for me, that I may "stand fast in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage."

South Carver.

From Sr. P. M. Marston.

Dear Brothers and Sisters in Christ:—With sincere joy I again take my pen to write a few lines for the dear "Exchanger," to whom our Father bids us give the talent, one, two, or five, with which he has entrusted us, that at his coming he may receive his own with increase. Dear christian friends, my heart is glad for this "fellowship of the saints." I do love to assemble with all my Father's sons and daughters, whatever their name or country. And I do and will rejoice for the spread of the light and truth. The Lord's is an everlasting dominion. Defeat is not inscribed on his royal banners. The knowledge of the glory of the Lord is yet to cover the earth, as the waters now do the face of the great deep.

Believing, as I do, that our bodies are the "temple of the Holy Ghost," and that he who "defileth this temple, him will God destroy," I rejoice with the going forth of the noble men and women now laboring for health reform. Dear christian friends, let us join ourselves to this band who are so earnestly laboring to prepare a bride for the Lamb, cleansed from the filthiness that now defiles our land. "Put on thy beautiful garments, O Jerusalem."

Newport, N. H.

From Bro. D. Cogswell.

Brn. and Srs.:—Our next quarterly conference is called for Dec. 7th to 10th. You notice what our secretary, Bro. Brown, has said in regard to the debt of over $150 that rests upon us, which we must meet at once. Let every church in every place connected with this conference see that a collection is taken and sent in to the secretary, so that we shall be able to pay off the debt at the conference. I hope we shall not be disappointed in this matter. Our brethren with the tent have been laboring in new fields this season, where they have received but very little pay, so far as dollars and cents are concerned. The seed is sown. The judgment is coming. Let us do our duty as the people that the Lord has called out to do this very work.

Dansville, N. Y.

Extracts from Letters.

Sister E. A. Pierce, Worcester, Mass., Oct. 16, 1871, writes:—"One year ago today, I spent a few moments in writing to you, telling you of the goodness of the Lord in leading me to see the truth; and now I want to say to you, that I am still rejoicing in hope, and that my love for the Lord is increasing every day. I can feel to put my whole trust in him, and if I have any trouble or difficulty, I tell Jesus, and leave all with him, knowing that all things will work together for good to those that love him. But sometimes I doubt, and ask myself, am I truly a child of God? for it says in his word, 'whom the Lord loveth he chasteneth;' but my cup overflows with blessings, of which I am unworthy, while many, who have spent a long life in active service for the Lord, and seem wholly prepared to see him, are suffering and afflicted; but I hope that will not be a test. My prayer has been, 'Lord, show me my own heart, and help me to live nearer to thee.' Pray for me that I may not be deceived, for I must have a home in the kingdom. I only ask to sit at Jesus' feet, and I shall be satisfied. It seems as if we had but a short time longer to watch and be faithful. Soon we shall see the sign of the Son of man, and my prayer is that we may be waiting and ready for his appearing."

Bro. B. Wing, New Providence, Iowa, writes:—"I want to tell you and the readers of your most valuable paper what I have seen. I am a poor man, who works by the day to support my little family; consequently take no paper; but a copy of the *Crisis* has by some means fallen into my hands, and I find it contains so much valuable reading, and gives so much light to one that is striving to gain an entrance into the kingdom of our Lord, that I must have it. So my mind goes to work to find out how to pay for it; and by a little calculation, I find that the money I spend in one year for tobacco will give it me just seven years; and as I am certain there is no good in tobacco to be compared with the paper, I have resolved to make the change. So enclosed you may find the first fifty cents that would go for tobacco; and if you will send the paper, I will keep it paid up by doing without my tobacco."

Bro. M. J. Hughes writes from Philadelphia Oct. 14th, 1871:—"I was much pleased to learn through the *Crisis*, and other sources, that at the Springfield campmeeting there had been a decided step taken towards spreading the light, and proclaiming the gospel of the kingdom to the people of the sunny South. I am very much interested in the prosperity of the people of the South. I wish to say to those who wish to correspond with me, that my address will be Woodsdale, Person Co., N. C. where I was for six months this last year. I was two months in Virginia, trying to hold up the gospel light. God speed the work that is to be begun this winter by his faithful servants. Pray for me, as I return to my field of labor. Pray for all that are engaged in mission work in the South, that the Lord may have a bride that shall enter at the strait gate."

Bro. A. J. Young, Vallejo, Cal., writes Nov. 6th, 1871:—"Sister Fassett has spoken to us the last two Sabbaths. We had large and attentive audiences. All were greatly interested, and listened with satisfaction. We feel impressed that there will be a good work here this winter. Bro. Fassett will be here next Sabbath; and next week, with the united labors of Bro. and Sr. Reed, will commence a protracted meeting. We wish you were here too. We feel encouraged to think you may be with us, and are asking the Lord to direct you this way, if consistent with his will."

Sister B. F. Farnham, Hillsdale, Mich., writes:—"We do not know how to do without our beloved *Crisis*. It is the best religious paper that we know of. It advocates the truths we love, and is all the preacher we have that speaks confidently of the speedy return of the Master. I hail with joy every additional sign, and every encouraging word. I am happy to know that there is a waking up to the subject of holiness, and entire consecration of heart and life. My brother, pray earnestly for me, that I may know the height and depth and length and breadth of perfect love."

Married.

STEBBINS—DUNHAM. In Burns Valley, Wis., Sept. 14th, 1871, by Eld. P. W. Hough, Mr. Asad Stebbins, of Melrose, and Mrs. Hattie L. Dunham, of Burns.

Obituaries.

Pennoyer. Died, of quick consumption, March 28th, 1871, George B., son of Chauncey and Louisa Pennoyer, aged nineteen years, five months, and eight days.

Also, of consumption, Sept. 4th, 1871, Charles H. Pennoyer, son of the above, aged twenty-four years, nine months, and seventeen days.

He expressed a hope in Christ and appeared to be resigned. Funeral services attended by Elder Thomas Pearsons, who spoke on the resurrection of the dead and the hope of the christian, in a manner edifying to the hearers. C. Pennoyer.

Whiting. Died in Wrentham, Mass., Oct. 13th, Mr. Dexter Whiting, of W., aged seventy-seven years.

During the last year of declining health he was gradually awakened to his need of Christ, and died trusting in his mercy.

Also, in Wrentham, Nov. 7th, suddenly, Mrs. Susan Whiting, aged seventy-seven years.

In former life she hoped that God for Christ's sake received her, and endeavored to educate her family in the fear of God. Geo. H. Child.

Smith. Died in Grantham, N. H., Sept. 23d, 1871, Bro. John Smith, aged seventy-four years.

Bro. Smith was among the first who embraced the faith of the speedy coming of Christ. During the last five years of his life he suffered severely, but patiently. He was a kind husband, an affectionate father, and consistent christian. He sleeps in Jesus. Funeral services by the writer.

C. H. Fletcher.

Sawyer. Died in Oldtown, Me., Oct. 21st, Emily B., wife of Daniel G. Sawyer, aged fifty-four years.

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Kenneth. Died in Westerly, R. I., June 2d, 1871, Dr. John Kenneth, aged thirty-three years.

We have lost a friend. Death, with his cold, icy hand, has claimed his victim, and closed up a life of sadness and suffering. We mourn not without hope. God is merciful, and we shall meet again in a land where there will be no more death, and sorrow and sighing shall flee away.

E. A. G.

Smith. Died in Surry, N. H., Nov. 4th, Sr. Abigail Smith, aged seventy-four years.

Her death was that of the righteous, and a righteous reward awaits her. H. Pratt.

Bayles. Died, Oct. 30th, in Charlestown, formerly of Great Falls, N. H., Abiel Bayles, aged sixty-nine years and ten months.

Summary of News.

FOREIGN.

Cable News.

Constantinople, Nov. 13. A firman has been issued by the Porte directing the Minister of Works to inaugurate a comprehensive system of public improvements in view of the network of railways projected by foreign capitalists in the Ottoman Dominions. The harbors will be improved, the rivers made navigable, new roads built and the old ones repaired, and every effort be made to establish lines of connection with the new railway from all parts of the country.

South America.

A heavy earthquake occurred at Iquique and the interior of Peru on the 5th of October. There was considerable damage done to the buildings in Iquique and a great panic among the people. The effects were more disastrous in the interior where the towns of Pica and Matilla were destroyed. There was scarcely a house left standing. A fire succeeded the earthquake in Pica. At Parapaca the church, Pantheon, eighteen houses and the dam of the river were destroyed.

The towns of Uamagrima, Gasequina and Pachica also suffered severely. Very few lives were lost. The steamer Panama felt the earthquake at sea and Arequipa had shocks on the 4th and 10th, but no buildings were damaged.

DOMESTIC.

Terrible Ravages of the Famine.

New York, Nov. 14. In a letter in the London Times of the 1st inst., from Bushire, Persia, Sept. 23, an English official states that the people there are more emaciated than ever. At least twenty-five hundred besiege the English residence for food every morning, and in their rush actually crushed two women to death on the 21st. Infants and young children are lying about the streets scarcely recognizable as human beings.

Barbarous Outrages in North Carolina.

New York, Nov. 16. A Raleigh (N. C.) dispatch of the 14th states that six Ku-Klux were arrested in Yancey county, who are charged with murder, arson, burglary and other crimes. They had whipped Mr. Hensley and son, drove out W. C. Blakins and his wife and burned his house. They then went to the house of Alfred Brakins, a blind man, burst the doors open and beat him nearly to death. They then tore an infant from Mrs. Brakins, dashing it across the room. Three of the villains then outraged her. She is dying.

A Yorkville dispatch states that the prisoners there will be turned over to the United States civil authorities for trial next week. An official there states that it is evident that the Ku-Klux were supplied with funds from Tammany Hall, New York.

Another Ku-Klux Outrage.

Louisville, Ky., Nov. 17. The *Courier Journal* to-morrow will publish a startling letter from the South, which states that a society strong in numbers and wealth is organized, having for its object the importation of negro ruffians into the Northern States. The letter is very positive and specific. It says the plan is to furnish such negroes as are dangerous in every community the means of getting away, requiring them to go north of the Ohio river.

The society is opposed to the Ku-Klux. It claims that it has the right, in the absence of legal justice denied by the General Government, to get rid of its murder and marauders by money. It is alleged that the increase of negro criminals in the North during the last three months is the result of operations of this society. In a double-leaded leader the *Courier Journal* discourages the movement as revengeful and dangerous, and advises instead education and kindness to the negro.

The Plans of the Mormons.

Salt Lake, Nov. 14. There was nothing of interest in Court to-day. The jury at an early hour retired for business in charge of the Marshal. It is said that a number of well known citizens, polygamists, are making arrangements to send away their plural wives, should the decisions in the forthcoming trials for lascivious cohabitation go against the defendants. Nobody believes that any well-to-do Mormons think of abandoning their present homes and property because of the enforcement of the law against polygamy. The Mormons claim and earnestly believe that their plural wives doctrine is of God, but many express grave doubts as to the expediency of continuing its practice in violation of law.

New York, Nov. 17. A special dispatch from Scranton reports that the caving in of the mine at Hyde Park created great excitement. The first shock was felt about three o'clock of the morning of the 16th, when the people fled terror stricken from their dwellings. The caving of the ground, which occurred over the Oxford mine, caused a settling in the buildings overhead of some two feet. The area of ground covered in all about twenty acres. The damage to property will amount to over $130,000. Immense fissures were made in the principal avenues and streets. Many of the houses have been pulled down, and the whole town is in danger, as the ground is still settling. The post office has sunk some eighteen inches, and is still settling. The mines are deserted. At Scranton various streets are crowded with people discussing the situation.

Napoleon.—The London *Times* has received from a trustworthy source an account of a conversation recently held with the ex-Emperor Napoleon at Chiselhurst, and published with his permission. This may be regarded as strictly official, and as such is sure to command very wide consideration. "It is pretended," says the ex-Emperor, "that the Bonapartists are conspiring. I do not believe it. It is only parties who feel themselves in a minority in the country who have recourse to occult practices. Without illusions and without discouragement, I rely upon the justice of the French people, and I am resigned to my fate, whatever may be the decrees of Providence. Moreover when one has fallen from such a height, the first sentiment one experiences is not the desire to again mount upon the pinnacle, but to seek the causes of the fall in order to explain one's conduct and combat calumny, while still recognizing one's faults. To all those who have come from France to visit me I have held the same language: 'I am opposed,' I have said to them, 'to either intrigues or plots. France needs repose to enable her to recover from her disasters.' He would be most culpable who should seek to foment trouble for the advancement of his personal interests. The present Government is merely provisional, and does not in the future exclude any form of Government. To attempt to overthrow it would be a bad action; though my rights remain still intact, and so long as the people shall not have been regularly consulted, no decision of the Chamber can prevent me from being the legitimate Sovereign of France. I observe, with a certain degree of satisfaction, that the Republic is forced to act with severity against the very men who, during twenty-three years, attacked my Government, and to adopt many of the measures which I regarded as indispensable to the maintenance of order." Such in brief are the leading ideas expressed. In short, it will be seen that as aforetime he trusts that sooner or later a popular vote will re-instate him upon the throne of his uncle.—*Christian Union.*

In Brief.

—— The condition of the Sacred College at Rome is becoming more and more critical daily. Twelve of its members—cardinals—are invalided by age or various complaints, and only thirty-four remain to form a conclave.——Daniel Home, the Spiritual medium, has his second Russian wife. The first was a lady of noble birth, of a beautiful and almost saintly character.——The Fiji Islands now have direct and regular communication with San Francisco by means of fast sailing packets. American enterprise inaugurated the new line.——Paris has 80,000 unoccupied houses.——Madame Regina Dal Cin, a famous surgeon of Austria, having performed one hundred and fifty successful operations in the City Hospital at Trieste, was rewarded by the municipal authorities with a letter of thanks and a purse of gold.——The ultramontane leaders in Germany are making preparations for a tremendous demonstration at Berlin in favor of the Jesuits, who are in danger of expulsion from the country.——Forty-one cases of school slates were shipped, the other day, to Japan by a Pennsylvania company.——The Sultan has ordered an increase of troops' pay by land and sea. This looks as if he expected them to fight shortly.——During a recent storm in Dallas county, Texas, rain fell in torrents and hail of the size of hen's eggs fell thick and fast. Stock was killed in the streets, houses were unroofed, trees were mangled, and some people were severely injured.——The Yellow Stone Valley is the region where it is generally believed the Sioux, the most warlike tribe of Indians, will make their last stand against civilization. They object to the building of a railroad through the valley.——The Roman Catholic bishops in Ireland have given forth a huge pastoral which, on the first Sunday in November, was read to the clergy and people throughout Dublin.——Dispatches from Japan say that the Mikado is throwing off his exclusiveness, and is appearing freely in public. Minister De Long is traveling extensively in Japan. The new Governor of Yokohoma has entertained the foreign Consuls at a dinner, at which he made a radically progressive speech.——Smoking is reported to be very much on the decline in England. In this country it very greatly increased during the war, and now prevails to a larger extent than ever before.——The corporate authorities of Berne, Switzerland, have resolved to revive and enforce to the fullest extent within the city limits the Federal laws prohibiting the existence of gambling banks and lotteries within the confederation. These laws have for a long time been practically obsolete.——It is finally announced that the Queen has declared her willingness to agree to any plan for the future rule of England that may be thought best.——A resident on the Cape picked a ripe strawberry in his garden on the 7th inst., measuring 1½ inches in diameter.——A million dollars' worth of plank sidewalk was destroyed by the Chicago fire—enough, if the pieces were placed end for end, to reach from Lake Michigan to Boston.

Rev. S. H. Tyng, Junior, at the dedication of St. Paul's Episcopal church, in New York, made the following significant announcement:

"Let it be distinctly understood that this church will be free and independent, standing on the basis of the broadest sympathy with all those churches in its vicinity that hold to the common faith; and thus, while still clinging to our peculiar forms, which have come down to us from our fathers, we can extend a hand of welcome to all who worship in the name of our Savior."

Notices.

Quarterly Conference.

It is high time for a call for a session of the Mass. Advent Conference. If any church would like the meeting held in their place the first week in Jan., 1872, let us know it, and we will issue a call for the same. Let us hear soon.

L. Boutell, for the Committee.

Vermont Conference.

The Second Quarterly Conference of the Advent Christian Church, for the State of Vermont, will be held at East Roxbury, Vt., commencing Wednesday evening, Dec. 6th, 1871, and continuing till Dec. 9th. Come, brethren in the ministry, young and old, from throughout the State, and let us prepare for a united effort in the Redeemer's cause. We hope also to have every church represented by a delegate. The Lord is in this place graciously winning souls to Christ. Come prepared to work with God. M. F. C.

New York A. C. Conference.

The second quarterly session of the New York Advent Christian Conference, for the current year (D. V.), will be held with the church in the city of Rochester, commencing Thursday evening, Dec. 7th, and holding over the following Sunday. *Immediate* attention is asked to the appointment of delegates, and to the taking of the quarterly collections by the various churches. Our extended mission work with the tents this season has left a debt of over one hundred and fifty dollars upon us, that should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren, come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open your hearts to the Lord for the prosperity of Zion, and for the coming of Israel's King. The opening discourse will be given by Bro. Milton R. Miles.

D. Cogswell, President.
Wm. E. Brown, Secretary.

Protracted Meeting.

Providence permitting, a protracted meeting will commence in the Advent Chapel at Bonny Eagle, Me., Tuesday evening, Dec. 5th, and continue over the following Sunday. Elders Jesse Gay and A. Bellows are engaged, and Bro. A. A. Robinson is expected to be present and preach the word. We cordially invite the lovers of the "blessed hope" in this vicinity to come in and assist us in our efforts to prepare men for the soon coming judgment. C. H. Sweet, Pastor.

Protracted Meeting.

There will be a protracted meeting at Hall Stream, Hereford, P. Q. (Wesson school-house), commencing Thursday evening, Nov. 30th, and continuing as long as the good of the cause may require. Brethren and sisters are cordially invited to come and work for the Lord. Brn. Stephens, Chadsey, and Garfield, are expected to assist in this effort for the salvation of some.

For the Brethren, L. F. Cole.

Information Wanted.

Will the clerks or other officers of every Advent church in Maine, or some Bro. in every place where Advent meetings are held, send me immediately the following information: 1. The number of Advent christians in their place or vicinity. 2. Whether the church have a chapel or hall of their own, or do they hire one, or are they building a place for worship. 3. The names of the minister, and officers of the church. 4. If you have no regular meeting, how many Advent christians are there in your place? Please attend to this promptly, for the good of the cause, and send without delay to Clarkson Goud, President of Me. Second Advent Christian Conference. P. O. address, Topsham, Me.

Protracted Meeting.

The Lord willing, there will be a protracted meeting at the Denett school-house, in Bowdoin, commencing Thursday evening, Nov. 23d, and continue over Sunday. Will Brn. C. Good, H. S. Mitchell, and H. D. Reed come and help preach the word? May God bless the effort put forth for this meeting. For the Brethren,

I. N. Thompson.

Notice.

At our last quarterly meeting, there being no request for the next meeting, it was left to me to ascertain the desired place. As it is our annual meeting, and officers are to be appointed for the ensuing year, it should be held in some central place, easy of access to all interested. Any church desiring the next quarterly meeting will please correspond with me at South Killingly, Ct.

E. Bellows.

Protracted Meeting.

The Lord willing, there will be a meeting in Suncook, N. H., commencing Wednesday, Dec. 6th, and continue afternoons and evenings through the week, and over Sunday, Dec. 10th. Come all to this meeting. Brn. L. Boutell, John Parsons, and others, are expected to be present to preach the word. Enoch Morrill.

Protracted Meeting.

The Lord willing, there will be a meeting at Milton Mills, N. H., to commence Sunday, Nov. 26th, and continue through the week, over the next Sunday, and longer if it seems to be duty.

Geo. W. Brown, of So. Elliot.
John C. Shorey.

Notice.

The first Quarterly Meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Westfield, Tioga Co., Pa., commencing Friday evening, Dec. 15th, to continue over the Sunday following. All are invited.

J. W. Taylor, President.
A. H. Briggs, Secretary.

Notice—Minnesota.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Himes, Sec.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. Sibley, *Secretary*
N. H. Adv. Chris. Conf.

Explanatory.

Not having heard from some of our principal churches in New Hampshire, in response to my request, I wish to say that the sole object of getting the information embraced in the notice is, to furnish the W. A. C. P. Association with some statistics relative to the N. H. Conference, to be published in the "Advent Year Book," which will be out about the first of December.

All Advent churches in New Hampshire sending me the information stated in the notice, will be mentioned in the forthcoming Advent Year Book.

A. W. Sibley, Secretary N. H. A. C. Conf.

Springfield Camp-ground.

To those who have buildings on the Springfield Camp-ground:—I find the houses nearly all open, as usual; and I have found a man who will move into Sr. Holden's house. They have no children, but will need something done to make it comfortable for winter, and I have let him move in to-day. The buildings are all shut up, and a man on the ground to keep them shut; and I just ask the owners of buildings to send me in what they think it is worth to them to know there is a man on the ground to take care of their buildings. This I have done on my own responsibility, as the committee have no funds in the treasury. The only way is to call for contributions. Act as you think best. Direct to Hiram Munger, Chicopee Falls, Mass.

Maine Mission Agency.

At our last annual State Conference, I was appointed to travel, and solicit and collect subscriptions and donations for the "Maine Mission and Tract Fund." I can devote but a part of the time to that work, as I go preaching through the State. I therefore appoint Eld. J. A. Libby to act in my stead, in the northern and western part of the State. He will call on you for aid in this mission work. Come, brethren, sisters, children and friends, you can all become members of this Mission Society, and give to help spread the truth.

I. C. Wellcome.

☞ Notice.

At a meeting of the Advent Christian Publication Society, held Aug. 23d, 1871, the following Preamble and Resolutions were adopted:—

Whereas, The churches have been misled, divided, and the cause of Christ injured, by the labors of unworthy men, who have been advertised as approved of the body by the publication of their appointments in the *Crisis*, therefore,

Resolved, That the Editorial officers be requested to withhold the publication of all appointments for persons to them unknown, and also those whose labors tend to divide the church, and those who preach doctrines calculated to drown men in perdition.

Resolved, That when local and personal difficulties in any place cause brethren to establish an opposition meeting, that no appointments for that meeting be published until a proper investigation of the difficulties shall be made; and when sufficient time has passed for such an investigation, and no effort has been made by the original meeting for it, then the appointments for that meeting shall be withheld also.

Resolved, That the question of publishing appointments, and notices of meetings, be left to the Editor, Editorial Committee, and Business Agent.

A. W. Sibley, Secretary Adv. Chris.
Publication Society.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Miles Grant........................Sunday, Nov. 26th

Boston (Branch Chapel) 778 Washington Street (Corner of Madison Street.)
Love Feast at 10 A. M. Preaching at 11 and 2½ P. M. Evening, 7. Also Tuesday and Thursday evenings.
John G. Hook........Sundays, Nov. 26th and Dec. 3d
D. M. Leavitt........................Sunday, Dec. 10th
John G. Hook........................Sunday, Dec. 17th

Chelsea, Mass.
(*Advent Chapel, Heard Street.*) Seats free.
T. M. Preble........................Sabbath, Nov. 26th
J. Couch........................Sundays, Dec. 3d and 10th

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
W. S. Campbell........................Sunday, Nov. 26th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. W. Sederquest........................Sunday, Nov. 26th

Stowe, Mass........................Saturday evening, Dec. 9th
and Sunday, the 10th. John G. Hook.

Rye, N. H........................Sunday, Nov. 26th
C. Goodrich.

Highlandville, Mass........................Sunday, Nov. 26th
Cambridgeport, Mass........................Sunday, Dec. 3d
L. T. Cunningham.

North Carver, Mass........................Sunday, Nov. 26th
C. H. Leverton.

Haverhill, Mass........................Sunday, Nov. 26th
Enoch Morrill.

Washington, D. C........................Sunday, Nov. 26th
Albany, N. Y........................Sunday, Dec. 10th
Hornellsville, N. Y........................Sunday, Dec. 17th
A. A. Phelps.

East Foxboro, Mass........................Sunday, Nov. 26th
Holden, Mass........................Sunday, Dec. 3d
Tremont, Mass........................Sunday, Dec. 10th
J. S. White.

Lynn, Mass........................Sunday, Nov. 26th
Lowell, Mass........................Sunday, Dec. 3d
M. Batchelor.

Webster, N. H. (where H. C. Parsons may appoint) Thursday evening, Nov. 23d.
Salisbury, N. H. (Smith's Corner)..Sunday, Nov. 26th
J. Couch.

Rutland, Vt........................Sunday, Nov. 26th
Vernon, Vt........................Sunday, Dec. 3d
East Roxbury, Vt. (conference)........Dec. 6th to 9th
Warren, Vt........................Sundays, Dec. 10th and 17th
H. F. Carpenter.

East Walpole........................Sunday, Nov. 26th
Natick, Mass........................Sunday, Dec. 3d
L. Boutell.

Concord, N. H. (Bethel) Saturday evening, Nov. 25th
H. L. Hastings.

Putnam, Ct........................Sabbath, Dec. 17th
The rest of Dec. at liberty. H. Munger.

Dr. Barbour will continue his lectures on the evidences for the coming of the Lord in 1873, over Sunday, the 26th, at Wakefield, Mass.

Alton Corner, N. H.....evenings, Nov. 24th and 25th
West Alton, N. H........................Sunday, Nov. 26th
Lake Village, N. H.....Thursday evening, Nov. 30th
Meredith, N. H. (Dolloff Hall)......evening, Dec. 8th and over Sunday, Dec. 10th.
Campton, N. H. (Bump school-house) Tuesday evening, Dec. 12th, and over Sunday, Dec. 17th.
John H. Evans.
G. H. Wallace.

Waterloo, Warner, N. H. (where Bro. James Davis may appoint) Saturday evening, Dec. 2d.
J. B. S. Pillsbury.
D. W. Davis.

Hampton, N. H........................Sunday, Dec. 3d
J. G. Smith.

Porter, Me. (North meeting-house) with Bro. Mark Stevens, Wednesday evening, Nov. 22d, and continue over the following Sabbath.
Lake Village (North Church)........Sunday, Dec. 3d
Orford (Indian Pond school-house) Wednesday evening, Dec. 6th, and in that section through the week.
Piermont Village (Town Hall)........Sunday, Dec. 10th
T. M. Lane, Jr.

Hudson, Mass........................Sunday, Nov. 26th
S. Ayers.

Guilford, N. H. (White Oak school-house) Sabbath, Nov. 26th.
Meredith Neck, N. H........................Sabbath, Dec. 3d
Meredith, N. H. (Dolloff school-house) Sab., Dec. 10th
N. Glidden.

Yalesville, Ct., Thursday, Friday, and Saturday evenings, Nov. 30th, Dec. 1st and 2d, and over the following Sabbath.
B. Hitchcock.
O. D. Woodruff.

Hall Stream, Hereford, P. Q......evening, Nov. 30th and over Sunday, Dec. 3d.
Clarkville, N. H. (Bro. Wiswall's district) Sunday, Dec. 10th. L. F. Cole.

Wilbraham, Mass........................Sunday, Nov. 26th
Southington, Conn........................Sunday, Dec. 10th
I. B. Potter.

Rochester, N. Y. (first appointment as pastor of the church) Sunday, Dec. 3d.
James H. Whitmore.

Guilford, Ct........................Sunday, Nov. 26th
New Haven........................Sunday, Dec. 3d
G. L. White.

Hudson........................Sunday, Dec. 10th
Geo. W. Sederquest.

Wrightville, Ct........................Sunday, Nov. 26th
Wm. A. & M. L. Durand.

Cushing, Me............Monday evening, Nov. 27th
and over Sunday, Dec. 3d. H. S. Mitchell.
H. D. Reed.

North Rutland, Mass., evening, Dec. 2d, over Sunday, and onward as the Lord directs.
Geo. A. Streeter.

Monmouth, Me........................Sunday, Nov. 26th
Will some of our preaching brethren come and labor with me? I. Damman.

Morris, Ct........................Sunday, Nov. 26th
and evenings through the week.
Cheshire Street, Ct........evenings, Dec. 4th and 5th
West Haven, Ct........Wednesday evening, Dec. 6th
New York, (24th Street)......Thursday eve., Dec. 7th
Saratoga Springs, N. Y., Saturday evening, Dec. 9th and during protracted meetings two or three weeks.
H. K. Flagg.

Stoneham, Mass........................Sabbath, Nov. 26th
S. S. Mooney.

Fremont, N. H........................Sunday, Nov. 26th
A. P. Moore.

New York (Cooper Institute)........Sunday, Nov. 26th
Newark, N. J........................Sunday, Dec. 3d
S. S. Brewer.

New Bedford, Mass........................Sunday, Nov. 26th
Mattapoisett (in the Christian Baptist Church) Sunday, Dec. 3d.
Acushnet, Mass........................Sunday, Dec. 10th
Tremont, Mass........................Sunday, Dec. 17th
Cambridgeport, Mass........................Sunday, Dec. 24th
New Boston (in Fairhaven)........Sunday, Dec. 31st
E. Cotton.

If these conflict, write me immediately at Fairhaven, Mass. E. C.

Hollis Centre, Me........................Sabbath, Nov. 26th
Jesse Hill.

Hampton, N. H........................Sunday, Nov. 26th
J. W. Brittan.

East Landaff, N. H........Sundays, Dec. 3d and 10th
Swiftwater, N. H........................Sunday, Dec. 17th
E. S. Moulton.

Barrington (Falker school-house)...Sunday, Nov. 26th
Stoneham, Mass........................Sunday, Dec. 3d
J. Pinkham.

Great Works, Me..................evening, Nov. 24th
and over Sunday. Charles H. Parsons.

Snaptown, Concord, N. H........................Sunday, Nov. 26th
O. W. Kimball.

Hyde Park, Mass........................Sunday, Nov. 26th
Natick, Mass........................Sunday, Dec. 3d
Cambridgeport, Mass........................Sunday, Dec. 10th
A. Simpson.

Kennebunk Depot, Me..............evening, Nov. 24th
Kennebunkport, Me........................Sunday, Nov. 26th
Wakefield, Mass........................Sunday, Dec. 17th
Wm. C. Stewart.

New York City (24th Street)........Sunday, Nov. 26th
A. H. Steele.

Meriden, Ct........................Sunday, Dec. 3d
Springfield, Mass........................Sunday, Dec. 10th
W. S. Campbell.

Jamaica, Vt. (where Bro. Higgins may appoint) Nov. 26th, and stay as long as it may seem duty.
North Adams, Mass........................Sunday, Dec. 3d
Z. T. Wood.

Warehousepoint, Ct........................Sunday, Nov. 26th
Cheshire Street, Ct., evenings, Nov. 28th, 29th and 30th
Ansonia, Ct. (as Bro. Richard Phelps may arrange) Sunday, Dec. 3d, and onward. Z. D. Baird.

London Ridge........................evening, Nov. 24th
Pittsfield, N. H........................Sunday, Nov. 26th
Lunenburg, Mass. (at Sr. Burrage's) eve., Nov. 30th
Groton Junction, Mass. (where Bro. Brooks appoints) evening, Dec. 1st.
Hudson, Mass........................Sunday, Dec. 3d
Stoneham, Mass........................evening, Dec. 6th
Wakefield, Mass........................evening, Dec. 7th
Andover, Mass. (West Parish)........evening, Dec. 8th
Lawrence, Mass........................Sunday, Dec. 10th
F. M. Drake.

Laconia, N. H........................Sunday, Nov. 26th
Canterbury, N. H. (Emery school-house) Sun., Dec. 3d
Fisherville, N. H. (Sander's Hall)...Sunday, Dec. 10th
Mrs. L. E. Saltpaugh.

Berwick (Turnbut)........................Sunday, Nov. 26th
J. Bickford.

East Enfield, N. H......Saturday evening, Nov. 25th
and over Sunday. Daniel Eastman.
J. B. S. Pillsbury.

Union Common (Baptist House)...Sunday, Nov. 26th
S. K. Partridge.

Hartford, Conn. (as Bro. M. Clark may arrange) evening, Nov. 23d, onward through the week, and over the Sabbath, Nov. 26th. Mrs. E. A. Warren.

Fitchburg, Mass........................Sunday, Nov. 26th
Geo. A. Cole.

Woodstock Valley........................Sunday, Nov. 26th
P. S. Butler.

New York, Me........................Sunday, Nov. 26th
A. M. Tripp.

Allenstown, N. H. (Buck street)...Sunday, Nov. 26th
Will Bro. Jesse Smith meet with me at Allenstown?
A. S. Williams.

Charlemont, Mass........................Sunday, Nov. 26th
J. L. Wood.

Crooker school-house......Friday evening, Nov. 24th
and over Sunday, the 26th.
Newport Center............Saturday evening, Dec. 2d
and Sunday, the 3d.
Mansonville, Potton, P. Q...Thursday evening, Dec. 7th, and over Sunday, the 10th. U. G. Ladd.
I expect Bro. Geo. E. Brown to be with me.

Brunswick, Me. (Yellow school-house) Sun., Nov. 26th
Kennebunkport, Me........................Sunday, Dec. 10th
I. C. Wellcome.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, Nov. 26th. Baptism expected.
J. A. Packard.

Orford, N. H. (Indian Pond school-house) Sunday, Nov. 26th. Geo. E. Brown.

North Searsport, Me....Thursday evening, Nov. 16th
Lincolnville, Me..........Friday evening, Nov. 17th
and over the following Sabbath.
Levant, Me., Saturday, Nov. 25th, 2 P. M., monthly conference, and preaching Sunday, Nov. 26th.
Frankfort, Me........................Sunday, Dec. 3d
F. A. Baker.

Montgomery, Mass........................Sabbath, Nov. 26th
Yalesville, Conn........................Sabbath, Dec. 3d
B. Hitchcock.

Fisherville, N. H. (Sander's Hall)..Sunday, Nov. 26th
East Concord (Snaptown school-house) Sun., Dec. 3d
Chichester (Pine Ground)........Sunday, Dec. 10th
H. Morrill.

Warner, N. H. (Waterloo school-house) Saturday evening, Nov. 25th, and over the Sabbath.
F. S. Ransom.

Barnstead, N. H. (Tuttle school-house) Sun., Nov. 26th. John D. Paine.

Buchlin's Corner, Chaut. Co., N. Y........Nov. 26th
Lawrenceville, Lycoming Co., Pa. (or where Bro. Wm. Wilson may appoint) Nov. 30th, and over Sunday.
Brockport, Monroe Co., N. Y.......evening, Dec 6th
East Shelby, Orleans Co., N. Y.......evening, Dec. 7th
Lockport, Niagara Co., N. Y.......evening, Dec. 8th
Buffalo, N. Y. (383 Eagle Street) 3 P. M., and evening, Dec. 10th. John T. Oneley.

Seabrook, N. H............Tuesday evening, Nov. 28th
Portsmouth, N. H........................evening, Nov. 29th
Great Falls, N. H........................evening, Nov. 30th
Dover, N. H........................evening, Dec. 1st
Rochester Village, N. H........................Sunday, Dec. 3d
Hollis Centre, Me........................Sunday, Dec. 10th
Kennebunkport, Me......Sundays, Dec. 17th and 24th
A. Bellows.

Bro. Bellows is a worthy member of the R. I. and East Ct. Conference, and an efficient laborer.
C. H. Sweet.

Hill, N. H. (Shaw's school-house)...Sabbath, Dec. 3d
Salisbury, N. H. (where Bro. Foot may appoint) Friday evening, Dec. 15th.
Lake Village, N. H. (North Church) Saturday evening, Dec. 16th, and over the Sabbath.
Suncook, N. H........................Sabbath, Dec. 24th
Simeon Rowe.
If these conflict, write me at Warner, N. H.

East Litchfield, Conn........................Sunday, Nov. 26th
Waterbury, Conn........................Sunday, Dec. 3d
Pleasant Valley, Conn........................Sunday, Dec. 10th
S. C. Hancock.

Landaff, N. H. (Bungay school-house) Saturday evening, Dec. 2d, and over Sunday.
Geo. E. Brown.
Daniel D. Page.

Chicopee Falls, Mass.
Sr. Warren..............Tuesday evening, Nov. 21st
A. M. Higgins..........Sundays, Nov. 26th and Dec. 3d
H. Pratt........................Sunday, Dec. 10th

Lawrence, Mass.
C. L. Shattuck........................Sunday, Nov. 26th
I. C. Wellcome........................Sunday, Dec. 3d

Worcester, Mass.
Daniel Leavitt........................Sunday, Nov. 26th

Lowell, Mass.
D. F. Leavitt........................Sunday, Nov. 26th
C. Goodrich........................Sunday, Dec. 10th

Concord, N. H. (Centre Street.)
H. L. Hastings........................Sunday, Nov. 26th
C. S. Shattuck........................Sunday, Dec. 3d
L. Boutell........................Sunday, Dec. 10th

Concord, N. H. (Bethel.)
E. Owen........................Sunday, Nov. 24th
C. S. Shattuck........................Sunday, Dec. 10th

Manchester, N. H.
(*Meetings changed to Granite Hall.*)
A. Ross........................Sunday, Nov. 26th
C. H. Fletcher........................Sunday, Dec. 3d

Portsmouth, N. H.
J. G. Smith........................Sunday, Nov. 26th
E. Owen........................Sundays, Dec. 3d and 10th
H. Pratt........................Sundays, Dec. 24th and 31st
A. Simpson........................Sunday, Dec. 17th

Great Falls, N. H. (Franklin Hall.)
W. M. Harmon........................Sabbath, Nov. 26th
T. W. Piper........................Sabbath, Dec. 3d
Frank Varney........................Sabbath, Dec. 10th
C. S. Shattuck........................Sabbath, Dec. 17th
C. H. Sweet........................Sabbath, Dec. 24th
J. R. Boynton........Sabbaths, Dec. 31st and Jan. 6th

Rochester Village, N. H.
C. H. Sweet........................Sunday, Nov. 26th
A. Bellows........................Sunday, Dec. 3d

East Rochester, N. H.
T. W. Piper........................Sunday, Nov. 26th

Seabrook, N. H.
Joseph Pinkham........................Sunday, Nov. 19th
J. H. F. Varney........................Sunday, Nov. 26th
J. W. Brittan........................Sundays, Dec. 3d and 10th

Dover, N. H.
John H. Evans........................Sunday, Nov. 26th
C. Goodrich........................Sunday, Dec. 3d
D. F. Leavitt........................Sunday, Dec. 10th
Geo. A. Streeter........................Sundays, Dec. 24th and 31st

Exeter, N. H.
J. W. White........................Sabbath, Nov. 26th
Burley Emery........................Sabbaths, Dec. 10th and 17th

Bonny Eagle, Me.
E. B. Wells........................Sunday, Nov. 26th
C. H. Sweet........................Sunday, Dec. 3d
Protracted meeting Dec. 5th, and over Sun., Dec. 10th
C. H. Sweet........................Sunday, Dec. 17th
A. Bellows........................Sunday, Dec. 31st

South Berwick, Me. (Great Works.)
Wm. C. Stewart........................Sunday, Dec. 3d
J. W. White........................Sunday, Dec. 10th
L. E. Saulpaugh........................Sunday, Dec. 17th
Joseph Pinkham........................Sunday, Dec. 24th
D. M. Leavitt........................Sunday, Jan. 7th

South Elliot, Me.
Enoch Morrill........................Sunday, Dec. 3d
Joseph Pinkham........................Sunday, Dec. 10th
Wm. C. Stewart........................Sunday, Dec. 24th
L. E. Saulpaugh........................Sunday, Dec. 31st

Bath, Me.
C. Good........................Sunday, Nov. 26th
N. G. Reed........................Sunday, Dec. 3d
H. S. Mitchell........................Sabbath, Dec. 31st

Collinsville, Conn.
Wm. J. Ripley........................Sunday, Nov. 26th
H. K. Flagg........................Sunday, Dec. 3d
Z. D. Baird........................Sunday, Dec. 10th
M. L. Durand........................Sunday, Dec. 24th

Bristol, Ct.
E. Munger........................Sunday, Nov. 26th
Geo. L. Teeple........................Sunday, Dec. 3d

Putnam, Ct.
J. Eldridge........................Sabbath, Nov. 26th
A. Moore........................Sabbath, Dec. 3d
F. S. Butler........................Sabbath, Dec. 10th

Wrightville, Ct.
Sr. M. L. Durand........................Sunday, Nov. 26th
G. L. White........................Sunday, Dec. 10th

Hartford, Me........................Sabbath, Nov. 26th
R. M. Haggett.

Warren Summit, N. H........................Sunday, Dec. 3d
J. W. Bridge.

Suncook, N. H........................Sunday, Dec. 3d
C. Richardson.

Scitico, Conn........................Sunday, Nov. 26th
H. Pratt.

Biddeford, Me........................Sabbath, Dec. 3d
S. Hall.

Yalesville, Ct........................Sunday, Nov. 26th
Jane A. Benson.

Southington, Ct........................Sunday, Nov. 26th
Seth Woodruff.

North Easton, N. Y. (Handy school-house) Nov. 26th
Jacob Wilbur.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
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"PEACE LIKE A RIVER."—Isaiah 48.

Give me a heart of calm repose
Amid the world's loud roar;
A life that like a river flows
Along a peaceful shore.

I would roll onward to the deep
In brightness, not in foam;
And 'mid earth's noise, in stillness keep
My soul's interior home.

Come, Holy Spirit, hush my heart
With gentleness divine;
Indwelling peace thou canst impart,
O, make the blessing mine!

Above these scenes of storm and strife,
There spreads a region fair;
Give me to live that higher life,
And breathe that purer air.

Allay this feverish, restless mood,
Arrest life's eager chase,
And quench the thirst for earthly good
With thy bedewing grace.

Come, Holy Spirit, breathe that peace
Which flows from pardoned sin;
Then shall my soul her conflict cease,
And find a heaven within.
—*Methodist Journal.*

A SERMON.

The Resurrection, the First Fruits and Harvest.

C. B. BARNES.

"And God hath both raised up the Lord, and will also raise up us by his own power."—1 Cor. 6: 14.

This passage of Scripture contains a statement that constitutes the basis of our hope as Christians, both for the present and future. The resurrection of our Lord is the foundation of our hopes for pardon and justification in the present; while the *future* resurrection of the human race becomes the foundation on which we build our hopes of eternal life. One clause in the text is the statement of a fact: "God hath . . . raised up the Lord;" the other clause is the statement of a doctrine: he "will also raise up us by his own power." In the Scriptures, all doctrines are based upon certain facts, and the doctrines grow out of the facts; hence, to establish the *doctrine* we must prove the alleged fact to be true. For this purpose let us devote our attention to Paul's statement.

I. "God hath . . . raised up the Lord." All who receive the Bible as supreme authority profess to believe this statement; but when we come to compare views with one another, we find a diversity of opinions entertained as to the *nature* of the fact therein declared. One class understand the resurrection of Christ to be a "spiritual" resurrection, which occurred at the moment of his death, and which consisted in the release of an immaterial entity from its bondage in a tenement of clay. Another class understand it to be a *literal* resurrection; a resurrection of that which was born of Mary, and which *died* on Calvary's tree. Now what we want to learn is, which of these two theories is according to the Bible. It is affirmed here that the Bible sustains the view of the *literal* resurrection of Christ, because

1. It did not occur *until three days after his death.* It will be seen by all that if this assertion can be proved true, the theory of a *spiritual* resurrection, occurring at the moment of death, will be proved. In speaking of his death to his disciples, Jesus said, "The Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him: *and the third day he shall rise again.*" (Matt. 20: 18, 19.) And on the "day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, *After three days I will rise again.* Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first." (*Ib.* 27: 62–64.) It is very evident from this latter passage, the chief priests were looking for a literal fulfillment of the Savior's words. Had they supposed the rising again, to which Jesus alluded, was a *spiritual* one, they would not have had so great anxiety about the contents of the sepulchre. Further, as the Savior had said the Son of man should "be three days and three nights in the heart of the earth" (Matt. 12: 40), and on the third day he should rise again; and as we know the disciples found the sepulchre empty on the morning of the third day after his crucifixion, we are safe in concluding his predictions of his own resurrection were literally fulfilled.

2. The Scriptures affirm it was a resurrection of *what was crucified and buried.* It must be admitted by all that if *this* proposition can be sustained, it also will cause the theory of a *spiritual* resurrection to fall.

In the Jewish synagogue at Antioch, when Paul was given liberty to address the assembly, in speaking of Christ, he said, though his enemies "found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre, but God raised him from the dead." Acts 13: 28–30. And similar testimony comes from Peter when addressing the Jewish rulers—"We ought to obey God rather than men. The God of our fathers raised up Jesus, *whom ye slew and hanged on a tree.*" (*Ib.* 5: 29, 30.)

And again we have still more conclusive testimony, if possible, in the Epistle to the Corinthians: "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; *and that he was buried, and that he rose again the third day* according to the Scriptures." (ch. 15: 3, 4.) Here it is declared as plainly as words can declare it, that the resurrection of Christ was a resurrection of what had been slain, had been hanged on a tree, and had been laid in a sepulchre; so again we think we are correct when we maintain that God *literally* raised his Son, Jesus Christ, from the dead.

Thus far I have been merely presenting what is taught in the Scriptures as being the *nature* of this alleged fact, without inquiring into the *credibility* of the statements therein made. Hence I wish to present a portion of the evidence we have that these statements are true. We have the testimony of men who died in consequence of their faith. Rather than retract what they everywhere affirmed, all but one met violent deaths. If it is admitted that they were honest men, the point is gained, because honest men would not deceive the people by telling that which they knew to be utterly false. It will not do either, to say they were deceived themselves, and thus preached an error, although sincere in it. That which they alleged to be true was of a nature that they could not have been deceived in. It was an allegation of what they knew positively to be either true or false. Had the resurrection they declared been like what we hear so much about at the present time, namely, a spiritual one, there might be a little probability that they were deceived, as their shadows upon the wall would have had as much substance as the spirit entities of theologians of the present day; but what they declared was nothing of the kind. The disciples testified that they had heard Christ speak; that they had handled him; that they had eaten and drank with him, and associated intimately with him during a period of forty days after his resurrection, that they had seen him taken bodily from the earth, and ascend until the clouds hid him from their view. Now these things are of such a nature that a man in his right mind could not be mistaken about them. It would be utterly impossible to work such a monstrous deception upon the senses of so many. Some five hundred in all. 1 Cor. 15: 6.

The force of this having been seen by certain infidels, they have boldly declared that the apostles knowingly deceived the people when they told the story of the resurrection. But if this be so, then the *onus probandi* lies upon them who make such declaration, and they must show some motive or motives sufficiently strong to incite them in the propagation of this falsehood, for *no man* even wilfully does wrong without a motive of some kind or other.

If, then, this story of the resurrection be a falsehood, what could have been their motive in telling it? It could not have been to attain worldly honor, for never were men more unpopular than they. It could not have been riches they sought, for, in consequence of their firm adherence to this story, they were obliged to sacrifice their all—business, houses, and lands, and *all* that man naturally holds most dear. It could not have been a desire for revenge, because in their teachings they urged the necessity of, and in their lives manifested, a meek and forgiving spirit toward all their oppressors. Neither could their object have been to lead lives of quiet and peacefulness, for they had been told previously that in the world they would have tribulation; their Master had told them the time was coming when men would think they were doing God service in killing them. And one of the foremost of his apostles declared that they were counted as the filth of the world, the offscouring of all things.

Now, if these men sacrificed everything which conduced to insure their temporal welfare; if we fail to find anything in their lives which manifests a selfish motive; if we find them adhering persistently to this story at all times and under all circumstances, candor *must* acknowledge their honesty and sincerity. And, as we have already shown, they *could not* have been deceived in the matter, it follows conclusively that their story was true, and we can quote Peter's words with assurance: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1: 3.)

This truth, the foundation of all our hopes, is firmly established. It is the pillar of truth that successfully resists all attempts at its overthrow. It has stood, it stands, and will stand, until that day when it will be most certainly manifested by the bright and glorious appearing of Him whom infidels have derided, whom apostates have denied, yet who has been the hope and trust of his people until now. Christ lives! and because he lives, his people shall live also. This brings us to the latter part of the text:

II. God "WILL ALSO RAISE UP US."

This is the doctrine that grows out of the fact. But here, as before, we must ascertain the meaning of the promise, before we can fully appreciate it.

1. I affirm first, it is not a *moral* resurrection. It is readily granted that a moral resurrection is meant in a few passages, as for instance in Eph. 2: 1, "And you hath he quickened, who were dead in trespasses and sins"; but that is not the meaning of other passages wherein the resurrection is spoken of. As the Scriptures speak of a moral and literal death, so they also speak of a moral and literal resurrection.

Further, this theory of a moral resurrection, if correct, would prove Jesus to have been unholy, because he is called the "first fruits." (1 Cor. 15: 23.) And if the harvest be a moral resurrection, then it follows conclusively that the "first fruits" must be moral also, and in that case Jesus must have had a resurrection from trespasses and sins — to affirm which, is at once to destroy our only hope of atonement.

2. I affirm in the next place, it is not a *spiritual* resurrection. This has already been established concerning Christ's resurrection; it can also be thus proved concerning the resurrection of his people. The resurrection of Jairus' daughter was a literal one; the revivification of the widow's son, and of Lazarus, declare most plainly a literal resurrection; but that which must forever settle the question is the resurrection of our Savior. That was literal; a resurrection of what had been buried; and being the "first fruits" of the harvest, it follows that the *future* resurrection must be literal also.

And this we find to have been the belief of all the Old Testament saints. Job expresses his expectation in these words: "Man lieth down, and riseth not; till the heavens be no more, *they shall not awake, nor be raised out of their sleep.* O that thou wouldest *hide me in the grave,* that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." (Ch. 14: 12-15.) In the midst of troubles and calamities, David's belief led him to say, "Thou which hast showed me great and sore troubles, shalt quicken me again, *and shalt bring me up again from the depths of the earth.*" (Ps. 71: 20.) The Spirit of inspiration led Isaiah to say, "Thy dead men shall live, together with *my dead body* shall they arise. Awake and sing, ye that *dwell in dust:* for thy dew is as the dew of herbs, and *the earth* shall cast out the dead." (Ch. 26: 19.)

It is not necessary to quote further; enough proof has been furnished to demonstrate that the resurrection promised in the Bible is a *literal* one. Indeed, so plain and forcible is the language of these texts here brought forward, that those believing in a literal resurrection, adopt their mode of expression in preference to any other. In thus showing that the resurrection is neither a moral nor a spiritual one, it has been sufficiently proved that it must be literal.

3. It is not a *mortal* resurrection; i. e., it is not that resurrection of christians to a mortal life and corruptible bodies, like what they had when living in the flesh. In 1 Cor. 15: 42-44, Paul states the true view as follows: "So also is the resurrection of the dead. It is sown in corruption; *it is raised in incorruption.*" *Aphtharsia,* here rendered incorruption, is elsewhere rendered *immortality* (Rom. 2: 7; 2 Tim. 1: 10.) Hence Paul's statement would as correctly read, "it is raised in *immortality.*"

If, in the process of rising again, the body would have not undergone a change, why should such a marked contrast have been declared between the *buried* body and the *resurrected* body? If the body that was "sown in dishonor" is not to become glorious until *after* the resurrection, even if but an instant subsequently, what propriety in saying "it is *raised* in glory"? If the weak, "natural body" is to be such in the rising again, how could it have been truly affirmed by Paul, "it is *raised* in power"—"it is *raised a spiritual body*"? From this passage, then, we learn that all who are asleep in Jesus will have a resurrection to glory and immortality. They have seen their last of "weakness"; never again will they possess a "natural body"; when next they open their eyes, it will be with *immortal* sight that they shall gaze the landscape o'er. When next they breathe, it will be with immortal lungs. Blessed be God for the assurance we have that when the suffering christian closes his eyes in death, his experience with *mortality* is forever ended. Never again will he be liable to sorrow, pain or death, for "the dead shall be *raised incorruptible,* and we shall be changed." (v. 52.)

From the train of thought which the text has suggested, a variety of reflections might be made. I call your attention to the following:—

1. The security of God's people. If he in whom they trust had remained in the tomb; if he had been held powerless and lifeless in the grasp of death, then they might well be fearful of heart, for in that case their faith and hope would be in vain; they would be yet in their sins, and, in a word, they would be of all men most miserable. But in that the Holy One of God was not permitted to see corruption, his people can and do have confidence, knowing that they have "a merciful and faithful high priest", who "ever liveth to make intercession for them."

2. The confidence they have in the hour of death.

"Sad were the life we may part with to-morrow,
If tears were our birthright, and death were our end;
But Jesus hath cheered the dark valley of sorrow,
We'll rise when he comes, and to meet him, ascend."

All mere earthly hopes are ended forever in death. The proudest monarch on earth, if he despises the claims of Jesus of Nazareth, will be brought down in death to the level of the lowest wretch. The only hope that can give consolation and confidence in the hour of death, is the christian's hope. When Mr. Henry was dying, he said to a friend, "You have been used to take notice of the sayings of dying men; this is mine: that a life spent in the service of God and communion with him, is the most comfortable and pleasant life that any one can live in this world." Dr. Watts said, "I bless God, I can lie down with comfort at night, unsolicitous whether I awake in this world or another." Dr. Gill said, "I have nothing to make me uneasy." And his last words were, "O my Father! my Father!" (*Buck on Experience.*) Here it is that the power of Christ's religion is seen and felt. The infidel may die perhaps with no fear, but he also dies with no joy. He may deride the christian's faith, and die without it, but he dies with no bright hopes of a future.

On the other hand, the christian has experienced the joys coming from a vivid knowledge of sins forgiven, and acceptance in the Beloved, and he therefore knows that He who first gave him life, who first gave him sight, and has ever since been a present help in every time of need; he knows that he who has been thus steadfast through life, will not fail him in the last hour of death, and therefore he says with calmness, "God hath both raised up the Lord, and will also raise up us by his own power."

SALVATION FROM SIN.

There is much said and written at the present time, on the subject of sanctification, or full salvation, and many profess to be saved to the uttermost, who, according to the Bible, are at the most but reclaimed backsliders from justification. Yet they profess to enjoy all the fulness of the gospel, and teach in accordance with this experience, that the work is not very great, and obtained at little cost to carnal self.

It has become quite fashionable to speak on the subject of holiness, and to profess it in certain circles. Many have a kind of sentimental holiness which they profess, that has cost them none of their sins, or conformity to the world; but which brings to them the name of Rabbi! Rabbi! in which they greatly glory, not remembering that "that which is highly esteemed among men is an abomination to God."

Notwithstanding the many fine theories presented at the present day, it appears to be a very simple, although a very radical work, to be saved from self and sin.

In order to obtain full salvation, it is necessary to be

1st. Clear in justification. Standing full in the favor of God.

2d. There will be deep and pungent convictions in the soul. Often more pungent than that felt by the soul seeking justification. As the penitent sinner feels pungent conviction for his actual transgressions, so the seeker of full salvation will feel deep and pungent conviction for all inbred sin.

3d. The soul will drink deep of the cup of repentance before God.

4th. The process of humiliation before the Lord must be perfect.

5th. There must be an entire consecration to God, and this not a wholesale consecration as at justification, but a particular one, or one thing at a time, must be laid upon the altar.

6th. When these conditions have all been complied with, it is then the soul must believe and enter into full salvation in Christ.

And when this is done, we shall sooner or later receive the sealing of the Spirit, or the impress of the Holy Ghost whereby we are sealed unto the day of redemption. And we can then reflect the image of the blessed Savior perfectly, and go forth strong in the Lord and in the power of his might.—*The Earnest Christian.*

LETTER FROM SR. C. TULLER.

To the friends of Jesus, and the poor freed people, I again send greetings. By an action of the A. A. Missionary Society, in making me a beneficiary, I feel more than ever, if possible, allied to those of like faith. I discard sectarianism, and dearly love Christians of every name, but cannot help feeling more at home among those looking for the coming of Jesus, and what funds I receive from them, I wish them to know how they are appropriated. I feel that money is a choice article in these last days, when there is so much to be done, so many openings for spreading the word of life, to raise fallen humanity to a condition of heirship with us to a life forever enduring, of spotless purity. When I realize the deep degradation of human nature, and to what a transformation it may attain, I feel that no sacrifice is too great to help raise even one soul.

Allow me to ask, do we as a people have enough care for the children and youth, especially of this people, who have been all their lives kept in ignorance? There are very many among them who inherit so much of beastly nature, and what intellect they ever had is so smothered, that it seems a hopeless task to try to teach them. They are pitiable objects; but our God will know just what to do with them. But there are many others, who, with a little care and encouragement, spring right upward towards light and knowledge, and are very happy in the attainment of ability to read the Bible and other books, to write letters to their friends, and advance to other branches of science; and the effect of this upon their character and habits is marked. Then their parents are so happy to see their children improve, and often say, Your humble sister is a "mighty nice teacher, only she don't whip enough." But that is just what I don't like to do. I try to entice them upward by love, and the presentation of their accountability to a higher power than the rod. Several of my scholars are real helpers, ready to pray when called upon. Last composition day, one writing to a friend says, "We are trying to be good down here." Another, "I am trying to be good every day." Their selections for declamation are mostly poetry from the "Young Pilgrim."

I know we are near the end of all things, but will not the Master be pleased to have us occupy this department of labor? Will it be lost? Had I a hundred lives, I could employ them in as many "little corners" like this. While women called to preach should go, or be sent, and evangelists should be scattered far and near, should not the teacher go and sow also? True, it requires sacrifice. Since my return to West Point, I have ate, drank, and slept in my school-room. Their congregations became so enlarged, it was thought best to remove the remaining partition, which took my room. There is a back kitchen, but too open to live in. But I do not suffer in anything but my pride, and the medicine for that has been severe, and I try now to take it with a good grace; for, dear brethren and sisters, we must be stripped of every thing unlike Jesus.

I have been greatly interested in reading of the movement among our people, and among other christians, pertaining to holiness of heart; and it seems to me that it is the blessed Spirit that is moving the people upon this subject. I am sure that an intellectual knowledge of the truths we so much love will not fit us for the marriage supper. Many there are, myself also, who have dwelt upon and contended for doctrinal points, when we are in heart and life far from being like the Pattern. Multitudes of us have lived from youth up in the seventh chapter of Romans, and contented ourselves therein, being scared at the cost of getting into the eighth; and even when the loving Spirit would sometimes force, as it were, into our minds glimmerings and gentle foretastes of deliverance from sin, we would allow Satan and our own sluggish natures to whisper, "'Tis not for us till these vile bodies are changed." And so we would go on, sinning and repenting. For one, I feel that we shall not be ready in this way for translation. May we never more rest till we reach our high privilege, and live free from condemnation.

The appropriation just made was in part for a stove, for which I had expressed a need. Allow me, dear friends, to explain in as few words as possible my financial condition in part. You who have read my letters from the first, remember my asking you to help pay for this house, for which I lacked $100. I received from you at that time between $30 and $40. It not being sufficient, and as it was late in the season, and my mind was so pressed to go forward, I hired $100, came, and paid for the house, and deeded it to the colored people for school and church purposes forever. There were many needs to get started, and sick and old ones to be cared for, and every dollar received was spent where it seemed absolutely needed. I applied to the Supt. of the Freedmen's Bureau, and he encouraged me that he would make an appropriation to meet the debt. But he neglected it till the Bureau expired, and I was afterward informed that he was a drunkard and unreliable. The note drew ten per cent interest, and was not pressed, and I always felt that I should have strength given to earn the amount, or it would be provided; and now my expectations seem in the way of realization. The lot, with this house, was not needed, and it has now been sold for $55, which will soon be paid and applied on the note, which now amounts to $120.

Now I shall feel so much lighter to have that off my hands, that I feel it is best to apply the gift of the Society for that purpose, which will reduce the debt to $15; and get along as I have done for two years with my little parlor-cook stove. This I shared last winter with two women, who were anxious to learn, and can do so again when we get our kitchen made warmer. I live as plain as I can and be comfortable; do all my own work, give to my school full seven hours a day; night school to the older ones, two evenings in a week; and Sabbath school, temperance society, and meetings, fill up my time. The sums I receive are shared where needed. I feel that I ought to put my little son in school this winter. The confident belief that if the Master wants me to stay here he will see to the hire, as he has from the first, quiets my heart, and I love to trust him, and can conceive of no good in all the universe separate from his favor and blessing.

I have a great desire that Bro. Sheldon should come this way as he goes South. Louisville should be reached, and this is but twenty miles by packet down the river, and if there is any place that needs light, it is this region. "Plan of Redemption" has been read with favor by several white men, but the lethargy upon religious subjects generally is very deep.

ACKNOWLEDGMENTS.—From Sister Henderson, Santa Clara, Cal., $1. From Charles Green. Phila., $1.50, part from a sister; but I left the letter in the country, and have forgotten the name. A friend in Lockport, N. Y., $5; and through him from Gerrit Smith, $5. From the A. A. Mission Society, $50, by Geo. T. Adams. These favors I take as from God and his people with gratitude, and crave your prayers that I may have grace and wisdom, that good be done. and nothing be misapplied. Your sister,

West Point, Ky. CAROLINE TULLER.

REPORT

Of the Maine Annual S. A. C. Conference.

This conference convened in the Union Chapel, South Windham, Tuesday, P. M., Oct. 10th, 1871. After prayer by Eld. Wm. H. Mitchell, the President, Eld. C. Goud called the meeting to order for business. The following officers were chosen for the coming year: Eld. C. Goud, President; Eld. F. A. Baker, Vice President; Eld. I. C. Wellcome, Secretary; Eld. Wm. H. Mitchell, Treasurer; Elds. R. R. York, J. A. Libby, Jesse Gay, Executive Committee. C. Goud, F. A. Baker, J. A. Libby, Committee on Ordination. I. C. Wellcome, Tract Agent. I. C. Wellcome, F. A. Baker, Jesse Gay, E. M. Haggett, Jared Whitman, Tent and Mission Board. I. C. Wellcome, Mission Agent to travel and collect mission funds and subscriptions. Adj.

Met Wednesday, 9 A. M. *Voted,* to receive Eld. Jared Whitman as member of conference. The committee on T. P. S. Hampson's case reported as previously published in the *Crisis.* Accepted. *Voted,* That the first session of the "Ministerial Bible School" be held in connection with this session of conference.

P. M. 3.30. Met as per adjournment. Report of tent and mission committee called for. No report being prepared, the chairman, Wm. H. Mitchell, made some verbal statements of their work, and rendered the report of Bro. A. W. Taylor and wife (who have managed the tent the last two summers) as follows:—

TENT REPORT FOR 1871.

The mission tent was pitched in four towns beside the places of campmeetings, viz., Buckfield, Oxford, Harrison, Limington. In all these places the meetings have been well attended, with an apparent interest to hear. We think good has been accomplished, and seed sown that the great harvest day will prove to have brought forth fruit unto eternal life. Total receipts, collections and donations, $62.58. Total expenses, $42.46. Left in our hands, $20.12. Signed A. W. TAYLOR.

Twelve other preaching brethren have aided in preaching in the tent, and without pay, while Bro. and Sr. Taylor get but $20.12 for their time. Report accepted. Treasurer's report called for and read.

TREASURER'S REPORT.

Mission money received from Jan. 1870 to Oct. 1871: From Augusta, $2.75; Bangor, $2.50; Brewer, $8.50; Biddeford, $10.86; Bristol, 50 cts.; Durham, $1.00; Frankfort, 50 cts.; Hartford, $2.90; Kennebunk, $11; Livermore, $5; miscellaneous, $16.50; Norway, $12; Palermo, $1; Portland, $8.47; Stark, $1; Sumner, $3.50; Topsham, $4; Yarmouth, $10; Right Hand, $20; sale of small tent, $20; sale of tracts, and donations of tracts, and for tracts, $43.40. Total, $165.38. Paid out for tent mission debt, for circulars, books, paper and postage, $117.13. Cost of tracts and pamphlets distributed on mission account, $77.03. Total expenditure, $194.16. Deducting receipts from this sum, $165.38, leaves due the treasury $28.78.

Signed, I. C. WELLCOME, Treasurer.

Voted, to accept the report. Adjourned to Thursday. Thursday, 8 A. M., met as per adjournment. *Voted,* to take from the table the following question, which had laid over from last year: "Does the virtue of membership entitle females to the right of voting in the business of our conferences?" To bring it into form to be discussed, it was

Resolved, That in receiving females into conferences or churches, it does not thereby entitle them to the right to discuss or to vote on business matters, but to the exercise of all the rights the Scriptures have given them as females. This resolution was freely discussed *pro* and *con.* The following Scriptures were cited and applied: Gen. 3: 16; 1 Cor. 11: 3, 7, 8, 9, 11; 14: 34, 36; Eph. 5: 22, 24; 1 Tim. 2: 11, 12; Judges 4: 4, 6, 9; 1 Kings 21: 5, 9, 14, 23; Esther 5; with others.

The resolution was adopted, with one dissenting vote. The report of the committee chosen to examine and report in relation to the difficulties existing between the two societies in Portland being called up and examined, it was

Resolved, That we accept the committee's report as originally given by them to the church in Portland. Adopted. Adjourned. Friday, 8 A. M., met as per adjournment.

Resolved, That we raise $500 the coming year for mission and tract funds, and that we choose an agent to travel, and solicit and collect funds and subscriptions. Adopted.

Resolved, That we deeply sympathize with Eld. A. W. Taylor and his wife in their sad calamity, by the severe injuries they received in being thrown from their wagon, and badly maimed and bruised, by which they are laid by from labor for a time. And as they are in destitute circumstances, we commend them to the sympathies and charities of our brethren and sisters generally, who can give them of their substance in this time of need. Direct donations to them at Byron, Me. Adopted.

Voted, That the Secretary forward the minutes of this conference to the "World's Crisis" and the "Advent Christian Times" for publication.

Voted, The thanks of this conference to the brethren, sisters and friends in this community, for their hospitality in entertaining us during this session. Beside the above business, we had preaching afternoons and evenings, and several very interesting social meetings, and a session of the "Ministerial Bible School." Bro. Jeremiah Hill was ordained for the work of the ministry.

Our conference was deeply interesting, and we felt the assurance that the end of probationary time is indeed at hand, and that we should do all we can to gather sinners to Christ the little time that remains prior to his coming. Ministers present were: C. Goud, F. A. Baker, R. R. York, Wm. H. Mitchell, Jesse Gay, H. S. Mitchell, I. C. Wellcome, E. M. Haggett, Jared Whitman, Jeremiah Hill, J. A. Libby. Delegates: T. Carle, Peter Johnson, Geo. Humphrey, Ralph Varnham, J Hill, J Stevens.

C. GOUD, President.
I. C. WELLCOME, Secretary.

— Base all your actions upon a principle of right; preserve your integrity of character, and in doing this never reckon the cost.

Gems.

— Love to Christ should always precede work for Christ.

— He that pursues honor, applause, or worldly reputation, is like the foolish schoolboy running after the butterfly, and neglecting his book; both meet with disappointment, dissatisfaction, and reproof.

— A bad heart is like the jaundice, that sees its own dingy yellow in the purest lily.

— Every sin against God, the Supreme Sovereign, is a capital offence, and consequently the life of every sinner is forfeited to divine justice.

— He doth wrong that giveth cause of war, not he that seeketh the redress of wrong.

— Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase.

— Archdeacon Hare says that often people fancy the world is becoming Christian, when the fact is, Christianity is only becoming worldly.

— The highest flames are the most tremulous; and so the most holy and eminent christians are more full of reverence, and fear, and humility.

— Never take a crooked path while you can see a straight one.

— Fear not the threats of the great, but rather the tears of the poor.

— Hard feelings are the elements of worldly hatred.

— The greatest love in us, next unto God, ought to be love towards our neighbors.

— The best way to make thy children to love thee when thou art old, is to teach them obedience in their youth,

— The incomparable beauty of the soul is prudence, temperance, fortitude and justice.

— Music is the gift of God.

— Character is not shaped by trifles any more than marble is sculptured by puffs of air.

— Prejudices resemble the fogs that turn the bright sun into a dull copper ball.

— Man was wonderfully created, more wonderfully redeemed.

THE LIVING FOUNTAIN.—In a village on the Welsh coast, the people fetch all their water from a well.

"Is this spring ever dry?" I inquired.

"Dry? yes, ma'am; very often in hot weather."

"And where do you go then for water?"

"To the freshet, a little way out of town."

"And if the freshet dries up?"

"Why, then we go to the rock-well, higher up, the best water of all."

"But if the rock-well fails?"

"Why, ma'am, the rock-well never dries up, never. It is always the same—winter and summer."

This precious well, which "never dries up," reminded me of the waters of life and salvation, flowing from the heart of the "Rock of Ages," and freely bestowed upon all men who believe in the gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Without waiting till earth's wayside brooks shall fail, let us all hasten at once, with hearts athirst, to the heavenly well, "*which never dries up.*"—*Ex.*

Hygiene.

"This is for your Health."

WHAT IS THE TRUE EFFECT OF TOBACCO ON THE TEETH?

The Dental Office and Laboratory settles this question thus:

"If we subject this tobacco question to the *experimentum crucis* of figures, we will arrive at conclusions which will astonish us. Let us consult our arithmetic:

An habitual 'chewer' will consume four ounces per week of hard tobacco. This is two hundred and eight ounces—seventeen and one-half pounds per year! In twenty-five years, more than five hundred pounds—more than a hogshead will hold—of 'hard stuff,' mingled with sand, copperas, stems, impure molasses, olive oil, chips and filth; the sweat from men's hands, the impurities from their bodies, saliva, and all the concentrated dirt and refuse of all kinds.

One of the speakers at the State Dental Society spoke well when he said that the destructive effects of tobacco upon the teeth were to be attributed to mechanical action, but he spoke better who said that tobacco destroyed the teeth by both mechanical and chemical action.

A word as to its mechanical attrition upon teeth. What force would be required to comminute and reduce to fineness five hundred pounds of the black mixture of sand and poisons sold under the name of chewing tobacco? Why, one steady force of many thousand pounds, continuously applied for months. The burred millstone, the most elaborately finished and finely tempered graver's tool would wear out in the process! What, then, must be the affect of so much grinding upon the finely arranged cusps and delicate enamel of the human teeth?

It is not necessary to detail the effects of tobacco upon the general health. The habitual smoker looks as if he had just stepped out of his coffin to take a little walk, and was anxious for somebody to carry him back. Who ever knew a heavy chewer or inveterate smoker whose teeth were not cracked and split into blackened fragments! whose breath did not remind one of—something which does not smell as sweet as perfumes from 'Araby the blest?'

Returns from Guy's and St. Bartholomew's Hospitals tell us that in all cases of cancer of the mouth, the patient had been using a pipe.

Nervousness, loss of appetite, bad dreams, vertigo, indigestion, consumption, sterility, and all the other ills which affect the nervous system, may be traced to tobacco.

A lady once said to us, when we found her husband in dressing gown and slippers, enveloped in a cloud of smoke, and surrounded with all the confusion of a disordered house, 'Oh, doctor, do not disturb my husband at his smoke. I am fond of the martial cigar. The smoke covers the ugly scenes in the field of battle.' Poor lady, she was willing to endure the fumes of the 'fragrant Havana' for present peace; but we lived to see the bad effects of the vile habit upon the gentleman. Let the profession set their faces steadily against this vile habit. Tobacco is the twin brother of rum, and they are usually found together at last.—*Herald of Health.*

VOICE AND MANNER IN THE SICK CHAMBER.

I call attention to this, for I have been led to consider it particularly. Some persons have no notion at all of adapting their voice and manner to the circumstances of a sick chamber. A man sometimes has a thundering voice, and never thinks of controlling or limiting it to the size of the room in which he is speaking; and, if he comes into a sick chamber, what will the poor man do, who is lying there racked with pain, and perhaps with a splitting headache? What will he think when he hears the man speak with a voice which is enough to fill the large room above? He will say when such a man goes away: "Never let that man come to me again; never let him enter the door again; his voice was enough to distract my poor head; I cannot endure it."

Another fails in another way. He speaks gently enough, but so indistinctly that the poor man cannot for the life of him catch the meaning of what he says; and he is worn out and distracted with an anxious desire to lay hold of some precious instruction and spiritual comfort, which he strives in vain to understand. The former is an extreme case, perhaps not at all likely to occur among you; though it is one which, among students for the ministry, has actually come before me. The latter is, I fear, not uncommon.

But you will see from such cases that a man lying on a bed of sickness must be treated with a great deal of tenderness and consideration in regard to voice and manner, as well as in regard to the matter and measure of the instruction which you give him. And if a truly considerate christian comes in to visit him, and his voice is so gentle that it does not disturb him by a loudness which he cannot bear, and, at the same time, is so distinct that, without difficulty, he can catch every word that is spoken, the impression will be quite different. He says, when his instructor is gone, "O, what a nice gentleman that was! How soft and gentle his voice was! and yet so clear and distinct that without the least difficulty I could understand every word that he said. Whenever he comes let me see him."

This combination of gentleness of voice with distinctness of articulation, is very important in a sick room.—*Home and Health.*

☞ To obtain a good night's sleep, sponge the entire length of the spine in hot water for ten or fifteen minutes. This will reduce the circulation, quiet the nervous system, and induce sleep better than any drug.

☞ A poultice of tea-leaves is recommended for scalds and burns.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"THAT'S HOW."

After a great snow storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy, cheerfully; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is, but go at it, and little by little it will grow smaller and smaller, until it is done.

If a hard lesson is to be learned, do not lose a breath in saying, "I can't," or "I do not see how," but go at it, and keep at it. Study. That is the only way to conquer it. If a fault is to be cured, or a bad habit broken up, it cannot be done by merely being sorry, or only trying a little. You must keep fighting it, and not give up fighting until it is got rid of.—*Ex.*

ASHAMED TO TELL MOTHER.

Such was a little boy's reply to his comrades who were trying to tempt him to do wrong.

"But you need not tell her, no one will know anything about it."

"I would know all about it myself, and I'd feel mighty mean if I couldn't tell mother."

"It's a pity you wasn't a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I've made up my mind never, as long as I live, to do anything I would be ashamed to tell my mother."

Noble resolve, and one which will make almost any life true and useful. Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell mother."—*The Nation.*

THE LITTLE MISSIONARY.

What can I give to Jesus,
Who "gave himself for me"?
How can I show my love to him
Who died on Calvary?

I'll give my heart to Jesus
In childhood's tender spring:
I know that he will not despise
So mean an offering.
—*S. S. Visitor.*

GOOD LANGUAGE.—Young people should acquire the habit of correct speaking and writing, and abandon, as early as possible, any use of slang words or phrases. The longer you put this off, the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim will most probably be doomed to talk slang for life. You have merely to use the language which you read, instead of the slang you hear, to form a taste in agreement with the speakers and poets in the country.

SEEING JESUS.—A little girl was lying in bed, so ill that her disease had taken away her sight. Her teacher went to see her, and said: "Are you quite blind, Mary?"

"Yes," she replied; "but I can see Jesus."

"How do you see Jesus?"

"With the eye of my heart."

Happy child! Mary knew the Lord.—*Well Spring.*

LITTLE SINS.—A little hole in a ship sinks it; a small breach in a sea bank carries all away before it; a little stab in the heart kills a man; and a little sin, as it is often improperly called, tends to his final destruction. A little drop has been many a man's ruin. Every drunkard began with a single glass. Remember this, children.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 839. BOSTON, WEDNESDAY, NOVEMBER 29, 1871. VOL. XXXIV.—NO. 9.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

DOTH THY GOD LOVE THEE LESS?

M. J. HERRON.

What though the warm heart lies cold that loved thee best?
What though the dear hands that gladly toiled for thee, rest;
And eyes that beamed only with love's fondest ray,
Can never again lighten thy dark, lonely way?
The kind voice which spoke but to cheer and to bless,
Is silent forever? Doth thy God love thee less?

Some flowers of hope still bloom 'mong life's tangled grass,
To cheer with their smiling, the way as ye pass;
And see! as lifts He the rod, with tend'rest smile,
Holds He the cup of comfort to thy lips the while;
He loves thee not less; this chast'ning only proves
His *fatherhood*, and how tenderly he loves.

O heart, how thankless! to murmur and repine,
Because God's ways and purposes are not thine;
Why must thou, like poor, willful children, fret,
And all the Father's loving kindnesses forget?
Canst thou not join in life's sweet harmony again,
E'en though it be only with plaintive minor strain?

"THE GOOD TIME COMING."

O. R. FASSETT.

There is a universal expectancy of a change—a great change to be effected on our planet and in our world, immediate and impending, even though it be by the baptism of fire and sword!

The Christian church at large is dreaming of a temporal millennium—a thousand years of peace and holiness, when all the world will be evangelized, christianized, and converted to God; when Mohammedanism and Roman Catholicism, those twin sisters of apostasy, and when Atheism and Deism, and all the forms and systems of error and false religion, shall give way before the light of the gospel, and the triumphant march of christianity. This is the church's dream! I say dream, because night is the time for dreams, and now is the night of this world (1 Thess. 5), and sleep is the condition which gives rise to these mental creations, and now is the time when the "virgins" are sleeping and slumbering. Matt. 25. But, alas! how soon shall the church be awakened from her slumbers to the realities of so sad a mistake, and so fatal an hallucination.

The world's progressionists are confidently predicting that we are on the highway to a state of perfection; that the spirits of the departed dead have already entered into spheres of endless progression, *ad infinitum*; and that the world of the living are advancing "onward and upward" toward "a new heaven and a new earth" (stealing the words of Scripture to express their idea of the coveted state); and this to be under the direction, leadership, and tuition, of angelic human spirits.

Philosophers and wise men are prophesying of a coming age of intellectualism and moral grandeur, unexampled, and exceeding all the historic ages of the human race.

Politicians and statesmen are looking for and glorying in the downfall and destruction of all kingly, imperial, and priestly rule and dominion, and the establishment of democratic and republican institutions and forms of government upon their ruins, after the model of "The Great Republic."

So all are anxiously waiting, and looking in fevered excitement for the long predicted "good time coming." How many will be gravely disappointed, however, in the character and suddenness of this universal and world-wide anticipated change!

The origin and foundation of all this faith and hope respecting a happy state on earth, and the future of man connected therewith, is *scriptural prophecy*. Strange as it may appear to many, who are "willingly ignorant," the Bible—the good old Bible, reveals the encouraging promise which from the beginning has given hope to the race, though its sacred record be despised and rejected as a divine revelation. The oldest and most remarkable prophecy and promise is this—"It shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. From this, the families and tribes and nations of men have gathered hope of a coming Redeemer of some kind, and from some quarter, who will destroy the curse and repair the ruins of the fall. The promise and prophecy have become co-extensive with the habitable world, and a tradition among all nations. Hence Virgil sings—

> "Now a great progeny from heaven descends!
> The sacred Babe is born! mankind defends.
> From the old iron age of sin makes free,
> And gives again the golden age of liberty.
> Around thy cradle sacred flowers shall spring,
> And the old Serpent lose his fatal sting."

Human reason in its fall, unaided by divine promise and revelation, never could have anticipated or hoped for a bright future to our sin-smitten planet, and its inhabitants peopling it, both groaning under the curse, and hasting to destruction; the one by its internal fires of literal flames consuming its structure, and burning at the foundations of the mountains; the other, by its consumptive fires of disease and death, preying upon the vitals and the whole human frame. What human reason does now, even illuminated by diviner rays, is to blur, and obscure, and eclipse the glories of that happy period, by endeavoring to make it appear that it is a mere temporal and mortal state; whereas the Scriptures declare it *eternal, immortal, abiding*; "as the days of heaven upon earth."

As to the Church's hope of a temporal millennium, it is a "fable." It rests upon a theory and new method of interpretation of the promises relating to "the restitution," introduced and projected by Daniel Whitby within a century; and when thus advocated by him, he declared it to be an innovation and "a new hypothesis." Yet *his* has come to be the received interpretation of the christian church at large in so brief a period! Neither do the Scriptures teach any millennium before the resurrection of the just, nor the conversion of the race by the gospel anywhere; but just the reverse. To be made to teach these doctrines of men, they must be most manifestly misinterpreted, corrupted, and wrested from their true sense. And to anticipate such a hope is against all human appearance in the moral condition of the world, the increased wickedness, lewdness and infidelity of the times, as "evil men . . wax worse and worse" under the increasing light of divine revelation, and the richer displays of divine grace than have been given to any age since the fall.

The prediction of the world's progressionists is mere vanity. As to the condition of the conceived spirits of the dead, they know nothing about them. And if the pretended spirit manifestations through "silly women," or in any other manner exhibited in this age, are to be received as evidences of human progress in the fancied angelic existence in advancing spheres, the progress made by departed human spirits since they have left this "mundane sphere" has been anything but flattering to the race. Neither George Washington nor Benjamin Franklin would have condescended during their life-time to have joined the society which make up some of the spiritual circles where now it is claimed their spirits are wont to resort and are desirous to hold converse. And they had no need when on earth, in order to communicate with their fellows, to use media like those now required, nor to tip tables, break crockery, ring bells, rap, peep, or mutter, from under tables, or out of the ground, in order to obtain a communication with the living. The communication from the pretended spirits of such men are unworthy of them, and show an advancement downward and backward, rather than "onward and upward," if it could be proved they were veritable communications. History refutes the idea, too, that the earth is advancing with its teeming millions toward a condition of "a new heaven and a new earth" under the guidance and leadership of angelic human spirits.

"The curse is devouring the earth." Certain portions of its surface which once supported populous cities, are now barren deserts; and the whole earth "waxes old as doth a garment," and is ready for its final conflagration! And certainly the inhabitants of the earth are "desolate" in their corruption and vices and crimes and ignorance, when we survey the world at large. There is here and there only a green spot on earth but what is contaminated. And where Spiritualism most abounds and prevails, it happens to be that there, in all countries and among all nationalities, is the least evidence of any progress in the direction of the new creation.

The prophecy of philosophers and wise men, respecting the future, is also a vain hope. History reveals the sad fact that nations and races of men have advanced to a certain height of intellectual and moral excellence, and have then fallen and relapsed into a condition of ignorance and degradation. Our first parents fell from their state of bliss, innocence and holiness, in possession of the Eden and Paradise of God; and the whole dominion of the earth, with all it contained under their intellectual control, revolted from their sovereignty. The old world attained a certain height of intellectual advancement which was swept away and buried in oblivion by the waters of the deluge. The Egyptians, numbered among the wisest of all nations, under the malediction of heaven became "a base kingdom," and "the basest of nations," leaving buried in desert sands and in ruins the monuments everywhere of their former exaltation. The Grecian states attained from the rudest barbarism of its people a height of intelligence and moral culture unexcelled; but from those heights of wisdom and excellence, which have attracted the passing ages, Greece has fallen, the grandeur of her cities is gone, and the tongues of eloquence are no longer heard in her legislative halls.

Roman wisdom, power, and martial glory are gone, and the world's last proud Capitol has become "the hold of every foul spirit, and a cage of every unclean and hateful bird," ready for the burnings! And since Jesus, the Christ of God, was upon earth, the great Teacher from heaven, who was the founder of Christianity, sent to bless the nations, the world has passed through "the dark ages." And a longer and darker period of prevailing error, superstition, fanaticism and crime, the human race has never seen; when the light of science, literature, and true religion were extinguished among the nations. What, then, may be hoped in the future from such a historic record of the fallen race? These philosophers and wise men cannot reason from the present favored elevation we enjoy, that it will always last, and progress to even higher heights of wisdom and moral culture, specially as the latter does not keep pace with the former, and when there are most deplorable and irrefutable indications of the world's rapid demoralization. Too much is made, in ignorance of divine prophecy, of a most remarkable sign of the times: "Many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. Which prophecy is to be fulfilled in "the time of the end," a well defined period just prior to the end of time.

The hope of politicians and statesmen of the overthrow of kingdoms, and hierarchal assumptions, and dominion over secular and temporal powers, and the establishment of republics, or a republic, after the model of the "great republic," is destined to a disappointment.

First. All such forms of government in the old world have been unsuccessful and short-lived.

Second. All attempts to establish republics in Italy, France, Spain, and elsewhere, since the decline and fall of Rome, have proved abortive to this day.

Third. The people are not sufficiently educated and instructed in such form of government, nor have they the time and patience to be so thoroughly schooled and trained in the political principles of a free government, as is needful to make such governments a success. Our own effort to establish a Republic on this continent, came near to a failure; and had we not the few Puritans, and the fewness in number first to school in republican principles, and the time for education in democratic ideas, as well as the patience to endure the first ordeal, and pass the first crisis, we should never have witnessed the towering supremacy of this Republic on this continent. Our fathers fought and maintained the right of the people to govern themselves, after they had first determined, after due study and deliberation, to throw off the oppressive yoke of kingly and priestly dominion.

Fourth. The kingdoms of Europe and the world will show no favor to such governments arising in their midst, and will put down by sword all such aspirations of the people, and in due time all such governments which may attempt an existence.

Finally. "The sure word of prophecy" is against all such hope. There are to be "kingdoms of the world" to the end. And "kings of the earth" are to witness the coming of the "King of kings, and Lord of lords," when "he shall take to himself his great power and reign." Rev. 6.

What "the good time coming" in reality is, as revealed in the word of God, is set forth in the following graphic prophecy—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be take away from off all the earth; *for the Lord hath spoken it*. [The epoch is at the coming of Christ in his glory.] And it shall be said in that day, Lo, this is our God [Emmanuel], we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 6-9.

By comparing this prophecy with Isa. 65, it will be observed that it relates to the "new earth" which is after "the day of judgment," as will be seen by reference to 2 Peter 3, and Rev. 21. "And after the resurrection of the just to immortality, as noticed by Paul. 1 Cor. 15: 50-57. See also Rev. 11: 15-18.

First, the earth is to be "utterly broken down, the earth clean dissolved"; and its wicked "inhabitants burned," with the righteous preserved. First, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," and "punish the host of the high ones that are on high, and the kings of the earth upon the earth." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and Jerusalem, and before his ancients gloriously." Isa. 24. Then in the renewed earth, the new heavens and the new earth, wherein dwelleth righteousness" (2 Pet. 3), naught "shall hurt nor destroy in all my holy mountain," saith the Lord; "for the EARTH shall be full of the knowledge of the Lord' as the waters cover the sea." Isa. 11 and 65.

HOW ESCAPE?—No. 1.

M. H. HALL.

A more momentous question cannot be propounded than the following by the great apostle of the Gentiles (Heb. 2: 3):—"How shall we escape, if we neglect so great salvation?" *How* escape? Can you tell? can *any* person tell? can an angel from heaven tell? nay, can God tell? If *you* cannot, and no being can tell, then *can* we escape?

My impenitent friend, will you not candidly think and reflect upon this most serious and important question until you can give a satisfactory answer? or failing in this, will you not cease to neglect that which your reason and conscience tell you is perilous? Do not, I beseech you, treat it lightly, or refuse to consider it honestly, as in the sight of Him who knoweth your thoughts, and who will judge you in the great day. Think and reflect upon it *now*; to-morrow may be too late. Let this question settle down in your hearts and thrill your whole being; let it be uppermost in your mind, driving out all *buyers* and *sellers*, until you can answer the question, how can *I* escape if *I* neglect so great salvation? *Can* you escape? If so, *how?* Perhaps you may imagine that by some means you can escape, though others may not; that you are not so very wicked after all, and that, as God is good and merciful, he will let you pass, or that his eye will not detect you. Is this a safe basis to act upon? Do you expect to deceive the omniscient God? Can you measure arms with Omnipotence? Can you rely on God's goodness and mercy to save you, when you *refuse* his proffers of mercy; when you refuse to obey his commands, or persist in neglecting the great salvation? What surpassing folly!

Do you thus judge and act in worldly matters? Would you expect to make a fortune by folding your arms, and neglecting the ordinary means by which fortunes are made? Would you expect to make a living and do *nothing?* You would consider such a course the height of folly; you would not thus deceive yourself in worldly things; then why suffer yourself to be deceived in the infinitely more important matter of salvation? Why take such a fearful risk? Why not think as deeply, reason as fairly, judge as correctly, decide as wisely, and act as promptly in matters that pertain to *eternal life*, as you do in temporal things?

But can you *escape?* *Escape* implies danger, something harmful to flee from, or be delivered from. There may be physical peril, some catastrophe to avoid; your life may be in danger; but what is the peril, or loss of temporal life, compared with the loss of *eternal life?* You may *escape* physical harm, or be delivered from a terrible death; but if you neglect the *great salvation*, you cannot *escape*. It is not necessary for you to *wilfully* reject it, or "trample under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing, and do despite to the Spirit of his grace;" it is not necessary to profane and blaspheme the holy name of God, and treat with contempt the religion of Jesus Christ, and its votaries, in order to be condemned at the day of judgment; you have only to *neglect* the "great salvation." It does not require a course of out-breaking sins, or a life steeped in crime, in order to lose your soul; *inattention* on your part as to the great future, and a persistent yielding of your affections, your time and talents to "*to the god of this world*," and the work is done. You are lost beyond redemption. God cannot save you—Christ cannot save you; then

HOW ESCAPE?

Yes, who can solve the problem that if we live in sin,
Neglect the great salvation, amid earth's pomp and din—
How, in the retribution to enforce the law's demands,
Escape from condemnation—thus breaking God's commands?

Canst thou escape, O sinner, from his all-piercing eye,
When Christ, in power, to judgment shall cleave the vaulted sky?
Will you a crown of glory at his right hand receive,
Who never had loved his story, nor would in him believe?

For you a home in Canaan, where saints and angels meet,
'Mid scenes of pure devotion at Christ Immanuel's feet?
When you on earth would never with christians humbly bow,
To ask for God's forgiveness, and strength to keep your vow?

What, you to "live forever" 'mid heavenly joys, untold,
Where all the saints together will tune their harps of gold;
And join the heavenly chorus, in loudest notes of praise,
When you had e'er neglected or spurned his saving grace?

What, *sing* with them you hated because they loved their Lord,
And looked for his appearing to keep his faithful word!
And bow in humble homage to Him you here despised,
And cry, "O live forever—all hail the Crucified!"

You'd call for rocks and mountains to hide you from his face,
And grind you all to powder, because you scorned his grace;
And broke his holy Sabbaths, or cursed his holy name,
When you were massing riches, or seeking worldly fame!

'Tis Satan's base deception that you can thus escape
The awful condemnation—Gehenna's burning "lake";
Then flee to Christ for refuge before he shuts the door,
That you may gain admittance, and LIVE FOREVERMORE.

Yes, how *escape?* Escape from *what?* from some imaginary punishment threatened by designing priests to frighten poor mortals into propriety? Nay, but from the consequences of sin; from

THE PENALTY OF GOD'S LAW.

Does any man need to be told that God has a law which has been written, not only upon tables of stone with his own finger, but on the tablets of the heart, in burning letters of fire? Does any man require to be told that he is a *sinner*—that he has broken God's holy law, and is therefore obnoxious to its penalty? then let him look into his own heart, and there see selfishness, covetousness, bitterness, enmity, pride, lust, and other propensities, which, if not controlled, go raging on until the whole life is steeped in sin. God has a law; if a law, then a *penalty*; for there must be of necessity, a penalty to every law to make it such, and enforce it. To God's law there is, therefore, attached a penalty.

The question now arises, what is that penalty? As there has been and still is great misconception, as we believe, in the minds of the masses of the Christian world upon this subject (though thousands are getting their eyes open), we now address Christians as well as others, and humbly ask their candid and serious consideration of the views and arguments we propose to present, in a short series of articles on this interesting and important question, hereafter to be headed, *The Penalty of God's Law.*

But where shall we go for an answer to the question? Shall we go to the ponderous volumes of theology, the commentaries? Shall we take the *ipse dixit* of those who stand in the pulpit, be it ever so unreasonable? Shall we consult the systems of heathen mythology, or shall we receive answer from the *Pope*, and be content? Where do we go to ascertain the import and penalty of any law, if not to the law-maker, or the law itself? Then to the *law* and the *testimony*, and if *they* do not speak in harmony with reason, justice, and mercy, "it is because there is no light in them." The object of every law-maker, or legislative body enacting laws, by which the people are to be governed, is, or should be to employ language so plain that the laws and penalties shall not only be understood, but so plain that they cannot be misunderstood. In a word, they never use *figurative* language. It is true, ambiguity is sometimes found in human laws; but none whatever in the penalties annexed. Here all is plain and positive. The judge upon the bench, and the jury in the box never have any doubts about the true import of the *penalty*. So we should expect that God, in announcing the *penalty* of his law, would use the *plainest* and most *literal* language; to think otherwise would be to charge him with deception. God deceives no man, but man too often deceives *himself*.

To illustrate the subject of *penalty* which we now approach; suppose, in a case where a man had been tried and found guilty of murder, and had been sentenced to *death* by hanging, according to law, the execution should get it into his head, through some *heathen* or *papal* influence—as our theologians have in regard to the penalty of God's law—that *death* means *separation* and *torment*, and in executing the sentence, he *separates* the criminal from all good citizens by shutting him up in a dark and loathsome prison, and then proceeds to *torment* him in the most excruciating manner possible, yet so as not to deprive him of *life*, his object being to prolong it as long as he can that he may *torment* him, and thus execute, as he believes, the true intent of the law! What would be thought of such an *interpretation* of law and penalty as this? And what would be thought of such a *punishment?* All would pronounce such an interpreter and such an executioner of law a *crazy* man, who ought not to run at large, or a *demon* in human shape. Such a punishment could not be inflicted among *savages*; even *they* would kill him and end his misery. Is *man* more merciful than God? But would such an interpretation of our criminal law, by such supposed executioner, be any more inconsistent, unwarrantable, and absurd, than that of God's law and the penalty annexed, by our theologians? Let us see. God says, as we shall see, the penalty of sin is *death*. "Divines" say, this death-penalty is not extinction of life, but it means that the wicked shall be *separated* from all good people, and shut up in the dark *prison of hell* and *tormented forever!* God says the wicked shall be *destroyed*; but we are told by these great men that this means they shall be *preserved!* God says, the enemies of the Lord shall *perish*; but this means, they say, that they shall *live forever in misery*. God declares that the wicked shall be BURNT UP as *chaff*, as *tares*, as *dry branches*, as *stubble fully dry*, as the fat of lambs; burnt up *root* and *branch*; but our theologians and clergymen say, all this means they shall *burn forever!* Why is not such an interpretation of the penalty of God's law just as unwarrantable and absurd as that in the *supposed* case in reference to human law? The only difference we can see in the penalties is, that, by our law the culprit suffers *death* by being *hanged*, while by God's law the sinner suffers *death* by being BURNT UP! *Everlasting torment is not* the penalty of God's law. How any intelligent, reflecting mind can believe that the God of love and mercy would inflict on any of his creatures unending torture, such as is described by Benson and other commentators, is more than we are able to see. Many honest and noble minds have been driven into Universalism and infidelity, simply because they could not believe such a horrible doctrine. Even Bishop Newton, being a firm believer in the immortality of the soul, was forced to adopt restoration as a relief to his mind, because he could not reconcile the doctrine of endless misery with what he conceived to be the true character of God.

The Bishop says: "But the words everlasting, eternal, forever and the like, are sometimes used in a limited sense, and do not always signify an endless duration. . . . When Sodom and Gomorrah, and the cities about them, are spoken of by Jude, as suffering the vengeance of *eternal fire*, the fire continued no longer than till it had reduced them to utter destruction. The sense, therefore, is limited by the nature of the thing." After proceeding with a long and labored argument to show that it is *possible* for the righteous in heaven to commit iniquity, he asks if they should still continue in glory. So if the wicked *should* turn away from his wickedness, he should be plucked as a brand out of fire. "This (he says) I conceive is the notion and representation of the eternity of rewards and punishments. Repentance, therefore, is not impossible in hell; but you may ask, what reason then to think it *possible?* And I answer, because *it is impossible for any living creature to live. in eternal torments.* Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings? Nothing can be more contrary to the divine nature and attributes, than for God, all-wise, all-powerful, all good, all perfect, to bestow existence on any beings, whose destiny he foresees and foreknows, must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love; and he would rather have not given life, than render that life a torment and curse to all eternity. . . . Imagine a creature, nay, imagine numberless creatures produced out of nothing, delivered over to torments of endless ages without the least hope or possibility of relaxation or redemption. *Imagine it, you may, but you can never believe it, nor be reconciled to God and goodness.* God could never make any creature whose end he foreknew would be misery everlasting."

Bishop Newton is not the only great man who has been sorely perplexed, puzzled, and compelled to shift here and there with the futile hope of finding rest to a troubled mind, in seeking a solution to the great problem of the doctrine of *endless torment* with the justice and mercy of God. They have not all been as frank and honest as he, however, in confessing this fact. Could such great and good men have seen that all this perplexity has arisen from their having given heed to the vain imaginings of heathen philosophers, and so adopting the *pagan* and *papal* dogma *of the immortality of the soul*, instead of giving heed to and adopting the true teachings of the Bible, they would have found as many did before, and as thousands have since, a most satisfactory solution to their problematic doubts and fears. And then there would have been no occasion for adopting as a *dernier* resort, the doctrine of Universal Restorationism.

THE FIRST MAN.

C. R. BARNES.

"And so it is written, the first man Adam was made a living soul."—1 Cor. 15: 45.

It is not to be wondered at that infidels assail the teachings of the Bible. Their only safety lies in proving them unreliable, and therefore they have at different times assailed nearly every article of revealed religion, hoping thereby to shake the faith of the christian world, and lead them to reject the only book that makes known with certainty a "life beyond death." Among other truths which have been assailed, is that of the origin of man. Not satisfied to believe he was the creation of God, since Darwin has concluded himself to be the descendant of some ape, or member of the monkey tribe, others have accepted his theory, and rather than believe the consistent account we have in Holy Scripture, have likewise endeavored to establish their relationship to the apes.

It is not strange that men who live an entire life-time without God in the world, *should* try to account for their present being in such a way as to relieve him of all responsibility in the matter. It is not strange that men who ignore all claims of God upon themselves, *should* ignore his agency in giving them the life they now enjoy. It is not strange that they who reject our Savior should also reject the entire revelation whereby he is made known, and so we find them searching and digging into the mysteries of nature, in hopes that *nature's* revelation will contradict the *written* revelation of *nature's God*—but vain endeavor it is. Nature and Revelation are sisters, and agree with each other most lovingly; and he who *truly* understands the language of *both*, will never hear any conflicting statements coming from them.

To admit what is claimed by some scientific (?) infidels, namely, that hundreds of thousands of years before Adam's creation there were races of men upon the earth, would be to sanction and endorse a principle which would be destructive of all faith in the Bible. If a christian believes this theory, if consistent, he will go further, and reject the Scriptures altogether, and then he will be a *christian* no longer. But that no believer in the truthfulness of the Bible may be led to receive as true any such undermining principle, I shall endeavor to prove that the Scriptures *do* teach that Adam was the first man, by establishing the following propositions: That Adam was the first man, may be proved

1. From the general tenor of the first chapter of Genesis. In this chapter we have the only complete record of creation it has pleased God to give us. In it we may expect to find knowledge sufficient to enlighten us concerning its main features; and our expectation is realized. After the comprehensive statement that "God created the heaven and the earth," we are introduced to a chaotic state of matter, from which period the account leads us briefly through its various changes, until the earth and seas were separated, each having its appropriate location and place. We next see the fruitfulness of the earth in bringing forth the various kinds of vegetable life. Next, the various planets were caused to cast light upon this our earth, and their various motions and locations were also appointed to serve as signs, and to regulate the seasons, and days, and years. Next the water is caused to "bring forth abundantly," and we have the origin of the fowl and fish; and still again, we read of the creation of the beasts of the field. And now, having thus carried us mentally through the various stages of creation, the account is completed by telling us of God's final and crowning work, namely, the creation of man. "And God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26.

Are we not justified in inferring from this, that this is the beginning of the race of man? Yea, would we not be condemned by untrammeled reason, if we inferred anything else? Every unprejudiced person, who has no theory to support, must admit this.

Without enlarging further upon this point, I simply observe that if hundreds of thousands of years prior to this sixth and last day of creation, there were races of men upon the earth, the Bible account is exceedingly defective, and so far from leading us to believe, it tends directly the other way. Therefore, from the general tenor of the first chapter of Genesis, we may safely conclude that man's origin dates back, *not* to hundreds of thousands of years, but to the closing portion of the sixth and last day of creation, which was about six thousand years ago.

From the significant name Adam gave his wife: "And Adam called his wife's name Eve (more properly *Life* for the Hebrew *chavah* corresponds to the Greek *Zoe*. See Dr. Clarke *in loc*;) because she was the *mother of all living*" (Gen. 3: 20), referring undoubtedly to "all living" of the race of man. But how can we believe Eve "was the mother of all living," if scientific men, within the last half-century, have demonstrated that races of men lived on the earth hundreds of thousands of years before Adam's creation? And further, suppose it to be true, what is sometimes claimed, the present races of Negroes and Mongols had their origin in some other head than Adam, and *far* anterior to him; then of course they must have been on the earth at the time of *his* creation. And if this be true, it follows that Adam's knowledge was exceedingly limited, for it is evident that *he* at least, had no knowledge of other races of men from the fact that he thought Eve was the "mother of all living," and named her accordingly. It is to be presumed that had our wise, "scientific men" of the present day been near Adam when he thus named his wife, they would have jogged his memory a little, and set him right, by telling him he was claiming that for Eve which did not belong to her, as there are *two* races of men at least, they might say, which have been living and dying during ages that are in the past already. But believing Adam knew more of the inhabitants of the earth in his day, than scientific skeptics can learn by their modern researches, we again infer that as he called Eve "the mother of all living," there could have been no races of men *prior* to that time.

3. From the express declarations of Scripture. This argument is not designed for them that reject the Scriptures as being unreliable, but for such as are willing to have their belief governed by them. Therefore we expect the declarations of the Bible to be received by such implicitly, as well in deciding the question of man's origin, as in deciding that of his destination. In Paul's address to the Athenians on Mars' hill, he said God "giveth to all life, and breath, and all things; and *hath made of one blood all nations of men* for to dwell on the face of the earth." Acts 17: 25, 26. If these words do not teach that all nations of men, Negroes and Mongols included, had one common origin, how *could* the passage be framed to express it? If there be races of men living to-day, whose genealogy can be traced back independently of Adam and his posterity to hundreds of thousands of years before his creation, *they are not of his blood*, and therefore Paul's assertion is contrary to the truth, for certainly in that broad statement, "all nations of men," he must have intended to include *all* nations of men dwelling on the face of the earth. Had he had the benefit (?) of reading the results of modern scientific researches, he might have qualified his statement by saying "all nations of men, *excepting the Negroes and Mongols*; these had their origin from another stock." But as Paul did *not* say so, therefore *we do not believe it*.

In the first epistle to the Corinthians, we have another passage, as plainly stating the truth. In contrasting the present with the future, the mortal with the immortal, the natural and earthy with the spiritual and heavenly. Paul says, "And so it is written, *The first man Adam* was made a living soul. . . . *The first man is of the earth, earthy*; the second man is the Lord from heaven." ch. 15: 45, 47. This passage is so plain and decided that attempts to make it more forcible would only detract from it. I simply remark that he who advocates the theory of pre-Adamite races, is advancing no doctrine of revealed religion as found in Moses or Paul, but a theory which both most decidedly repudiate. Many more propositions may be advanced equally conclusive in demonstrating the true Scripture theory, but perhaps enough has been said for the present. I hope, however, that notwithstanding Advent preachers are so free to accept the *truth*, wherever it is developed, none will be so eager for a new hobby as to leave the oracles of truth for the uncertain and contradictory demonstrations (?) of modern scientists.

If we were to accept scientific demonstrations as our guide, we would have to give up the entire account of creation as found in Genesis; we would have to give up our faith in the resurrection of the dead, for scientific men claim to have "demonstrated" that that, also, is an impossibility; and so we might continue to accept their demonstrations, till at last we should rob ourselves of the Fatherhood of God, and *all* the glorious blessings promised in the gospel, through his Son Jesus Christ, and at last find ourselves "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 12. But instead of thus selling our birthright for a mess of pottage, we will say with Paul, "Let God be true, but every man a liar." Rom. 3: 4.

Salem, Mass.

[The foregoing was written without any knowledge that we had said any thing on the same subject.—Ed.

THE DEATH BY ADAM.

J. B. CLARK.

Death entered the world by Adam's sin. Death is passed upon all, for "that all have sinned"—as Levi in Abram's loins paid tithes to Melchisedec. Heb. 7: 9, 10. Whatever death was the penalty of the Adamic law, all his posterity were liable to, whether they personally sinned or not. Hence, we see multitudes of little children die, who have never personally sinned. The death-penalty, then, for Adam's sin is not the penalty for the *personal* offences of his posterity. Men do not, therefore, receive the penalty of their own sins by the corruption and death flowing from Adam's transgression. But the unchangeable law of God is—"The soul that sinneth, it shall die," and "the wages of sin is death." The second Adam, the Lord from heaven, reverses not the penalty of the Adamic law, but restores all men to life again. But the continuance in life, after such restoration, is another and a very different matter. This depends on personal character. Those who believe in Jesus Christ, and receive abundance of grace, shall reign in life, by Jesus Christ. They not only live again, but live forever. But if men will not come to Christ, "that they might have life," then they die for their personal transgressions, and this death must necessarily be after the restoration from that death brought on all men by Adam's sin.

There is a "second death" spoken of in the Scriptures; and whosoever was not found written in the book of life was cast into the lake of fire, which lake of fire is called in another place in this book the "second death," meaning, as I understand, the destruction of all the wicked. I believe Christ redeems us from the curse of the Adamic law, and restores all men to life, so that what we lost by Adam we regain by Christ. And, furthermore, he has become our kinsman, and the one mediator. Through and by him we can now approach unto God, and receive a pardon of our personal sins, and obtain "the gift of God, . . . *eternal life*," and not be "hurt of the second death."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 29, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

☞ IF any of our subscribers have numbers of the *Crisis* of Sept. 20, 1871, or of Oct. 18, 1871, we would like to have them send them to us, and we shall be much obliged for the same.

ANOTHER TRIP TO CALIFORNIA.—It is now our purpose to visit Caliornia again the last of December. We do so because we believe it is the Lord's will. The Macedonian cry is very earnest from the Pacific coast. Permit us to request a *special* interest in the prayers of all saints who sympathize with us in this important work. We believe the Lord heard the many earnest prayers in our behalf last winter, while in the far west; and again we go forth trusting in the God of our fathers. We hope for blessed results.

SOUTHERN MISSION.—Bro. Wm. Sheldon intends to go South about the middle of December. Pray for him, that his labors may be greatly blest.

CONFERENCE REPORTS.

We would specially request that the reports of conferences be as condensed as possible in relation to the *business* items which are common to all conferences. Such as, who prayed at the opening of each session, or what hymn was sung; or what hour in the day the conference opened or closed. Such minute records can be kept by the secretary of the conference, for reference; but they are of no particular interest to the mass of our readers. If there were only six or eight reports in the year, the case would be different; but when each conference has from four or more sessions in a year, and some of these reports cover ten or a dozen sheets of foolscap, they become a real burden to our readers, and a cause of much complaint. Within two days we have received four conference reports. If all should be inserted the same week, valuable reading matter would have to be laid aside, and the paper largely filled with matter that would be interesting to but few outside of the conferences. If they are not published at *once*, and in *full*, then the members of the conference complain.

Instead of sending to the Crisis the full report of all the common business particulars, entered by the secretaries, we would recommend that they be instructed by their respective conferences to send for publication only that which is of general interest. Tell us what the *Lord* has done, rather than the deeds of *men*. Was there any religious interest? Were any convicted or converted? We read of the *acts* of the apostles, but not much about their *resolutions*. In short, just send us the *meat* without the shucks. Our readers will remember a short article in a late paper, taken from the *Advent Christian Times*, about "more gravy." Will not those who report conferences keep this in remembrance?

MEETINGS AT STAFFORD SPRINGS.

Our meetings at Stafford Springs were of special interest. We began there Friday evening, in the Central Hall, with a large and very attentive audience. At the close of the meeting, Bro. Hawks, the Congregational minister, invited us to preach in his meeting-house Sabbath P. M. We accepted his invitation, and at the time appointed spoke to a full house, and felt free in the Lord. Bro. H. manifested a kind, christian spirit, and expressed hearty thanks for our services. The Lord bless him.

The meetings at Central Hall, on Saturday evening and Sabbath A. M. and evening were peculiarly interesting. Saturday evening, a number of questions were asked in relation to the nature of man, and the *personality* of our heavenly Father. The questions and answers awakened a deep interest to hear and know more about those things. It might be truly said that some of the people were astonished at the doctrine; not only because it was new, but because it looked so plain and so full of Bible and common sense. Some, of course, thought otherwise.

Sabbath evening more came than could get into the hall. The best of attention was given to the evidences that prove our Savior is soon coming to set up his kingdom. There is a wide door open for a good work at Stafford Springs. Bro. I. B. Potter was with us to assist in the meetings. He is a true man, whose labors have been much blest in various localities.

SPIRIT TEACHING.—In the "Banner of Light," Nov. 11, 1871, is a record of a conversation with a spirit, as follows:—

"Q. (From the audience). You say Jesus was inspired by the spirit of truth. What do you mean by "the spirit of truth"—the Almighty?

A. To me there is no other Almighty. Truth prevails over everything, even in the lowest kingdom of life. It exhibits itself in the chemistry of Nature, in the philosophy of mind; it is the God, the only God that the soul will ever know."

It will be seen from the foregoing that the spirits acknowledge no *personal* God. They would have us deify *truth*, and only call that truth which they teach, setting aside the sacred Scriptures as a revelation from God. We can truly say we have no inclination in that direction. Let us have for our God, the God of Daniel and his fathers, and for our Savior the Son of God, Jesus of Nazareth, and we will be satisfied.

BRO. WM. M. INGHAM.—It has been sometime since our readers have heard from Bro. and Sr. Ingham in their affliction. Some years since, Bro. Ingham received a blow upon his head, which produced very sad results, and rendered him unable to preach the word of life since that accident. Those who knew him need not be informed that he was a *true man*, who, with his dear wife, practised much self-denial for the sake of carrying the gospel of Christ to the perishing. We trust Sr. Ingham will pardon us for the following extract from her private correspondence:—

"BRO. GRANT:—Do you ever think of the sad hearted 'pilgrim,' Wm. M. Ingham, and his unworthy wife? I know *I*, at least, am not deserving of much notice. As I lie here on the lounge with a nervous headache, my mind has been running upon the past, and of the many places I have visited with this 'dear one' who sits beside me, when my heart was joyous, and I knew no sorrow; and it does seem sometimes as though we were shut out from all intercourse, and sympathy too. I often wonder, why am I thus afflicted. Why does the Lord deal *so long* with us. Why do some of my requests remain unanswered? I know such questionings only keep me from rest and peace; and it is very seldom that I allow myself to dwell upon them, for I think there is a silver lining to every dark cloud, and if I know not what to-morrow will bring, I *know* that my heavenly Father orders all events. It is his to proportion its duties and difficulties, and I will *trust in him*, and *not be afraid*.

I receive the *Crisis* weekly, for which accept many thanks for the continuance of it. I should feel lost without it. Two numbers of the *Banner* came to us marked 'free subscriber,' and then they stopped. The Advent *Times* stopped last winter. I would love to be at the campmeeting, and hear the word of life dispensed, and breathe the freshness of the consecrated grove, forget care and anxiety, and get nearer to God, for the *pure in heart only* will dwell with him.

Some wrote to me some time ago, if they had a chance, they would send us something. There are two vessels that go to Boston from here all the time, and any thing left at *Rickford & Co., 148 Broad Street*, Boston, will come to me safe, as our people always go there to purchase. There have been a number of letters, containing in all $40, sent to us, that never reached us. Those parties are afraid to send again, so they say. I write thus freely to you, Bro. Grant, so that if any one should inquire of you about us, you can tell them. I don't ask you to enlist sympathies in our behalf, though if some knew our circumstances, they would send us a present, unless they have *changed*.

Our Father knows just what we need, and when we are straightened, it is for our good. He knows whom to entrust with this world's goods, and from whom to withhold. Husband is a *little better* in some ways, and I believe he would get well again if he could get rid of the idea that he is *lost*. That absorbs his whole mind, and leaves no room for any thing else. He was sighing, and saying, O my Lord! my Lord! my Lord! one day. I asked him what he wanted more than any thing? Said he, 'I would like to have "good salvation" better than any thing else, but I *can't have that*.'

Their residence is at Clements Port, N. S. Will not their friends correspond with them, and remember their necessities by sending relief.

QUERIST.

TROUBLED WATERS.—*Bro. Grant*:—I wish to ask you if you think the fourth verse of the fifth chapter of St. John was rightly translated, and if so, does it harmonize with Christ's teaching? Only *one* out of the great multitude could be healed. It looks to me as though there would be strife there, and the one that got in first was the best fellow. Ought not this fourth verse to have been left out? Please answer in the *Crisis*.

The third, fourth, and fifth verses read as follows: "In these lay a great multitude of important folk, of blind, halt, withered, [waiting for the moving of the water. For an angel went down at certain seasons into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.] And a certain man was there, which had an infirmity thirty and eight years."

Five of the most ancient manuscripts reject the whole or a part of what is included in brackets. It is omitted by Mill and Tischendorf, and pronounced spurious by Griesbach.

GERMAN TRACTS.—Those who wish German tracts on the great truths we love so well, can send to Bro. Louis Reimer, 1006 Chestnut Street, Philadelphia, Pa. In about two weeks, Bro. Reimer will have out a new German tract, of about eight pages, called "The Soul."

STRANGE THEORIES.

In these last days men are about as busy inventing new theological systems as are mechanics in getting up new machines. The people desire novelties. Their love for truth seems to be dying out, and the love for fables taking its place. This is the result of a departure from the Holy Scriptures. When men reject the Bible, their learning and talent are no security against wild, fanciful, false theories; but rather a help to them to invent some new system unknown before. One thing is certain, what Paul said should come in the last days is now transpiring before our eyes. He informs us that in the last days, there will be a class of "teachers," who, to please the "itching ears" of the people, "shall turn away their ears from the truth, and shall be turned unto fables." At that time, he says: "Watch thou in all things."

We have been led to speak thus because of what we have just read of the strange psychological theories advanced by G. M. Figuier, a French scientific writer of considerable notoriety. He has issued a work of some three or four hundred pages, called "The To-morrow of Death." That our readers may understand us better, we will make some extracts from a summary statement of the substance of the book, as published in the Springfield Daily *Republican*, Nov. 15th, by a Boston correspondent. He says:—

"M. Figuier says he was led to earnest investigation of the future life by the loss of a beloved son one day. *First*, he asked of the exact sciences what positive evidences they could render on this point, and then he questioned ignorant and simple men, peasants and the unlettered crowds of cities, in order to reach the true principles of nature. His search was thorough and exhaustive, and at length he found everything through the study of nature. In demonstrating his theory, he starts with the declaration that there are three elements in man: first, the body, a material substance; second, life, the vital force; and third, soul, the inner sense. Life and the soul are essentially distinct. The life is perishable, while the soul is immortal. Man can be defined, he says, as a defective soul resident in a living body. Death is the separation of the soul and the body. This triple alliance of the body, the soul and the life is seen in animals as well as in man, but the souls of animals are different from the souls of men, in that they are inferior in the number and compass of their faculties. . . .

We believe that after death the human soul passes into a new body, to be incarnated in another organism and constitute a being greatly superior to man in moral power, and ranking next above the human species in the hierarchy of nature. This being above man, in the scale of the living who people the universe, has no name in any language. Only the angel, that the Christian religion honors and worships, can convey to us an idea of this being. . . . Let us, however, waive this word and give the name of 'superhuman beings in nature. . . . After the dissolution of the body, after life is extinct, the soul, then, freed from the material bonds which attached it to the earth, goes to feel, to love, to conceive, to enjoy freedom in a new body, endowed with faculties more powerful than those which belong to humanity. It goes to constitute what we call the superhuman being. . . .

Says M. Fguiere:—'To convey an idea of the enormous number of living creatures that the seas alone hide, and that they have hidden in former ages, let us cite here a fact well known to geologists—that all our building stone, all the limestone that forms mountains and chalk banks are wholly composed of the gathered fragments of the shells of mollusks, visible or microscopic, which filled the basin of the seas in the remotest time since the creation of the world. All soils are formed by the accumulation of shells. If life were distributed in the seas with such prodigality in the geological periods it must be distributed to-day in nearly the same manner; for the actual conditions of nature have not changed since the primitive days of our globe.'

This fact, that life overflows on this earth, in the water and the air, leads the investigator to the conclusion that the ethereal fluid which succeeds our atmosphere and fills space, is also inhabited by living beings. And the creatures that live in the planetary ether are, in his belief, the superhuman beings, now brought into a new life, and furnished with all kinds of moral improvements. . . .

The planetary man, according to his belief, corresponds to the terrestrial man. In the planets the process of creation of organized life must be the same as in the earth; the successive order of appearance of living creatures is the same as on the globe. And, like the planetary man dies, is transformed after death into a superhuman and passes into ether.

FORM AND LIFE OF THE SUPERHUMAN.

This world, then, is one of a number of worlds, all peopled with human beings who die, leave their bodies to enrich the soil, and whose souls rise to space above, known as ether, and are transformed into new bodies called superhuman beings. To a description of these M Figuier devotes very many pages. His final conclusions are, they have bodies as here below, but bodies possessing qualities infinitely superior to those which belong to the human tenement. In order to float in ether they must be composed of substances wonderfully subtile. —or thin material tissues, and transparent and vapory cloaks of living matter. They are sustained by the simple respiration of the fluid in which they are immersed—ether. The respiration of the ethereal medium suffices to nourish the material body, and therefore they are spared the necessity of eating and drinking to live. They know nothing of fatigue or the pains of sickness. They yield themselves wholly to quiet and gentle sentiments, and to no impressions but those of bliss an unalloyed serenity. They enjoy the same senses that are ours—sight, hearing, feeling, smell and taste—but to an infinitely more exquisite degree, and, moreover, special senses unknown to us. There is no sex; all have the same organic life. They need not, in order to love each other, belong to opposite sexes, to two groups of different organizations. In this new existence love is an ennobling sentiment, ideal and exquisitely pure. Their peculiar organization gives them the power of transporting themselves very rapidly from place to place and of compassing great distances with extraordinary speed, with a celerity we can only measure by electricity. In the domain of ether time counts for nothing. The superhuman, then, is a mortal like the terrestrial or the planetary man. In time his body dies and the soul again escapes, "as a sweet perfume escapes from a broken vase." Improved by the new faculties it has received, and the new senses with which it has been endowed, it enters a new body equipped with still more numerous and more exquisite senses, and armed with still more powerful faculties, and thus begins another new life further on in ether,—the life of arch-angel or arch-human.

THE SUN THE FINAL WORLD.

M Figuier, through a long course of reasoning, then endeavors to demonstrate that there are several other promotions, how many he does not state, in the hierarchy of beings who dwell in the planetary ether, succeeding human individuals, at each of which improvements increase, the senses are multiplied, and the intellectual power greatly extended, until at last the state of pure spirit and the final glory of the final heaven is reached:—

'Reaching the sun he (the superior being, the pure soul,) is divested of all material substance, all carnal alloy. It is a flame; a breath. It is all intelligence, sentiment, thought. No impurity mingles with its perfect essence. It is an absolute soul, a soul without a body. The gaseous blazing mass that constitutes the sun is therefore set apart for these quintessential beings. A throne of fire must be the throne of souls. . . . . They are pure spirits living in the midst of a blazing atmosphere and the burning masses that compose the sun. That star whose volume far surpasses the united size of all the stars that make up our world is vast enough to give them an asylum. From this throne of fire these souls look down upon the marvelous procession of all the planetary globes that belong to the solar world. In the center of the world, comprehending the secrets of nature and the mysteries of the universe, they enjoy perfect happiness, absolute wisdom, and knowledge that has no bounds.

THE SUN'S RAYS PURIFIED SOULS.

M. Figuier hazards the further opinion that the sun is not only the home and receptacle of souls who have completed the cycle of their wanderings in the world, but is also nothing else than the assemblage of those souls come from different planets after passing through the intermediate states that he has described,—that the sun must be an aggregation of souls. And then M. Figuier advances the following very beautiful and poetical, if not practical, theory: Since the sun is the first cause of life, since it is (as he attempts to show in another portion of his book), the origin of life, of feeling, and of thought, since it is the determining cause of all organized life on the earth, why may we not declare that the rays transmitted by the sun to the earth and the other planets are nothing more or less than the emanations of these souls? That these are the emissions of pure spirits living in a radiant star that come to us and to dwellers in the other planets, under the visible form of rays? If this hypothesis be accepted, what magnificent, what sublime relations may we not catch a glimpse of between the sun and the globes that roll around him! Between the sun and the planets there would be a continual exchange and never broken circle and unending 'come and go' of beaming emissions which would engender and nourish in the solar world motion and activity, thought and feeling, and burning everywhere the torch of life! See the emanation of souls that dwell in the sun, descending upon the earth in the shape of solar rays. Light gives life to plants, and produces vegetable life to which sensibility belongs. Plants, having received from the sun the germ of sensibility, transmit it to animals, always with the help of the sun's heat. See the soul-germs infolded in animals develop, improve little by little, from one animal to another, and at last becomes incarnated in a human body. See, a little later the superhuman succeed the man, launch himself into the vast plains of ether and begin the long series of transmigration that will gradually lead him to the highest round of the ladder of spiritual growth, where all material substance has been eliminated, and when the time has come for the soul thus exalted, and with essence purified to the utmost, to enter the supreme home of bliss and intellectual and moral power—that is, the sun. Such would be the endless circle, the unbroken chain that would bind together all the beings of nature, and extend from the visible to the invisible world.'

THE FUTURE OF WICKED SOULS.

The good soul and the bad are not alike to undergo the change of life to superhuman beings. According to M. Figuier's theory the human soul, in order to rise into the realm of ether, must have attained an extreme degree of perfection, must have freed itself from all that weighed it down, must be subtile, light, purified. The soul of a bad, a wicked, a vile, or a cowardly man, coarse and low, which has not been improved, purified, and spiritualized, is unable to rise to the heavenly altitude, and is forced to remain on our sad and miserable globe. It lingers here to begin a second life:—

'After the death of this man it (his soul), will take up its residence in a new human body, losing the memory of its former existence. In this second incarnation the unimproved and coarse soul, lacking all noble power, and shorn of memory, will have to begin anew its moral education. The man who is born again a child recommences life with the uncultored and mean soul that was his at the moment of his death. These reincarnations in a human body can be very numerous. They must be repeated until the faculties of the soul are sufficiently developed, or its instincts sufficiently improved, so that the man can raise himself above the common level of our species. Then, only, this soul, fittingly purified, freed from its imperfections, can quit the earth, and after the death of the body, soar into space, and enter that new organism which succeeds that of man in the hierarchy of nature.' . . .

'The return to the second earthly life is a punishment less cruel, more reasonable and just, than condemnation to eternal torment. Here the punishment is proportioned to the sin. It is not an eternal penalty endured for a temporary fault; it is pitiful justice, which lays beside the punishment the means of avoiding it in the future. It does not forbid any return to good by an irrevocable doom for all eternity; it gives man a chance to tread again the path of happiness from which his passions have misled him, and to regain by his virtues the good things that he has lost.'

M. Figuier adds that infants dying at tender age, sucklings, or only a few months after birth, when their souls are yet undeveloped, have a similar fate as imperfect man. Their souls pass into the bodies of other children, and begin a new life. In this summary I have not endeavored to perfectly or systematically trace the development of M. Figuier's theory, or his arguments or scientific statements, but to give the substance merely of this new belief. He desires to impress it upon mankind at once, for he fears the teachings of materialsm, which he regards as the evil of European society, the plague of our day."

It is very evident that M. Feguire is a Spiritualist, or has received his wild theories from the teaching of the demons.

☞ WE are obliged to have "our paper" ready for the press on Monday this week; consequently, appointments that did not arrive till Tuesday morning are omitted.

JOB'S DISEMBODIED STATE.

In advocating doctrines that are void of proof, it is sometimes thought best to manufacture proof. This is true of the doctrine of man's disembodied existence. An effort is being made to convert Job's testimony into evidence of a disembodied state, by setting up the claim that Job, when correctly translated, did not say, "Yet in my flesh shall I see God," but said, "Without my flesh shall I see God." The fallacy of this claim is apparent at a glance, for in the context Job tells us when he expected to see God: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh [or, without my flesh] shall I see God." Job 19: 25, 26. When did he expect to see God? Not during the interval between death and the resurrection, but "at the latter day," at which time the resurrection is due, for Jesus affirmed, "I will raise him up at the last day" (John 6: 40); so if Job was not to see his Redeemer till the latter day, it is a shocking blunder to say that he will then see him without his flesh, for if a disembodied state were to precede that epoch, it would then terminate; besides it is not reasonable to suppose that Job would overleap thousands of years of glory in the presence of God, and not speak of seeing God till the arrival of the latter day, if such glory were to exist in the intermediate state. The margin reads—"After I shall awake, though this body be destroyed, out of my flesh shall I see God." When? "After I shall awake"—not during the sleep of death. How? "Out of my flesh"; that is, out of my fleshly eyes. This reading being misapprehended, doubtless led to the erroneous rendering—"Without my flesh." W. S.

"GOSPEL OF THE KINGDOM."

Sometimes immaterialists blunder into the use of the phrase, "The gospel of the kingdom," but apply it to a kingdom beyond the starry sky. But this application is certainly wrong, for Matthew (4: 17, 23) thus refers to the matter—"From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven *is at hand*. . . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the *gospel of the kingdom*." Here the proclamation of Christ—("The kingdom of heaven is at hand") is pronounced "the gospel of the kingdom"; hence "the gospel of the kingdom" had no reference to a kingdom then in existence, but to one still future, and "at hand." Certainly heaven was not "at hand" in any sense—not at hand in the sense of coming into existence, as it already existed; nor was it at hand in the sense of being imported, for it is never to be thus consolidated with our globe, for when the New Jerusalem descends, it will come "down from God out of heaven"—leaving heaven still in its former locality.

The kingdom which Jesus preached about, while proclaiming "the gospel of the kingdom," was the same kingdom he taught us to pray for—"Thy kingdom come; thy will be done on earth"; which will come "when the Son of man shall come in his glory, and all his holy angels with him; *then* shall he sit on the throne of his glory"; and it was "at hand" in the same sense in which Peter affirmed, "The end of all things is at hand"—the remaining time was comparatively short. W. S.

POLITICS.

"What harm is there in helping elect good men to fill the offices of our country? Where is the crime?" We have never looked upon the simple act of voting as being criminal; yet there are several reasons why we are just as well off without voting, aside from the consideration that there is a connecting link between the ballot-box and the sword.

1. If we could place all the members of our church on the same side, with an independent ticket, containing only the names of saints for officers, it would not be possible for us to carry the day.

2. If we should vote for one of the office-seeking candidates put up by corrupt politicians, we should be divided in our judgment as to which candidate was preferable, and some would vote for one, and some for the other; and thus the result would be about the same as though we had not voted.

3. When we meddle with political matters, we are apt to drink too deeply into the political spirit, and thus crowd out the spirit of devotion from our hearts, and produce alienation among some of our own members, who look at matters through different political glasses; and thus without making one hair white or black in political matters, we often chill the religious element in our own hearts, and in the church. W. S.

"I MYSELF."

The thought that when I get into the paradise of God, I shall be *myself*, and not an invisible shadow, is both consoling and scriptural. This thought, though not new to me, was forcibly renewed in my mind by the remark of an unconverted man who had lost his only child, and was reprimanded by a bigot for employing me to preach the funeral sermon, because I did not believe that the child had gone to heaven at its death. The reply was, "I had rather believe that my child is dead, and will remain dead till the resurrection, than to believe that it has turned into a ghost."

What consolation can there be in reflecting upon our departed friends as ghosts? What comfort can there be to contemplate greeting them as misty shadows, seeing we have never looked upon them in that form? When Jesus appeared to his friends, after being raised, he cheered their hearts with the announcement, "*It is I myself*; handle me and see." To contemplate meeting our friends *themselves* affords comfort. Job expected to see his Redeemer at the latter day, and thus exults in the thought: "Whom *I* shall see for *myself*, and *mine eyes* shall behold." If saved at all, it will be "*I myself*"; and I shall see God "*for myself*." If I ever enter the kingdom of God, I shall be there *myself*, and my friends will know that it is "I MYSELF." W. S.

SECRET TRANSLATION.—A brother inquires whether "the translation of the saints will not be a secret event, of which the world will be ignorant till they find the saints all missing?"

We think not, from the fact the living saints are not to be translated till the dead saints are resurrected; and they are not to be resurrected till the sounding of the trump of God, which will be as audible as the voice of God on Mt. Sinai—"whose voice then shook the earth; but now he hath promised, saying, Yet *once more* I will shake not the earth only, but also heaven" (Heb. 12: 26); and this voice is called "the sound of a trumpet." ver. 19. So the same trumpet that once shook the earth literally, will "once more" literally shake the earth at the coming of the Lord. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; *then* we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 16.

Thus it is evident (1) that the living saints are not to be caught up before the resurrected saints, but "together with them"; and (2) the resurrection will not occur till the trump shall sound; and (3) when the trump shall sound, it will shake earth and heaven, and this shaking will be as literal as that on Sinai. So both the resurrection and translation of the saints will be events known to the whole world, and then "the tribes of the earth shall mourn." Not till then will he "send his angels" to gather his elect. W. S.

ACKNOWLEDGMENT.—*Bro. Grant*.—I wish to acknowledge, through the *Crisis*, the kindness of those who have responded to your notice in last week's paper. From Sr. C. B. T., Levant, Me., $2; "A brother" in Jamaica, 25 cts.; "Essex St., Lynn, Mass.," $1.50; East Somerville (or Charlestown) 50 cts.; West Troy (I think) $1; "The Lord's money" (could not make out postmark) $1. All these came accompanied by no name; the three others which have come, with the name signed, I have acknowledged by letter. May the Lord bless the brothers and sisters who have remembered me in my need, to whom I return many grateful thanks. Having been an invalid for many years, confined to my bed for six years and a half, and now sorely bereaved, the kind words accompanying the good gifts of the dear brothers and sisters are very refreshing, and have done much to cheer many lonely and painful hours.

May God bless you all, and keep us faithful to the end, when we shall enter a happy home, where "God shall wipe away all tears, . . . and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." May we all meet in that blessed place. MARY E. I. HERRON.

THE BEREAN'S CASKET, *by I. C. Wellcome*.—Those who examine this book, say they find it the most full and valuable work to trace out the Scriptures on given points of special importance they have ever seen. One man says if he could have had it when young, it would have saved him more than a year's time in finding the Scriptures he has sought out by hard study. One minister who uses this book says: "If every minister in the United States who wishes to preach the word, knew of this book, and its value in tracing out the Bible subjects, and also the historical matter in it, which shows the fulfillment of the prophecies, they would all buy the book if it cost ten dollars." All Bible students can get more value than that out of it, if they use it. Price, postpaid, $2. For sale at this office.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 22d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y*.

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$94 05
A Friend	2.00
J. Hodgkin	1.50
C. F. Place	1.00
A Friend	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$8 00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$865 35
Hannah Baldwin	2.50
"C."	2.00
A. H. Graffam	1.00

HOOSACK VALLEY A. C. CONF.

Pursuant to an informal meeting of representatives from northwestern Mass., western Vt., and eastern N. Y., held on the Springfield campground Aug. 25th, 1871; and being invited to meet with the church in Hoosack; a call was made through the *Crisis* for a conference to be held there, commencing Oct. 18th, and continuing over Sabbath, the 22nd, 1871. Preaching and delegated brethren responded cheerfully, coming together with high hopes, and warm hearts. The Holy Spirit seemed to dictate devotional exercises to prepare minds and hearts to unite in the stern duties of business; consequently the first business session took place on Thursday A. M., Oct. 19th, at 11.30 o'clock. Temporary officers chosen; viz., Bro. H. K. Flagg, President, and Z. D. Baird, Secretary. Adjourned to call of Chair.

Second session, 1.30 o'clock P. M. After prayer by Bro. C. Pike, the Chair appointed as a credential committee, Brn. J. L. Knapp, J. Wilbur, and C. Pike, which reported as follows: Preaching brethren present—H. K. Flagg, Z. D. Baird, and E. D. Kemp, Savoy, Mass.; R. Mosher and A. W. Sibley, Sandy Hill, N. Y.; C. Pike, Fort Edward, N. Y.; J. Wilbur, No. Easton, N. Y.; R. L. Harrison, Hoosack Corners, N. Y.; A. P. Bump, Hartford, Vt.; C. N. Crawford, So. Bombay, N. Y.; J. L. Knapp, Saratoga, N. Y., and Sr. E. A. Warren, No. Adams, Mass. Delegates—Christopher Lawton, and John B. White, Hoosack Falls, N. Y.; Irving Woodard, No. Hebron, N. Y.; Wm. P. Lincoln, Hebron, N. Y.; R. W. Holman, Ft. Edward, N. Y.; Harrison Phelps, Low Hampton N. Y.; Ambrose Maynard, Savoy, Mass.; S. W. Worthington, No. Bennington, Vt.; Thomas Brooks, Lansingburg, N. Y.; Geo. F. Townsend, and C. B. Sprague, Woodford, Vt. Adjourned.

Third session, Friday, Oct. 20th, 9 o'clock, A. M. Bro. Flagg in the chair. Prayer by Bro. J. Wilbur. Committee of three appointed by the Chair to draft a Constitution and By-laws, viz.: Brn. Sibley, Mosher, and Baird, which reported as follows:

CONSTITUTION.

I. This Association shall be called "The Hoosack Valley A. C. Conference."

II. The members of this conference shall consist of ordained and unordained ministers of good christian character; also churches co-operating with this conference.

III. The officers of this conference shall consist of a President, Vice President, Secretary, and Treasurer; all of whom shall be chosen annually by ballot; and they shall constitute a Board of Managers to transact business during the interim of its annual and quarterly sessions.

IV. It shall hold its annual sessions at the time and place agreed upon by the Board, and at which its ministers shall report themselves, personally, or by letter; and the churches by delegates duly appointed, or by letter.

V. Each church composed of twenty members or less, shall be entitled to send one delegate; over twenty, two; and over forty, three delegates.

VI. It shall choose annually the following standing committees: 1. A ministerial committee of three. 2. A quarterly conference committee of three. 3. A protracted meeting committee of three. 4. A tract committee of three.

VII. This Constitution and its By-laws may be amended at any annual session of this conference, by a vote of two-thirds of the members present.

BY-LAWS.

1st. It shall be the duty of the ministerial committee to have a watch-care over the members of this conference; to advise and counsel them in their ministerial duties.

2nd. To give encouragement to such persons among us as, in their judgment, are called to the solemn and responsible work of preaching the gospel of Christ.

3d. To examine all candidates for ordination, and to superintend their being set apart to the work of the gospel ministry.

4th. To inquire into the moral and christian character of members when charges are preferred against them.

5th. It shall be the duty of the quarterly conference committee to appoint the time and place of the quarterly sessions, and to superintend the holding of the same.

6th. It shall be the duty of the protracted meeting committee to hold twelve, or more, protracted meetings within the limits of this conference district, during the interim of its annual sessions, at such times and in such places as, in their judgment, the cause of Christ demands.

7th. It shall be the duty of the Tract committee to solicit funds for purchasing tracts, and gratuitously distribute them. The chairman of this committee shall act as their treasurer.

8th. It shall be the duty of each of the above named committees to make a report of their work, at each annual session of this conference. Accepted. Re-read and adopted by sections. Adjourned.

Fourth session. 1.30 o'clock P. M. Prayer by Bro. C. Pike. Permanent officers chosen for the ensuing year are—For President, A. W. Sibley, Sandy Hill, N. Y. Vice President, H. K. Flagg, Savoy, Mass. Secretary, A. P. Bump, Hartford, N. Y. Treasurer, John B. White, Hoosack Falls, N. Y.

Standing committees are: 1. Ministerial committee—Brn. Flagg, Mosher, and Baird. 2. Quarterly Conference committee—Brn. Wilbur, Phelps, and Knapp. 3. Protracted Meeting committee—Pike, Harrison, and Wilbur. 4. Tract committee—Brn. Kemp, White, and Mosher.

PROPOSITION.

As we are living so very near the end of this world, when our work as a christian church must be done, when Jesus Christ will come to judge both the quick and the dead; and, believing very much good can be done in the spread of gospel truth, in campmeetings; therefore,

Resolved, That this conference choose a campmeeting committee of five, to make all needful arrangements for a campmeeting, to be held at such time and place, within this conference district, as they may deem best. Accepted, and adopted. This committee, as chosen, were—Brn. Flagg, Knapp, Harrison, Phelps, and Woodard.

Pursuant to order of business, reports were received, both written and verbal. Tidings of interest came up from the different churches represented of the blessings of God and the outpouring of his Spirit, manifest in the conversion of sinners and the strengthening of the weak in faith; also stirring Macedonian cries from places yet unreached, and which can only be provided for by Him who knows how to accomplish great results with feeble means.

Places reported where the gospel plow has been used with hopeful results, also neglected places and unanswered calls, were—Pumkin-Hook, North Greenwich, Schuylerville, Lansingburg, Troy, Caldwell, and Massena, N. Y.; Jamaica, Rawsonville, Brandon, Bennington, Rupert, Castleton, Rutland, Pownal Centre, and Woodford, Vt.; also several places in Mass. Adjourned until 9 o'clock tomorrow A. M.

Fifth session. Nine o'clock Saturday A. M. President in the chair. Prayer by Bro. Flagg. Minutes read and approved. On motion, a committee was chosen to solicit funds and procure a tent to be owned by this conference, and to be put into the field as early in the spring of 1872 as may be thought advisable. Brn. Flagg, Knapp and Lincoln were chosen to constitute such committee. Adjourned to call of chair.

Sixth session. Saturday, Oct. 21st, 3.30 P. M. Calls to order. Bro. Sibley in the chair. Prayer by Bro. Pike. The following resolutions were accepted and adopted.

1st. *Resolved*, That all monies received by members of this conference for the tent shall be accurately reported, together with the names of contributors, at the next quarterly meeting.

2nd. That all monies paid out by the treasurer of this Hoosack Valley Conference shall be paid as voted by the conference, or Board of Managers.

3d. That the minutes of this meeting shall be reported in the *World's Crisis*.

4th. That we, the members of this conference, do heartily tender our sincere thanks to our brethren and friends, for their kind hospitalities to us during this meeting.

5th. It was unanimously voted that this conference, in its call, organization, and all its deliberations, has been in harmony, and we believe by the direction of God.

A. P. BUMP, *Secretary*.
Hartford, N. Y.

Correspondence.

From Bro. H. P. Wright.

BRO. GRANT:—Having passed through an ordeal by fire since I wrote you a few months since, and lost all our earthly goods we possessed, which was quite trying to the flesh, yet joyous while our lives were spared to make this acknowledgment of the Lord's wisdom and mercy to us,—we are led to exclaim with Job (5: 17, 18, if we mistake not, as our Bible was lost with all else consumable), "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for he maketh sore, and bindeth up; he woundeth, and his hands make whole." It was the Lord's that was taken from us. We were but stewards in possession of the same. We have that glorious hope, which, if faithful to the end, will stand the fires of the last days; and that is encouragement enough for the weary pilgrim on his probationary journey. We can truly say, the brethren who have suffered by the late calamity are very submissive, and looking eagerly and zealously for the coming of the blessed One to reign, when all things that now are shall be destroyed, and mother earth be purified for the saints to inherit. These emphatical truths, with others so plainly laid before us, are encouragement enough for all. And verily we believe he whose right it is to come will come, and that quickly.

Our society here is in quite a prosperous condition; yet some of our members are missing on account of being necessitated by circumstances to leave the city with their families; yet in a short time we may expect them with us again. We have much to be thankful for, and especially in having one so watchful over the flock as our beloved Bro. Frank Burr. The Lord is with him, and, amidst the responsibilities of his position, it is plainly seen the grace of God is richly shed abroad in his heart, and enables him to stand in the front ranks as teacher of Bible truths. We want more of such men in these perilous times, where there is so much distrust and want of the kind of knowledge to teach and convince men that the time is near at hand when all should be watchful and have on the whole armor of godliness, for the coming of the just and lovely One.

Chicago, Nov. 20th, 1871.

From Bro. J. A. Cleaveland.

BRO. GRANT:—I am glad to know that the Lord is still pouring out his Spirit in some localities. Last Sabbath, I went to Calais, Vt., to assist in the ordaining of Bro. E. N. Morse. Bro. Leonard Wheeler of Marshfield, Bro. Davis, pastor of the church at that place, with others, were present to take part in the services. Bro. Wheeler gave a very excellent discourse on the occasion, after which our dear brother was set apart for the work of the ministry by the laying on of hands and prayer. The meetings were attended with the blessed Spirit of God. I learn from Bro. Morse and others, that there is a very extensive reformation going on in a new section of country in the towns of Wolcott, Elmore, and Worcester. It extends some fifteen miles. It leaves none out in the cold. The gray-haired fathers and mothers, those in middle life, and younger ones, down to ten years old, are being brought in. It is said to be the greatest work ever known in this country.

It is going like fire in dry brush. Meetings are held every night, and the interest is extending towards the capital of the State. More than a hundred have been converted. On our way home, we stopped at two places in the vicinity of the meetings, and it seemed as though the entire valley was lit up with the glory of God. It was hallelujah and glory to God from every house. All whom we met wanted to hear about Christ's coming.

One man told me if he could believe that the earth was to be renewed, and be the abode of God's people, he should be the happiest man on earth. It did not take long to show the testimony to him, and he went on his way rejoicing. He is fifty-four years old. Glory to God, it did us good to be there. I never saw a people so anxious to hear Bible truth before. It all started from a Sabbath school. They have not had much preaching. Bro. Morse has been with them four or five times. Some others have preached some to them. We want more help in Vt. We are expecting Jesus soon to come. Glory to God. I wish some good man, a true servant of God, would come up here and labor. We need those who will preach the whole gospel, and stand up for Jesus and his truth.

No. Hydepark, Vt., Sept. 26th, 1871.

From Bro. H. B. Sevey.

Bro. Grant:—Having a few leisure moments, I pen a few lines for the *Crisis*, to answer the inquiries of Brn. and Srs. Since my last letter for the *Crisis*, which was in March, I have been doing duty the best I could. I held quite a number of protracted and conference meetings. In nearly all we had good interest. The cause of truth in this part of Maine never was in better condition than at the present. Some are asleep, while others are being decided to be wholly consecrated to the Lord and his service. I have long felt that we, as a people, were living very far beneath our privilege. I am satisfied the difficulty is, many who profess to be looking for the coming of Christ, only have it in [illegible]. The evidence is, they do not purify themselves; John says—"Every man that hath this hope in him, purifieth himself, even as he is pure." We see by this if we have this faith, or hope, of being made like him, we shall purify ourselves. Will a man do this without the hope? Says the apostle, We stand by faith. If so, we show our faith by our works. We see this in Noah, who prepared the ark for a place of safety; also Lot in leaving Sodom. But suppose they only talked, and did as others did; would not they have shared the same fate? I do feel that there is danger of being overcharged with the cares of this world, and so that day come upon me unawares. I want the prayers of my dear brethren and sisters, that I may be kept from loving the world. My fear is that my mind may be devoted too much to the things of this life.

Our meetings this fall have been of deep interest. In nearly all of them some new interest has been awakened; wanderers have been reclaimed, and sinners converted. All praise to our blessed Jesus. Several have been restored to health by faith in God's promises. It has given a new impulse to the church to see what the Lord has done in this respect. O Lord, increase our faith. It is our privilege to have victory in Jesus' name; full salvation; saved now by faith in Jesus. Let us not rest satisfied without this faith.

From Bro. D. P. Stevens.

Bro. Grant:—Please say through the *Crisis* that I have reached home by the mercies of our heavenly Father. I am still gaining slowly, but not able to do anything as yet, for the want of strength; i. e., to work or hold meetings. I do not know as I shall be able this winter, as I seem to lose strength as the cold weather comes on. I want all to pray that I may do and suffer the will of my heavenly Father. I would say to those dear friends who have written to me, that I mean to write to them as fast and as far as I am able. In the mean time, we pray God to bless you all. Yours in affliction.

No. Butler, N. Y., Nov. 18th, 1871.

Bro. B. P. Manning writes from Rochester, N. H.:—"I am trying to do my duty and live for God. I have almost lost the use of my hands, so that I cannot do any more labor, unless the Lord gives me strength in my hands. God only knows what I shall do, for I am in debt for my board, which is a number of dollars, and must go to the county house again, unless the brethren send me aid to help me at this time. I have done the best that I can for the year past, but I cannot do any more labor. Dear brethren, what shall I do?"

Europe on a War Footing.—The reorganization of the Russian army, which at present excites absorbing attention at the European capitals, consists in the substitution for the conscription by allotment of a system which in effect places in the service every man capable of bearing arms, out of the entire population of seventy-eight millions. Prior to this movement, the Russian forces according to the official reports, consisted of 872,467 men in European Russia; 163,759 in the Caucasus; 1,430 in the Siberias, Turkestan and Orenburg; and 82,217 on the staff of the various military establishments—in all 1,173,879 men. The regular standing army was estimated at about 600,000 men, the remainder of the force being organized as a contingent reserve. The reorganization embraces the standing army, which will be put on a war footing, according to the standard developed by the French German campaign, and disciplined according to improved tactics. It will be commanded by fifty-one thousand commissioned officers. Of the standing force only sixty-six regiments, the Cossacks, will be maintained on their present footing without change.

The reserve force, or as designated by the imperial decree in which nominally it is established for defense against invasion, the "local forces" comprise every man between the ages required for the service, and no exemption is granted except upon petition and proofs presented to special courts, constituted to hear such cases. This enormous force is at once to go into training, and is being rapidly supplied with arms and equipments. Out of it a permanent reserve of 750,000 is to be organized, which will be commanded by 35,000 commissioned officers. The orders issued for the organization and drill of the residue of the local forces are such as will enable the whole number soon to be put upon an actual war basis, ready for the field on short call. In order to hasten this, the empire has been divided into military districts, to which the commissioned officers have been assigned according to the several quotas. The general orders issued at St. Petersburg on the 28th ult., fix the regular standing army at 600,000 men, and the standing reserve at 750,000, making a total of 1,350,000; and ready to be called into requisition to support this will be the "local forces," comprising the whole able-bodied male population. To the artillery one thousand guns are to be added, and active measures, in progress for several years, are being pushed for the enlargement of the naval squadron.

The precise significance of this vast armament is as yet, matter of conjecture; but it is a menace to all Europe, which indicates the probabilities that the Continent is soon to be the theatre of war on *a larger scale than has been witnessed in modern times*, and recalls the predictions of the great Napoleon, as to the Cossack overrunning Europe. The forces of the other powers liable to be involved, in case of hostilities, are reported as follows, on estimates published by the Austrian War Office:—Germany, 824,990 men, 2,022 pieces of artillery; Austria, 733,926 men, 1,600 guns, 190 mitrailleuses; Turkey, 253,289 men, 732 cannon; Italy, 415,200 men, 720 pieces artillery; the British forces are not given in the estimate, and the available force of Great Britain in case of an European contest is a matter of dispute even in England. The condition of France is such that no reliable data can be given; she is now in a state of comparative exhaustion in a military sense, and her resources are subject to terrible strains to meet the Germany indemnity claims. Taking all Europe, not less than between three millions and a half and four millions of men are maintained in the military establishments, and withdrawn from the productive industrial pursuits. When the condition of the masses is considered, and the enormous dimensions of the national debts, the question which suggests itself is, how long before some of these nations must break down under the weight of such enormous military establishments?—*San Francisco Daily Bulletin.*

Married.

SWEETSER—POMROY. In this city, Nov. 28th, 1871, by Elder John G. Hook, Mr. James H. Sweetser and Mrs. Annie M. Pomroy, both of Boston.

PEARSON—MORSE. At Plymouth, Mass., Nov. 26th, 1871, by Eld. J. R. Boynton, William W. Pearson, of Carver, and Miss Nancy M. Morse, of Plymouth.

PEARSON—MORSE. At Plymouth, Mass., Nov. 26th, 1871, by the same, Ezra F. Pearson, of Carver, and Miss Abbie F. Morse, of Plymouth.

AKINS—PARSONS. In Farmington, N. H., Nov 18th, by Eld J. H. F Varney, Mr. Charles H. Akins, of Barnstead, and Miss Hester Parsons, of Gilmanton.

Obituaries.

Andrews. Died in East Bridgeport, Nov. 16th, 1871, Sr. Ruth Ann Andrews, wife of Bro. Ali Andrews, aged fifty-five years.

Sr. Andrews suffered much from a cancer, which resulted in her death. Being clothed in the "armor of God," she met her last enemy with a calmness peculiar to the christian, and now quietly sleeps in Jesus, waiting for his coming to raise her to immortality. The funeral was attended by the writer. Miles Grant.

Orton. Died in North Pownal, Vt., Nov. 16th, 1871, of consumption, Sr. Lucy, wife of Edson W. Orton, aged thirty-five years.

She had a glorious hope of eternal life, and amid her suffering could say, the Lord's will be done. Words of comfort were spoken by Bro S. Graham, from Amos 4: 12—"Prepare to meet thy God." Edson W. Orton.

Whiting. Died at East Bethel, Me., Nov. 3d, 1871, Mrs. Semantha Whiting, aged seventy years, formerly of Thorndike, Mass.

D. B. Matteson.

Summary of News.

FOREIGN.

Cable News.

Paris, Nov. 24. A large number of sympathizers with ex-Emperor Napoleon to-day made a demonstration in his honor. They traversed the Faubourg St. Germain with shouts of "Vive Napoleon." There was no attempt by the police to interfere with the demonstration.

Alexandria, Egypt, Nov. 24. A steamer (name not given), crowded with Pilgrims, from Algiers en route to Mecca, via the Suez Canal, was run into yesterday and sunk. Seventy-five passengers were drowned. No European travelers were lost as far as ascertained.

DOMESTIC.

Salt Lake City, Nov. 21. The corner-stone of the first Methodist Church in Salt Lake City was laid yesterday. There are now here regular church organizations of the Methodists, Episcopalians, Presbyterians and Roman Catholics.

Trains from the East are still forty-eight hours behind time, owing to the snow storm. The weather here is very cold. Reports from Cottonwood and neighboring mining camps say that the snow on a level is from three to four feet deep. There is every indication of a hard winter.

City of Mexico, Nov. 11, via Havana, Nov. 10.—There is a formidable revolution throughout the country, and a change in the existing government is expected before the new year. The country was never in such an unsettled condition. The state of Oaxica has pronounced for the revolutionists and General Porfiero Diaz is at the head of a formidable army. Aguiscalientes confesses that a revolution is inevitable.

Helena, Montana, Nov. 25. A Fort Shaw dispatch says that two companies of the Seventh Infantry, Major Freeman commanding, while returning from Fort Browning, were caught in yesterday's fearful storm, and are now camped twelve miles from here. A number were badly frozen. Ten of the frozen men have been brought into the hospital. The worst cases are still out, but are being brought in as fast as possible. The men are frozen principally about the feet, and will lose toes and some even their feet. The thermometer this morning was thirty degrees below zero, and to-night it is fifteen degrees below. There have been no stages from any direction within thirty-six hours.

Salt Lake, Nov. 25. It is reported that the loss of life by the late snow slides in the canons is far more serious than stated yesterday. A number of persons are missing and are supposed to be lost. It is storming again to-day in the mining districts of Wasatch, and a hard winter seems inevitable.

Lawrence, Kansas, Nov. 26. The recent storm was unprecedented in severity on the plains. In Western Kansas large numbers of Texas cattle and several herdsmen were frozen to death. Five bodies, supposed to be those of buffalo hunters, were brought into Hayes City last night, frozen stiff. Great anxiety is felt for other parties hunting buffaloes. They have not been heard from since the storm.

Meteors.—A table has been published showing the heights of thirteen shooting stars observed in England during the meteoric shower of August, 1870. The average height of sixteen meteors, recorded in the report, was seventy-two miles at first appearance and forty-eight miles at disappearance; of the thirteen in the present list, seventy-two miles at first appearance and fifty-four miles at disappearance; of twenty meteors observed in August, 1863, eighty-two miles at first appearance and fifty-eight at disappearance. The average velocity of the Perseids, relative to the earth, observed in the year 1863, was thirty-four miles per second; that of the three Perseids, in the present list was thirty-seven miles per second, while the velocity obtained from the cosmical theory was thirty-eight miles per second.

In Brief.

—— Montaigne, the celebrated French essayist, whose clear style, as well as vigor of thought, have been the praise of good critics the world over, made his boast that he never used a word that could not be readily understood by anybody in the Paris markets. A fact full of instruction for all who desire success in addressing the people. Plain words are ever the best.——Slavery in Siam is to be abolished in January, 1872.——Eighty-nine newspapers, dailies, weeklies and monthlies, were destroyed by the Chicago fire. ——Russia is immensely busy in accumulating warlike material.——The cholera cases are increasing in Constantinople.——A distinguished Cardinal, it is said, has made the statement that the Pope will not leave Rome unless compelled so to do by physical force or personal violence. ——It seems now quite certain that one or two French frigates are cruising off the French ports nearest England, watching lest the fallen Emperor undertake to capture France.——The body of a woman buried in Lockport, N. Y., forty years ago, was recently exhumed, and found solidly petrified. It weighed six hundred pounds.——There is considerable religious interest at the Sailors' Hospital in Chelsea. At nearly every prayer-meeting several rise for prayers, and a number of conversions.——Russia, it is stated, is the only power of Western Europe in which the International Society cannot find a favorable field for its operations. The reason given is that there is always a demand for labor in that country, and the the workingmen, as a general rule, are well paid.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant..........Sunday, Dec. 3d
H. Pratt..........Sunday, Dec. 17th

Boston (Branch Chapel) 1734 Washington Street (Corner of Madison Street.)

Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve. 7. Prayer meeting Tuesday and Thursday evenings.

☞ *Thanksgiving Love Feast* Thursday, Nov. 30th, at 3 o'clock P. M. All friends of Jesus are invited.

John G. Hook (communion at close of afternoon meeting, primitive mode) Sunday, Dec. 3d.

D. M. Leavitt..........Sunday, Dec. 10th
John G. Hook..........Sunday, Dec. 17th

Chelsea, Mass.

(*Advent Chapel, Heard Street.*) Seats free.

J. Couch..........Sundays, Dec. 3d and 10th

Charlestown (*Hall No. 70 Main Street*)

Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.

Wm. Stuart..........Sundays, Dec 3d and 10th
T. M. Preble..........Sabbath, Dec. 17th
Wm. N. Pile..........Sunday, Dec. 24th

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Rye, N. H. (Christian meeting-house), Friday evening, Dec. 8th. Subject, Spiritualism.
Also, Saturday evening, Dec. 9th, and Sunday, the 10th.
M. Grant.

Stowe, Mass..........Saturday evening, Dec. 9th and Sunday, the 10th. John G. Hook.

Cambridgeport, Mass.....Sundays, Dec. 17th and 31st
C. Goodrich.

Gloucester..........Sunday, Dec. 3d
A. W. or S. K. Taylor.

Highlandville, Mass..........Sunday, Dec. 3d
H. Pratt.

Cambridgeport, Mass..........Sunday, Dec. 3d
L. T. Cunningham.

Albany, N. Y..........Sunday, Dec. 10th
Hornellsville, N. Y..........Sunday, Dec. 17th
A. A. Phelps.

Holden, Mass..........Sunday, Dec 3d
Tremont, Mass..........Sunday, Dec. 10th
J. S. White.

Lowell, Mass..........Sunday, Dec. 3d
M. Batchelor.

Vernon, Vt..........Sunday, Dec. 3d
East Roxbury, Vt. (conference)..........Dec. 6th to 9 h
Warren, Vt..........Sundays, Dec. 10th and 17th
H. F. Carpenter.

Hyde Park, Mass..........Sunday, Dec. 3d
L. Boutell.

Putnam, Ct..........Sabbath, Dec. 17th
The rest of Dec. at liberty. H. Munger.

Moultonborough, or vicinity (where Brn. Hodsdon and Ladd may appoint) Sabbath, Dec. 10th.
North Haverhill..........Sabbath, Dec. 17th
East Landaff..........evening, Dec. 20th
Sugar Hill..........evening, Dec. 21st
Lisbon Village..........evenings, Dec. 22d and 23d and over the Sabbath.
T. W. Piper.

Cabot, Vt..........Sabbath, Dec. 3d and onward as duty demands. Allen Damon.

Lewiston, N. H. (Dodge Hollow)....Sunday, Dec. 3d
Joseph Kimball.

Littleton, Mass..........Saturday evening, Oct. 2d and over Sunday. B. Finney.

Hampton, N. H..........Sunday, Dec 3d
East Lebanon, Me..........Sunday, Dec. 10th
Will Bro. Wm. Watson meet me on the 9th, on arrival of the last train from Rochester?
Farmington, N. H..........Sunday, Dec. 17th
J. G. Smith.

Pittsburg, N. H. (Terrill school-house) Dec. 16th and 17th.
Kidderville, East Colebrook, N. H., Tuesday evening, Dec. 19th.
Lancaster, N. H. (where Bro. Holton may appoint) Thursday evening, Dec. 21st.
East Canaan, N. H..........Sunday, Dec. 24th
Waterloo, N. H.......Wednesday evening, Dec. 27th
U. G. Ladd.

Square Pond, Ct..........Sunday, Dec. 3d
Putnam, Ct..........Sunday, Dec. 10th
Woodstock Valley, Ct....Sundays, Dec. 17th and 24th
Wilbraham, Mass..........Sunday, Dec. 31st
P. S. Butler.

Newport, N. H. (Northville)..........Sunday, Dec. 3d
John H. Clark.

Southington, Ct..........Sunday, Dec. 10th
I. B. Potter.

East Pownal, Vt. (Bro. Davenport's) Dec. 6th and 7th
Colville, Vt..........Dec. 8th
Woodford, Vt..........Dec. 9th and 10th
White Creek (where Bro. Wm. White may appoint) Dec. 15th, 16th, and 17th. R. L. Harrison.

Farmington, N. H..........evenings, Dec. 12th, 13th and 14th. C. S. Shattuck.

Barnstead, N. H. (Tuttle school-house) Sun., Dec. 3d
J. H. F. Varney.
Brn. Libby and Willey are expected to be with me.

Hartford, Ct. (Talcott & Post's Hall)....Sun., Dec. 3d
Holden, Mass..........Sunday, Dec 17th
Lynn, Mass..........Tuesday evening, Dec. 26th
Salem, Mass..........Wednesday evening, Dec. 27th
Lawrence, Mass..........Thursday evening, Dec. 28th
Springfield, Mass..........Sunday, Dec. 31st
Wm. N. Pile.

Boscawen, N. H. (Gulf school-house)...Sab., Dec. 3d
O. W. Kimball.

Loudon Ridge, N. H..........Sunday, Dec. 3d
D. F. Leavitt.

Bradford, N. H. (Bush meeting-house)..Sun., Dec. 3d
Dustin W. Davis.

Goshen, N. H. (North school-house) Sabbath, Dec. 3d
Warner, (at Bro. John Andrew's) Sabbath, Dec. 17th
Frank Nelson.

Farmington Village, N. H..........Sunday, Dec. 3d
Wm. Dodge.

Pittsfield, N. H. (Pond school-house)....Sab., Dec. 3d
C. S. Emerson.

Meredith, N. H. (Dolloff Hall).....evening, Dec. 8th and over Sunday, Dec. 10th.
Campton, N. H. (Bump school-house) Tuesday evening, Dec. 12th, and over Sunday, Dec. 17th.
John H. Evans.
G. H. Wallace.

Waterloo, Warner, N. H. (where Bro. James Davis may appoint) Saturday evening, Dec. 2 L
J. B. S. Pillsbury.
D. W. Davis.

Lake Village (North Church)..........Sunday, Dec. 3d
Orford (Indian Pond school-house) Wednesday evening, Dec. 6th, and in that section through the week.
Piermont Village (Town Hall)..........Sunday, Dec. 10th
T. E. Lang, Jr.

Meredith Neck, N. H..........Sabbath, Dec. 3d
Meredith, N. H. (Dolloff school-house) Sab., Dec. 10th
N. Glidden.

Yalesville, Ct., Thursday, Friday, and Saturday evenings, Nov. 30th, Dec. 1st and 2d, and over the following Sabbath. B. Hitchcock.
O. D. Woodruff.

Hall Stream, Hereford, P. Q......evening, Nov. 30th and over Sunday, Dec. 3 l.
Clarksville, N. H. (Bro. Wiswall's district) Sunday, Dec. 10th. L. F. Cole.

Wilbraham, Mass..........Sunday, Nov. 26th
Southington, Conn..........Sunday, Dec 10th
I. B. Potter.

Rochester, N. Y. (first appointment as pastor of the church) Sunday, Dec. 3d.
James H. Whitmore.

New Haven..........Sunday, Dec. 3d
G. L. White.

Hudson..........Sunday, Dec. 10th
Geo. W. Sederquist.

Cushing, Me..........Monday evening, Nov. 27th and over Sunday, Dec. 3d. H. S. Mitchell.
H. D. Reed.

North Rutland, Mass., evening, Dec. 2d, over Sunday, and onward as the Lord directs.
Geo. A. Streeter.

Cheshire Street, Ct........evenings, Dec. 4th and 5th
West Haven, Ct..........Wednesday evening, Dec. 6th
New York, (24th Street)......Thursday eve., Dec. 7th
Saratoga Springs, N. Y., Saturday evening, Dec. 9th and during protracted meetings two or three weeks.
H. K. Flagg.

Newark, N. J..........Sunday, Dec. 3d
S. S. Brewer.

Mattapoisett (in the Christian Baptist Church) Sunday, Dec. 3d.
Acushnet, Mass..........Sunday, Dec. 10th
Tremont, Mass..........Sunday, Dec. 17th
Cambridgeport, Mass..........Sunday, Dec. 24th
New Boston (in Fairhaven)..........Sunday, Dec. 31st
E. Cotton.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

East Landaff, N. H..........Sundays, Dec. 3d and 10th
Swiftwater, N. H..........Sunday, Dec. 17th
E. S. Moulton.

Stoneham, Mass..........Sunday, Dec. 3d
J. Pinkham.

Natick, Mass..........Sunday, Dec. 3d
Cambridgeport, Mass..........Sunday, Dec. 10th
A. Simpson.

Wakefield, Mass..........Sunday, Dec. 17th
Wm. C. Stewart.

Warren Summit, N. H..........Sunday, Dec. 3d
J. W. Bridge.

Suncook, N. H..........Sunday, Dec. 3d
C. Richardson.

Biddeford, Me..........Sabbath, Dec. 3d
S. Hall.

Meriden, Ct..........Sunday, Dec. 3d
Springfield, Mass..........Sunday, Dec. 10th
Hartford, Ct..........Sunday, Dec. 17th
W. S. Campbell.

North Adams..........Sunday, Dec. 3d
Pownal Centre, Vt..........Sunday, Dec. 10th
Hoosick, N. Y..........Sunday, Dec. 17th
North Bennington, Vt..........Sunday, Dec. 24th
North Greenwich, N. Y..........Sunday, Dec. 31st
Z. T. Wood.

Hudson, Mass..........Sunday, Dec. 3d
Stoneham, Mass..........evening, Dec. 6th
Wakefield, Mass..........evening, Dec. 7th
Andover, Mass. (West Parish)..........evening, Dec. 8th
Lawrence, Mass..........Sunday, Dec. 10th
F. M. Drake.

Canterbury, N. H. (Emery school-house) Sun., Dec. 3d
Fisherville, N. H. (Sander's Hall)...Sunday, Dec. 10th
Mrs. L. E. Saltmarsh.

Newport Center..........Saturday evening, Dec. 2d and Sunday, the 3d.
Mansonville, Potton, P. Q...Thursday evening, Dec. 7th, and over Sunday, the 10th. U. G. Ladd.
I expect Bro. Geo. E. Brown to be with me.

Kennebunkport, Me..........Sunday, Dec. 10th
I. C. Wellcome.

Frankfort, Me..........Sunday, Dec. 3d
F. A. Baker.

Yalesville, Conn..........Sabbath, Dec. 3d
B. Hitchcock.

East Concord (Snaptown school-house) Sun., Dec. 3d
Chichester (Pine Ground)..........Sunday, Dec. 10th
R. Morrill.

Lawrenceville, Lycoming Co., Pa. (or where Bro. Wm. Wilson may appoint) Nov. 30th, and over Sunday.
Brockport, Monroe Co., N. Y..........evening, Dec 6th
East Shelby, Orleans Co., N. Y..........evening, Dec. 7th
Lockport, Niagara Co., N. Y..........evening, Dec. 8th
Buffalo, N. Y. (383 Eagle Street) 3 P. M., and evening, Dec. 10th. John T. Ongley.

Rochester Village, N. H..........Sunday, Dec. 3d
Hollis Centre, Me..........Sunday, Dec. 10th
Kennebunkport, Me.......Sundays, Dec. 17th and 24th
A. Bellows.
Bro. Bellows is a worthy member of the R. I. and East Ct. Conference, and an efficient laborer.
C. H. Sweet.

Hill, N. H. (Shaw's school-house)...Sabbath, Dec. 3d
Salisbury, N. H. (where Bro. Foot may appoint) Friday evening, Dec. 15th.
Lake Village, N. H. (North Church) Saturday evening, Dec. 16th, and over the Sabbath.
Suncook, N. H..........Sabbath, Dec. 24th
Simeon Hoyt.
If these conflict, write me at Warner, N. H.

Waterbury, Conn..........Sunday, Dec. 3d
Pleasant Valley, Conn..........Sunday, Dec. 10th
S. C. Hancock.

Landaff, N. H. (Bungay school-house) Saturday evening, Dec. 2d, and over Sunday.
Geo. E. Brown.
Daniel D. Page.

Ansonia, Ct. (as Bro. Richard Phelps may arrange) Sunday, Dec. 3d, and onward.
Forestville, Ct.....evenings, Dec. 12th, 13th, and 14th
West Haven..........Saturday evening, Dec. 16th and over the Sabbath.
New York City (as Bro. H. A. King may arrange) Sunday, Dec. 24th. Z. D. Baird.

Worcester, Mass.

Daniel Leavitt..........Sunday, Dec. 3d
Wm. N. Pile..........Sunday, Dec. 10th
A. Ross..........Sunday, Dec. 17th

Chicopee Falls, Mass.

A. M. Higgins..........Sunday, Dec. 3d
H. Pratt..........Sunday, Dec. 10th

Lawrence, Mass.

I. C. Wellcome..........Sunday, Dec. 3d
W. S. Campbell..........Sundays, Dec. 24th and 31st

Lowell Mass.

M. Batchelor..........Sunday, Dec. 3d
C. Goodrich..........Sunday, Dec. 10th
W. H. Mitchell..........Sunday, Dec. 31st

Concord, N. H. (Centre Street.)

C. S. Shattuck..........Sunday, Dec. 3d
L. Boutell..........Sunday, Dec. 10th

Concord, N. H. (Bethel.)

T. W. Piper..........Sunday, Dec. 3d
C. S. Shattuck..........Sunday, Dec. 10th
U. G. Ladd..........Sunday, Dec. 31st
D. M. Leavitt..........Sunday, Jan. 14th

Manchester, N. H.

(*Meetings changed to Granite Hall.*)

C. H. Fletcher..........Sunday, Dec. 3d

Portsmouth, N. H.

E. Owen..........Sundays, Dec. 3d and 10th
H. Pratt..........Sundays, Dec. 24th and 31st
A. Simpson..........Sunday, Dec. 17th

Great Falls, N. H. (Franklin Hall.)

T. W. Piper..........Sabbath, Dec. 3d
Frank Varney..........Sabbath, Dec. 10th
C. S. Shattuck..........Sabbath, Dec. 17th
C. H. Sweet..........Sabbath, Dec. 24th
J. R. Boynton........Sabbaths, Dec. 3d and Jan. 6th

Rochester Village, N. H.

A. Bellows..........Sunday, Dec. 3d

Seabrook, N. H.

J. W. Brittan..........Sundays, Dec. 3d and 10th
J. W. White..........Sunday, Dec. 24th
J. Pinkham..........Sunday, Dec. 31st
E. Morrill..........Sunday, Jan. 7th

Dover, N. H.

C. Goodrich..........Sunday, Dec. 3d
D. F. Leavitt..........Sunday, Dec. 10th
Geo. A. Streeter..........Sundays, Dec. 24th and 31st

Exeter, N. H.

Burley Emery..........Sabbaths, Dec. 10th and 17th

Bonny Eagle, Me.

C. H. Sweet..........Sunday, Dec. 3d
Protracted meeting Dec. 5th, and over Sun., Dec. 10th
C. H. Sweet..........Sunday, Dec. 17th
A. Bellows..........Sunday, Dec. 31st

South Berwick, Me. (Great Works.)

Wm. C. Stewart..........Sunday, Dec. 3d
J. W. White..........Sunday, Dec. 10th
L. E. Saulpaugh..........Sunday, Dec. 17th
Joseph Pinkham..........Sunday, Dec. 24th
D. M. Leavitt..........Sunday, Jan. 7th

South Elliot, Me.

Enoch Morrill..........Sunday, Dec. 3d
Joseph Pinkham..........Sunday, Dec. 10th
Wm. C. Stewart..........Sunday, Dec. 24th
L. E. Saulpaugh..........Sunday, Dec. 31st

Bath, Me.

N. G. Reed..........Sunday, Dec. 3d
H. S. Mitchell..........Sunday, Dec. 31st

Collinsville, Conn.

H. K. Flagg..........Sunday, Dec. 3d
Z. D. Baird..........Sunday, Dec. 10th
M. L. Durand..........Sunday, Dec. 24th
S. C. Hancock..........Sunday, Jan. 7th

Bristol, Ct.

Geo. L. Teeple..........Sunday, Dec 3d

Putnam, Ct.

A. Morse..........Sabbath, Dec. 3d
P. S. Butler..........Sabbath, Dec. 10th

Wrightville, Ct.

G. L. White..........Sunday, Dec. 10th

Rochester, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 23 Norfolk Street.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.

Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Pettingill, Pastor.

Meetings in Portland, Me. (Union Hall.)

Having vacated Cochman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite to the Baptist church. Seats free.
S. K. Dyer, D. F. Scammah, R. R. York.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

Philadelphia, Pa.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)

Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Advent Christian Church, Salem.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Somal C. E. Barnes, Pastor.

Notices.

☞ Notice.

At a meeting of the Advent Christian Publication Society, held Aug. 23d, 1871, the following Preamble and Resolutions were adopted:—

Whereas, The churches have been misled, divided, and the cause of Christ injured, by the labors of unworthy men, who have been advertised as approved of the body by the publication of their appointments in the *Crisis*, therefore,

Resolved, That the Editorial officers be requested to withhold the publication of all appointments for persons to them unknown, and also those whose labors tend to divide the church, and those who preach doctrines calculated to drown men in perdition.

Resolved, That when local and personal difficulties in any place cause brethren to establish an opposition meeting, that no appointments for that meeting be published until a proper investigation of the difficulties shall be made; and when sufficient time has passed for such an investigation, and no effort has been made by the original meeting for it, then the appointments for that meeting shall be withheld also.

Resolved, That the question of publishing appointments, and notices of meetings, be left to the Editor, Editorial Committee, and Business Agent.

A. W. Sibley, Secretary Adv. Chris.
Publication Society.

Notice.

The Alton Bay Campmeeting Committee are requested to meet at Alton Bay, Tuesday, Dec. 12th. John Couch.

Quarterly Conference.

It is high time for a call for a session of the Mass. Advent Conference. If any church would like the meeting held in their place the first week in Jan., 1872, let us know it, and we will issue a call for the same. Let us hear soon.

L. Boutell, for the Committee.

Vermont Conference.

The Second Quarterly Conference of the Advent Christian Church, for the State of Vermont, will be held at East Roxbury, Vt., commencing Wednesday evening, Dec. 6th, 1871, and continuing till Dec. 9th. Come, brethren in the ministry, young and old, from throughout the State, and let us prepare for a united effort in the Redeemer's cause. We hope also to have every church represented by a delegate. The Lord is in this place graciously winning souls to Christ. Come prepared to work with God. H. F. C.

Notice.

Churches of New Hampshire wishing to have a quarterly conference with them the coming year, will please inform the writer immediately.

T. W. Piper, Melvin Village, N. H.

New York A. C. Conference.

The second quarterly session of the New York Advent Christian Conference, for the current year (D. V.), will be held with the church in the city of Rochester, commencing Thursday evening, Dec. 7th, and holding over the following Sunday. *Immediate* attention is asked to the appointment of delegates, and to the taking of the quarterly collections by the various churches. Our extended mission work with the tents this season has left a debt of over one hundred and fifty dollars upon us, that should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren, come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open your hearts to the Lord for the prosperity of Zion, and for the coming of Israel's King. The opening discourse will be given by Bro. Milton R. Miles.

D. Cogswell, President.
Wm. E. Brown, Secretary.

Protracted Meeting.

Providence permitting, a protracted meeting will commence in the Advent Chapel at Bonny Eagle, Me., Tuesday evening, Dec. 5th, and continue over the following Sunday. Elders Jesse Gay and A. Bellows are engaged, and Bro. A. A. Robinson is expected to be present and preach the word. We cordially invite the lovers of the "blessed hope" in this vicinity to come in and assist us in our efforts to prepare men for the soon coming judgment. C. H. Sweet, Pastor.

Notice.

At our last quarterly meeting, there being no request for the next meeting, it was left to me to ascertain the desired place. As it is our annual meeting, and officers are to be appointed for the ensuing year, it should be held in some central place, easy of access to all interested. Any church desiring the next quarterly meeting will please correspond with me at South Killingly, Ct.

E. Bellows.

Protracted Meeting.

The Lord willing, there will be a meeting in Suncook, N. H., commencing Wednesday, Dec. 6th, and continue afternoons and evenings through the week, and over Sunday, Dec. 10th. Come all to this meeting. Brn. L. Boutell, John Parsons, and others, are expected to be present to preach the word. Enoch Morrill.

Notice.

The first Quarterly Meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Westfield, Tioga Co., Pa., commencing Friday evening, Dec. 15th, to continue over the Sunday following. All are invited.

J. W. Taylor, President.
A. H. Briggs, Secretary.

Notice—Minnesota.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Himes, Sec.

Information Wanted.

Will the clerks or other officers of every Advent church in Maine, or some Bro. in every place where Advent meetings are held, send me immediately the following information: 1. The number of Advent christians in their place or vicinity. 2. Whether the church have a chapel or hall of their own, or do they hire one, or are they building a place for worship. 3. The names of the minister, and officers of the church. 4. If you have no regular meeting, how many Advent christians are there in your place? Please attend to this promptly, for the good of the cause, and send without delay to Clarkson Good, President of Me. Second Advent Christian Conference. P. O. address, Topsham, Me.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire.* Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. Sibley, *Secretary*
N. H. Adv. Chris. Conf.

Explanatory.

Not having heard from some of our principal churches in New Hampshire, in response to my request, I wish to say that the sole object of getting the information embraced in the notice is, to furnish the W. A. C. P. Association with some statistics relative to the N. H. Conference, to be published in the "Advent Year Book," which will be out about the first of December.

All Advent churches in New Hampshire sending me the information stated in the notice, will be mentioned in the forthcoming Advent Year Book.

A. W. Sibley, Secretary N. H. A. C. Conf.

Springfield Camp-ground.

To those who have buildings on the Springfield Camp-ground:—I find the houses nearly all open, as usual; and I have found a man who will move into Sr. Holden's house. They have no children, but will need something done to make it comfortable for winter, and I have let him move in to-day. The buildings are all shut up, and a man on the ground to keep them shut; and I just ask the owners of buildings to send me in what they think it is worth to them to know there is a man on the ground to take care of their buildings. This I have done on my own responsibility, as the committee have no funds in the treasury. The only way is to call for contributions. Act as you think best. Direct to Hiram Munger, Chicopee Falls, Mass.

Notice.

The Advent Christian Church hold meetings every Lord's day in Temperance Hall, No. 6 Bleury St., Montreal, P. Q., at half-past ten A. M., and half-past six P. M.

Notice.

The second quarterly meeting of the Eastern District, for Wisconsin, will be held, the Lord willing, at the North school-house, Webster's Prairie, Sauk Co., commencing Friday night, Dec. 22nd, 1871, and holding over Lord's day. Any coming by railway, can come by way of Madison to Baraboo, or to Kilbourn City on the Milwaukee and St. Paul R. R., the former about seven, and the latter about six miles from the place of meeting. By notifying Bro. F. House, Delton, Sauk Co., teams will meet friends at either point. Let there be a general rally of ministers and members to this meeting. Let all the churches in the district send delegates. Bro. Knapp, Jones, and Ainsworth, will be a committee for preaching.

Geo. Thomson.

Notice.

The Lord willing, there will be a protracted prayer-meeting in a few weeks, at Hallowell, Me. The people in the regions round about have been preached to death, and are now dying "the death that never dies." Preaching brethren who wish to attend, will please correspond with our High Priest. Particulars hereafter. W. Cousens.

Maine Mission Agency.

At our last annual State Conference, I was appointed to travel, and solicit and collect subscriptions and donations for the "Maine Mission and Tract Fund." I can devote but a part of the time to that work, as I go preaching through the State. I therefore appoint Eld. J. A. Libby to act in my stead, in the northern and western part of the State. He will call on you for aid in this mission work. Come, brethren, sisters, children and friends, you can all become members of this Mission Society, and give to help spread the truth.

I. C. Wellcome.

Notice.

Myself and wife are making arrangements to travel, and preach the word of life more extensively the coming winter than usual. The preliminaries of the great day of the Lord are so manifest at the present time, we are more than anxious to do all that we can for the salvation of a perishing world; and would say to brethren and friends in Michigan, Northern Ohio, and Indiana, that if any desire series of meetings in their localities, please inform us by letter at Reading, Mich.

A. N. & M. A. Seymour.

P. S. After filling two contracts for series of meetings, we shall be at liberty to go into the regions beyond. A. N. & M. A. S.

Notice.

The Advent Christian Society of Suncook, N. H., have hired the Odd Fellow's Hall to hold meetings in on the Sabbath, and if any of God's servants feel like coming to preach the word, the door is open to such. Please give notice of your appointments, if convenient, in the "Crisis."

Thomas B. Dustin.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ E. BLANNOT—You will see it credited next week.

☞ SILAS BUNNING—Now stopped.

Letters Received.

F Burr, A Simpson, H P Wright, D P Stevens, D F Newton, E M Freeman, S Gadshy, J B Cook, "C." H L Harrison, P W Hough, E M Hart, L R Lockwood.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. Ag't.

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"The Lord's Coming." Its prominence and importance. By a Congregationalist. A tract of 6 pages. Price by mail, $1.00 per hundred; 20 cents per dozen. For sale at this office. Ag't.

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To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death,*" "*Immaterialism,*" and "*Life and Death Theology,*" making a volume of 224 pp., which can be obtained by addressing Wm. Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid.

W. S.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. B. Bliss.*
Wakefield, Mass.	*G. R. Tynner.*
Charlton, Mass.	*J. O. Cortiss, Oxford, Mass.*
North Adams, Mass.	*J. B. Clark.*
Oxford, Mass.	*Cortiss.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon, Box 284.*
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Vernon, Vt.	*J. C. Allen.*
Cabot, Vt.	*I. R. Hopkins.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scammon.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Ramery.*
Gardiner, Me.	*J. Thomas, Jr.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Read.*
South Foster, R. I.	*James Rounds.*
South Butler, N. Y.	*R. O. Brown.*
Rochester, N. Y.	*J. Phelan, 34 N. Fitzhugh St.*
Hoosick, N. Y.	*Geo. B. Keech, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*J. F. Busch, F. B. Davis, Edwin King.*

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

NEW TRACTS.

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An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

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By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

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Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

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I. C. WELLCOME, Yarmouth, Me.

It is going like fire in dry brush. Meetings are held every night, and the interest is extending towards the capital of the State. More than a hundred have been converted. On our way home, we stopped at two places in the vicinity of the meetings, and it seemed as though the entire valley was lit up with the glory of God. It was hallelujah and glory to God from every house. All whom we met wanted to hear about Christ's coming.

One man told me if he could believe that the earth was to be renewed, and be the abode of God's people, he should be the happiest man on earth. It did not take long to show the testimony to him, and he went on his way rejoicing. He is fifty-four years old. Glory to God, it did us good to be there. I never saw a people so anxious to hear Bible truth before. It all started from a Sabbath school. They have not had much preaching. Bro. Morse has been with them four or five times. Some others have preached some to them. We want more help in Vt. We are expecting Jesus soon to come. Glory to God. I wish some good man, a true servant of God, would come up here and labor. We need those who will preach the whole gospel, and stand up for Jesus and his truth.

No. Hydepark, Vt., Sept. 26th, 1871.

From Bro. H. B. Sevey.

Bro. Grant:—Having a few leisure moments, I pen a few lines for the *Crisis*, to answer the inquiries of Brn. and Srs. Since my last letter for the *Crisis*, which was in March, I have been doing duty the best I could. I held quite a number of protracted and conference meetings. In nearly all we had good interest. The cause of truth in this part of Maine never was in better condition than at the present. Some are asleep, while others are being decided to be wholly consecrated to the Lord and his service. I have long felt that we, as a people, were living very far beneath our privilege. I am satisfied the difficulty is, many who profess to be looking for the coming of Christ, only have it in theory. The evidence is, they do not purify themselves. John says—"Every man that hath this hope in him, purifieth himself, even as he is pure." We see by this if we have this faith, or hope, of being made like him, we shall purify ourselves. Will a man do this without the hope? Says the apostle, We stand by faith. If so, we show our faith by our works. We see this in Noah, who prepared the ark for a place of safety; also Lot in leaving Sodom. But suppose they only talked, and did as others did; would not they have shared the same fate? I do feel that there is danger of being overcharged with the cares of this world, and so that day come upon me unawares. I want the prayers of my dear brethren and sisters, that I may be kept from loving the world. My fear is that my mind may be devoted too much to the things of this life.

Our meetings this fall have been of deep interest. In nearly all of them some new interest has been awakened; wanderers have been reclaimed, and sinners converted. All praise to our blessed Jesus. Several have been restored to health by faith in God's promises. It has given a new impulse to the church to see what the Lord has done in this respect. O Lord, increase our faith. It is our privilege to have victory in Jesus' name; full salvation; saved now by faith in Jesus. Let us not rest satisfied without this faith.

From Bro. B. P. Stevens.

Bro. Grant:—Please say through the *Crisis* that I have reached home by the mercies of our heavenly Father. I am still gaining slowly, but not able to do anything as yet, for the want of strength; i. e., to work or hold meetings. I do not know as I shall be able this winter, as I seem to lose strength as the cold weather comes on. I want all to pray that I may do and suffer the will of my heavenly Father. I would say to those dear friends who have written to me, that I mean to write to them as fast and as far as I am able. In the mean time, we pray God to bless you all. Yours in affliction.

So. Butler, N. Y., Nov. 18th, 1871.

Bro. B. P. Manning writes from Rochester, N. H.:—"I am trying to do my duty and live for God. I have almost lost the use of my hands, so that I cannot do any more labor, unless the Lord gives me strength in my hands. God only knows what I shall do, for I am in debt for my board, which is a number of dollars, and must go to the county house again, unless the brethren send me aid to help me at this time. I have done the best that I can for the year past, but I cannot do any more labor. Dear brethren, what shall I do?"

Europe on a War Footing.—The reorganization of the Russian army, which at present excites absorbing attention at the European capitals, consists in the substitution for the conscription by allotment of a system which in effect places in the service every man capable of bearing arms, out of the entire population of seventy-eight millions. Prior to this movement, the Russian forces according to the official reports, consisted of 872,467 men in European Russia; 163,759 in the Caucasus; 41,436 in the Siberias, Turkestan and Orenburg; and 82,217 on the staff of the various military establishments—in all 1,173,879 men. The regular standing army was estimated at about 600,000 men, the remainder of the force being organized as a contingent reserve. The reorganization embraces the standing army, which will be put on a war footing, according to the standard developed by the French German campaign, and disciplined according to improved tactics. It will be commanded by fifty-one thousand commissioned officers. Of the standing force only sixty-six regiments, the Cossacks, will be maintained on their present footing without change.

The reserve force, or as designated by the imperial decree in which nominally it is established for defense against invasion, the "local forces" comprise every man between the ages required for the service, and no exemption is granted except upon petition and proofs presented to special courts, constituted to hear such cases. This enormous force is at once to go into training, and is being rapidly supplied with arms and equipments. Out of it a permanent reserve of 750,000 is to be organized, which will be commanded by 35,000 commissioned officers. The orders issued for the organization and drill of the residue of the local forces are such as will enable the whole number soon to be put upon an actual war basis, ready for the field on short call. In order to hasten this, the empire has been divided into military districts, to which the commissioned officers have been assigned according to the several quotas. The general orders issued at St. Petersburg on the 28th ult., fix the regular standing army at 600,000 men, and the standing reserve at 750,000, making a total of 1,350,000; and ready to be called into requisition to support this will be the "local forces," comprising the whole able-bodied male population. To the artillery one thousand guns are to be added, and active measures, in progress for several years, are being pushed for the enlargement of the naval squadron.

The precise significance of this vast armament is as yet, matter of conjecture; but it is a menace to all Europe, which indicates the probabilities that the Continent is soon to be the theatre of war *on a larger scale than has been witnessed in modern times*, and recalls the predictions of the great Napoleon, as to the Cossack overrunning Europe. The forces of the other powers liable to be involved, in case of hostilities, are reported as follows, on estimates published by the Austrian War Office:—Germany, 824,990 men, 2,022 pieces of artillery; Austria, 733,926 men, 1,600 guns, 190 metrailleuses; Turkey, 253,289 men, 732 cannon; Italy, 415,200 men, 720 pieces artillery; the British forces are not given in the estimate, and the available force of Great Britain in case of an European contest is a matter of dispute even in England. The condition of France is such that no reliable data can be given; she is now in a state of comparative exhaustion in a military sense, and her resources are subject to terrible strains to meet the Germany indemnity claims. Taking all Europe, not less than between three millions and a half and four millions of men are maintained in the military establishments, and withdrawn from the productive industrial pursuits. When the condition of the masses is considered, and the enormous dimensions of the national debts, the question which suggests itself is, how long before some of these nations must break down under the weight of such enormous military establishments?—*San Francisco Daily Bulletin.*

Married.

SWEETSER—POMROY. In this city, Nov. 28th, 1871, by Elder John G. Hook, Mr. James H. Sweetser and Mrs. Annie M. Pomroy, both of Boston.

PEARSON—MORSE. At Plymouth, Mass., Nov. 26th, 1871, by Eld. J. R. Boynton, William W. Pearson, of Carver, and Miss Nancy M. Morse, of Plymouth.

PEARSON—MORSE. At Plymouth, Mass., Nov. 26th, 1871, by the same, Ezra F. Pearson, of Carver, and Miss Abbie F. Morse, of Plymouth.

AKINS—PARSONS. In Farmington, N. H., Nov 16th, by Eld J. H. F. Varney, Mr. Charles H. Akins, of Barnstead, and Miss Hester Parsons, of Gilmanton.

Obituaries.

Andrews. Died in East Bridgeport, Nov. 16th, 1871, Sr. Ruth Ann Andrews, wife of Bro. Ali Andrews, aged fifty-five years.

Sr. Andrews suffered much from a cancer, which resulted in her death. Being clothed in the "armor of God," she met her last enemy with a calmness peculiar to the christian, and now quietly sleeps in Jesus, waiting for his coming to raise her to immortality. The funeral was attended by the writer.

Miles Grant.

Orton. Died in North Pownal, Vt., Nov. 16th, 1871, of consumption, Sr. Lucy, wife of Edson W. Orton, aged thirty-five years.

She had a glorious hope of eternal life, and amid her suffering could say, the Lord's will be done. Words of comfort were spoken by Bro. S. Graham, from Amos 4: 12—"Prepare to meet thy God."

Edson W. Orton.

Whiting. Died at East Bethel, Me., Nov. 3d, 1871, Mrs. Semantha Whiting, aged seventy years, formerly of Thorndike, Mass.

D. B. Matteson.

Summary of News.

FOREIGN.

Cable News.

Paris, Nov. 24. A large number of sympathizers with ex-Emperor Napoleon to-day made a demonstration in his honor. They traversed the Faubourg St. Germain with shouts of "Vive Napoleon." There was no attempt by the police to interfere with the demonstration.

Alexandria., Egypt, Nov. 24. A steamer (name not given), crowded with Pilgrims, from Algiers en route to Mecca, via the Suez Canal, was run into yesterday and sunk. Seventy-five passengers were drowned. No European travelers were lost as far as ascertained.

DOMESTIC.

Salt Lake City, Nov. 21. The corner-stone of the first Methodist Church in Salt Lake City was laid yesterday. There are now here regular church organizations of the Methodists, Episcopalians, Presbyterians and Roman Catholics.

Trains from the East are still forty-eight hours behind time, owing to the snow storm. The weather here is very cold. Reports from Cottonwood and neighboring mining camps say that the snow on a level is from three to four feet deep. There is every indication of a hard winter.

City of Mexico, Nov. 11, via Havana, Nov. 19.—There is a formidable revolution throughout the country, and a change in the existing government is expected before the new year. The country was never in such an unsettled condition. The state of Oaxica has pronounced for the revolutionists and General Porfiero Diaz is at the head of a formidable army. Aguiscalientes confesses that a revolution is inevitable.

Helena, Montana, Nov. 25. A Fort Shaw dispatch says that two companies of the Seventh Infantry, Major Freeman commanding, while returning from Fort Browning, were caught in yesterday's fearful storm, and are now camped twelve miles from here. A number were badly frozen. Ten of the frozen men have been brought into the hospital. The worst cases are still out, but are being brought in as fast as possible. The men are frozen principally about the feet, and will lose toes and some even their feet. The thermometer this morning was thirty degrees below zero, and to-night it is fifteen degrees below. There have been no stages from any direction within thirty-six hours.

Salt Lake, Nov. 25. It is reported that the loss of life by the late snow slides in the canons is far more serious than stated yesterday. A number of persons are missing and are supposed to be lost. It is storming again to-day in the mining districts of Wasatch, and a hard winter seems inevitable.

Lawrence, Kansas, Nov. 26. The recent storm was unprecedented in severity on the plains. In Western Kansas large numbers of Texas cattle and several herdsmen were frozen to death. Five bodies, supposed to be those of buffalo hunters, were brought into Hayes City last night, frozen stiff. Great anxiety is felt for other parties hunting buffaloes. They have not been heard from since the storm.

Meteors.—A table has been published showing the heights of thirteen shooting stars observed in England during the meteoric shower of August, 1870. The average height of sixteen meteors, recorded in the report, was seventy-two miles at first appearance and forty-eight miles at disappearance; of the thirteen in the present list, seventy-two miles at first appearance and fifty-four miles at disappearance; of twenty meteors observed in August, 1863, eighty-two miles at first appearance and fifty-eight at disappearance. The average velocity of the Perseids, relative to the earth, observed in the year 1863, was thirty-four miles per second; that of the three Perseids, in the present list was thirty-seven miles per second, while the velocity obtained from the cosmical theory was thirty-eight miles per second.

In Brief.

—— Montaigne, the celebrated French essayist, whose clear style, as well as vigor of thought, have been the praise of good critics the world over, made his boast that he never used a word that could not be readily understood by anybody in the Paris markets. A fact full of instruction for all who desire success in addressing the people. Plain words are ever the best.——Slavery in Siam is to be abolished in January, 1872.——Eighty-nine newspapers, dailies, weeklies and monthlies, were destroyed by the Chicago fire. ——Russia is immensely busy in accumulating warlike material.——The cholera cases are increasing in Constantinople.——A distinguished Cardinal, it is said, has made the statement that the Pope will not leave Rome unless compelled so to do by physical force or personal violence. ——It seems now quite certain that one or two French frigates are cruising off the French ports nearest England, watching lest the fallen Emperor undertake to capture France.——The body of a woman buried in Lockport, N. Y., forty years ago, was recently exhumed, and found solidly petrified. It weighed six hundred pounds.——There is considerable religious interest at the Sailors' Hospital in Chelsea. At nearly every prayer-meeting several rise for prayers, and a number of conversions.——Russia, it is stated, is the only power of Western Europe in which the International Society cannot find a favorable field for its operations. The reason given is that there is always a demand for labor in that country, and the workingmen, as a general rule, are well paid.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Miles Grant..........Sunday, Dec. 3d
H. Pratt..........Sunday, Dec. 17th

Boston (Branch Chapel) 1726 Washington Street (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve. 7. Prayer meeting Tuesday and Thursday evenings.

☞ *Thanksgiving Love Feast* Thursday, Nov. 30th, at 3 o'clock P. M. All friends of Jesus are invited.
John G. Hook (communion at close of afternoon meeting, primitive mode) Sunday, Dec. 3d.
D. M. Leavitt..........Sunday, Dec. 10th
John G. Hook..........Sunday, Dec. 17th

Chelsea, Mass.
(*Advent Chapel, Heard Street.*) Seats free.
J. Couch..........Sundays, Dec. 3d and 10th

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesday and Friday evenings, at 7½ o'clock.
Wm. Stuart..........Sundays, Dec. 3d and 10th
T. M. Preble..........Sabbath, Dec. 17th
Wm. N. Pile..........Sunday, Dec. 24th

East Boston, (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Rye, N. H. (Christian meeting-house), Friday evening, Dec. 8th. Subject, Spiritualism.
Also, Saturday evening, Dec. 9th, and Sunday, the 10th.
M. Grant.

Stowe, Mass..........Saturday evening, Dec. 9th and Sunday, the 10th. John G. Hook.

Cambridgeport, Mass.....Sundays, Dec. 17th and 31st
C. Goodrich.

Gloucester..........Sunday, Dec. 3d
A. W. or S. K. Taylor.

Highlandville, Mass..........Sunday, Dec. 3d
H. Pratt.

Cambridgeport, Mass..........Sunday, Dec. 3d
L. T. Cunningham.

Albany, N. Y..........Sunday, Dec. 10th
Hornellsville, N. Y..........Sunday, Dec. 17th
A. A. Phelps.

Holden, Mass..........Sunday, Dec. 3d
Tremont, Mass..........Sunday, Dec. 10th
J. S. White.

Lowell, Mass..........Sunday, Dec. 3d
M. Batchelor.

Vernon, Vt..........Sunday, Dec. 3d
East Roxbury, Vt. (conference)..........Dec. 6th to 9 h
Warren, Vt..........Sundays, Dec. 10th and 17th
H. F. Carpenter.

Hyde Park, Mass..........Sunday, Dec. 3d
L. Boutell.

Putnam, Ct..........Sabbath, Dec. 17th
The rest of Dec. at liberty. H. Munger.

Moultonborough, or vicinity (where Brn. Hodsdon and Ladd may appoint) Sabbath, Dec. 10th.
North Haverhill..........Sabbath, Dec. 17th
East Landaff..........evening, Dec. 20th
Sugar Hill..........evening, Dec. 21st
Lisbon Village..........evenings, Dec. 22d and 23d and over the Sabbath. T. W. Piper.

Cabot, Vt..........Sabbath, Dec. 3d and onward as duty demands. Allen Damon.

Lewiston, N. H. (Dodge Hollow)....Sunday, Dec. 3d
Joseph Kimball.

Littleton, Mass..........Saturday evening, Oct. 2d and over Sunday. B. Finney.

Hampton, N. H..........Sunday, Dec 3d
East Lebanon, Me..........Sunday, Dec. 10th
Will Bro. Wm. Watson meet me on the 9th, on arrival of the last train from Rochester?
Farmington, N. H..........Sunday, Dec. 17th
J. G. Smith.

Pittsburg, N. H. (Terrill school-house) Dec. 16th and 17th.
Kiddersville, East Colebrook, N. H., Tuesday evening, Dec. 19th.
Lancaster, N. H. (where Bro. Holton may appoint) Thursday evening, Dec. 21st.
East Canaan, N. H..........Sunday, Dec. 24th
Waterloo, N. H.......Wednesday evening, Dec. 27th
U. G. Ladd.

Square Pond, Ct..........Sunday, Dec 3d
Putnam, Ct..........Sunday, Dec. 10th
Woodstock Valley, Ct....Sundays, Dec. 17th and 24th
Wilbraham, Mass..........Sunday, Dec. 31st
P. S. Butler.

Newport, N. H. (Northville)..........Sunday, Dec. 3d
John H. Clark.

Southington, Ct..........Sunday, Dec. 10th
I. B. Potter.

East Pownal, Vt. (Bro. Davenport's) Dec. 6th and 7th
Colesville, Vt..........Dec. 8th
Woodford, Vt..........Dec. 9th and 10th
White Creek (where Bro. Wm. White may appoint) Dec. 15th, 16th, and 17th. R. L. Harrison.

Farmington, N. H..........evenings, Dec. 12th, 13th and 14th. C. S. Shattuck.

Barnstead, N. H. (Tuttle school-house) Sun., Dec. 3d
J. H. F. Varney.
Brn. Libby and Willey are expected to be with me.

Hartford, Ct. (Talcott & Post's Hall)....Sun., Dec. 3d
Holden, Mass..........Sunday, Dec 17th
Lynn, Mass..........Tuesday evening, Dec. 26th
Salem, Mass..........Wednesday evening, Dec. 27th
Lawrence, Mass..........Thursday evening, Dec. 28th
Springfield, Mass..........Sunday, Dec. 31st
Wm. N. Pile.

Boscawen, N. H. (Gulf school-house)...Sab., Dec. 3d
O. W. Kimball.

London Ridge, N. H..........Sunday, Dec. 3d
D. F. Leavitt.

Bradford, N. H. (Bush meeting-house)...Sun., Dec. 3d
Dustin W. Davis.

Goshen, N. H. (North school-house) Sabbath. Dec. 3d
Warner, (at Bro. John Andrew's) Sabbath, Dec. 17th
Frank Nelson.

Farmington Village, N. H..........Sunday, Dec. 3d
Wm. Bodge.

Pittsfield, N. H. (Pond school-house)....Sab., Dec. 3d
C. S. Emerson.

Meredith, N. H. (Dolloff Hall)......evening, Dec. 8th and over Sunday, Dec. 10th.
Campton, N. H. (Bump school-house) Tuesday evening, Dec. 12th, and over Sunday, Dec. 17th.
John H. Evans.
G. H. Wallace.

Waterloo, Warner, N. H. (where Bro. James Davis may appoint) Saturday evening, Dec. 2d.
J. B. S. Pillsbury.
D. W. Davis.

Lake Village (North Church)..........Sunday, Dec. 3d
Orford (Indian Pond school-house) Wednesday evening, Dec. 6th, and in that section through the week.
Piermont Village (Town Hall).....Sunday, Dec. 10th
T. E. Ladd, Jr.

Meredith Neck, N. H..........Sabbath, Dec 3d
Meredith, N. H. (Dolloff school-house) Sab.. Dec. 10th
N. Glidden.

Yalesville, Ct., Thursday, Friday, and Saturday evenings, Nov. 30th, Dec. 1st and 2d, and over the following Sabbath. B. Hitchcock.
O. D. Woodruff.

Hall Stream, Hereford, P. Q......evening, Nov. 30th and over Sunday, Dec. 3d.
Clarksville, N. H. (Bro. Wiswall's district) Sunday, Dec. 10th. L. F. Cole.

Wilbraham, Mass..........Sunday, Nov. 26th
Southington, Conn..........Sunday, Dec 10th
I. B. Potter.

Rochester, N. Y. (first appointment as pastor of the church) Sunday, Dec. 3d.
James H. Whitmore.

New Haven..........Sunday, Dec. 3d
G. L. White.

Hudson..........Sunday, Dec. 10th
Geo. W. Sederquest.

Cushing, Me..........Monday evening, Nov. 27th and over Sunday, Dec. 3d. H. S. Mitchell.
H. D. Mead.

North Rutland, Mass., evening, Dec. 2d, over Sunday, and onward as the Lord directs.
Geo. A. Streeter.

Cheshire Street, Ct.......evenings, Dec. 4th and 5th
West Haven, Ct.......Wednesday evening, Dec. 6th
New York, (24th Street)......Thursday eve., Dec. 7th
Saratoga Springs, N. Y., Saturday evening, Dec. 9th and during protracted meetings two or three weeks.
H. K. Flagg.

Newark, N. J..........Sunday, Dec. 3d
S. S. Brewer.

Mattapoisett (in the Christian Baptist Church) Sunday, Dec. 3d.
Acushnet, Mass..........Sunday, Dec. 10th
Tremont, Mass..........Sunday, Dec. 17th
Cambridgeport, Mass..........Sunday, Dec. 24th
New Boston (in Fairhaven)..........Sunday, Dec. 31st
E. Cotton.

If these conflict, write me immediately at Fairhaven, Mass. E. C.

East Landaff, N. H..........Sundays, Dec. 3d and 10th
Swiftwater, N. H..........Sunday, Dec. 17th
E. S. Moulton.

Stoneham, Mass..........Sunday, Dec. 3d
J. Pinkham.

Natick, Mass..........Sunday, Dec. 3d
Cambridgeport, Mass..........Sunday, Dec. 10th
A. Simpson.

Wakefield, Mass..........Sunday, Dec. 17th
Wm. C. Stewart.

Warren Summit, N. H..........Sunday, Dec. 3d
J. W. Bridge.

Suncook, N. H..........Sunday, Dec. 3d
O. Richardson.

Biddeford, Me..........Sabbath, Dec. 3d
S. Hale.

Meriden, Ct..........Sunday, Dec. 3d
Springfield, Mass..........Sunday, Dec. 10th
Hartford, Ct..........Sunday, Dec. 17th
W. S. Campbell.

North Adams..........Sunday, Dec. 3d
Pownal Centre, Vt..........Sunday, Dec. 10th
Hoosick, N. Y..........Sunday, Dec. 17th
North Bennington, Vt..........Sunday, Dec. 24th
North Greenwich, N. Y..........Sunday, Dec. 31st
Z. T. Wood.

Hudson, Mass..........Sunday, Dec. 3d
Stoneham, Mass..........evening, Dec. 6th
Wakefield, Mass..........evening, Dec. 7th
Andover, Mass. (West Parish)..........evening, Dec. 8th
Lawrence, Mass..........Sunday, Dec. 10th
F. M. Drake.

Canterbury, N. H. (Emery school-house) Sun., Dec. 3d
Fisherville, N. H. (Sander's Hall)...Sunday, Dec. 10th
Mrs. L. E. Saltpaugh.

Newport Center..........Saturday evening, Dec. 2d and Sunday, the 3d.
Mansonville, Potton, P. Q...Thursday evening, Dec. 7th, and over Sunday, the 10th. U. G. Ladd.
I expect Bro. Geo. E. Brown to be with me.

Kennebunkport, Me..........Sunday, Dec. 10th
I. C. Wellcome.

Frankfort, Me..........Sunday, Dec. 3d
F. A. Baker.

Yalesville, Conn..........Sabbath, Dec. 3d
B. Hitchcock.

East Concord (Snaptown school-house) Sun., Dec. 3d
Chichester (Pine Ground)..........Sunday, Dec. 10th
R. Morrill.

Lawrenceville, Lycoming Co., Pa. (or where Bro. Wm. Wilson may appoint) Nov. 30th, and over Sunday.
Brockport, Monroe Co., N. Y......evening, Dec 6th
East Shelby, Orleans Co., N. Y......evening, Dec. 7th
Lockport, Niagara Co., N. Y......evening, Dec. 8th
Buffalo, N. Y. (383 Eagle Street) 3 P. M., and evening, Dec. 10th. John T. Ongley.

Rochester Village, N. H..........Sunday, Dec. 3d
Hollis Centre, Me..........Sunday, Dec. 10th
Kennebunkport, Me......Sundays, Dec. 17th and 24th
A. Bellows.
Bro. Bellows is a worthy member of the R. I. and East Ct. Conference, and an efficient laborer.
C. H. Sweet.

Hill, N. H. (Shaw's school-house)...Sabbath, Dec. 3d
Salisbury, N. H. (where Bro. Foot may appoint) Friday evening, Dec. 15th.
Lake Village, N. H. (North Church) Saturday evening, Dec. 16th, and over the Sabbath.
Suncook, N. H..........Sabbath, Dec. 24th
Simson Rory.
If these conflict, write me at Warner, N. H.

Waterbury, Conn..........Sunday, Dec. 3d
Pleasant Valley, Conn..........Sunday, Dec. 10th
S. C. Hancock.

Landaff, N. H. (Bungay school-house) Saturday evening, Dec. 2d, and over Sunday.
Geo. E. Brown.
Daniel D. Page.

Ansonia, Ct. (as Bro. Richard Phelps may arrange) Sunday, Dec. 3d, and onward.
Forestville, Ct......evenings, Dec. 12th, 13th, and 14th
West Haven..........Saturday evening, Dec. 16th and over the Sabbath.
New York City (as Bro. H. A. King may arrange) Sunday, Dec. 24th. Z. D. Baird.

Worcester, Mass.
Daniel Leavitt..........Sunday, Dec. 3d
Wm. N. Pile..........Sunday, Dec. 10th
A. Ross..........Sunday, Dec. 17th

Chicopee Falls, Mass.
A. M. Higgins..........Sunday, Dec. 3d
H. Pratt..........Sunday, Dec. 10th

Lawrence, Mass.
I. C. Wellcome..........Sunday, Dec. 3d
W. S. Campbell..........Sundays, Dec. 24th and 31st

Lowell, Mass.
M. Batchelor..........Sunday, Dec. 3d
C. Goodrich..........Sunday, Dec. 10th
W. H. Mitchell..........Sunday, Dec. 31st

Concord, N. H. (Centre Street.)
C. S. Shattuck..........Sunday, Dec. 3d
L. Boutell..........Sunday, Dec. 10th

Concord, N. H. (Bethel.)
T. W. Piper..........Sunday, Dec. 3d
C. S. Shattuck..........Sunday, Dec. 10th
U. G. Ladd..........Sunday, Dec. 31st
D. M. Leavitt..........Sunday, Jan. 14th

Manchester, N. H.
(*Meetings changed to Granite Hall.*)
C. H. Fletcher..........Sunday, Dec. 3d

Portsmouth, N. H.
E. Owen..........Sundays, Dec. 3d and 10th
H. Pratt..........Sundays, Dec. 24th and 31st
A. Simpson..........Sunday, Dec. 17th

Great Falls, N. H. (Franklin Hall.)
T. W. Piper..........Sabbath, Dec. 3d
Frank Varney..........Sabbath, Dec. 10th
C. S. Shattuck..........Sabbath, Dec. 17th
C. H. Sweet..........Sabbath, Dec. 24th
J. R. Boynton..........Sabbaths, Dec. 31 and Jan. 6th

Rochester Village, N. H.
A. Bellows..........Sunday, Dec. 3d

Seabrook, N. H.
J. W. Brittan..........Sundays, Dec. 3d and 10th
J. W. White..........Sunday, Dec. 24th
J. Pinkham..........Sunday, Dec. 31st
E. Morrill..........Sunday, Jan. 7th

Dover, N. H.
C. Goodrich..........Sunday, Dec. 3d
D. F. Leavitt..........Sunday, Dec. 10th
Geo. A. Streeter..........Sundays, Dec. 24th and 31st

Exeter, N. H.
Gorley Emery..........Sabbaths, Dec. 10th and 17th

Bonny Eagle, Me.
C. H. Sweet..........Sunday, Dec. 3d
Protracted meeting Dec. 5th, and over Sun., Dec. 10th
C. H. Sweet..........Sunday, Dec. 17th
A. Bellows..........Sunday, Dec. 31st

South Berwick, Me. (Great Works.)
Wm. C. Stewart..........Sunday, Dec. 3d
J. W. White..........Sunday, Dec. 10th
L. E. Saulpaugh..........Sunday, Dec. 17th
Joseph Pinkham..........Sunday, Dec. 24th
D. M. Leavitt..........Sunday, Jan. 7th

South Elliot, Me.
Enoch Morrill..........Sunday, Dec. 3d
Joseph Pinkham..........Sunday, Dec. 10th
Wm. C. Stewart..........Sunday, Dec. 24th
L. E. Saulpaugh..........Sunday, Dec. 31st

Bath, Me.
N. G. Reed..........Sunday, Dec. 3d
H. S. Mitchell..........Sunday, Dec. 31st

Collinsville, Conn.
H. K. Flagg..........Sunday, Dec. 3d
Z. D. Baird..........Sunday, Dec. 10th
M. L. Durand..........Sunday, Dec. 24th
S. C. Hancock..........Sunday, Jan. 7th

Bristol, Ct.
Geo. L. Teeple..........Sunday, Dec 3d

Putnam, Ct.
A. Morse..........Sabbath, Dec. 3d
P. S. Butler..........Sabbath, Dec. 10th

Wrightville, Ct.
G. L. White..........Sunday, Dec. 10th

Rochester, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Ballows, 23 Norfolk Street.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. E. Prettyman, Pastor.

Meetings in Portland, Me. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. Dyer, D. F. Scammon, R. R. York.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilford, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Advent Christian Church, Salem.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel. Seats all free. Prayer meeting Monday evening, at the Ward Room, North [illegible]. C. E. Barnes, Pastor.

Notices.

☞ Notice.

At a meeting of the Advent Christian Publication Society, held Aug. 23d, 1871, the following Preamble and Resolutions were adopted:—

Whereas, The churches have been misled, divided, and the cause of Christ injured, by the labors of unworthy men, who have been advertised as approved of the body by the publication of their appointments in the *Crisis*, therefore,

Resolved, That the Editorial officers be requested to withhold the publication of all appointments for persons to them unknown, and also those whose labors tend to divide the church, and those who preach doctrines calculated to drown men in perdition.

Resolved, That when local and personal difficulties in any place cause brethren to establish an opposition meeting, that no appointments for that meeting be published until a proper investigation of the difficulties shall be made; and when sufficient time has passed for such an investigation, and no effort has been made by the original meeting for it, then the appointments for that meeting shall be withheld also.

Resolved, That the question of publishing appointments, and notices of meetings, be left to the Editor, Editorial Committee, and Business Agent.

A. W. Sibley, Secretary Adv. Chris. Publication Society.

Notice.

The Alton Bay Campmeeting Committee are requested to meet at Alton Bay, Tuesday, Dec. 12th. John Couch.

Quarterly Conference.

It is high time for a call for a session of the Mass. Advent Conference. If any church would like the meeting held in their place the first week in Jan., 1872, let us know it, and we will issue a call for the same. Let us hear soon.

L. Boutell, for the Committee.

Vermont Conference.

The Second Quarterly Conference of the Advent Christian Church, for the State of Vermont, will be held at East Roxbury, Vt., commencing Wednesday evening, Dec. 6th, 1871, and continuing till Dec. 9th. Come, brethren in the ministry, young and old, from throughout the State, and let us prepare for a united effort in the Redeemer's cause. We hope also to have every church represented by a delegate. The Lord is in this place graciously winning souls to Christ. Come prepared to work with God. H. F. C.

Notice.

Churches of New Hampshire wishing to have a quarterly conference with them the coming year, will please inform the writer immediately.

T. W. Piper, Melvin Village, N. H.

New York A. C. Conference.

The second quarterly session of the New York Advent Christian Conference, for the current year (D. V.), will be held with the church in the city of Rochester, commencing Thursday evening, Dec. 7th, and holding over the following Sunday. *Immediate* attention is asked to the appointment of delegates, and to the taking of the quarterly collections by the various churches. Our extended mission work with the tents this season has left a debt of over one hundred and fifty dollars upon us, that should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren, come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open your hearts to the Lord for the prosperity of Zion, and for the coming of Israel's King. The opening discourse will be given by Bro. Milton R. Miles.

D. Cogswell, President.
Wm. E. Brown, Secretary.

Protracted Meeting.

Providence permitting, a protracted meeting will commence in the Advent Chapel at Bonny Eagle, Me., Tuesday evening, Dec. 5th, and continue over the following Sunday. Elders Jesse Gay and A. Bellows are engaged, and Bro. A. A. Robinson is expected to be present and preach the word. We cordially invite the lovers of the "blessed hope" in this vicinity to come in and assist us in our efforts to prepare men for the soon coming judgment. C. H. Sweet, Pastor.

Notice.

At our last quarterly meeting, there being no request for the next meeting, it was left to me to ascertain the desired place. As it is our annual meeting, and officers are to be appointed for the ensuing year, it should be held in some central place, easy of access to all interested. Any church desiring the next quarterly meeting will please correspond with me at South Killingly, Ct.

E. Bellows.

Protracted Meeting.

The Lord willing, there will be a meeting in Suncook, N. H., commencing Wednesday, Dec. 6th, and continue afternoons and evenings through the week, and over Sunday, Dec. 10th. Come all to this meeting. Brn. L. Boutell, John Parsons, and others, are expected to be present to preach the word. Enoch Morrill.

Notice.

The first Quarterly Meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Westfield, Tioga Co., Pa., commencing Friday evening, Dec. 15th, to continue over the Sunday following. All are invited.

J. W. Taylor, President.
A. H. Briggs, Secretary.

Notice—Minnesota.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Himes, Sec.

Information Wanted.

Will the clerks or other officers of every Advent church in Maine, or some Bro. in every place where Advent meetings are held, send me immediately the following information: 1. The number of Advent christians in their place or vicinity. 2. Whether the church have a chapel or hall of their own, or do they hire one, or are they building a place for worship. 3. The names of the minister, and officers of the church. 4. If you have no regular meeting, how many Advent christians are there in your place? Please attend to this promptly, for the good of the cause, and send without delay to Clarkson Good, President of Me. Second Advent Christian Conference. P. O. address, Topsham, Me.

Read! Read!! Read!!!

The following: *To the Advent Churches in New Hampshire*. Will some brother, in every place in New Hampshire where Advent meetings are held, send me *immediately* the following information:

1. The number of Adventists in their place and vicinity.
2. Whether the church has a chapel or hall of their own, or do they hire one, or are they building one in which to hold meetings.
3. The names of the officers of the church in their place.
4. If you have no regular meeting in your place, how many Adventists are there in your vicinity.

Do attend to this request as soon as you read this notice, for it will be for the interest of the cause in your place to do so. Send without delay. My P. O. address is Sandy Hill, N. Y.

A. W. Sibley, *Secretary*
N. H. Adv. Chris. Conf.

Explanatory.

Not having heard from some of our principal churches in New Hampshire, in response to my request, I wish to say that the sole object of getting the information embraced in the notice is, to furnish the W. A. C. P. Association with some statistics relative to the N. H. Conference, to be published in the "Advent Year Book," which will be out about the first of December.

All Advent churches in New Hampshire sending me the information stated in the notice, will be mentioned in the forthcoming Advent Year Book.

A. W. Sibley, Secretary N. H. A. C. Conf.

Springfield Camp-ground.

To those who have buildings on the Springfield Camp-ground:—I find the houses nearly all open, as usual; and I have found a man who will move into Sr. Holden's house. They have no children, but will need something done to make it comfortable for winter, and I have let him move in to-day. The buildings are all shut up, and a man on the ground to keep them shut; and I just ask the owners of buildings to send me in what they think it is worth to them to know there is a man on the ground to take care of their buildings. This I have done on my own responsibility, as the committee have no funds in the treasury. The only way is to call for contributions. Act as you think best. Direct to Hiram Munger, Chicopee Falls, Mass.

Notice.

The Advent Christian Church hold meetings every Lord's day in Temperance Hall, No. 6 Bleury St., Montreal, P. Q., at half-past ten A. M., and half-past six P. M.

Notice.

The second quarterly meeting of the Eastern District, for Wisconsin, will be held, the Lord willing, at the North school-house, Webster's Prairie, Sauk Co., commencing Friday night, Dec. 22nd, 1871, and holding over Lord's day. Any coming by railway, can come by way of Madison to Baraboo, or to Kilbourn City on the Milwaukee and St. Paul R. R., the former about seven, and the latter about six miles from the place of meeting. By notifying Bro. F. House, Delton, Sauk Co., teams will meet friends at either point. Let there be a general rally of ministers and members to this meeting. Let all the churches in the district send delegates. Brn. Knapp, Jones, and Ainsworth, will be a committee for preaching.

Geo. Thomson.

Notice.

The Lord willing, there will be a protracted prayer-meeting in a few weeks, at Hallowell, Me. The people in the regions round about have been preached to death, and are now dying "the death that never dies." Preaching brethren who wish to attend, will please correspond with our High Priest. Particulars hereafter. W. Cousens.

Maine Mission Agency.

At our last annual State Conference, I was appointed to travel, and solicit and collect subscriptions and donations for the "Maine Mission and Tract Fund." I can devote but a part of the time to that work, as I go preaching through the State. I therefore appoint Eld. J. A. Libby to act in my stead, in the northern and western part of the State. He will call on you for aid in this mission work. Come, brethren, sisters, children and friends, you can all become members of this Mission Society, and give to help spread the truth.

I. C. Wellcome.

Notice.

Myself and wife are making arrangemets to travel, and preach the word of life more extensively the coming winter than usual. The preliminaries of the great day of the Lord are so manifest at the present time, we are more than anxious to do all that we can for the salvation of a perishing world; and would say to brethren and friends in Michigan, Northern Ohio, and Indiana, that if any desire series of meetings in their localities, please inform us by letter at Reading, Mich.

A. N. & M. A. Seymour.

P. S. After filling two contracts for series of meetings, we shall be at liberty to go into the regions beyond. A. N. & M. A. S.

Notice.

The Advent Christian Society of Suncook, N. H., have hired the Odd Fellow's Hall to hold meetings in on the Sabbath, and if any of God's servants feel like coming to preach the word, the door is open to such. Please give notice of your appointments, if convenient, in the "Crisis."

Thomas B. Dustin.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ E. BLANNOT—You will see it credited next week.

☞ SILAS BUNNING—Now stopped.

Letters Received.

F Burr, A Simpson, H P Wright, B P Stevens, D F Newton, E M Freeman, S Gadsby, J B Cook, 'C.' R L Harrison, P W Hough, E M Hart, L R Lockwood.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. Ag't.

A NEW TRACT.

"The Lord's Coming." Its prominence and importance. By a Congregationalist. A tract of 6 pages. Price by mail, $1.00 per hundred; 20 cents per dozen. For sale at this office. Ag't.

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BY J. H. WHITMORE.

We have a supply of this valuable work of 300 pages, issued at a very low price, for general distribution,—of which we will send by mail, post paid, four copies for $1.00; or by express, five copies for $1.00. Single copy, 35 cents. Ag't.

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We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

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The above works for sale at his office.

Three Works in One.

To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death*," "*Immaterialism*," and "*Life and Death Theology*," making a volume of 224 pp, which can be obtained by addressing Wm. Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid.

W. S.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass.	*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.	*Daniel Miller, or A. B. Bliss.*
Wakefield, Mass.	*G. R. Tysser.*
Charlton, Mass.	*J. O. Curtiss,* Oxford, Mass.
North Adams, Mass.	*J. B. Clark.*
Oxford, Mass.	*Curtiss.*
Portsmouth, N. H.	*T. B. Wood,* Box 1445.
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Egbin,* Box 1078.
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon,* Box 284.
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Vernon, Vt.	*J. C. Allen.*
Cabot, Vt.	*I. R. Hopkins.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scammon.*
Kennebunk Depot, Me.	*Rufus Luran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins,* Putnam, Ct.
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Morris, Ct.	*Joseph Curtis.*
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South Foster, R. I.	*Jamed Rounds.*
South Butler, N. Y.	*B. C. Brown.*
Rochester, N. Y.	*J. Phelon,* 34 N. Fitzhugh St.
Hoosick, N. Y.	*Geo. B. Keach, J. B. White, or Christopher Lawton,* Hoosick Falls, N. Y.
Philadelphia, Pa.	*J. F. Beach, F. E. Davis, Edwin King.*

BOOKS IN CALIFORNIA.

We have opened a Depository for books tracts, and papers, at White & Bauer's, 418 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. Fassett.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

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Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2 00 per hundred by mail.

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Ag't.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

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By Elder George Thomson.
A New Tract.

One of the best ever published on the above subject. Just the thing to scatter widely. Price, 3 cts. single; postage, 2 cts.; 20 cts per dozen; $1.50 per hundred, by mail.

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NEW TRACTS.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

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BRING ME HOME.

I know not the way I am going,
But well do I know my guide;
With a childlike trust I give my hand
To the mighty Friend by my side.
The only thing that I say to him,
As he takes it, is—Hold it fast;
Suffer me not to lose my way,
But bring me home at last.

As when the tired traveler,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand,—
'Tis Home, 'tis Home that we wish to reach,
He who guides us may choose the way;
Little we heed the path we take,
If nearer Home each day.

—*Selected by* J. E. L.

ODDS AND ENDS.

All literature, of modern times, is saturated with the lie and the hope of the devil—"Thou shalt not surely die." From the enchanting verse of the poet laureate of England down, down to the simpleton's lines who jingles rhymes for the left hand corner of the American country newspaper, it is one long procession of metaphors in behalf of the false theology of the day: "Our souls are immortal." The essay of the acute logician, whose treatise on the mental powers and capacities attracts and delights you for an hour of close attention, brings you up in a most provokingly *non sequitur* manner to an immortal soul conclusion! The secular outrages which follow the infernal doctrine of eternal misery, in the intellectual world, are even more heinous; but they are less frequent. For Universalism and Restorationism are the names for the real belief of nine-tenths of the laity in the Protestant churches of America to-day.

No wonder then that the truth is in such disrepute and contempt on the question referred to, when it is broached for the first time to an orthodox minister or layman, or to a mere "member of the congregation." You have almost committed the unpardonable sin when you mention, as possible of correctness, the sleep of the dead or the destruction of the wicked! When I was in the Eastern States, a few months ago, I was cordially invited to accept the hospitalities of a certain distant relative. I did stay at her house for a few days; but I think I so horrified my cousin, one Sunday afternoon, by "letting out" my views—on a favorable opportunity to speak—that she was glad when the audacious character took his departure. And yet she loves me very much. But, I mean, she became afraid of me! Now she is an intelligent Yankee woman, and gifted with much physical courage.

Dr. Packard once asked (now) Rev. Dr. Bancroft, of Brooklyn, N. Y., when this popular Brooklyn preacher was a student at Alexandria, "If there is no hell-fire, how are you going to convert the wicked?" Dr. Bancroft replied that in the first place, he did not consider that he was bound to answer that question. But he would say that if the manifestation of God's love would not convert souls, a declaration of eternal hell-fire wrath would prove unavailing.—(Dr. Bancroft is a minister in high standing in the Episcopal church; but neither before his ordination nor since has he assented to the eternal misery theory. I know not how much he says, if anything, one way or the other, on the subject, in the pulpit. *Nothing*, I suppose.) All high literature is choked with the great lie; and the illuminated minds of only a few of the great men in the sects give forth a shining announcement and argument for the truth on this subject, which they have discovered.

Now in conducting a warfare for the truth, it is well, perhaps, to consider these things; to bear constantly in mind the great advantage which the maintainers of error have on the Life and Death question. Inherited opinion; educated opinion; the opinion of poetry and of the most elegant prose of the age: all against the truth;—and also the *comfort* of gifted sinners who are often perfect in the conceit of inherent immortality.

Many conclude, I notice, that they must first get into the general good graces of Tom, Dick and Harry, and then possibly they may leak their views on the Life and Death question, with more prospect of success in advancing the truth. Let every man be persuaded in his own mind. Doubtless diversities of styles are required, in action and speech. But I have seen more accomplished by a bold, straight-forward declaration of faith, and a candid argument made upon it—from the start. Sometimes I think you cannot be so sly about the inoculation that you will not startle; and if there has been ground made for suspecting the missionary of studied deceit, the surprise is certain to be followed by a repelling altogether. In other words (my opinion only), I do not think much is ever accomplished by the "Artful Dodger" in missionary life. "As it is not pretended that certain beliefs named are essential to salvation, why press them?" says one. Often, though not in themselves essential to saving, they are essential to arousing, convincing, converting: essential in a preliminary way; and so, in point of result, equally *as* essential in such and such cases as is faith in Christ, direct and simple. I guess it is getting to be understood what I am coming at: a sneaking missionary work is no more charged with probabilities of fruitfulness, than is a bold, aggressive championship of the whole counsel. This is so, at least.

Baptists and Methodists have accused, and are now accusing, Second Advent folks with deceit, in slyly spreading the doctrines which now seem to come under the denominational name. It is not a true accusation; judging by the rule, and not by the exceptions. But, I see articles in the *Crisis*, and other Advent papers, lately, which directly or by intimation encourage or propose the kind of missionary duplicity on the Life and Death question which I deprecate. When Christ told his disciples to be wise as serpents, he did not instruct them to be snakes in their proclamations of faith.

"Doctrine will not save a man without righteous practice." Well, that is admitted. "Some men have their heads full of sound doctrine, and their hearts full of guile." Admitted, I say. But I would like to know where the practice that is of any value is to come from without good "doctrine"? And, really, when you are marking down "essentials" in faith, you are undertaking a great thing. Because, so much depends on circumstances and opportunities of illumination.

I have great confidence in the working power of a full counsel of truth in a man. And I remark that a man full of orthodox falsehoods is apt to have a stereotyped form of godly life. You must do so and so; or refrain from this really unessential act—the deeds being matters of pure voluntary choice, no moral principle involved—or you will be damned. There is no freedom in orthodox society. If they do not set you up a form of precise words for every prayer, they will be sure, at least, to set you up a narrow, high-boarded path for every day of life. Now, I say, there are no dangers of carelessness or levity in true religious freedom of daily life. The dangers really are with the bigoted formalist,—the greater proportion. There is moral freedom, as there is mental freedom. Choose ye!

Now the doctrines of orthodoxy so afflict the human reason, that, fully possessed of the creed, the mind is in a condition to accept this or that make-shift, or prescribed set of deeds, so as to be set from under a penalty that is inexplicable. So the gloom of orthodoxy. So its microscopic attention to petty details of life. No wonder people grow crazy in service under the eternal hell-fire creeds. There is all along in correspondence with it a stereotyped way for hourly service, that cramps, disheartens, renders desperate, drives into madness. And so there is always on earth a minute criticism of others, as well as an atomic introspection. Got something inside of me that is to live forever! Can't touch it! Can't see it! Neither in myself or in another! There: Heaven help me, I'm afraid I laughed too loud! That intangible something in me has been blackened by that shout of levity! And so much time is taken up in morbid self-scrutiny;—for this is not mocking an occasional, proper compunction, but setting forth a sample of every minute of every earthly day of remorse, under *legitimate* workings of the eternal misery theory. And that men, christian men and women of the prevailing Protestant sects, are not all crazed, is because they do not live up to the full, lively appreciation of their own creed. Facing that, the learned, unprejudiced, bold minister is compelled to say—"It blanches the human intellect!"

Here is the true doctrine, as I understand it, for a re-statement. On this little ball in the mighty universe God has created an order of beings, called Man. An Opportunity for Eternal Life is originally given. This opportunity lost, through disobedience of a plain command, there is a Second Opportunity vouchsafed, through the life, death and resurrection on earth of a divine Son of the Creator. Now will you have Eternal Life on this globe, when it is renewed, and when the Divine Son shall come again to this planet, to raise the dead, and set up his kingdom here? Or will you lose your conditional right to eternal life? Obey and live. Disobey and die. My son, give me thine heart. Use your best judgment from henceforth, soliciting the aid of the Spirit to inform that judgment in defining your service for the God of heaven.

Daily circumstances, over which we have no control—as the phrase is—will change, modify or dismiss this or that plan, break up this or that unessential habit, enlarge or contract (seemingly) power to work efficiently or with evident success. About this we shall be less and less concerned. To run the race, as free-will competitors, we need freedom; and in the whole truth we have it. In orthodoxy we have it not.

The eternal-hell-fire doctrine accelerates the speed of no christian.

I once conversed with a man who with his comrade had run a race for life from the Indians. They were given a stint for a life-race. One was not so strong as the other, and a less agile Indian was appointed as his pursuer. The chasing savages were each supplied with a burning brand, with which they might spur up the fleeing captives, or with which they were to beat out their brains if the boundaries appointed were not reached in so many hundred seconds; the signal of the safety or appointed death of the two white men to be given by the beating time-keeper of the savage clan. The least fleet of the two had a full view of his companion and pursuer throughout the successful race for life. Sometimes the flaming moxa would be close to the leading white man's back. But both escaped the ordeal. I asked the man who ran ahead if he felt the fire from his pursuer's brand. "O, no; I was running for life. I knew my life depended on my getting to the stake in a certain time, and if the prairie behind me had all been on fire, I could not have been in any more of a hurry."

The eternal hell-fire doctrine never converted a soul. Poor old Dr. Packard did honestly desire to know how a sinner could be converted without the fear of eternal torment in hell-fire set plainly before his eyes? No man is brought to the Father, as a repenting sinner and an acceptable child, by a lie. All lies come from the father of lies—the devil—who is the arch-traitor and enemy of God. Reason and reverence alike compel us to say, no one was ever converted, or moved to conversion, by the lying doctrine of orthodoxy, of which we are talking.

By falsehood, at the beginning, the devil deceived the woman. And by *this same falsehood*—it must be recorded—thousands upon hundreds of thousands have been kept from the truth and the acceptable service of God. All declarations have a positive character. Demonstrations of every character have some results. Every breath affects the atmospheric proportions of the heavens above us. And we are getting into the region of the most important of human utterances when we touch this doctrine. As it could not do good, it must do harm. And in proportion as it has been insisted upon it has done evil, and that continually. It is in the nature of a lie to vitiate, demoralize, corrupt, and destroy.

"How are you going to convert sinners, without the eternal misery dogma?" The rather: How many millions have gone down to the grave of shame, on account of this awful, God-dishonoring doctrine? How is any man, properly enlightened, going to do his duty by mixing without protest of any sort in the eternal-torment sects? Let every man be persuaded in his own mind; but as for me, except it be a plain matter of secular business, or that I may gather, as I think, force or ground for condemning the horrible, blasphemous creed, I will not go near their assemblies. It is a part of my freedom to keep away from them. The Father they hold up for adoration is not the Father of my Bible; he is a heathen Deity to me—patterned after the fiends that the ignorant idolaters of Asia worship. I know their faith is secretly better than their articles, oftentimes; and that there is a wide difference, separating them in sanctifying measure from the heathen; but they have imported the worst doctrine of the heathen, or, having inherited it, they retain it, with bitter and willful bigotry, from their fathers.

I argue from no harsh sentiments. I think there is freedom only in the full truth as seen, and that the best way for the re-discovered truth on the question named to be brought forward, is in distinct, separate organizations and proclamations. C.

San Francisco, Nov. 9th, 1871.

THANKSGIVING DAY.

MRS. CLARA BAKER.

This thirtieth of November, of all the other days,
Our rulers have appointed as a public day of praise;
To praise the God of heaven, and recognize his hand
In all the many blessings bestowed upon our land.

Then gather, all ye people, from every hill and dale,
From every lofty mansion, and cottage in the vale;
Let high and low assemble, and join all hearts as one,
In songs of glad Thanksgiving for all that God hath done.

So countless are his mercies, the number none can tell;
And if he sendeth scourges, he doeth all things well;
In willingly afflicting, his soul doth not delight,
He no good thing withholdeth from those who walk upright.

Then praise Him, all ye people, 'tis just and right ye should;
Adore the great Creator, the giver of all good;
Praise him for friends and kindred, who come from far away,
And for thy glad reunion, on this Thanksgiving day.

And ye, who have your thousands of worldly goods in store,
Take largely from your treasures, and share them with the poor;
Forgive the wayward brother, the wanderer recall,
And if ye wouldst be happy, make glad the hearts of all.

Call not your proud, rich neighbors, to feast around your board,
For they to you can fully a recompense afford;
But call the humble, needy, who never can repay,
And God will own and bless you on this Thanksgiving day.

When friends with friends shall gather around the festive board,
And longtime absent ones to homes again restored,
Let every heart be mindful, when all is glad and gay,
There's a future day appointed—the Great Thanksgiving Day.

CONSECRATION.

There are many good, honest souls in the church, who seem to want to do right, and lead christian lives, but some way they do not get along very well. There is some obstacle in their way that shuts out the Holy Ghost, and keeps them in bondage. Now it is evident there is some definite reason why this is so. The question naturally arises, where is the difficulty? I answer, it is invariably in the individual concerned. It is not because some of the church members do not do right. It is not because the preacher does not preach as he should. It is not because you are deprived of the means of grace. The difficulty is with you brother, with you sister.

The question now arises, what is the matter? What is the wrong in my heart? How can I find out what the difficulty is? First, I would ask, do you really want to know? Is there a settled determination in your heart to be right? Are you willing God should let the light shine in your heart, though it reveal to you the presence of some cherished sin, or presents to you some heavy cross? This being the case, enter your closet, and ask God to let you see your own heart, and there by the light of the Spirit examine your consecration, item by item. Do I improve my time as profitably as I ought? Do I manifest a Christ like and loving spirit towards all my associates? Do I guard my tongue as closely as I ought, speaking no idle words, but such as will honor God? Do I present my body a living sacrifice, holy, acceptable unto God? Are my affections centered in Christ, or do they still entwine around some earthly idol? Do I love the good opinion of the world better than the approval of God? Am I willing that my name should be cast out as evil, for Christ's sake? Am I conformed to the world?

Oh, Jesus let me see my true state. Let me know wherein I withhold and I will lay all at thy feet. By thus closely and firmly holding your heart to the light, you will soon know where you stand. Nothing pleases Satan better than this indefinite state. It affords him so many opportunities to slip in unawares. It is evidently God's will that we should walk in the light, because God is light and in him there is no darkness at all. If we walk in him we are the "children of light." Our light must come from God, and he cannot shed it abroad in our hearts while we cherish sin there.

One who is fully consecrated, God makes efficient in the up-building of his cause. Oh, Holy Ghost! Refining fire! burn us out anew, let us be washed! purified! cleansed! set on fire! that the world may know that we are alive, and that we may be able to snatch precious souls as brands from the everlasting burnings.—*Earnest Christian.*

CONFERENCE REPORT.

The first quarterly conference of the Iowa Christian Conference met according to notice, at Parkersburg, Oct. 18th. Bro. Thomas was elected President, and J. J. Towsley Secretary *pro tem*. As there was no business of importance, the conference adjourned to the call of the President. Ministers present: C. C. Ramsey, Thomas A. H. Eggleston, N. F. Eggleston, and E. Marsh. The New Hartford church was well represented. There was preaching from the 16th over the Lord's day, by Bro. Ramsey, to good congregations, that listened with great attention and a deep interest. On the Lord's day, after the two o'clock services, we repaired to the mill-pond near by, and Eld. Ramsey immersed one obedient soul into Christ. There was a goodly number present, and it was a solemn time, long to be remembered by the community, as it was the first ordinance of the kind ever administered in the place by one of like precious faith. In the evening, there were twenty-five or thirty who partook of the emblems of our Lord's broken body and spilt blood. Then we took the parting hand, but we look forward to the day when our dear Savior will come.

J. J. TOWSLEY, Clerk *pro tem.*

PUT AWAY LYING.—Every christian should be truthful. Many professors are not; some jest with lies, and lie in jest; this is wicked. Some lie in business for the sake of gain,—this is sinful. The Bible says, "put away lying, and put it so far away that it may never be found again. Speak every man truth with his neighbor." When you speak of an enemy, or one against whom you are prejudiced, be doubly careful. Speak only the truth, and speak the truth always. When God speaks of the seven things that are abominable to him, he places lying second. Oh, that we may all be so taught of God, and so resemble the God of truth, as to say with David, "I hate and abhor lying."—*Montreal Witness.*

ANTHEM OF PRAISE.—It is said, that, when the sun is going out of sight, the pious Swiss herdsman of the Alps takes his alpine horn, and shouts loudly through it, "Praise ye the Lord!" Then a brother herdsman on some distant slope takes up the echo, "Praise the Lord!" Soon another answers still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord of all.

THE TRUE MOTIVE POWER.

"Success in soul-saving requires a warm heart; eminent success, a hot heart. Icebergs are not to be melted by moonbeams. Many other desirable qualifications may be dispensed with, but genuine, spontaneous abiding warmth of soul toward the Saviour and toward the sinner there must be, or a man cannot be a successful christian worker. Without this the most eminent endowments only make failure the more disgraceful.

"It seems almost impossible for some christians to get rid of the notion that spiritual results can be secured by methods merely material and intellectual. Given money and brains, and it is often assumed you have force enough to run a moral reform, a Sunday-school, or even a church. The rebuking voice of the Almighty sounds forth, 'Not by might nor by power, but by my Spirit,' and that spirit works on the ungodly mainly through the medium of the hearts which have already felt its transforming power. The most magnificent floating palace ever built is but a cumbrous hulk, utterly useless for the single purpose of its construction until its fires are kindled, and its heart throbs, and its timbers quiver from stem to stern with the pulses of a mighty life.

"There is no possible substitute for a heart aflame. Brilliancy may dazzle, but it takes heat to kindle. Chalmers preached for thirteen years before his conversion with a keenness of logic, a splendor of rhetoric, and a majesty of eloquence unsurpassed and rarely rivalled, but he afterward publicly confessed, that during all that time, his ministry not only failed to lead any one to a saving acquaintance with Jesus, but that, so far as he could learn, it had 'not the weight of a feather upon the moral habits' of his parishioners. John Wesley's early ministrations in England and America were of small account, but when, through the influence of the Moravians, his 'heart was strangely warmed,' God gave him a tongue of fire, and the scenes of the Pentecost were reenacted.

"An almost passionate devotion to the work of saving men seems to be the indispensable condition of abundant harvesting. John Knox was won't to cry, 'Give me Scotland or I die!' Whitefield would often pray, 'O Lord, give me souls or take my soul!' Emmons had unutterable groanings over sinners. Concerning one such season he writes: 'The agonies of that hour can never be told; I verily thought I should have died.' When the burning soul of Paul had been pursuing its orbit among the nations for thirty years, driven by some unseen power, and leaving a trail of glory everywhere, he gave the rationale of his sublime career in six words: 'The love of Christ constraineth me.' The world knows what became of these furnace-heats in great souls. The conquests of the church have been won and the history of the nations moulded by them. They avouch the truth so well uttered by Lyman Beecher; 'The power of the heart set on fire by love, is the greatest created power in the universe.'

"But we need not limit either the instruction or the encouragement of this theme, by applying them solely to stars of the first magnitude. The tiniest taper that glimmers in a hovel, is subject to the same conditions of shining as the sun itself. Grace is like nature in the universal sweep of its laws. A heart on fire with love to Jesus and love to men, is just as sure to win some trophies for the Master through the pathetic pleadings of an illiterate Carvosso, as by the inimitable eloquence of a Summerfield. Many a minister, a prayer-leader, Sunday-school teacher, or private christian of no more than ordinary capacity, might enter a career of extraordinary usefulness by securing the baptism of the Holy Ghost. He would find it to be 'power from on high.' Many a professed disciple has never had his Pentecost, and that often makes the diametrical difference between a skulking, cursing denial, and a lion-hearted apostleship, as it did with Peter.—*Christian at Work.*

MIKE AND THE PRIEST.—Never was a better answer made than a poor Irishman made to a Romish priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for priests, and not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man."

"Ah, very well, yer riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest; "you must go to the Church, and the Church will teach you; the Church will give you the milk of the word."

"And where does the Church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."—*Herald and Presbyter.*

Gems.

— Smile not at a wicked speech, though the king should be the speaker.

— Envy is a thief that robs the possessor of peace and the victim of reputation.

— Good words are like dew-drops—they fall silently, but who can tell their effect?

— Real happiness is cheap enough, yet how dearly are we in the habit of paying for its counterfeit.

— As far as a man wants to get a thing for less than he thinks it is worth, so far does he fall short of an honest man.

— As daylight can be seen through very small holes, so little things will illustrate a person's character.

— No man's life on earth is a success, that ends without hope of a better.

— You cannot escape from anxiety and labor; it is the destiny of humanity.

— If it is your duty to speak, remember there is also a duty about the manner of speaking.

— The shadows of the mind are like those of the body. In the morning of life they lie behind us; at noon we trample them under our feet; and in the evening they stretch long and deepening shadows before us.

— He that is too good for good advice, is too good for his neighbor's company.

— Shenstone, an artist in landscape gardening, said he knew the turn in his life which led to unhappiness—it was when he made pleasure his aim.

— The only way to avoid evil, is to fill up every passing hour to the glory of God.

— Trials being sanctified, increase faith, and faith being increased is again put to the trial.

— The chariot of God's providence runneth not upon broken wheels.

— Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.

— Draw upon content for the deficiencies of fortune.

— A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him.

— Those who never retract love themselves better than the truth.

— We open the hearts of others when we open our own.

— The only way to get some men to turn, is to turn and walk with them.

THOUGHTS KNOWN TO GOD.—The thoughts of a man's heart,—what millions are there of them in a day! The twinkling of the eye is not so sudden a thing as the thinking of a thought; yet those thousands and thousands of thoughts which pass from thee, that thou canst not reckon, they are all known to God.

GAMBLING FOR GOOD PURPOSES.—One of our exchanges gives the following extract from an Eastern paper, illustrating the plea for lotteries in behalf of good objects:

"Our christian people, and especially our christian ladies, say, 'Our object is to do no harm in a lottery for a benevolent purpose.' This reminds us of a little story. A doctor was called to see a patient whose native drink was whiskey. Water was prescribed as the only cure. Pat said it was out of the question; he never could drink it. Then milk was proposed, and Pat agreed to get well on milk. The doctor was soon summoned again. Near the bed on which the sick man lay was a table, and on the table a bowl, and in the bowl was milk, but strongly flavored with whiskey.

'What have you here?' said the doctor.

'Milk, doctor; just what you ordered.'

'But there's whiskey in it; I smell it.'

'Well, doctor,' sighed the patient, 'there may be whiskey in it, but milk's my object.'

There may be sin in gambling, but the *object* is good! Miserable morality is that.

THE CARPENTER'S DREAM.—A poor man was a carpenter; and he often said to himself and to others: "If I was only rich, I would show people how to give." In his dream, he saw a pyramid of silver dollars—all new, bright and beautiful. Just then a voice reached him, saying: "Now is your time! You are rich at last; let us see your generosity!" So he rose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it. He walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that the pyramid should not be broken! . . . . He awoke to know himself, and to see that he would be generous only while comparatively poor.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A BEAUTIFUL CITY.

Batavia, the capital city of the island of Java—according to a description given, is a brilliant specimen of Oriental splendor. "The houses, which are white as snow, are placed one hundred feet back from the street, the intervening space being filled with trees, literally alive with birds, and every variety of plants and flowers. Every house has a piazza in front, and is decorated with beautiful pictures, elegant lamps, cages, etc., while rocking-chairs, lounges, and ottomans, of elegant description, furnish luxurious accommodations for the family, who sit here mornings and evenings. At night the city is one blaze of light from the lamps. The hotels have grounds of eight or ten acres in extent around them, covered with fine shade trees, fountains, flower gardens, etc. No business is done in the streets, in the middle of the day, on account of the heat. The nights and mornings are cool and delightful; birds singing all night. The thermometer stands at about eighty-two degrees throughout the year. The island of Java contains a population of 10,000,000 souls. It abounds with tigers, leopards, anocondas, and poisonous insects of all kinds. The finest fruits in the world are produced in great abundance."

This must, indeed, be a beautiful city, but there is one soon to come, which is far more beautiful. No eye hath seen, nor ear heard, neither heart conceived of the splendor and glory of that city. Its walls are jasper, its gates pearl, and its streets pure, glassy gold. Brighter and sweeter flowers than earth ever saw, will bloom in unfading beauty, and glad birds sing unceasingly.

There the inhabitants will have no need to rest "on account of the heat," for "the sun shall not light on them." No ravenous beasts or "poisonous insects" will be there, for "nothing that will hurt or destroy shall enter into my holy mountain," saith the Lord. All manner of fruits shall gratify the taste, and beautiful sights gladden the eye. But oh, better than all else, Jesus will be there! bright and glorious, seated upon his high and dazzling throne, while around him sweet songs of praise burst from a million tongues, who own him as "King of kings, and Lord of lords."

There, shall come no sorrow, or suffering any more, no tears, and no pain, nor any sin; but we shall be like Jesus, pure, holy, and happy forever.

Dear children, shall we all meet each other there? AUNT MARY.

A LITTLE SERMON.

At a railroad station, not long ago, one of the beautiful lessons which all should learn was taught in such a natural, simple way, that none could forget it. It was a bleak, snowy day; the train was late, the ladies' room dark and smoky, and the dozen women, old and young, who sat waiting impatiently, all looked cross, low-spirited, or stupid.

Just then a forlorn old woman, shaking with the palsy, came in with a basket of little wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room as if trying to find something, and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm looking for the heatin' place, to have a warm 'fore I go out ag'in. My eyes are poor and I don't seem to find the furnace nowhere."

"Here it is;" and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, ain't that nice?" said the old woman, spreading her ragged mittens to dry. "Thankee, dear; this is proper comfortable, ain't it? I'm most froze to-day, bein lame and aching; and not selling much made me sort of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor soul had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive! Do they give tea at this depot?" cried the old lady in a tone of innocent surprise, that made a smile go round the room, touching the glummest face like a streak of sunshine. "Well, now, this is just lovely," added the old lady, sipping away with a relish. "That does warm my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap, pins, and shoe-strings, and cheered the old soul by paying well for them.

As I watched her doing this I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me; and, as I saw a look of interest, sympathy and kindness come into the faces around me, I did wish that I had been the magician to call it out. It was only a kind word and a friendly act; but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women; and I think it touched a dozen hearts, for I saw many eyes follow the plain pale lady with sudden respect; and when the old woman, with many thanks, got up to go, several persons beckoned to her and bought something, as if they wanted to repair their negligence.

There were no gentlemen present to be impressed by the lady's kind act; so it was not done for effect, and no possible reward could be received for it, except the thanks of a poor old woman. But that simple little charity was as good as a sermon, and I think each traveler went on her way better for that half-hour in the dreary room.—*S. S. Workman.*

Hygiene.

"This is for your Health."

CARING FOR THE SICK.

In caring for the sick, it is of the utmost importance that the surroundings be made as pleasant as possible. The room should be cheerful. Air, light, and sunshine, should be freely admitted; for if these are excluded, the impure air may give rise to a more violent form of disease, or convalescence may be very much retarded.

Those who attend the sick should never allow themselves to look gloomy, for by so doing the patient may sink from discouragement, as he always watches with intense interest the countenances of those who attend him; and, although no words may be spoken, his eye catches the first apprehension of an unfavorable turn in his disease; whereas, if the attendant looks hopeful, cheerful, and happy, the patient will partake of the same spirit, and confidingly trust to his judgment. For this reason none should be admitted to the sick room but those to whom the patient naturally inclines.

Nurses should always be frank with the sick. True, they need not tell them of their danger at all times, but they should not hesitate to give a prompt answer, and in a manner that will inspire confidence that their wants will all be attended to. If the sick are deceived at any time by the attendants, their influence over the patient will be in a measure lost, and can be of but little use afterward; and if there is a disposition to deceive, the patient will remember it.

The habit of crowding into the sick room just to see and be seen is a pernicious one. Many valuable lives are lost by this useless custom. Let one or two, as needed, remain to care for the sick, but send the rest on errands about the house, as in this case no offense will be taken. No matter whether anything is wanted outside or not, the thought of doing something for the sick, no matter how trivial, will be a source of satisfaction to those who do it; and the sick will be much better off for being freed from their exciting sympathies.

It is a common practice with many, to visit the sick only upon Sunday, as upon that day there is nothing to do. So they will spend their time looking in upon the sick, and my experience has been to find patients much worse on Mondays. These usually have much to say; such as, "How bad they look!" "Do you think they will live?" These words sound like the death knell to the sick, and really frighten many into the grave. Let all who care for the sick see that these Sunday visitors are kept out of the sick room, by having plenty of other work for them, which they will cheerfully do with the idea of aiding the sick. Life is too dear to be sacrificed to idle curiosity.

The light should never be allowed to burn in the sick room.

A great mistake is made in feeding the sick often. Nature, for a wise purpose, takes away the appetite, and will in due time restore it. Some need this rest from eating, as over-eating may be the sole cause of the sickness; and such need not be alarmed if several days should elapse without a call for food. The intelligent nurse should always watch the workings of nature and keep down all undue interference.

If, however, the stomach is left too long without food, in some cases the tongue will begin to coat up, and a reflex fever will set in as intense as at first. As a rule, from four to eight days will be as long as ordinary cases should go without food.

If possible, the sick should never be placed in a room where the walls are papered with paper of variegated figures, as each figure will be scanned, measured, and counted over, daily, until it becomes a great annoyance, and the patient will ever after look upon that room with dread; these figures seeming like so many living tormentors.

It is useless holding arguments with the sick, as imaginary evils to them become real; but by gentleness, kindness, and patience, assure them that their sources of trials will be looked after, and all danger will be averted.

I attended a man in typhoid fever in 1854, in Ohio, who declared he bought a yoke of oxen of a neighbor for $100. This delusion became so fixed in his mind that, conversing with him ten years after, he informed me that it seemed then as real to him as did any actual transaction of his life. This case shows how intensely the sick may feel over these seeming realities when reason is dethroned, and it is better to have no contention with them in acute diseases. But if the disease is chronic, the case is far different. Patients of this class have had sufficient time to reason upon these things, and these absurdities should be routed at once from the mind, otherwise a spirit of sentimentalism may set in, and the patients may imagine they are too good for this earth, and murmur at their trials from those who care for them; become exacting, and a tax upon all who come near them, by the recital of their imaginary griefs.

This sentimentalism is ruining thousands and unfitting them for business, and bearing life's burdens as they should.

There are invalids from imaginary ills which come on from castle-building and the want of exercise. Unless such can be brought to see their condition, and made to bear life's burden's, they will become useless members of society; and of such there are already too many to tax the time and patience of those who ought to be in better employment.—J. H. GINLEY in *Health Reformer.*

OATMEAL.—When the writer was in Edinburgh, the celebrated Dr. Guthrie called his attention to the size of Scotch people, and to the fact that the average size of their heads was greater than that of any other nation in the world, not excepting even the English; and when asked how he accounted for this, he replied that he thought it was owing largely to their universal devotion to oatmeal.

Indeed, the writer observed that the national dish was found upon the table at almost every meal, in the houses of the rich as well as the poor. In the morning came the mush, and in the evening the traditional cake, about the size of the crown of a hat, and a little harder than a sun-dried brick.

For further confirmation on this important question, let the writer add that he has found a great advantage to follow the daily use of (thousand) brown bread and oatmeal in his family. A child whose first teeth came through in a starved condition, so that they began to decay at once and cause much suffering, is now blessed with as fine a set of second cutters as any one could ask, while the general health of all has improved. In fact, we all vote that we must daily have our brown bread and its twin-sister dish of oatmeal.—ED.

☞ Temperance and simplicity in food, will contribute more to our health and vigor than all the medicines or tonics in the druggists' shops.

☞ A larger number of men that eat late suppers, die suddenly than those who do not.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 840. BOSTON, WEDNESDAY, DECEMBER 6, 1871. VOL. XXXIV.—NO. 10.

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COME TO JESUS.

E. M. FREEMAN.

Now with love and pity blended,
Jesus bids the sinner come
Ere probation shall be ended,
And the work of grace be done.

Come to him and live forever;
Come and join the happy throng
Who have in his sight found favor,
Come and learn the heavenly song.

Come, and when his indignation
On a guilty world is poured;
In a full and free salvation
You'll rejoice and praise the Lord.

Long his Spirit has been striving,
Long his mercy been refused;
While he crowns thy life with blessing,
His long suffering is abused.

His long suffering is salvation
To every sinner that will come;
To every kindred, tribe and nation,
He is saying, still there's room.

Still there's room, and from life's fountain
Healing waters freely flow;
Come and drink, and in God's kingdom
Eternal joys thou soon shalt know.

Conway, Mass.

THE PENALTY OF GOD'S LAW.
No. 2.

H. H. HALL.

What is it? The Bible *alone* can answer the question. To the Scriptures, then, we turn with confidence, believing they speak in no equivocal language—that they have a clear, loud, harmonious ring, so he that runs may read and understand, if he will take off his heathen, papal, or "orthodox," spectacles, and with a clear and honest eye look the truth square in the face.

In announcing the penalty of his law, God has employed the following plain and most emphatic language in the Bible in regard to the final punishment and end of the wicked: they shall "die"; they shall suffer "death," the "second death"; they "shall perish,"—"shall utterly perish in their own corruption"; they "shall be destroyed," "destroyed together," "destroyed forever"; "whose *end* is destruction"; "they shall consume; into smoke shall they consume away"; they "shall be consumed"; they "shall be devoured as stubble fully dry"; they shall be "burned"—"burned up"—as chaff, as tares, as dry branches; "shall burn them up, that it shall leave them neither root nor branch"; "they shall not see life"; they shall be "blotted out"; they "shall be cut off"; they shall be "ground to powder"; they "shall be as nothing, and as a thing of nought"; "they shall be as though they had not been"; "*they shall not die.*"

We ask any candid person, if God had intended to teach the *utter extinction*, or annihilation of the conscious being of the wicked, could stronger words be used, or more emphatic terms be found in the English language for that purpose, than are quoted above from our English Bible? The great wonder is, that Protestants, with the Bible in their hands, should ever have adopted the papal dogma, the immortality of the soul—the poisonous root of endless torment; the foundation stone of Roman Catholicism; the prolific source of its immense revenues, extorted by threats of purgatorial fires, from its deluded victims; the true source of "intercession of saints"; the father of modern Spiritualism, with all of its naked, atheistical deformity, and demoniacal, soul-destroying power; the legitimate child of "the father of lies."

The great mistake of Protestants has been in taking for granted, in the absence of any scriptural proof whatever, this greatest and most pernicious of all errors of Christendom. And the blind and dogmatic zeal with which so many still attempt to sustain it, against the most explicit declarations of Jehovah to the contrary, and the many unanswered arguments that have been presented by many able men, is an indication, I am sorry to say, that such will not receive these glorious truths, however strong the proofs and arguments in their favor, until they are willing to lay aside the prejudices of education—which we are aware are strong, having felt their power—and honestly seek for truth as for hidden treasures. For the benefit of the honest-minded, then, we proceed.

God declares (Ezek. 18: 4, 20), "the soul that sinneth, it shall *die*." Therefore the soul is not immortal. Man assumes that "the soul is immortal, therefore it *cannot* die." Which shall we believe, God's declaration, or man's assumption? Can any intelligent christian hesitate to say, "Let God be true, and every man a *liar*"? We see from the above, that if christians would give up this heathen error, there would be no reason, as now, for believing in the soul-revolting, soul-destroying, and God-dishonoring doctrine of endless torment. They would see that God could burn up the wicked root and branch; that then he would be "able to destroy both soul and body in hell." But now, they do not believe the soul can die, or be destroyed; for they know if the soul is immortal, even God cannot destroy it, and that it cannot die. This is why they do not believe God when he says, "the wicked will he destroy"; "the soul that sinneth, it shall die." And for the same reason they *do* believe the old serpent, instead of God, when he said, "Ye shall not surely die." One would suppose that christians would be more careful how they dogmatically assert the immortality of the soul, and thus expressly contradict Jehovah, who by Paul says (1 Tim. 15, 16), "Which in his times he [Christ] shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting."

It may not be improper to now consider how theologians attempt to explain away the force of the two hundred passages that may be fairly quoted in proof of the destruction of the wicked, and thus try to sustain the popular theory. We assert, without hesitation—because we shall prove it—that it is by ignoring, or utterly discarding the plain, primary meaning of all the words by which the penalty of the law is announced, and substituting, without any color of authority, definitions exactly the opposite of those laid down by all lexicographers. It is surpassing strange that christians should ever dare take such unwarrantable liberties with the word of God. But so it is; and this looseness of interpretation, this practise of spiritualizing all passages that militate against cherished opinions, has resulted in great damage to the church of God, by dividing it into a thousand sects, thereby neutralizing in a great degree their labors and influence, and thus bringing great reproach upon the cause of Christ. To show, then, how the true and plain teachings of the Bible have been perverted, and this false yet popular theory sustained, it will be necessary to refer to a few prominent words and their definitions, and also to the definitions that have been manufactured and substituted, as being deemed necessary to uphold it.

Die. Webster says—"To cease to live; to expire; to perish." Now apply these definitions to the passage, "The soul that sinneth, it shall die," and we learn that the soul [*nephesh*] of the finally impenitent man shall cease to live, shall expire, perish; i. e., come to nothing. Then it cannot be immortal; it cannot live in torment. How absurd, then, the popular sayings—"'Tis not all of death to die"; "undying souls shall forever die"; "the death that never dies"; thus giving this word a forced, figurative construction, so as to make it mean, to live in endless misery; exactly the opposite of its primary sense. Paul says (Rom. 8: 13), "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The apostle here means what Christ says (John 6: 40, 51), "This is the bread which cometh down from heaven, that a man may eat thereof and not die [the second death]. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." If there is any meaning in these precious words of Christ, it is this: If any man eat of this bread, he shall live forever; but if any man eat not of this bread, he shall not live forever. No, sir, not even in misery. No immortality then out of Christ.

Death. Webster says—"That state of being in which there is a total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action." The primary sense then is *extinction of life.* The Greek word for death is *thanatos*, and means, says Greenfield, in his Greek Lexicon, "Death, i. e., extinction of life." To die, then, is to "cease to live"; and death is "extinction of life." Then "man dieth and wasteth away; yea, man giveth up the ghost [Hebrew, *expireth*], and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14: 10–12. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [*ruah*—spirit]; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3: 19, 20.

If the orthodox doctrine, as taught by divines, is true—that men do not die like the beasts, but live when they are dead, and instead of going to the same place, go to heaven or hell, thus being rewarded or punished before they are judged—how egregiously mistaken was the divinely-inspired wise man in announcing such a "materialistic" doctrine as the above! and how far from the truth are all the inspired penmen, who corroborate his declaration; as we could show if it were not foreign to our present object. If Solomon penned the truth, and man dies "like the beasts that perish"; and "there is no knowledge, nor wisdom, nor device in *sheol*," where all the dead (man and beast) go; then he is not immortal, and is not dead and alive at the same time. But all this contradicts orthodoxy, and that must be sustained at all hazards. How is it attempted? By discarding the only true meaning of the word death, and making it mean separation—the separation of the soul from the body, called temporal death; and the separation of the soul from God, called spiritual death. As it is not our purpose in these articles, as already intimated, to enter into an examination of the doctrine of the separate existence of the soul—the penalty of the law being the subject—we will only briefly refer to the nature of temporal death, as brought to view in the case of our first parents, in the second and third of Genesis.

Gen. 2: 17—"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." There are conflicting views in regard to the nature of the death here announced, but the more common belief is, while temporal death (separation of soul and body, as they believe) is included, that spiritual death is also meant, for the alleged reason that Adam did not die for several hundred years after he ate of the tree, and that the language, "in the day that thou eatest thereof thou shalt surely die," required that the sentence of death should be executed on the very day (of twenty-four hours) he sinned. Inasmuch as Adam did not die on the day he sinned, it seems to us, rather than be to the trouble of hunting up some other kind of death, than the real death announced, it would be much better to give a little latitude to the phrase "in the day," and not assume that it must mean the *very* day; for this expression is frequently used by historians and others as referring to indefinite time; as for instance, "in the day of Martin Luther"; "in the day of the Reformation," etc. But it is not necessary to explain it in this way; for the marginal reading, which is doubtless the correct one, relieves the subject of all doubt. "In the day thou eatest thereof, dying thou shalt die." As if he had said, On the day you thus sin, you will become a mortal being—subject to death—and shall surely die. But as if to settle the point beyond all doubt or cavil as to the nature of this death, God expressly states, in Gen. 3: 19, what it is. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." It is surpassing strange if, as we are told, man possesses an immortal principle within, which divines say is the real man, that loves or hates, that sins and is punished, that God did not give some intimation, at least, of the fact in the account given of his creation, and in announcing and explaining the penalty of the law given to Adam. It is also very strange, if death merely consists in separating the soul from the body, that there is no intimation of such fact in all the holy Scriptures. And it is very remarkable also, if it was the immortal soul of Adam that sinned, that instead of his *soul*, God should have punished Adam's poor *body*, which, according to the theology of the day, had not sinned, and could not sin, and even could not die, having no life in itself, the soul being the life thereof, and only being separated from it.

But let us further see if the "body only" of Adam is meant, as we are told, in God's explanation of the penalty. Now notice that God is speaking to Adam—not to his body, to the exclusion of any part that it takes to constitute him a thinking, responsible being. "And unto Adam he said . . . Because thou hast ... eaten of the tree ... thou shalt ... return unto the ground; for out of it wast thou taken; . . . and unto dust shalt *thou* return." It is certain that no part of Adam is here excepted, for that which it takes to constitute Adam returns to the ground. Then Solomon was not mistaken after all when, in referring to the death of man and beast, he said: "As the one dieth, so dieth the other; . . . all go unto one place; all are of the dust, and all turn to dust again." Some may think that Solomon was a materialistic old fogy; but he had read God's explanation of the penalty of the law to some purpose; for it seems he did not understand it as our great divines do.

But God further says (Gen. 3: 22), "And now, lest he [the man] put forth his hand and take also of the tree of life, and eat, and live forever, . . . the Lord God sent him forth from the garden of Eden. . . . So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Notwithstanding the plain statement that in order to live forever he (Adam) must have access to the tree of life, the masses of christians believe that he will live forever, without partaking of it. Then what means the fact that the tree of life is still to exist in the paradise of God, and bear its twelve manner of fruits, and yield her fruit every month, the leaves of which are for the healing of the nations, if it is not necessary to have access to it in order to live forever? How, then, can the wicked live forever when they reject Christ, and will therefore not be permitted to enter paradise and eat of the tree of life? We are now prepared to answer the question, Is SPIRITUAL DEATH the penalty of God's law? Where is the proof? We demand scriptural proof; mere assertion will not answer. Is there even a plausible pretext for this most remarkable assumption? It is true that Paul speaks of man being "dead in trespasses and sins" and "dead unto sin, but alive unto God," but such use of the word dead gives no warrant to pervert the simple meaning of the word death wherever it occurs in the Bible, and especially when it is used in the penalty of God's law. It is very singular that learned men cannot exercise a little common sense, not to say honesty, in the use they make of words in their interpretation of the Scriptures; for they seem to think if a word is once used figuratively therein, that this gives them license to play as many tunes upon it, whenever and wherever it may occur in the Bible, as their preconceived and cherished opinions may require to sustain them; and restoring the primary sense *only* when they wish to prove a point.

We will now endeavor to show that spiritual or moral death, so called, is not in any sense whatever the penalty of the law. (1) Because it is the voluntary state of the sinner in this life—"dead in trespasses and sins"—and God commands him to forsake this sinful state; but how can be, if it is a penalty inflicted for sin? Would God tantalize the poor sinner by commanding him to leave a state to which he had been judicially condemned, and from which he could not escape, if this were true? The sinner is obnoxious to the penalty, because he is dead in sins, and remains in this state. Spiritual death, therefore, is the transgression of the law, and not its penalty; it is the state of sin, and not of punishment. Hence Paul in his letter to the Ephesians says: "You hath he quickened who were dead [punished?] in trespasses and sins." Again, 2: 45—"But God, . . . even when we were dead [punished?] in sins, hath quickened us [made us alive] together with Christ." We called for proof that spiritual death is the penalty of the law; and if it can be found in the Bible, it is in the above quoted passages which are relied on for that purpose; but the apostle does not even intimate that being "dead in trespasses and sins" is a state of punishment, as it must be if spiritual death is a penalty.

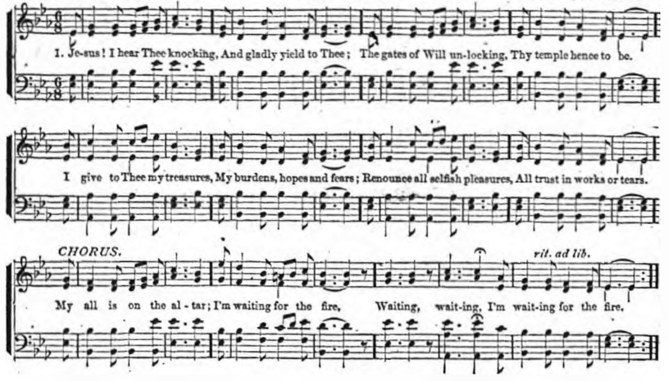
(2) If spiritual death is the penalty of the law, it is the first death; then temporal death would be the second death, and eternal death (called by the Revelator "the second death," and claimed to be spiritual death, or "the death that never dies"), would be the third death, which is one more "death" than the Bible teaches that any man shall die. But if, in answer to this argument, we are told that "the second death" is only the same spiritual death continued eternally; then we reply that it is only a continuance of the first death, and cannot possibly be "the second death." But to show still further the absolute absurdity of making spiritual death the penalty of the law, we will put it in a nut shell, as follows: It makes God say to Adam, "But of the tree . . . thou shalt not eat of it; for on the very day that thou eatest thereof thou shalt *spiritually* die"; i. e., he should be "dead in trespasses and sins." Or again, If you transgress my law, and thus become a sinner, the penalty, or punishment is, that you shall be a sinner! One thought more under this head. Where is the least color of evidence that two deaths—some say three, spiritual, temporal, and eternal—are announced in the Adamic penalty? It is an unwarrantable assumption, and common sense teaches us that if temporal death—returning to "dust" as explained by Jehovah—is the penalty, as all are obliged to admit, then pray tell us how can it possibly be spiritual death? Paul says (Rom. 5: 12), "By one man sin entered into the world, and death by sin; and so death [what kind of death?] passed upon all men, for that all have sinned."

But let us make a similar application to the penalty of the moral law: "The soul that sinneth, it shall die" spiritually; i. e., the sinning soul shall be a sinful soul. Or again, the immortal soul that sinneth, it shall "forever die"; i. e., shall forever sin! We often hear of the doctrine, "once in grace always in grace"; but if the orthodox view of spiritual death be true, we have the doctrine, once in sin always in sin!

(3) Spiritual death cannot be the penalty of the law, because Christ suffered the penalty in the sinner's stead, as the orthodox all believe, to atone for the sins of the world. But who believes that Christ died a spiritual death i. e., was "dead in trespasses and sins," or became a sinner, as he must if such a death is the penalty of the law? But Christ did suffer death, and that death-penalty must be of like character with that which the wicked are to suffer as a penalty for sin. And this fact also settles forever the question that endless torment cannot be the penalty of the law; for if torment is the penalty, Christ must needs suffer that; but as he did not, but did suffer death—did "pour out his soul unto death," as saith the prophet; as he himself said, "My soul is exceeding sorrowful, even unto death," so that he died soul and body, it is absolutely certain that death, literal death, is the penalty of God's law.

THE WHOLE BURNT OFFERING.

Words by J. C. MORGAN, M. D. (By Permission.) Music by Prof. A. H.


1. Je-sus! I hear Thee knocking, And gladly yield to Thee; The gates of Will un-locking, Thy temple hence to be.
I give to Thee my treasures, My burdens, hopes and fears; Renounce all selfish pleasures, All trust in works or tears.
CHORUS.
rit. ad lib.
My all is on the al-tar; I'm waiting for the fire, Waiting, wait-ing, I'm wait-ing for the fire.

2. To thee, my loving Savior,
I bring my worthless load;
Thy blood shall make it precious,
An offering to God.
I know thou dost accept me,
The promise thou dost give;
Thy word—"I will receive thee";
And I thy word believe.

Cho.—"My all is on the altar,"
I'm waiting for the fire,
Waiting, waiting,
I'm waiting for the fire.

3. Lord, send the blest anointing,
The Holy Ghost impart;
Baptismal fire outpouring,
To melt and mould my heart.
Oh, let the flame from heaven
Sweep through my longing soul,
My dross and sin consuming,
And purify the whole.

Cho.—"My all is on the altar," etc.

4. Then, Jesus, keep this temple,
Purged by the fire and blood,
Forever pure and holy—
Fit dwelling-place of God.
Blest Jesus! thou art holy—
Yes, holiness thou art!
Enter in all thy fullness,
Thyself to me impart.

Cho.—"My all is on the altar," etc.

Part II. The Baptism of Fire.

1. I do receive the blessing,
Made whole by cleansing blood;
The living Christ indwelling,
My faith takes hold on God.
On Jesus' breast reposing,
I am so weak and small,
I'm glad to know I'm nothing,
But Christ is all in all.

Cho.—My all is on the altar,
Descends the sacred fire—
Flaming, flaming—
The sanctifying fire.

2. By faith I've vital union
With thee, my living Head;
The life of God inflowing,
In thee, to sin I'm dead.
I see—I feel—I know it—
Thy will and mine are one;
'Tis witnessed by thy Spirit,
Who brings me near thy throne.

Cho.—My all is on the altar,
It burns with sacred fire—
Flaming, flaming—
In sanctifying fire.

3. Attend, oh heavy laden!
On him, on him recline;
To him, oh, hear him call you—
Accept this rest divine.
No need you have, or craving,
But Jesus can supply;
Oh, listen, and accept him,
Nor turn away and die.

Cho.—My all is on the altar,
He fills my soul's desire—
Resting, resting,
'Mid love's consuming fire.

"THE RIGHTEOUSNESS OF GOD."

J. B. COOK.

How attained? Answer—"By faith." It is attained by believing the love of God, the work of Jesus, and so receiving "the word and spirit of life—which is able to save [give life to] the soul." The Jews did not attain it "because they sought it not through faith, but, as it were by the works of the law." They took their ritual—their temple service—and rested in *it*, as if it were the substance, rather than "the shadow [and assurance] of good things to come." They rested in their ritual, rather than in the truth it embodied and expressed. They claimed divine favor as a reward of their ritualism, rather than by trusting in God, and then rendering him the obedience of faith and love. Thus "being ignorant of God's righteousness [by faith], and going about to establish their own righteousness [by ritualism], have not submitted themselves to the righteousness of God. For Christ is the end [or object] of the law for righteousness to every one that believeth" unto righteousness. Rom. 10.

God in his great love has found a ransom. Jesus has given himself for us, the just for the unjust. The Spirit of truth convicts of sin and of righteousness. But we "all have sinned, and come short of the glory of God." Hence we are shut up to faith in "the righteousness of God, which is . . . unto all and upon all them that believe." Rom. 3: 20–25.

As the Jews could not attain to righteousness by the only divine ritual ever given to men, how can any one class of the Christian church hope to attain it by a ritual of human devising that God has never sanctioned? As Abraham believed the promise of God, and it was counted to him for righteousness; so we are authorized to believe in the love of God, in the Messiah's whole work, and in the Holy Ghost; by which faith alone we attain to righteousness. But this faith assures a loving obedience, that which a child-like spirit prompts.

What an infinite difference between the human and the divine plan for making a sinful mortal righteous before God.

CHRONOLOGY.

A. SIMPSON.

I see in the *Crisis* of Nov. 22nd, that able writers end the seventy weeks in A. D. 70 If that be true, they commenced B. C. 421. Will able writers tell us what took place in the year 421 before the Christian era, to warrant their commencement there? For there must be some prominent event in the history of the world at their beginning. For Daniel saw the Persian ram pushing westward, and northward, and southward, so that no *living* (Robert Young's translation) might stand before him. Why do they end the one week in A. D, 70, two years short of what Gabriel says? The rebellion broke out in A. D. 65, in the twelfth year of Nero, the year that Cestius Gallus surrounded Jerusalem at the head of the Roman army; and closed in the fourth year of Vespasian, in A. D. 72. So says Josephus. Dion Cassius says Nero began to reign Oct. 14th, A. D. 53. Add 12 to 53, and you have A. D. 65, just where the seventy weeks ended and the one week began.

Why had not Gabriel said seventy-one "weeks are determined upon thy people," if he had meant so? It would have been just as easy to have said so. We had better believe what he did say. The seventy weeks have nothing to do with the one week. The seventy weeks were cut off of the 2300 days upon Daniel's people, the Jews. The one week is a separate prophecy, the duration of the war on Jerusalem, and began where the seventy weeks ended. Now run back from A. D. 65, where the seventy weeks ended, and 490 years will reach the twelfth year of Artaxerxes, the Persian king; the very year he signed the decree to slay Daniel's people, the Jews; and we prove by the prophets Daniel and Nehemiah, and Esther, that his twelfth year was in the year before the Christian era 426. History gives just the same number of years. Daniel was personally in Babylon when he had the vision of the eighth chapter; but was in Shushan only in vision. He had the vision in the third year of Belshazzar. Dan. 8: 1. The same year he interpreted the handwriting, and Belshazzar was slain. Daniel 5th chap. Artaxerxes had removed the seat of empire from Babylon to Shushan, where he signed the decree in the twelfth year of his reign (Esther 3: 7), just where Daniel saw the ram pushing in Shushan (Dan. 8: 1–4; not in the beginning of Persia, but in the sixty-fifth year from where the joint reign of Cyrus began. Daniel had showed the rise of Persia, in the second and seventh chapters; but the ram pushed where the 2300 days began, and not where the Persian empire commenced.

"REPENT AND BE CONVERTED."

F. H. CHAMBERLAIN.

"Draw nigh to God, and he will draw nigh to you."—James 4: 8.

This promise is addressed to those who are not now nigh to God. To the envious, the "double minded," the "sinners," the "adulteresses;" to those who have been seeking the "friendship of the world, and to all who are far off, comes the command, "draw nigh to God." If you ask, how shall we do this? the directions are given in the same connection. Submit yourselves to God. Resist the devil. Cleanse your hands, and purify your hearts. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another. All this is found in the same chapter with the text. In the first chapter of Isaiah similar directions are found. "Wash you, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

This may reach the eye or the ear of one who is far from God, and who longs to be saved or delivered from the wrath to come. Do you say "there is no hope?" True, there is no hope for you if you go on in sin. But there is a way of escape for you, a "door of hope," into which you may enter and be forgiven, cleansed, and saved. Do you still ask how you can find this way of escape? "Cease to do evil." If you know "the plague of your own heart," if you see the evil of your own ways, and the habits that are contrary to holiness, can you not cease from these? This is not a vain thing for you; it is for your life. If you do not fear the wrath to come, nor the iron rod that shall break in pieces every foe; if you do not fear the "glittering sword," which is ready to make short work with all who persist in rebellion; yet let "the goodness of God" lead thee to repentance. Behold him as the merciful One, ready to forgive. He is kind to the unthankful and the evil. His tender mercies are over all the works of his hands. You are invited, urged and entreated to come and confess and forsake your sins; and pardon, peace, and eternal life all are promised, if you will but come to Jesus. "Draw nigh to God, and he will draw nigh to you." The deeper and more overwhelming your sense of guilt, by so much the more you should hasten to confess all to the One who has power to forgive and wash away your sins. "They that are whole, have no need of a physician." The more desperate and dangerous your disease, with so much the more haste should you apply to the physician. Remember that it was said of him, and said truly, that he healed *all* that came to him. And he said "him that cometh to me, I will in no wise cast out."

Saul of Tarsus found mercy, though he declared himself to be the chief of sinners. Manasseh, the wicked king, after leading a most infamous life, and leading a whole nation down into the depths of wickedness, even such a one found pardon, and why may not you? There can be but one reason. It must be because you do not ask. You do not draw nigh to God. For if you did he would certainly draw nigh to you, according to his word. There is mercy for you to-day. To-morrow may be too late. Let no one hide from the sword of the Spirit behind a false refuge. Cast away all false professions, all hypocrisies, and acknowledge your transgressions and forsake your sins. Let those who stand fair and high in their own eyes beware, lest "publicans and harlots go into the kingdom of God before you."

COMPLETE IN JESUS.

F. W. THOMAS.

"And ye are complete in him."—Col. 2: 10.

In Jesus? yes, and if you are in him, you are complete. How positive and decided the apostles were when they spoke of the complete work of Christ. They did not hesitate to acknowledge what they had once been, how they had walked "in divers lusts, hateful, and hating one another;" but when they believed in Jesus, and accepted him as their Savior, they were washed, sanctified, from all sin, and saved from condemnation. It is evident that very many professed christians do not fully understand the way of salvation. They believe in Christ, and do many good things; yet they are not out in the liberty, where they can rejoice in the conscious evidence of completeness in him. Christ is a perfect Savior; his work is a perfect work; and when he forgives sin, the heart and conscience of the one forgiven are pure and stainless as the whitest snow.

The great difficulty is we look too much at ourselves, and too little at Jesus. We try to find comfort by looking into our own hearts, and thinking of our own goodness, instead of looking into the great loving heart of Jesus, and trusting entirely in him. The way of perfect peace and abiding joy is so simple, that it is often overlooked. Many ministers do not understand it, and hence those to whom they preach are bewildered and kept in darkness. Many try to *do* something which God has already done for them; but they cannot comprehend it. God's way of peace is to stop working *for* the blessing, but first receive it freely, and then work because you have received it. Accept the blessing, and then show your gratitude by obedience.

"Oh," says one, "I wish I knew *what* to believe and *how* to believe." Well, let me tell you. A young minister, after having completed his course at the theological seminary, still felt the need, both for the repose of his own heart and for the work to which he was called, of something more than all he had found in a course of systematic study. His heart was not at rest. He wanted something beyond what he had yet experienced. Among other methods of satisfying himself, he was in the habit of conversing with experienced christians as to the ground and nature of their faith. Meeting with an aged woman, in an humble station, but of a gracious spirit, he asked her, "What is the gospel you believe, and how do you believe it?" She replied, "God is satisfied with his Son; *that* is the gospel I believe; and I am satisfied with him too, *that* is how I believe it." Was not this simple answer worth more to an anxious inquirer than many volumes on justification by faith? This is rest—to be satisfied with that which satisfies God. If God is satisfied with the work Jesus has done, cannot we be satisfied with it? If he says we are complete in Christ, are we not satisfied to have it so? If the blood of Jesus Christ his Son cleanseth from *all* sin, are we not satisfied to believe and rest right on the promise? Jesus says, "This is the work of God, that ye *believe* on him whom God hath sent." Says Paul, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." Is not this enough? Can we not rest there? Christ is all. Ye are complete in him. He that believeth shall be saved. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." We walk by faith, and not by sight.

Self-Indulgence.—The prevailing sin of the day is self-indulgence. It is eating like a canker into the life of many of our churches. It leaves Christ's ministers to address empty pews on unpleasant Sabbaths. If it hangs a bough of profession over on the church-side of the dividing wall, yet its roots are deep down in the soil of the world. It is often ready to deny Christ, but seldom ready to deny self.

Frequent and fierce is the devil in his attacks, on all sides besieging our salvation. We must, therefore, watch and be sober, and everywhere fortify ourselves against his assaults; for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 6, 1871.

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☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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SCIENCE AND THEOLOGY.

H. W. Beecher preached a sermon in his church, Sabbath, Nov. 26th, on "Science and Theology," from 2 Tim. 3: 13–17, as follows:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Mr. Beecher is reported as follows, by special despatch to the Boston Daily *Advertiser*, published Nov, 27th:—

"The adoration of the church and of the Bible are both idolatrous: but if I am obliged to choose between a book, a record and a living church made up of living men interpreting God's providence, I should say, Give me the church by all means. In the past the Bible has not been free from controversy and assault, but the actual experience of the hearts of men have overthrown sceptics in our day. The assaults are stronger, better aimed, more vital and more in alliance with scientific inquiry, armed with an acuteness never brought to bear before, but the predonderance of evidence still remains with the Bible. Nevertheless the campaign is going to another Waterloo. The ground to some seems falling away from the word of God. The undermining of science seems to them likely to destroy its foundation. But the all-important instrument for this destruction is lacking. Within the sphere of science comes the origin of man, the facts of mental and of moral philosophy, the mysteries of moral and spiritual intuition, but it does not hold within its arms the one great element of moral conscientiousness. The atmosphere of doubt acts in many ways, but that it is acting powerfully and precipitously few can doubt. Be as little conversant with the terms, the world or humanity, who does not know that over religion there hangs to-day an amount of doubt and uneasiness which may not be computed? While the question, Is there a God?—the question which has been the great controversy of ages—is thundering around about us, they that believe in it instead of fortifying themselves against a common enemy are virtually knocking down their own bulwarks by disputes about the meanest elements of theological geometry. A state of doubt is as fatal in its practical consequence as a state of unbelief. Both paralyze. If you attempt by the Bible to establish a perfect scheme of moral philosophy out of intellectual reason, you will fail. It is not sufficient for that. The word of God draws the line between duty on the one side and wrong on the other, between lust and virtue, ambition and right. A man might as well go to Webster's Dictionary to find out how Mozart's Requiem sounds as to endeavor to find advice as to the petty governments of a church in the elucidation of abounding mystery in the Bible.

Although my whole life has been spent in the study of the Scriptures, I am not competent to investigate them; but I am able to know what is best for the true manhood, to know that love everywhere is better than hatred, and so are you. The Bible fashions character. The devotees who, seeing the mischief of doubt, refuse to doubt anything, and, not content with denying themselves, though they deny to everybody else, they say: 'You have got to take the Bible literally; you must read it just as it is.' What nonsense! Such a proceeding may be safe to men who were not in danger any way, but for those who don't want to be led by the nose, it is dangerous. You make sceptics of such men, set their pride against belief. The Bible is full of facts and they must give way. It is said, "In six days God created the earth." The rocks told a different story. They say it took thousands of years. Theologians grew wrathy and gave the lie to nature. But to-day the rocks have proved their story and we know that a day is a season. We take these days for gigantic periods and geology and theology agree. The rocks have not changed, but the interpretation of Genesis has. I don't say to young men, 'Leave science alone;' but I say, 'Don't hurry.' I say, 'Don't read, but study.' The spiritual force of the Bible gains in every generation. So I say to scientists, 'Study up the knowledge of man, his adaptability to social life. Join hands with the philosopher, the mesmerist, the spiritualist, and license demonstration herself to every nation.' No one knows anything about the Bible until it is to him the same as is a medicine book in actual sickness. The medicating power of the Bible is therefore its life."

We like Mr. Beecher's advice to young men, when he says, "don't hurry" in your conclusions concerning science and the Bible. We do not believe there is any clash between true science and the sacred Scriptures; but we do believe there is a direct clash between Mr. Beecher's position and the Bible. We do not wonder that he is compelled to say, "Although my whole life has been spent in the study of the Scriptures, I am not competent to investigate them"; especially when he called it "*nonsense*" "to take the Bible literally," when it says, "In six days God created the earth." Right here we would take occasion to say that we believe whoever takes the position that the doctrine, and practical duties taught in the Bible, are not expressed in literal language, will make *nonsense* of the book.

We do not believe that the rocks, when left to tell their true story, "say it took thousands of years" to create the earth with its vegetables, animals, and man; but that the entire work was accomplished in six literal days of twenty-four hours each. We say, we do not believe there is a single *fact* in geology to prove that the plain account of creation, recorded in Genesis, is not strictly and *literally* true.

We give below a few geological FACTS. Dr. Robert Patterson, of Chicago, author of "Fables of Infidelity," has gathered many important geological facts in relation to the asserted high antiquity of the human race and the earth. He says:

"It is quite remarkable that our very surface geology should furnish us with numerous recent illustrations of the enormous blunders into which geologists stumble, the moment they leave the realms of fancy and attach themselves to calculable facts. They seem to be like men who dream; or as if their imaginations have become so accustomed to ages and millenniums that they are incapable of sober calculations of years and days. When they venture on such calculations for the future, they are almost invariably disappointed. For instance, when in 1820 the Russian philosopher, Dr. Hamel, and his party were swept along the Grand Plateau of Mont Blanc by an avalanch of snow, carrying three of his guides into a crevasse, where they perished, he alluded to the possibility of the reappearance of their remains by the slow action of the glacier after an interval of some thousands of years. In August, 1861, they were discovered and recognized upon the surface of the glacier. From the correctness of this calculation of a future date, we may infer the accuracy of geological chronology of the unknown past."

"The supposed necessity that vegetable should precede animal life, which gave us such wonderful millions of ages of still life on our globe while the lichen was forming a soil on the granite, etc., is dismissed by Humboldt as a pure fiction."

"Peat bogs in which human remains have been found at the depth of twelve feet, whence an immense antiquity was inferred, have been found to grow a foot in five years. In thirty-six hours a green tree is converted into a fossil in California, and into lignite in a week; while before your eyes you behold the hardest porphyry converted into potter's clay, and the hardest granite so softened by the acidulated atmosphere, that you can crush it with your hand, or cut it with a knife as easily as unbaked bread. I have seen this metamorphic action affecting all the strata of the Napa Valley. Vegetation runs riot amid this excess of carbonic acid. This discovery at once accelerates the formation of the carboniferous plants many milleniums; besides showing the folly of Lyell's calculations of the slow erosion of lavas by streams in Auvergne.

"On the coast of England flints have been found, the stony covering of which has so completely the aspect of ancient rock as to warrant the conclusion that they were the growth of countless ages; but on removing the flinty matrix, you find a coin bearing the head of an Edward, a James, or even a George; or a bolt or an anchor bearing the mark of some existing firm. We have had men counting the successive thin layers of delta and sedimentary deposits as indications of so many floods; but we know now that these give no such traces, as a mass of fine clay deposited in quiet water, will stratify in a few hours, into dozens of layers."

"The most enormous blunders have been made by geologists in calculations of the time requisite for the excavation of river channels by the existing streams, and wonderful computations of the antiquity of human remains found in their banks have been based on these calculations.. But the best modern geologists now prove that these river beds were not excavated by the existing rivers, and some of them not by rivers at all, but that they are earthquake chasms."

"Lyell, and a score of other savans, gravely cite the researches of Herner, who bored down 70 feet into the soil of Egypt for bits of brick and pottery, and calculated that the Nile had been depositing that seventy feet of mud over them during the last 30,000 years. The matter was solemnly reported to the British Association and not one of these learned men had common sense enough to put the question in its proper form, viz: How long will a brickbat require to sink seventy feet into a mud bank? The whole valley of the Nile is only a vast mud bank every year during the inundation; and the brickbats probably reached their bed in one season. At any rate, bricks of the reign of Mohammed Ali, have been found deeper than Herner's."

Experience.—Our readers will find an interesting article headed, "My Experience." Let all remember that God is no respecter of *persons*. If one may enjoy "perfect love," all may. Such a position is truly a desirable one to those who occupy it; it is certainly pleasing to the Lord to have us come where he can fill us with his Spirit, thus producing "perfect love" and peace. No one can be thus filled till he gives up *all* to Christ. Half-hearted service cannot receive the full approbation of Jesus; but without his full approval we cannot have perfect love. So long as we indulge in sin knowingly, we shall not be free from condemnation. The apostle says: "There is, therefore, *now no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. All those who expect to be *ready* to meet Jesus at his coming should not rest till they give *all* to Christ, and enter the blessed state where there is "no condemnation."

O what a *fullness* there is in Jesus. What satisfaction, peace, comfort, rest, joy, love; yes, every thing that is valuable. Truly, he is our "ALL IN ALL." To find him thus, two things are necessary: *complete* SUBMISSION, and *unwavering* TRUST. It seems strange that any one should be unwilling, or fear to do this. Every body needs an almighty friend and lover. We have him in Jesus. Why not commit *all* into his hands for safe keeping? Why allow our great enemy to have partial control over us, when we can be wholly given up to Christ? We know Satan is our enemy, and that Jesus is our dearest friend. Satan would destroy, and the Lord would save. It is for us to choose which we will serve. "His servants ye are . . . whom ye obey."

We see no room to doubt that Jesus is soon coming. Let us give him *full* possession of our hearts, and the entire control of our whole being, now and forever.

A Strange Report.—We seldom take any notice of *false* reports. If we took occasion to correct them all, we should have quite an addition to our business. We have just received a kind note of inquiry, relative to a new reported saying, which, if true, would be very much out of the way. The inquirer says,

"I should never give second thought" to it, "did I not know many honest ones are being deceived. . . . I will give it to you, word for word as I received it in a letter from a good and honest sister. She says, 'I heard that Bro. Grant said he was as sinless as Jesus himself. He said it was as impossible for him to sin as it was for Christ.'"

We take the occasion to say once for all that we never said or thought any such thing; neither do we believe it would be proper for any man living to make such a statement.

Correction.—The *first* note in the air of the piece of music, published Nov. 22nd, should be on *A*. instead of *G*.

Bro. and Sr. Fassett.—Bro. and Sr. Fassett's labors are appreciated in California. They are making a good impression. They are holding meetings in Vallejo and San Francisco, twenty-five miles apart. The following are from the Vallejo daily papers. Says the Recorder, Nov. 17th:—

"Persons who miss hearing Elder Fassett on the prophecies miss a great deal. He simplifies his subject by the aid of charts. His discourses are able and instructive, and Bible scholars ought to hear his reasoning."

From the *Democrat*, Nov. 18th:—

"The Elder has a pleasant address, and displays an intimate knowledge of the prophecies, and of sacred and profane history. His lectures are deeply interesting. Mrs. Fassett is also a good preacher. She is wonderfully familiar with the Scriptures, and presents her subject in an earnest and persuasive manner. The attendance at their meetings has been good, all things considered, though we are sure it would be larger if the public were familiar with the merits of the prophetic discourses of Elder Fassett. There is a very deep interest attaching to the mysteries of the prophecies, and all intelligent expositions of them must be received with attention, however much of difference of opinion may exist in regard to them."

Bro. P. B. Manning writes that he had been to see a few of the brethren, who gave him over eight dollars, and when he got into the cars at Lawrence, to go to Manchaster, a crowd gathered round him and took his pocket book, with all the money he had in the world, so that he had not a cent left. He is not able to work. Give him a lift. His address is Goffstown, N. H.

Wesley's Plain Account of Christian Perfection is excellent for those who desire to consecrate all to Jesus. We purpose giving extracts from it, for the benefit of those who are anxious to enjoy "perfect love," and be all ready for translation at the coming of Christ. Brn. and Srs., we believe it is high time that we were awake on the subject of *preparation*, with lamps trimmed and burning.

Our Bound Tracts.—We are out of the *five* tracts bound together, but can furnish the *four* tracts, "What is Man"? "The Soul," "The Spirit," and the "Rich Man and Lazarus," bound in one volume, price 20 cts.; and "Spiritualism Unveiled," separate, 15 cents. Postage on the whole, four cents. In a few weeks we hope to be able to furnish the *five* in one volume.

Music.—Our readers will find a choice piece of music, and two most excellent hymns in this paper. Be sure and sing them.

Good Health and the Herald of Health for December are received, containing, as usual, valuable reading matter.

☞ We learn that Bro. Chase, of Portsmouth, is very sick. Pray for him.

A NEW TRACT.

"The Lord's Coming." Its prominence and importance. By a Congregationalist. A tract of 6 pages. Price by mail, $1.00 per hundred; 20 cents per dozen. For sale at this office. Ag'T.

"THE DOCTRINE of IMMORTALITY."

BY J. H. WHITMORE.

We have a supply of this valuable work of 300 pages, issued at a very low price, for general distribution,—of which we will send by mail, post paid, four copies for $1.00; or by express, five copies for $1.00. Single copy, 35 cents. Ag'T.

Is it So?—At the sixth Annual convention of Spiritualists in Ct., held at Willmantic, Aug. 26th, 1871, the following resolutions were adopted:

Resolved, That we rejoice in the continued advance of the philosophy of Spiritualism in this country and in Europe.

Resolved, That mediumship is the only way given under heaven whereby we can gain a knowledge of the future life. Therefore mediums ought to be encouraged by all, and the gift cultivated by all who possess it.

Resolved, That Spiritualism will emancipate the people from all political parties as it does from sectarian creeds, so that Spiritualists will vote against the nominee of any party who is in favor of amending the constitution of our country so as to recognize any portion of a theological creed in that instrument.

Resolved, That the acknowledged fact of spirit intercourse from the spheres above to the inhabitants of earth by the clergy during the past year in their ministration is a token of encouragement to our cause, which must soon be espoused by all who believe man has an immortal soul.

It will be seen that the foregoing resolutions set aside the Bible, and claim that "mediumship" is the *only* means by which "we can obtain a knowledge of the future life." Rather poor authority, we think, if we are to depend on the lying demons for evidence.

"The Plan of Redemption."—*Third Edition.*—We are happy to announce that this valuable work has reached its third edition, though by an error the imprint reads second. We find it highly commended as giving valuable instruction on the Scriptures, especially on difficult points. Its possessors have reason to thank the Lord that it was written and published. Now is the best time to buy, as you have more time for reading. This edition is bound in much better style than the former. It will be an excellent "gift book" for those who wish to give a valuable present to a friend, a minister, or any other, on the coming holydays. Price, postpaid, $1.25. For sale at this office.

THE POPE'S CURSES.

The following will give the reader the true spirit of the Papacy. It is said to be a literal translation of the "major excommunication," which Pius Ninth pronounced against Victor Emanuel, after his triumphant entry into Rome:—

"By the authority of the omnipotent God, Son and Holy Spirit; and of the sacred canons, and of the Immaculate Virgin Mary, Mother and nurse of our Savior; and of the celestial virtues, angels, archangels, thrones, dominations, powers, cherubims and seraphims; and of the holy patriarchs and prophets; and of all the apostles and evangelists; and of all the holy innocents, who in the presence of the Holy Lamb, are worthy of singing new hymns; and of the holy martyrs, holy confessors, holy virgins, and of all the saints, together with all the blest and elect of the Lord—we excommunicate and anathematize and separate him from the Holy Church of Omnipotent God; that he may be tormented by an eternal martyrdom together with Dathan and Abiram and all those who say to the Lord God, 'Depart from us—we do not wish to walk in thy ways.' And as fire is quenched by water, so let his light henceforth be extinguished.

May the Father who created man, curse him. May the Son who suffered for us, curse him. May the Holy Ghost who visited us in baptism, curse him. May the Holy Cross on which Christ (for our salvation and triumph over his enemies) ascended, curse him. May the Holy Virgin Mary, Mother of God, curse him. May St. Michael, defender of holy souls, curse him. May the angels and archangels, principalities and powers and all the celestial cohorts curse him! May St. John the Precursor, St. John the Baptist, St. Paul, St. Peter, St. Andrew, and all the other apostles of Christ together curse him. May the rest of his disciples and the poor evangelist's (that with their word converted the whole world,) and may the holy and wonderful army of martyrs and confessors (they by the sacrifice defended the All-powerful God) curse him.

May the choirs of holy virgins (who for the love of Christ despised the things of the world) condemn him.

May he be condemned in the house and in the field, in the open streets and in the by-ways, in the wood, in the water, and in the church.

May he be cursed in his birth and in his death; in his food and in his drink; in his fasting and in his intemperance; in his quiet moments and in his sleep; in his waking and in his passage on foot or seated in his repose or in his labor; in the excrements in the circulation of his blood. Be he cursed in all the facilities of his body. Be he cursed in the covering of his head. Be he cursed internally and externally. May he be cursed in his hairs. May he be cursed in his forehead and in his temples. In his eye-brows and in his eyes, in his cheeks and in his nostrils, in his anterior and posterior teeth; be he cursed in his lips and in his throat; be he cursed in his shoulders and in his pulses; in his arms, hands, and fingers. May he be condemned in his mouth. In the breast, heart, and the bowels of his body let him be condemned. In his veins, in his arteries, in his thighs, genitals, ankles, knees, legs, feet, and in his nails. May he be cursed in all the ligatures and joints of his members, from the head to the feet. May he have no health. May the Son of the living God in all the glory of his Majesty curse him, and may heaven, with all its powers, unite and rise against him to curse and condemn him! So be it.'—*Correspondence of the New York Daily Standard.*

RECEIVED INTO "EVERLASTING HABITATIONS."

Said Jesus, "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye *fail*, they may receive you into everlasting habitations." Luke 16: 9. Many, who look at this passage through theological spectacles, understand the expression, "when ye fail," to signify when ye *die*, and thus attempt to prove an entrance into "everlasting habitations" *at death*. But the connection shows that no allusion is made to death by the expression, "when ye fail." Jesus had just been referring to a steward who had been reprimanded for unfaithfulness, and notified that he must "*give an account*" (v. 2); and commended his wisdom in preparing for future support when his present support should *fail*, or he should "fail" of support from the source he had been receiving it; and this he did by befriending others, while means were at his disposal, that they might show him kindness when he should "fail" of support through the ordinary channel.

We, too, are notified that we must "*give an account*," not at death, but at the judgment day; and then we shall "fail" of earthly support, and will need to be befriended; and if we have been wise enough to make to ourselves friends, who can do us service at the judgment, by the proper use of the mammon of unrighteousness during this life, by feeding the poor, and supporting the gospel with it, then those immortal friends, Christ and the holy angels, will receive us "into everlasting habitations," into the mansions of the New Jerusalem. And *this time* of receiving the saints agrees with Christ's promise—"I will *come again*, and receive you unto myself." Christ will then befriend those who have incurred the wrath of God, if in this life they seek his friendship; and at the judgment the angels will be sent to gather them. W. S.

"THE HOPE OF ISRAEL."

Paul, while imprisoned, once affirmed—"For the hope of Israel I am bound with this chain." Acts 28: 20. Again, when under trial before king Agrippa, he said: "And now I stand and am judged for the *hope of the promise* made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26: 6, 7. Though Paul entertained "the hope of Israel," or "the hope of the promise made of God unto our fathers"—the hope of a coming kingdom under the supervision of the promised Messiah; and though the twelve tribes, still serving God in their formal manner, in their apostate state, were hoping for the same thing, yet they persecuted Paul, simply because he recognized Jesus as the promised Messiah, and consequently as the prospective King of the predicted kingdom. while the Jews rejected Jesus as an impostor. The point of difference between Paul and the Jews, was not as to whether a future kingdom was to come, but was with reference to who was heir of that kingdom. Paul was accused of preaching "another King, one Jesus," not as a supplanter of the Ruler of heaven, but of Cæsar; and certainly in order to preach Christ as a King in such a manner as to interfere with the rule of Cæsar, he must have preached him as a future ruler in heaven.

The belief in Jesus as the Messiah involves the belief of his future reign upon David's throne, for he is pronounced "Messiah the Prince (Dan. 9: 25), which signifies an heir to the throne; and the particular throne referred to by Gabriel in this affirmation cannot be mistaken, for in a subsequent discourse the same angel thus speaks concerning the same Messiah: "The Lord God shall give unto him the throne of his father David." Luke 1: 32. The true Messiah must reign upon that throne; and at the overthrow of that throne in the past, Jehovah affirmed, "It shall be no more *until* he come whose right it is; and *I will give it him.*" Ezek. 21: 27. A seat on the throne of heaven can never fulfill this promise, and Jesus has never yet occupied any other throne; hence, if he is the true Messiah, he must hereafter take possession of David's throne, and reign on earth. To insist that Jesus is the promised Messiah is an admission that he is heir to David's throne; and David's throne, which was long ago "overturned," and has been "no more," is not identical with the throne of God. But the theology of the day repudiates the promised throne, and substitutes another, instead of seeing that Christ is to remain upon the throne of God simply "till his foes be made his footstool," then to "sit on the throne of his glory"—the glorious throne of David—to which he is heir.

The hope of Israel, as held by Paul, recognized the fact that the Messiah should "judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4: 1), thus connecting the judgment and the resurrection with the introduction of his kingdom, which fact had been overlooked by the apostate Jews of his day. Paul took the ground that Christ had been raised from the dead to die no more, and that at his return from heaven he would "change" our bodies, and "fashion them like unto his glorious body," thus fitting us to enjoy the kingdom without a liability of encountering death, or feeling pain. So this kingdom will be the deathless home of saints once dead, and "changed" ones, but not the dwelling-place of unchanged mortals, for Paul affirms, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be *changed* in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be *changed*." 1 Cor. 15: 50–52.

Such was the hope of Paul, styled by him "the hope of the promise made of God unto our fathers"—the hope of an inheritance under Messiah's reign, in the land promised to Abraham, who also looked for a city. Then all who are of faith will share with faithful Abraham. W. S.

ASHAMED OF THE GOSPEL.

If you have the gospel hope, never be ashamed of it, but frankly acknowledge your affinity to the truth, unto "every one that asketh you." Never conceal your faith when candidly interrogated concerning it, like a friend with whom I was recently conversing on the cars, who blundered into the use of the expression—"these last days." I at once inquired, "Are you a believer in that sentiment, sir, that we are in the last days?" "O, I don't know about that," said he; and then, taking a second thought, he rallied and inquired, "Do you believe it?" I replied with emphasis, "Of course I do, for the Bible teaches it." Then, with apparent shame, like Peter after he had denied his Lord, he confessed that such was his faith; and I then learned that he had been a believer for long years.

While it is not best to cast pearls before swine, it is always safe to own your faith when candidly interrogated concerning it, even if not able fully to defend it. Show your colors in the presence of foes even. Never be ashamed of God's truth before men. Never hide the truth of heaven for fear of frowns, but "be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear." Never put the light of truth under a bushel because of its unpopularity, but let it shine alike in the presence of friends and foes. W. S.

Will there be Probation for the Impenitent Dead after their Resurrection?—If so, it must be after a release from the second death; for when the great white throne appears with its divine Occupant, the dead small and great will stand before God to be "judged out of the things written in the books," and all whose names are *not* written in the book of life are then to be "cast into the lake of fire, which is the *second death*" (Rev. 20: 13–15), while "every one that shall be found written in the book" shall be "*delivered*," or awake to "everlasting life"; and such will need no probation; so as "every one registered in the book of life will be delivered at that time, and as "whosoever" is *not* there registered will be cast into the lake of fire, to experience the "second death," the only chance for probation for the resurrected wicked will be by releasing them from the "second death," and making the judgment of Heaven invalid.

Who can roll back the dark wave of the judgment of God that shall sweep over the resurrected wicked, engulfing them in the lake of fire, to give them a new probation? After the tares are burned in the "furnace of fire," who shall take them therefrom, and transform them into wheat? After God shall "burn up the chaff," who shall bring it into existence again, and change it into grain for the garner? After God shall "judge every man," and execute judgment against the sinner, who will *unjudge* them, and give them another chance? Not God, for he will not thus repudiate his own work. Not man, for he has not the power to thus confront Deity. "All the proud, and all that do wickedly" incur divine wrath, from which there is no escape. W. S.

Bro. Jesse Partridge, now lying very sick, requests the prayers of the brothers and sisters, that he may be raised up. He especially wishes that Brn. Hastings, Grant, Couch, and Boutell, might meet and offer the fervent, effectual prayer that avails with God.

Yours with christian love,
E. W. Parkhurst.
Gardiner, Me., Dec. 1st, 1871.

CHRISTIAN SALUTATION TO ALL.

Dearly beloved Brn. and Sisters:—We who are waiting for the consummation of our hope. expecting it soon to be realized, let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 18. Let us, therefore, "take heed, ... lest there be in any of us an evil heart of unbelief, in departing from the living God"; but let us take counsel from the precious word, and "exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin; for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 12–14. I am happy to say to you, there is no necessity of backsliding or getting cold in this glorious cause; for "if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 10–11.

While we know we are surrounded by the perils of the last days, let us take heed to ourselves, "lest at any time" our "hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon" us "unawares." Luke 21: 34. Let us, therefore, "watch and pray" always, and quit ourselves like men and women that wait for their Lord, by doing all things in our families, and neighborhood, and church of God, "decently and in order"; contending earnestly (not rashly) "for the faith once delivered to the saints," and as much as lies in us," to follow peace with all men. *Amen*. P. W. Hodge.
Mendora, Wis., Nov. 21st, 1871.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 22d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. Sibley, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$100 55
A Friend	3.00
Mrs. S. A. Collins	1.50
R. J. (New Bedford)	2.00
J. C. Bova	.25
Mrs. Lucinda Howe	.15
Mrs. E. M. Garland	1.00
C. W. Bovinger, M. D.	5.00
W. Roper	1.00
A Friend	3.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$8 00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$871 05
Sidney Hall (on pledge)	100.00
Miles Grant (pledge paid)	75.00
R. W. Wilson (Cal. Mission)	50.00
C. W. Bovinger, M. D.	10.00
A Friend (by J. Couch)	7.00

MY EXPERIENCE.

S. WOODRUFF.

I feel like writing a few lines by way of exhortation this morning, to those who are wandering about desiring to find the Savior. For many long years was I in that condition, ofttimes saying, O that I knew where I might find him. In my boyhood days, my mind was first impressed about seeking the Lord. I wandered from school one day to a distant pine grove, thinking there to pray, away from the hearing of any one. I thought certainly that there I should find him; but oh, when there it seemed as though some one was listening. I could not pray. I found him not. Thus I went for several years. Ofttimes the response of my heart was, O that I knew where I might find him. One day the thought arose in my mind, go and visit a friend you have in the west; there you will find your heart's desire. I went, and wandered over the western fields days, weeks, and months; but I found him not. I tried to flatter myself at one time I had found him, because others told me I had; but this kind gave me no peace at heart. I returned home again with the same dismal, gloomy feeling resting on my mind.

A few years more passed, which brought me to 1854, when my attention was awakened to know that he whom I wanted to find was coming to earth again. My heart melted. Its response was, I must find him, or I shall die. I hastened to hear the word of the Lord from the great and the small. I found way to the prayer-meetings far and near, and amidst it all, I came home saying, O that I knew where I might find him. But blessed be the name of the Lord, I found him not where the thief did, on the cross; nor the thousands who have found him at the campmeetings, where hundreds of prayers were daily going up to God in behalf of the perishing of earth; but I found him in the dark, silent watches of the night, while all was still and quiet, and my head was pillowed for the night, and my companion was wrapt in quiet repose by my side. The response of my heart was, I must find him who can set me free; and before the rays of the morning light my heart went up to God. I found him, who said, "Go in peace; sin no more." O how sweet the words—"Go in peace." Blessed position to occupy here in this life.

And now years have rolled away, but he is with me still; and although the sea-tide of opposition sometimes rolls high, he says to the waves, Be still, and they obey. I have had much to encounter within the last two years in the direction of weakness and infirmities of body. Through much weakness have I preached the word the past year, but he has been with me, who says, "According to thy days, so shall thy strength be."

Should these lines be read by those who have never found him, let me say, wander not over the wild regions of the west, nor to the California shores, but hear him: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." You will find him wherever you are, when you seek him with all your heart. Dear reader, find him to-day, and then in your wanderings over this wicked world, tell the story of his matchless love to dying men, that others may find him too. O this indwelling love that swells the heart and bids it rejoice to know these awful times are only sure omens of the coming of Him we love so well Wandering over this drear earth, and saying. "O that I knew where I might find him," never will tell the story, but one earnest petition from the heart will open the way, and the blessing will surely come.

The day is about to dawn, and although too frail in body to be away from home, the good Lord remembers me, and through his children I receive many God-sent blessings to cheer me, while waiting the coming of the Just One. My faith was never stronger than now of God's care for his children. He remembers me daily. My peace of mind is more even than ever before; and why? Because I have believed God. "Believe on the Lord Jesus Christ, and thou shalt be saved." Now "the just shall live by faith." O let none draw back just here, almost to the end of the race. A little while, and the rumbling of his chariot wheels will be an awful knell to an unprepared world. The reeling of nations will tell in tones unmistakable that they cannot abide the terrible shaking of that day. O reader, the grace of God only can keep thee. By grace are ye saved.. Find a refuge in Jesus. A dreadful storm is gathering, and soon will come the vindication of God's righteous judgments. Get ready, for it will surely come, it will not tarry long.

☞ Ruskin well says "it is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will be always the thing God meant him to do, and will be his best. No agonies nor heart-rendings will enable him to do any better. If he is a great man, they will be great things; but always, if thus peacefully done, good and right; always, if restlessly and ambitiously done, false, hollow and despicable."

REPORT

Of the Third Annual Meeting of the Conn. A. C. Conference.

Conference met as per adjournment, at Bristol, Oct. 19th, 1871. Meeting opened with prayer by Bro. White. Bro. Geo. Teeple chosen President *pro tem*. The following committees were appointed: On credentials, Elds. B. Hitchcock, G. L. White. On preaching, Brn. O. D. Woodruff, R. K. Stark, A. H. Steele. On ordination, Brn. Stark, White, and St. John.

Voted, That Bro. Thurman be invited to a seat in the conference, and entitled to all its privileges except that of voting.

The following delegates reported: Brn. White and Stancliff, of Pleasant Valley; Bro. H. P. Bradley, Bristol; Bro. Curtis, Morris; Bro. Marble, Yalesville. Many churches failed to send delegates this year, but it is hoped that they will not be thus negligent in the future.

Ministers present: Ordained, G. L. Teeple, B. Hitchcock, G. L. White, B. St. John, A. H. Steele, Dr. W. Treat, H. Rockwell, Wm. Ripley, S. C. Hancock, L. S. Luddington. The Secretary was not present at any of the meetings for worship, and therefore cannot report them. *Unordained*: O. D. Woodruff, R. K. Stark, A. Elliott, Wm. Durand. Bro. B. Garret, of Collinsville, and Bro. C. Emmons, of Morris, also reported as delegates from their churches.

Allow me to say in brief, that the reports of delegates and preachers were not as encouraging as we could have wished, but were much better than at some former meetings. A general feeling was manifested that the Lord is soon to come, and much gladness for the evidences. Bro. Seth Woodruff reported by letter, being too feeble to attend in person. Let Bro. Seth be remembered in his affliction.

On motion, a committee was appointed to nominate officers of conference for the ensuing year: viz., Brn. Elliott, Steele, and Stark. Campmeeting committee reported through their chairman, Bro. O. D. Woodruff, all debts paid, and cash balance on hand, one hundred and six dollars and ninety-three cents.

The nominating committee reported the following names: For President, B. Hitchcock. For Vice President, A. H. Steele. For Secretary, L. L. Ludington. For Treasurer, B. St. John. The above nominees were each in their order elected.

Friday, Oct. 20th, 9½ A. M. Met as per adjournment, B. Hitchcock, President elect, in the chair. Prayer by Bro. Elliott. On motion, the following committee was appointed to nominate a campmeeting committee: A. Elliott, A. H. Steele, R. K. Stark, and H. P. Bradley. The committee, after due deliberation, presented the following nominations, which were adopted by the conference: O. D. Woodruff, G. L. White, H. P. Bradley, L. J. Mills. On motion, Bro. B. Hitchcock was added to the committee to act as its chairman.

It was moved and seconded that when we adjourn, we adjourn to meet in Southington, on the third Wednesday in Jan., 1872. Carried. A vote of thanks was tendered the church in Bristol for entertainment. On motion, adjourned. L. L. Luddington, Sec.

Correspondence.

From Sr. L. W. Bragg.

Beloved Pilgrims in the Lord:—As I have read upon the subject of faith from different ones in the *Crisis*, my poor heart has been much comforted and cheered on the pilgrimage to Zion's eternal, unfading glories. Never did I see the great need to earnestly contend for the faith once delivered to the saints, as of late. Feeling that within there is a great lack, yet at the same time there is an uneasiness and an unyielding struggling for a complete victory in Jesus' worthy name; and like Jacob of old can never give it up, until like prevailing Israel I obtain the promised blessing of the Lord, and the abiding witness of the Spirit that my ways are pleasing to the Lord at all times. Yet by the deeds of the law shall no man be justified; but being justified by faith, we have peace with God, through our Lord Jesus Christ, and rejoice with joy inexpressible and full of glory; glorying only in the cross of Christ, by which we are crucified to the world and the world to us; seeking for that honor that comes from God only.

Says Christ, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" How very true that my faith, with others, has been waning for this very cause; yet for the time, perhaps, imperceptible. O for a humble, unwavering, and unshaken confidence in the exceeding great and precious promises, feeling that we have but one to please, honor, or fear; sanctified to God wholly, soul, body, and spirit, without the least reserve for self or self interest; a continual breathing by the Spirit of truth after God and godliness, in its fullest sense that is attainable in this mortal state; even the fullness of the blessing of the gospel of Christ; coming "behind in no gift, waiting for the coming of our Lord Jesus Christ," that we "may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1: 7, 8. Then we can effectually meet the Jannes and Jambres of our day, or men of corrupt minds, reprobate concerning the faith, who are coming in with all power, and signs, and lying wonders. But their folly will truly be made manifest to all men, as theirs also was in the days of Moses, as brought to view in Ex. 7th and 8th chapters. But the important question comes forcibly to my heart, Where is the faith manifested among us that was once delivered to the saints? The Lord have mercy upon us, is my prayer, and give us anew the washing of regeneration, and the renewing of the Holy Ghost, and fit us in all things to do and suffer the Master's blessed will; stablished by grace and love divine in every good word and work.

Hermon, Me.

From Sr. E. M. Hart.

Dear Pilgrims of the cross of Christ:—For your consolation and comfort, and to strengthen your faith in Christ as the greatest physician for all who are afflicted, both in body and mind, I pen you a few lines, to let you know of the merciful dealings of God toward me. I have been sick for nearly two years, being confined to my bed most of the time, and for twenty long months was unable to sit up only from ten to thirty minutes each day. For two long years, my disease baffled the skill of all the earthly physicians I employed. There seemed to be no help for me. Many times my friends thought I was dying, but still I survived. Life began to be wearisome, and all the bright hopes of this life began to fade. The thought of dying, and bidding a long farewell to all I held dear on earth, I could not endure; yet I knew I must either have help soon, or such would be my fate. After looking in vain for help from any earthly source, I turned my eye toward the great Physician, as the only source of recovery. I remembered of reading the prayer of faith saved the sick. My faith was so strong in this, that at the time of the campmeeting at Plainville, I sent word to have some one who had faith enough in Christ to come and pray with me, but no one came. After the meeting was over, Bro. G. L. White and wife, from Bristol, came up and prayed for my recovery. I immediately began to recover. That day I walked a few steps, the next day I sat up an hour and a half, and walked into the other room, and in a few days I could sit up most of the time.

I am now much better. Jesus is giving me more strength every day, and I believe if I put my trust in him, he will make me entirely well again. O how much Jesus has done for me. Once more I can go out and view the handy works of God, and breathe the fresh air, and rejoice with my friends. Dear saints of God, have faith in him. Jesus still lives, and is just as ready to heal to-day as ever. I shall henceforth put my trust in him, and try to do his will in all things, and in the coming morning I hope to meet the ones who prayed for me, with all the rest of the dear children of God. I wish the prayers of all the brothers and sisters, that my health may still improve, and I will try and meet you where there will be no more sickness and no more death. I often thought while I lay in my sick room, what a happy place it would be.

Unionville, Conn.

From Bro. R. Annis.

Bro. Grant:—I desire to place a few words in the columns of the *Crisis*, thinking that I might comfort some of the brethren and sisters who are its readers in Boston, New Hampshire, and Nova Scotia, with whom I became acquainted in my travels through these places. In November, 1870, I left Boston for Liverpool, Nova Scotia, which is my native place. I took a package of tracts with me. When I arrived, I went out among the people to scatter my tracts and talk to them from the word of God. Although much opposed by the professed churches, I was like David going out to meet Goliath. The Lord was my strength and shield. Some were awakened to an understanding of the plain truths of the Bible. I can rejoice that ever my eyes were opened to see clearly in the word which God has revealed by his Spirit. The blessed hope of the coming kingdom looks brighter every day. The harvest is ripening fast. Soon the reapers will come, the angels, whom Jesus will send to gather his children from the four winds of heaven.

What a sleepy time this seems to be in which we are living. How many are departing from the faith, giving heed to seducing spirits, becoming worldly-minded, overcharged with cares of this life; seeking for ease and pleasure; eating and drinking with the drunken; having a form of godliness, but denying the power thereof. It is only the love of God's truth that will keep us together, that we may love the appearing of Jesus. The promise is, "To those who look for him will he appear the second time without sin unto salvation." Pure religion takes us out of the world. Those who are popular and worldly-minded are departed from the faith. It takes strong faith in the word of God to be his children, and to love one another as Christ has loved us, and gave himself for us. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." Then if there is no persecution, there is no living godly in Christ Jesus. God's people shall be a tried people.

We are living in trying times. Let us make sure work for the kingdom. I can say with the apostle, "Nevertheless the foundation of God standeth sure." "The Lord knoweth them that are his." When I look back upon my past life, and see what the good Lord has brought me through, it causes my heart to abound with joy, and give all the glory to God for his wondrous love to me. We can not expect to be loved by the world, for the world will love its own. I would rather have the smiles of my heavenly Father, than to have all the world. Brethren in Christ, let me have your prayers, that I may be kept amid trials in which I am living. The precious promises which God has made in his word comfort my poor heart. I long for the coming of Jesus. I will try and be faithful, and preach the word in season and out of season; rebuke and exhort with long-suffering, that I may have a crown of life with the dear saints in the everlasting kingdom.

Liverpool, N. S.

From Bro. H. M. Jones.

Bro. Grant:—There are a few of us in this place that are looking for the literal return of the Savior. The signs of the times, and the calamities that have within the last year fallen upon the world at large, and especially upon this western country, are speaking to us in thunder tones that the great day of the Lord is at hand, yea, *very near*. O for a full consecration to God, that we may live holy in these last days. Our names here have been cast out as evil, but thanks be to God that his grace is sufficient for them that put their trust in him.

Since our quarterly meeting, which was held here last Sept., by Brn. Thompson and Graves, Bro. Sheldon has been here, and the doctrine as taught by the prophets, Christ, and the apostles, was set forth so clearly, and in such a christian-like spirit, that prejudice is being removed; some are saying that we have been misrepresented and lied about; some are reading our papers, tracts, and books, comparing with the Bible, and are becoming very much interested. Next Sabbath the Methodist minister is to show from the twentieth chapter of Rev. that Christ will not come for the next one thousand years.

Merrimack, Wis.

From Bro. R. L. Harrison.

Bro. Grant:—The light and truth are spreading, though men and devils may oppose. I have been holding some meetings in the town of White Creek, Washington Co., and the Lord has blessed greatly. I have seen many come out on the side of the truth, as we hold it. I was up there week before last, and we had a good time. One dear sister, who had been trying to believe in Spiritualism for some fourteen years, took a bold stand for the truth. Glory to God. The trustees, who favor Methodism, closed the school-house, yet the neighbors opened their houses, and bid us hold our meetings still, which we did to the glory of God, until on account of sickness they were obliged to bring me home. I received a letter from there last week stating that they were holding the meetings among themselves, and that the Lord is with them, and others are still coming out on the side of truth.

Extracts from Letters.

Sr. L. M. Stoddard writes from Lockport, N. Y.:—"The Lord has greatly blest me and my labors since I came here. I met with Bro. Couch and wife at Rochester, and it did my poor heart good to hear his voice once more. What a field there is before us, and the laborers are so few. It seems so strange that our brethren and sisters will not open their pockets to give to the *tract fund*, when so many are starving and perishing for lack of knowledge. How can we be dilatory, when such great events are passing before our eyes, and the world rushing to destruction as in the days of Noah and Lot? I feel, at times, like bidding farewell to every care, and flying on the wings of the morning to sound the alarm to a guilty, doomed world.

I look upon the tracts as so many preachers, and some of them more potent and mighty than the oral preaching. May God stir us anew to buckle on *once* more the mighty armor of God, and go forth to do execution in the ranks of the enemy. 'On, right onward for the right,' is the language of my heart. My heart is too full for utterance, when I see what could be done, if we poor preachers had more tracts to scatter. I need hundreds now, but have not the means."

Will not our readers respond to the earnest call for tracts? Send us the means to scatter them far and wide. The harvest is at hand. let us sow with a liberal hand, that the harvest may be abundant.—Ed.

Bro. Joseph Hamilton writes from Hamburg, Iowa:—"Should any of our preaching brethren come near this place, they are invited to call and preach for us. They can inquire for myself, or Charles Carman, and they will find friends that will welcome them. We have never heard one of the Advent preachers, but have been taking the World's Crisis. We believe the doctrine advocated in its columns. We have sent for tracts, read them, and given to our neighbors, and are satisfied that much good seed has been sown. How anxious we are that God in his mercy will direct some one of his faithful laborers this way to gather in the sheaves, that we may rejoice together with those of like precious faith. Hamburg is situated in the south west corner of the State of Iowa, on the Council Bluff and St. Joseph R. R.; also on the Burlington and Missouri railroad, having direct communication with Chicago."

Bro. P. G. Bowman, Lydia, S. C., writes Nov. 22nd, 1871:—"I have just returned from White Plains, some forty miles distant. I had a large and serious congregation, with a good many moistened eyes, while I tried to preach on the resurrection, the destruction of all evil beings and principles, in the great fiery day, and the sublimation and eternal glory that shall follow. I distributed a number of tracts and pamphlets, with a request that they read them carefully and prayerfully, and then lend them to others, and, by special request, promised to visit them again the first Sabbath in January next. May the blessing of a holy God water the seed sown; and bless the people for both worlds. Amen."

That New Book.—"*Good Tidings.*"—We have just read this new and valuable book, and wish to say, we think it worthy the title it bears—"Good Tidings." We would rejoice to know that every christian in the land had a copy. It cannot fail to benefit every thoughtful christian who reads it, and will awaken deep inquiry concerning the nature of man, of future punishment, and the closing up of this dispensation. The subject of the atonement is not so clearly and Scripturally stated as is desired, on page 190. The chapters on Dan. 7: and 11, Rev. 7 and 17, are clear, convincing, and of great value to all Bible students; showing that the Lord is coming soon to close up the gospel dispensation. I. C. Wellcome.

The Bible.—Men strike their knife through this book, because they say that *the light of nature is sufficient.* Have the fire-worshippers of India, cutting themselves with lancets until the blood spurts at every pore, found the light of nature sufficient? Has the Bornesian cannibal, gnawing the roasted flesh from human bones, found the light of nature sufficient? Could the ancients see heaven from the heights of Ida or Olympus? No. I call upon the pagodas of superstition, the Brahminic tortures, the infanticide of the Ganges, the bloody wheels of the Juggernaut, to prove that the light of nature is not sufficient. A star is beautiful, but it pours no light into the midnight of a sinful soul. The flower is sweet, but it exudes no balm for the heart's wound. All the odors that ever floated from royal conservatory or princely hanging gardens give not so much sweetness as is found in one waft from this scripture mountain of myrrh and frankincense. All the waters that ever leaped in torrent, or foamed in cascade, or fell in summer shower, or hung in morning dew, gave no such coolness to the fevered soul as the smallest drop that ever flashed out from the showering fountains of this divine book. If you like the light of nature better than that of revelation, why do you not go and root in the ground like the Hottentot; or go ride with the Laplander behind a team of dogs; or go help the Mexican pick cochineal; or go help the Arabs lassoo the wild horse; or the Turk hunt for gall nuts and meerschaum? I bring China, and India, and Siberia, and Ethiopia, and Tartary and New Holland, and Persia, and Hindostan, to prove, before all the nations of the earth, that the light of nature is not sufficient.—*T. Dewitt Talmage.*

Married.

ADAMS—BRALEY. In Westboro, Nov. 29th, 1871, by Rev. G. H. Child, Mr. Isaac B. Adams and Miss Carrie A. Braley, both of Westboro.

DAVIS—PLANK. At West Woodstock, Ct., Nov. 30th, 1871, by Eld. P. S. Butler, Bro. Wellcome Davis and Sr. Maria L. Plank, both of Woodstock.

Obituaries.

Kingsbery. Died in Chelsea, Nov. 11th, after a lingering illness of about a year, Jasper B. Kingsbery, aged forty years.

Bro. Kingsbery wished, for the sake of his dear wife and children, to recover, but he entrusted them to the care of the widow's God and orphan's father, and quietly fell asleep, fully assured that his rest would be short, and his resurrection to eternal life sure. May they follow him as he followed Christ, and be re-united in the kingdom of God. J. Couch.

Clough. Died in Concord, N. H., Nov. 20th, of brain disease, my only grand-daughter, Clara A., only child of Edwin D. and Eliza J. Clough, aged thirteen months and twenty days.

Rest, innocent babe, for Jesus loved thee, and when the tide of life gently brought thee to live mid the lilies of infant purity, no countenance expressed sweeter charms or purer love than thine. But the hill to womanhood was too steep for thee, and the road to maturity too rough for thy tender feet; and when the fevered brain and convulsed face told that the curse rested heavily upon thee, Jesus kindly hushed thy sorrows in the soft slumbers of rest, appointing an angel to watch thy cold pillow, until he shall call thee to enjoy the blessedness of eternal life. J. Couch.

Tenny. Died in Auburn, Me., Nov. 6th, 1871, Bro. Samuel Tenny, aged forty-two years.

Bro. Tenny was a devoted christian, and an ardent lover of the truths that distinguish us as a people. He sleeps in Jesus. We hope to meet him again in the resurrection of the just. The funeral services were conducted by Eld. Mathews, of Auburn. L. D. Totman.

Summary of News.

FOREIGN.

Cable News.

Rome, Nov. 27. For the first time since the occupation of Rome the Italian Parliament met in this city to-day. The opening speech was delivered in person by His Majesty King Victor Emanuel. In commencing he alluded to the events connected with the occupation of the city, and said Italy was restored to herself and had reconquered her place in the world. He was convinced that Rome would remain the seat of the Pontificate. The relations between Italy and all other nations, His Majesty said, are friendly, and he believed that peace would continue, but he warned Parliament that they would be held responsible to a strict account in future if they neglected to perfect a thorough reorganization of the military and naval forces of the kingdom.

Brussels, Nov. 29—P. M. The agitation against the Ministry is unabated. Petitions to the King for the dismissal of Ministers are pouring in from all parts of the country. An immense mass of people are assembled in front of the Palais de la Nation. The appearance of the multitude is threatening, but a strong force of troops are on the ground, and although they do not attempt to disperse the crowd, they have so far succeeded in preventing violence to persons or destruction of property. Cries of "Resign," "Resign," are heard on every side of the Palace. The temper of the people is dangerous, and the situation critical. The impression is the Ministers will yield and tender their resignations.

Brussels, Nov. 30—P. M. To-day being one of the fete days of the Communists, trouble was expected and extraordinary precaution taken by the authorities to prevent dangerous demonstrations in the excited condition of the city. The Burgomaster issued a proclamation in the morning enjoining all good citizens to remain within their dwellings, forbidding demonstrations and declaring that illegal assemblages would be dispersed. Nevertheless in the course of the day the disturbances were renewed. Monster crowds of men of opposite political parties collected in the streets, and there were frequent collisions between them. The police seemed unable or unwilling to disperse the rioters. In one instance a company of the civic guards, sixty strong, were ordered to charge upon the people, but they reversed their muskets and refused to obey. The disorder continues, mobs hold possession of the streets and the excitement is intense.

New York, Dec. 1. A Paris special says that the Government of France is very uneasy, and exercises the utmost vigilance. There is a great display of troops in Paris, and all points are guarded by patrols every night, while police are stationed at every corner.

The public mind is very unsettled, and the general impression is that the present state of affairs cannot last for any length of time.

A Rome special says Victor Emanuel was received with tremendous enthusiasm by the Italian Parliament. In his address he said the work to which he had devoted his life was completed. An intimation that there was a necessity of conciliating the Vatican was coldly received. At the conclusion of the ceremonies of the opening of Parliament he was called to the balcony twice by the populace. The city was grandly illuminated in the evening. The Pope was consoled by the Priests.

DOMESTIC.

City of Mexico, Nov. 19, via Havana, Nov. 29.—Anarchy prevails throughout the Republic. The journals are filled with pronunciamentos, and the troops are growing revolutionary.

General Porfirio Diaz has formally pronounced, and is backed by the Legislature of Oaxaca, which has decreed to return to its own sovereignty. The greater part of the army is distrusted.

The *Siglo* of the 18th says that Juarez was closeted with the American Minister on the night of the 17th, who advised the President to change his Cabinet. The report caused a great sensation. The people are expressing fears of American intervention. Positive assurances are given of Cabinet changes early in December.

It is rumored that Romero will soon go to Washington, but whether officially or not, it is unknown. It is again reported that Mexico will try to raise a loan in the United States.

The military situation remains unchanged, and both parties are preparing for an advance.

General Terran was arrested at Vera Cruz by order of Juarez, and escaped from Puebla and went to Oaxaca.

Palacio is spoken of as Provisional Governor of Nueva Leon, where the Juarezists are gaining strength.

Vidal Castaneda announced on the 15th in Congress that he was authorized to state by the Serdista party that they do not sympathize with either Diaz or the Government, but will remain neutral in the fight between the Government and the revolutionists.

General Negrete has abandoned Diaz and gone to Sierra De Zacapoaxtla.

The manifesto issued by Diaz meets with poor response. It is reported that the brothers Diaz disagree, Porfirio and his army favoring Benitez as Governor instead of Felix Diaz.

Salt Lake City, Nov. 27. In the Court this morning the case of Brigham Young, for lewd and lascivious cohabitation, was called up, and upon a motion of the prosecuting attorney ordered for trial next Monday.

Mr. Hempsted for the defence protested against this order on the ground that it would be impossible to have his client here at such short notice. He asked for two weeks, which was refused.

Salt Lake, Nov. 29. The mail carrier from Cottonwood, which arrived this afternoon reports six feet of snow on a level and snow drifts from twenty to one hundred feet in depth. The principal mining claims, however, manage to continue to work.

The Italian Parliament in Rome.—*The Edifice Crowned.*—After centuries of patient waiting and humiliation and sorrow, the Italians have made Rome their capital, and the ancient City of the Seven Hills, of Romulus and the Cæsars, has become once more the central and governing city of a great, free and united people. The event which took place on Monday last, when the Italian Parliament met in Rome, and when the King of Italy delivered his speech from the throne, was not a surprise, because we have long been aware that such an event was approaching; but it is not the less on that account the grandest event in these modern times. Rome, in the hands of the Pope, was the stronghold and bulwark of tyranny. Rome to-day, in the hands of Victor Emanuel, is the symbol of liberty.

Once more, after well nigh two thousand years, an ancient privilege will be resumed, and the modern Roman will be able proudly to use the language of St. Paul, "*Sum Civis Romanus.*" The spirit of Cavour must now be satisfied. The edifice of Italian unity is crowned. Amid the many causes of joy not the least important is that the Holy Father still finds it convenient to remain in the Holy City. With a sacred and secular court, Rome may become the Paris of the future. Victor Emmanuel is entitled to some praise for the words of kindness he spoke regarding the Vatican. The Italian people will mar the beauty of the edifice which they have so laboriously constructed if they make it a necessity for the Pope to leave Rome.—*New York Herald.*

The Pope and the Bible.—The city of Rome is not large enough to contain an "Infallible" Pope and a freely circulated, open Bible at the same time. One or the other will be compelled to leave; and we are thankful that present appearances indicate it will be the Pope. Rumors now come to us that his Holiness Pius IX. is to take refuge in a small French city. Somewhere he must go, and that speedily. He will never be able to accustom his eyes to the flood of light which is now shining all around the Vatican. That big sign, "American Bible Society," erected in plain sight of his palace, is too dazzling a vision for a sight so long accustomed to dwell in darkness. In 1848, he extinguished the light which then began to shine by kindling a fire of his own, in which he burned up the few hundreds of Bibles which had found entrance into Rome during the temporary triumph of Garibaldi. But in 1870, the light of life again shined into the eternal city with such overpowering effulgence that "Infallibility" and the Œcumenical Council and all the cardinals could not quench its rays. This light is now intolerable to the poor Pope. Either the Bible or he must leave Rome. So, please hasten the preparation of some very dark spot, where he may hereafter be permitted to abide in peace, without being any more disturbed by the unwelcome intrusion of light from God's word.—*Christian World.*

☞ There are actually at this moment five hundred thousand workmen on a strike in Germany. Very large numbers of them disclaim any affiliation with the International Society.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ BRO. WHITECAR—The plate was received.

☞ MRS. M. SOVENOKE, Lockport, N. Y.—Received $2.50.

☞ E. COTTON'S P. O. address is now Fairhaven, Mass.

Articles Received.—P. G. Bowman, J. N. Berry, M A Curtis, F H Chamberlain, M E Graham, D Clow, B P Manning, N B McMurphy, O R Fassett, N Field, L T Cunningham, J E Clark, C. B Perham, E S Willard, I C Wellcome, I Daman, L B Weaver, C F Sweet.

Notices.

The Alton Bay Campmeeting Committee are requested to meet at Alton Bay, Tuesday, Dec. 12th. John Couch.

Watch Meeting at Guilford, Ct.—A series of meetings will be held (D. V.) at Music Hall, Guilford, Conn., commencing Thursday evening, Dec. 28th, and continuing over Sunday, closing with a watch meeting Sunday evening. H. L. Hastings, and other preaching brethren, are expected. The friends in the region round about are invited to be present.

Quarterly Conference.

It is high time for a call for a session of the Mass. Advent Conference. If any church would like the meeting held in their place the first week in Jan., 1872, let us know it, and we will issue a call for the same. Let us hear soon.

L. Boutell, for the Committee.

Vermont Conference.

The Second Quarterly Conference of the Advent Christian Church, for the State of Vermont, will be held at East Roxbury, Vt., commencing Wednesday evening, Dec. 6th, 1871, and continuing till Dec. 9th. Come, brethren in the ministry, young and old, from throughout the State, and let us prepare for a united effort in the Redeemer's cause. We hope also to have every church represented by a delegate. The Lord is in this place graciously winning souls to Christ. Come prepared to work with God. H. F. C.

New York A. C. Conference.

The second quarterly session of the New York Advent Christian Conference, for the current year (D. V.), will be held with the church in the city of Rochester, commencing Thursday evening, Dec. 7th, and holding over the following Sunday. *Immediate* attention is asked to the appointment of delegates, and to the taking of the quarterly collections by the various churches. Our extended mission work with the tents this season has left a debt of over ONE HUNDRED AND FIFTY DOLLARS upon us, that should be lifted at once, lest the mission preachers suffer this winter for lack of summer wages.

Dear brethren, come up again to the feast. Bring in your tithes and offerings. And while you open your treasures to the work, open your hearts to the Lord for the prosperity of Zion, and for the coming of Israel's King. The opening discourse will be given by Bro. Milton R. Miles.

D. Cogswell, President.
Wm. E. Brown, Secretary.

Protracted Meeting.

The Lord willing, there will be a meeting in Suncook, N. H., commencing Wednesday, Dec. 6th, and continue afternoons and evenings through the week, and over Sunday, Dec. 10th. Come all to this meeting. Brn. L. Boutell, John Parsons, and others, are expected to be present to preach the word. Enoch Morrill.

The first Quarterly Meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Westfield, Tioga Co., Pa., commencing Friday evening, Dec. 15th, to continue over the Sunday following. All are invited.

J. W. Taylor, President.
A. H. Briggs, Secretary.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Himes, Sec.

The second quarterly meeting of the Eastern District, for Wisconsin, will be held, the Lord willing, at the North school-house, Webster's Prairie, Sauk Co., commencing Friday night, Dec. 22nd, 1871, and holding over Lord's day. Any coming by railway, can come by way of Madison to Baraboo, or to Kilbourn City on the Milwaukee and St. Paul R. R., the former about seven, and the latter about six miles from the place of meeting. By notifying Bro. F. House, Delton, Sauk Co., teams will meet friends at either point. Let there be a general rally of ministers and members to this meeting. Let all the churches in the district send delegates. Brn. Knapp, Jones, and Ainsworth, will be a committee for preaching.

Geo. Thomson.

Ordination.—Bro. John B. Paine, Suncook, N. H., was set apart to the work of the gospel ministry by the imposition of hands and prayer, May 27th, 1871, and is commended to the faithful in Christ wherever his lot may be cast. Brn. J. Couch, W. W. Sutherland, and John G. Hook officiated in the ordination service.

J. W. Sibley.

Discussion.—There will be a discussion on the non-resurrection of the wicked dead, to be holden at North Hinsdale, N. H., beginning on Wednesday evening, Dec. 20th, at six o'clock, and hold four evenings. Question.—"Will the wicked dead be raised to life, to be punished at the day of judgment?" B. Perham, Affirmative.

Leonard Perham, Negative.

The Maine Easterly Quar. Conference will be held at Levant, Me., commencing Thursday, Dec. 21st, at seven P. M., and hold over the following Sabbath, if the Lord will. We hope the preaching brethren will come. Let the saints make a sacrifice to come up to this meeting. There will be homes provided for all who come, man and beast. Strangers call for Abel Kenney, R. H. Dore, or F. A. Baker. For the church,

F. A. Baker.

Lincolnville, Me.—The brethren at Lincolnville and vicinity have established a monthly conference at the "Young school-house," to be held the Saturday before the second Sabbath in Dec., at two P. M., and thereafter monthly. They hope those ministering brethren who gather will remember them. F. A. Baker.

The Lord willing, the undersigned will hold a series of meetings at Low Hampton, N. Y., commencing Dec. 12th, at 6½ o'clock P. M. We invite the co-operation of all God's children in that region.

A. W. Sibley.
C. Pike.

Preaching brethren wishing to come to North Adams to preach, are requested to correspond with J. B. Clark before sending their appointments, as we are supplied most of the time.

Having lately removed to Wheelock, Vt., I would hereby notify all who would write me, to remember that hereafter my address will be Wheelock, Vt. I. K. Lombard.

A Receipt for breaking Dogs from chasing Sheep.—Tie the dog to a ram or a large sheep. The sheep being frightened and the strongest, will snake the dog around the lot, over ditches, or stones, till the dog repents heartily. After he is let loose, you never can get him near another sheep. I have given this receipt to a number, and it works complete. Try it, and you will spoil your dog's appetite for mutton.

H. Munger.

Meetings in Portland, Me. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

S. K. Dyer, D. F. Scamman, R. R. York.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

Rochester, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.

Sunday. Sabbath school at 10 A. M. Preaching at 2 and 7½ o'clock. Prayer meeting Wednesday evenings.

M. R. Prettyplace, Pastor.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
M. Batchelor.........Sunday, Dec. 10th
H. Pratt.........Sunday, Dec. 17th
Hiram Munger.........Sunday, Dec. 24th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10 A. M. Preaching at 11 and 2½ P. M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
D. M. Leavitt.........Sunday, Dec. 10th
John G. Hook.........Sunday, Dec. 17th
Geo. A. Streeter......Wednesday evening, Dec. 20th
Christian Temperance Meetings Wednesday evenings.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
Shall preach on the prophecies Sundays (afternoons and evenings) Dec. 10th, 17th, 24th and 31st.
J. Couch.

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. Stuart.........Sunday, Dec 10th
T. M. Preble.........Sabbath, Dec. 17th
Wm. N. Pile.........Sunday, Dec. 24th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. Sederquest.........Sunday, Dec 17th

Rye, N. H. (Christian meeting-house), Friday evening, Dec. 8th. Subject, Spiritualism.
Also, Saturday evening, Dec. 9th, and Sunday, the 10th.
M. Grant.

Stowe, Mass.........Saturday evening, Dec. 9th and Sunday, the 10th. John G. Hook.

Cambridgeport, Mass.....Sundays, Dec. 17th and 31st
C. Goodrich.

Gloucester, Mass.........Sunday, Dec. 10th
J. I. Leslie.

Highlandville, Mass.........Sunday, Dec. 10th
A. Ross.

Hyde Park, Mass.........Sunday, Dec. 24th
L. Boutell.

Albany, N. Y.........Sunday, Dec. 10th
Hornellsville, N. Y.........Sunday, Dec. 17th
A. A. Phelps.

Tremont, Mass.........Sunday, Dec. 10th
J. S. White.

East Roxbury, Vt. (conference).......Dec. 6th to 9th
Warren, Vt.........Sundays, Dec. 10th and 17th
H. F. Carpenter.

Newcastle, N. H.........Sunday, Dec. 17th
Joseph W. White.

Ore Hill, Warren, N. H.........Sunday, Dec. 10th
Wentworth, N. H.........Sunday, Dec. 17th
Warren Summit, N. H.........Sunday, Dec. 24th
Evening meetings through the week following each appointment. J. W. Bridge.

New Britain, Ct.........Sabbath, Dec. 10th
East Boston, Tuesday, Jan. 2nd, and Wednesday, Jan. 3d, at 7 P. M.
Lynn, Mass.........Thursday evening, Jan. 4th
Lawrence, Mass.........Friday evening, Jan. 5th
Concord, N. H.........Sabbath, Jan. 7th
Suncook, N. H.........Tuesday evening, Jan. 9th
Pittsfield.........Wednesday, Jan. 10th
Thursday and Friday at liberty.
Concord.........Sabbath, Jan. 14th
The two last Sabbaths at liberty, on my way back home. H. Munger.

Hartford, Ct. (Bliss Hall) Sundays, Dec. 10th and 17th.
Mrs. M. L. Durand.

Farmington.........Sunday, Dec. 10th
Wm. Bodge.

Haverhill, Mass.........Sunday, Dec. 10th
Austin W. Taylor, or substitute.

Castleton, Vt. (as Bro. S. G. Mathewson may arrange) Sundays, Dec. 10th and 17th, and the intervening week.
Guilford, Ct. (watch meeting).......Dec. 28th to 31st
H. L. Hastings.

Sconticutneck.........evening, Dec. 8th
Acushnet, Mass.........Sunday, Dec. 10th
Sconticutneck.........evening, Dec. 15th
Tremont, Mass.........Sunday, Dec. 17th
Sconticutneck.........evening, Dec. 22d
Cambridgeport, Mass.........Sunday, Dec. 24th
New Boston (in Fairhaven).........Sunday, Dec. 31st
Belchertown, Mass., Sunday, Jan. 14th, and evenings through the week, and over the following Sunday.
Brimfield, Mass.........Sunday, Jan. 28th
E. Cotton.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Moultonborough, or vicinity (where Brn. Hodsdon and Ladd may appoint) Sabbath, Dec. 10th.
North Haverhill.........Sabbath, Dec. 17th
East Landaff.........evening, Dec. 20th
Sugar Hill.........evening, Dec. 21st
Lisbon Village.........evenings, Dec. 22d and 23d and over the Sabbath. T. W. Piper.

East Lebanon, Me.........Sunday, Dec. 10th
Will Bro. Wm. Watson meet me on the 9th, on arrival of the last train from Rochester?
Farmington, N. H.........Sunday, Dec. 17th
J. G. Smith.

Mansonville, Potton, P. Q...Thursday evening, Dec. 7th, and over Sunday, the 10th.
I expect Bro. Geo. E. Brown to be with me.
Pittsburg, N. H. (Terrill school-house) Dec. 16th and 17th.
Kiddersville, East Colebrook, N. H., Tuesday evening, Dec. 19th.
Lancaster, N. H. (where Bro. Holton may appoint) Thursday evening, Dec. 21st.
East Canaan, N. H.........Sunday, Dec. 24th
Waterloo, N. H.......Wednesday evening, Dec. 27th
U. G. Ladd.

Putnam, Ct.........Sunday, Dec. 10th
Woodstock Valley, Ct....Sundays, Dec. 17th and 24th
Wilbraham, Mass.........Sunday, Dec. 31st
P. S. Butler.

Woodford, Vt.........Dec. 9th and 10th
White Creek (where Bro. Wm. White may appoint) Dec. 15th, 16th, and 17th. R. L. Harrison.

Farmington, N. H.........evenings, Dec. 12th, 13th and 14th. C. S. Shattuck.

Holden, Mass.........Sunday, Dec 17th
Lynn, Mass.........Tuesday evening, Dec. 26th
Salem, Mass.........Wednesday evening, Dec. 27th
Lawrence, Mass.........Thursday evening, Dec. 28th
Springfield, Mass.........Sunday, Dec. 31st
Wm. N. Pile.

Warner, (at Bro. John Andrew's) Sabbath, Dec. 17th
Frank Nelson.

Meredith, N. H. (Dolloff Hall).....evening, Dec. 8th and over Sunday, Dec. 10th.
Campton, N. H. (Bump school-house) Tuesday evening, Dec. 12th, and over Sunday, Dec. 17th.
John H. Evans.
G. H. Wallace.

Piermont Village (Town Hall).....Sunday, Dec. 10th
T. E. Lang, Jr.

Meredith, N. H. (Dolloff school-house) Sab., Dec. 10th
N. Glidden.

Clarksville, N. H. (Bro. Wiswall's district) Sunday, Dec. 10th. L. F. Cole.

Southington, Conn.........Sunday, Dec 10th
I. B. Potter.

Hudson.........Sunday, Dec. 10th
Geo. W. Sederquest.

Saratoga Springs, N. Y., Saturday evening, Dec. 9th and during protracted meetings two or three weeks.
H. K. Flagg.

East Landaff, N. H.........Sunday, Dec. 10th
Swiftwater, N. H.........Sunday, Dec. 17th
E. S. Moulton.

Cambridgeport, Mass.........Sunday, Dec. 10th
A. Simpson.

Manchester, N. H.........Sunday, Dec. 10th
Wakefield, Mass.........Sunday, Dec. 17th
Wm. C. Stewart.

Groton Junction.........Sunday, Dec. 17th
B. Finney.

Corinna Mills, Me......Dec. 30th, 2 P. M., and Lord's day, Dec. 31st. I. Damman.

Wakefield, Mass.........evening, Dec. 21st
Exeter, N. H.........evening, Dec. 22d
Farmington, N. H.........evening, Jan. 2d and 3d
East Rochester, N. H.........Jan. 4th and 5th
Biddeford, Me.........Sundays, Jan. 7th and 14th
Geo. W. Streeter.

Guilford, Thursday and Friday evenings, Dec. 14th and 15th, and over Sunday, the 17th.
Warehouse Point.........Sunday, Dec. 24th
Hartford.........Sunday, Dec. 31st
G. L. White.

Bristol, Ct.........Sunday, Dec. 17th
Enoch Phelps.

Springfield, Mass........Sundays, Dec. 17th and 24th
Plymouth, Mass.........Sunday, Dec. 31st
Philadelphia, Pa.........Sunday, Jan. 7th
Camden, N. J.........Sunday, P. M., Jan. 7th
F. H. Burbank.

Raccoonboro, N. H.........Sunday, Dec. 10th
Water Village, N. H.........Sunday, Dec. 17th
New Durham, N. H. (2d Division)..Sunday, Dec. 24th
C. Colman.

Andover, Mass. (West Parish)......evening, Dec. 8th
Lawrence, Mass.........Sunday, Dec. 10th
Worcester, Mass......Wednesday evening, Dec. 13th
Springfield, Mass........Thursday evening, Dec. 14th
Hartford, Ct.........Friday evening, Dec. 15th
New Britain, Ct.........Sunday, Dec. 17th
Middletown, Ct.........Sunday, Dec. 24th
Bristol, Ct.........Sunday, Dec. 31st
West Meriden, Ct.........Sunday, Jan. 7th
F. M. Drake.

Gloucester, Mass.........Sabbath, Dec. 10th
Seabrook, N. H.........Sabbath, Dec. 17th
Stoneham, Mass.........Sabbath, Dec. 24th
Haverhill, Mass.........Sabbath, Dec. 31st
S. S. Mooney.

South Rochester, N. H. (at the Chapel) Sun., Dec. 10th
East Rochester, N. H.........Sunday, Dec. 17th
J. L. Chute.

Pownal Centre, Vt.........Sunday, Dec. 10th
Hoosick, N. Y.........Sunday, Dec. 17th
North Bennington, Vt.........Sunday, Dec. 24th
North Greenwich, N. Y.........Sunday, Dec. 31st
J. L. Wood.

Springfield, Mass.........Sunday, Dec. 10th
Hartford, Ct.........Sunday, Dec. 17th
W. S. Campbell.

Fisherville, N. H. (Sander's Hall)..Sunday, Dec. 10th
Mrs. L. E. Saulpaugh.

Kennebunkport, Me.........Sunday, Dec. 10th
Bath, Me.........Sunday, Dec. 17th
I. C. Wellcome.

Chichester (Pine Ground).........Sunday, Dec. 10th
R. Morrill.

Buffalo, N. Y. (383 Eagle Street) 3 P. M., and evening, Dec. 10th. John T. Ongley.

Hollis Centre, Me.........Sunday, Dec. 10th
Kennebunkport, Me......Sundays, Dec. 17th and 24th
A. Bellows.
Bro. Bellows is a worthy member of the R. I. and East Ct. Conference, and an efficient laborer.
C. H. Sweet.

Salisbury, N. H. (where Bro. Foot may appoint) Friday evening, Dec. 15th.
Lake Village, N. H. (North Church) Saturday evening, Dec. 16th, and over the Sabbath.
Suncook, N. H.........Sabbath, Dec. 24th
Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 31st, and watch meeting. Simeon Hoyt.
If these conflict, write me at Warner, N. H.

Pleasant Valley, Conn.........Sunday, Dec. 10th
S. C. Hancock.

Forestville, Ct.....evenings, Dec. 12th, 13th, and 14th
West Haven.........Saturday evening, Dec. 16th and over the Sabbath.
New York City (as Bro. H. A. King may arrange) Sunday, Dec. 24th. Z. D. Baird.

Loraine, Jefferson Co., N. Y. (as Bro. N. P. Clark and others may arrange) Tuesday, Dec. 12th, and continue over Sunday.
Wallace Station, Steuben Co.......Dec. 23d and 24th
South Creek, Pa. (as Bro Jesse Moore's family may appoint) Dec. 30th and 31st.
Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may appoint) Jan. 2d, and over the following Sunday.
C. F. Sweet.

Pittsfield, N. H. (Pond school-house) evening, Dec. 16th, and over Sunday, the 17th.
Epsom, N. H. (Marden's Corner) evening, Dec. 23d and over Sunday, the 24th. N. B. McMurphy.

Barrington, N. H. (Felker school-house) Sunday, Dec. 17th. Joseph Pinkham.

Keene, N. H.........Sundays, Dec. 10th and 17th
C. H. Leverton.

North Haverhill (Brick Church)...Sunday, Dec. 10th
Campton, N. H. (Bump school-house) Sun., Dec. 17th
Holderness, N. H. (Carr school-house) Sun., Dec. 24th
Thornton, N. H. (Mad river school-house) Sunday, Dec 31st. Wm. H. Shaw.

Exeter, N. H.........Sunday, Dec. 24th
J. W. Britton.

East Enfield, N. H.........Sabbath, Dec. 10th
D. Eastman, J. B. L. Pillsbury.

Dorchester, N. H. (Town House)..Sabbath, Dec. 17th
D. Eastman.

New Haven, Conn.........Sabbath, Dec 10th
J. T. Dixon.

Southington, Ct.........Sunday, Dec. 10th
I. B. Potter.

Worcester, Mass.
Wm. N. Pile.........Sunday, Dec. 10th
A. Ross.........Sunday, Dec. 17th

Chicopee Falls, Mass.
H. Pratt.........Sunday, Dec. 10th

Lawrence, Mass.
W. S. Campbell.........Sundays, Dec. 24th and 31st

Lowell, Mass.
C. Goodrich.........Sunday, Dec. 10th
W. H. Mitchell.........Sunday, Dec. 31st

Concord, N. H. (Centre Street.)
L. Boutell.........Sunday, Dec. 10th

Concord, N. H. (Bethel.)
C. S. Shattuck.........Sunday, Dec. 10th
Sr. S. K. Taylor.........Sabbath, Dec. 17th
U. G. Ladd.........Sunday, Dec. 31st
D. M. Leavitt.........Sunday, Jan. 14th

Portsmouth, N. H.
E. Owen.........Sunday, Dec. 10th
H. Pratt.........Sundays, Dec 24th and 31st
A. Simpson.........Sunday, Dec. 17th

Great Falls, N. H. (Franklin Hall.)
Frank Varney.........Sabbath, Dec. 10th
C. S. Shattuck.........Sabbath, Dec. 17th
C. H. Sweet.........Sabbath, Dec. 24th
J. R. Boynton.........Sabbath, Jan. 7th

Seabrook, N. H.
J. W. Brittan.........Sunday, Dec 10th
J. W. White.........Sunday, Dec. 24th
J. Pinkham.........Sunday, Dec 31st
E. Morrill.........Sunday, Jan. 7th

Dover, N. H.
D. F. Leavitt.........Sunday, Dec. 10th
Geo. A. Streeter.........Sundays, Dec. 24th and 31st

Exeter, N. H.
Burley Emery.........Sabbaths, Dec. 10th and 17th

Bonny Eagle, Me.
Protracted meeting.........Sunday, Dec. 10th
C. H. Sweet.........Sunday, Dec. 17th
A. Bellows.........Sunday, Dec. 31st

South Berwick, Me. (Great Works.)
J. W. White.........Sunday, Dec. 10th
L. E. Saulpaugh.........Sunday, Dec. 17th
Joseph Pinkham.........Sunday, Dec. 24th
D. M. Leavitt.........Sunday, Jan. 7th

South Elliot, Me.
Joseph Pinkham.........Sunday, Dec. 10th
Wm. C. Stewart.........Sunday, Dec. 24th
L. E. Saulpaugh.........Sunday, Dec. 31st

Bath, Me.
H. S. Mitchell.........Sunday, Dec. 31st

Collinsville, Conn.
Z. D. Baird.........Sunday, Dec. 10th
M. L. Durand.........Sunday, Dec. 24th
S. C. Hancock.........Sunday, Jan. 7th

Putnam, Ct.
P. S. Butler.........Sabbath, Dec. 10th
H. Munger.........Sabbath, Dec. 17th

Wrightsville, Ct.
G. L. White.........Sunday, Dec. 10th

Advent Christian Church, Salem.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Street. C. E. Barnes, Pastor.

Philadelphia, Pa.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)

Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.

J. N. Wilford, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 23 Norfolk Street.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*H. F. Collier, H. W. Burton,* or *E. G. Higgins.*
Savoy, Mass.	*Daniel Miller,* or *A. R. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Charlton, Mass.	*J. O. Curtiss,* Oxford, Mass.
North Adams, Mass.	*J. B. Clark.*
Oxford, Mass.	*Curtiss.*
Portsmouth, N. H.	*T. B. Wood,* Box 1445.
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin,* Box 1078.
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Great Falls, Old Hall (Franklin)	*J. T. Hodsdon,* Box 284.
Seabrook, N. H.	*Chs. A. Barton* and *Robert Beckman.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick* or *Samuel Smart.*
Stowe, Vt.	*H. W. Sargent,* or *S. Whitney.*
Vernon, Vt.	*J. O. Allen.*
Cabot, Vt.	*I. R. Hopkins.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton,* or *S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins,* Putnam, Ct.
Wolcottville, Ct.	*Dr. S. St. John.*
New Haven, Ct.	*W. F. Carpenter,* 73 State St.
Pleasant Valley, Ct.	*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
Wrightville, Ct.	*D. A. Grant,* Torrington, Ct.
Newfield, Ct.	*Wm. Bagley,* Pleasant Valley, Ct.
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Read.*
South Foster, R. I.	*James Rounds.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. Phelan,* 34 N. Fitzhugh St.
Hoosick, N. Y.	*Geo. S. Kasch, J. B. White,* or *Christopher Lawton,* Hoosick Falls, N. Y.
Philadelphia, Pa.	*J. F. Beach, F. E. Lewis, Edwin King.*

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at White & Bauer's.

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"ABIDE WITH US."

Tarry with me, O my Savior!
  For the day is passing by;
See! the shades of evening gather,
  And the night is drawing nigh;
Tarry with me, tarry with me,
  Pass me not unheeded by.

Many friends were gathered round me
  In the bright days of the past;
But the grave has closed above them,
  And I linger here the last;
I am lonely, tarry with me
  Till the dreary night is past.

Dimmed for me is earthly beauty,
  Yet the spirit's eye would fain
Rest upon thy lonely features;
  Shall I seek, dear Lord, in vain!
Tarry with me, O my Savior,
  Let me see thy smile again.

Dull my ear to earth-born music;
  Speak thou, Lord, in words of cheer;
Feeble, tottering my footsteps,
  Sinks my heart with sudden fear;
Cast thine arms, dear Lord around me,
  Let me feel thy presence near.

Faithful memory plants before me
  Every deed and thought of sin;
Open thou the blood-filled fountain,
  Cleanse my guilty soul within;
Tarry, thou forgiving Savior,
  Wash me wholly from my sin.

Deeper, deeper grow the shadows,
  Paler now the glowing west;
Swift the night of death advances—
  Shall it be the night of rest?
Tarry with me, O my Savior,
  Lay my head upon thy breast.

Feeble, trembling, fainting, dying,
  Lord, I cast myself on thee;
Tarry with me through the darkness,—
  While I sleep, still watch by me
Till the morning, then awake me,
  Dearest Lord, to dwell with thee.

—*Selected by* J. N. BERRY.

LETTER FROM CALIFORNIA.

Sketch of a Discourse by Mrs. O. R. Fassett—Importunate call for Elder Grant—Comparative failure and decline of the Seventh Day Movement in San Francisco—Inducements for a Missionary Campaign at Sacramento—A word about Vallejo.

TO THE EDITOR OF THE CRISIS:—Yesterday morning Mrs. O. R. Fassett preached at the Chapel, Mission Street, opposite the new Mint. There was a congregation of about one hundred and fifty persons. Eld. Howell conducted the introductory exercises. Mrs. Fassett took for her text, "Preach the word." 2 Tim. 4: 2. There were three grounds named for the injunction; two from the context, and one from other Scripture; considering first the preceding verse, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: *Preach the word*." A most solemn admonition and injunction. About to die, "ready to be offered up," the venerable Paul looked around him to see his successors. Upon whom should his mantle fall? The most competent in his eyes was the youthful Timothy; and leading Timothy, as it were, up to the great white throne, he placed the tremendous commandment upon him: "Preach the word." Looking down through the centuries to come, and realizing the day of "appearing" and the time of the setting up of the "kingdom," into which none but the *Word-converted* should be admitted, Paul cried unto Timothy: "*Preach the word*."

What was this *word* that must be preached? All doctrine is founded upon prophecy, and all correct practice upon doctrine. There is no new prophecy in the New Testament; only an exposition, an unfolding of the foretellings and moral ethics of the Old Testament. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." These words spoken by the Savior were uttered before there was a New Testament, of course; as were words of similar import and conclusion of the apostles? What is the *word?* In Paul's glorious description of the whole course of the christian, there is only one offensive weapon named; that which is held in the right hand—"the sword of the Spirit." And what is that? "The sword of the Spirit, which is the word of God." (Eph. 6: 17.) And this is a "two-edged sword." This was a Roman weapon; sharp on either side. But sharper than a two-edged sword is the sword of the Spirit; able to divide asunder the joints and the marrow. It is the Word of God that is able to convert, to heal and make whole. It will, when rightfully used, pierce the sinner's heart; it will cut off the offending members; it will wound grievously that it may heal, rebuild, re-create gloriously.

Mrs. Fassett gave an illustration: a man in Minnesota, who had been consulting the Spiritualists, attended the preaching of Elder Himes. The Elder described those who followed after muttering spirits; their folly, their doom. The smitten man whispered, "Sister Fassett has been telling Eld. Himes all about me; I wish I could have the privilege of telling my own faults." She had not told the Elder—that was a mistake. But the *word* had been sent by the Spirit to the man's conscience; and she declared to him that it was evidence that there was yet hope for his conversion; God was warning and soliciting yet in his great mercy.

"Preach the word," which is "sound doctrine." Those who say that it is not of any consequence what a man believes, so long as he is sincere, do greatly err. As there is but one Lord, one baptism, only one way whereby a man can be saved, so it is all important that *the word* be preached, that right practice may spring from sound doctrine.

Mrs. Fassett dealt upon Paul's picture of the "last days," and submitted that it was undeniable that we were living in the time he foretold—"perilous times," etc. She promised to preach on the true doctrine, and contrast some of the present day fables, next week. She and her husband had not left their little flocks in the east—some of them weeping on account of their departure—and come a distance of three thousand miles, to preach any thing to the people of San Francisco but THE WORD OF GOD. They came to preach a Savior who died for our sins; of a resurrection from the dead; of a coming kingdom of righteousness, with Christ at the head; of the near conclusion of this age of probation. Peradventure the great Bishop and Shepherd of souls would give them some fruit for their humble, but willing and earnest service.

I have given a desultory sketch—if it is even worthy that name—of a discourse that was edifying in the highest degree; sometimes thrillingly impressive. The logical arrangement of the sermon, the felicitous quotation of the "word" as the comments proceeded, the clear, distinct enunciation, the rarely used but always emphatic gestures, contributed to make a morning service that must long be remembered by every visitor. I cannot but believe that this able and eloquent woman will have great reason to rejoice in California over "much fruit" from her pious and gifted speech, and her ministering conversations.

And now, if our dear friend Grant would only decide to come out here this winter and take advantage of the legislative gathering at the Capitol, to proclaim the truth to representative men from all parts of the State, there would be a degree of finish to the missionary work in California that would ensure, I think, a great independent work in the faith for the time that is to come. As the Elder admits—when not under duress—that the expectations I raised and nurtured last fall for his coming were more than justified by results, why can't I be trusted again to the extent I show a desire to be believed?

The Seventh-day Adventists do not appear to be making any headway in this city, and the mistaken men who attempted to break into the fold, established here through Elder Grant's pioneering, will probably soon retire from the place in as good order, and with as much grace, as they can maintain under the circumstances. Pity that they could not be so enlightened that they could see that we have passed from under the law into the full rule of the gospel of Christ. They have done some harm in this city by giving a sharply sectarian appearance to "Adventism," as viewed by the world outside; but Eld. Grant could straighten out all the regretted misapprehensions by a few sermons, to such audiences as he alone could at once assemble in San Francisco. And then by the meetings and enunciations at Sacramento, it would be rendered impossible for any man or set of men hereafter, in any other portion of the State, to make the people believe that "Adventism" and Seventh-day-ism were inseparately connected.

Sacramento is a city about one hundred miles distant from San Francisco, north-east, by the nearest route. There are two railroad routes and a river route. It contains about forty thousand inhabitants, of the average intelligence and refinement of mid-western cities. There are one hundred and twenty members of the legislature, and, of course, an army of officials—one thousand strangers in all, constantly in attendance during the session, being the estimate. There are many commodious halls, which can be had for reasonable rent.

In the rapidly growing city of Vallejo, a good foundation for a church has been laid, to say the least. Eld. Fassett was there yesterday.

San Francisco, Nov. 13th, 1881. C.

WHAT I DO NOT READ.

F. BURR.

Says one, "I read everything that comes along so that I may be posted up." Well, I do not. I choose my reading. I have no time to waste in reading wordy books or newspaper articles, that run all over creation, as it were, after an idea, and then when one is obtained it is simmered down and so completely liquidated in language as to be nearly devoid of all nutritive character. I cannot afford to read so much for so little real benefit. I choose for my reading those writings that I judge contain good wholesome thoughts, such as will nourish not only the mind, but the affections, in a healthy manner. As a saint of God, I can do no other way and be able to give a good account of my time. I find nothing in my spiritual nature that is congenial to a perusal of gaseous, windy writings of men, which, when sifted amount to but little substance.

Also, I do not read those books and writings which present on their surface evidence of their untruthfulness, and hence unprofitableness. And I propose to be my own judge in this respect.

It is thought by many that everything should be investigated, and that those who will not read everything that comes in their way have no right to oppose what they have not read. Now, when the surface of a stream is not clear, we may expect to find it muddy beneath. So with theories that are mixed and impure, and I do not propose to spend much time in diving into theological waters that are muddy on the surface. *I mean to keep out of such waters.* Men may call me narrow-minded, and a bigot, and all that, but opprobrium will be of no avail with me. *I prefer to keep clean.* It is enough for me to see the outside of foul waters, without wading through the *middle of the mire*. Being fortified with the truth as it is in Jesus' word, I fear not the opposition of any. Jesus says, "If ye continue in *my* word, . . . ye shall know the *truth*, and the truth shall make you free." Do we need to know error also? Error is pernicious, and I do not wish to know any more of it than I do.

Men may call me illiberal, sectarian, and all that. So would the wolf call the shepherd who pens his flock in a fold, or the hawk the farmer who coops his chickens. I ever hold myself ready to talk in the spirit of Jesus on any theological question as long as the points are clear; but when foul water comes up and error appears on the surface, further time spent on the subject is but wasted. The work of cramming our intellects with every new idea that is presented, be it good or bad, is very destructive to a devotional spirit. Proper investigation is a search after *truth*, and one can never find it in the muddy waters of error. The waters of truth always run clear, and the church of God should seek for truth in the unfailing word. I, for one, am satisfied with the pure water of truth that quenches the thirst of the soul, and will drink no other.

Chicago.

MY EXPERIENCE.

S. L. HUBBARD.

Dear Brn. and Srs.:—As Bro. Grant has given an invitation for any to write of their experience in the deep things of God, and as I have had a deep experience lately, I have felt it duty for some time to write it as best I could, and send it to the *Crisis*. May the Lord direct me.

I have been trying to serve the Lord for about seven years; sometimes I have enjoyed my mind very well; then, again, I have not. Sometimes I have been on the mountain top, then again clear down in the valley. I had not the keeping power. I felt a longing for something which I had not got. Well, I struggled on. I had a fear of man. I was not satisfied. I felt that there was a higher life, and it seemed sometimes as though I had got it; but I could not keep it. I went to Springfield campmeeting last August. I felt as never before the importance of being wholly consecrated to God, of being holy. I went home, or to the place where I worked, but things went hard. It seemed as though the Lord had left me; but I determined I would trust in the Lord if he slew me. I had great peace at times, but I could not keep it. I saw that there was evil in my heart. My temper would rise at little things. It was hard work for me to govern my appetite. I made up my mind that I would deny myself; that I would govern myself. Peace came, but I lost it again. I had great trials. My faith was put to a severe test. Sometimes I could see no light. About this time I came across a work entitled "A plain account of Christian perfection," by John Wesley. I bought it at the campmeeting. I read it. It did me much good. It just hit my case; and the Lord has brought me out into the fullness of Christ. Bless his holy name. It is "perfect love," it is joy unspeakable and full of glory. It is a peace that "passeth all understanding." My whole desire is to glorify God and do good to my fellow men. My will is wholly swallowed up in Christ's will. Jesus seems near. I can realize what it is to abide in Christ. I am lost in Christ.

I was a christian before. I loved the people of God. I loved to meet with them. I loved to hear the gospel. Dear brethren, this is just what we want to be prepared to meet the Lord. O seek for it. Do not be satisfied until you get this *fullness;* then you can feel that all is well, whether you live or die. Oh, may you be saved, is my prayer.

THOUGHTS.

JULIA B. LLOYD.

How strange and wonderful are the sights and sounds of this life. How vast the knowledge to be gained. We may deeply study the works of God, and then know comparatively little. Life is not long enough to compass the wealth of joy and glory. Like a beautiful panorama the human tide passes before our eyes. Aged faces marked with wisdom, and young faces marked with hope. The aspirations of youth, how far they reach. If they fail, God's promises come to the rescue. Mortals supported by strength divine, how firm.

Friendship! what a word is that. As link after link in the golden chain is added, and friends are drawn more closely into our enlarged hearts, we can only pray that in eternity we may love them forever. We may all be strong and guileless and good. We may know the joy of making the wretched smile, and of winning the erring into right paths. O, enchanted world! Hear its joyous songs. See its smiles, which tell of peaceful hearts; its glad laughter, which drives care away. What of its clouds? They are lined with brightness, and break into dew drops. Its roses bloom, its fruits ripen and mellow, its waters are often sweet and clear. Though its fields cover our choicest ones in their grave robes, yet there the turf will soon rise, the earth will scatter, and garments of light will be given them. The dust on which we tread will no longer hide them from the glory above.

Renewed earth, would that we were under thy skies. Something whispers that there will be an expansion of all that here is good, and interesting, and beautiful. The joy will be unmixed. The glory will be substantial glory. What wondrous society will that be when all are righteous. How rich will be the seeking after knowledge and truth, for there will be no crushed aspirations, no blight, no weakness. The glad realization of having been found worthy of life, how sweet it will be through all eternity. As fair sunset skies give promise of a bright to-morrow, so the beauty and love and goodness here are most surely tokens of what shall be in the coming kingdom.

REPORT OF THE OHIO CONF.

The A. C. Conference for the State of Ohio held its annual session with the church at Nevada, commencing Oct. 27th, and continued over the Sabbath. The preaching brethren belonging to the conference were all present, and the different churches were represented by their delegates, with one exception. Bro. Jonas Wendall, of New York Conf., was present, and aided us in our deliberations, and also in preaching the word. The reports of churches and ministers speak well for the work that is being done. Two churches are without a pastor, yet they keep up the ordinances, and are as zealous as ever in the cause; but they are hungering after more food. Eld. J. M. Judson has been laboring in six different places, and with good results. His health is poor, but he expects to work till Jesus comes. Eld. E. McCulloch is pastor of the church at Nevada, but labored at two other points. Since the last conference, he has baptized fifteen in different places. He has given all to the service, and expects soon to reap the reward in the world to come.

Eld. Jonos Wendall has preached considerable in the State, and is doing all he can for the cause. Eld. D. C. Jefferson is preaching some in Norwalk and Fairfield, and wherever the way opens is ready to work in the Master's vineyard. Eld. G. W. Stetson being sick at this hour of the session, was unable to report his labors, which have not been few. The subjoined written report of the delegates from the Nevada church, expresses the condition of the whole conference generally, and I send it that the brethren and sisters abroad may receive it as a letter from us.

Report of the Advent Christian Church,

At the Annual Conference held in Nevada, Ohio, Oct. 27th and 28th, 1871.

MR. PRESIDENT:—Being chosen chairman of the delegation to represent the state and condition of the Advent Christian Church in Nevada, in this our annual conference, now in session, it places me in a state of great embarrassment. It is in such situations that I see my utter unworthiness and smallness in the sight of God. In this embarrassment, I ask the prayers of all christian people, and the church in particular, that God will assist me out of his abounding fullness to do my duty, in the fear of God, and to the entire satisfaction of those I am called to represent.

The church in Nevada has a standing membership of eighty-six, including nine additional members, added since our last conference; and not merely members because their names are enrolled upon the church book, but real, unpretentious, and unassuming workers, that the Lord has sent into his vineyard, to work to his glory and their salvation. It is composed of people that are not ashamed to be called the children of God, and shrink not from defending and spreading abroad *the faith* once delivered to the saints.

In matters of public worship, we have a good attendance, and order and decorum that is commendable. During the period of our pastor's absence we passed safely through a very severe trial—one of those trials that will try the sincerity of its members, and develope any hypocrisy that may exist. To accomplish this most desirable result, we not only maintained our church organization intact, but kept up, in addition to our regular Wednesday evening prayer-meeting, a prayer and conference meeting on Sunday evenings, with but one exception, which was caused by the hand of death entering the household of one of our number. In thus coming together, were renewed from time to time in our spiritual strength, our covenant with God, and spoke cheering words of comfort to each other. We are therefore ready at all times to give every man a reason for the hope that is in us. The Lord led us safely through, without the loss of one, to whom be thanks and everlasting praise.

Our Sabbath school is second to none in interest and attendance, considering the population of our town, and the prejudice existing against the faith we teach. Our average attendance for the six months, ending Sept. 30th, was seventy-six. Previous to the absence of our pastor, we had two large Bible classes, of adult persons, and eight minor classes; and I do not remember of a single instance, that there was not a good representation of each class. Our officers and teachers are men and women of good christian character and influence, and in every case selected from among the members of our own church. We feel that we are doing a good work, and the impressions that are inculcated in the minds of the young will be lasting, and be the means of eventually bringing a goodly number into the fold of Christ. The Lord is blessing us in our every effort to advance his cause.

Our worthy pastor, who has so diligently labored with and for us, deserves our highest commendation and praise for his interest in our eternal welfare, for his unceasing labor, and for the spirit of love he has shown us in our trials as a church and individuals. May the Lord reward him greater than we ever can.

As a church and individually, we return our heart-felt thanks to Bro. G. Stetson, who has been laboring with us for the past week, and we hope to express our appreciation of his valuable services in a more substantial manner. May the Lord keep, guide and direct him, that he may in years to come magnify our Savior Jesus Christ as he has in the past.

To our visiting churches, brethren and sisters, we extend the right hand of fellowship, and open our hearts and homes, and bid you a hearty welcome. To those in attendance, who have different theological views from us, we say that we entertain a warm feeling for all that love the Savior, and try to live in accordance with his divine will; and while we may differ in some minor points, yet in the main we agree that Jesus Christ was the Son of God, and that he came into the world and suffered and died the ignominious death of the cross, to save depraved and sinful humanity, and that his is the only name in heaven or among men by which we can be saved.

To those who by their works and actions do not love the Savior, we ever welcome you here. We pray that the Lord will open your hearts to his Spirit, and that it will do its office work of conviction, and convert you by the glory of his power, and that you may with us enter into his rest, and receive the crown of immortality and eternal life.

To all we say, let this our annual conference be characterized with unity of spirit and oneness of mind; not contending as the manner of some is, but above all, let us pray for more and more holiness of heart, and let our works and deliberations magnify Him who has called us, in our prayer. Amen.

This report, though hastily considered and written, is respectfully submitted.

GEO. BENEDICT,
R. M. STEWART, } *Delegates.*
A. J. FLAHARTY,

A. J. FLAHARTY, *Chairman.*

The following address of the President was delivered in the evening, which he was requested by the conference to prepare for publication:—

Address.

Dear Brn. and Srs. in Christ:—Through the merciful watch-care of our heavenly Father we have been brought safely over the billowy coast of time, to the close of our first conference year, and as it is expected that I shall address you at this time upon the wants and duties of this conference; also, upon the work it was designed to accomplish. This conference was organized for the purpose of spreading more effectually and widely the glorious truths of the Bible relative to the second coming of Jesus Christ to redeem his people from "under the curse of the law;" and restore earth to its primitive beauty and glory, and fit it up for the everlasting abode of the redeemed church of God. These, with other Bible truths, which pertain to this age and generation, is the great work which this conference was designed to accomplish. The importance of this work can only be understood and felt when we realize that our eternal well-being depends upon our having a knowledge of the approaching events coming upon the earth, which are intimately connected with the salvation and deliverance of God's people from the "bondage of corruption," into the glorious liberty of the children of God's ancient people to understand that they were living in close proximity to the time when God would send a flood of waters upon the earth, and their salvation and deliverance depended wholly upon their having a knowledge of the event, and thereby making the necessary preparation to meet it. It was necessary for Abraham and Lot to understand *when* God would visit the devoted city with fire from heaven, that they, his people might escape the terrible end which came upon those who knew not the time or manner of God's visitation. And we inquire, will God change his manner of dealing with his church and people? We answer *nay, verily*. God has always acted upon this principle, and to admit that there will be any change in this respect would bring a reproach upon the character of God. Hence if this principle be correct, we can see the importance of the work before us in warning a godless world of its certain doom. God has been speaking to us, not only in his word, but by signs and wonders in the earth, with unerring certainty that the end of all things is at hand, and the ushering in of the eternal day of glory, and the everlasting reign of the Prince of peace is about to be established; and the response of the church of God is, Oh, hasten thy coming; bring the long expected day of glory and deliverance, and dry the tears of weeping saints. Oh, Zion of the tribe of Judah, bring forth from thy bridal chamber thy royal robes, and bedeck thy weeping church with immortality. Oh, come and waken from their long slumbers thy church, who are sleeping in their dusty beds, and gather thy jewels in thy everlasting embrace. Call, thou mighty One, and thy church will answer thee.

Our work for the past year has not been in vain in the Lord. We have been reaching out into new fields, and the cry is, and has been, Come over and help us; and although we have not been able to do all that we could desire, yet we feel that we have been blest in what we have done; and, as the fruit of our labors, some will be gathered as jewels in the day of our Master's return to earth. But we need to put forth an extra effort in publishing this last message and dispensational truth to the world. The importance of this message, which we feel commissioned of God to deliver to a godless world and a sleeping church, demands it. God demands that we work with our might while the day lasts. The future well-being of many, who have never heard the glorious proclamation of the soon coming glory, demands it, and shall we withhold it from them? I think I can hear the answer saying, no, let us put forth our united efforts into the great work of sounding the alarm to those who are about to perish; and, if possible, win for our Master a glorious bride that shall be clad with white robes. Let us push out this last life-boat, and fear not to utter the thrilling cry, "Behold the Bridegroom cometh, go ye out to meet him." The night is very dark, earth's final storm is at hand, and let us make one more effort to get nearer the throne. Our hope speaks, not only for ourselves, but for the unnumbered millions of God's sleeping saints, and gives the blessed and glorious assurance that they will soon break their slumbers, and with all of God's people live forever in the paradise of God. Let us open our eyes to comprehend the magnitude of our work, and the responsibility of the position we occupy. Let us be willing to make every sacrifice which the importance of the cause demands, even to the appropriating of our means to help push forward the rear car of salvation to a perishing world.

We need men of God to carry forward this glorious work. Shall we have them? My heart thrills while I anticipate your answer in the affirmative. May God give us grace and strength to carry it forward to victory and to eternal life. God's messengers must be supported, their families must of necessity have bread, and will you give it to them? Will you support them while they deliver the last warning note of mercy to a perishing race of men. The work is great, and must be done. It will admit of no delay. It is important, and shall we falter while the evening shades of earth's final gloom are fast gathering around us? Oh, let us gird ourselves anew for the final conflict. Let us combine our efforts and our means to carry forward this great and important work, and God will crown our labors with his blessing. Let us lose no time, but go to work like men of God, armed with the panoply of heaven; and we shall *very soon* hear the well done, and enter into the joy of our Lord, and be forever at rest. All of which, for the sake of the cause, is respectfully submitted.

E. MCCULLOCH, *Pres. of Conf.*

Nevada, Ohio, Oct. 28th.

The officers of last year were re-elected, and the conference adjourned to the call of the President. Sunday, 10 A. M., preaching by Eld. Jonas Wendall; subject, "time." At 2 P. M., Eld. E. McCulloch; subject, "preparation of heart necessary to meet the time of the end." In the evening, preaching by Eld. G. W. Stetson; subject, "atonement and redemption"; after which, over one hundred partook of the Lord's supper.

W. F. JEFFERSON, Secretary.

Gems.

— Few things are more necessary to success in life than judgment, firmness and courage. With them, a man can rarely fail; without them, he can rarely succeed.

— It is not so much what we have done in the days of our ignorance, as what we have done in the days of our light and knowledge, that should lay us in the dust before the Lord.

— The one or more "good traits" that may be found in the character of bad men, only serve, as far as their credit may go, to popularize and make respectable that which is wicked or ungodly in the same character.

If we would but check the speaker,
  When he spoils a neighbor's fame,
If we would but help the erring,
  Ere we utter words of blame;
If we would, how many might we
  Turn from paths of sin and shame?

— Swift used to say that the people of his generation had imbibed just enough religion to hate, but not nearly enough to love one another.

— True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

— There is an essential meanness in the wish to get the better of any one; the only competition worthy a wise man is with himself.

— They are rare Christians, indeed, who hold their goodness and grow in goodness where wickedness sits on the throne. To be wheat among tares, corn among chaff, pearls among cockles, and roses among thorns, is truly excellent.

— As all lights cannot make up the want of the light of the sun, so all temporal comforts cannot make up the want of one spiritual comfort.

— The nearer we live to Jesus, and the closer our walk is with him, the less inclination we have for pursuits and pleasures in which he is not the object.

— It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

Toil on, and in thy toil rejoice;
  For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
  The midnight peal, "Behold I come!"

— How easy it is to please and to be pleased, as well as edified, if one will take the fragrance of the rose instead of the thorns, and hold the knife by the handle and not by the edge.

— I desire to know the power of a little truth, rather, far rather, than increase the stock of truths.

— The happiness and unhappiness of a man's life depends upon the disposition with which he regards it.

PERFECT LOVE.

There are certain elements which belong to love in all the degrees in which it can exist. Paul mentions one of these essential elements when he says, Love worketh no ill to its neighbor. Here is the dividing line between love and hatred. Anything done or said to the injury of another does not spring from love. It may result from thoughtlessness, but it does not come from love. This is certain. Love is considerate.

If you see anything that you disapprove in one that you tenderly love, how careful you are of the manner in which you express your disapproval. You weigh your words. Tenderness and regret give the censure ten-fold force.

If you hear anything reported to the injury of another you love, you are very slow to credit this report. Love beareth all things. It puts a stop to all evil speaking. It taketh not up a report against its neighbor.

If we have Christian love in our hearts we shall be equally careful of our actions. It will make us thoroughly honest. We shall give to every one his due. If we owe a man money we shall pay as soon as possible. If service, we shall render it with fidelity. Love in rooting out selfishness shuts out all temptations to dishonesty. These are scriptural tests of love. Does the principle by which we are governed have these characteristics?

Novel readers will shed tears of compassion over the pathetic recital of the sufferings of some imaginary hero. This they call sympathy. Yet when they come in contact with real distress, they will not raise a hand for its relief. So, many who feel kindly under a moving sermon go away and think they are Christians, where, by their words and by their actions, they are working ill to their neighbors.

Let us see to it that our love towards each other abounds more and more.—*Earnest Christian.*

MERCY'S DOOR.

"*Knock, and it shall be opened unto you.*"—MATT. 7: 7.

I stood one day at Mercy's door,
  Burdened with sin,
And gently knocked, but no one said,
  Come in, come in.

I then knocked loudly at the door,
  Distressed with sin;
A voice with tender sweetness said,
  Poor soul, come in.

I raised the latch, and trembling said,
  I'm vile, O Lord!
Yet thou canst cleanse me if thou wilt
  But speak the word.

He said, thy sins are all forgiven,
  Thou 'rt saved by grace;
I raised my thankful heart to him
  In prayer and praise.

—*Happy Pilgrim.*

"THEY SAY——."

Well, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included in the "they" who circulate a scandal?

They say——. Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poniard, who thus meanly strikes one whom he dare not openly assail. Are you helping the cowardly attack? If "they" mean no body, then regard the humor as nothing.

They say——. Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known? or will any interest of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose.

They say——. To whom do they say it? to those who have no business with the affair? to those who cannot help it or mend it, or prevent any unpleasant results? That certainly shows a tattling, scandal-loving spirit that ought to be rebuked.

They say——. Well, do they say it to him? or are they very careful to whisper it in places where he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

If it should be true, don't bruit it abroad to his injury. It will not benefit you, nor him, nor society, to publish his faults. You are as liable to be slandered or err as your brother, and as ye would that he should defend, or excuse, or forgive you, do ye even so to him.—*Watchman and Reflector.*

A LOVING REBUKE.—John Howe once observed two men in a violent passion. Their mutual cursings shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice: "I pray God to bless you both!" This prayer so impressed the quarrelsome men that they ceased their strife, and thanked Mr. Howe for his supplication.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CAUGHT.

A FABLE FOR THE LITTLE ONES.

Two little fishes were swimming one day
In a cool, pleasant river, a few miles away;
Said Scaly to Finny, "Oh, there's a nice fly!
I wish I could catch him; I'll just go and try."

"Stop! stop!" replied Finny, "there's danger, I fear,
"I see a long line, and a man watching there;
Don't venture, dear Scaly; be guided by me,
Or else you'll be caught as sure as can be."

But Scaly was heedless; the fly looked so nice,
That soon he forgot Finny's kindly advice;
He snatched at the fly, when, as quickly as thought,
Came a jerk! and, oh, dear! little Scaly was caught!

Now wasn't he foolish? And yet, how I wish
Little children were never like that little fish;
But when sin entices, how often we see
That they yield to temptation as quickly as he!

But they who thus foolishly choose what is wrong,
Are sure to repent of their choice before long;
For like little Scaly they find, though too late,
That a sharp hook is hid in the nice looking bait.

—*Children's Herald.*

OUR FATHER.

During a cold day last winter, a good woman searching out the children of want, tried to open a door in the third story of a wretched house, when she heard a voice say, "Pull the string up high!" She looked up and saw a string, which, on being pulled, lifted a latch; and she opened the door upon two, little, half-naked children, all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"And you are not very cold? No fire on a day like this!"

"Oh! when we are very cold, we creep under the quilt, and I put my arms round Tommy, and Tommy puts his round me, we say, 'Now I lay me;' then we get warm," said the little girl.

"And what have you to eat, pray?"

"When granny comes home she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say 'Our father' and 'daily bread' every day. God is our father."

Tears came in the good woman's eyes. She had a mistrusting spirit herself; but these two little "sparrows," perched in that cold upper chamber, taught her a lesson of faith and trust she will never forget.—*Christian Press.*

HONOR AND GENEROSITY.

A man was once carrying along a basket of peaches, covered with cloth, and slung over his shoulder, making a pretty heavy load. By some means the cover became loosened, and quite a number of the tempting-looking peaches rolled down upon the sidewalk, and the man went on without perceiving it.

A poorly-dressed boy, about ten years old, who was walking a little distance behind, observed them, and immediately picked them up. But he did not put them in his pocket and run away, as too many boys would have done.

"Here! here!" he shouted to the man, who stopped, and the honest little fellow restored him his property.

The man rewarded him with one of the finest peaches, and went on his way. But this is not all. Just then the lad met two of his companions, and immediately divided his peach with them.

Was not that a noble hearted little fellow? Who could but love him, ragged and dirty as he was? The part of the peach he had for his portion was sweetened by kindness, by honesty and generosity, and the fruit was more luscious than the most costly could have been, if obtained dishonestly.

"TAKE THE TEMPERANCE PLEDGE," said a reformed drunkard. "I began to drink when I was six years old, by eating the sugar out of the tumbler after my father had taken his drams." Said another, "I was carried home drunk from Milk street, at nine years of age, on one Fourth of July." Both of these were Boston boys, who had excellent opportunities of becoming good men; but strong drink blasted their hopes. Another said to me, "Nearly all drunkards learned to drink when they were boys."

Think of this, children, and sign the temperance pledge at once. Ask the superintendent of your Sabbath school to introduce the pledge, that the scholars may sign it. Many Sabbath schools are doing this; and all the schools in the land ought to do it.—*The Nation.*

BOYS, rely upon yourselves. Don't lean upon your fathers, or your uncles, or your friends. If you have marked out an honorable path in life, take up your staff and go ahead and not wait for anybody to give you a push. Don't wait for help. The best and richest men in this country never had rich fathers to help them. They have gained their positions by self-reliance, perseverance, and high-toned noble lives.—*Churchman.*

Hygiene.

"This is for your Health."

DRESS AND HEALTH.—The tight waists, the low necks to dresses, and the high-heeled shoes, are most flagrant abuses, and ought not to be longer tolerated. We shall not quarrel with the little jaunty hats of the ladies, for of all parts of the body the head needs the least clothing.

But to pass to the other extremity, we have to say that the detestable high heels to boots and shoes, running as they do almost to a point, are spoiling the gait and ruining the ankle joints of children and misses. We are careful to order our shoemakers to remove such heels from shoes before permitting them to be brought into our dwelling. Heels of moderate height and good breadth are of great service in elevating the feet, so as to avoid direct contact with moist earth, and they also give support and add firmness to the step. Why should fashion push good devices to absurd extremes? We must aid in dethroning the tyrant when her decrees lead to the physical or moral injury of the race.

The present fashion of leaving the neck and the upper part of the chest bare is fraught with evil consequences. It would be less objectionable in countries uniformly warm; but that our daughters, here in the frigid and changeable climate, should constantly expose to the chilling winds a vital part of the body, is one of the evils of fashion which should be discountenanced by every mother, and father, and brother.—*Journal of Chemistry.*

ARTIFICIAL LIGHT.—Much injury is done to the eye by the improper use of lamp or gas light. Many persons suppose that a bright light, in reading, is injurious to the eye, and therefore attempt to read with a low, unsteady light. This is wrong. Let the light be bright and steady—the brighter the better, but let it be so placed that it may not shine directly into the face, but over the shoulder. No harm is done in illuminating the book well—the error is in allowing the light to fall directly in the face. Gas light is better than lamp light, if it is steady and brilliant. The student's lamp is the best kerosene lamp for reading purposes. Remember to sit with your back to the light; then let it burn brightly and illuminate your back well.

HYGIENE IN DIPTHERIA.—Secure cleanliness. To diminish the media of infection, the body and bed-clothing should be changed daily. The sick room should be bare of unnecessary furniture, and especially of drapery, and, if possible, have an open fire-place, and a fire burning on the hearth or in the grate, if the weather is too cool to have the doors and windows thrown constantly open. There is not the least danger of "catching cold" in bed, if the patient is well clothed. Segregation of the sick is absolutely indispensable, and the bed should be so situated that the fresh air from out of doors may blow over it and thoroughly dilute the foul air of the room.—*Dr. Reeves.*

ANIMAL FOOD.—Many of the ancients never ate animal food. Plutarch, a learned Grecian, abstained from it altogether. He lived to be nearly eighty years old, and was a hard worker. He is said to have written three hundred philosophical works. One hundred and twenty-five of them are extant. This celebrated man once wrote: "You ask me for what reason Pythagoras abstained from eating the flesh of brutes; for my part, I am astonished to think what appetite first induced man to taste of a dead carcass; or what motive could suggest the notion of nourishing himself with the flesh of dead animals." People could live much cheaper if they were to adopt Plutarch's views.

PLEASANT DREAMS.—Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Let all banish business and every worldly care at bed-time, and let sleep come to a mind at peace with God and all the world.

☞ A paste made of raw cranberries will cure erysipelas.

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE PLAIN OF BETHLEHEM.

Listen! across the starlit plain,
Where the flocks sleeping lie,
Comes floating, soft and sweet, a strain
Of heavenly melody.

Listen! with wonder and with fear
The startled shepherds gaze,
And, lo! bright angels hovering near,
Their song of gladness raise.

Listen! "All glory be to God,
His mission we fulfill;
Peace in the earth be spread abroad—
Peace, and to men good-will."

Listen! how sweet the accents are!
How lingeringly they cease!
To God be thanks that they declare
Christ comes, the Prince of peace.

THE PENALTY OF GOD'S LAW.

No. 3.

H. M. HALL.

Having shown the true nature of the death penalty, we will quote a few passages under this head, to show that the whole tenor, and therefore the true teaching of the Bible is *life* and *death*, and not *happiness* and *misery*. Deut. 30: 15, 19,—"See, I have set before thee this day *life* and good, *death* and evil. I call heaven and earth to record this day against you, that I have set before you *life* and *death*, blessing and cursing; therefore choose *life*, that thou and thy seed may *live*." Ezek. 18: 20, 21, 23, 26, 27, 31, 32,—"The soul [*nephesh*, the *soul* word, and though the *person* is meant, yet not to the exclusion of the *soul*] that sinneth it shall die. . . . But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely *live*, he shall not *die*" [the second death.] "Have I any pleasure at all that the wicked should *die?* saith the Lord God; and not that he should return from his ways and *live?* . . . When a righteous man turneth away from his righteousness, and committeth iniquity, and *dieth* [a temporal or natural death] in them; for his iniquity that he hath done shall he *die* [the second death.] Again, when the wicked man turneth away from his wickedness, . . . and doeth that which is lawful and right, he shall save his *soul alive*" [save his *immortal* soul *alive?*] "Cast away from you all your transgressions, . . . and make you a new heart and a new spirit; for why will ye DIE, O house of Israel? For I have no pleasure in the *death* [misery?] of him that *dieth*, saith the Lord God; wherefore turn yourselves, and *live* ye." But Christ said to this same wicked nation, "Ye will not come to me that ye may have *life*." (Jno. 5: 40.) Again, "Verily, verily I say unto you, if a man keep my sayings, he shall not see [the second] *death*" (8: 51.) "I am the living bread which came down from heaven; if any man eat of this bread, *he shall live forever* [be happy forever, or have eternal life]; and the bread that I will give is my flesh, which I will give for the life of the world."

It is worthy of note that the Greek word *zoee*, rendered *life*, is found one hundred and thirty-two times in the New Testament, and is the exact opposite in meaning of *thanatos*, rendered *death*, which is used one hundred and seventeen times. The definition of *zoee* is "life, i. e., animated existance, state of being alive." It has been forced by divines to mean *happiness*, just as *death* has to mean *life* in misery, in order to sustain their cherished theory. But it cannot be shown that it ever means happiness, or that it is used in a figurative sense in a single instance in the New Testament. So that the phrase, *eternal life* (*zoeen aionion*), employed by Christ and the apostles forty times, means literally *endless conscious existence*—nothing more, nothing less. Paul—who says he "shunned not to declare the whole counsel of God," and yet never spoke of *hell-torments*—says (Rom. 1: 32); "Who knowing the judgment of God, that they which commit such things are worthy of *death*." 6: 22, 23,—"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end *everlasting life*. For the wages of sin is *death*; but the gift of God is *eternal life*, through Jesus Christ our Lord." 8: 6,—"For to be carnally minded is *death*; but to be spiritually minded is life and peace" [happiness and peace?] James says (5: 20), "Let him know that he which converteth a sinner from the error of his ways, shall save a *soul* (*psukee*) from *death*, and hide a multitude of sins." What, save an *immortal* soul from DEATH? 1: 15,—"And sin when it is finished bringeth forth *death*." Rev. 2: 11,—"He that overcometh shall not be hurt of the *second death*." 20: 6,—"Blessed and holy is he that hath part in the first resurrection; on such the *second death* hath no power." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the SECOND DEATH."

PERISH. Webster says, "to die; to lose life in any manner; to be destroyed; to come to nothing." The tenth definition, which has been *manufactured* to hand by theologians, is, "to be lost eternally; to be sentenced to endless misery"; and so Webster puts it down as being by them so used. But from the above definitions who has any authority to make perish mean "endless *misery*," thus taking the word from its primary sense, and making it mean exactly the opposite, i. e., *life* instead of *death?* If divines have a right to say, as they do, that perish means to *live*; death means *life*; destruction means *preservation*; to be burned up means *always burning*, then any person has equal right to put darkness for light; hate for love; sorrow for joy; lost for saved; death for life. But making such a radical change in the meaning of words, where have we any protection to language, to ideas, to doctrines? where any protection to the revelation of God? Who can tell what God means in his holy word, if words may mean exactly the contrary to the definitions given by all lexicographers? Who is responsible for the false doctrine of universal salvation, and all the other false isms of the day, if not the learned theologians who have manufactured these false definitions, and have thus given to the world a false system of interpretation, and therewith a license for men to pervert the holy Scriptures to their own destruction? Is it not time for our divines and clergymen generally to lay aside their creeds, and examine, or re-examine, as the case may be, in the light of the Scriptures, this important subject? We know they do not *intend* to pervert God's holy word; but they *do* nevertheless while they advocate the doctrines of the immortality of the soul, the conscious state of the dead, and the endless misery of the wicked.

But *are* the wicked to *perish*, to be *destroyed*, to come to *nothing?* Ps. 49: 12,—"Nevertheless man being in honor abideth not; he is like the beasts that *perish*." When beasts perish we all know they are *dead*; so when men perish they are *dead*, and not *alive*; for no being can be *dead* and *alive* at the same time. But will any one tell us why the word perish, when applied to man or to the wicked, does not mean precisely the same as when applied to beasts? The only reason that can be given is, that the *theology* of the day *requires* a *different* meaning. Job 20: 5, 7,—"The triumphing of the wicked is short; . . . he shall *perish forever* like his own dung." 6: 18,—"They go to nothing and *perish*." Ps. 37: 18, 20,—"The Lord knoweth the days of the upright; and their inheritance shall be forever. But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." If the Jewish sacrifices to which the Psalmist refers were not *always* burning, but were *consumed*, *burned up*, then has he most unequivocally here taught that "the enemies of the Lord" shall thus be *consumed*, thus burnt up. That the final doom of the wicked is here announced, is certain from the fact that the *everlasting inheritance* of the saints—which which will be the new earth—is promised to them, while the wicked are to be *cut off* and "go to *nothing* and perish." If they are to go to *nothing*, can any one tell us what will be left of them? Isa. 41: 11, 12,—"Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall *perish*. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought." Luke 13: 3, 5,—"But except ye repent, ye shall all likewise *perish*." Perish like whom? Like those upon whom the tower of Siloam fell and slew them, says Christ. These men perished, lost their *lives*, were *killed*, were *dead*. "But, except ye repent, ye shall all *likewise* PERISH."

We will now read this according to the popular theology of the day: But, except ye repent, ye shall all LIKEWISE have eternal LIFE in *torment!* How strange that great and good men will adopt theories that make even the illustrations and declarations of Christ absurd and untrue, as in the above comparison. Christ says (Jno. 3: 16,—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*." 10: 28,—"And I give unto them *eternal life*; and they shall never *perish*." How plain from these words that the saints only are to have eternal life, while the wicked are to *perish*.

Paul says (Rom. 2: 12), "For as many as have sinned without law, shall also *perish* without law." Acts 13: 41,—"Behold ye despisers, and wonder, and *perish*." 2 Cor. 2: 15, 16,—"For we are unto God a sweet savor of Christ, in them that are *saved* and in them that *perish*; to the one we are the savor of *death* unto *death*; and to the other the savor of *life* unto *life*." According to "orthodoxy" Paul was a savor of *life* in both cases. If it were true, why did he not say to the one, we are the savor of *torment* unto *torment*; and to the other, the savor of *happiness* unto *happiness?* But, according to Paul in this passage, to *perish* is to suffer *death*. But Peter (2, 2: 12) speaks, if possible, with still greater emphasis: "But these, as natural brute beasts, made to be taken and *destroyed*, speak evil of the things that they understand not, and shall UTTERLY PERISH in their own corruption." The apostle says that *beasts* are made to be taken and *destroyed*. God says he will *destroy* the *wicked*, that they "shall be *destroyed forever*." Now can any person honestly say that the term *destroyed*, as applied to the *wicked*, does not mean precisely the same as when applied to the *beasts?* If destruction means endless misery when applied to [illegible] is destroyed, or universal salvation because *sin* is destroyed, then who knows but that the dumb *brutes* may suffer *endless misery*; or that they may be subjects of *universal salvation!*

BIBLE CLASS.—No. 2.

GEO. THOMSON.

LESSON—*John* 3: 3–8,—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Q. What is the subject of this dialogue?

A. The new birth.

Q. Is it concerning *a* new birth, or *the* new birth?

A. Evidently *the* new birth, for to be born again is but one repetition; whereas, if it were more, it would be—born again and again.

Q. What is the nature of this birth?

A. It is a spiritual birth.

Q. In what sense is it a spiritual birth?

A. Because it is brought about, or caused by the Spirit of God.

Q. Is there any other sense?

A. Yes; it is a birth into a spiritual nature; "that which is born of the flesh is flesh, and that which is born of the Spirit is *spirit*." ver. 6.

Q. What will be the *result* of this new birth?

A. An introduction of its subject into the kingdom of God.

Q. Is it a fair inference that all who are thus *born again* will necessarily enter the kingdom of God?

A. I conclude from the form and face of the negative statement that the reverse is absolute.

Q. Will this idea aid us in arriving at the truth in further investigating this subject?

A. I think so, materially.

Q. What constitutes this new birth?

A. According to the generally received opinion, it is *conversion*.

Q. Is that opinion correct?

A. Certainly not.

Q. Are you prepared to prove it incorrect? if so, how?

A. Yes, by common sense and Scripture. 1st, by common sense reasoning. Many have been converted to christianity, who have afterward backslidden and apostatized from the faith of the gospel; and some such have committed things which will forever exclude them from the kingdom of God, which could not be true had they been *born again*. Again, reasoning from analogy, on the figure employed, *a birth*. A person born of the flesh into this world may live a longer or shorter period, and then die; *but they never can go* BACK *to the condition in which they were prior to birth*. In the case of conversion this analogy utterly fails. The well-known proverb of the dog returned to his vomit again, and the sow to her wallowing in the mire, is illustrative.

Q. That seems to be a strong point in reasoning; what is your Scripture proof?

A. I think the following conclusive:—"Brethren, if any of you do err from the truth, and one *convert* him, let him know that he which *converteth* the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 19–20.

Q. Don't you believe in the witness of the Spirit *in* conversion?

A. I believe that the witness of the Spirit is distinct from conversion, and, as a result of faith, *follows* conversion.

Q. Then a denial of conversion being the new birth is not, you think, a denial of the operation of the Holy Spirit on the heart?

A. Not by any means.

Q. But what do you do with all those passages in John's Epistle (1 John 2: 29; 4: 7; 3: 9; 5: 1, 4, 18), where the converted person is represented as being "born of God"?

A. The word "born" in all those passages is evidently a mis-translation, and should have been rendered "begotten," as appears from 1 John 5: 1, 18, where the same word is rendered both "born" and "begotten"; and the American Bible Union translation render these passages invariably begotten; the word rendered "born" in our lesson *is a different word*.

Q. How are we the children of God *now*, if not by birth?

A. "For ye are all the children of God *by faith in Christ Jesus*." Gal. 3: 26.

Q. In what sense does the Spirit operate on the believer, if it does not produce the new *birth* in conversion?

A. But ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God." Rom. 8: 15–16.

Q. What is the new birth of our lesson?

A. That spoken of by Isaiah (66: 8), when a "nation shall be born at once."

Q. When will that take place?

A. At the resurrection of the just.

Q. Where is your authority for placing it there?

A. The resurrection of Christ is called a *birth*, and he is called the *first-fruit*.

Q. Where is his resurrection called a *birth?*

A. "And he is the head of the body, the church, who is the beginning, *the first born from the dead*, that in all things he might have the pre-eminence." Col. 1: 18. If he is the *first* one born from the dead, it follows that *others* will be born from the dead, which will be *the* new birth.

Q. Have you any other Scripture evidence on the point?

A. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the *children of God*, being the CHILDREN OF THE RESURRECTION." Luke 20: 35, 36.

Q. Can you explain that in detail?

A. In this life, christians are all "the children of God, "by faith in Christ Jesus," having "received the Spirit of adoption," and are thus "begotten." In the future life, they will be the children of God absolutely, by a resurrection from the dead, or its equivalent,—"changed," "in the twinkling of an eye"; or a birth into a new state of existence and a *new nature*. We now possess a human nature; the promise is that we shall be "partakers of the divine nature."

Q. You said that this "new birth" was produced by the Spirit of God; is this true of the resurrection?

A. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies *by his Spirit that dwelleth in you*." Rom. 8: 11.

Q. How do you explain the sixth verse—"That which is born of the Spirit is spirit"?

A. It refers to a new physical nature, distinct from and to succeed the fleshly nature.

Q. Will not that apply to the converted man?

A. No; the converted man still remains a flesh-and-blood man; and Paul says such "cannot inherit the kingdom of God" (1 Cor. 15: 50); but the man that is "born again" shall enter the kingdom.

Q. How do you explain this in connection with the resurrection?

A. "It is sown [in death] a natural body ["that which is born of the flesh *is flesh*"]; it is raised [in the resurrection] a spiritual body" ["that which is born of the Spirit *is spirit*"]. 1 Cor. 15: 44.

Q. How do you prove that those two states, or natures, do not exist cotemporaneously?

A. "Howbeit that was not *first* which is spiritual, but that which is natural, and AFTERWARD that which is spiritual." 1 Cor. 15: 46.

Q. What does the Savior mean by being "born of water"?

A. As the *water-birth* is a type of the *Spirit-birth*, it can apply only to baptism.

Q. Have you any Scripture proof?

A. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death; . . . For if we have been planted together in the LIKENESS of his death, we shall be *also* in the LIKENESS of his resurrection." Rom. 6: 3, 5. "Buried with him in baptism, WHEREIN ALSO [in the same ordinance typically] ye are *risen* with him." Col. 2: 12.

Q. What does the Savior mean by his illustration of the wind?

A. The Savior said, in applying the illustration—"So IS [not the *modus operandi* of the new birth, but] *every one that is born of the Spirit*. The Savior after his resurrection could come and go as the wind; so shall all who are born into the immortal state.

LOVE TO JESUS.

J. W. THOMAS.

"Lovest thou me?"—JOHN 21: 17.

Do we really love Christ? This is an important question. Without true love to Jesus, we have no part nor lot in the matter of salvation. Our profession may reach high as heaven, and our fame be broad as the universe; yet in the sight of God we may be "wretched, and miserable, and poor, and blind, and naked." Many will be deceived in the day of judgment. The foolish virgins will knock when the door is shut, saying, "Lord, Lord, open unto us," but it will be too late. They did not love Jesus in sincerity, consequently they are forever excluded from the paradise of God. What an awful day that will be, when multitudes who have made a profession of religion, and done many wonderful works in the name of Jesus, shall hear from the lips of the righteous Judge the solemn words, "I never knew you; depart from me, ye that work iniquity."

There is danger of being deceived. If we can tell anything by the fruit which many bring forth, then we may come to the conclusion that much of the religion in the present day is a sham, and a falsehood. It is useless for persons to say that they love Christ, while those marks which distinguish love to him are wanting. There are certain outward tokens by which we may know that true love exists in the heart. God has not left us in darkness on this point. It is our privilege to *know* whether we are saints or sinners. The religion of Christ is a positive, decided, knowso religion. Many think we must wait till the judgment before we can know whether we belong to the Lord or the devil; hence they live along from year to year in a kind of dreamy, undecided, half-hearted, dissatisfied state. One "thinks" he is the Lord's, another "hopes he has a hope," and another "guesses" he is a christian, and so they live on dishonoring God, and making their own lives and those about them miserable. It is evident to my mind that if we do not *know* that we are the Lord's *now*, we shall know *then* that we are *not* his. But how can we decide that we really love Jesus? What are the evidences that his love is shed abroad in our hearts?

1. If we love him, we delight to *think* of him. Our thoughts unavoidably follow the object of our affections; hence if Jesus is the supreme object of our regard, then he is much in our thoughts. Our meditation of him will be sweet.

2. If we love him we shall *talk* much about him. Out of the abundance of the heart the mouth speaketh. We shall preach Jesus everywhere, if his love constrains us. His life, sufferings, death and resurrection, salvation through him, and his coming again, will be the theme of our conversation. "We talk of what we love.

3. If we love him, then we *converse much with him*. Persons who love each other in this world delight in communing together. We tell Jesus everything if we love him. We love secret prayer. The Bible is precious because it tells of the one we love.

4. If we love him, it is a *pleasure to obey* him. His service is not irksome, but delightful. The wife who loves her husband delights to please him. Says Jesus, "If ye love me, keep my commandments."

5. If we love him, then we *love his friends*. "Ye are my friends if ye do whatsoever I command you." This is a positive evidence that we have passed from death unto life, if we "love the brethren."

6. If we love him, we *long to see* him, and enjoy his personal presence. Separation is grief; absence, torture. How can any one love Jesus and not want to see him? The wife who loves her husband longs to have him return. His presence is her delight and joy.

Have we these marks of love? There are many more we might mention, but have we these? Do we love the appearing of Jesus? Can we say with Peter, "Lord, thou knowest all things; *thou knowest* that I love thee"?

REST THEE.

M. I. HERRON.

Rest thee, dear one, rest!
Thou wast weary here;
Rest thee, till the blest
Morn of life appear.

Sleep on, dear one, sleep!
Sweet thy slumbers be;
Guardian angels keep
Faithful watch o'er thee.

Glorious soon thou 'lt be,
Rising from the tomb—
Bright as seraphs be,
Fair as Eden's bloom.

Rest thee, dear one, rest!
Thou wast weary here;
Rest thee till the blest
Morn of life appear.

OUR SONSHIP.

F. BURR.

Saints are to be sons and daughters of the Lord. This is the relationship between God and his people. We are not to be servants merely, but sons and daughters, having a family relationship to God. And as there is neither male nor female, but all are one in Christ Jesus, so the term sons in the Scripture expresses the relationship of all, both male and female.

This relationship is in *character* here, and not in physical constitution. Our bodies are to be changed to this condition at the coming of Jesus in glory. The present relationship of character is what most concerns us just now, for much as the last great change to immortality is desirable, it can only be obtained by accountable beings on the condition of possessing the character of sons while in this mortal state.

The relationship is not one of the first creation, in which we "all have one Father," as the Universalist will often quote. It is something nearer and dearer, and which draws more directly upon the fountain of divine love, and insures eternal salvation to all who possess it. The relationship of a creature because he is the *created* of the Father can be nothing higher than that of a servant. But to be begotten of God as his sons is to become the possessor of the character and spirit of divinity, and that is the ultimatum of all christianity.

Adam was not thus created, but he might easily have become thus had he cultivated goodness, instead of permitting the seeds of evil to take root in his disposition. The second Adam was actually thus begotten, and the resurrection birth completed for him the fullness of the sonship. I am strongly of the opinion that the occurrences in Eden were not unexpected by the divine mind, and that the remedy for the contingency was prepared, and calculations made beforehand. The sonship, all that he had or could have, be it more or less, was entirely forfeited by Adam. The second Adam comes to restore the power of sonship. Those saved must be "born again," and "born of the Spirit."

By nature men are not in character the children of God. Adam lost that position for his race. A new principle must be infused. It is the Spirit of God. I am writing now of accountable beings. Groaning creation may be delivered from the curse; infants may be redeemed as the innocent offspring of Adam; but it is reserved for those who overcome to sit with Jesus on his throne in glory. Delivered, redeemed, glorified. High, higher, highest. All made immortal, but differing in position as "one star differeth from another star in glory." All the result of the working of the self-same Spirit, dividing to each severally as he will.

We can become sons of God only by having the divine principle and power in us, changing our affections, and making us godlike. Knowledge of itself does not save, else Satan would be found a child of God. *It is Christ that saves.* Persons may live moral lives, and *talk* the truth, and *contend* for the truth, and if need be *die* for the truth, and be lost at last. And why? Because they lack Christ within.

Dear reader, you cannot be saved as a *servant*. You must be a *son*. You must have the relationship that comes from feeling in your affections the power of God. Men may talk about being baptized into Christ, and putting on Christ, and walking in Christ, but this is *outward*. It is worthless unless Christ is *within*. "This ought men to do, and not to leave the other undone." Christ must dwell in us or in vain we work. Without this inward power, the professed saint of God is but a whited sepulchre.

Come, then, you who are idly dreaming of salvation, because you serve God, be no longer a hireling. Be adopted into the family. Become a son, and you shall be free. Else you are no heir of God, and will lose the inheritance at last.

BE TRUE TO YOUR CONVICTIONS.

A man may hold erroneous views on many points, and yet be a christian. He may love God with all his heart, and yet be defective in knowledge and in judgment. But it is required of him that he be honest. The lowest state of saving grace, implies a readiness to know God's will, and a fixed determination to do it at all hazards. He who would be a christian in reality, as well as in name, must follow Jesus, whatever of sacrifice or suffering may be involved. When the path of duty is ascertained, the considerations of worldly policy must not be allowed the slightest influence in determining our conduct. He that will save his life shall lose it. The first step towards heaven has not been taken by him who counts his life dearer than the favor of God. We are not now speaking merely of those who have become accustomed, by years of obedience, to follow the Lord fully, but we say of those who are pardoned—who stand in the justifying grace of God, that they must be true to their convictions. If they fail here they fall into condemnation. The Scriptures are clear and explicit upon this point. If we say we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin. —1 Jno. 1: 6, 7. If we live in the Spirit let us also walk in the Spirit.—Gal. 5.: 25. For if ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God they are the sons of God.—Rom. 8: 13, 14.

There is no mistaking the meaning of these passages. They teach us that we cannot trifle with our convictions—much less go contrary to them and stand clear with God. To walk in the light, is to obey our inward, abiding impression of God's truth as applied to our own course of conduct. If we fail to do this, it is folly to imagine that we enjoy the favor of God. Our own hearts condemn us; and God is greater in rectitude than our hearts.

These truths are of general applications. There is need for their being called into exercise in our every day life. We will notice a few particulars.

1. We must follow our convictions with regard to our social and religious associations. God's people are not of the world. Their aims, their motives, their spirit is different from those who are living only for the present. Their enjoyments are opposite in their nature. No one ever made a beginning in the divine life who had not clear convictions upon this point. But he sees many professors of godliness going into the world for happiness or profit. He is told that he is over-scrupulous. He listens to the suggestions and becomes entangled in the yoke of bondage.

Even our religious associations must be guarded with jealousy. We cannot choose our church, any more than our social relations, upon the principle of worldly wisdom. When we put on the Lord Jesus Christ, we must make no provision for the flesh to fulfill the lusts thereof.—Rom. 13. 14. "Whosoever," says Dr. Orlin, "chooses his creed or his church, with any, the slightest, reference to the honor, or the ease, or the emolument it may give or withhold, does, by such an admission, utterly vitiate all his claim to have any part or lot in the matter of saving piety. I do not speak of those who knowingly and deliberately make these their chief ground of preference; but I affirm that it is wholly antichristian, and an insult to the crucified Savior to yield any, the smallest place to worldly motives in choosing the christian position which we will occupy. Let Christ and conscience decide in this matter. The gospel will admit of no compromise here. This is its point of honor, which it cannot and will not yield by a single iota." He who belongs to a church because it is rich, or powerful, or because it affords him opportunities for worldly preferment, shows that he is not governed by the spirit of Christ; however much, at times, he may have felt its influence.

When Judson was on his way, as a missionary to India, he became convinced that his views on the subject of baptism were wrong. His convictions may or may not have been Scriptural. This is a point we are not called on to decide. It may be that God allowed him to cherish them, to test his sincerity, and to stir up another denomination that had been too indifferent on the subject of missions, to put forth strenuous efforts for the evangelization of the heathen world. Be that as it may, his convictions had to him the force of truth. To follow them implied the breaking up of his life-long associations, and the throwing of himself, in a heathen land, for support, upon strangers who had hitherto manifested little interest in the work to which he had consecrated his life. But he made the venture and never wanted for a friend.

2. We must follow our convictions in the use of our influence. All have one talent. It were far better to bury this talent than to use it for the support of principles which we are persuaded are wrong. Yet simply to bury our talent, is to expose ourselves to being cast into outer darkness. How, then, can any dream of safety when they are giving their influence to practices opposed to the gospel of Christ?

Here is a man who sees that it is wrong to build costly church edifices, from which the poor are excluded. He does not believe that the gospel gives its sanction to the custom of selling the right to worship God in his temples, any more than it does to gambling. He says so. Yet he gives a thousand dollars for the church built to gratify pride; and a hundred dollars for a plain church, with free seats, where the poor may have the gospel preached to them. His convictions are in one direction—his influence in the opposite. Where is there one passage of Scripture that encourages such a man to hope for eternal salvation?

3. We must follow our convictions in regard to our personal experience. There is no stopping place in the road to heaven. We rest by running. Our convictions for grace must be carried out, or they will be lost. "Walk while ye have the light, lest darkness come upon you." Jno. 12: 35. The penitent, convicted of the need of pardon, if he fails to seek the Lord with all his heart, loses his tenderness and contrition. The justified soul, who sees it to be his duty to obtain full salvation, but fails to go on to the enjoyment of perfect love, loses his justification, and either becomes an open sinner, or a dead formalist. The sanctified one who is divinely called to go forward in his experience, but who refuses to yield to the call, settles down into a state of sentimental piety, loses his power, or openly departs from God.

Be true then to your convictions. Have your heart opened to the light of the Holy Spirit. Go where God leads. Obstacles will vanish as they are approached in strong confidence. The yielding waves will bear you as you step out upon them at the call of Jesus. . . "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."—*Earnest Christian.*

SICKLY CHARITY.

D. F. NEWTON.

"Art thou faithful? then oppose
Sin and wrong with all thy might;
Care not how the tempest blows,
Only care to do the right."

Sickly charity! endorse it? will the Lord? does he? Is it not a stench and a hissing? "Holiness to the Lord," the precious, sweet, glorious doctrine of the Bible, where is it? O, where? Trailed in the dust? The psalmist said, "I have seen the end of all perfection." Ps. 119: 90. Be popular in the world, and still be holy? Love the praise of men more than the praise of God, and still be holy? Be lovers of pleasure more than lovers of God, and still be holy? Go to the hop, the dance, the frolic, the horse race, the circus, attend festivals, parties of pleasure, scenes of mirthfulness and levity; raise money for church debts by lotteries and gambling; make the house of God a house of merchandise, a den of thieves, and still be holy? What now? Profess to walk in newness of life, enjoy the smiles of heavenly grace? "Know ye not, friends, the friendship of the world is enmity with God?" "Whatsoever is not of faith is sin."

"Will ye play, then, will ye dally,
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine."

Again, both ministers and people, not a few, connect themselves, in the face and eyes of God's holy precepts, with odd fellow's and free mason's secret abominations; enter into positive agreement "with death and hell" (Isa. 28: 15), and yet profess publicly to be holy, entirely sanctified! Then what follows? Sins of course are winked at, heaven-daring, in the pulpit and out of it; sins of the world, the flesh, and the devil. Is this all? Write novels, sell novels, puff novels, read novels, the light, frothy readings of the day, the very scum of the pit; prophecy smooth things, heal slightly, confer with flesh and blood. What now? Profess holiness, perfect love, entire sanctification, to love every body—nothing short? This professing the higher christian life, to love every body, is the order of the day—popular, customary. It requires very little, if any, self-denying or cross-bearing. One can profess love, perfect love, the love that "loves everybody," and the Lord with all his "heart, soul, and strength," and still love the world; be proud and covetous, follow worldly fashions, adorn the exterior with artificials, "gold, pearls, and costly array"; read novels, romances, silly love-tales, talk nonsense, attend pleasure-parties, fancy fairs, sit down, eat, drink, make merry, and rise up to play, sip the wine-cup and brandy-bottle, chew and smoke tobacco, wink at popular sins in the pulpit and out of it, advocate the doctrine of expediency and compromise, carry religion in one hand, the world, sin and Satan in the other. "Believe and love," is the motto.

How many parents love their children in the same way. Eli and David (like very many fathers and mothers at the present day) suffered their children to grow up in idleness, in all manner of sin and folly; to live as they pleased; to be lovers of pleasure more than lovers of God. Instead of love, God calls this hatred. "He that spareth the rod, hateth his son; but he that loveth him chasteneth him betimes." Prov. 13: 14. "Be not deceived. God is not mocked." Holiness is popular, it walks in silver slippers. The dearest, sweetest, the most exalted, heavenly, gospel truths, are trailed in the dust. Exaggerate? the half is not told. We speak that we do know, testify that we see.

If our leaders are corrupt, blind leaders of the blind, what can we expect of the people? Is it a marvel the whole world is tottering on the very brink of dark damnation?

"'Tis when the cross is preached, and only then,
That from the pulpit a mysterious power
Goes forth to renovate the moral man.
He that without it wields
The sacred sword, at best in mock display,
A useless weapon flourishes in its sheath;
None feel its edge—none fear it."

— He that is desperately inclined to his own will, is ever most near to the wrath of God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 13, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

MISSION WORK.

As the time has arrived to commence missionary labors in the south and west, we hope those who feel an interest in having the people prepared to meet our soon-coming Savior will now give the missionaries the benefit of their *material* aid, as well as a warm place in their prayers and sympathies. Bro. Sheldon will go forth into the southern field, among strangers, to meet much prejudice and opposition; and where he cannot look for much assistance. We also purpose to enter new fields in California, where we may expect to have hard-fought battles; but hope for glorious victories. Dear Brn. in Christ, *now* is the time the missionaries need our *special* help. Do not let them fail in their efforts for the lack of necessary means to obtain suitable places to hold their meetings. This is the time to make a *sacrifice* to the Lord for the good of our fellow men. We look for a noble response, worthy of the importance of the glorious cause of our blessed Savior. The hour has come to make a *grand rally* against the powers of darkness. Let all help in some way, if possible. The day of judgment is at hand. Eternal life is soon to be gained, or lost for ever. Help! *help!* while the watchmen go forth to sound the alarm.

NEW YEAR'S GIFTS.—Would it not be well for those who are able, to make a New Year's gift of the Crisis to some friend, or some poor saint, who has not had it to read? This has been done in other years with very happy results. Look around and see if you can not think of some one or more, to whom you may send "our paper" for the coming year, and thus cheer the widow's heart, and add a special comfort to her lonely dwelling. Is there not some friend, who has not seen the light on the blessed hope, who may be led into it by reading the Crisis? Try it, and look to the Lord for a blessing. We are now so near the end of this dispensation, every friend of Jesus should do all in his power to persuade men to be ready for the coming of the Son of man.

LIGHT SPREADING.

The lovers of truth have great reason to rejoice over the rapid spread of light upon the glorious truths of the Bible, that have been so long obscured by the traditions of men. The anathemas of the Pope no longer cause those to tremble who are free in Christ. The thunders of the Vatican are now as harmless as the dying roar of the distant retreating storm, after the return of the clear sky and the glowing sunshine. And shall the lovers of Jesus and his word, of his coming and his glorious kingdom, cower down and be discouraged at the proclamation of Protestant anathemas hurled against them for believing and proclaiming the very truths that strike a death-blow to Catholicism, Spiritualism, and every other false system of religion under heaven? *Nay, verily.* This is the hour for brave men in the Lord, like Luther and his associates. This is the time to be daring for the right.

The friends of Jesus have reason to rejoice in the fact that the Lord is raising up strong men to advocate and defend the doctrine of man's natural mortality, and the final destruction of the wicked. Among these is Henry Constable, Prebendary of Cork, who is said to be a superior scholar, one of the best and ablest Congregational ministers in Europe. He has recently published an octavo pamphlet of 68 pages, entitled, "The Duration and Nature of Future Punishment." The work has been reprinted in this country by Mr. C. L. Ives, New Haven, Ct. In his introduction to the American reader, he says:

> "I may state that this question of future punishment, has been of late freely discussed in the religious magazines of England; and I am informed that a large proportion of the intelligent and devout English clergymen, of all denominations, accept the truth of the views herein stated. The agitation on this subject has not reached our shores, at least not fully as yet, but it must be met; and the sooner the truth prevails the better, for the glory of God, and for our common Christianity."

In Mr. Constable's preface to the English edition, he says:—

> "For myself, I cannot express my sense of the value I place on the view I now seek to impress on others. It has for me thrown a light on God's character, and God's word, and the future of his world, which I once thought I should never have seen on this side of the grave. It has not removed the wholesome and necessary terrors of the Lord from the mind, but it has clothed God with a loveliness which makes him, and the eternal Son who represents him to man, incalculably more attractive. I am no longer looking for shifts to excuse his conduct in my own eyes and those of others, and forced to feel that here at least I could never find one to answer my object. I can look at all that he has done, and all he tells me he will hereafter do, and, scanning it closely, and examining it even where it has most of awe and severity, exclaim with all my heart and with all my understanding—'Just and true are thy ways, thou King of saints.'"

Price of the work 40 cts. Published by C. C. Chatfield & Co., 460 Chapel St., New Haven, Conn. For sale at this office.

☞ WE would say to those who have sent us the papers we wanted, that we are very much obliged to them all. We have a plenty now.

THE ROMAN WIDOW.

During the session of the Ecumenical Council at Rome in 1869 and 1870, the "woman" upon the scarlet colored beast boasted of her exalted position, and flattered herself that she should be honored and protected more than ever after the passing and proclamation of the infallibility dogma; but, to her surprise, she was abandoned at once, and left in a widowed condition. Just before that she had been fulfilling the Scripture: "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 7. How changed now. The next verse introduces her plagues of "death, and mourning, and famine." She was struck with death when she most expected life. Her husband was taken away, "mourning and famine" are upon her, and her term of widowhood will be more and more terrible. The cup of anguish she gave to the martyred saints will be filled "to her double." Already she is beginning to taste its bitter contents. She must drink it to the dregs.

> "A law has been voted this week supplementary to that of several years ago, called by the clergy the Ecclesiastical Spoliation Scheme. The present law sweeps into the public Treasury what is left of property—and it is in the aggregate considerable—upon which the clergy live, and by which worship is supported. The church and its servants will soon be reduced to the smallest possible allowance, and the inducement to become a priest, for any money profit accruing, will be taken away. 'As poor as a church mouse,' instead of 'as fat as a priest,' will be the phrase to be applied to the ministers of the altar."

This law is now in active operation, and the noted "queen" who gloated over the blood of the martyrs sits in the dust "mourning" the loss of her power, and her treasures.

THE MORMON QUESTION.

In his late message President Grant says:

> —"In Utah there still remains a remnant of barbarism repugnant to civilization, to decency and to the laws of the United States. Territorial officers, however, have been found who are willing to perform their duty in a spirit of equity and with a due sense of sustaining the majesty of the law. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their consciences, but they will not be permitted to violate the laws under the cloak of religion."

Of the Italian affairs, he says:—

> "I have been officially informed of the annexation of the States of the Church to the Kingdom of Italy, and the removal of the Capital of that kingdom to Rome. In conformity with the established policy of the United States I have recognized this change. The ratification of the new treaty of commerce between the United States and Italy has been exchanged. The two powers have agreed in this treaty that private property at sea shall be exempt from capture in case of war between the two powers. The United States have spared no opportunity of incorporating this rule into the obligations of nations."

THE WAY OF HOLINESS.—The question is asked, "How shall I make the desired attainment"?

1. Do not allow any question of doctrine to hinder you a moment. Do not try to settle questions of a doctrine in advance. As well might one awakened, but not converted, undertake in his blindness to settle the doctrine of regeneration before giving his heart to the Savior. Give yourself at once, and without reserve, to Jesus, and let him teach you, as he will, all you need to know about the doctrine of sanctification. But do not shrink from any opprobrium which may come upon you as a result of being entirely consecrated to Jesus.

2. Present yourself to the Savior just as you are now. Do not wait to make any preparations, or to have any change wrought in you before you give yourself wholly up to him. Do not hold yourself back in any interest or anything. Just as you are, just where you are, just what you are, neither holding anything back, nor waiting to be, or to do, anything more. Now leave yourself in his hands.

3. Believe that he now receives you, and will work in you all the good pleasure of his will, and will keep you and purify you, and finally present you faultless before his throne.

Do this and abide in it. Abide in Jesus, and accept that he abides in you, and be assured he will not leave you without witness of the Holy Ghost, that he is yours, and you are his.—*Christian at Work.*

A VALUABLE WORK.

Messrs. Tafel, of Philadelphia, New York and London, are about to commence the publication of a work that will be of great value to the Bible student, called an "Interlinear Translation of the Sacred Scriptures." The following will give some idea of the work:—

> "Above each word of the Hebrew, Chaldee, and Greek texts, will be placed an English equivalent, which shall render its fundamental meaning and grammatical function in such a manner as to enable any one familiar with the English grammar to analyze every sentence of the foreign language.
>
> The Text and Translation of the Old Testament will be issued in nineteen or twenty parts, that of the New Testament in seven or eight. Each part will contain about 160 octavo pages, and fifteen or twenty pages of the 'Notes,' which being paged independently, may be bound by themselves.
>
> As the Biblical Greek was written by men on Semitic ground, the interpretation will be kept in continual accord with the Hebrew way of thinking, and the Hebrew idiom.
>
> Dr. Leonard Tafel, of New York has associated with himself, to insure the early completion of the work, his two sons, Rev. R. L. Tafel, Ph. D., of London, and Rev. L. H. Tafel, of Philadelphia, and will begin the publication of the work on his own account; the former publishers having transferred their subscribers to him. The first (Hebrew) part of the work is now in the hand of the printer, and will be published in February, 1872. Twelve parts are already translated, so that there need be no unnecessary delay in the work.
>
> The Hebrew and Greek parts will be published alternately, beginning with the Hebrew. No labor or expense will be spared to bring out the work in substantial and elegant style.
>
> Price for each of the single parts of the Old Testament, two dollars; for the single parts of the New Testament, one dollar and fifty cents. Subscriptions are also received for the Old and New Testaments separately.
>
> Price of single parts of the Old Testament to non-subscribers, three dollars; of single parts of the New Testament to non-subscribers, two dollars.
>
> As an inducement we offer to every one sending the names of six subscribers a seventh copy free."

SMITH'S DICTIONARY OF THE BIBLE.—We take much pleasure in commending to all Bible students, and especially to preachers, Smith's Dictionary of the Bible, published by Messrs. Hurd and Houghton, Riverside, Cambridge, Mass. This valuable work is considered the best in the world to assist the Bible student in a careful examination of the sacred Scriptures. It was first published in Europe, and denominated "the great monument to English Biblical scholarship." Dr. Crosby says: "It is worth more on a Bible reader's desk than fifty commentaries.' It contains the results of the researches of the most distinguished scholars in all matters pertaining to the sacred Scriptures. Every minister should have a copy. It would afford a poor preacher much joy to receive it as a present from his friends. Price, in cloth, 4 vol's, $26.00 Address H. O. Houghton and Co., Riverside, Cambridge, Mass.

THE FAITH OF JOB WHEN TRIED.

The Lord pronounced Job a "*perfect man*," but Satan insisted that the faithfulness of Job arose from the fact that God had showered temporal blessings upon him, and had made him prosperous, and shielded him from calamities. "Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blest the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Job 19: 11.

To demonstrate the fact that true religion is based on *principle* that will lead its possessor to cling to the Lord in adversity, as well as in prosperity, the Lord gave Satan power to test Job by depriving him of all his wealth and children. "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." v. 12. Now Job was a man of wealth, having a thousand oxen, five hundred asses, seven thousand sheep, and three thousand camels; worth, at very low figures, over $300,000; besides, many servants. Satan conceived the plan of bringing successive calamities upon him, by which he should be dispossessed of all his wealth and be robbed of all his children in a single day, to see if his faith would not falter under the trial; and this plan was executed, and calamity followed on the heel of calamity.

1. A messenger flies in haste to tell Job the Sabeans have stolen all the oxen, and all the asses, and slain all the servants that were with them.

2. Another messenger comes in great haste, before the first one could finish his story, to bring the sad information that all the sheep are burned up in a miraculous manner by fire from heaven.

3. Then another messenger comes, all out of breath, to inform him that three bands of Chaldeans had killed the servants, and had stolen all the camels.

4. And before this message could be finished, a fourth messenger comes to announce the painful fact that the wind had blown down a house upon his ten children, and had killed them all.

There stands Job, made childless and shorn of all his property in a single day. Will he desert God, or love him any the less under the storm of adversity, than he had done under the sunshine of prosperity? No, but he "fall down upon the ground, and worshiped, and said, ... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." God had suffered his property and his children to be taken away from him, yet he clung to the Lord. The Lord had "taken away" only in the sense of giving Satan direct power to take away his property and his children.

But how often this language is perverted on ordinary funeral occasions, where no such interposition of power delegated to the devil has taken away the deceased; yet we hear it there said, "The Lord hath taken away," which is not true in such cases. The Lord does not ordinarily take away our friends; but in Job's case, God had permitted Satan to take away property and children, and it could be said that the Lord had "taken away" only in the sense of *permitting* Satan to engulph them in a premature death.

This severe trial was enough to demonstrate the fact that Job's affections were not placed on property or children more than upon God. But Satan was not satisfied with this test, and insisted that *personal affliction* would lead Job to desert the cause. "Put forth now thine hand, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand; but save his life." Having thus obtained permission of the Lord, Satan "smote Job with sore boils from the sole of his foot unto his crown." Though Job could not see through this dark cloud of affliction, he felt resolved to trust in God though he should slay him, by giving Satan power over his life, for he saw by faith a life beyond death. "O that thou wouldest hide me in the grave. . . . . If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt *call*, and I will *answer* thee." Job 14: 13-15. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for *myself*." Job 19: 25-27. Christ, when raised, affirmed "*It is I myself*"; so Job expected to be *himself* "at the latter day," though he should previously repose in death. He expected then to hear the Redeemer's "*call*." W. S.

THE KINGDOM OF HEAVEN.

The popular use of this language is not in agreement with its scriptural signification. Now, it is often applied to a supposed world of disembodied souls above the starry skies; but such could not have been its meaning when John, Christ, the twelve apostles, and the seventy proclaimed, "The kingdom of heaven is at hand." They could not have meant a sky kingdom, for that existed long previously, and therefore could not have been "at hand" in the sense of coming into existence; and yet in the sense of its future removal to the earth, for the city will "come down from God *out of heaven*"—leaving heaven still in its former locality.

They could not have meant that the Messiah was soon to come, for this message was proclaimed *after he came*. Evidently they meant the very kingdom Jesus told them to pray for. "Thy kingdom come; thy will be done in earth as it is done in heaven." The very kingdom Jesus referred to when he said, while preaching the kingdom at hand—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. . . . *Then* shall the righteous shine forth as the sun in the kingdom of their Father." The same kingdom spoken of by Jesus while preaching the kingdom at hand, when he said—"When the Son of man shall come in his glory, . . . then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It was at hand in the same sense in which Peter affirmed, "The end of all things is *at hand*." The remaining time was short compared with the previous history of the world. W. S.

WHAT WE NEED.

L. T. CUNNINGHAM.

Is it not time to meet for earnest prayer and solemn conference? I have felt for some time past that the Advent people ought to be more stirred, and take a deeper interest in the *immediate* coming of Christ to judgment, and awake to more earnest and united action to arouse a slumbering church and guilty world to a sense of their awful danger and responsibility. If, as I verily believe, the evidence points to A. D. 1873, as the time for Christ to come and end probation, and bring us all to a strict account of our stewardship, is it not time to meet in *solemn conference* to consider this question, and examine and sift the evidence on which this question rests? There are many brethren and sisters scattered abroad who feel a deep interest in this question, and think it high time for a general meeting to be called, for a prayerful and earnest discussion of this deeply interesting subject. The Spirit of Christ in the prophets searched the TIME, not only for the sufferings of Christ, but also the TIME of the glory that is to follow, i. e., the time when Christ will be revealed from heaven in his glory. And this is for our consideration and profit. 1 Pet. 1: 11, 12. Read also the twelfth chapter of Daniel, and learn what deep and earnest solicitude and inquiry moved the pious heart of the prophet Daniel, a man greatly beloved of God, and the specially appointed servant of God to convey his mind to us when the resurrection of the righteous dead shall occur, and the deliverance of all found "written in the book."

As no one who believes the Bible can dispute the fact but that definite time is there recorded for our instruction and use, let nothing prevent our giving it the place in our counsel and action that its importance demands. As there is more or less confusion in many minds, both of preachers and people, on this subject, a meeting of this character is now of special importance. It is high time for us, as a people, to humble ourselves before God, and confess and repent of our worldliness and backsliding, and betake ourselves to earnest prayer to God for help, and the Holy Spirit to awaken us to a true sense of our situation and responsibility. Daniel prayed, with supplications and fasting, in view of the condition of Jerusalem, and his people, and a most signal answer was obtained. See Daniel 9th. Then let us, my dear brethren, arouse from all slumber, and earnestly look to the same source for wisdom, that we may be guided into all truth, and gain a knowledge of the deep things of God, and by fidelity and watchfulness be prepared to welcome our returning Lord and King.

Some brethren at Portsmouth, N. H., also at Worcester, Mass., feel the importance of such a gathering of ministers and brethren as above proposed, and would like to have it at either of the above named places. May we not expect, then, some action speedily taken in this direction? Bro. Adams has spoken of Lowell Street, Boston, as open for a meeting for the general good of the cause of our soon coming King.

Brethren, pray over this subject, and prepare to come together in the name of the Lord, for the judgment of the great day is truly impending. Amen.

A LITTLE GRAVY.

ISRAEL DAMMAN.

BRO. GRANT:—As there is a large space in the *Crisis* sometimes used for dry bones, such as conference reports, I thought a little juice would make the paper a little more palatable. Bless the Lord for his salvation that I have seen since our campmeetings at Belfast and Alton Bay. Soon after, we went to Portland to attend conference, in company with Bro. Emery and Colby. We had a refreshing season all through the meeting. A number came out and threw off their sectarian bands, and chose to walk in liberty. In the last evening meeting of the conference, two strangers came in to hear the word. At the close, they came to me and informed me of their religious standing. The lady was a member of the Baptist church. She informed me she was in a lost condition, and the word preached had opened her eyes. She ardently desired our prayers. It created a deep feeling in the church. We gave her the counsel we thought was due; with the promise that she would give her heart to God without reserve, and let me know how it was with her. About two weeks after, we received a line from the lady, stating that she had been sick, and confined to her bed with rheumatism. She blessed God that she was led to that house of prayer in Portland that night, and that she had found in Christ a free and full pardon of all her sins, and now could trust in him without fear, exclaiming, Praise to God for full salvation in the midst of affliction, among strangers. She found the grace of God sufficient. Thank God for the salvation of one from a backslidden state.

Two weeks ago, we had the privilege of leading down into the water two happy souls in the town of Levant, who have lately found Jesus precious. While visiting a number of churches, gathered with love for the coming of Christ, we have seen them revived. In Searsport Village there were good signs of a reformation. A number started anew, and the best attendance was given to the word. A cry came from Monmouth, Me., Come over and help us. I have responded to the call, and been here a few days. A number have started. The interest is increasing. I shall remain here awhile preaching Christ to the people, believing our work is nearly done. It looks as though we might close up our labor for the world as soon as eighteen hundred and seventy-five, and lay our armor by and dwell with Christ at home.

"Good old way, how sweet thou art,
May none of us depart from thee;
But may our actions always say,
We are marching in the good old way."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SEELEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$117 44
A Friend	5 00
Sister Hawks	1 00
A Friend	.50
Olive E. Bennett	1.00
Jane D. Emery	.25
J. Richards	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$6 00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*": and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1111.95
Amos French	5 00
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BRO. BOWMAN.

Bro. Bowman is receiving much opposition from his former Brn. in the ministry. He sent an article to the "Southern Christian Advocate," for the purpose of correcting some false impressions, but it was declined. The following is the article:—

DR. MYERS:—*Dear Bro.*:—In last week's *Advocate* I see a correspondence between a Mr. Perham and Bro. Fleming; in which Bro. F. applies epithets to me, so different from those which he uses in his private letters to me, that I am at a loss how to reconcile them. He emphasizes certain promises which I made, but which I failed to keep. At the Cheraw conference, I promised a committee of three brethren, that if my preaching the unconscious state of the dead until the resurrection, and the final destruction of all wicked beings and principles, was calculated to produce discord (as they supposed), I would desist. Sometime after I reached this (the Darlington) circuit, I became cognizant of the fact that a number of reports concerning my views were being circulated throughout my field of labor; not one of which was correct. Thus situated, I felt it to be my duty to act upon the defensive, which I did; and from every pulpit in my charge I stated the doctrines which I held, and to which the conference objected.

At the third quarterly meeting objections to my views were presented, by some, to the presiding Elder, Jno. W. Kelly, that large-hearted and unselfish man. What his reply was I do not know; but from that time to the end of the year, we had peace and quiet. At the last meeting of the stewards, when every church was represented, they drew up and signed a petition for my return.

At the Charleston conference, last Dec., this whole matter-broken promises, doctrines and all, was fully brought before the body. I stated my reason for having violated my promise, and for the first time, before the open conference, I stated my views in regard to the state of the dead, and the end of evil. The conference then knew my views, and Bishop Pierce, with discipline in hand, told us we had twenty-five articles of religion, and asked, "Which of these has Bro. Bowman violated?" If there was a protest from any part of the room, I do not know it. The Bishop said furthermore, "We have standards, but they contradict one another"; and so they do. For Clarke and Benson say, as soon as a man dies he goes directly to heaven or hell; and Mr. Wesley says whoever teaches that a man goes to heaven or hell when he dies, does not understand the oracles of God.

The conference passed my character, and I was returned to this circuit. No promises were required, no injunctions were laid upon me. Now can any one, at all acquainted with the proceedings of an annual conference, come to any other conclusion than that my case was finally disposed of? Just before the second quarterly meeting of this year, I received a note from Bro. F., stating that he had received complaints against me for preaching heresy, and that he would talk with me on the subject at the approaching meeting. The time arrived, and we had the expected interview. I told him (Bro. F.) that I rarely alluded to the doctrines, and when I did, I simply quoted appropriate texts of Scripture, and that, if he desired it, I would not emphasize the final destruction of the wicked during the year. That promise I kept.

At our third quarterly meeting, when the whole circuit was represented, to satisfy Bro. F., I proposed to retire, that the brethren might speak on the subject without reserve. To this Bro. Fleming objected. I then asked the conference to say whether I had kept my promise or not. One Bro. arose and said I had done so at his church; when Bro. Fleming cut the matter short by saying he would call me before a committee. When about to part, he notified me to appear at the M. E. church, in Sumterville, on the next Wednesday week. I did so, and the result was my suspension for heresy.

I would just say here, that as long as Bro. Fleming and myself have been in the conference, this is the first year we have been associated together; and I am truly sorry that matters have terminated as they have. I believe Bro. Fleming to be a good man, and a genial companion. I believe him to be actuated by the best motives in what he does. Yet I am fully satisfied that he has permitted himself to be counselled by the wrong men, and I am not alone in this opinion. He was advised to defer the whole matter until the next annual conference. An influential Bro. in an adjoining circuit told me he went to Sumterville the day on which the committee met, and begged Bro. Fleming to defer the matter, saying that he was confident, if he did not, it would prove disastrous to the church. One of the most reliable brethren in my circuit told me he approached Bro. Fleming on the same subject, and that Bro. Fleming replied thus: "All you who believe with Bowman, go with him, and build him a church."

It may be heard almost everywhere, "If Bro. Kelly had been here, nothing of this would have occurred." Now let us suppose Bro. Fleming to have spoken thus to those who complained against my preaching: "It will only be a few months until our next conference; try and live in peace till then, and every thing shall be attended to at conference." Is it not probable we would have had a better result?

About my New England gospel and Northern church. Who knows better than Bro. Fleming that these doctrines have been in the church since the days of the apostles; that some of them were more dreaded by the papacy than any others; that, like all the rest, they went down under that horrid domination; that at the dawn of the Reformation they were among the first taught by Luther. The Advent church originated at the north, but not these doctrines. Where did the Methodist church in this country take its rise, but at the north? Over the door in John Street Church, New York, may be seen this inscription:—"The first M. P. Church built in America."

I united with the Advent church because they are purely Armenian in doctrine; because they insist upon entire holiness of heart and life; the speedy coming of the Lord; the unconscious state of the dead; a literal resurrection from the dead; and the eternal destruction of the wicked. They hold class-meetings, love-feasts, conferences, and camp-meetings. Now where is the great difference between this and the Methodist church? I have been a Methodist minister for many years, and never during that time did I ask a member of any other church to join mine, though I received many such from their own choice. I have not asked one from any other church to join the Advent, nor do I intend to. Those who have joined me, *requested* the doors of the church to be opened.

I saw in the papers last winter that Bro. Grant had been preaching for several months in a southern Methodist church, in San Francisco, which resulted in a gracious revival of religion. So when I learned that Bro. Sheldon was preaching at different points in Georgia, I wrote him a note, inviting him to pay me a visit, and deliver a course of lectures on the prophecies. He complied with my request, and every thing he preached was in accordance with Methodist teaching, except one sermon which he preached by request, on the end of evil. He is a deeply pious and learned man. He did not say one proselyting word to me while here.

Now let me say, in conclusion, that I have stated the whole affair as briefly as possible. Mistakes I may have made, but not intentionally. God knows my heart. I expected, with my family (I say it with tears running from my eyes), to have lived out the remainder of my days in the church to which I have belonged from my boyhood days. I love her; I love all her noble institutions, and her dear, blessed preachers and people. I hope the preachers in their weary rounds will not forsake me and my family, for I do not want my children to be weaned from them. Glory to Jesus! my soul is filled with love to all men.

PEYTON G. BOWMAN.

Lydia, Darlington Co., S. C., Oct. 26, 1871.

MISSION WORK.

P. & W. DUNN.

BRO. GRANT:—At the close of my last, I was on the way to Streator, Ill., where I arrived Sept. 9th. The camp-ground is situated two and a half miles from the town. I soon found Brn. A. N. Seymour, J. W. Burroughs, and others, and was heartily received as a co-laborer in the work. The spot was a beautiful one.

In the nearest farm-house lived a Mr. John Sawyer, who was very kind to us, as well as others. This man was educated by his parents for the M. E. ministry. At the close of his school, he became a Universalist, and finally lodged in Spiritualism, where this meeting found him. On Thursday night, Sept. 14th, he said that he prayed that if there was any truth, he might know it and understand. That night he had a dream three times over, which was in answer, no doubt, to this prayer. The following is the dream, as he told it to me: I found myself in a city, surrounded with a great precipice, at the bottom of which there was a great river, with beautiful land beyond. The inhabitants were a band of thieves and robbers, who wanted me to join them. I declined. They threatened to kill me and throw me out. I promised not to report them, if they would let me go. Then I awoke.

This was repeated the third time, when I went to the watchman, and told him I was lost. He showed me the way, and pointed me to a dim light, which I should follow. I followed on. I saw a light on another street. I crossed over where the people were, and soon found myself at a precipice like Niagara Falls. It seemed like going down a coal shaft. When I got down half way, I got hold of a bush, but it kept giving way. At this time Jesus came and offered to help me, if I would serve him. Two men came and said, "We don't worship God here; if you do, we will throw you over the precipice." Jesus caught hold of me. These men fell over. I got away, awoke, and the scene closed for the night. I felt it my duty to come to meeting, and confess Christ; but I delayed.

Saturday night, Sept. 16th, I had the dream again, with more added to it. After passing the city, I got to the edge of the earth, which caved off, and I went down. I thought I died. It seemed it took an hour to go down. All my deeds came up before me. I knew when I went into the river, but did not realize it while there. I came up the other side. I saw my father and children, who had formerly died. We were joyful and happy. I said, They tell me that there are ghosts here. I felt of them, and said, You are not ghosts. Then I saw a great crowd, like a great procession. My friends asked me about my preparation. I asked, For what? They said, the judgment. I told them I was not prepared. They went up like persons going to vote. They had a clerk, and Jesus seemed like a Judge. It seemed about an hour. Then came my turn. I went up, gave my name—Sawyer. The inquiry was made, Is it John Sawyer? I said, Yes. He told me that this was an account of over fifty years standing, and commenced to read, "Misrepresentation, deceit, neglect—neglect—NEGLECT of duty." Jesus bowed his head and wept, and my friends wept. I turned and shook hands, and parted with them. To part with friends here at death is nothing to be compared with it. No tongue can express the anguish. I would have given the world for one more hour to prepare. Then I began to realize what I had lost, and what I would give for an opportunity to repent.

O! the scene I can never forget. I turned to get my sentence. Jesus said, What do you say to this? I said, Nothing; it is just. He reminded me of the opportunities I had had. I said, If I had only known what I do now, I would have done differently; but the preachers said one thing, and others another thing. Jesus said, It is a lamentable fact that the preachers have done so. I told him if I had an opportunity, I would be a christian. He said, If you think you will try, I will make a covenant with you. I told him if there was anything I could do, I would do it; if I had it, I would give all the world. He said he would require me to give all my possessions. That is not all, you must give up your creeds and traditions; then I want all your heart. If that is too hard to do, you can call on me, and I will help you. On these considerations I will defer the judgment. If you prefer, I will cancel all the debt. The clerk was ordered to record, and postpone the judgment one day more. I turned to my friends; they took hold of me, and said, Do bring the rest; bring mother and the children; do be faithful, and come home safe. I promised I would do the best I could, and then I awoke. I had been in this about three hours. I thought I wept; and I found I had, for my pillow was wet with tears. By the grace of God I will take the warning, and serve Jesus, and meet you all in the kingdom.

Bro. Sawyer came into our tent just at the hour of worship, as we were about to pray. He said, "Pray for me." We did so. At the love-feast at nine o'clock, he made this confession, stating he thought it was his last call. This day was spent faithfully, for he and his wife were buried with Christ in baptism, with four others, and at night the rest of the family, consisting of three that were at home, promised to serve the Lord. There were about twelve that turned to the Lord, beside some backsliders who were reclaimed.

Thank the Lord, that this meeting was held. There were about fifty who camped on the ground. There were five ministers present. Every thing moved off as well as could be expected.

On Monday, we struck tents, and parted. I went to Ancona and preached that evening, then returned to Streeter. I went west to Farren Ridge, to hear Bro. Seymour speak on the subject of the Sabbath. I must say that this was a rare treat to me. I found that Bro. Seymour was master of his subject. There was much light shed on my mind. He said the ten commandments are nowhere called the "law of God" but by the Sabbath keeper. They continually assume that it is so. They were challenged to produce a text. The opportunity was given, but they did not bring any forward. It could not be done.

Charles City, Iowa.

"HADES AND SHEOL."—This is a new pamphlet by Eld. L. C. Collins, published by the W. A. C. P. A. It is deserving of a wide circulation, and will richly repay every Bible student who buys and examines it. The word *sheol*, which is translated hell in the Old Testament, and *hades*, translated hell in the New Testament, are carefully and critically examined, giving the general meaning and use of the words, showing that they are universally used to signify death and the grave, as is shown also by several of the best authors. The case of the rich man and Lazarus is then criticised by the rule obtained for the use of *hades*, and a new view of this subject presented, differing from the one usually given by our writers. We are not fully satisfied it is altogether correct, but appears more rational than any we have seen published. To this is added an essay, entitled, "Literal Death the Penalty of the Divine Law." Thinkers should have this work. Price by mail, ten cents. For sale at the *Crisis* office.

I. C. WELLCOME.

THE WITNESS OF THE SPIRIT.

When Samuel Wesley, sen., was dying, he cried out, "The inward witness, the inward witness! that is the proof, the strongest proof, of Christianity." In like manner, the sainted Rutherford wrote in one of his inimitable letters, "Make meikle (much) of assurance, for it keepeth your anchor fixed." The doctrine of the witness of the spirit is inseparably connected with all true vital godliness. The spiritual life of the christian, his peace, his joy, and his hope, are all based upon this truth and this experience. I must know that I am freely justified before God, before I can have conscious peace with God and unspeakable joy; I must know that I am a child of God, before I can know that I am an heir; and I must know that I am an heir of God, before I can have a shameless hope of eternal life. But the question at once arises here, how can I know that I am justified, and that I am a child of God?" Those who believe it at all possible to have such knowledge are not all united in the answers which they give to this inquiry.

Some will say, that this knowledge may be had; but that it is only after a period, longer or shorter, of earnest, anxious inquiry, that we may begin to infer from certain inward experiences and outward actions that our sins are forgiven, and that we are the children of God. The whole method to be pursued, according to this view, is one of inference, or induction, and the result reached is solely from a process of reasoning, based upon Scripture data it is true, but a process of reasoning after all; any flaw in which may endanger the whole salvation of the one who employs it.

Another, and a more direct answer is given to this question by others. It is this: That when man is justified by faith in Christ, and adopted into the family of God, the Holy Spirit comes directly into his heart and bears his direct and positive testimony there as to the fact of his forgiveness and adoption. Now, besides this being a scriptural view of the case, it is infinitely more satisfactory than the first mentioned opinion. Let us look for a moment at the scriptural proof of this position. The apostle, writing to the believers in Rome, says to them, "Ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself," or the self-same Spirit, viz., of adoption, "beareth witness with," or to, "our Spirit, that we are the children of God." Again, "Because ye are sons," —that is, if I understand it, because the act of pardon and adoption has passed in the divine mind, constituting you the sons of God, therefore,—"God hath sent forth the Spirit of his Son into your hearts, crying, 'Abba, Father.'" Thus much for the direct Scripture proof on this point.—*Advocate of Christian Holiness.*

Correspondence.

From Bro. Ira Andrews.

Bro. Grant:—I see my subscription for the *Crisis* is run out, for which I am exceedingly sorry, for I know of no way to renew it. I presume you are aware that I lost nearly all my worldly goods by the Chicago fire, so that I have nothing to do with. I have been helped to clothing and bed-clothing sufficient for the winter, but I have no work or money, so I shall have to discontinue the paper. The visitation of the *Crisis* was looked for with earnest love for a new set of weekly jewels to lay up in my treasury for God's blessed truth. [We will continue to send you the *Crisis*.—Ed.]

I praise God for his care over me and mine in this great calamity, that engulfed so many, leaving them homeless and penniless in the world. Through all the mountain waves of affliction that rolled upon me, God has helped me to keep a good share of my body out of the water. At the time of the fire, my wife had been on a sick bed for three weeks. I looked to God for help, and cried in earnest that he would strengthen her for the work before her, and he heard my prayer; for she had to walk some five miles for a place to rest her weary limbs, and that in a schoolhouse, from Monday till Friday. The next day my daughter went out for charity to clothe and feed our large family of fourteen, including a son-in-law with his three children, of which all lived together, and our goods were all burned together. On Tuesday evening supplies of food began to come, so that we were fed, while some were not.

The Lord has been with us all the way through, and we have been cared for in a providential way, so that we suffer for nothing but the health of my wife, who is now at Bro. Spaulding's, in Aurora, Ill. I beseech the prayers of God's lowly ones in her behalf, that her health may be restored again, for I fear nothing but the power of God can restore her to health and her family again. I rejoice that the time is soon to come when sickness, trials, affliction, and death, will end; when we, if faithful, will have in exchange eternal life in the kingdom of our blessed Lord.

O how glad I shall be to see Satan foiled of his power, and Jesus my Lord reign instead on his father David's throne. To set foot in a land free from the blight of sin will be joyful in the extreme; and to roam in a land where death can raise no mounds to mar its beauty will be a delight to the roamer. I pray God to hasten the time for the coming of his Son Jesus, my Lord, and bring this welcome time.

Rock Island, Ill., Nov. 26th, 1871.

From Bro. Charles Angle.

Bro. Grant:—I was born in the village of Ithaca, N. Y., in the year of our Lord 1819. My parents moved to Bradford Co., Pa., in 1827. I grew up among the vilest of sinners, and was a cunning worker for Satan. In 1843 I married, thinking that I could settle down for life, but my old cunning master found plenty of business for me. He kept me busy in wanting to go somewhere. Never was I contented but a short time in one place. In 1855, I moved to Michigan, determined to lead a steady life; but it did not go as I intended. I think I was worse off than ever before. In 1857, when hard at work, this passage of Jesus' blessed words came into my mind: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These words rang in my ears until I was compelled to inquire, Who was this Jesus? I soon learned it was necessary for me to pray. I was not disobedient to the call. I joined the Protestant Methodist church. They made me a class teacher.

In the fall of 1867, I found out that I was destitute of an immortal soul. Reader, I cannot tell you how I felt about those days. I supposed that I was all that God wanted me to be, but when I came to look for myself, what God required at my hands, I found it very different from what my brethren had taught me. My troubles grew greater and greater every day. I was in deep sorrow, for I did want to be a christian. I was not compelled to bear more than I was able. I saw in a paper, that there was a man in St. Joseph Co., Mich., who preached things concerning the kingdom. I wrote to him. He wrote to me, telling me to send to Grand Rapids for one Bro. Hoyt, or Simonds. I obeyed, and soon Elder E. Hoyt came. He preached thirteen times, baptized my household, or my whole family. My Methodist brethren did not like any teaching from a man that had no immortal spirit, or soul. I became very lonesome, and sold all that I had to go up to Prairieville, and spent the rest of life's journey. The 8th day of last May, I shipped my small handful of goods. How cheerfully I left to go among the saints. Reader, I wish that you could have the happy feeling one hour that I had, at the thought of being with brethren that could help me fight the great battle.

Prairieville, Nov. 5th, '71.

From Sr. Sarah Gadsby.

Bro. Grant:—I feel it my duty to say that I have been blest by the reading of the *Crisis*. It is about one year since I had it sent to me by my friend Lucy D. Harrington. I read it with care, and it gave me a great deal of peace in my mind; for at that time it seemed to me that I could not live any longer, I was so much discouraged; but I thank God for the light of the blessed gospel of the coming of Christ. It gave me new life. I feel that it was the Lord that sent it to me.

I have been a member of the Orthodox church for fourteen years, but I can say that I never enjoyed the love for Christ in that time that I have since I had the *Crisis*; although I feel that I did love my Savior, but I did not enjoy that sweet peace that I now have. I know I may be forsaken by my friends, but I care not for that. I am willing to be a pilgrim and a stranger. I have no earthly store, but I have Jesus to cheer me on my way, and guide me every day. I want to be one of his people, and believe I have that light for which I prayed so long. May God bless my brothers and sisters in Christ, and make us what we ought to be.

Ware, Mass.

Bro. Ira Slocum writes from Brookfield, Pa., Nov. 17th, 1871:—"The Lord is yet with us, and is pouring out his blessing in copious showers among us. The cause is still advancing, and with but very few exceptions, all are looking for that blessed hope, and the glorious appearing of our blessed Savior, who shall change our vile bodies and fashion them like unto his glorious body. The signs of the times and the present struggle of the world at large, plainly declare that Jesus is near, even at the door. I humbly trust this little church will be of that happy number that shall be found of him in peace."

A Request.—*Bro. Grant*:—I ask for an exposition, in the *Crisis*, of a part of the 11th of Daniel, commencing with the 30th verse, and closing with the 30th.

I believe a true and full explanation of this portion of prophecy would help some to understand that in regard to which they now are in doubt. I. I. Leslie.

Married.

COUNCE—LADD. In Chelsea, Nov. 30th, by C. Goodrich, Mr. B. F. Counce and Miss M. Lizzie Ladd, both of Stoneham, Mass.

WILLAND—BEAN. In Wakefield, N. H., Nov. 30th, by J. Spinney, Mr. Fernando Willand, of O—sipee, N. H., and Miss Hattie O. Bean, of Stoneham, Mass.

KERSOM—WIGGIN. Also, Nov. 25th, by the same, Mr George L. Hersom, of Milton, and Miss Ann A. Wiggin, of Wakefield, N. H.

FRAZIER—GOSHE. In East Boston, by Eld. D. M. Leavitt, J. Roderick Frazier, of Boston, and Miss Caroline M. Goshe, of Boston.

FRYER—DIXON. In North Easton, N. Y., Nov. 5th, by Eld. Jacob Wilbur. Mr. Wm. H. Fryer, of Easton and Miss Eliza A. Dixon, of Greenwich.

HILAND—PAGE. In Newport, N. H., Nov. 29th, by Eld. John H. Clark, Mr. Ira W. Hiland, of Langdon, and Miss Rosa L. Page, of Newport.

Obituaries.

Blethen. Died at Frankfort, Me., Oct. 14th, 1871, G. Washington Blethen, aged twenty-nine years, five months, and fourteen days.

Bro. B. was converted nearly two years ago, and baptized into Christ; since which he has been one of the main supporters of the cause of Christ at Frankfort. His death comes as a very heavy affliction to every christian who knew him, and casts a shade of sadness over the entire community. He has left behind a tenderly beloved christian wife, and two tender boys; a widowed mother, deeply afflicted at the loss of her eldest son, and two noble-minded and affectionate brothers, who feel that the three-fold cord is broken. May God sustain and comfort all who mourn the loss of one so precious. Words of consolation were offered at the funeral by F. A. Baker.

Pecu. Died in Ferrisburg, Vt., Dec. 2nd. 1871, of typhoid fever, Obadiah J., eldest son of Bro. Joseph and Sr. Fidelia Pecu, aged nearly nineteen years.

Thus, just as he was ripening into manhood, "Obey" has been stricken down by death. He was a kind, affectionate son and brother, and died trusting in Jesus. They buried him with a copy of the New Testament in his hand, and so he carried into the grave with him the blessed words of Jesus—"I am the resurrection and the life." The family circle is deeply afflicted, but find comfort in Christ. Words of comfort were spoken by the writer, from 1 Cor. 15: 45–48.

L. C. McKinstry.

Chatfield. Died at Le Sueur, Minn., Oct. 21st, 1871, our father, R. T. Chatfield, aged sixty-two years and eight months.

We believe he sleeps in Jesus, as he said the night before he died that he was ready for the promised land. He leaves a wife and seven children to mourn his loss. Funeral sermon preached by Bro. E. Bacon, of Ottawa, Minn., from 1 Thess. 4: 14. C. I. Chatfield.

Cranston. Died at Richmond, R. I., Aug. 24th, 1871, at the age of five months and twenty-five days, Joseph C. Cranston, son of Lyman N. and Alzado T. Cranston, and grandson of Eld. J. J. Northup.

Funeral services were held by Eld. A. Durfee.

Our bud of beauty and of grace,
Lies blasted by death's chilling power,
But in the heavenly dwelling place
It soon shall bloom a fadeless flower.
There, free from earth's untimely blasts,
The storms and woes of time all o'er,
The frosts of death's cold winter past,
Our bud shall bloom forevermore.

Merrill. Died in Holderness, Nov. 22nd, Sally Merrill, wife of Asa F. Merrill, aged sixty-six years and twenty-two days.

She sleeps in Jesus. She will wake up in the resurrection morning, clothed with immortality, to die no more.

Summary of News.

FOREIGN.

Cable News.

The Prince of Wales.

London, Dec. 11. It is manifest from the actions of sympathy everywhere and prayers for the Prince of Wales that the symptoms of death are very imminent, and all hopes of his recovery have been abandoned. The Queen and Princess Alexandria are bearing the fatigue well, and the latter hardly leaves the sick room.

The *Times* to-day gave nearly all its space to the subject of the Prince's illness, and its possible fatal result. Several columns are devoted to dispatches describing the manner in which the news was received in the Provinces. The *Times* also gives in detail an account of the progress of the fever. This report shows that soon after the fever set in the mind of the Prince began to wander. The first lucid interval he had was on the birthday of his wife, the 1st of December, when he exclaimed in a natural tone of voice, "This is the Princess' birthday." On another occasion, just before his relapse, something was said in his hearing about the Queen, and he asked, "Has the Queen arrived from Scotland? Does she know I am sick?" With the exception of these brief intervals the Prince has been unconscious up to the present hour.

Special to the New York *Herald*. Tremendous excitement prevailed in Madrid on the receipt of President Grant's Message, relating to the Cuban difficulties. The Government has resolved to maintain a firm attitude, and reinforcements of 4000 men, two additional generals, and four ironclads will be immediately dispatched to Cuba.

The New Mission to America.—We have already alluded to the decision of the Propaganda at Rome to send to this country a delegation of newly gravated clergymen to labor among the negroes in the South. These priests have received the special and exclusive mission of converting the whole colored race on this side of the water. Four priests have sailed, almost immediately to be followed by forty others. There are five millions of the negroes in this country, and Rome has made up her mind to have them. The priests are English and the mission is the first foreign one which has ever been given to the English Roman Catholics. The reason for assigning England this one is somewhat peculiar. It is claimed that as Great Britain is guilty of having originally forced slavery upon North America, she should now make reparation for that sin by converting all the now freedmen to the "only true church;" therefore those members of the English aristocracy who have remained firmly attached to the Roman mother have zealously entered upon the new work.

The ceremonies attendant upon the departure of the first four "missioners" were celebrated at St. Joseph's College, near London, some days since, and were very impressive in character. The students and visitors all assembled in the afternoon of a bright day, upon the "Calvary" of the college grounds, and there, kneeling before the crucifix, they sang songs of praise and adoration. The archbishop then led the way to the chapel, where, attired in robes glittering with gold and silver, he delivered a glowing address, explaining the grandeur of "the mission to the heathen of America." Next came the administration of the "Gospel vow," after which the missioners, clad in black, with crimson sashes around their waists, were seated in front of the altar, and the venerable archbishop and all his accompanying priests kissed the feet of the newly ordained, and afterward tenderly embraced them on both cheeks. The four priests were sternly enjoined to labor only among the negroes, and to be turned aside from their purpose by no degree of persecution, by no obstacle, however great.

Catholicism in New England.—The *Pilot* says that in the city of Boston alone there are nearly sixty priests and over 100,000 Catholics. There are in the diocese, which, instead of comprising all New England, is now only half of Massachusetts, 160 priests and nearly 300,000 Roman Catholics. In the whole of Massachusetts there are now over two hundred priests, and 400,000 Catholics. In the original diocese of Boston (all New England) there are over 300 priests, and probably over 600,000 Roman Catholics.

In Brief.

—— The benevolent institutions of the Baptist Church during the past year averaged thirty-six cents per communicant; the Methodist, twenty-four cents; the Episcopalians, one dollar and thirty-seven cents; the Presbyterians, three dollars and seventeen cents.——The dedication of the first church erected in Chicago since the fire took place on Sunday. It was the Grace (Methodist) Church, corner of La Salle street and Chicago avenue. It is a temporary edifice, 60x40 feet, and capable of seating three hundred persons.——There will be granite, iron and brick enough in the new Post Office building, when completed, to build a row of houses, fifty feet in depth, extending from the Tremont House in Beacon street to Charles street.——The Philadelphia Press says one of the great manufacturing establishments in that city has contracted to supply the Russian Government with five hundred locomotives.——Aggravated forms of the scarlet and black fever are causing great distress in Quebec. Young and old are alike attacked.——Eight new bridges are to be built across the Rhine uniting "the new provinces with the German Empire." About $25,000,000 are to be at once expended in the construction of new strategic railways.——The Prussians are systematically engaged in creating new works of defence around Carlsruhe, in Baden, and at all points where in future an attack by the French might be anticipated.——The German Federal Council has received a proposition from Bavaria that every priest, who, from the pulpit, shall pronounce any words which might trouble the Government, may be imprisoned.——The Jews in many cities in England have formed an association to oppose the London Society for the conversion of the Jews.

Marriage of Mr. Home.—Mr. D. D. Home, the celebrated physical medium, has been married to the youngest daughter of his Excellency, the late Hon. Basil de Gloumeline, counselor of State to the Emperor of Russia.

Notices.

Quarterly Conference.

It is high time for a call for a session of the Mass. Advent Conference. If any church would like the meeting held in their place the first week in Jan., 1872, let us know it, and we will issue a call for the same. Let us hear soon.

L. Boutell, for the Committee.

The Mass. A. C. Conf. will hold a quarterly session at Lawrence, Mass., commencing Wednesday evening, Jan. 3d, and continue over the following Sunday. C. E. Barnes, Secretary.

Protracted Meeting.—There will be a protracted meeting in Lewiston, Me., commencing Sunday, Dec. 12th, to hold over the following Sunday, Dec. 17th. What is done must be done quickly. Sinners are perishing all around us. Eternal judgment is just before us. Come, brethren and sisters, and labor for the salvation of souls. Bro. H. B. Sevey will be with us to preach the word. In behalf of the committee,

B. F. Davis.

A meeting will be held in Hinesburg, Vt., commencing Tuesday evening, Dec. 19th, and holding over the Sabbath, and longer if the interest demands. This is a new place, and we earnestly desire the prayers of all God's children for his blessing on the effort; and any who have all on the altar, or desire full consecration, or to be converted, are desired to come and help and enjoy the meeting. L. C. & M. McKinstry.

Watch Meeting at Guilford, Ct.—A series of meetings will be held (d. v.) at Music Hall, Guilford, Conn., commencing Thursday evening, Dec. 28th, and continuing over Sunday, closing with a watch meeting Sunday evening. H. L. Hastings, and other preaching brethren, are expected. The friends in the region round about are invited to be present.

The first Quarterly Meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Westfield, Tioga Co., Pa., commencing Friday evening, Dec. 15th, to continue over the Sunday following. All are invited.

J. W. Taylor, President.
A. H. Briggs, Secretary.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Himes, Sec.

The second quarterly meeting of the Eastern District, for Wisconsin, will be held, the Lord willing, at the North school-house, Webster's Prairie, Sauk Co., commencing Friday night, Dec. 22nd, 1871, and holding over Lord's day. Any coming by railway, can come by way of Madison to Baraboo, or to Kilbourn City on the Milwaukee and St. Paul R. R., the former about seven, and the latter about six miles from the place of meeting. By notifying Bro. F. House, Delton, Sauk Co., teams will meet friends at either point. Let there be a general rally of ministers and members to this meeting. Let all the churches in the district send delegates. Bro. Knapp, Jones, and Ainsworth, will be a committee for preaching.

Geo. Thomson.

Conference and Dedication.—The Lord will, the first quarterly session of the N. H. State Conference for the coming year will be held with the church at Hampton, commencing Wednesday evening, Jan. 10th, to hold over the Sabbath. The new chapel, in which the meeting is to be held, will then be dedicated to the Lord. It is hoped that our preaching brethren will make arrangements to attend this conference, as there may be some business to come before the meeting. A general invitation is extended to all to come to the feast. Come with the harness on, to labor for God.

T. W. Piper.
J. G. Smith.
C. H. Fletcher.

Conference at Melvin Village.—The Lord will, there will be a conference at Melvin Village, N. H., commencing Wednesday evening, Jan. 3d, to hold over the Sabbath. Bro. Shattuck and other faithful laborers are expected, to preach the word of life. All are invited who can labor *together* with God to save the lost. Come, brethren, to work for God. T. W. Piper.

Protracted Meeting.—There will be a protracted meeting in Chesterfield, N. H., near Bro. Levi Crowningshield's, to commence Saturday evening, Dec. 23d, and hold over two Sabbaths. Let all those who love the Lord rally to work here.

J. G. Smith.
T. L. Hall.

North Turner Bridge, Me.—There will be a meeting, commencing Saturday, Dec. 16th, at one o'clock, and hold over the following Sabbath. Jesse Gay is expected to preach the word. Brethren are invited to attend. For the brethren,

C. Dennen.

Watch Meeting.—We shall hold a watch meeting at North Springfield, Vt., Sunday evening, Dec. 31st. Will friends from abroad come and watch with us? H. F. C.

Discussion.—There will be a discussion on the non-resurrection of the wicked dead, to be holden at North Hinsdale, N. H., beginning on Wednesday evening, Dec. 20th, at six o'clock, and hold four evenings. Question.—"Will the wicked dead be raised to life, to be punished at the day of judgment?" B. Perham, Affirmative.

Leonard Perham, Negative.

The Maine Easterly Quar. Conference will be held at Levant, Me., commencing Thursday, Dec. 21st, at seven p. m., and hold over the following Sabbath, if the Lord will. We hope the preaching brethren will come. Let the saints make a sacrifice to come up to this meeting. There will be homes provided for all who come, man and beast. Strangers call for Abel Kenney, R. H. Dore, or F. A. Baker. For the church,

F. A. Baker.

Acknowledgments.—"O. N. R.," Mechanicsville, N. Y., $2. Mrs. C. B. D., Roxbury, Mass., $1. Clinton, $1. J. Moffatt, $1. M. S. B., Moravia, N. Y., 20 cts. "G.," Worcester, Mass. ("for Thanksgiving"), $1. Bro. J. H. B., Littleton, Mass.; *both* letters received. Replied immediately to the first, which came "all right." Will write again as soon as able.

Will all the kind brothers and sisters please accept many thanks, and may they fully realize the truth of the promise—"Blessed is he that considereth the poor." M. E. I. Herron.

Mrs. L. M. Stoddard and Mrs. E. S. Jennings purpose to spend a few weeks away from home, during the last of Jan., and in the month of Feb. Friends desiring a call from them, on their way, will please address them at their respective places of residence; viz., Lockport, and Rochester, N.Y.

Having lately removed to Wheelock, Vt., I would hereby notify all who would write me, to remember that hereafter my address will be Wheelock, Vt. J. K. Lombard.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

H. Pratt..........Sunday, Dec. 17th
Hiram Munger..........Sunday, Dec. 24th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10 a. m. Preaching at 11 and 2½ p. m. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
John G. Hook..........Sunday, Dec. 17th
Geo. A. Streeter..........Wednesday evening, Dec. 20th
E. Cotton..........Tuesday evening, Dec. 26th
Christian Temperance Meetings Wednesday evenings.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
Shall preach on the prophecies Sundays (afternoons and evenings) Dec. 17th, 24th and 31st. J. Couch.

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
T. M. Preble..........Sabbath, Dec. 17th
Wm. N. Pile..........Sunday, Dec. 24th

East Boston, (*Central Hall, 153 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
Geo. Sederquest..........Sunday, Dec 17th
T. M. Preble..........Sabbath, Dec. 24th

Suncook, N. H..........Saturday evening, Dec. 16th
Ballardvale, Mass. (M. E. Church) Wednesday evening, Dec. 20th. John G. Hook.

Cambridgeport, Mass.....Sundays, Dec. 17th and 31st
C. Goodrich.

Hyde Park, Mass..........Sunday, Dec. 24th
L. Boutell.

Hornellsville, N. Y..........Sunday, Dec. 17th
A. A. Phelps.

Warren, Vt..........Sunday, Dec. 17th
Bridgewater, Vt..........Sunday, Dec. 24th
North Springfield, Vt. Sundays, Dec. 31st and Jan. 7th
Keene, N. H..........Sunday, Jan. 14th
H. F. Carpenter.

Plymouth, Mass.......Wednesday evening, Dec. 20th
Foxboro Centre, Mass..........Dec. 24th
Tremont, Mass..........Sunday, Dec. 31st
Haverhill, Mass..........Sunday, Jan. 7th
J. S. White.

Lynn, Mass..........Sunday, Dec. 24th
M. Batchelor.

Haverhill, Mass..........Sunday, Dec. 17th
Austin Taylor.

Newcastle, N. H..........Sunday, Dec. 17th
Exeter, N. H..........Sunday, Dec. 31st
Joseph W. White.

Wentworth, N. H..........Sunday, Dec. 17th
Warren Summit, N. H..........Sunday, Dec. 24th
Evening meetings through the week following each appointment. J. W. Bridge.

East Boston, Tuesday, Jan. 2nd, and Wednesday, Jan. 3d, at 7 p. m.
Lynn, Mass..........Thursday evening, Jan. 4th
Lawrence, Mass..........Friday evening, Jan. 5th
Concord, N. H..........Sabbath, Jan. 7th
Suncook, N. H..........Tuesday evening, Jan. 9th
Pittsfield..........Wednesday, Jan. 10th
Concord..........Sabbath, Jan. 14th
H. Munger.

Hartford, Ct. (Bliss Hall)..........Sunday, Dec. 17th
Mrs. M. L. Durand.

Castleton, Vt. (as Bro. S. G. Mathewson may arrange) Sunday, Dec. 17th, and the intervening week.
Guilford, Ct. (watch meeting)..........Dec. 28th to 31st
H. L. Hastings.

Scanticutneck..........evening, Dec. 15th
Scanticutneck..........evening, Dec. 22d
Cambridgeport, Mass..........Sunday, Dec. 24th
New Boston (in Fairhaven)..........Sunday, Dec. 31st
Westboro, Mass., evening, Jan. 5th, and Sun., Jan. 7th
Belchertown, Mass., Sunday, Jan. 14th, and evenings through the week, and over the following Sunday.
Brimfield, Mass..........Sunday, Jan. 28th
E. Cotton.
If these conflict, write me immediately at Fairhaven, Mass.

North Haverhill..........Sabbath, Dec. 17th
East Landaff..........evening, Dec. 20th
Sugar Hill..........evening, Dec. 21st
Lisbon Village..........evenings, Dec. 22d and 23d
and over the Sabbath. T. W. Piper.

Farmington, N. H..........Sunday, Dec. 17th
J. G. Smith.

Woodstock Valley, Ct....Sundays, Dec. 17th and 24th
Wilbraham, Mass..........Sunday, Dec. 31st
P. S. Butler.

White Creek (where Bro. Wm. White may appoint) Dec. 15th, 16th, and 17th. R. L. Harrison.

Warner, (at Bro. John Andrew's) Sabbath, Dec. 17th
Frank Nelson.

Campton, N. H. (Bump school-house) Tuesday evening, Dec. 12th, and over Sunday, Dec. 17th.
John H. Evans.
G. H. Wallace.

Swiftwater, N. H..........Sunday, Dec. 17th
E. S. Moulton.

Wakefield, Mass..........Sunday, Dec. 17th
Wm. C. Stewart.

Groton Junction..........Sunday, Dec. 17th
H. Finney.

Corinna Mills, Me.......Dec. 30th, 2 p. m., and Lord's day, Dec. 31st. I. Damman.

Wakefield, Mass..........evening, Dec. 21st
Exeter, N. H..........evening, Dec. 22d
Farmington, N. H..........evening, Jan. 2d and 3d
East Rochester, N. H..........Jan. 4th and 5th
Biddeford, Me..........Sundays, Jan. 7th and 14th
Geo. W. Streeter.

Guilford, Thursday and Friday evenings, Dec. 14th and 15th, and over Sunday, the 17th.
Warehouse Point..........Sunday, Dec. 24th
Hartford..........Sunday, Dec. 31st
G. L. White.

Bristol, Ct..........Sunday, Dec. 17th
North Chester, Mass..........Sunday, Dec. 24th
through the week, and Sunday, Dec. 31st.
Enoch Phelps.

Plymouth, Mass..........Sunday, Dec. 31st
Philadelphia, Pa..........Sunday, Jan. 7th
Camden, N. J..........Sunday, p. m., Jan. 7th
F. H. Burbank.

Water Village, N. H..........Sunday, Dec. 17th
New Durham, N. H. (2d Division)..Sunday, Dec. 24th
C. Colman.

Springfield, Mass.......Thursday evening, Dec. 14th
Hartford, Ct..........Friday evening, Dec. 15th
New Britain, Ct..........Sunday, Dec. 17th
Middletown, Ct..........Sunday, Dec. 24th
Bristol, Ct..........Sunday, Dec. 31st
West Meriden, Ct..........Sunday, Jan. 7th
F. M. Drake.

Seabrook, N. H..........Sabbath, Dec. 17th
Stoneham, Mass..........Sabbath, Dec. 24th
Haverhill, Mass..........Sabbath, Dec. 31st
S. S. Mooney.

East Rochester, N. H..........Sunday, Dec. 17th
J. L. Chute.

Holden, Mass..........Sunday, Dec 17th
Lynn, Mass..........Tuesday evening, Dec. 26th
Salem, Mass..........Wednesday evening, Dec. 27th
Lawrence, Mass..........Thursday evening, Dec. 28th
Springfield, Mass..........Sunday, Dec. 31st
Wm. N. Pile.

Pittsburg, N. H. (Terrill school-house) Dec. 16th and 17th.
Kiddersville, East Colebrook, N. H., Tuesday evening, Dec. 19th.
Lancaster, N. H. (where Bro. Holton may appoint) Thursday evening, Dec. 21st.
East Canaan, N. H..........Sunday, Dec. 24th
Waterloo, N. H.......Wednesday evening, Dec. 27th
Northville, Newport, N. H., evenings, Jan. 2d and 3d
Croydon, N. H. (where D. W. Rawson may appoint) evening, Jan. 12th, and over Sunday.
U. G. Ladd.

Mattapoisett, Mass..........Sunday, Dec. 17th
J. W. Thomas.

North Wilbraham, Mass..........Sunday, Dec. 17th
Ashford Centre, Conn. (Congregational Church) evenings, Dec. 21st, 22d, and 23d, and over the Sabbath.
I. B. Potter.

Lynn, Mass..........Sunday, Dec. 17th
E. Owen.

Rochester Village, N. H..........Sunday, Dec. 24th
D. F. Leavitt.

East Lebanon, Me..........Sunday, Dec. 17th
Charles R. Parsons.

Sugar Hill, N. H., Thursday evening, Dec. 21st, evenings through the week, and Sunday, the 24th.
Whitefield, N. H., Thursday evening, Dec. 28th, evenings through the week, and Sunday, the 31st.
A. Simpson.

Barnstead, N. H. (Clarktown).....Sunday, Dec. 17th
Chas. H. Willey, J. T. Libby.

Woodford, Vt..........Dec. 19th to 25th
Coalville, Vt..........Dec. 26th
East Pownal, Vt. (at Bro. Davenport's)......Dec. 27th
Hoosick, N. Y. (at the yearly meeting) Jan. 6th and 7th. Jacob Wilbur.

South Bombay, Franklin Co., N. Y. (as Bro. C. Crawford may arrange) Dec. 24th, and onward.
C. Pike.

Murray, N. Y...10.30 a. m. and 7 p. m., Sun., Dec. 17th
J. H. Lutterton.

Providence, R. I. (Richmond Hall) Sunday, Dec. 17th
Rocky Brook, R. I..........Sunday, Dec. 24th
Middletown, Conn..........Sunday, Dec. 31st
West Meriden, Conn..........Sunday, Jan. 7th
W. M. Stuart.

Epsom, N. H. (Marden's Corner)..Sunday, Dec. 17th
Strafford, N. H. (Roberts' school-house) Sun., Dec. 24th
John Parsons.

Harrison, Me..........Thursday evening, Dec. 21st
and onward as the Lord directs. O. W. Kimball.

Hartford, Me..........Sabbath, Dec. 24th
B. M. Haggett.

Hoosick, N. Y..........Sunday, Dec. 17th
North Bennington, Vt..........Sunday, Dec. 24th
North Greenwich, N. Y..........Sunday, Dec. 31st
J. L. Wood.

Hartford, Ct..........Sunday, Dec. 17th
W. S. Campbell.

Bath, Me..........Sunday, Dec. 17th
I. C. Wellcome.

Salisbury, N. H. (where Bro. Foot may appoint) Friday evening, Dec. 15th.
Lake Village, N. H. (North Church) Saturday evening, Dec. 16th, and over the Sabbath.
East Enfield, N. H. (school-house) Sabbath, Dec. 24th
Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 31st, and watch meeting.
East Canaan, N. H. (Chapel)..........Sabbath, Jan. 7th
If these conflict, write me at Warner, N. H.
Simeon Roby.

West Haven..........Saturday evening, Dec. 16th
and over the Sabbath.
New York City (as Bro. H. A. King may arrange) Sunday, Dec. 24th. Z. D. Baird.

Loraine, Jefferson Co., N. Y. (as Bro. N. P. Clark and others may arrange) Tuesday, Dec. 12th, and continue over Sunday.
Wallace Station, Steuben Co.......Dec. 23d and 24th
South Creek, Pa. (as Bro. Jesse Moore's family may appoint) Dec. 30th and 31st.
Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may appoint) Jan. 2d, and over the following Sunday.
C. F. Sweet.

Pittsfield, N. H. (Pond school-house) evening, Dec. 16th, and over Sunday, the 17th.
Epsom, N. H. (Marden's Corner) evening, Dec. 23d and over Sunday, the 24th. N. B. McMurphy.

Barrington, N. H. (Felker school-house) Sunday, Dec. 17th.
Stoneham, Mass..........Sunday, Jan 14th
Joseph Pinkham.

Keene, N. H..........Sunday, Dec. 17th
C. H. Leverton.

Campton, N. H. (Bump school-house) Sun., Dec. 17th
Holderness, N. H. (Carr school-house) Sun., Dec. 24th
Thornton, N. H. (Mad river school-house) Sunday, Dec. 31st. Wm. H. Shaw.

Exeter, N. H..........Sunday, Dec. 24th
J. W. Britton.

Dorchester, N. H. (Town House)..Sabbath, Dec. 17th
D. Eastman.

Gloucester, Mass..........Sunday, Dec. 17th
J. W. Brittan.

New Durham, N. H. (2d division) Sunday, Dec. 17th
J. W. Horn, Z. Boodey.

Stowe, Mass..........Sunday, Dec. 17th
J. Crouse.

Kennebunkport, Me..........Sundays, Dec. 17th
Kennebunk Depot, Me..........evening, Dec. 22nd
Great Falls, N. H. (supply for Bro. Sweet) Sunday, Dec. 24th.
Farmington, N. H........evenings, Dec. 21st and 22nd
East Rochester, N. H..........Sunday, Dec. 31st
Great Falls, N. H..........Sunday, Jan. 7th
Portland, Me (Union Hall)..........Sunday, Jan. 21st
Biddeford, Me..........Sunday, Jan. 27th
A. Bellows.

Kennebunkport, Me..........Sunday, Dec. 24th
C. H. Sweet.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, Dec. 24th. J. A. Packard.

Holderness, N. H. (True school-house) eve., Dec. 19th
Tamworth, N. H. (Philbrook school-house) evening, Dec. 21st.
Albany, N. H. (Reed school-house) evenings, Dec. 22d and 23d.
Albany, N. H. (Bell school-house) Sunday, Dec. 24th
West Ossipee, N. H..........Tuesday evening, Dec. 26th
Sandwich, N. H. (Vittum school-house) eve., Dec. 27th
Moultonboro (Hodgdon school-house) eve., Dec. 28th
Moultonboro Neck (Road school-house) eve., Dec. 29th
Weirs Bridge (school-house)..........evening, Dec. 30th
Guilford, (Pond school-house..........Sunday, Dec. 31st
G. H. Wallace.

Warren Summit..........Sunday, Dec. 17th
T. E. Lang, Jr.

Waterloo, N. H..........Sunday, Dec. 17th
L. L. Brown.

Alton Corner, N. H..........Sunday, Dec. 17th
Strafford, N. H. (Roberts' school-house) Sun., Dec. 24th
Wm. Bodge.

North Somers, Ct..........Sunday, Dec. 17th
Dr. A. M. Higgins.

Providence, R. I..........Sunday, Dec. 24th
Hartford, Conn.......Sundays, Dec. 31st and Jan. 7th
Meriden, Conn..........Sunday, Jan. 14th
Geo. W. Brown.

Sutton, N. H. (at Bro Jesse Hazen's) Sun., Dec. 17th
Bradford, N. H. (Bush meeting-house) Sun., Dec. 24th
Warner, N. H. (Waterloo)..........Sunday, Dec. 31st
Watch meeting Sunday evening, at Bro. James Davis'. A. S. Williams.

Chelsea, Me. (where Bro. Weeks may appoint) Sunday, Dec. 24th. S. K. Partridge.

Dorchester, N. H. (Town House) evening, Dec. 30th and over Sunday.
Warren Summit, N. H., evening, Jan. 6th, and over Sunday.
North Haverhill, N. H. (Brick Church) evening, Jan. 13th, and over Sunday.
West Groton, Vt., evening, Jan. 16th, and over Sunday.
John H. Evans.

Cooperstown, N. J. (as Sr. Mary Cooper may arrange) evenings, Dec. 19th and 22d.
Savoy, Mass. (New Chapel)..........Sunday, Dec. 31st
Pownal, Vt..........Sunday, Jan. 7th
No Name.

Stowe, Vt..........Sundays, Dec. 17th and 24th
Middlesex, Vt..........evenings, Dec. 26th and 27th
Will Bro. Larkin meet me at depot the 26th, on p. m. train from Waterbury.
East Roxbury (watch meeting).....Sunday, Dec. 31st
Braintree, Vt. (as Bro. Lamson may appoint) evening, Jan. 1st.
Bethel, Vt..........evening, Jan. 2nd
Will Bro. Walker meet me at depot the 2d?
Geo. A. Cole.

Springfield, Mass.

F. H. Burbank..........Sundays, Dec. 17th and 24th
W. N. Pile..........Sunday, Dec. 31st
J. B. Cook..........Sunday, Jan. 7th
Wm. Stuart..........Sunday, Jan. 14th
A. Simpson..........Sunday, Jan. 21st
T. M. Preble..........Sunday, Jan 28th
W. N. Pile..........Sunday, Feb. 4th

Worcester, Mass.

A. Ross..........Sunday, Dec. 17th
J. W. Brittan..........Sunday, Dec. 31st

Lawrence, Mass.

D. M. Leavitt..........Sunday, Dec. 17th
W. S. Campbell..........Sundays, Dec. 24th and 31st

Lowell, Mass.

W. H. Mitchell..........Sunday, Dec. 31st
M. Batchelor..........Sunday, Jan. 14th

Concord, N. H. (Centre Street.)

L. Boutell..........Sabbath, Dec 17th
D. M. Leavitt..........Sabbaths, Dec. 24th and 31st
H. Munger..........Sabbaths, Jan. 7th and 14th
A. Ross..........Sabbaths, Jan. 21st and 28th
C. H. Fletcher..........Sabbath, Feb. 4th
W. Kellaway..........Sabbaths, Feb. 11th and 18th

Concord, N. H. (Bethel.)

Sr. S. K. Taylor..........Sabbath, Dec. 17th
U. G. Ladd (Watch meeting)..........Sunday, Dec. 31st
D. M. Leavitt..........Sunday, Jan. 14th
W. H. Mitchell..........Sunday, Jan. 21st

Hampton, H. H.

Wm. M. Harmon..........Sunday, Dec. 17th
J. H. F. Varney..........Sunday, Dec. 31st
J. G. Smith..........Sunday, Jan. 21st
L. Boutell..........Sunday, Jan. 28th

Portsmouth, N. H.

A. Simpson..........Sunday, Dec. 17th
H. Pratt..........Sundays, Dec 24th and 31st
E. Owen..........Sundays, Jan. 7th and 14th
L. Boutell..........Sunday, Jan. 21st
C. S. Shattuck..........Sunday, Jan. 28th

Great Falls, N. H. (Franklin Hall.)

C. S. Shattuck..........Sabbath, Dec. 17th
C. H. Sweet..........Sabbath, Dec. 24th
J. R. Boynton..........Sabbath, Jan. 6th

Seabrook, N. H.

J. W. White..........Sunday, Dec. 24th
J. Pinkham..........Sunday, Dec. 31st
E. Morrill..........Sunday, Jan. 7th

Manchester, N. H.

B. S. Emery..........Sunday, Dec. 31st
B. Batchelor..........Sunday, Jan. 7th

Suncook, N. H. (Bartlett Hall.) Meetings every Sabbath, at 10½ a. m. and 1½ and 6 p. m.
John G. Hook..........Saturday evening Dec. 16th
Enoch Morrill..........Saturday evening, Dec. 16th
and over Sunday, Dec. 17th.
Simeon Roby..........Sunday, Dec. 24th

Dover, N. H.

Geo. A. Streeter..........Sundays, Dec. 24th and 31st

Exeter, N. H.

Burley Emery..........Sabbath, Dec. 17th

Bonny Eagle, Me.

C. H. Sweet..........Sunday, Dec. 17th
A. Bellows..........Sunday, Dec. 31st

South Berwick, Me. (Great Works.)

L. E. Saulpaugh..........Sunday, Dec. 17th
Joseph Pinkham..........Sunday, Dec. 24th
Geo. W. Brown..........Sunday, Dec. 31st
D. M. Leavitt..........Sunday, Jan. 7th
J. W. White..........Sunday, Jan. 14th
J. G. Smith..........Sunday, Jan. 21st

South Elliot, Me.

Wm. C. Stewart..........Sunday, Dec. 24th
L. E. Saulpaugh..........Sunday, Dec. 31st
Geo. W. Brown..........Sundays, Jan. 7th and 14th
Joseph Pinkham..........Sunday, Jan. 21st

Biddeford, Me. (Adv. Chapel, Hill St., near Pool.)
Geo. W. Sederquest.....Sundays, Dec. 24th and 31st
and through the week intervening.
Geo. A. Streeter..........Sundays, Jan. 7th and 14th

Bath, Me.

H. S. Mitchell..........Sunday, Dec. 31st

Collinsville, Conn.

M. L. Durand..........Sunday, Dec. 24th
S. C. Hancock..........Sunday, Jan. 7th

Putnam, Ct.

H. Munger..........Sabbath, Dec. 17th

Buffalo, N. Y., 283 Eagle Street.....evening, Dec. 23d
Font Hill, C. W..........Sunday, Dec. 24th
and a few evenings, if duty demands.
Brockport, N. Y..........Sunday, Dec. 31st
and once in four weeks.
County Line, Niagara Co., N. Y..........Jan 2nd
Lockport..........Jan. 5th
Buffalo, N. Y., 283 Eagle St..........Sunday, Jan. 7th
John T. Ongley.

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NO ROOM FOR JESUS.

O plodding life, crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain!
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share,
Yet human loves each power enthrall,
And sordid treasures fill it all!
No room for Jesus there.

O sinful soul! thus to debase
The being God doth spare!
Blood-bought, thou art no more thine own,
Heart, brain, life, all are his alone;
Make room for Jesus there,—

Lest soon the bitter day shall come
When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace,
Thou'lt gain no entrance there.

CALIFORNIA ITEMS.

O. R. FASSETT.

We are here in the midst of winter, and yet since our arrival on this coast we have seen nothing to remind us of it, save a chill in the atmosphere mornings and evenings, and on damp days. The weather has been most delightful. While writing, my window is open, and the warm, refreshing air is like that of summer. The hills, mountains, and valley's look bleak and barren, more so than any I have seen; and they say unusually so for this section, as there have been no rains of great amount for two years. On account of this lack of the rains in winter, there has been much suffering this season among farmers in certain sections of the state, and many fears are entertained as to the future, if a third season should pass without the required rains. It is hoped that a kind Providence will thus favor this land, and give food to man and beast. Notwithstanding the long continued drougth, fruits and vegetables of every description abound in the markets. And such a variety, and quality, and quantity my eyes never witnessed. It exceeds even the markets of Philadelphia. Grapes! grapes! grapes! of every variety grown, make one think of old Palestine in the days of ancient Israel and Joshua. I saw a cluster the other day, presented to Mrs. F., which, when she showed it to me, the first impression was, from its beauty, freshness, and gloss, that it was artificial wax work. Some clusters weigh from four to eleven pounds. Apples, peaches, pears, figs, tomatoes, strawberries, etc., are all in the market, though the season for some of these fruits is past. Potatoes of every variety, with abundance of that delicious esculent, the sweet potatoe, and other vegetables, appear to crowd the markets, and this after a two years' drougth! What then must this coast provide for its inhabitants, when Providence favors the land with its usual amount of rain?

With this abundance, one thinks of the cities of the plain. The people are living well and fast—many too fast altogether. Every thing is at a state of nervous excitement. Men and boys on horseback rush through the streets of San Francisco almost always on a full gallop. And horses and carriages, and market wagons, and bake and milk carts, are driven at dangerous speed, and pedestrians must be on the lookout at the crossings of the streets. Children have been run over and killed, while the drivers drive on as though nothing had happened, till perhaps they are arrested by the police. Wine and cider are very abundant, to say nothing of more stimulating liquors, of which there is enough, help to keep up this tension of nerve in the populace. I have seen more drunkenness on the streets of San Francisco and Vallejo than in any other cities I have yet visited. The cause of this inebriety should be sought out and remedied by the philanthropic and benevolent. Is this owing to the grape culture? We have been told that in countries where the grape is produced in abundance, intemperance is but little known. Wines, I am told, are substituted on the tables in families for water and other drinks in this State, and all the family from the children upward drink of them. "Who hath woe?" Will not these families reap a harvest of sadness? Parents, beware! Beware all!

San Francisco is a live city, though we are told that it is now depressed from various causes. In the bay and harbor are vessels from all parts of the world. Boston shipping looks good in our eyes, and makes us think of home. These vessels enter into this secure and beautiful bay by a remarkable opening from the seas, called "The Golden Gate." Once within the bay, the tempest-tossed vessel and crew, after a long, tedious, and perilous voyage, amid storms and calms, are at rest; a beautiful picture of "the straight gate" through which each of us must steer our bark during life's voyage to enter the haven of eternal rest on "the evergreen shore." Jesus says, "I am the way, the truth, and the life."—"I am *the door;* by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

VALLEJO.

This is pronounced as if the j was silent, and giving the e the sound of a (Valleo.) This is a city containing about ten thousand inhabitants, and is the terminus of the "Transcontinental R. R.," where passengers take boat for San Francisco by a recent arrangement. Its location upon the bay is beautiful and romantic. Opposite, on Mare Island, is the navy yard. By the kindness of Bro. A. J. Young, I was permitted to visit the yard, as as he conveyed me in his boat across the bay, and introduced me to the general officer in command. The buildings and officer's dwellings are all of the first class. The gardens and pleasant walks are delightful, and I thought, as I passed through them, my poor fellows, this is your paradise, and all the eden you will have. Alas! how short-lived the joy. I coveted not the good, nor the honors here enjoyed. It is all vanity.

THE KEARSARGE.

This vessel is here on the docks for repairs; and one object in visiting the navy yard was to see her. It will be remembered that this vessel had the honor of running down and capturing the "Alabama," of rebel fame. She was built for fast sailing, as appears from her structure. Though a staunch ship, she is needing much repairing. I could hardly suppose that so young a vessel was so much decayed in her timbers and frame. Relics will be conveyed from this vessel over the land in the form of canes, etc., no doubt.

VANDERBILT.

The old steamship of the line is here in the bay at anchor. She was given to the government by her owner, the name she bears, during the late rebellion. She looks old, but is used for transport.

THE INDEPENDENCE,

of old revolutionary fame, is here, and used as a receiving ship. My curiosity was much excited to go on board and see this monster relic of the American Revolution. Her keel was laid in 1812, five years before I was born, and it took eleven years to build her, and she took her first sail in 1823. She was built in Charlestown, Mass., and there is a man living in Vallejo, over eighty years of age, by the name of John Paul Jones Davison, who worked upon her in building, and looks today to be not over fifty years, erect and strong, being but little gray. Furthermore, he is an Adventist. The old war ship looks as solid and sea-worthy as when first built. Our fathers built things to stand the storm, and as though they believed the world would endure for a while; while the present generation build as if they expected the end of all things to be at hand. The "Independence" was struck with lightning fifteen years ago in her main mast, on the day of our national independence, July Fourth,—a forewarning of what was to come upon the nation. She is of fifteen to sixteen hundred tons burthen, with "timber enough in her," said our guide," "to build a good sloop of war." She has three gun decks, and a capacity for one hundred and twenty guns. She stands twenty-seven feet out of water, having a draft of thirteen feet under water. She is two feet thick through her sides, and solid at that. Her cross beams and timbers are eighteen inches square, and her knees and whole frame work of white oak, are put together so as to be a marvel to the beholder. Her capacity is for five hundred men, and provisions and military supplies and stores for a six month's cruise. The officers on board treated us kindly, inviting us to lunch, which we thankfully declined, having no desire, and furnished us with a guide, who led us into all parts of the vessel, even to the poisonous cells and hold. I left this vessel with many reflections on the past history of our republic, and the days which tried men on sea and land, and the thought that the day is near when we shall need no war vessels nor "gallant ships," nor implements of destruction, as "the prince of peace" will reign in a kingdom that will know

"No war, nor battle sound."

Thank the Lord!

The war ship "Pensacola" left this island Nov. 18th, for the Sandwich Islands and the sea, to rescue the unfortunate crews wrecked by the icebergs of the Arctic fleet. I saw her as she set sail on her benevolent voyage, under salute from the navy yard. It is to be hoped that she will have a prosperous voyage, and land at their homes those men who have lost all on the high seas.

ANNOYANCES.

Of these there are many in this land of beauty and plenty, indicating to us that "the better land" is beyond this temporal world. The effect of the curse is seen in the "California thistles." Woe be to the victim that touches them, as they have bearded thorns which enter deep into the flesh. Insects abound, and the most troublesome and dreaded is the *flea*. It is as common to talk of this little insect in company as of the weather. Ladies converse about their little enemy in the society of gentlemen, without a blush. A sister said to Mrs. F., "I was sorry for you the moment I heard of your coming to this coast, as I knew you would suffer by the fleas." These little pests, so difficult to capture, and so provoking to patience, attack both sexes, and all classes of persons indiscriminately, and without regard to time or place, and make one feel so uncomfortable that at times "a leave of absence" is desired, and an excuse is framed to leave the most inviting society for a season, that these little fellows may be hunted, killed, or routed from their entrenchments. I, myself, have been much favored, somehow, and can speak of but little personal experience as yet. Solomon says: "Whoso findeth a wife findeth a good thing," and this is true in more senses than one, and certainly a husband is favored in this instance; and I advise all the brethren who come to this land, to bring their wives with them if they wish to be favored with rest at night.

ADOBE.

What is this? says one. Well, come to this country and see. Elder Grant has tried it, they tell me, and he pronounced it "the worst kind of mud he ever saw;" having rubber soles to his boots, he was specially fitted to judge. I had been told that we must hold our protracted meeting at Vallejo before the rainy season came on, for it would be impossible for the people to get out to meeting through the mud. I did not regard this reason worthy of much notice, as I had seen congregations in the east, after a religious interest was excited, go through mud and water to reach meetings. But this "Adobe!" Well, let me say, that while at Vallejo, we had an experience in the mud. Though it had rained only one night, Mrs. F. and myself started out to visit friends by appointment. First there must be a preparation. Rubbers were brought, and strings sewed on to them, to keep them from slipping off the feet. All fitted, we launched out into the street, one half-dozen steps, and alas, our experience corroborates all the testimony we have heard concerning the "Adobe." First we would slip, then waddling like geese, and then try to detach a part of the real estate we were carrying off with us without paying for it, as we sought to cross lots; but how to get rid of this amount on each foot, that's the question. Wife proposes next time to carry with her a case-knife. She started off like a heroine for a while, but by and by I perceived her smiles and courage were gone, and she was sobered by the reality. Our journey's end found her dripping with sweat, and fatigued beyond what I had seen her for a long time. Then, dear woman, her eyes had to suffer for the heat induced by this exercise. A description of this mud is impossible. The Spanish built their houses and forts of this mud and straw, as in ancient times, and the roofing was of burnt [illegible]. Some modern houses are of this material.

The Advent cause is making headway on this coast. There is nothing really discouraging comparatively to other fields, but much to encourage faithful laborers to enter the harvest and gather sheaves for the Lord. The people listen with great interest, and are inquiring, and new believers are multiplied. There is much hostility on the part of some of the ministry and churches, and they say "This Jackass doctrine must be put down." But I tell them that the Jewish high priest, and priests, scribes and Pharisees, endeavored to do that once, but in doing so they put themselves down, and that they will probably find themselves in the same condition in the end. I warn them of the consequences of rejecting "the gospel of the kingdom," by referring to the Jewish nation and church. One clergyman, who aided Bro. Grant on this coast, declares the Advent doctrine "all bosh," I am informed. Well, these men are to be pitied, for their end is the end of "scoffers." Let us be patient, and pray for them, if peradventure their eyes may yet be opened. We have great liberty in preaching the word, and the people who hear us are thinking and intelligent citizens. We feel that the Lord has sent us to this coast to do a work for him, and that he is aiding us in it. Unworthy, the most unworthy, yet has he honored us with this blessed mission of heralding the last great truth on this far distant coast, and where the news can be spread among all the peoples of our globe, for they are here represented. The Lord be praised.

OUR TREASURES.

S. B. MITCHELL.

Let your treasures be laid up in heaven,
And your heart will also be there;
Though the ties of nature be riven,
It will help us our trials to bear.

When pressed by losses and crosses,
Remember the cross we must bear;
The treasure is more than our losses,
He sanctions our crosses with care.

When perils around thee do thicken,
And the waves of affliction run high,
Let your treasures be laid up in heaven,
Look to God for every supply.

South Casco, Me.

ODDS AND ENDS.

It is oftentimes only necessary that the attention of a Christian mind should be drawn to the statements and arguments that are first given in favor of the truth on the Life and Death question, in order to ensure an acceptance of the correct views. Hence the propriety of studying to catch the earnest notice of the "orthodox," but as yet unprejudiced, or, at least, unbigoted christian. I have known old men and young men to hear the truth of man's nature on one day, and before a week had passed all doubt of the interpretations as advocated had been dissipated, and they rejoiced in the light exceedingly. They seemed to have been waiting only for some one to merely make mention of the truth,—so ready and apt were their hearts and intellects to understand sound doctrine.

One of the best popular documents that I have read on the main subject referred to is a hundred-page pamphlet, entitled "Forgotten Themes";—six lectures by Geo. A. Brown, reported by Wm. Kellaway. The familiar style, the local-item style (that best expresses it) is calculated, I think, to quickly engage and hold the attention of the simple-minded man who picks up the tract. With the many errors of typography corrected, it deserves a re-publication in this country. As for Whitmore's work, the more I read it, the more excellent reasoning I comprehend in it. The points are pursued in a straight, cool, business-like way that is provokingly satisfactory; surprising one with new juxtapositions and coherences of logic. Indeed, the literature of Bible truth is waking up. Hudson, Whitmore, Hastings, Taylor, Grant, Sheldon, and several others equally strong in facilities for statement and debate, have given us books worthy of a revival of truth—a revival which shall not be broken by the falling away of some.

"Introductions" of the Life and Death truth are now springing up from the seats of learning in both Europe and America. Prof. Ives, of Yale College, will soon be followed by a Harvard Professor; and a distinguished Professor in Williams College may soon "speak his mind" in an approving preface. And while from these great schools for our young men the voices of teachers are boldly raised for the right theology, the old gentlemen who do not yet agree with the writers will not dare to controvert, or attempt to reply.

Talking of prefaces: one of the best and most touching is the one prefixed to "*Christ our Life*,—a work not free from blemishes—by the Rev. Wm. Ker, A. M., incumbent of Tipton, Staffordshire, Eng. He says: "In these days the '*argumentum ad hominem*' no longer has the weight it formerly possessed. Men will no longer consent to walk blindfold in the footsteps of their predecessors, but will have sound and solid reasons for all they are required to believe. The more so is this the case in the question of man's inherent immortality, seeing that it leads directly to the monstrous dogma of *eternal* TORMENT—so injurious to the character of the Most High; so utterly inconsistent with the equity of his government; and so subversive of all those ideas of justice, mercy, and truth, which were implanted in man's breast *by the Creator himself.* These grand and all-important questions are treated of in the following essay with so much acuteness of argument, combined with moderation of expression, that if the reader will only give it a fair and *unprejudiced* perusal, he will soon find the 'popular' theology, in respect of those subjects, to be not only without a shadow of foundation, but absolutely and utterly repugnant to the whole tenor and teaching of Holy Scripture."

The tract so heartily commended by the eminent Episcopalian—himself the author of many most valuable works of similar character—proposes for demonstration the following propositions:

"That man is not, by creation or natural constitution, immortal."

"That immortality or eternal life is, in the proper sense of the words, derived to man only through Christ."

"That those who do not believe the gospel, and have not the spirit of Christ, shall finally be destroyed, or die as to all life."

How delightfully expressive of the common experience on receiving the newly revived truths of the Bible are the following extracts from a letter written by a person in Melbourne, Australia, to the English Church clergyman, who is the author of "Popular Ideas of Immortality, and Eternal Punishment brought to the test of Scripture":—

"I have lately read your book with as much pleasure, and have gained from it so much instruction and comfort concerning matters which for years had been so dark, mysterious and depressing to me, in the popular theology of the day, that I cannot help writing to thank you as the instrument of conveying to me so much pleasure and profit; and to tell you how much I wish the book could be printed in proper covers, in a cheap form, and distributed by thousands, that the mistakes so common might be corrected, and the God of the Bible—the God and Father of our Lord Jesus Christ—be better understood and adored." "By the popular views of His government of men, and His dealings with them, he is indeed sadly misrepresented, and made to appear a hard Master—more calculated to call forth fear and terror than admiration, delight, and love. *Your glorious book!*—I cannot help calling it so—exposes these libels on the Holy One, the source of all justice, wisdom, truth, and love. The scales of prejudice drop from the eyes in reading it, and He is seen the Fountain of all good, the God of all truth, the wise and rightful King of man; who will be, must be, glorified in all, saved or lost." "What a motive, too, to thrill through the hearts of believers in Jesus—making them in deep earnest to win perishing souls for him, and to communicate to all unsaved the knowledge of his blessed gospel—is the fact that *life* and *immortality* ONLY come to men through his blood. Ever since the Lord called me, a child of twelve years of age, now twenty-six years of age, I have always yearned over unconverted souls, and fervently desired their salvation; and been stirred to speak, and write, and visit, and do anything I could think of to reach hearts in His name. *But I never felt so stirred up as since getting this idea from your book*—that if they *do* miss salvation by Christ, they are all dead men, doomed to complete destruction. Life, life, eternal life, by the blood of Jesus! How can those who have it be absorbed in anything else but how they may communicate it to others?"

While our American popular preachers—Beecher, Kirk, and others—(*orthodox* men, too)—are preaching away the idea of a literal judgment, leading clergymen in England are advancing the consideration of the approaching day. The Dean of Westminster, the learned Richard Trench, has to say in a recently published Advent Sunday Sermon:

"We enter this day upon a period which the church has specially dedicated to the contemplation of the coming of our Lord and Savior—in which she would have us devoutly carry back our thoughts to his first coming in great humility, to the cradle of Bethlehem, with a few poor shepherds around it; in which she would have us carry on our thoughts to his coming again in his majesty, to the throne of his glory, with thousands and ten thousands of angels waiting to fulfill his commands. Following, then, these plain leadings of our church, I propose a little to occupy your attention to-day with the second of these stupendous events, with that yet in the womb of time, but ever hastening to its birth, which shall be, as Christ and his apostles ever taught, the winding up of the present age, the clearing of all the ways of God, the complete redemption of his servants, the final destruction of his foes. And yet I cannot conceal from myself the difficulty, I may say the danger, of my subject. We have so often talked and heard talk about a judgment day, and this with so little of earnest addressing ourselves to the tasks which such a day, rightly believed, would impose upon us, that in just punishment of those hollow, unreal words of ours, we have come, I will not say to disbelieve in such a day, but so to believe in it that it exercises the very slightest influence on our lives. The glorious retributions of that day do not rouse us to more active well-doing. The dreadful terrors of that day do not drive us to that one hope of sinners, the cross of Christ. * * * As I have in each preceding discourse taken for my argument some office or dignity of our Lord, I shall not now depart from my rule, but, as this day suggests, consider the glorious advent of our Lord and Savior, or Christ the Judge of all men—at the same time not leaving out, as the Scripture never leaves out, the Judge, who is the Savior as well; the King, who is also the Brother, and indeed because a Brother therefore a King. * * * *

"There are indeed who see a light breaking, even for them, whom that day shall enfold in its darkness; and far, far off, the faint glimmering of another dawn for them beyond the blackness and darkness which shall encompass them now. I cannot see it in God's word, but, on the contrary, very much which excludes it; which proclaims that for those who reject the gospel of his grace, there remaineth, when once their day of grace has ended, no other sacrifice for sin than that which they have wilfully despised and rejected. And to my mind, our life would lose much of its solemn earnestness, its awful meaning, if I did not believe that within those brief limits which shut it in on either side, the issues of eternity were being decided, and we making our choice which must be ours forever; choosing for God, or choosing against him; to be ever with Christ, or to be ever separated from him; if I did not feel, brethren, that within these narrow lists, which yet are not too narrow for this great decision, everything must be gained, or everything be lost."

Indeed, what a life is this! A bubble, if measured one way; a transcendent opportunity, if surveyed from the hill of Zion. C.

San Francisco, Nov. 16th, 1871.

"WHO KNOWS?"

H. BEADLE.

BRO. GRANT:—I desire to submit a few thoughts in relation to the above query, as propounded by Bro. Leslie, in a late number of the *Crisis;* viz., where was the Son of God after he said, Father, into thy hands I commend my spirit," and gave up the ghost?

I understand the querist as having special reference to the whereabouts, state, or condition of Christ during the interim from the giving up of the ghost to his resurrection, though the point is not thus distinctly stated. Certain it is, there can be no question in the mind of any christian person as regards the whereabouts of Christ after his resurrection. Hence, according to our apprehension of his query, we will proceed to its consideration; remarking in the first place that upon a *right* understanding of the subject directly involved in said query, hinge other topics with regard to which there exists a great diversity of opinion. Therefore we hope to be indulged in a little more latitude than might otherwise be admissible.

It is not our purpose to tell the reader what we *know*, nor yet to elaborate our opinions. We desire rather to lay before him certain premises, from which we deduce our conclusions. If so be our premises shall be accepted as true, then our conclusions must follow. If, on the other hand, they are at fault, we trust that some, or any brother cognizant of the fact, will have the goodness to show us wherein, in order that we may adjust our conclusions in accordance with truth as manifest in nature, and revealed in the word of God.

The correlative topics, to which we have made allusion, are—"the state of the dead," "the eternity, pre-existence, or personality of Christ anterior to his *first* advent, as the babe of Bethlehem," when and whereby he was "made *like unto* his brethren," thus becoming subject to all things appertaining to his brethren—sin only excepted. It being appointed unto men once to die, therefore Christ being the Son of man, he too must die, notwithstanding he did repeatedly pray the Father if it were possible that this cup might pass from him. But nay; the Father, though infinite in love, wisdom and power, could not devise, or provide an escape, without compromising the verity of his word. Hence the Son of man, yea, the Son of God, in his extremity was left to exclaim, "My God, my God, why hast thou forsaken me?" Then giving up the ghost he died.

Death, what is it? constitutes the point on which hinge the speculative and practical bearings of our subject. In order, however, to a right understanding of what constitutes death, we must first seek to understand what constitutes *life* and its concomitants, as regards man. In the first place, we remark that life is not an entity, or substance. It is rather a *result*, or state of being, the product of normal action on the part of an organism, through which, or whereby life is *only* manifested; separate and apart from which we can conceive no idea of life. Hence, organization may be regarded as the *head* of life; which life is the product of normal action on the part of its head or organism. Death, as well as life, is simply a *result*, which arises from, or is dependent upon, an interruption or cessation of functions on the part of organized living beings. Such is death, the negation, so to speak, of life.

Having thus briefly considered these two important points of our subject, we further remark, that as in *connection* with the body we have life, so, also, in connection with body and life we have wisdom and power; neither of which can exist separate and apart from a body, or head, and life, any more than we can have life independent of organization. Wisdom being a property, or quality of mind, and power simply *ability* to perform, therefore neither of them can be regarded as entities. They, too, can have no existence or manifestation save in connection with life and organization. In the extinction of life we have death, in the which both wisdom and power vanish away. Then is it an accomplished fact, even as it is written, "the dead know not any thing"; and again, "there is no knowledge nor device in the grave whither thou goest."

In view of the foregoing, we conclude that the nature and power of death in relation to Christ was precisely the same as it is in connection with his brethren, save in this, God did not "suffer his holy one to see corruption." Paul to the Hebrews (13: 20) says: "Now the God of peace that brought again from the *dead* our Lord Jesus." When? On the third day after he exclaimed, "it is finished, and "gave up the ghost." Therefore, we conclude again that Christ, the Son of God, being dead for three days, could have had no *existence* during this time as a living personality or entity. Were such the case, then it would not have been true that God brought him "from the dead." Hence, we claim that Christ had no existance as a living personality during the *interim* heretofore stated.

St. Louis, Mo.

CHRIST WONDERFUL IN HIS VICTORIES.

Christ was wonderful in his victories. First, over the forces of nature. The sea is a crystal sepulchre. . . . Recent travelers tell us that Galilee, when aroused in a storm, is overwhelming. And yet that sea crouched in his presence and licked his feet. He knew all the waves and the wind. When he frowned they fled. The heel of his foot made no indentation on the solidified water. Medical science has wrought great changes in rheumatic limbs and diseased blood; but when the muscles are entirely withered, no human power can restore them; and when a limb is once dead, it is dead. But here is a paralytic, his hand lifeless, Christ says to him, "Stretch forth thy hand," and he stretches it forth.

In the eye infirmary, how many diseases of that delicate organ have been cured. But Jesus says to one *born* blind, "Be open!" and the light of heaven rushes through gates that have never before been opened. The frost or an axe may kill a tree; but Jesus smites one dead with a word.

What human voice could command a school of fish? Yet here is a voice that marshals the scaly tribes, until in the place where they had let down the net, and pulled it up with no fish in it, they let it down again, and the disciples lay hold and begin to pull, when, by reason of the multitude of fish, the net brake.

Nature is his servant. The flowers—he twisted them into his sermons; the winds—they were his lullaby when he slept in the boat; the rain—it hung glittering on the thick foliage of the parables; the star of Bethlehem—it sang a Christmas carol over his birth; the rocks—they beat a dirge at his death.

Behold his victory over the grave! The hinges of the family vault become very rusty, because they are never opened except to take another in. There is a knob on the outside of the door of the sepulchre, but none on the inside. Here comes the Conqueror of death. He enters that realm and says, "Daughter of Jarius, sit up;" and she sat up. To Lazarus, "Come forth;" and he came forth. To the widow's son he said, "Get up from that bier;" and he goes home with mother. Then Jesus snatched up the keys of death, and hung them to his girdle, and cried, until all the graveyards of the earth heard him: "O death! I will be thy plagues! O grave! I will be thy destruction!"—*Herald of Salvation.*

POVERTY AND DISTRESS.

F. H. CHAMBERLAIN.

Not for myself do I plead at this time, though still numbered among the "poor of this world." I have a short story of suffering to tell, concerning a family that one year ago lived near the "heart of the commonwealth," so called, and who were also formerly our near neighbors. The family consisted of only two persons, an aged woman over ninety years old, and her daughter. They lived very much retired, and were but little known, so no one took pains to inquire after their welfare. After a long period of privation, after being reduced to extremities, the aged woman died for want of food! *Starved to death* in this land of plenty. How many who read this would have ministered to her wants, had they known of her condition in time. Thousands certainly would have been willing, but that family is now beyond the reach of sympathy and aid.

But I can tell you of one equally needy, and more deserving, one whom you well know, as one of the lambs of the flock, constantly suffering beyond the power of language to describe. Shall she be left to suffer with *want*—want of things needful for her in her helpless condition? Brother, sister, will you answer this by writing to Sr. L. B. Weaver, North Dana, Mass.

Gems.

— Despair as much as you please of self, but never of Jesus.

— The worse misfortune is to be unable to bear misfortune.

— He that has no bridle on his tongue, has no grace in his heart.

— No man gives more than he that keeps back nothing.

— By other's faults wise men correct their own offences.

— Faith and the cross are inseparable; the cross is the shrine of faith, and faith is the light of the cross.

— Truth is the ground of science, the scale to charity, the type of eternity, and the fountain of grace.

— Envy doth always wait at virtue's elbow.

— The beauty of the soul is innocency and humility.

— It is better to have an open foe than a dissembling friend.

— When we suspect ourselves to be most miserable, then is the grace of God most favorable.

— He that erreth before he knows the truth, ought the sooner to be forgiven.

— A man having honor, and wanting wisdom, is like a fair tree without fruit.

— The noblest conquest is without bloodshed.

— Equity judgeth with lenity, laws with extremity.

— He that tempteth Christ, will never spare men.

— The invisible enemy is evercome by faith.

— He that is too good for good advice, is too good for his neighbor's company.

— Those who never retract, love themselves better than the truth.

— Avoid carefully the first ill or mischief, for that will breed a hundred more.

Hygiene.

"This is for your Health."

GETTING RESTED EVERY DAY—METHOD OF GETTING SLEEP.—Every person who would live well should get so thoroughly rested once every twenty-four hours as to feel bright, fresh, active and strong. Many do not do this, but go on feeling tired, over-tired, over-worked, ill-at-ease, sick, never being rested from morning till night. No course could be worse. If a man wishes to last a reasonable number of years on this globe, and live in peace and comfort, he should get rested every day of his life. Many resort to stimulants, when they had better go to bed and to sleep. Sleep does not always come easily. The brain sometimes loses the power to stop thinking when the proper hour arrives for sleep, but keeps on, like the heart, acting involuntarily. How can such people get sleep is one of the most important questions they can consider. Shall they resort to choral hydrate, morphine, tobacco, or as some do, ale, beer, or other alcoholic drinks? We advise no person to take poisonous drugs on his own account, but there are agencies of great value, better for common daily use than all the drugs in the world, which every person can learn to use without harm to himself, providing he is reasonably intelligent. One of the agencies is water. A tepid sitz bath taken just before going to bed, of such a temperature as shall be agreeable, is a beautiful sedative for very many persons, preparing them for sleep that is sound and refreshing. It may be used for ten or fifteen minutes, or even longer if agreeable. It should be taken in a warm room, and such portions of the body as are not in the water well covered with a blanket.

Still another remedy, and often more convenient, is a mild current of electricity, continuing from five to thirty minutes. The positive pole may be held in one hand, or by means of a sponge placed over the stomach and abdomen, and moved about from point to point, while the negative pole may be placed at the feet. This is one of the best methods of producing a condition favorable to sleep that is known, and after a little study can be adopted by almost any one. Every house should have an electrical apparatus, for electricity carefully and wisely used has great value for many purposes.

Still another agent, not yet very well understood, and one not to be advised except it can be given by those who know its use, is magnetism, by means of passes over the head or simply holding the hands of the person to be influenced. In a future number we may say more on this point.

Still another agent, is a very short shower-bath, or a hot foot-bath, or holding the hands, if hot, in cold water; or if the hands are cool, holding them in hot water; or putting a cold wet compress over the abdomen.

The two best remedies, however, are the sitz bath at bed-time and the use of electricity. Whatever is done should be done with judgment and care.—*Herald of Health.*

THE LAWS OF LIFE.—1. Temperance in all things, whether physical, mental, moral, affectional, or religious.

2. Justice to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

3. Gentleness in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defense.

4. Truth in every word or thought spoken or acted; but reservation of harsh or unpleasing truths, where they would needlessly wound the feelings of others.

5. Charity—charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

6. Almsgiving—visiting the sick and comforting the afflicted in every shape that our means admit of and the necessities of our fellow creatures demand.

7. Self-sacrifice, wherever the interests of others are to be benefited by our endurance.

8. Temperate yet firm defense of our views of right, and protest against wrong, whether for ourselves or others.

9. Industry in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

10. Love—above and beyond all, seeking to cultivate in our own families, kindred, friends, and among all mankind generally, the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering always that where love is, all the other principles of right are fulfilled beneath it, influenced and embodied in its monitions.—*Ibid.*

A SURE REMEDY FOR A COUGH.—Take a handful of hops, put it into three pints of hot water; let it boil one half hour, or until the strength is out. Then strain, and add one and one half cups of best kind of molasses, and one cup of white sugar. Then boil down slowly in a bright dish, or enameled kettle, to about one quart. Then bottle up, and it is ready for use. Drink a little when you cough.

BREATHING THROUGH THE NOSTRILS.—There are some simple rules which we may, with much advantage, convert into habits. One of them is this: when breathing air that is dusty, or ill-smelling, or otherwise impure, draw the breath slowly through the nostrils. In this way the dust or other impurities are in part arrested in the moist and narrow nasal passages, and are prevented from being thrown upon the lungs. When we breathe through the mouth, they are carried more directly thither. Many would lengthen their lives by resolutely breathing through the nostrils.

WARM BATHS FOR CHILDREN.—A physician, in a very sensible article upon bathing, says: "For the 'wind in the stomach' children are thought to have, for their tiresome crying, and for the restlessness and worrying at night with which they are afflicted, if the warm bath were resorted to oftener, and the dosing of soothing syrups and worse nostrums less, it would be better for the children."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to
abstain from Tea, Coffee, Tobacco,
and all Intoxicating Drinks as a Beverage.

THE HALF-WAY PLACE.

"John," said the teacher, "have you found the beloved disciple's place, in Jesus' bosom? Are you with Him to-day?"

John's eyes and glad smile said even more than his "I hope so."

"And Fred, how is it with you?"

"I guess, if there's any half-way place, I'm there," said Fred, who had been halting some time between Christ and the world.

"And how long do you mean to stay there?"

"I don't know. I can't get any further."

"Ah, you mistake. Where is the half-way place? Where would it have been to the prodigal, had he stopped there? Still a long way from home. No father in sight. No home near. No food. No clothes. No fatted calf. No golden ring. The feast not made. He never would have heard those precious words, My son was lost, and is found. He would, still have been lost. Half-way home would have been no better than the far country. But there is no half-way place. Half a christian is still a sinner. Half way to heaven is nowhere near the pearly gates. Half way to Christ is still on Satan's ground, for 'he that is not with me is against me,' Christ wants your whole heart or none.

"Do you like half-way friends?"

"No; I despise them."

"Do you suppose Christ wishes such friends? Do not stop any longer where you are. If the Lord be God, serve him; if Baal, follow him.

"The half-way place, if such there be, is Satan's favorite ground."—*S. S. Times.*

ACTING A LIE.

Ralph Royster ventured one day to toss his ball in the parlor. He knew it was wrong, but he wanted to do it, and he did. Presently the ball fell upon the table, and mashed a delicate glass which covered a beautiful collection of skeleton leaves.

"O," cried Ralph, "what shall I do?"

After looking at the fragments, with a rueful face for a few moments he left the room feeling as if his heart were sinking down to his heels with a heavy load of guilt and fear with which his disobedient act had loaded it. As he passed into the hall, the cat rubbed against his leg. A bad thought arose in his breast, and putting the cat into the parlor, he shut her in, and said—

"Stay there, Tabby! Mamma will think you broke that glass, and I shall escape a scolding. Hurrah for you old Tabby! You are good for getting a fellow out of a scrape, if for nothing else."

At the tea-table, that afternoon, Mrs. Royster said to her husband—

"Pa, you *must* send Tabby away. I found her in the parlor to-day, and she had been on the table, and broken the glass which covered those skeleton leaves,."

Ralph blushed from his chin to the roots of his hair. His heart beat very quickly. The voice within whispered, "Be manly, be true. Confess that you broke it."

But Ralph was stubbornly silent. The poor cat was drowned for his misdeed, and he escaped a scolding by *acting a lie.*

THINGS YOU WILL NOT BE SORRY FOR.

For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For stopping the ear to a tattler.
For being kind to the distressed.
For being patient to all.
For asking pardon for wrongs.
For speaking evil of no man.
For being courteous to all.

EARLY PIETY.—"A person converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day; but a person converted late in life is like the evening star,—a lovely object of christian contemplation, but not appearing till the day is closing, and then but for a little while."

IF a playmate ask you to commit sin, don't do it. If you are tempted by any desire in your own mind to do what you know to be wrong, don't do it. If you have done wrong, and think of telling a lie to hide it, don't do it; it will be adding sin to sin. If you think you will frighten another just for fun, don't do it.

NURSERIES should be kept sweet, clean, and well ventilated, the air in them not consumed by too many lungs. Even infants should have access to the pure open air of heaven as early and as freely as prudence will allow.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE PENALTY OF GOD'S LAW.

No. 4.

H. H. HALL.

"Destroy" and "destruction." Webster says, "To demolish, to pull down; to annihilate a thing by demolishing or burning, as to destroy a city; to bring to nought; to annihilate; to kill; to slay; to extirpate; in general, to put an end to; to annihilate a thing, or the form in which it exists." These definitions are as positive as the most rigid destructionist could desire; and it is the height of folly for any one to say, as is said, that destruction is not *annihilation.* To say, as many do, that nothing can be annihilated, or that the wicked cannot be, because man cannot annihilate matter, is in the face of Webster's definitions simply ridiculous. But does the word destroy, as used in the Bible, always mean to annihilate? We answer, no. This is especially true of the Old Testament. Aaron Pick, Prof. of Hebrew and Chaldee of the University of Prague, in his Bible Student's Concordance, in which he gives the literal meaning of every word, and where found, puts down thirty-eight different Hebrew words, all rendered by the word *destroy;* while there is quite a difference in the signification, showing that other and more proper words should have been employed in many instances by the translators. For the satisfaction of those who have not this very valuable work, we give a few of these words with their definitions. "*Sopho,* to end; *shokhath,* to spoil, destroy; *yorash,* to drive away, succeed; *notats,* to break down; *korath,* to cut, to cut off; *avad,* to lose, to miss; *shikail,* to deprive, to bereave; *bola,* to swallow; *asham,* to cause guilt; *shodad,* to break in pieces; *mokhoh,* to blot out, erase; *dako,* to bruise; *mooth,* to cause death; *khorav,* to destroy; *koloh,* to consume, finish, make an end; *shomad,* to annihilate, to destroy, to ruin; *tsomath* (biph.), to annihilate."

We see in the light of the above that the argument so often made, that because the word destroy, as used in the Bible, does not always mean to annihilate, that therefore it it does *not* necessarily when used in connection with the punishment of the wicked, is not well taken, and falls harmless to the ground. We will now quote a few passages where *tsomath* and *shomad* are used, proving positively that the wicked are to be literally annihilated. Ps. 18: 40—"Thou hast also given me the necks of mine enemies, that I might [*tsomath*] annihilate them that hate me." This is considered a prophecy of what Messiah would do; for when Jesus the nobleman returns he will say, "Those mine enemies, which would not that I should reign over them, bring hither, and *slay* them before me." Luke 19: 27. Thus they are annihilated. Ps. 94: 21-13—"They gather themselves together against the soul of the righteous, . . . but the Lord is my defense, . . . he shall bring upon them their own iniquity, and shall [*tsomath*] annihilate them in their own wickedness; yea, the Lord our God shall [*tsomath*] annihilate them." Ps. 101: 5, 8—"Whoso privily slandereth his neighbor, him will I annihilate" [*tsomath*]. "I will early annihilate all the wicked of the land; that I may annihilate all wicked doers from the city of the Lord." This is a manifest prediction of Messiah's work; and *tsomath* is used three times. Ps. 143: 12—"Of thy mercy annihilate mine enemies; and annihilate all them that afflict my soul; for I am thy servant." *Tsomath* in both places. In these passages the word destroy and the words cut off are used by the translators; in the last one, both are found. Ps. 145: 20—"The Lord preserveth all them that love him; but the wicked will he destroy" [*shomad,* to annihilate].

How can christians contradict Jehovah, and say the wicked will be "preserved," even unto everlasting life in torment, when only those that "love him" are to be preserved, and the wicked destroyed? Ps. 92: 7—"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever" [*shomad*—annihilated forever]. No restoration here; it is an *everlasting* punishment then; for "he that being often reproved, hardeneth his neck, shall suddenly be *destroyed,* and that without remedy." Prov. 29: 1. Ps. 52: 5; 37: 9-11—"God shall likewise destroy thee forever, . . . and root thee out of the land of the living." "For evil doers shall be cut off . . . for yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth [not heaven], and shall delight themselves in the abundance of peace."

Here is positive proof that the wicked are to be destroyed so that they shall not be, shall not *exist;* or, as Obadiah expresses it, "they shall be as though they had not been." Remarkable language, if the wicked are to live forever. Ps. 37: 38—"But the transgressors shall be destroyed [*shomad*] together." Isa. 1: 28—"And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Not destroyed one at a time as men die, according to the popular error; but together, all at the same time, in the day of judgment; for "the wicked is reserved to the day of destruction; they shall be brought forth [from their graves where they are reserved] to the day of wrath." Job 21: 30. And "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2: 9. If they are reserved unto the day of judgment to be punished, then they are not punished before that day, and the papal dogma of suffering souls in purgatory, and the orthodox doctrine of immortal souls going to the torments of hell at death, is all a fable.

Paul says (1 Cor. 3: 17,) "If any man defile the temple of God, him shall God destroy." Not his happiness, as the Orthodox—not his sins, as the Universalists say; but him shall God destroy. It is true that sin will be destroyed; for the apostle declares (1 Jno. 3: 8), "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The works of the devil are sin; and in order to destroy sin, the sinner must be destroyed. As Universalists do not believe in the second coming of Christ to judge the world, and close up the gospel age, but do believe, as we understand, that the earth will forever teem with untold millions of sinners—though flying off to heaven when they die—pray let them tell us when, and how, with such a view, can "the works of the devil," or sin, be destroyed! And will our Orthodox brethren tell us how sin is to be destroyed, if sinners are to live forever in torment, and forever sin, as they believe! Evidently they do not believe that sin will ever be destroyed; thus rejecting the plain declaration of the apostle because it overthrows the doctrine of endless misery. If the works of the devil are to be destroyed, as Paul declares, then the devil also must be destroyed with the wicked; and so the apostle testifies (Heb. 2: 14), "That through death he [Christ] might destroy him that had the power of death, that is, the devil." We will say to our Orthodox and Universalists friends, that we do not think it is the "happiness" or the "sins" of the devil that is to be destroyed, but "him," the devil himself. The apostle places this destruction in the future, but the devil's happiness was destroyed when he first rebelled. Then when God declares in so many places that he will destroy the wicked, why not believe it?

But let us hear what Paul says further (Phil. 3: 18, 19)—"For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ, whose end is *destruction.*" It is surpassing strange that Paul should thus *weep,* if only the sins of those wicked men were to be destroyed! "Whose end is destruction." If the wicked are to live forever, they have no end, and this language is absurd. 2 Thess. 1: 7-10—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with [everlasting torment? no, but] everlasting *destruction* from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." It is supposed that the words of Christ, "these shall go away into everlasting punishment" [*kolasin aionion*], settles the question as to the immortality of the soul, on the ground that the wicked must live forever in order to receive everlasting punishment; thus assuming that nothing can be punishment but the infliction of pain, a most absurd assumption, as we shall see. The truth is, the doctrine of endless misery is founded on the assumption that the soul is immortal; and when we call for the proof of this assumption, we are referred to this language of Jesus as the strongest that can be produced. Their argument then stands thus:—

Assumption—The soul is immortal.

Inference—therefore, the wicked will have endless torment.

Inference—The wicked will have endless torment, therefore the soul is immortal.

The inference is here founded on the assumption, and then the assumption is attempted to be proved by the inference. This, as any logical mind can see, is reasoning in a circle, and a begging of the question.

Kolasin, rendered punishment, means, says Greenfield, "chastisement, punishment"; and punishment means, in addition to the infliction of pain, the loss of any thing, deprivation, etc. Punishment is a penalty for the violation of natural, human and divine laws. Under our laws we have fines imposed, which is loss of money; and specified periods of imprisonment, which is loss of liberty; officers in our army are frequently deprived of their commands as a punishment for some misdemeanor; then comes the death penalty, which does not consist so much in pain as the loss of life. Now what is the punishment for violating God's law? Whatever it is, it is certainly everlasting. Is it endless torment? If so, it is very remarkable that Christ did not say so. But Paul tells us in the above quoted passage what it is. "Who shall be punished [not "banished"] with everlasting destruction." Paul, by the infallible pen of inspiration, here declares that the punishment of the wicked shall be everlasting destruction. But destruction is not torment, and death is not life, and all the quibbling sophistry in the world cannot make them so.

The candid reader will now see, in the light of our proof texts and arguments, that to rely upon the oft-quoted language—"the smoke of their torment ascendeth up forever and ever" [*aionon*]—language applied to those only who "worship the beast and his image, and receive his mark in their foreheads or in their hands"; "they shall be tormented day and night forever and ever"—language applied only to the devil, the beast and false prophet, as proof of the immortality of the soul, will never do; as we have already shown such reasoning in a circle is a begging of the question. Learned theologians know that the Greek word *aion*—the root of *aionios* rendered everlasting—or *aionon,* rendered forever and ever in the above quotations, means simply "duration, finite or infinite; a period of duration, past or future; time, age, lifetime; the world." They also know that this term of itself affords no proof of endless duration; its duration depending upon to what it is applied; as Bishop Newton says of the term everlasting, "its duration is limited by the nature of the thing"; so forever and ever, when applied to immortal beings, or when used in connection with the words life and live, it has for its meaning endless duration. And when any person will find in the Bible where it is said the wicked shall have "everlasting life," or shall "live forever," then we shall believe in endless misery. But we have positive proof that these words are used in a limited sense in the Bible. It is not necessary to speak of the "everlasting mountains" that are to melt at the presence of Jehovah, and thus come to an end; or of the everlasting priesthood of Aaron, that has long since passed away; or of what the prophet (Isa. 34: 9, 10) when speaking of the land of Idumea says—"The smoke thereof shall go up forever, . . . and none shall pass through it forever and ever"; for these are familiar to the Bible reader; and such can see that these for ever and evers sometimes come to an end. Hence such passages do not prove the immortality of the soul.

A SERMON.

Christian Unity.

C. E. BARNES.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John 17: 20, 21.

These words are a part of the prayer offered by our Savior just prior to his crucifixion. Knowing well the trials his apostles would meet in the performance of their duties, he is led to solemnly commit them to the care of their heavenly Parent. Knowing, too, the weakness of human nature, he foresaw the distracting influence that would arise even from among themselves, and knowing the evil results of strife and division, he prays, "Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.*" v. 11.

Knowing, further, that evil will surround his people, even to the end of probation, he prays for them also. I pray not for these apostles alone, "but for all them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." In getting, therefore, an understanding of this oneness, I shall show (1) the oneness existing between Christ and the Father; (2) the oneness that should exist between Christ's people, and (3) the effect such union would have.

I. The oneness existing between Christ and the Father.

That they are declared to be "one," must be evident to every reader of the New Testament. Said Jesus, "I and my Father are one." John 10: 30. And in the chapter from which the text is selected, he says, "The glory which thou gavest me I have given them; that they may be one *even as we are one.*" v. 22. Here the fact is declared most plainly; but in the interpretation of these passages we are to understand them in such a manner as will be consistent with the general tenor of Scripture, and also in harmony with reason and common sense; for, in the words of Tillotson (Vol. 1, p. 19)—"We desire no better evidence that any man is wrong, than to hear him declare against reason, and so acknowledge that reason is against him." The oneness, then, here brought to view must be understood in one of two ways; it is either a oneness in identity, personality and being, or in love, design and harmony. That it is *not* a oneness of being or personality, I shall prove by showing (1) that God exists in one person, and not in three, and (2) that Christ is essentially and totally distinct from the Father in person or being.

1. That God exists in one person and not in three.

The common doctrine of the Trinity, as now held, is oftentimes said to be of apostolic origin, and many of them who believe it; are ready to brand as infidels those who dare call it in question; while the truth is, that in doubting the theory of "three persons in one God," we are doubting merely the decisions of councils, assembled centuries after the apostles had fallen on sleep and seen corruption.

In speaking of "the doctrine of three persons in the Godhead," Mosheim (Vol. 1, p. 124, Cent. 4), says it had "in the three preceding centuries, happily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas. . . . The exact relations of these persons to each other, and the nature of the distinction that subsists between them are matters that hitherto were neither disputed nor explained, and with respect to which the church had, consequently, observed a profound silence. Nothing was dictated on this head to the faith of christians, nor were there any modes of expression prescribed as requisite to be used in speaking of this mystery."

In the early part of this century, a presbyter named Arius in opposition to Alexander, bishop of Alexandria, affirmed "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created out of nothing, . . . and therefore inferior to the Father in nature and dignity."—*Ib.*

The dispute between these two theologians causing considerable commotion, a council was convoked by the Emperor Constantine in the year 325 A. D. at Nice, in Bithynia, to settle the question, and [illegible] debates, and violent efforts of the two parties, the doctrine of Arius was condemned; Christ was declared *consubstantial,* or of the same essence with the Father."—*Ib.* Or, as it is expressed in the Nicene creed, "Our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is of the *substance* of the Father, God of God, and light of light, true God of true God, *begotten* not *made.* . . . We believe also in the Holy Spirit." Here we see that in opposition to the Arian supposition, they said Christ was "begotten, not made," and then expressed their belief in the Holy Spirit, without expressing any thing as to its personality. Thus we learn that there was no "Trinity" believed in up to this time.

A few years later, a certain bishop, named Macedonius, taught that the Holy Ghost was "a divine energy diffused throughout the universe, and not a person distinct from the Father and the Son." This also causing commotion, a council was assembled by Theodosius, at Constantinople, in 381 A. D., in speaking of which, Mosheim says:

"A hundred and fifty bishops, who were at this council, gave the finishing touch to what the council of Nice had left imperfect, and fixed in a full and determinate manner the doctrine of three persons in one God, which is still received among the generality of christians." Vol. 1, p. 128.

Thus we find the birth-place of that doctrine, to deny which, is considered heresy and infidelity by those who believe it. But in doubting it, we are *not* doubting an article of apostolic faith. Our faith in what the apostles taught is firm and unwavering.

But to the proof that God exists as or in one person. In comforting his people, the Lord says through Isaiah, "Fear thou not; for *I* am with thee; be not dismayed, for *I* am thy God; *I* will strengthen thee, yea, *I* will help thee; yea, *I* will uphold thee with the right hand of my righteousness." ch. 4: 10. Here the Lord God is addressing his people, and he addresses them as but *one* person: "*I* am with thee;" "*I* will help thee" "with the right hand of my righteousness." If in "the unity of the Godhead" there were three divine persons, these pronouns should be plural; it should be "*we* will help thee," "*we* are with thee." Further, this one person says, "*I* am thy God;" but if the Trinitarian theory were true, it should read "*we* are thy God." Again, in ch. 43: 14, 14, we read, "Thus saith the Lord your Redeemer, the Holy One of Israel, . . . I am the Lord, your Holy One, the Creator of Israel, your King." Here it is stated as plainly as words can state it, that the Lord is "One." Were the other theory true we should expect to read of the "Holy Three," but as we do not, therefore we conclude that in "the unity of the Godhead" there is but one person, and not three. These two texts are but samples; hundreds of a similar import can be readily produced.

We find the doctrine as clearly stated in the New Testament. Said Paul, "One God and Father of all, who is above all, and through all, and in you all." Eph. 4: 6. Here Paul most certainly designates the Father as the one God "who is above all." But if the Son and Holy Ghost be the one God as truly as the Father is, with what propriety could Paul declare the Father to be such to the exclusion of the other two? The fact that he does do so is further proof that God is one. Again, we have his faith stated in these words—"To us there is but one God, the Father." 1 Cor. 8: 6. In opposition to which our orthodox friends say, "To us there is but one God: the Father, Son, and Holy Ghost."

But that testimony which is most conclusive, is that of our Savior. In his prayer to the Father, he uses these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3. Here the Son addresses the Father, using the pronouns "thee" and "thou" in the singular number, and designates this one person "the only true God." What Trinitarian would declare his belief to be that the Father is "the *only* true God?" Would he not affirm rather, that the Son and Holy Ghost are just as really and essentially the "true God" as the Father? Thus we can see wherein the current orthodoxy differs from our Savior's teaching: It declares the Father, Son, and Holy Ghost to be the only true God, while Jesus gives this title *only* to the Father: "that they might know *thee* the only true God." Thus the point is gained: God exists in one person, and not in three.

2. That Christ is essentially and totally distinct from the Father in person or being.

The truthfulness of this proposition follows as a natural consequence from what has already been said, as it will be seen by all that if God is one person, the Son must be distinct. Indeed, this latter conclusion the Trinitarians admit. But with what consistency they can admit his distinct personality, and still claim an identity of being, is what surpasses human understanding; for if a distinct personality does not constitute a distinct being, then what would constitute one? If the term "person," when used in speaking of the Trinity, is not meant to denote a being, then I would ask, what does it mean? If three persons are not three beings, I would ask, what else is needed to make them such?

The New Testament gives the Son an identity of being. His own words to Mary after his resurrection give it him—"Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. If the Son, being on earth, and the Father in heaven, do not constitute two beings, then farewell to all attempts at identification in the future.

Just prior to his death, Stephen was blessed with a sight of heaven, even the "holy of holies," in testifying of which, he used these words: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7: 56. If one person, standing at the right hand of another person, does not constitute two beings, then how *could* a separate identity be established?

John the Revelator, in vision, saw a certain one sitting upon a throne, whom to look at was "like a jasper and sardine stone," and the four beasts "rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4: 5, 8. In his right hand was a book, which none could open, until one like to a Lamb as it had been slain, "came and took the book out of the right hand of him that sat upon the throne." ch. 5: 6, 7. Here is *one* person or being seated upon a throne, who is called "Lord God Almighty," and another one coming and taking a book from his hand. If this transaction does not present to our minds *two* beings, then we may as well cease all attempts to gain instruction by the medium of written language.

To claim an identity of being to be the oneness subsisting between the Father and Son, is to assert that the begotten and he who begat are the same; that the sender and sent are the same; that Stephen saw Jesus standing at his own right hand; that the one sitting on the throne holding a book, is identical with the one who came and took it out of his hand. In a word, it is to declare a doctrine of which a learned Trinitarian writer has said, "Were it not to be adored as a mystery, it would be *exploded as a contradiction.*"—*Dr. South's Sermon, Vol. 3, p. 210.*

Since, therefore, we find the oneness to be not in identity of person or being, it must be a oneness in design, harmony, and love. Such a oneness does exist between them; the entire life of our Savior manifested it. Under all circumstances he was submissive to the Father's will; not once do we hear a murmur or complaint; on the contrary he says, "My meat is to do the will of him that sent me, and to finish his work." John 4: 34. And in the hour of his deepest distress, in sweet submissiveness he says, "Not my will, but thine be done." Luke 22: 42.

This is the oneness spoken of in the text. He does not pray that his people may be molded into one being, possessing three personalities, but that they may be one in purpose, harmony, and love, even as the Father and he are one. This leads to the second part of the text.

II. The oneness that should exist between God's people.

Of all the peoples in the world, Christ's people should be most closely united. Children of the same Father; subjects of the same King; redeemed by the same Savior's blood; heirs of the same kingdom; led and influenced by the same Spirit; should they not be united lovingly in the great christian warfare? In view of this christian union the Psalmist exclaims, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Ps. 133: 1, 2. A love that would unite the entire christian body, is to be desired. A warm, fraternal love would lead christians to share one another's joys and sorrows; they would "rejoice with them that do rejoice, and weep with them that weep." They would put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness and long-suffering; they would be forbearing with one another, and inclined to forgiveness, even as Christ forgave them. Above all, they would have "charity, which is the bond of perfectness." The peace of God would rule in their hearts; the word of Christ would dwell in them richly, with all wisdom, and instead of tattling, and bearing evil reports to and fro, they would teach and admonish one another in kindness and love. If brethren would thus dwell together, surely the God of love and peace would be with them. It would indeed be "good and pleasant."

This unity should characterize *all* the different religious sects, but above all, it ought to characterize us, who are, in a measure, separated from the christian body at large, and are waiting for the revelation from heaven of God's dear Son. The various "pet theories" and side-issues, which have been permitted to bring strife, dissension, and divisions among us, should be swallowed up in the proclamation of the great "present truth," which constitutes our identity, namely, the speedy coming of Christ, and the eternal redemption of his people. In presenting this glorious truth, it is necessary to have, not only the wisdom of serpents, but the harmlessness of doves. When a man insists obstinately on having his "rights," regardless of the consequences to the body, it is certain he is not under the control of that Spirit which would lead Paul to abstain from the eating of meat as long as the world should stand, if *by* eating his weak brother would be offended. That the welfare of the body may be promoted, the individual should be lost sight of and forgotten.

When a man presses some particular idea, to the neglect of more important themes, thereby causing a decline of spirituality, and a falling off on the part of them that attend religious meetings, to say the least, we may safely affirm his zeal is not according to knowledge. It is not the preaching that is calculated to produce the *oneness* Jesus prayed for.

I think our main lack, as a body, is a lack of warm, cementing love. We are not lacking in theories, nor in doctrinal preachers to press them; but we do lack that fulness of christian love, that will enable us to hear sentiments we do not fully indorse with patience and charity. And the lack is not an inconsiderable one, neither is it unimportant. On the contrary, it is so important that Paul said, in lacking this, though he possessed all other graces, he would be but "as sounding brass, or a tinkling cymbal." 1 Cor. 13: 1. It is not enough to be intellectually convinced of Christ's soon coming; it is not enough to be firmly persuaded that "the dead know not anything." The prayer of Christ is not fulfilled in this, and it is time the "bride" should be fully alive to the fact, than the most important of the wedding garments is a mantle of love.

III. The effect such union would have; the world would believe Jesus' mission divine.

Many eloquent sermons have been preached, and able treatises written, to show that the gospel is the power of God unto salvation to every one that believeth, but the most convincing evidence that it is, is to bring forward a man who has been lost; who has been in the very depths of the horrible pit and miry clay, and thus manifest its redeeming power by showing to the world this living instance of its efficacy. Many volumes of "Evidences of Christianity" have been published, and given to the world, to prove the mission of Jesus divine; yet convincing as these may be, the church has still more convincing evidence at her command. Jesus designed his people should prove his mission, and their religion divine in its origin, by manifesting the principles thereof in their lives, and if they would manifest them by being charitable and kind to all; by being united in a close, living union, bearing and forbearing with one another, the world would be constrained to confess that christians were ruled by an influence which was not earthly in its origin.

But when, instead of this, there is envying, and strife, and divisions among them, are they not exhibiting carnality rather than spirituality? If true christian oneness be demanded by the world as proof of the heavenly origin of our religion, where shall we point them for its manifestation?

Denominations there are that are united in themselves, and churches also; but individual churches and denominations do not constitute the church universal. It is this very living within and to ourselves, that is hindering the development of that broad, liberal love, which ought to characterize all the christian sects, instead of that narrow, contracted feeling, which is their shame. It was by the manifestation of this love that Jesus designed his people should reach the unbelieving world; and when it is manifested; when it is seen that christians love one another; when the human nature gives place to the divine; in a word, when christians are one as Jesus prayed they might be, then the world will believe that God sent him, even as he said; but as long as this is neglected, the church is neglecting its most effective and convincing proof.

To conclude, in the words of Paul: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13: 11

"STRIVE NOT ABOUT WORDS."

2 Tim. 2: 14.

O. W. STETSON.

How often do we see brethren engaged in disputations, in which the entire controversy is a result of misapprehending the terms used by each other, and such, perhaps, to a very great extent, may be the case in regard to the subject of the "new birth." Therefore, I would say, let us reason together, and not to separation. Differences among bretheren, however small, even in opinions, not to say in faith, are not desirable, nor agreeable; but where they do unavoidably exist, in consequence of our imperfections in the knowledge of the truth, it is well for the differing ones to be very kindly disposed to each other, and bear and forbear until we all come to know the way of the Lord more perfectly. Even in those cases where brethren have a zeal, but not according to truth, and may be decidedly in error, but think they are right, their exhortations to amendment, in those whom they judge to be wrong, even though right, should be kindly and thankfully received; because the motive was good, and intended to confer, or be the means of conferring, a blessing. To all such, my grateful acknowledgments are tendered for their kind sympathy in behalf of my spiritual well being; but, dear brethren, it does not follow that because we deny the new birth as taking place here, that therefore we also deny spiritual regeneration, or a moral renewing here.

That there is a mighty, wondrous work of grace wrought upon, in, and for, every true believer by the eternal Spirit, through the word of truth, by faith in Christ, in this present life-time, as a means of fitting men for the kingdom of righteousness and everlasting glory, in blessed immortality, I think can never be called in question by any who have ever experienced "the love of God our Savior," and have come to a saving "knowledge of his mercy by the washing of regeneration, and a renewing of the Holy Spirit, being justified by his grace, that we should be made heirs according to the hope of eternal life, . . which God (who cannot lie) promised before the world began, . . . and hath made his Son the depositary of this life for us, in consequence of which all long to see Jesus as he is, that they may be made like him; and whomsoever hath such hope in him will purify himself from all iniquity, even as he is pure, by obeying the truth, unto unfeigned love of the brethren, in consequence of having been begotten again [*anna-gennemenoi*], not from corruptible, but from incorruptible seed, through the living and enduring word of God."—*Diaglott.*

To every true believer, no argument is needed to convince him of the fundamental doctrine in the christian religion, that the *begetting* always precedes the *quickening.* This follows the former, but is antecedent to the birth. So teaches the word, and I claim this order for the word. To the writer, it does seem strange that any one, professing faith in the holy religion of our blessed Lord and Savior Jesus Christ, can for a moment entertain the idea that anything short of an entire consecration, and sanctification of soul, body and spirit to God, and by him, so that we live pure and sinless lives before him, will be acceptable to him. Holiness of life, holiness of heart, cleansing ourselves from all filthiness of the flesh and of the mind, is what the Spirit that raised up our Lord from the dead demands of us; and if we come short of this, by the grace of God assisting us, through the intercession of the eternal Spirit in our behalf, I can find no assurance of our ever reaching a spiritual birth. Like begets like, and the one grand object of divine grace in us, is so to fit, fashion, and develop us, by moulding us into the divine likeness, as at last to produce the divine result, of a divine begetting, divine quickening, and divine nourishing, and development, in our divine manifestation as sons of God in *a divine birth.* But now we are called (proleptically) the sons of God, and by the same metaphor we are spoken of as having been already born of God.

Let us now make an examination of the terms used, and try to get their true signification, so as to understand *them* as well as one another. Birth is the act of coming into life, that which is produced. In a theological sense, regeneration is called the new birth; but Scott says regeneration is to renew the heart by a change of affections; to change the heart and affections from natural enmity to the love of God; to implant holy affections in the heart. Robinson's *Calmet* says: "Regeneration is used in two senses by the sacred authors of the New Testament. (1.) For that spiritual birth received from grace; (2.) for that new life we expect at the resurrection. Properly speaking, there are but two places where the term occurs; Matt. 19: 28, and Titus 3: 5. The first refers to a change of state (or condition); the second to a change of profession. The term is compounded of *palin, again,* and *genesia, generation,* or *origin*"; (i. e., *to originate again*). Schleusner applies it to "a renovation of the minds and characters of the Jews and Gentiles by means of the gospel." Others refer these words in Matt. to "the grand renovation of all things at Christ's second coming (comp. Acts 3: 21), and particularly to God's children being *born again,* as it were, from their graves; that is, resurrection is regeneration (comp. Acts 13: 33). Either way, the passage is metaphorical." "The second place (Titus 3: 5) alludes, beyond all question, to the rite of baptism."—R. C., p. 781. "But in John 3: 4, 5, the term is very different from that in Matt. and Titus, being *gennetheanothen* and *gennethenai,* born again, or, as some prefer, born from above."—Same.

The term used in 1 Pet. 1: 3, where he thanks God for his abundant mercy, by which he regenerates us (*anagennesas*), in a lively or life-giving hope by the resurrection of Jesus Christ from the dead, seems to come very near to the import of *palingenesia,* regeneration; but in either of these cases, John 3: 5 excepted, so far from any of them reproducing *us,* which is necessary to our being "born again," or anew, the idea in all of them seems to be that something is reproduced in us, which is in perfect harmony with both Old and New Testament teaching, concerning the regeneration of the Holy Spirit of God in us, through faith and obedience to God's word under the gospel. Hence to speak of the Spirit being born anew, or of a new birth of the Spirit in us, would be entirely proper and correct; but to apply that work of God's Spirit wrought upon us, in our reproduction, by which the Spirit brings us forth the second time, to the work of God's grace which is now going on in the heart of every true follower of Christ, seems to me like an utter confusion of terms, that carries us into an inextricable labyrinth of difficulties, as connected with our teaching that man is a unit, instead of a duality or triplet. Of the passage in John 1: 13, Griesbach notes a different reading. Instead of "who were," he reads "who was," making the entire connection thus—"He came to his own domains, and yet his own people received him not; but to as many as received him, he gave authority to become children of God, to those believing into His name, who was begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God"; thus referring it directly to the *physical* generation of the Messiah by the Spirit of God, rather than to the moral regeneration of believers.—*Diaglott.*

There are other Bible reasons for being called sons of God, than those of birthright. There may be, and I understand there is, such a thing as an adoption to sonship, on the conditions of faith.

Dr. James Macknight, who was for forty years President of the Westminster Assembly of Divines, says in his comment on the epistles—and Dr. Adam Clark endorses his declaration—that "there is not in the whole Bible, *strictly,* such a phrase as *born of God;* but in every instance it should have been translated, *begotten of God.*" I may not have given a verbatim quotation, as I write from memory, not now having the work before me, but such is the substance of his stricture.

— Deficiency is the destruction of the soul,

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 20, 1871.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!
☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

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COMING OF CHRIST.

That Christ is coming soon we have no doubts. The great event must be near—even at the doors. The last pencilings of the prophet—the jots and tittles—are now fulfilling. The night of weeping is nearly completed, and the morning of joy will soon be welcomed by the faithful bride of the Lamb. Her garments of mourning will be forever laid aside for the bridal robes provided by the Bridegroom King. It is truly sublime to be living so near the glad hour of deliverance.

Is the reader ready for the opening of the glorious morning of the eternal day? Is the lamp trimmed and burning? Is the heart clean? Is the old man put off, and does Christ dwell within? It is time to have every sin-spot removed, and to be fully clothed with the righteousness of Christ.

RYE.—Our meetings in Rye, N. H., Friday and Saturday evenings, Dec. 8th and 9th, and on the following Sabbath, were seasons of special interest. Large and attentive audiences were present. The meetings were held in the Christian meeting-house. At the close of the Saturday evening meeting, the pastor, Bro. Dunn, gave us a public invitation to occupy his pulpit all day on the Sabbath. We accepted the invitation, though arrangements had been made for us to preach in another house. At the close of the Sabbath evening meeting he stated that it had been one of the best days of his life; and indorsed what we had said in relation to the speedy coming of Christ, exhorting the people to be ready. We were much pleased with his kind, christian spirit. Several Bro. and Srs. came from Portsmouth, Greenland, and Hampton, who assisted in the conference meetings. The prospect looked encouraging.

AFFAIRS IN ITALY.

The Italians are now determined to be entirely free from all Papal authority, and make a complete divorce of Church and State. This is a wonderful change for that priest-ridden country, where for more than a thousand years Popes and Cardinals have exercised absolute sway. Every month brings increased evidence that the power of Pius IX. is fully broken. His political dominion is completely taken away, and we may soon expect to see some important change in his programme. His position is becoming very critical, and he knows not which way to turn. He is hemmed in on every side. All he can do is to submit to the control of those over whom he has ruled with an iron hand. Master and slaves have changed places. The Pope has renounced his temporal sovereignty over the States of the church.

It is said that Jules Favre (of France) is now "the most popular man in all Italy." Should he visit that country, he would meet a warm reception. He has just published a work entitled *Rome et la Republique Francaise*, which has greatly increased his popularity among the Italians. A Roman correspondent says the essence of the book is simply this:—

"It gives to the world an official document reporting the exact words of Pope Pius IX., to the effect that he is satisfied with a little corner wherein to exercise his spiritual functions, and would not accept his States if they were given back to him. Now, that is a precious acknowledgment for the whole nation of Italy, immediately concerned. It is precisely for such a little morsel of announcement that Italy has fought so long and so nobly. *Fiat lux* is now, of course, the nation's cry; and 'We are undone' is the increasing belief of the Jesuit phalanx, which, until now, although reduced to the most narrow and desperate surroundings, were yielding their ground only inch by inch. Apparently their retreat promises to change into complete demoralization, and then, at last, the Italians will fully obtain all their rights. The general hope is that the first and last of the right reverend company of Jesus may be cast into a state of condign punishment or utter transformation, and that the Pope, who is set down as no part or parcel of that sharp set, may make speedy reconciliation with Victor Emanuel, and continue to dwell in his 'little corner' for the greater splendor and attractions of the redeemed capital.

It is the heartfelt desire of this people to rebuild their old capital city—and the washers and daubers have been making it modern with a vengeance—and to improve their whole country, now that they have rid themselves of foreign and domestic tyranny. 'New Italy' is really a very significant title here to an old resident, an eye-witness of past and present events; it may sound strange to call new the land of the Cæsars, and whose monuments are hoary with age; but it is new, thanks to the great changes wrought throughout the provinces of the peninsula. The pleasant and hopeful effects of the changes are every day becoming more intensely felt and visible to natives and strangers dwelling on Italy's favored soil. As constant proof of the genuine Roman sentiment it may be mentioned that the National Guard of the city, which could never rival the Prussian Landwehr or be set down for much service by the side of the national regular troops, is cherished as if the salvation of Italian unity depended upon it alone. All classes of citizens persist in joining and doing duty in its ranks, although the novelty of uniforms and parade duties is worn off now after over more than a year's service."

The papal power is beginning to feel desperate over the state of things. Just when it hoped for great success, it finds every prop is being removed. Thus the prophecies of Daniel and John are being faithfully fulfilled. We must be near the end of the present dispensation. Let every lamp be trimmed and burning; every heart filled with the Holy Spirit.

"THE TRAIN LIGUE."

We have just received the first number of a new weekly paper, published at Omaha, Neb., called "The Train Ligue." It is under the control of that very eccentric man, Geo. Francis Train, who has nominated himself for the next President. He is terribly in earnest, and is making quite a stir among the laboring classes, the Fenians, the Catholics, and others who are dissatisfied with the present state of things in the worldly governments of Europe and America. As a motto, at the head of the *Ligue* we find the following:

"Down with kings,
Smash the rings."
"God save the people."

The paper is one dollar a year. It is claimed to have at the start, one hundred thousand circulation, and says it will increase to one million in the first six months. It claims that "THE PEOPLE" constitute the "editor-in-chief." Mr. Train say he is the "representative of eight millions of Spiritualists." He professes sympathy with the Communists and Internationals. He is a complete firebrand—a radical among the radicals. It is said that "Train Ligues are forming all over the country" for political purposes. One thing is certain, there is a powerful undertow at work in the different existing governments of the world, threatening a complete revolution in favor of the PEOPLE. The masses are becoming tired of submitting to the rule of the rich, and are combining against them with a strong arm. Apparently, the storm is about ready to burst, when the political "winds of the earth" shall blow with terrible fury, causing kings to tremble, and "men's hearts" to fail "them for fear, and for looking after those things which are coming on the earth."

SENSIBLE THOUTHTS.

Perhaps there is no man among the popular lecturers of the day, who makes more common sense remarks than Dr. J. G. Holland. Thursday evening, Nov. 9th, he gave a lecture in the Boston Music Hall on "The Social Undertow," from the report of which we make the following extract:—

"In beginning, Dr. Holland said that he had often wondered whether a horse treading on a wheel appreciated the difference of getting over the ground and the ground getting out from under him. There were many men who believed they were really making headway and struggled hard day after day in that belief, who kept at the same point, and the world rolled out from under them and left them occupying the same place.

It was believed by many that the world grew better day by day, while others believed it really grew worse. Both were right. The world grew worse and better day by day. Great reforms came, but in their sealike sweep there was an undertow which detracted from the good accomplished. In the trail of the great tornado which swept away the system of American slavery came the carpet-bagger, Ku-Klux, and political thieves. The new Republic of France was baptized in the bloody deeds of the Commune. Every religious reform was always followed by a re-action. A Temperance movement only heralded one to be made in the opposite direction.

There was a theory among certain reformers that society only needed to be reformed to make all things perfect. But although vice might be hunted from cover to cover, the race was not changed. The world was just as bad. We preached against extravagance in the best clothes we could buy, and reformed our State abuses by putting thieves to rule our great cities.

The results of our labors in the cause of reform were not what we once expected. The drink fiend was never more rampant than now. The social evil, with all its horrors, never flourished so rankly in the community; Christian marriage was never held so lightly as now. This was the undertow of our national progress.

In regard to the temperance reformation, had there really been a reformation? Has the gain been any greater than in social refinement for which no special reformation had been planned? Was there any the less need of effort now than thirty years ago? It had been reform without improvement—change without progress. The field of reform had become a favorite place for those who loved to keep before the public eye—who found it easier to scold than to teach.

But how could reform be instituted? Formation and not reformation was the secret. It was easier to build anew than to patch the old. It would be better to let the adult life that seemed determined to go to the devil, go to the devil, if it distracted attention from the children who could be trained into useful men and women. Mind, like matter, could only be moulded to shape while it was yet plastic. The people had been too busy listening to the schemes of reformers or the calls of business to attend to the training of the youth. Society needed nothing so much just now as a better discharge of the maternal duty toward the young.

At this portion of his lecture the speaker made a bitter assault upon the so-called woman's movement, closing his remarks upon the subject as follows: "The whole end and aim of this woman's reform is to fit the laws to the weaknesses and wickednesses of unholy people and make them more unholy still. When a woman enters upon this phase of reform she steps downward, even if it be toward a throne."

ENGLISH REFORM MOVEMENT.

During the past year, and up to the present time there has been considerable agitation among the people in England on the subject of social and political reform. The laboring classes are tired of supporting the aristocracy, and seem determined to throw off the yoke of bondage imposed by the rich, and take the control of matters into their own hands. There is a loud cry for "EQUAL RIGHTS." This fire of revolution has been burning a long time, but has been kept in a smothered condition by the power of the government, and the strength of wealth and position; but many of the first class of men, including members of Parliament, begin to see that the internal heart-fires of the common people cannot be kept subdued much longer. In order to prevent scenes of bloodshed, like those that have transpired in Paris, several prominent political men, whose influence is a power in the land, have been devising plans by which satisfactory liberty may be granted to the laboring classes.

Mr. J. Scott Russell has addressed a long letter "To the Members of the Councils of Statesmen and Workmen," dated Nov. 11th, giving an account of the origin of the new Social Movement. The following are extracts from his letter:

"The precise origin of my intervention to a better understanding between the dissevered classes in England dates from the outbreak of the late social troubles in France. Returning from France at the outbreak of the war, I was led to make a comparative study of the condition and relations of the different classes in the two countries, and I thus came to the conviction that the social relations between the different classes of society in England are too intolerable to last long; they must either be speedily and timely cured, or they will suddenly cure themselves. Six months of last year I devoted to the purpose of studying the real evils which depress the condition of the workingmen. I conversed with the least educated and the most educated, the less skilled and the more skilled, with the object of learning not their imaginary grievances or their political fancies, but the real griefs of their daily life. I was soon able to reduce these by careful classification to the number of twelve, and afterward of seven; and it was thus that the seven points of our movement were not the invention of any one, but grew naturally out of the actual condition of English society. The seven evils which we thus discovered were—

1. The want of family homes, clean, wholesome, and decent, out in pure air and sunshine. 2. The want of an organized supply of wholesome, nutritious, cheap food. 3. The want of leisure for the duties and recreations of family life, for instruction, and for social duties. 4. The want of organized local government to secure the well-being of the inhabitants of villages, towns, counties, and cities. 5. The want of systematic, organized teaching to every skilled workman of the scientific principles and most improved practice of his trade. 6. The want of public parks, buildings, and institutions for innocent, instructive, and improving recreation. 7. The want of the adequate organization of the public service for the common good.

In conversation upon another matter I dropped a few words, which induced a member of the upper house to ask from me not merely verbal but written communications on this subject. In those communications I laid before him my reasons for believing that the House of Peers was the fittest body in England to initiate the necessary legislation for our social movement, and why I thought it to be not only their highest interest but their inevitable duty to undertake the task.

The following is extracted from the first of these written communications:

'SYDENHAM, S. E., Dec. 8, 1870.

'MY LORD: When I inadvertently stated, somewhat strongly, my impressions as to the policy for a great English party, I neither dreamt of formally organising such a party, nor of forming a programme for such a policy. But, at your lordship's desire, and with the assurance that I only express some of your own convictions, I will not hesitate to indicate some wants and dangers of our English community. The circumstances that I have been long occupied in studying the conditions, social and political, of France, Prussia, and Switzerland, with reference to our own national improvement; and this further incident, that I have just returned from witnessing the results of two opposite national developments in this terrible collision on the battle-fields of France; these circumstances give the present state of society in England a serious, practical living importance, which a year ago it would not have claimed. The first great danger I see in England lies in the wide-spread growing poverty and demoralization of the poor. The second lies in the growing deterioration of the breed of Englishmen, women, and children, who are being reared in the lanes, alleys, and filth of our wealth-growing towns. Next, in the higher class of our skilled workmen, I find a fixed antagonism to the wealthy, middle and mercantile classes, of which they are the tools and the victims. Lastly, I find the aristocracy of England, which has so long maintained its standard socially and intellectually higher than that of the aristocracy of other countries—I say I regret to find that aristocracy ceasing to occupy itself with the direction, government, and well-being of the people of England, who would be only too glad to be instructed, guided, and led by educated and well-bred men, instead of being ruled by the classes whose interests are directly antagonistic equally to the cultivators of the land and the skilled workmen. I am satisfied that these feelings, little expressed, are widely and strongly felt. I am sure that the workingmen are gradually tending to some great social revolutions, and I think it has been brought much nearer by the present war of irresponsible Sovereigns. The practical question I now think is merely, whether the great social changes which are necessary and inevitable, shall now take place by means of a large and friendly organisation of the educated, wise, and refined men who form the English aristocracy, with the able, skilled, uneducated, but well-meaning workingmen who form the bone and sinew of the English nation. In that case we may expect the revolution to be wise, gentle, rapid, and peaceful. If, on the contrary, it is let alone, it will be an explosion from below. My personal opinion is, that an intimate union of the workingmen of England with a self-denying, hard-working, patriotic aristocracy, could successfully root out of England the terrible germs of political anarchy and social degradation which are now spreading social disease throughout the community. . . . .'

His Lordship not only accepted these views, but gave me his cordial sympathy, and proffered his hearty co-operation in my efforts to bring about so desirable a result. I do not mean in this statement to mention names which I have not had time to ask authority to use, but I will add that this sympathy first gave me confidence to undertake this formidable task. This brings me to the first meeting, a month later, with the representative workingmen, at which they constituted a council, accepted formally the seven points, took on themselves the responsibility of their acceptance and support by the skilled workmen and gave me the responsibility of placing the matter in the hand of such a legislative council as I should find able and willing to undertake the task. It was these seven resolutions, on the seven points finally accepted by the council of workingmen on the 4th of February, which I laid before the peers and statesmen as the basis of negotiation. There were two negotiations, which occupied six months. It happened that the Peer I have already referred to as the promoter of the first negotiation was of a distinguished whig family, and that most of his proposed associates belonged naturally to the liberal side of the House of Peers, but I am bound to say that he strongly expressed his conviction that, to achieve the good he hoped, we must absolutely deprive our movement of all party character, and I believe that for that reason he did not communicate our proposals to a single member of the present ministry.

Unhappily, after three months this first negotiation failed, and, somewhat disheartened, I was obliged to initiate a second. My thoughts turned to a statesman who had been a Cabinet Minister, but was now out of power; he happened to be a conservative, but I already knew him to have co-operated in the most liberal manner with members of the government opposed to him in carrying through great measures for the public good, of which he had himself been the initiator, and I conceived him therefore to be a fit man to undertake our task. On proposing the matter to him, he, too, said that the undertaking was much too important to be made a party measure, and that both parties in the State must co operate to carry it into effect. He, too, cordially approving of the movement, undertook the conduct of the second negotiation, but not without strong expressions of his sense of the weight of the undertaking, and of the formidable nature of the difficulties which lay in the way. At the end of three months he presented me with a list of a council of legislators already formed, and other names likely to be added. Among these the majority were naturally conservatives, but three were to be whigs, one of whom had formally accepted the duty. This brings me down to the 4th of August, and brings me back to the council of workingmen, whom I had warned on the 4th of February that they would probably have to wait six months for the conclusion of the negotiation, and at a meeting called for that purpose on the 28th of September the Council of Representative Workingmen was finally completed and permanently organized for the purpose of preparing the measures for carrying out the seven points, in order to be laid before the recently-formed Council of Legislators in sufficient time previous to the next session of Parliament, so as to enable this Council of Legislators to undertake the preparation of such acts of Parliament as they should think fit to introduce."

The following telegram shows the aspect of things on this subject:—

London, Nov. 26, 1871. At a council of workingmen, last night, Mr. Scott Russell stated that the Lords were still anxious to perfect an alliance, and that a joint meeting of both councils will soon be held.

"A HOLIDAY PRESENT," by D. F. Newton, 303 West 20th Street, New York. This is a book of 540 pages. It is full of *choice* things. It is an *excellent* holiday present for young people—just such as christian parents would like to give to their children. Price in cloth, $1.50; postage 20 cts. For sale at this office.

FINANCIAL REPORT
OF THE
SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1871.

EXPENDITURES.

Paid rent of ground, insurance of camp property, tent hire, printing, postage, etc.	$145 11	
" For lumber, straw, hay, fuel, etc.	[illegible]	
" For services rendered by various persons in the boarding department, at the various stands, work on the ground, expenses of committee, etc.	[illegible]	
" For groceries, provisions, and the various articles sold at the boarding house, and at the refreshment stands	2173 84	
Total expenditures		$3,364.42

RECEIPTS.

Balance on hand, as per last year's report	$207.88	
Cash received on *last year's* pledges, acknowledged in *Crisis* of July 26th	61 00	
" By collections taken up, and subscriptions made and *paid* during the meeting	$87.15	
" By rent of book stands	30.00	
" For board, and sales at the boarding house, oyster, cake, and fruit stands; also for lumber, hay, etc.	[illegible]	
" By payment of pledges made at the meeting, forwarded to the Treasurer, by mail and otherwise, since the close of the same, to Dec 15th, as follows: Mrs. Evans, $5 00; Mrs. Cordwell, $5.00; J. Wilber, $8.00; C. M Hart, $5 00; M. B. Wilcox, $5.00; Mrs. Hulbert, $1.00	28.00	
Total receipts		$3335 88
Excess of expenditures over receipts		$28 54

It will be seen that there is a deficit of $28.54. We would say, however, that there are several pledges, made at the late meeting, that remain unpaid—sufficient to make up the above, and leave something in the treasury—towards expenses incurred before our annual meeting. Will those who have pledged please remit as soon as convenient?

At a meeting of the Advent Christian Association, held on the camp-ground Aug. 22nd, it was voted that the present Campmeeting Committee be nominated as the committee for the coming year, and that their names be presented to the brethren and sisters assembled at the stand, for their acceptance or rejection. Bro. Hemenway, declining the nomination, was excused, and the vacancy left with the committee to fill. Subsequently Bro. Hemenway, at the earnest request of the committee, accepted the nomination; and the following names were presented to the brethren and sisters assembled at the preacher's stand, Aug. 26th: S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, M. Grant, O. D. Woodruff, I. B. Potter. And they were unanimously chosen committee for the ensuing year.

GEO. T. ADAMS,
Secretary and Treasurer.

WHEN WILL CHRIST COME?

This question is propounded by anxious-hearted lovers of Jesus, who love him well enough to "love his *appearing*," and instead of loving to have it at the greatest possible distance in the future, love to believe it is very near. Not content with knowing that we are living in the very last of the last days, they are desirous to know with greater precision when Jesus will return to earth. And who will blame them for this feeling of intense anxiety, provided they keep within the limits of inspiration?

Past failures in computation should not deter them from seeking a true application of those God-given measurements of time found in the Bible. Egotistic dogmatism should be guarded against, however, on the one hand, while blind indifference should everywhere be discountenanced on the other hand. A fear to examine, simply because some have previously made mistakes, is a feeling that is foreign either to the spirit of the gospel, or reason. Several points of time are now being looked forward to by different prophetic students, for the close of Gentile rule, to be succeeded by the reign of Messiah. Some are looking to 1878, some to 1875, and others to 1880. None of these points appear at present to be as clear as we could wish, though they all possess some features worth looking at.

While I am not prepared at present to take a stand of *absolute positiveness*, the arguments for '78 seem to be very plausible, to say the least. While we should not shut our eyes to any real proof on the time of the termination of the prophetic periods, we should not allow our relish for this glorious event to supersede our reason. True faith must stand on evidence. It is certainly safe to look at the earliest probable point; but it is not wisdom to convert a probability into an absolute certainty.

Two extremes in this matter should always be spurned: (1) the claim that we can know nothing about the matter; and (2) the principle which leads us to be inactive except when set on fire by definite time. I do not believe a man can be saved by this latter principle—a principle that will allow a man to live a life of inactivity except when the judgment seems dawning. True christianity will always be active, and when it sees Christ near, it will rejoice in the fact. Time fills the christian with *joy*, and the eye-servant with *excitement*.

W. S.

SADDUCEES.—About B. C. 260, there lived a Jewish theologian by the name of Sadoc, who, in his aversion to the theory of life in death, which some of the Jews had imbibed while in captivity, went to an extreme in opposing it, and denied any life after death, repudiating the doctrine of the resurrection, discarding the existence of holy angels and satanic spirits, and claiming that all the advantages and disadvantages of religion, received or rejected, belonged only to this life. The followers of this man were called Sadducees. They were a strong sect in the time of the Savior.

Supposing that a resurrection would involve a return to old family regulations, they thought to confound the Savior by inquiring whose wife the woman should be in the resurrection, who had been married and buried seven husbands? But Jesus rendered their question forceless by telling them there would be no litigation about former husbands and wives then, as the marriage arrangement would form no part of the future programme.

Some people with sour stomachs, or shallow brains, think it smart to call us Sadducees, when, in fact, we rest the whole plan of salvation on the resurrection, which the Sadducees totally denied. We place all reward for saint and sinner beyond the resurrection, while the Sadducees confined it all to this life.

W. S.

THE FEELING ARGUMENT.

We are often met with an argument for disembodied immortality, based upon the alleged *feeling* that succeeds the amputation of a limb. As for instance, the following incident is related: a man had his ankle crushed, which produced intense pain; and finally, in order to save life, it was decided that the limb must be amputated. This being done, the limb healed up in time; but frequently the man would complain of pain in his ankle. Now if this proves the disembodied survival of a spirit-limb to feel pain, the proof is too strong for our opponents, for it just as strongly proves the wounding of the spirit-ankle; for how could it feel pain if not hurt, even after the material limb had decomposed?

And if it is true that a painful wound can be inflicted on a spirit-limb, why could not the spirit-limb be amputated, on the same principle? And why could not the entire spirit-man just as really be killed? If the spirit-ankle could be so crushed as to feel severe pain, when we crush the whole material man will not the whole spirit-man just as really feel excruciating pain as in the case of the spirit-ankle, even if it does not kill the spirit-man? And if this spirit-man is a holy person, must it go off to heaven full of pain? If not, how can the crushing of a material ankle give pain to a spirit-ankle?

Again: it is said that after amputation, complaints are often made that the foot is cold, from which fact it is claimed that the disembodied spirit-limb survives amputation and decomposition. If this is a valid argument, it as clearly proves that the entire spirit-man can suffer from cold when unclothed; and if it could suffer from cold in the least degree, in an intensely cold region, the suffering must be more intense, even if it should not freeze to death. Just think of a ghost suffering with cold on its heavenward journey, with the thermometer 40° below zero! If this is possible, I should think summer would be the preferable time to desert the body.

So this argument in favor of a disembodied existence, based on *feeling* subsequent to the amputation of a limb, proves too much for our friends. This feeling, however, becomes extinct in process of time, which is additional proof that it does not originate from the exposure of a disembodied limb, but owes its origin to the state of the chords, etc., that once sustained a connection with the amputated limb.

W. S.

"ALWAYS PREACHING DOCTRINE."

This charge, for the want of a more serious one, is sometimes made against Advent preachers. If our enemies will allow us to amend the charge by substituting, "Always *proving* doctrine," we shall not demur, for we would "adorn the doctrine of God our Savior in all things"; and fully believing that the holy Scriptures are given by inspiration of God, and are *profitable for doctrine*," we would not cover up the doctrine of heaven.

We differ from the practise of our enemies, however, only in one particular: they preach doctrine in every sermon, such as "going to heaven at death," but do not prove it, leaving it resting on the strength of their own assertions, simply because they cannot read it from the Bible; but we preach the kingdom to come, and read the testimony from the book of God. When they, spider like, spin a web of theology out of their own bosoms, they think that is not doctrine; but when we read theology out of the Bible, of a different nature, and ask the people to believe God, the best argument they can find to invalidate it, is to raise the cry; "Why, that is doctrine!" Yes, *God's* doctrine; and has God no right to be heard or believed?

But let the doctrine of God be always proclaimed in the loving spirit of its author, and never in a contentious, warlike temper. Keep the heart fully baptised with love, interspersing the practical features of doctrine with the theological department, and thus earnestly "preach the word," and God will be pleased.

W. S.

WILL ADAM BE SAVED?—A brother inquires—"Will Adam be saved?" That depends upon circumstances not within the range of our knowledge, for we have no information concerning his life subsequent to his fall, as to whether he repented of his act of disobedience, and found pardon for the same, or whether he plunged deeper into transgression, for which he must hereafter be punished. As the remedial scheme was introduced immediately after the first transgression, couched in the promise that the woman's seed should bruise the serpent's head, Adam might have been a sharer in the new hope offered to the race.

The death which Adam incurred by eating of the forbidden fruit, was simply a *result* of transgression, and not the *punishment* for it. God told him beforehand that the fruit would cause him to die, if he should eat of it; and for this very reason forbade his eating it. Adam sinned in eating it, for God told him not to do it; but it was the death-producing fruit that caused his death; which fate would have been warded off if he had obeyed God. Repentance could not prevent the result, but could save from the final penalty. God specified a calamity involved "till" man should die as a result of eating; but while the result of this act affects Adam and his posterity alike, the *final* punishment for that act, and all other acts of disobedience, either by Adam or his posterity, is due at the judgment, unless repented of. Adam might have repented; if so, he will be saved.

W. S.

— We look most effectually to the Lord when we find ourselves helpless.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. STERRY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$125.29
"H."	15.00
R. M. Hurlburt	.50
Geo. W. Smith	1.00
John Clothey	1.00
T. J. Philbrook	2.50
J. P. Marquard	1.00
Nathan Collins	2.00
Mrs. L. Bedell	.25
"A Lover of Jesus"	5 00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$8.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*: and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1128.95
"H."	15.00
Mrs. A. E. Bennett (pledge paid)	10.00
E. G. Higgins ".... "	10.00

THE CRUSADES.

E. F. EMERSON.

A profound interest is centered in that great and prolonged struggle of Europe against Asia, of Christianity against Mohammedanism, which is described by the word *Crusades*. It was a conflict which arrayed in deadly hostility two systems of religion, each of them seeking to exterminate the other. In the study of their history is to be found the best means of information as to the state of Europe during the middle ages. Here we learn the nature and the power of that system of religious belief which had grown up during the dark times of ignorance, and through which the Pope of Rome became the dictator, both in temporal and spiritual matters, to all the monarchs of Europe.

The Crusades contributed perhaps more than any thing else to the growth of the vast power of the Popes. At this period, Christian Europe could be swayed as one man. All felt themselves bound alike to obey the voice of the spiritual father of Christendom—the Pontiff of Rome. His voice was regarded as the voice of God. The existence of this state alone made the Crusades possible. There were nine expeditions in all.

The origin of the Crusades may be thus briefly stated. Since the crucifixion of Christ, his followers from all lands were accustomed to make pilgrimages to the consecrated spot of his life, suffering, and death—an idolized spot, around which clustered the dearest memories. This flocking of pilgrims went on in peace until the seventh century after Christ, when Jerusalem was taken from the Greeks by the Mohammedans of Arabia (A. D. 637), who levied a tax upon all coming as pilgrims to Jerusalem. This was tolerated until about the eleventh century, when the severest persecutions followed. The gates of the city were closed against them. Weary and exhausted, the unhappy pilgrim wandered around the walls, and lay down to die of starvation and disease among the rocks and caves of Palestine. Europe was indignant, and panted for revenge. At the beck of Pope Urban III., Europe responded to the summons. Monks, Barons, Knights, and all classes, flocked to the standard. The Pope addressed them: "Go," said he, "rid God's sanctuary of the wicked, expel the robbers, bring in the pious. God will be favorable to those who undertake this expedition. Those who die will enter into the mansions of heaven, while the living will behold the sepulchre of the Lord."

Never, perhaps, did a single speech of man work such extraordinary effects as this of Pope Urban. The assembly declared itself the army of God. Those who were to become soldiers of the cross, were to assume a red cross upon the right shoulder. No government hired them, no general led them. Nothing human they resolved should arrest their progress. Selecting Walter the Penniless and Peter the Hermit as nominal leaders, they started on the first crusade, A. D. 1095. As they swept through Hungary like locusts, they gave themselves up to plunder. Crossing the Hellespont, their enemies fell upon them, and massacred them by thousands. Their history is a record of crime, misery, and destruction. Thus under pretense of delivering the Holy Land, 300,000 men perished. This was an irregular expedition, not strictly one of the Crusades.

Godfrey, of Bouillon, led the force of the first regular Crusade. The history of this one is a record of great successes and terrible reverses. After capturing Antioch, a terrible famine overtook them. They boiled the leaves of trees, the skins of animals, and military accoutrements, for food. Thousands died of this dreadful scourge. At last, they reached Jerusalem. They arrived with only 40,000 out of 700,000 men that started. They attacked it, and were repulsed. There was another famine, and a dearth of water. The brook Cedron was dry. All the wells were either filled or poisoned. There had been no misery yet compared with this. They attacked again, entered the walls, and Jerusalem was taken. The kingdom of Jerusalem was established, and the work of the Crusaders seemed completed. But suddenly a fearful reverse came. It was the fall of Edessa with a dreadful massacre of Christians. Their implacable foes never left them. Jerusalem was menaced, and was growing weaker while their foes grew more powerful. The second crusade came to their assistance. The Pope, king of France, Germany, and all warlike nations, were engaged. It was led by kings of France and Germany. The Germans reached Constantinople. Its king, pretending friendship, secured guides to mislead them; then sent word to the Turks, who fell upon them and utterly annihilated them. The French met with a terrible repulse at the river Meander. A few stragglers weak and spirit-broken reached Damascus, and attempted to lay siege to it, but abandoned it and returned home. Thus closed the second Crusade.

Next a powerful and sanguinary character, a terrible and bloody monster, stepped forth. It was Saladin, Sultan of Egypt. Marching through Syria, with severe slaughter he defeated the Christians near Galilee, also taking in turn Acre, Cæsarea, Jaffa, Beirout, Tyre, and Ascalon. Jerusalem was besieged by Saladin. After suffering untold horrors, they capitulated, and Jerusalem, after a Christian possession of eighty-eight years, was given up to the followers of Mahomet. The loss of Jerusalem cost the Pope his life, so fearful was the blow. Two millions of lives had been sacrificed, rich countries impoverished to support it, and the popes and cardinals of the Roman Catholic church devoted their lives to its consummation. Against victorious Saladin, the powerful and sagacious monarch of Germany, Frederick, led the hosts of the third Crusade. This was the most military and best-ordered crusade of all, but unfortunately, as they were marching triumphantly through the enemy's land, Frederick lost his life by a chill. The army was demoralized, hopeless, and dispirited; and by mutiny and desertion it soon broke up and was scattered and lost. Richard, the Lion-hearted, from England, now arrived and measured swords with Saladin, in a terrible contest for Acre. Saladin was defeated, and lost Jaffa and Tyre besides. Saladin made a truce with Richard, in which the Christians were to have Acre, Jaffa, Tyre, and free access to Jerusalem. Richard now returned home, not having captured Jerusalem.

Fourth Crusade. Upon the death of Saladin, Pope Celestin III. and Henry VI. of Germany, ordered another expedition against the Infidels. And, as in the case of its predecessor, just as the prize seemed within its grasp, the sudden death of its commander put an end to its operations.

Fifth Crusade. This was organized by Pope Innocent III., and as they started they learned the Emperor of Constantinople had been dethroned, and offered to give them the use of the city until they conquered the East, if they will regain it for him. They consented, as Constantinople had always been very troublesome to them. The Pope emphatically objected, as that was turning aside from their sworn purpose. Nevertheless they were determined to do it. The city was taken. Now, in view of having his power and authority recognized in the chief city of the Greek church, he gave his hearty approval. And the Latin church and ritual were formally established in the east, and the authority of the Pope superseded that of the patriarch of Constantinople. This was the "Latin Crusade."

Sixth Crusade. The Pope labored incessantly to start another crusade. He claimed that, according to prophecy, the days of the Turkish power were numbered, and the time of its downfall was at hand. Accordingly the king of Hungary assumed command of another army, which he led to Acre. Alas! the ill fated crusade had no sooner debarked, than the sufferings of famine were upon them. By reason of severe drouth, the crops had failed, and starvation was imminent. Being led to Mt. Tabor in search of food, a sudden panic seized them, and they fled disgracefully. Rallying the remnants of his army, by order of the Pope, he sailed to attack Egypt. The Sultan opened the sluices of the Delta, and the whole level country became a vast sea; and had not the Sultan had pity on him, they must have all perished to a man. The Sultan generously permitted them to evacuate, and leave for Acre, where they arrived a wretched, discouraged, and ruined army. End of sixth crusade.

The king of Navarre was conductor of the seventh Crusade. The expedition encountered the Mussulman forces at Gaza, who cut in pieces and captured the entire crusading army. So this was the only event that signalized the seventh crusade. They were just returning home, when Richard of England landed at Acre with a fleet of warriors. He led them to Jaffa. The Sultan of Egypt was at war with the Sultan of Damascus, and fearing a new danger, from a powerful Christian army, he agreed to offer Richard conditions of peace. These were as favorable as could possibly be desired. Jerusalem, and nearly all the Holy Land, was to be given up, and all the prisoners taken at Gaza were to be restored. The great object of the crusades seemed now accomplished. Palestine now belonged to the Christians. The faithful began to exult in the permanent downfall of infidelity. Their work was done. But ah! no, not yet. From the vast "steppes" of northern Asia an immense army of Tartars and Mongols swept down upon that doomed, ill-fated city. A new enemy, stronger and more savage, appeared on the scene. Jerusalem again streamed with Christian blood, which was shed without pity, and without remorse. They made no treaties, and gave no quarters, and amidst fire and sword the devoted city fell. History records but few more terrible struggles than this battle. All were butchered. But the barbarians, who inflicted this crushing blow upon them, were not suffered to enjoy the fruits of their victory, for the Sultan of Egypt expelled them from Palestine, and took all the spoil himself, Jerusalem, and all the territory he had ceded to him. The remaining Christians of Syria never rallied again. They were now confined to Acre and vicinity. And the only hope of rescuing the relics of the kingdom of Godfrey from utter destruction lay in another crusade.

The eighth and ninth Crusades were directed by Louis IX. of France, a kind and honest king, but no general. Putting out to sea with a powerful armament, he sailed for Damietta, Egypt, to punish the Sultan, as he was the cause of all the evils which they were now suffering in Palestine. But the disasters and misfortunes which attended this unfortunate armada, both by land and sea, are too sad to enumerate. Attempting to penetrate to Cairo, a fearful pestilence, combined with starvation, set in with such frightful ravages that soon this fine army was reduced to a mere handful of helpless, destitute stragglers. Surrounded by this omnipresent foe—the fierce Mussulmen—they were all taken prisoners together, both king and army. The heads of many were cut off and placed around on the walls of Cairo. The king was ransomed, and arrived at Acre with a few of his followers.

It seemed as though there was an arm above that fought against them. Ill-starred misfortune alighted on every undertaking, but with king Louis, the desire to overthrow the Moslem or Turkish rule in Asia, was no passing sentiment or emotion, but a firm, steadfast purpose. So he sailed again with an army of sixty thousand on the ninth and last crusade. But misfortune alighted on it more rapidly than on any of its predecessors. It was determined to attack the city of Tunis, in Africa, it being a faithful ally and supporter of the Egyptian Sultan. With this view the fleet sailed to Carthage, and captured it; but a direful epidemic broke out in the ranks of the French army. King Louis was attacked by it and died. The grief felt for the king's death was excessive. They were now discouraged, and began to desire to return. The king of Tunis purchased their departure by a truce. All this was but the beginning of sorrows. On their way home, a fearful tempest arose, wrecking eighteen large ships, and four thousand Crusaders perished in the waves. Moreover, the pestilence followed them to their own land. The king and queen of Navarre, the queen of France, the mother of the king, the Count and Countess of Poitiers, died from it. And when Philip who succeeded his father Louis entered the French capital, he seemed to be advancing at the head of a vast funeral procession.

Europe was now satisfied of the impracticability of the subjugation of the East. The crusading spirit became extinct. Though the Popes continued to make efforts to arm the nations again, yet the kings and nobles could no longer be induced to listen to them. It only remains, therefore, to relate briefly the fate of the Christian settlements which still survived in Syria. Acre was at length besieged by the furious Saracens, and, unable through weakness to keep back the foe, they entered the city and massacred them indiscriminately. In the midst of a fearful storm, which broke over the devoted city, flames were seen to issue in various places, and the great stronghold of the Christians fell by fire and sword. Tyre, Beirout, and Sidon, followed, and soon all the work of the Crusades, and the efforts of two hundred years, finally disappeared. This was the last effort of the Christians in Palestine.

These historical facts relating to the Crusades have been carefully abridged from "Perry's" work on the Crusades, by myself, to show that "the Scriptures cannot be broken"; that the arm of flesh must fail, before the "sure word of prophecy." For positively *"Jerusalem shall be trodden down of the Gentiles* [not Christians] *until the times of the Gentiles be fulfilled."*

Mass. Conference.—I see the call for a session of this conference at Lawrence, the 3d of Jan., 1872, and I do hope the brethren and friends in all this region will come to this meeting of days. It is high time for those looking for speedy redemption to be up and ready for every good work. And we hope to see a good turn out of preachers and people at this meeting, for they will all be heartily welcomed by the church in Lawrence. Come at the first of the meeting.

L. Boutell.

Received Thanksgiving week:—from H. W. Norville, $2; C. H. Dwinell, $2; "Thanksgiving," Worcester, Mass., $2; The "Doctor," $1.60, and a turkey. We return our heartfelt thanks to our friends who have so kindly remembered us, and we pray that the Lord may remember them, and reward them many fold. F. H. & S. S. Chamberlain.

Orford, Mass.

Received from Eld. Wm. Shepherd, for Sr. Herron, $1.00; B. P. Manning, $2.00; W. M. Ingham, $2.00. From a Sister in Detroit, Mich., for various persons, $12.00.

Correspondence

From Bro. T. Howell.

Bro. Grant:—I am very glad to hear that you are coming here again to preach the glorious gospel of the kingdom. "The field is white already for the harvest." The people are getting more and more interested in the truth. The ministers are doing all they can to set the people against the truths we preach. Last Sunday the minister of the first Baptist church said the truth would prevail, notwithstanding the errors preached in England by a class of men like a Mr. Grant in this country.

We had a precious season last night (Sunday) in commemorating the Savior dead. Bro. Fassett preached an excellent sermon from the words—"Looking unto Jesus the author and finisher of our faith." Jesus seems more precious to me than ever. I love to think of him and praise him for what he has done and will do for all them who trust in him.

'O could we speak the matchless worth,
O could we sound the glories forth,
Which in our Savior shine;
We'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine."

I feel that we shall be soon like him and see him as he is. His advent to our world the second time is near at hand, notwithstanding the many who say, Where is the promise of his coming? The world will not be looking for him. For as it was in the days of Noah, so it will be at his coming.

San Francisco, Dec. 4th.

Bro. J. H. Bullard writes from Payne's Point, Ill., Nov. 13th, 1871:—"How good it is to know that Jesus is soon coming, when the poor, wandering, weary saints, who are buffeted and scorned because they love his appearing, will be delivered. How the signs cheer their poor hearts, as they look forward to the day when they shall rest from their labors, and never want again. I look around me, and wonder at the low ebb of christianity. It makes my heart sad to see so many professing but not possessing. But that must not discourage us, for this is one of the signs of the near approach of our Savior. Three weeks ago, I listened to a Free Methodist minister, Bro. Noble. He spoke about thirty minutes on the coming of Jesus, and cheered my heart. After he closed, I was invited to speak. I spoke of the signs of the times,—fires, earthquakes, famines, and pestilence. Then I exhorted them to be ready for Christ's coming. After I had finished, many got up and said they never saw things in this light before, and they meant to study their Bibles more clearly. I was invited to speak the next Sunday night, which I did; and there were many 'amens.' I feel encouraged to go on in this good way, warning sinners to flee from the wrath to come. It is time for every one to use whatever talents he may have.

I have had a lot given to me in the town of Chana, on the Chicago and Iowa R. R., providing I will build a church upon it. It is a new town, and there is no church of any kind there; the nearest being about six miles. I am canvassing the country for subscriptions to build.

Dear readers, pray much that the truth may spread among the churches, and pray that we may be wide-awake christians, looking for the coming of our loved One."

The Great Fires of October 8th and 10th, 1871.—It is impossible for us to give more than the merest outline of these terrible calamities. Whole sides of our daily journals have for weeks past been filled with thrilling details, and yet the half has not been told. No such wholesale destruction of property and of human lives by fire has occurred for centuries past, and indeed rarely in the world's history. It is estimated that even the burning of Moscow did not equal the conflagration in Chicago, and that nothing since the great fire in London in the year 1666 has rivalled it.

From three to five square miles of territory in the very heart of the city were devastated by the fire. All the main hotels, the chief mercantile and banking houses, the post office, court house and water works, and many of the finest and most costly church edifices, were consumed. The *Chicago Tribune*, after a careful survey of the ruins, estimates that, out of 60,000 buildings in the city, about 13,500 have been destroyed; and these were the choicest and best, averaging in value far above those which remain. The entire loss cannot fall below $100,000,000, and some place it at two or three times this sum. The *Tribune* also estimates that 92,000 persons have been rendered homeless. Many of these were suddenly reduced from wealth and luxury to utter poverty and destitution. It is probable that at least 80,000 persons will be mainly dependent on charity for food and clothing and shelter for several months to come.

The loss of life, also, in this calamity was absolutely appalling, reaching many hundreds,—precisely how many can never be ascertained.

Cotemporaneously with this burning of Chicago, fires were also raging on the prairies and in the pine forests of the lumber regions, both in Wisconsin and Michigan. Not only solitary farm houses, but many villages were swept away so suddenly as to cut off all escape from the inhabitants, and the loss of human life was doubtless even greater than in Chicago. Senator Carpenter estimates the number that perished in Wisconsin at from twelve to eighteen hundred.—*Christian World.*

Obituaries

Merrill. Died in Norway, Me., Nov. 28th, after one week's sickness, Sarah Ardell, daughter of Enoch and Esther Merrill, aged nineteen years.

Sr. Ardell gave her heart to God when a child, and since then she has been faithful in her attendance to our social meetings, and always ready to speak a word for Jesus. Death found her ready and resigned to the will of God. Our dear Bro. and Sr. have been deeply afflicted. Of four promising children, only one remains to cheer their hearts.

Words of comfort were spoken by Eld. Jesse Gay, from John 11: 25, 26. B. F. F.

Leavitt. Died Aug. 30th, in Stratham, N. H., of consumption, Bro. James Leavitt, aged fifty-nine years, nine months, and seventeen days.

He died in hope of eternal life through Christ. He leaves a wife and seven children. Was highly esteemed by all who knew him. May God give consoling grace to the sorrowing family, and they be enabled to meet that dear husband and father on that glad morn when he shall come from the land of the enemy. Words of consolation were spoken by the writer, from 1 Thess. 4: 18.

T. E. Lang, Jr.

Willging. Died in Dubuque, Iowa, of brain fever, Dec. 5th, Charlie J. F., eldest son of Jacob and Louisa Willging, aged five years, one month, and ten days. J. W.

Married.

EATON—RANDALL. In Boston, Mass., Dec. 17th by Eld. John G. Hook, Mr. Elwin Eaton and Miss Sarah Randall, both of Boston.

McDUFFIE—SMITH. In Salem, Mass., Dec. 14th, 1871, by Eld. C. E. Barnes, Mr. Hugh McDuffie and Miss Annie M. Smith, both of Salem.

COLBY—HARLOW. In Mattapoisett, Mass., Dec. 10th, by Eld. J. W. Thomas, Eld. K. G. Colby, of Wolfborough, N. H., and Miss Julia A. Harlow, of Mattapoisett, Mass.

LOVEJOY—BRYANT. In Hartford, Me., Nov., 30th, by Eld. E. M. Haggett, at the residence of the bride's father, Mr. Orrin J. Lovejoy, of Lynn, Mass., and Miss Florinda Bryant, of Hartford, Me.

BAILEY—BOND. In Concord, N. H., Nov. 28th, by Eld. A. Rose, Mr. Clarence H. Bailey, and Miss Mary M. Bond, both of Concord.

SHATTUCK—HUTCHINGS. In Concord, Dec. 11th, by Eld. C. S. Shattuck, Frank P. Swasey, of Laconia, and Miss Carrie M. Hutchings, of Concord.

PILLSBURY—JORDAN. In Sutton, N. H., Oct. 31st, by D. W. Davis, Mr. J. B. S. Pillsbury, of Springfield, N. H., and Miss Nellie Jordan, of Sutton, N. H.

Summary of News.

FOREIGN.

Cable News.

London, Dec. 13. A special dispatch to the Standard from St. Petersburg states that yesterday the Czarowitz Alexander became involved in a private dispute with the Prince de Reuss, Minister of the German Empire to Russia. The passions of both were aroused, and the Czarowitz so far forgot himself as to make a personal assault on the Embassador. Friends interfered, and the belligerents were separated. Much excitement is caused by the incident.

Paris, Dec. 15. (New York *Herald's* Special.) At half-past five Thursday morning another interview took place between Thiers and the Orleans Princes, which lasted an hour and a half and was of an unfriendly character. Thiers complained especially that the Duc d'Aumale had not strictly observed the terms of the previous agreement, inasmuch as he had endeavored to interest Generals in his favor. Duc d'Aumale denied this. Thiers said, "I know that you have visited many Generals who are members of the Assembly, with the view to obtain their support in case of an emergency. You had several interviews with Gen. Ducrot, to whom you have laid your purposes. You saw Gen. Billot, at whose private residence in Paris you called. You saw Generals Martin, De Paillieres, Chanzy and others. I doubt not your aim is patriotic, but to pursue it thus is not in accordance with our agreement; and I was particularly surprised and discontented, that not satisfied with these measures, you also made similar visits to many of the subordinate generals of the army of Paris, whose names I can give you, if you are ignorant of them. The Duc answered evasively, and terminated the interview with the declaration that he would now take the advice of his friends, not as to whether he shall take his seat, but only with reference as to the proper time for doing so.

Gen. Bourbaki told the Duc d'Aumale, in the presence of Gen. Ducrot, that only a Republic or an Empire was competent to restore France, and he could serve no other regime. The Orleans plan is for the Right to take advantage of President Thiers' impatience, and at the first opportunity to force his resignation, make d'Aumale President, and to follow with a declaration proclaiming Count Chambord King of France, Count de Paris heir to the throne, and Duc d'Aumale Lieutenant General of the Kingdom.

Sandringham, Dec. 16. The convalescence of the Prince has commenced and progresses slowly but steadily.

Egypt.

The Late Drowning of 75 Pilgrims.

New York, Dec. 14. A letter from Alexandria, Egypt, gives the details of the drowning of the seventy-five Algerian pilgrims. They had arrived in the outer harbor, on their way to Mecca, when protests from consuls against their landing were made on the ground that they would disseminate cholera and other contagious diseases. Orders were given to land them outside the city, and they were taken from the steamer on a lighter, and while being towed ashore the craft was struck by another lighter, cutting her to the water's edge. She sank immediately, carrying all down. The event caused no particular sensation in Alexandria.

Fears of the Cholera.

The same letter says that the East is restless under the cholera scourge. Cyprus has been attacked by it. The coast of Syria is threatened. Vessels from Candia are quarantined, and unless earnest protests are made by the Western Powers, Alexandria, which is the great highway to and from India, will disseminate the cholera around the globe.

DOMESTIC.

Prison Discipline and Reform.

Hartford, Ct., Dec. 14. Governor Jewell has appointed Dr. G. N. Russell and Charles J. Warner of Hartford, and Hon. Francis Wayland, Commissioners to report to the next Legislature upon prison discipline and reform. The Commissioners will visit some of the prominent penal institutions of the country, as well as the prisons of our own State, in order to suggest plans for the improvement in prison management here, if it shall be found that such improvement is called for.

The Cold Term in Nebraska.—The Omaha papers furnish some interesting particulars of the effects of the cold weather recently experienced in the Far West. In Nebraska the cold has been intense and protracted, and the suffering unprecedentedly severe. Large numbers of persons were frozen to death; in one instance a whole family perishing from exposure. They were out of fuel of any kind, and the man started for the timber to obtain some, and froze to death beside his team. The woman burned everything she could find to burn, and finally placed her infant in the stove and burned a part of her own clothing to prevent it from freezing, but without avail. The infant was frozen to death, as well as the mother, and both were found, the babe in the oven, and the guardian mother beside it, after the storm had abated.

☞ Pio Nono comforts himself for his loss of temporal power it is said, by playing billiards, in which he has grown particularly skillful since Rome ceased to be an ecclesiastical city. Cardinal Antonelli, who is often his adversary, is easily discounted by Pio. Antonelli is reported to have declared that adversity so much improved the Pope's stroke that, if he should be driven from the Eternal City, he would be the best billiard-player in all Europe.

In Brief.

—— Jews have long been settled in the solitary Island of St. Helena, off the African coast. An account of the island was written some thirty or forty years ago by a Jewish settler, who was probably resident when Napoleon was a prisoner. For some time a Jewish gentleman has held the position of Consul there.——The question of religious corporations at Rome is evidently to give rise to very great discussion in the Italian Parliament. Some of the Cabinet Ministers are in favor of the immediate application of the law which has broken up the conventional establishments in all Italy, except Rome; others are desirous of putting off, for the present, all legislation on the subject. The Catholic party is prepared to fight the proposed law to the uttermost.——Accounts from Persia state that the horror of the famine there has not yet reached its climax.——In Kansas the cold has been such that the Texan cattle driven in to winter upon the prairies are dying by scores of thousands, while the wild buffalo have come up in droves to seek the shelter of fences, and even standing freight trains.——Great events in the political world are shortly expected in England.——Not quite a third of the whole number of buildings in Chicago was burned, but the value of those destroyed was fully equal to those saved.——The printers of the country sent over $8000 to their brethren in Chicago who were suffering by the fire.——The actual saving of time by the Mont Cenis tunnel's creation in the transport of the Indian mail is very great, but the English are now talking of compressing the time so that it will be a day and a half less than now.——The English papers report that the Princess of Wales has suffered from an attack from the same poison as the Prince. It was caught at the same time, but her life has never been in danger.——Upwards of 60,000 loads of refuse material from the Chicago fire have been thrown into Lake Michigan, and yet but a trifling impression has been made upon the large amount of debris left by the conflagration.——A great commercial port is to be constructed at the mouth of the Neva. There a railway coming from St. Petersburg is to terminate, and immense warehouses are to be built.——In Siberia during the winter, milk is bought and sold in a frozen state, and can be carried for a long period in a simple bag. When required for use the requisite quantity is chopped off with a hatchet or sheath-knife, and thawed as needed.

Notices.

☞ Notice is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. Couch.

There will be a meeting of days in Augusta (Brackett's Corner), Free Baptist house, commencing Thursday evening, Dec. 21st, and continue over Sunday. A general invitation is given, and provision made for all. Come, brethren and sisters in the Lord, to labor for the lost, and to strengthen the things that remain. This meeting is some three miles from the city. Brethren will call on Eld. Turner, A. Merchant, A. Wood, C. Jackson, W. Haywood, J. Robie, Thomas, and others. For the brethren, H. B. Sevey.

The Mass. A. C. Conf. will hold a quarterly session at Lawrence, Mass., commencing Wednesday evening, Jan. 3d, and continue over the following Sunday. C. E. Barnes, Secretary.

Watch Meeting at Guilford, Ct.—A series of meetings will be held (D. V.) at Music Hall, Guilford, Conn., commencing Thursday evening, Dec. 28th, and continuing over Sunday, closing with a watch meeting Sunday evening. H. L. Hastings, and other preaching brethren, are expected. The friends in the region round about are invited to be present.

☞ There will be a protracted meeting in Hallowell City, commencing Dec. 29th, seven o'clock P. M., and continue over Sunday. A general invitation is given to come and worship God and save sinners. Brethren will call on Eld. Howard Small, A. Gowell, Perkins, Sr. Bean, and others.

Wm. Docorty.
W. Cockens.
H. B. Sevey.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Himes, Sec.

The second quarterly meeting of the Eastern District, for Wisconsin, will be held, the Lord willing, at the North school-house, Webster's Prairie, Sauk Co., commencing Friday night, Dec. 22nd, 1871, and holding over Lord's day. Any coming by railway, can come by way of Madison to Baraboo, or to Kilbourn City on the Milwaukee and St. Paul R. R., the former about seven, and the latter about six miles from the place of meeting. By notifying Bro. F. House, Delton, Sauk Co., teams will meet friends at either point. Let there be a general rally of ministers and members to this meeting. Let all the churches in the district send delegates. Bro. Knapp, Jones, and Ainsworth, will be a committee for preaching.

Geo. Thomson.

Conference and Dedication.—The Lord will, the first quarterly session of the N. H. State Conference for the coming year will be held with the church at Hampton, commencing Wednesday evening, Jan. 10th, to hold over the Sabbath. The new chapel, in which the meeting is to be held, will then be dedicated to the Lord. It is hoped that our preaching brethren will make arrangements to attend this conference, as there may be some business to come before the meeting. A general invitation is extended to all to come to the feast. Come with the harness on, to labor for God.

T. W. Piper.
J. G. Smith.
C. H. Fletcher.

Conference at Melvin Village.—The Lord will, there will be a conference at Melvin Village, N. H., commencing Wednesday evening, Jan. 3d, to hold over the Sabbath. Bro. Shattuck and other faithful laborers are expected, to preach the word of life. All are invited who can labor *together* with God to save the lost. Come, brethren, to work for God. T. W. Piper.

Protracted Meeting.—There will be a protracted meeting in Chesterfield, N. H., near Bro. Levi Crowningshield's, to commence Saturday evening, Dec. 23d, and hold over two Sabbaths. Let all those who love the Lord rally to work here.

J. G. Smith.
T. L. Hall.

Watch Meeting.—We shall hold a watch meeting at North Springfield, Vt., Sunday evening, Dec. 31st. Will friends from abroad come and watch with us? H. F. C.

Discussion.—There will be a discussion on the non-resurrection of the wicked dead, to be holden at North Hinsdale, N. H., beginning on Wednesday evening, Dec. 20th, at six o'clock, and hold four evenings. Question.—"Will the wicked dead be raised to life, to be punished at the day of judgment?" B. Perham, Affirmative.
Leonard Perham, Negative.

The Maine Easterly Quar. Conference will be held at Levant, Me., commencing Thursday, Dec. 21st, at seven P. M., and hold over the following Sabbath, if the Lord will. We hope the preaching brethren will come. Let the saints make a sacrifice to come up to this meeting. There will be homes provided for all who come, man and beast. Strangers call for Abel Kenney, R. H. Dore, or F. A. Baker. For the church,

F. A. Baker.

Having lately removed to Wheelock, Vt., I would hereby notify all who would write me, to remember that hereafter my address will be Wheelock, Vt. I. K. Lombard.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings. M. R. Pettieplace, Pastor.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Hiram Munger........Sunday, Dec. 24th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10 A. M. Preaching at 11 and 2½ P. M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
J. N. Sherman........P. M., Sunday, Dec. 24th
Nathan Whiting........evening, Dec. 24th
E. Cotton........Tuesday evening, Dec. 26th
John G. Hook....Tuesday and Wednesday evenings, Jan. 2 and 3d, and Sunday, Jan. 7th, 1872.
Christian Temperance Meetings Wednesday evenings.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
Shall preach on the prophecies Sundays (afternoons and evenings) Dec. 24th and 31st. J. Couch.
F. H. Burbank........Tuesday evening, Dec. 26th

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. N. Pile........Sunday, Dec. 24th

East Boston, (*Central Hall, 133 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
T. M. Preble........Sabbath, Dec. 24th

Philadelphia, Pa. (Bethany Mission, Brandywine Street, below 16th Street) Sundays, Dec. 24th and 31st. John G. Hook.

Chicago, Thursday evening, Dec. 21st, also Friday and Saturday evenings, and over the Sab., the 24th.
We purpose to leave Chicago for California, Dec. 25th, and hope to arrive Saturday evening, Dec. 30th. Miles Grant.

Cambridgeport, Mass........Sunday, Dec. 31st
C. Goodrich.

Hyde Park, Mass........Sunday, Dec. 24th
L. Boutell.

Bridgewater, Vt........Sunday, Dec. 24th
North Springfield, Vt. Sundays, Dec 31st and Jan. 7th
Keene, N. H........Sunday, Jan. 14th
H. F. Carpenter.

Foxbury Centre, Mass........Dec. 24th
Tremont, Mass........Sunday, Dec. 31st
Haverhill, Mass........Sunday, Jan. 7th
J. S. White.

Lynn, Mass........Sunday, Dec. 24th
M. Batchelor.

Brockport, N. Y........Sunday, Dec. 24th
A. P. Moore.

Haverhill, Mass........Sunday, Dec 24th
A. A. Taylor.

Westfield, Mass........Sabbath, Dec. 24th
Chicopee Falls, Mass........Monday evening, Dec. 25th
Springfield, Mass........Tuesday evening, Dec. 26th
Westboro, Mass........Wednesday evening, Dec. 27th
Hudson, Mass........Thursday evening, Dec. 28th
Clinton, Mass........Friday evening, Dec. 29th
Natick, Mass........Sabbath, Dec. 31st
A. Ross.

Clinton, Mass........Sunday, Dec. 24th
S. S. Brewer.

Exeter, N. H........Sunday, Dec. 31st
Joseph W. White.

Warren Summit, N. H........Sunday, Dec. 24th
Evening meetings through the week following each appointment
Piermont Village, N. H. (Town Hall) Sundays, Dec. 31st and Jan. 7th, with evening meetings, as the Lord may direct. J. W. Bridge.

Putnam, Conn........Sabbath, Dec. 31st
East Boston, Tuesday, Jan. 2nd, and Wednesday, Jan. 3d, at 7 P. M.
Lynn, Mass........Thursday evening, Jan. 4th
Lawrence, Mass........Friday evening, Jan. 5th
Concord, N. H........Sabbath, Jan. 7th
Suncook, N. H........Tuesday evening, Jan. 9th
Pittsfield........Wednesday, Jan. 10th
Concord........Sabbath, Jan. 14th
H. Munger.

Guilford, Ct. (watch meeting)........Dec. 25th to 31st
H. L. Hastings.

Tremont, Mass........Sunday, Dec. 24th
Carver, Mass........Sunday, Dec. 31st
J. H. Boynton.

Rutland, Vt........Sundays, Dec. 24th and 31st
C. H. Leverton.

Unity Village, N. H. (watch meeting) Sunday evening, Dec. 31st. Joseph Kimball.

Groton Junction, Mass........Sunday, Dec. 24th
D. Finney.

Leicester, Mass........Sundays, Dec. 24th and 31st and during the intervening week. S. C. Hancock.

Talesville, Ct........Sabbath, Dec. 24th
New Haven, Ct........Sabbath, Dec. 31st
B. Hitchcock.

New Haven, Ct........Sunday, Dec. 31st
Mrs. M. L. Durand.

East Rochester........Sunday, Dec. 24th
Barnstead (watch meeting), with Bro. Libby and Willy, Sunday, Dec. 31st. J. H. F. Varney.

Groton, N. H........Sunday, Dec. 24th
T. E. Lang, Jr.

Southington, Ct........Sunday, Dec. 24th
Seth Woodruff.

East Lebanon, Me........evening, Dec. 23d and over Sunday. Chs. R. Parsons.

Cambridgeport, Mass........Sunday, Dec. 24th
New Boston (in Fairhaven)........Sunday, Dec. 31st
Westboro, Mass., evening, Jan. 5th, and Sun., Jan. 7th
Belchertown, Mass., Sunday, Jan. 14th, and evenings through the week, and over the following Sunday;
Brimfield, Mass........Sunday, Jan. 28th
E. Cotton.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

East Landaff........evening, Dec. 20th
Sugar Hill........evening, Dec. 21st
Lisbon Village........evenings, Dec. 22d and 23d and over the Sabbath. T. W. Piper.

Woodstock Valley, Ct........Sunday, Dec. 24th
Wilbraham, Mass........Sunday, Dec. 31st
P. S. Butler.

Cortona Mills, Me........Dec. 30th, 2 P. M., and Lord's day, Dec. 31st. I. Damman.

Wakefield, Mass........evening, Dec. 21st
Exeter, N. H........evening, Dec. 22d
Farmington, N. H........evening, Jan. 2d and 3d
East Rochester, N. H........Jan. 4th and 5th
Biddeford, Me........Sundays, Jan. 7th and 14th
Geo. A. Streeter.

Warehouse Point........Sunday, Dec. 24th
Hartford........Sunday, Dec. 31st
G. L. White.

North Chester, Mass........Sunday, Dec. 24th through the week, and Sunday, Dec. 31st.
Enoch Phelps.

Plymouth, Mass........Sunday, Dec. 31st
Philadelphia, Pa........Sunday, Jan. 7th
Camden, N. J........Sunday, P. M., Jan. 7th
F. H. Burbank.

New Durham, N. H. (2d Division)..Sunday, Dec. 24th
C. Colman.

Middletown, Ct........Sunday, Dec. 24th
Bristol, Ct........Sunday, Dec. 31st
Warehouse Point, Ct........Monday evening, Jan. 1st
Worcester, Mass........Tuesday evening, Jan. 2nd
F. M. Drake.

Seitico, Ct........Sunday, Dec. 31st
Watch meeting and Lord's Supper in the evening. Preaching through the week evenings, and Jan. 7th.
Anna E. Smith.

Stoneham, Mass........Sabbath, Dec. 24th
Haverhill, Mass........Sabbath, Dec. 31st
Gloucester, Mass........Thursday evening, Jan. 4th and the following Sunday. S. S. Mooney.

Lynn, Mass........Tuesday evening, Dec. 26th
Salem, Mass........Wednesday evening, Dec. 27th
Lawrence, Mass........Thursday evening, Dec. 28th
Springfield, Mass........Sunday, Dec. 31st
Wm. N. Pile.

East Canaan, N. H........Sunday, Dec. 24th
Waterloo, N. H........Wednesday evening, Dec. 27th
Northville, Newport, N. H., evenings, Jan. 2d and 3d
Croydon, N. H. (where D. W. Hawton may appoint) evening, Jan. 13th, and over Sunday
U. G. Ladd.

Ashford Centre, Conn. (Congregational Church) evenings, Dec. 21st, 22d, and 23d, and over the Sabbath. I. B. Potter.

Rochester Village, N. H........Sunday, Dec. 24th
Danbury, Ct. (Knowlton school-house) Sabbath, Dec. 31st.
Lee, N. H........Sabbath, Jan. 7th
Hampton, N. H., at the conference.
D. F. Leavitt.

Sugar Hill, N. H., Thursday evening, Dec. 21st, evenings through the week, and Sunday, the 24th.
Whitefield, N. H., Thursday evening, Dec. 28th, evenings through the week, and Sunday, the 31st.
A. Simpson.

Coalville, Vt........Dec. 26th
East Pownal, Vt. (at Bro. Davenport's)........Dec. 27th
Hoosick, N. Y. (at the yearly meeting) Jan. 6th and 7th. Jacob Wilbur.

South Bombay, Franklin Co., N. Y. (as Bro. C. Crawford may arrange) Dec. 24th, and onward.
C. Pike.

Rocky Brook, R. I........Sunday, Dec. 24th
Middletown, Conn........Sunday, Dec. 31st
West Meriden, Conn........Sunday, Jan. 7th
W. M. Stuart.

Strafford, N. H. (Roberts' school-house) Sun., Dec. 24th
John Parsons.

Harrison, Me........Thursday evening, Dec. 21st and onward as the Lord directs. O. W. Kimball.

Hartford, Me........Sabbath, Dec. 24th
E. M. Haggett.

Farmington, N. H........Sunday, Dec. 24th
At Bro. Young's house........Monday evening, Dec. 25th
Alton Corner........Sunday, Dec. 31st
J. L. [illegible]

North Bennington, Vt........Sunday, Dec. 24th
North Greenwich, N. Y........Sunday, Dec. 31st
J. L. Wood.

Suncook, N. H........Sabbath, Dec. 24th
Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 31st, and watch meeting
If these conflict, write me at Warner, N. H.
Simeon Roby.

New York City (as Bro. H. A. King may arrange) Sunday, Dec. 24th. E. D. Baird.

Wallace Station, Steuben Co........Dec. 23d and 24th
South Creek, Pa. (as Bro. Jesse Moore's family may appoint) Dec. 30th and 31st.
Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may appoint) Jan. 2d, and over the following Sunday.
C. F. Sweet.

East Enfield, N. H. (school-house) Sabbath, Dec. 24th
D. Eastman.

Epsom, N. H. (Marden's Corner) evening, Dec. 23d and over Sunday, the 24th. N. B. McMurphy.

Stoneham, Mass........Sunday, Jan. 14th
Joseph Pinkham.

Holderness, N. H. (Carr school-house) Sun., Dec. 24th
Thornton, N. H. (Mad river school-house) Sunday, Dec. 31st. Wm. H. Shaw.

Exeter, N. H........Sunday, Dec. 24th
J. W. Brittan.

Great Falls, N. H. (supply for Bro. Sweet) Sunday, Dec. 24th.
Farmington, N. H........evenings, Dec. 21st and 22nd
East Rochester, N. H........Sunday, Dec. 31st
Great Falls, N. H........Sunday, Jan. 7th
Portland, Me. (Union Hall)........Sunday, Jan. 21st
Biddeford, Me........Sunday, Jan. 27th
A. Bellows.

Kennebunkport, Me........Sunday, Dec. 24th
C. H. Sweet.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, Dec. 24th. J. A. Packard.

Albany, N. H. (Bell school-house) Sunday, Dec. 24th
West Ossipee, N. H........Tuesday evening, Dec. 26th
Sandwich, N. H. (Vittum school-house) eve., Dec. 27th
Moultonboro (Hodgdon school-house) eve., Dec. 28th
Moultonboro Neck (Road school-house) eve., Dec. 29th
Weirs Bridge (school-house)........evening, Dec. 30th
Guilford, (Pond school-house)........Sunday, Dec. 31st
G. H. Wallace.

Strafford, N. H. (Roberts' school-house) Sun., Dec. 24th
Wm. Bodge.

Providence, R. I........Sunday, Dec. 24th
Hartford, Conn........Sundays, Dec. 31st and Jan. 7th
Meriden, Conn........Sunday, Jan. 14th
Geo. W. Brown.

Bradford, N. H. (Bush meeting-house) Sun., Dec. 24th
Warner, N. H. (Waterloo)........Sunday, Dec. 31st
Watch meeting Sunday evening, at Bro James Davis'. A. S. Williams.

Chelsea, Me. (where Bro. Weeks may appoint) Sunday, Dec. 24th. S. K. Partridge.

South Windham (Union Chapel)........Sunday, Dec. 31st
C. Goud.

Monmouth, Me........Sunday, Dec. 24th
Levi D. Tutman.

East Roxbury, Vt........Sunday, Dec. 31st
Z. T. Wood.

New Hampton, N. H. (at Bro. Pike's) Sab., Dec. 24th
West Plymouth, N. H. (where Bro. Nelson may appoint) evening, Dec. 25th.
Haverhill Centre, N. H. (where Bro. Geo Brown may appoint) evening, Dec. 29th
West Groton, Vt.....evening, Dec. 30th, and Sun., 31st
Daniel D. Page.

Rye, N. H........Sunday, Dec. 31st
Wm. C. Stewart.

Levant Conference, Me........Dec 22d to 24th
Belgrade Depot, Me........evening, Dec. 29th
Rome, Me. (Town House)........Sunday, Dec. 31st
I. C. Wellcome.

Paris, Me., Trap Corner (school-house) Sabbath, Dec. 24th.
Bridgton, Me. (Kansas school-house) Sab., Dec. 31st
Jesse Gay.

Utica, Winona Co., Minn., Sunday, Dec. 31st, and stay until conference. Peter Mitson.

Dorchester, N. H. (Town House) evening, Dec. 30th and over Sunday.
Warren Summit, N. H., evening, Jan. 6th, and over Sunday.
North Haverhill, N. H. (Brick Church) evening, Jan. 13th, and over Sunday.
West Groton, Vt., evening, Jan. 18th, and over Sunday. John H. Evans.

Savoy, Mass. (New Chapel)........Sunday, Dec. 31st
Pownal, Vt........Sunday, Jan. 7th
No Name.

Stowe, Vt........Sunday, Dec. 24th
Middlesex, Vt........evenings, Dec. 26th and 27th
Will Bro. Larkin meet me at depot the 26th, on P. M. train from Waterbury.
East Roxbury (watch meeting)........Sunday, Dec. 31st
Braintree, Vt. (as Bro. Lamson may appoint) evening, Jan. 1st.
Bethel, Vt........evening, Jan. 2nd
Will Bro. Walker meet me at depot the 2d?
Geo. A. Cole.

Springfield, Mass.
F. H. Burbank........Sunday, Dec. 24th
W. N. Pile........Sunday, Dec. 31st
J. B. Cook........Sunday, Jan. 7th
Wm. Stuart........Sunday, Jan. 14th
A. Simpson........Sunday, Jan 21st
T. M. Preble........Sunday, Jan 28th
W. N. Pile........Sunday, Feb. 4th

Worcester, Mass.
J. W. Brittan........Sunday, Dec. 31st

Lawrence, Mass.
W. S. Campbell........Sundays, Dec. 24th and 31st

Lowell, Mass.
B. S. Emery........Sunday, Dec. 24th
W. H. Mitchell........Sunday, Dec. 31st
M. Batchelor........Sunday, Jan. 14th

Concord, N. H. (Centre Street.)
D. M. Leavitt........Sabbaths, Dec. 24th and 31st
H. Munger........Sabbaths, Jan. 7th and 14th
A. Rose........Sabbaths, Jan. 21st and 28th
C. H. Fletcher........Sabbath, Feb. 4th
W. Kellaway........Sabbaths, Feb. 11th and 18th

Concord, N. H. (Bethel.)
Sr. S. K. Taylor........Sunday, Dec. 24th
U. G. Ladd (watch meeting)........Sunday, Dec. 31st
D. M. Leavitt........Sunday, Jan. 14th
W. H. Mitchell........Sunday, Jan. 21st

Hampton, N. H.
L. Boutell........Sunday, Jan. 28th

Portsmouth, N. H.
H. Pratt........Sundays, Dec 24th and 31st
E. Owen........Sundays, Jan. 7th and 14th
L. Boutell........Sunday, Jan. 21st
C. S. Shattuck........Sunday, Jan. 28th

Great Falls, N. H. (Franklin Hall.)
C. H. Sweet........Sabbath, Dec. 24th
J. R. Boynton........Sabbath, Jan. 6th

Seabrook, N. H.
J. W. White........Sunday, Dec. 24th
J. Pinkham........Sunday, Dec. 31st
E. Murrill........Sunday, Jan. 7th

Manchester, N. H.
B. S. Emery........Sunday, Dec. 31st
M. Batchelor........Sunday, Jan. 7th
I. C. Wellcome........Sunday, Jan. 14th
C. S. Shattuck........Sunday, Jan. 21st
A. Simpson........Sunday, Jan. 28th

Rochester (Cocheco Hall) N. H.
David Leavitt........Sunday, Dec. 24th
Charles R. Parsons........Sunday, Dec. 31st

Suncook, N. H. (Bartlett Hall.) Meetings every Sabbath, at 10½ A. M. and 1½ and 6 P. M.
Simeon Roby........Sunday, Dec. 24th

Dover, N. H.
Geo. A. Streeter........Sundays, Dec. 24th and 31st

Bonny Eagle, Me.
A. Bellows........Sunday, Dec. 31st

South Berwick, Me. (Great Works.)
Joseph Pinkham........Sunday, Dec. 24th
Geo. W. Brown........Sunday, Dec. 31st
D. M. Leavitt........Sunday, Jan 7th
J. W. White........Sunday, Jan. 14th
J. G. Smith........Sunday, Jan. 21st

South Elliot, Me.
Wm. C. Stewart........Sunday, Dec. 24th
L. E. Saulpaugh........Sunday, Dec. 31st
Geo. W. Brown........Sundays, Jan. 7th and 14th
Joseph Pinkham........Sunday, Jan. 21st

Biddeford, Me. (Adv. Chapel), Hill St., near Pool.)
Geo. W. Sederquest........Sundays, Dec. 24th and 31st and through the week intervening.
Geo. A. Streeter........Sundays, Jan. 7th and 14th
H. Munger........Sunday, Jan. 21st
A. Bellows........Sunday, Jan. 28th

Bath, Me.
H. S. Mitchell........Sunday, Dec. 31st
C. Goud........Sunday, Dec 24th

Collinsville, Conn.
M. L. Durand........Sunday, Dec. 24th
S. C. Hancock........Sunday, Jan. 7th

Font Hill, C W........Sunday, Dec. 24th
and a few evenings, if duty demands.
Brockport, N. Y........Sunday, Dec. 31st
and once in four weeks.
County Line, Niagara Co., N. Y........Jan 2nd
Lockport " " "........Jan. 4th
Buffalo, N. Y., 382 Eagle St........Sunday, Jan. 7th
John T. Choley.

Advent Christian Church, Salem.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. Barnes, Pastor.

Rochester, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

☞ There will be preaching in Rochester, N. H. (Goss Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings. J. N. Wilford, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Star of Hope Mission, 229 South 5th Avenue, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. K. Smith, Principal.

☞ My address hereafter will be 229 South 5th Avenue. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. Anna E. Smith.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Meetings in Portland, Me. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. Dyer, D. F. Scammam, R. R. York.

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☞ W. S. STORMS, Fairport, N. Y.—Have the money; all right.

☞ DANIEL D. PAGE has changed his P. O. address from Rumney to Meredith Centre, N. H.

☞ A. A. HOYT'S P. O. address hereafter will be Cabot, Vt.

Articles Received.—Jas. Bryant, A L Adams, T E Lang, Jr., I C Wellcome, J E Clark, D D Chaffee, L A Dewey, L B Weaver, B P French, O A Sumner, W H Swartz, L C Adams, A M Harter, A A Hoyt, O R Fassett, M A Seymour, F Schollinger, A S Richards, J Willging, C M Turner, T Howell, B L Haggett, P M Marston, E F Morse, C H Fletcher, A N Seymour, C Wire, G H Smith, N Field, S Kimball.

Books and Tracts sent by Mail.—A C Jones, S Spang, S Blanchard, B Martin, I Francher, J G Kelley, F S Ransom, C Pancoyer, B H Albee, L Watson, J H Carr, H M Hall, C W Frisbee, Mrs O Hill, J P Smith, Lucy Reeder, Dr E M Ripley, A A Stiles, E H Shaw (two pack's), L B Talbot (2 pack's), B Pelham, J H Smith, J Moffet, H Davis, J J Smith, & C Cowles, F McCormick, Eld. G W Foster, Eld G Raymond, Eld. J. Jones, A. Shapwood, B C Stevens, J Hodgkins, B. Berlin, W Churchill, E Totten, W O Higley, W P Stowe, L M Stoddard (3 pack's) W Conover, C L Robinson, J Maxim, J Gierlow, O M Crosby, J C Brown, H Campbell, H N Emmons, J B Wilber, A R Dunn, J E Andrews, G H Pigster, S Lord, L A Conant, L E Saulpaugh, J Richardson, H Morgan, W Mosher, T Howell (3 pack), C Harvey, J Birkett, W F Fahnestock, J H Merrill, P Fitchner, J V Himes (2 pack), J P Hager, B Martin.

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"COME UNTO ME."

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

I came to Jesus as I was,
Weary and worn and sad:
I found in him a resting place,
And he has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink and live."

I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

I heard the voice of Jesus say,
"I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright."

I looked to Jesus, and I found
In him my star, my sun,
And in that light of life I'll walk
Till traveling days are done.

—*Selected by L. C. Adams.*

LETTER FROM CALIFORNIA.

To the Editor of Crisis:—It seems to be the fate of truth—if we may so speak—to undergo a certain amount of contumely; truth discovered in science or revived in religion; truth secular and truth divine. In other words, it is of the phenomena of the earth's time, that no truth is of easy deliverance into popularity. That some have mistaken the scorn deservedly applied to new falsehoods for a very evidence or sign of a developed truth, does not take from the rule of afflictions attending genuine enlightenment which we have mentioned.

Bigotry does not appear to be the property of any sect or denomination; it belongs to all narrow-minded good people as well as to big-headed children of the devil. And many are brought into the light and liberty of an advanced dispensation, who run to and fro and denounce an "increase in knowledge" beyond a certain fixed point unto the comprehension of which they were born, or absolutely thrust by circumstances. I want to keep the little brain I have ready for "present truths." Not spiritualistic, demoniac "developments," "progressive conceptions of the immaterial soul," etc.; but developments and conceptions that are legitimately afforded or which are commended by the Word. That in the last days we are not to be in the dark concerning some things which were "hard to be understood" aforetime, is generally conceded among christians of culture. And a large company of the unlettered agree and rejoice in the acceptance of this proclamation.

A man may not care for the sneer of an opponent, with whose religious doctrines he has notoriously disagreed for a long time. But it is hard, sometimes, when it comes to the corner where you meet the cold looks and perhaps hear the severe words of your old friend, because you (as you honestly believe) have received, and have candidly avowed a latest "present truth." And to be called an "infidel," or to have it distinctly intimated to you before the congregation that you do not believe, that you reject, the plain teachings of the Bible,—this is an ordeal.

When a man looks at us with owl-like eyes of wisdom, or beams upon us with the shocked innocence of a rabbit, at the moment we chance to speak our respectful regard for or agreement in a new interpretation of certain passages of Scripture—if he is a stranger—we may pass the matter by with small compunctions; we may not expect or dread an open rebuke. But when for our inadvertent or formally intended confession of faith in any particular "reading" of the word or of science, a friend opens and empties upon us the vials of reproach, and closes his phillipic with the curse that Spurgeon is said to append to his services, then we are surely undergoing affliction.

How many have said to you and to me—"No one who believes the Bible and is familiar with its teachings can doubt the doctrine of the eternal torment of the impenitent." In one phrase or another, we have all endured this bitter private excommunication. We fancied that we should escape this trial: the test of "all men (apparently) speaking evil of us." But it was not so to be. Well: a faith that will not stand up, in all respects, in the house of one's personal friends—not for strife, but for the vindication of the right—is not of any value. And the falling away of kindred and denominational relatives and friends ought not to impair, but the rather intensify, our adherence to and zeal for that which our humble but sincere minds, after prayerful consultation with the Bible, take and approve as truth.

I have found companionship occasionally with learned men who, although they were shining lights in a sect, yet had no conceit as to their creeds or articles. They did not call me an infidel because I did not believe in many of their orthodox dogmas. And I have known it to be the case that men of such character and catholicity were denounced by persons professing the Advent Christian faith, because in the light that they had they did not receive and preach Advent truths. It don't do any good in religious controversy to call names; and truth cannot be stared out of countenance by a grave-yard full of editorial exclamation points. To club another with the term "soul-sleeper" (a misnomer, in its place) and "infidel" and "Bible-rejector" may be inflicting pain upon a friend, or exciting simple regret in a stranger. I do not like to have my friends call me a hater or spurner of God's word; and although I was once considered "first-rate" at epithet coining and flinging, I cannot see my way clear to deal in that business to-day. And as for staring a man out of all interest in the Bible, I insist the process is ridiculous; it cannot be done. If we wished to retaliate in kind—thinking that for some reason expedient and permissible—the opportunity is abundant. After all, straight talk is the best.

When we are criticised, it is of great advantage to us to have the grounds of the criticism fully set forth. Then we can judge for ourselves whether we are justly reviewed and reprimanded, or simply abused. So we like to have every preacher publicly deliver a sermon, or print a book or newspaper article, when he proposes to overthrow in one grand sweep the doctrine of eternal life only in Christ, and bring shame upon its advocates. For it may be that he (and others in similar scouting mood on other topics) quotes much Scripture only to surround it with a mass of *non sequitur* context.

To say merely that if such or such is not the exact case the Bible record is not true, is one of the cheap sentences of our opponents; trying to make the Bible bear the sins of their Articles. When we begin to adopt this style of writing, we shall be passing into the worst offences of intellectual bigotry. The retort is almost always convenient; and then the controversy would rapidly degenerate into challenges for truth based respectively on isolated texts, or fragments of Scripture paragraphs.

San Francisco, Nov. 24th. C.

THE 1290 AND 1335 DAYS.—Dan. 12.

N. M. BARBOUR.

Brethren:—There are so many views of the above prophecy, that I am almost afraid to offer the following for publication; and only venture in the hope that for the sake of sweet charity, which not only believeth, but "*endureth* all things," they will be kindly looked at, at least, if not entertained.

These periods were given in answer to a single question, and seem to refer exclusively to God's people; and not, like most other prophecies, to political events. They are twin periods; for the definite article "the," in the 12th verse, implies that the thousand years belong equally to both.

If they refer to political events, why should not the world understand them, as they do that of the taking away of the dominion of papacy, and many other prophetic periods? If the 1290 days were not given to mark the *beginning* of the Advent movement, why are they coupled with the period which is designed to mark the *end* of that movement? And I might ask one more question: Why, in their fulfillment, do they apply only to God's people? Permit me to explain.

If the abomination was "set up" in A. D. 538, when the "woman" of Rev. 17 took her seat on the Roman beast, then the thousand years, to which such special reference is made, would have ended in 1538, at which time that terrible despotism was broken in upon, and God opened a door for his Philadelphian church, which no man can shut. See Church History by Charles Hase, N. Y., 1855, page 391. "In A. D. 1538 was formed the holy league against papacy, by the Archbishop of Mentz, the Archbishop of Strasburgh, the Duke of Bavaria, George of Saxony, Henry of Brunswick, supported by Frances of France, Henry of England, and other northern powers." "If those days had not been shortened, viz., the 1260 of papal dominion, by the Luthern reformation, there should no flesh have been saved, but for the elect's sake, God hath shortened them."

If the above is the correct application of the thousand years (not of Rev. 20), then the remainder, (290) ended when the Advent movement began, in 1828. Not only does Bro. Miller state in his lectures, published in 1840, that he began the study of these prophecies twelve years previous, viz., in 1828, but I have a book before me now, published in London in 1831, in which the author states that he began to look for this glorious hope in 1828. And in different parts of the world there were many who began *about* that time to look and wait "for his Son from heaven."

"The wicked shall do wickedly, and none of the wicked shall understand." The world will consider this beginning of Millerism a small matter to be a subject of prophecy. The movement of great men and kings may fill the prophetic page, but that so small a matter as the gathering out of a waiting people who should "go forth to meet the bridegroom," should be worthy of mention is simply nonsense. They do not understand that one of the least of God's little flock, to say nothing of his accumulated jewels, is of more importance in the courts of heaven, than a whole regiment of Alexanders. And some of our brethren in their humility, think this beginning pretty small.

If God should tell us that when the commotion caused by the falling of a certain pebble into the ocean, had reached to the uttermost drop of water, the blast from that trump which calls the sleeping nations to judgment, should be heard, we would consider the falling of the pebble an important event.

If God is gathering out a waiting people there must needs have been a beginning, however small, and the standard by which he measures, who lets not a sparrow fall to the ground without his notice, differs widely from that of the world. "*Then* shall the kingdom of heaven be likened" etc., *began* in 1828; and when the longer of these twin periods ends, it shall be said, "Lo, this is our God, we have waited for him." Amen.

"BEAR YE ONE ANOTHER'S BURDENS."

D. P. FRENCH.

We once knew a preacher, who was a good companion for christians who were always on high ground, strong, and capable of holding up their heads and advancing under any circumstances; but he had but little sympathy for poor, weak travelers, who were halting, stumbling and trembling under doubts and fears. One evening, at a social meeting, a brother spoke, who had been living away from such privileges, and consequently felt that he was a little behind, and somewhat in the dark. He confessed that he was in a low state, and mourned over his want of spirituality, but expressed a desire to get on higher ground, and asked the brethren to pray for him. The preacher arose and said, "What a fool a man is to be wallowing along in the gutter, when he can just as well have a good road to walk on." We thought that was cold comfort for a poor soul who was struggling to get out of the slough of despondency.

There are a great many people very much like that preacher. They soar aloft (or think they do), and then from their exalted, comfortable seat on a cloud, they look down with a great deal of self-complacency, and a little mock sympathy, on the toiling throng below, and say to them, "Poor, foolish creatures, to struggle along in that way! you don't enjoy anything; why don't you come up where I am? then you would know something about religion and its joys." When I am in the valley of despondency, and one of these high-mounted people come along with words of rebuke, admonition, or advice, I feel just like saying, Do ride along, if you are prospering so finely, and leave me alone; I don't want anything of you. But if a dear christian comes, and with true christian sympathy says, "My friend, I am sorry for you; I know just how to pity you. I have been there myself, and know full well how cold and muddy the waters are in the slough of Despond. I might have been there now, but Jesus in great mercy came to the rescue and helped me out. And he will rescue you. Come, give me your hand, and let us walk on together, and help each other, trusting in Him who loves us both, and who will succor us in every time of danger." I feel like joining hands with such an one and traveling on.

Professed followers of Jesus, if you would bring people up from the lowlands, you must be like the Master and go down after them. It will not do to be too afraid of getting muddy, if you want to help poor stumblers out of the gutter; and it will do no good to scold them for being there. Neither will it do to be too afraid of losing a high position, if you want to help people out of doubts and fears and cruel unbelief. You may not feel quite so light and buoyant, you may suffer a little with them; but what of that, if you may be glorified together? Where would you be now, if Christ had not left his high estate and come down to seek and save the lost and perishing? What good would it do for him to say, "Come unto me, all ye that labor and are heavy laden, if he had not first lowered himself into the sinner's place, and gone down, crushed and broken, into the earth under the awful weight of their sins? Think of it, children, how Christ humbled himself for you, poor lost sinners. "He was rich, yet for our sakes he became poor, that we through his poverty might be made rich." Some people are not willing to go where there is poverty, or suffering, or distress of any kind, because it makes them feel gloomy. Did you never think, dear friend, that all the load you get by visiting the suffering is taking just so much from their heavy burden? Your visit, and the interest it manifested, cheered and comforted them as much as it depressed you. Are you not willing to bear a very little of their heavy load? "Bear ye one another's burdens, and so fulfill the law of Christ."

Sometimes, we find people who have a wonderful faculty of getting along without carrying burdens at all, either for others or themselves. If they do wrong they have the power, somehow, to transfer all the load to other shoulders; and then, stately and erect, with an air of great satisfaction, they say to the poor souls who are bending under the unjust load, "Now if you were as free from any weight as I am, how fast you could travel."

Lord, help thy children to sympathize with the suffering, to lift up the bowed down, to comfort those that mourn, and to condescend to those of low estate. One thing is certain; the more Christ we have in our hearts, the more humble we shall be, and the lower we can go to save the lost children of men.

Norway, Me.

CHRISTIAN EXPERIENCE.

MARGARET HOWARD.

Bro. Grant:—While reading an article in the *Crisis* a few days since, under the title "Christian Experience," the thought came to me very forcibly, as it has done many times before, you had better write yours. I feel incompetent; but if it will be the means of bringing one precious soul out into the glorious liberty of the children of God, I shall feel amply repaid, and give God all the glory.

I was left an orphan at the early age of three years; but the Lord provided near and dear friends, who trained me up in the nurture and admonition of the Lord, praying with and for me daily. From my earliest recollections, I wanted to be a christian. I loved to pray in secret when but a little child. I think it was about the year 1831, at a time when the Lord was pouring out his Spirit in a powerful manner in the town where I then lived, while listening to a sermon preached by Mr. N. F. Prime, a Presbyterian minister, from these words: "Choose ye this day whom ye will serve," that I was brought to see myself a lost sinner, without an interest in Christ. I made up my mind that as for me, I would seek the Lord with all my heart, and never give up until I found Jesus precious to my soul. My distress of mind increased for about three weeks. It became so great I could hardly endure it; but I was enabled to believe in Jesus, and accept of him as my Savior. I felt truly that my sins were all forgiven, that I was a new creature in Christ Jesus. The change was sudden, and although I was but a child, I had a clear evidence of my acceptance with God.

For some years I had very many precious seasons in trying to serve the Lord. Many times I was blest in taking up the cross, and made very happy in the love of Jesus, so that I could praise God with a loud voice for what he had done for me. But I am sorry in my heart that I did not always live as near to Jesus as it was my privilege. I began to feel that I was prone to wander from God. I would often yield to temptation, and that would bring darkness; but thanks be unto my heavenly Father that he never withdrew from me his Holy Spirit; but when I wandered from him in any degree, he would call after me by his Spirit and bring me back. Glory be to his holy name forever. I was called to pass through a severe fit of sickness. I think it was in the year 1846. Fearing I was not prepared to meet God in peace, I promised him that if he would raise me up, I would live nearer to him, and serve him better. The Lord heard my prayer, raised me from that bed of sickness, and I was enabled to keep my promise. I enjoyed more religion from that time than I ever did before. I was learning how to live nearer to Jesus, and felt much of the presence of my Savior; but there were times when I would have doubts and fears; and sometimes, when things went wrong, I would feel anger rising up, and perhaps I would speak unadvisedly with my lips; but oh, how I would mourn over it, and beg of the Lord to forgive me. I did not want to sin against the God I loved. Here I was in the seventh chapter of Romans, at times feeling truly wretched, praying to be delivered from the body of this death. I truly felt it was worse than death, my God to love, and not my God alone. O how I longed to arrive at that state of religious experience, when I should be rid of those doubts and fears, and when I would not yield to the temptations of the enemy; but I did not know this was my precious privilege. I never had heard the doctrine of holiness preached at this time, but it was the greatest desire of my heart to get rid of sin in every form.

I think it was in the year 1848, I was permitted to listen to a sermon preached by Jesse T. Peck, from these words: "Be ye holy, for I am holy." 1 Pet. 1: 16. While listening to this precious sermon (for which I thank God), I began to feel a great desire to be holy. I learned now that this was my precious privilege. The Lord begat within me such a hungering and thirsting after righteousness as I never had experienced before. My desire for a pure heart increased daily. One day, I called on a dear sister, who also was seeking the great blessing of a clean heart, or of entire sanctification, for there were others who were convicted under the same sermon that it was their privilege to be cleansed from all sin. The conversation I had with her only increased my desire for purity. The language of my heart was, "Create within me a clean heart, O God, and renew within me a right spirit." I think this was about the middle of November. I continued to hunger and thirst after righteousness. There was a prayer meeting in the Methodist church, of which I was then a member, at half-past five o'clock on Christmas morning. I went, and found the dear sister there of whom I have spoken. She arose and told us what the Lord had done for her the evening before. She had been enabled to receive Christ by faith as a perfect Savior. She felt that the blood of Jesus Christ cleansed her from all sin. She was filled to overflowing with the love of Jesus. O how this increased my desire for a clean heart. I wept like a child. I thought if I could only receive this great blessing, how willingly I would give up every thing; become a fool for Christ's sake; and be willing to have the finger of scorn pointed at me, or suffer any thing that I might be pure in heart.

They commenced a series of meetings soon after New Year's. It came to my mind one evening to invite this sister to go home with me. I did so. She said she would the next night, and did. This, no doubt, was of the Lord. I learned a great deal from this sister. She prayed with and for me, and tried to teach me the way. She told me when I laid all upon the altar, I would receive the blessing. I felt willing to give up all. I knew of nothing I was keeping back; but I felt no better, but worse.

What I had suffered up to this time was nothing to be compared to what I suffered after. I have often asked myself the question, Why did I have to suffer so much, when so many others received the blessing with so little suffering comparatively? The question remains not fully answered to my mind. But to return. The whole day the sister was there was spent in holy conversation. She was trying to teach me the way, and I was trying to get nearer to Jesus. When the time came for the evening service, we started for church. Said she, "Now, sister, don't let us talk any more, but look right to the Lord, and ask him to prepare your heart for the blessing." I did so. This was my earnest prayer every moment. Just then the agony of soul commenced, such as I never experienced before. The distress I now felt was not like what I felt before conversion, but it was an *intense desire for a pure heart.*

By the time we arrived at the church, my agony was so great that my bodily strength was almost exhausted. When the hymn was read, it increased my agony, it was so very appropriate. I will write the first verse:

"O come and dwell in me,
Spirit of power within,
And bring the glorious liberty
From sorrow, fear and sin."

When the text was read, no tongue can describe the distress I felt. It was almost unendurable. It was in Isa. 55: 1,—"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come; buy wine and milk, without money and without price." O how the Lord sent every word of that text home to my heart. The distress was so great, I sank under it. I do not remember any of the sermon. At the close, the invitation was given to those who were seeking for a clean heart to come forward to the altar. The Lord gave me strength to get there. They prayed earnestly for me, and I for myself, but no relief.

At the close of the meeting, the dear sister who had been with me that day wished me to meet her at our pastor's the next day. I did so. Our pastor's wife was a very holy woman, filled with the Spirit of God. The two sisters and myself retired by ourselves, and bowed before God. They earnestly carried my case to him in prayer. The Lord gave me the precious promise to plead: "I will sprinkle clean water upon you," etc. I was enabled there to make an *entire consecration* of all I had to God; and I knew it; but I did not feel that I had received what I had so long sought for. Just at this time, our pastor's wife came and knelt by me, and said, "Now, sister, you must believe." I said, "I have given up *all*." "Yes," said she, "we know you have; we felt it. Now you have done what the Lord commanded you to do. You must believe that he does what he has promised; that he accepts of you now." O, thought I, what a hard spot; but I must believe, I must venture on Christ, for I must be pure in heart in order to see God. I never can go through again what I have suffered, for it was a death, a crucifixion.

Thank God, I was enabled just there to make the venture, and by faith fell into the arms of Jesus. O it seemed as if the very heavens gave way, and salvation free and full was poured out upon me. Joy unspeakable and full of glory filled my soul. I knew the blood of Jesus cleansed me from all sin. I had the evidence just as clear as the sun shining at noon-day. I had just entered the land of Beulah, where the sun shines three hundred and sixty-five days in a year; where all is peace and joy in the Holy Ghost. I had just laid aside the weights. I could now run with delight the race set before me. I was just prepared to grow in grace.

I want to say to the glory of God, that he has kept me these twenty-three years; and many times during these years I have received still greater blessings than the one of which I have spoken. And although I have been permitted to receive such unspeakable blessings at times, yet I have had to live by faith, sometimes without joy; but at all times could feel, Jesus saves me now from all sin. My heart swells with love and gratitude to God for what he has done for me. He has kept me by his power through faith unto this present time, and I expect he will unto salvation. I would say with the apostle, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Rutland, Vt.

Stopping a Newspaper.—One of our exchanges has the following allegory, which we commend to the careful consideration of those gentlemen who, the moment they see anything which displeases them in the columns of their local journal, rush to the printing office and cry out, "Stop my paper." It is certainly a new song upon the old subject:

"A certain man hit his toe against a pebble and fell headlong to the ground. He was vexed, and under the influence of anger and self-sufficiency he kicked the earth right saucily. With imperturbable gravity he looked to see the earth itself dissolve and come to naught. But the earth remained and only his poor foot was injured in the encounter. This is the way of man. An article in a newspaper touches him in a weak spot, and forthwith he sends to stop his paper. With great complacency he looks to see the crash, when he finds he only hit his own toe against a world that does not perceptibly feel the shock, and injures no one but himself."

MAKE YOUR CHOICE.

H. S. MCMURPHY.

"Choose you this day whom ye will serve."—Josh. 24: 15.

God, in his arrangement, has given man the power of choice in regard to his future interests. Men choose their own occupations in this life, and they select with an eye to the greatest pecuniary benefits. It is not always a question what occupation will cost the least labor, but what will bring me the most wealth. This power is a gift of God, and the same power of choice is given them in regard to that mode of life that affects their eternal interests. Choose you whom ye will serve, says the Lord, by the mouth of his servant. On this choice hangs man's eternal destiny, and this destiny is clearly revealed in the Scriptures.

When the great and glorious plan of redemption and salvation was given, and revealed to the world, this same power of choice was left to man, either to accept and become a part of the plan, or in other words workers with God, praising and glorifying him here, and reigning with him hereafter; or rejecting salvation, freely offered, serving the world, the flesh and the devil here, and be finally rejected of God at last, and cast off into outer darkness. When Jesus came into the world, suffered and died, it was for "whosoever will,"—no compulsion. When he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," it was to all that chose to come to him.

God invites all, warns all. Christ says Come, to all. He is ready to save all. The Spirit and bride says come. God's people invite all to come and go with them to the kingdom. God's grace has appeared to all men. His Spirit strives with all, but it is to those that accept and obey, that will finally reap eternal life.

Dear reader, what is your choice to-day? Do you choose to be a follower of Jesus in this sinful world, with its crosses, and reign with him in glory? or do you choose to follow the pleasures and vanities of the world, and lose eternal life at last? There is a crown of life laid up for every true follower of Jesus, and he will soon come to give it to his faithful ones. While the world is rushing on, heedless of the times in which we live, God's faithful ones are looking for Jesus soon to come and redeem them and crown them his forever. The great and coming day will be a glorious one to those who are ready, but a day of darkness and wo to them that have rejected Christ and his gospel. How sweet the hope and prospect of the coming inheritance to Christ's waiting bride. O let us be ready to hail the glad day.

Gilmanton, N. H.

CHRISTIAN REVIVAL IN SYRIA.

[The following account of a most wonderful work of God will be read with deepest interest by all who look and pray for the universal triumph of the kingdom of Jesus.]

During the last three years a very singular movement towards Christianity has been going on among the Moslems of Syria. Until now, when its consequences threaten to become serious, it appears altogether to have escaped public notice in this country. According to a writer in "The Tablet," the movement commenced at the close of 1868," with certain of the Shadili,—Safis or Mystics,—esoterics from El Islam, settled in the vicinity of Damascus. In the Maydan suburb of that city resided one Abd-el-Karim Matar, a leader of the sect in question, who was wont to assemble his disciples around him to the number of sixty or seventy, and to "spend days and nights in praying for enlightenment, before the throne of grace." The striking result of these persistent supplications is thus described by the writer in the *Tablet*, to whom we refer:—

"Presently after, persevering in this new path, some of them began to be agitated by doubts and disbelief: the religion did not satisfy them; they anxiously sought for a better. They became uncertain, disquieted, undetermined, yet unable, for fear of being betrayed, to declare even one to another the thought which tormented them. Two years had been spent in this anxious, unhappy state, each thinking himself the only one thus subject to the tortures of conscience. At length they were assured by a vision that it was the religion of Christ which they were seeking. Yet such was their dread of treachery, that none could trust his secret with his neighbor till they had sounded one another and had found that the same idea was uppermost in every mind. One night, about forty of them, headed by Abd-el-Karim Matar, met for their usual prayers; and, after prolonged devotional acts, all fell asleep, and our Lord was pleased to appear to each one separately. They awoke simultaneously, frightened and agitated; and one, taking courage, recounted his vision to the others, when each responded, 'I also saw him!' Christ had so consoled, comforted, and exhorted them to follow his faith, and they were so filled with a joy they had never known, that they were hardly dissuaded from running about the streets to proclaim that Christ is God; but they were admonished that they would only be slaughtered, and rob the city of all hope of entering the same fold. They wanted a guide, director, and friend, who would assist their tottering steps in the new way which they were now treading; and they heartily prayed that God would be pleased mercifully to provide them with the object of their desire. One night, after a meeting for acts of devotion, as before mentioned, sleep overcame them, and they saw themselves in a Christian church, where an old man with a long white beard, dressed in a coarse brown serge garment, and holding a lighted taper, glided before them, and, smiling, benignantly, never ceased to cry, 'Let those who want the truth follow me.' On awaking, each told his dream to the other, and they agreed to occupy themselves in seeking the person who had appeared to them. They searched in vain through the city and its environs for a period of three months, during which they continued to pray. One day it so happened that one of the new converts, H—— K——, now at J——, entered by chance the monastery of the RR. Fathers of the Terra Santa, near Bad Huma, the northeastern gate of Damascus. What was his astonishment to see in the superior, Fray Emanuel Forner, the personage who had appeared to him in his dream."

They all desired to be baptized, and instructed in the doctrines of Christianity. After some precautionary delay, Fray Emanuel Forner complied with their request. The forty were received into the church; and in a short time after had increased to two hundred and fifty converts, who held regular meetings in each other's houses, which in due time did not fail to attract the attention of their Moslem neighbors. The Ulema of Damascus were thrown into a state of the utmost consternation; and at last a meeting was held in the town-house of the Algerine Amir, Abd-el-Kadir, at which a resolution was passed, pronouncing sentence of death against the converts. Fourteen of them were cast into prison by order of Rashid Pasha, where they remained for three months, when, at the solicitation of the Russian Consul, M. Macouf, they were temporarily released. Twelve of them were subsequently re-arrested, and transported to the dungeons of Hanak Kalessi, the Dardanelles fortress; their wives and children being left in a starving condition at Damascus. Finally, they were landed on the coast of Barbary, and banished to the distant interior settlement of Murzuk. But these severities have by no means, as it appears from the statements of "The Tablet," suppressed the movement they were designed to crush. It is affirmed that there are now five thousand neophytes in Damascus alone.

To this account we have to contribute something of our own information. We hear of Syrian villages *en masse* voluntarily offering themselves for conversion to Christianity; and among the converts are not only the poor, but many of the richest Moslems about Damascus. And we have reason to apprehend that this "revival" will lead to a collision between Christians and Moslems in Syria. It is true, that, as a rule, there is absolutely no ill-feeling between Christians and Moslems in Syria except where it is engendered and fostered by the authorities upon the old principle "Divide and rule." During the massacre year of 1860, in many villages the Moslem peasants fought against men of their own faith to defend their christian brethren.

The plea against carrying out the grant of complete liberty of conversion to "all renegades," as the late Fuad Pasha phrased it when writing to Lord Stratford de Redcliffe, is, on the part of Turkey, fear lest Moslem fanaticism should disturb the tranquility of the empire. But in reality, the only disturbances are caused by the local authorities, and then they are invoked by them as a reason for withdrawing toleration. Under these circumstances, it is clear that in a place like Damascus, subject to the direct action of the authorities, such a movement is fraught with danger, not only to Europeans and to European protected subjects, but to the whole Christian population. The latter, according to the last government census, numbered 14,215, out of a total of 108,619; but the figures must be increased in round numbers to 20,000 and 120,000. During the massacre year (1860), some seven thousand perished, and we do not want to see that again. We are indeed by no means bound to protect the sultan's subjects; but it is our duty as well as our interest to see that treaties are respected.

Pall Mall Gazette.

Ministers' Salaries.—"The ratio of salaries to the cost of living is less than it was ten years ago. The former has increased about fifty per cent., and the latter full one hundred. Our city ministers receive large salaries in many cases, but they are all absorbed, and more besides, by enormous rents and the enormous cost of living, and the extra benevolent calls made upon them; while in the country, not only in parts adjacent to cities, but throughout the rural districts, the general extension of railways and other causes have greatly and permanently increased the necessaries of life and more nearly equalized the cost of living. In numerous instances the country pastor now needs as large a salary as the city, and in the majority of cases as large as would have sufficed for the city thirty years ago. . . .

'There is no other class of men among us so poorly paid as our clergymen. Their average pay is only a little more than half the pay of skilled mechanical labor. According to Commissioner Wells's report, the price of trained mechanical labor ranges from $3 50 to $8 per day. Average it at $4, and the mechanic receives for 313 working days $1,252, while the clergyman, who has expended from five to eight years, and from $3,000 to 5,000 on his education, and who works 365 days in the year, gets $700 or less!"—*Ex.*

Industry.—Man must have occupation or be miserable. Toil is the price of sleep and appetite—of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The whole world does not contain even a briar or thorn which nature could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasures which it bestows. Its enjoyments are peculiar. No wealth can purchase them—no indolence can taste them. They flow only from the exertions which repay the laborer.

Newspaper Training.—We can safely recommend a graduate of a newspaper office for almost any station in life, at least for all such as require a pretty good knowledge of the peculiarities and characteristics of the human family. A man who can preserve the serenity of his temper, the sweetness of christian disposition, and an unflagging perseverance amid all the obstacles and difficulties which newspaper publication presents, deserves to be ranked with Job for patience, Baxter for goodness, and the Iron Duke, for instance, for nerve power and obstinate determination.—*Christian World.*

Gems.

— Sophistry is like a window curtain,—it pleases as an ornament, but its true use is to keep out the light.

— All Christians ought to be humble, but the minister of the Gospel especially so.

— In many places the moral power of the pulpit is waning, because of the pride taken into it.

— None talk so loudly of benevolence as those who subsist upon it.

— We must win as well as enlighten, or, as the apostle would say, "speak the truth in love."

— If Loyola had sent out as persistent and zealous reformers as he did Jesuits, long ago the simple cross would have conquered the world.

— Truth is served, not by coercion, by forcible suppression, but by the liberation and enlargement that agitation invites and secures.

"Stillest streams
Oft water fairest meadows; and the bird
That flutters least is longest on the wing."

— What an incentive to holiness, to purity of life and conduct, lies in the fact that the body of a saint is the temple of God. A truer, nobler temple than that which Solomon dedicated by his prayers, Jesus consecrates by his presence.

— When wisdom reigns in the head, and love in the heart, the man is ever ready to do good; order and peace reign around, and sin and sorrow are almost unknown.

— To whom you betray your secrets you betray your liberty.

— God calls men to special work. When the call is clearly understood, and promptly obeyed, the man works with a zeal and directness utterly incomprehensible to the drone or the masses of "word and tongue" lovers of God.

— Christ is real power, and when the conditions are complied with by which he becomes identified in heart and life with the christian, little else is needed for a life of happiness, and nothing more to make us successful in winning men from error to God.

— Handle rough-sided men carefully. It pays to take a little time when you are opening chestnut burs.

— Holiness is a heart-rest in Jesus.

The Children's Corner.

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TOUCHING DEVOTION.

One of the most tearful cases ever told on paper is this, of a little boy, a mere child, who traveled one thousand four hundred miles, taking care of the body of his dead mother all the way:

An expressman upon reaching his office early one cold morning in January, observing on the sidewalk a long, heavy box, which his practiced eye at once identified as containing a corpse. Upon the end of the box, shivering with cold, sat a little half-clad boy, about seven or eight years of age. Addressing him kindly, he said,

"My lad, don't sit there, you will freeze. Come in and sit by the fire."

Bursting into tears the little fellow replied,—"No, I can't come. My mother is in this box, and I promised her that I would not leave her until we got home."

Deeply affected with the touching devotion of this brave little fellow, he finally succeeded in convincing him of the entire safety of his precious charge, and taking him to a neighboring restaurant, gave him a warm breakfast and then learned the particulars of his story.

His father died about a year previously, in a remote village in Minnesota, leaving his mother in poor health and nearly destitute. She died but a few days before the boy's sad journey, charging the little hero with the sad duty of conveying the remains to a distant State, and furnished him with (all she had) a sum of money barely sufficient to carry them both by freight cars to their destination.

The little fellow had actually ridden day and night in a freight car with his melancholy trust, never for a moment losing sight of it.

THE KINGDOM OF HEAVEN.

Jerusalem will come, all light and love,
Down from the clouds of heaven above;
Beautiful mansions, glistening bright,
Home of the saints, all pure and white.

There no tears will come, no care, no strife
Will ever shade our immortal life;
There is peace and joy, and bliss untold,
And angels harping on harps of gold.

There the crystal river, upon whose banks
The ransomed will walk with praise and thanks,
There are shining streets, and wondrous light;
O, kingdom of heaven, bright, all bright!

Aunt Mary.

Home Manners.—Young folks should be mannerly. How to be so is the question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They feel timid, bashful and self-distrustful the moment they are addressed by a stranger or appear in company. There is but one way to get over this feeling, and acquire graceful and easy manners; that is, to do the best they can all the time, at home as well as abroad. Good manners are not learned from arbitary teaching so much as acquired from habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will soon become a kind of a second nature to be so everywhere. A coarse, rough manner at home, begets a habit of roughness which we cannot lay off if we try, when we go among strangers. The most agreeable people we have ever known in company, are those who are perfectly agreeable at home. Home is the school for all the best things, especially for good manners.

Hygiene.

"This is for your Health."

THE SQUIRE'S INDIGESTION.

Old Squire H—— was a very successful and substantial farmer in an interior town of Massachusetts, and a more amazing eater never lived in any town anywhere. And especially much did he eat when fresh pork was to be his nourishment. Well, at a certain time one of his hogs had been killed. The next morning there was fresh pork for breakfast, and the old man ate most wondrously. In the course of the forenoon he ate his luncheon, consisting of bread and butter, mince-pie, and cheese. At noon his dinner consisted of fresh pork, pickles, mince-pie, and the usual accompaniments. His afternoon luncheon was like that of the forenoon. When he came home to supper, his favorite dish had not been prepared as part of that meal. The old man fretted and scolded till fresh pork was added to the substantials. He ate voraciously as usual. In the evening he toasted some cheese, buttered and ate it. Just before going to bed he roasted a couple of apples and ate them. In the night he was taken with a severe colic. The doctor was with him till morning, and nearly wrought a miracle in the old man's life. The next day, Bolles W., one of his neighbors, went in to condole with the old Squire.

"Faithful Bolles," said the old worthy, "I like to have died last night. I'll never eat another roast apple as long as I live. I never did love them very well; and last night I ate only two, and they nearly killed me."—*Ex.*

The Syracuse papers tell of a child in that city who lately swallowed a quantity of corrosive sublimate, which had been prepared to kill bed bugs, and whose life was saved by the prompt administration of the whites of eggs, about a dozen of which were given within an hour. After absorbing the poison, they were ejected from the stomach, and the child was out of danger. This is a simple remedy, always within reach, and should not be forgotten.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MORTALITY *vs.* IMMORTALITY.

No. 1.

O. R. FASSETT.

"Thou shalt surely die."—GEN. 2: 17.
"Ye shall not surely die."—GEN. 3: 4.

Here are two positive averments. The one is a positive affirmation; the other is as positive a negation. The one affirms the mortality of man; the other the immortality of man. One is the declaration of God; the other is the declaration of the devil. The first is the doctrine of God; the second the doctrine of the devil, and of devils. Both cannot be true. Which is true? Who told the truth; God, or the devil?

It would seem that we need not be at a loss in determining nor long in deciding that God told the truth. Yet it is almost universally believed that the devil did. A Methodist Presiding Elder, to my knowledge, affirmed before a large, intelligent audience, that "the devil told the truth, inasmuch as the soul is immortal." There are but few christian ministers who will so boldly defend the devil's doctrine, but thousands maintain it, and preach it unwittingly and ignorantly, while they declare "the soul's immortality"; and that "the soul is the man."

If this matter of the mortality or immortality of man is to be determined by majorities, "the devil told the truth"; for he has on his side all heathendom, Mohammedanism, Roman Catholicism, Mormonism, the whole body of Spiritualists of every phase, and the greater part of the Christian church, both in her ministry and membership. A clergyman in this State (California) said that "the Advent doctrine could not be true because there were so few believers." If such argument be valid, then Christianity itself is condemned; for the time was when all the christians known to the world were the Founder of christianity and his chosen Twelve,—and one of them had a devil! And to this day the number of christians on the earth is comparatively few to the number of the heathen world, and considerably in the minority of the whole population of the globe.

I maintain God told the truth. He is a God of truth. He cannot lie. "He is not man that he should lie." He also is a God of holiness, and with this attribute of his being he could not lie. If he should lie he would cease to be God, and become a devil; and the greatest devil in the universe, since he is omnipotent. He, too, is a God of justice; but what justice in consigning to "the second death" "all liars," if he himself should be a liar? I affirm, therefore, that God told the truth when he said—"Thou shalt surely die."

I maintain, then, that the devil did not tell the truth. Jesus says "he is a liar and the father of it." And the father of all lies, and of all liars, invented *this first* of all lies. Moreover, the devil is "a murderer from the beginning," and it was by this first lie he murdered the human family. The race lie in death to-day, and under sentence of death, because in our federal head man disbelieved God, and believed Satan's first lie. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

Earth is a vast charnel-house—a golgotha; because Satan murdered the race. Go to the catacombs of Egypt, Rome, and of Paris, and see the countless piles of human remains. Visit the innumerable cemeteries and burial places of the dead the world over, and witness the race in ruins; and then tell me if Satan is not a liar and murderer by his declaration—"Ye shall not surely die."

And he who negated the penalty of the Adamic law, and thereby murdered the race of man, negates also the penalty of God's moral law since revealed, and seeks to murder the race a second time, in "the second death." God has affirmed—"The soul that sinneth, it shall die." The devil, through Platonic philosophy, declares—"All souls are immortal"—"they cannot die." Men believe the devil's lie, and lose eternal life.

How can we account for the fact that almost the whole world believe the doctrine of the devil? By this: that "Satan ruleth in the hearts of the children of disobedience"; and that "the whole world lieth in the wicked one." Of course he will teach them his doctrine. Christians ignorant of the Scriptures, and led away by tradition, unconsciously receive heathen philosophy for gospel truth. "Beware lest any man spoil you through philosophy"; beware of the wiles of the devil! "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." 2 Cor. 4: 4.

COTTON MATHER used to say there was a gentleman mentioned in the 19th chapter of Acts to whom he was more deeply indebted than almost any other person, and that was the town clerk of Ephesus, whose counsel was to do nothing rashly.

THE PENALTY OF GOD'S LAW.

No. 5.

H. H. HALL.

¶ We proceed without giving further definitions, to notice other passages and facts connected therewith, confirming our position that the wicked will be destroyed, and that death is the penalty of the law. Christ taught most emphatically their utter destruction, when in speaking to the Jews he pointed to *gehenna* (hell, in the valley of Hinnom) where originally the Canaanites offered their children in sacrifice to the idol Moloch, and where afterwards the inhabitants of Jerusalem cast the offal and dead carcasses of the city to be consumed—as the place where, and manner in which the wicked should be destroyed. Every thing thrown into *gehenna* was consumed or burnt up. Nothing was thrown there to be *preserved;* people do not throw things into the fire to preserve them, but to destroy them. The wicked, then, are not to be cast into *gehenna* fire to be preserved and tormented, as we have been so erroneously taught; but to be consumed, burnt up, destroyed, *annihilated.*

To suppose that Christ, in order to illustrate and enforce the doctrine of eternal life in torment, would make use of such a figure as *gehenna*, where every thing was destroyed, is to charge him with ignorance and folly. But if he would teach the total destruction of the wicked, a more forcible illustration could not have been employed.

It is very strange, to say the least, if God intended to keep the wicked alive as long as the righteous, though in misery, he should compare them to the most combustible materials—that they should be burned up as chaff, as tares, as dry branches, as thorns and briars, as stubble fully dry, as the fat of lambs, etc. But if he intended to teach destruction, annihilation, what could be more appropriate and forcible than these comparisons? The Psalmist says (104: 35)—"Let the sinners be consumed out of the earth, and let the wicked be no more." And in view of this destruction of sinners and sin, he cries out in the same verse—"Bless thou the Lord, O my soul. Praise ye the Lord." Again he says (21: 8, 9)—"Thy hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them." "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; . . . and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1-3. And Rev. 20: 9, tells us when this event shall transpire—"And they [Gog and Magog —the wicked, with the devil leading them] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Devour means to eat up, to annihilate.

What honest mind can believe, in view of the most significant and most positive language employed in these Scriptures, that God intended only to represent the destruction of happiness, or the abstract principle of sin; or that all these passages, and such like, only refer to the judgments of God upon nations and people in this world, and previous to the day of judgment? It requires a great stretch of the imagination, we think, to come to such a conclusion.

John says (Matt. 3: 10, 12)—"And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." We all know what the effect of the fire is on trees, and John tells us what the effect will be on sinners. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire." We are often told the idea of unquenchable fire is always burning; thus men catch at straws, though a palpable contradiction is the result; for if their idea be correct, how could the chaff "burn up"? But chaff does burn up, and the fire goes out. A building is on fire so that you cannot quench the flames; it is then an unquenchable fire. What is the result? The building burns up. This is simply what unquenchable fire is. God says (Jer. 17: 27—"Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Here is the same unquenchable fire that burns the chaff, and that will devour the wicked, the same that Christ speaks of (Mark 9: 43)—"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into [*gehenna*] hell, into the fire that never shall be quenched: where their [*gehenna's*] worm dieth not, and the fire is not quenched." This language of Christ twice repeated refers to *gehenna*—hell, where worms as well as fire preyed upon the carcasses thrown therein to be consumed; and Isaiah (66: 24) alludes to the same when he says—"And they shall go forth and look upon the carcasses [not immortal souls] of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched."

The true idea of undying worm and unquenchable fire we now see is, that whatever they prey upon will be *consumed;* for it is certain that if the worms should die, and the fire should be quenched, the carcasses would not be consumed. With this correct understanding of these terms, how plain and forcible the language of Christ—"It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire; where their worm dieth not, and the fire is not quenched." You had better save one hand, one foot, one eye, and thus enter into life, or the kingdom of God, halt and maimed, than to have two hands, two feet, two eyes, and be cast into the unquenchable fire of *gehenna*, where your whole body will be consumed and soul and body destroyed. "For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into [*gehenna*] hell" [and perish]. Matt. 5: 30. One member is here put in opposition to the whole body; if so, then the argument is—if one member is diseased, it will cause the whole body to perish, unless that member is removed; it is better, therefore, for sinners to cut off right arms and pluck out right eyes, and let these perish, than to let the whole body perish in hell-fire. The word "perish" here applied to the members of the body by Christ means, as all will admit, to come to nothing; so it means precisely the same when applied to the whole body. For Christ is "able to destroy both soul and body in [*gehenna*] hell"; and his language implies that he will.

In speaking to the Scribes and Pharisees he says—"Ye serpents, ye generation of vipers, how can ye escape the damnation of [condemnation of *gehenna*] hell?" Who can answer this question—*how* escape? Can Universalists tell us? The question of Jesus implies that they cannot escape; and if they cannot escape the fire of *gehenna*, they cannot escape total destruction. The Psalmist (9: 5) with prophetic eye looks forward to the time when the wicked are destroyed, and exclaims—"Thou hast destroyed the wicked; thou hast put out their name for ever and ever." "As the whirlwind passeth, so are the wicked no more; but the righteous are an everlasting foundation." Prov. 10: 25. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10. If the wicked are to live for ever, how could such language be used? But Christ settles this matter most emphatically in the following passages, and it is a marvel that divines do not see it. Matt. 10: 39; 16: 25, 26; Mk. 8: 35-37; Lk. 9: 24, 25; Jno. 12: 25. The last quotation reads as follows—"He that loveth his [*psukee*] life shall lose it; and he that hateth his [*psukee*] life in this world shall keep it unto [*zoeen aionion*] life eternal." Mark records it—"For whosoever will save his [*psukee*] life shall lose it; but whosoever shall lose his [*psukee*] life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world and lose his own [*psukee*] soul? Or what shall a man give in exchange for his [*psukee*] soul?" Why the translators used the word "soul" four times in Matt 16: 26, and Mark 8: 36, 37, when they had used the word "life" ten times in connection (the same Greek word *psukee* being found in the fourteen places quoted), is hard to tell; for it could not be to avoid repetition; and if we believe, with some, it was to make it appear that *psukee* has a different meaning in the places named, we should be obliged to charge them with dishonesty; for every Greek scholar knows that *psukee* in these places has precisely the same meaning; and every intelligent English reader knowing that the same Greek word occurs, can see the same.

Now what did Christ mean when he said, "Whosoever shall love his life [so much as to deny me, thereby saving his life in this world], shall lose it"? If *life* is saved, it is saved from *death;* if *life* is lost, it is absolutely extinct. But Christ continues—"And he that hateth his *life* in this world [or is willing to lose it for the sake of Christ] shall keep it unto life eternal." The one losing it unto death eternal, the other saving it unto life eternal. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own life? or what shall a man give in exchange for his life?" Who dare say, in the light of the above, that losing life for Christ's sake in this world means literal death, but losing life in the world to come means torment, or losing happiness?

— Religion is the guide of all other virtues.

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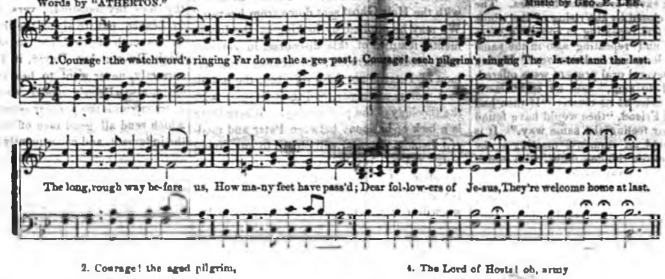
1. Courage! the watchword's ringing Far down the a-ges past; Courage! each pilgrim's singing The la-test and the last.
The long, rough way be-fore us, How ma-ny feet have pass'd; Dear fol-low-ers of Je-sus, They're welcome home at last.

2. Courage! the aged pilgrim,
Far up and on the road,
Shout backward to the children,
Just taking up the load;
And to the weary, fainting,
Half way the journey o'er,
"Bear up," comes ever wafting
Above the stormy roar.

3. O, tossed with pain and anguish,
Oh, bleeding feet, press on,
He sees us as we languish,
He beckoneth on, still on.
The Captain gone before us,
Heareth our wailing cry;
The smallest whisper reaches
The Lord of Hosts on high.

4. The Lord of Hosts! oh, army
Of pilgrims marching on,
Lift up the shout of triumph,
The gates are almost won.
The darkness fast is waning,
And rougher though the way,
Our feet are surely gaining
Upon the glorious day.

5. Shout gladly one to other,
Brethren, upon the way,
Jesus, our Elder Brother,
Cannot be far away.
We see th' advancing banner,
The waving of his hands,
And high above the clamor
The voice of angel bands.

A SERMON ON SPIRITUALISM.

C. B. BARNES.

"For there shall arise . . . false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—MATT. 24: 24.

These words of our Savior are a part of an answer to a question propounded to him by his disciples—"What shall be the sign of thy coming, and of the end of the world?" said they; and in reply, we have the remaining portion of this chapter.

In the prophecies of the Bible we have predictions of all the great and important events which have occurred, or shall occur, which in anywise affect the welfare of the people of God. In the prophecies we find plainly revealed the rise, supremacy, and decline of the Romish apostasy. There, too, we find the false principles of all Mahometanism foretold; and besides predicting these anti-christian powers, they foretell the rise of another system equally false, namely, Spiritualism.

Said Paul—"Now the Spirit speaketh expressly, that *in the latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. When the sixth angel poured out his vial, John said—"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils*, working miracles." Rev. 16: 13.

One of the signs of Jesus' coming is, that false prophets shall arise, "and shall show signs and wonders;" and "in the latter times," "the Spirit speaketh expressly" that some shall depart from the faith, and give heed to "seducing spirits;" and under the pouring out of the sixth vial, which is next to the seventh and last, which ushers in the judgment-day, John saw "spirits of devils working miracles." From this we may know that whenever such a system arises, Jesus' coming is near at hand. But, *it has already arisen*—then Jesus' coming is near at hand.

Now I affirm that Spiritualism answers the above description exactly. Through the agency of Spiritualists, wonders are done. It is useless to deny it; those who are best acquainted with it know this. Indeed, were it not so, the Scriptures would not be fulfilled, at least in Spiritualism, for they declare these "seducing spirits" and "false prophets" "shall show great signs and wonders;" hence, when they claim to do wonders, we admit their claim. But as among men wonders are done both by the good and bad, and are prompted also by good and bad motives, the mere fact that wondrous feats are performed by them is no proof that their source is good, or tendency either. Hence, in this discourse I shall endeavor to show the true origin of Spiritualism, and the principle of action which underlies all its phenomena.

I. Its origin. In showing from whence it is, I shall prove

1. That is is *not* from God.

If it be from him, we are bound to receive it; but if it be *not* from him, whatever may be its claims or wonders, we are equally bound to reject it. That it is not from him, may be proved from the following facts:—(1.) It denies the moral guilt of man, and the atonement of our Lord Jesus Christ. The atonement is the grand, underlying doctrine of the Bible. On this our only hope of pardon and redemption rest. God has declared Jesus' blood only, and *all*-sufficient to cleanse from sin; therefore we may be assured that whatever system denies this, is not from the Father of our Lord Jesus Christ. Now you that are at all acquainted with Spiritualism, know that this truth is wholly denied. From their leading paper, the *Banner of Light*, the following is taken: * "In answer to the question, 'Did not Christ die, that through his death we might inherit eternal life?' a spirit answers, 'No! Christ did not die, that through his death we might live. . . . His death has no more to do with the remission of sins than the death of any of your martyrs.'" In a tract (No. 12.), published by the Am. Lib. Tr. Soc., the following language of a prominent Spiritualist lecturer is recorded: "Christianity—a fraud from its beginning until the present day, hourly becoming more detestably dishonest—is the one gigantic nuisance of civilization, to abate which is the highest duty of all who have intelligence enough to know the facts, or courage to speak the truth. . . . Christianity, making inspiration a special gift, and proclaiming man's perfect moral depravity and rottenness by nature, claims as the result of its influence all the humanity, goodness, and decency any christians may manifest. . . . The doctrine of vicarious atonement offers an immunity for crime."

Do such utterances sound like the teachings of heaven?

(2.) It denies the divinity of our Lord and Savior. This might be presumed from the foregoing, for both denials generally are found together. Christ's divinity is that which makes his atonement so valuable; is what makes his condescension so great, and is a doctrine of which the Bible is full. But this claim is not allowed by Spiritualism; it would bring him down from his place of honor and dignity at God's right hand, and place him on the low level with themselves. "Gibson Smith, a prominent Spiritualist, and one of the earliest believers, in giving a synopsis of his belief, says:—'I do not believe that the person who is called Jesus Christ was, or is, God's only Son. . . . He . . . is no more the Son of God than was John Howard or George Washington.' Said Mrs. Henderson, a noted Spiritualist, when speaking at the Melodeon in Boston: 'Jesus . . . had natural parents. . . . We cannot believe that there was any thing marvelous either in his birth, his life, or in his death.' . . . Says a spirit, whose communication was published in the *Banner of Light:* 'If Jesus Christ was the Son of the Most High God, so are you, every one of you.'"

In the tract quoted above, these words occur: "Christianity for eighteen centuries has really had no more regard for the fabulous Jesus of Nazareth on the cross than for the insane Nebuchadnezzar seven years 'gone to grass.' In the first place, the whole absurd story of Jesus, from the 'immaculate conception' until the lying account of his ascent into heaven, is, taken literally, a tissue of falsehood. . . . Jesus was as much an historical character as the Indian 'Leather Stockings' of Fennimore Cooper's novels, or 'Little Nell' in the prose poetry of Dickens,—no more."

Does this sound like the voice of God? Nay, verily; God would never send spirits to teach that his Son is a myth, or a bastard!

(3.) It is hostile to the entire Bible. The Bible is from God, though it contains a record of the devil's lie, which is being repeated by Spiritualists to-day, namely, that there is no death. The manifestations of God will always be in harmony with his revealed truth; hence, whatever does not agree with this, comes not from him. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt. 12: 25. This charge of hostility to the Bible hardly needs to be proved, it is so manifest.

The extracts quoted above are sufficient to sustain the charge, but that its true sentiments may be more plainly manifest, if possible, the following extract from the above mentioned tract is also given: "Christianity, with its 'inspired' Bibles, its mercenary or fanatical ministers, and demoralizing dogma of vicarious atonement, is the great imposture of the age; the one monstrous hindrance to progress, either social, civil, or spiritual."

Enough has been said to prove my proposition, that it is not from God. It is opposed to God, to his Son Jesus Christ, and the volume in which he is made known, and wherever it may have its origin, Christians may be assured it is not from the God of the Bible.

2. It is not from the spirits of the dead.

I shall sustain this proposition by showing

(1.) That true philosophy teaches that man has no spirit which survives death as a conscious personality. I do not say man has no spirit, but that he has not such an one as the Spiritualists claim for him. With them the spirit is the *real man*, and the body its temporary residence, which it leaves at death for another sphere; this, I affirm, is not true.

This belief that the *real man* escapes death is the foundation of every false system of religion. Pagans worship their dead heroes, and why? Because they believe they are immortal, and hence escape death. Roman Catholic worship of saints and the Virgin Mary is based upon this same notion that the dead are alive. And what is the chief corner-stone of Spiritualism? This same belief in the natural immortality of man. Remove this, and Paganism, Romanism, and Spiritualism fall together, for if the dead be *dead*, they cannot receive homage from, neither can they converse with, the living.

The future life brought to light through the gospel, is based upon the resurrection of the dead at the last day. Beholding the child of earth struggling through the darkness, battling with the opposing elements, it cheers him onward with promises of a better future, not assuring him of his *present* immortality and exemption from death, but promising him that if he be overcome, and fall asleep in death, *he shall live again* in the resurrection at the last day.

But it is said the longings and yearnings of mankind for immortality prove man has it, as God would not have given him these desires were they not to be gratified; and to this sentiment a hearty Amen is given. As we stand by the grave of the near and dear, there is a something springing up in the heart telling us we shall meet again; that we are not parted forever. The brute is not capable of these emotions, and we rightly conclude when we infer these longings will be gratified—*but they do not prove our immortality.* Man yearns and longs for what he has not. Happiness is longed for by the disconsolate; riches are desired by the poor; food is solicited by the hungry, and immortality is yearned for by man, because he is mortal and liable to death.

Whatever may be the desires of the holy angels, I think it may be safely concluded that yearnings for an endless life are not among them, for that they will have, as they are immortal; and so too, when Jesus comes again to earth, and bestows the "crown of life," by immortalizing his people whom he redeemed from sin and death, their longings and yearnings will forever be hushed in the glorious possessions which will then be theirs.

Again, it is sometimes said man's intellectual powers demonstrate his immortality. A favorite claim of immaterialists is that "matter can't think," which is true to a certain extent. It is unnecessary to argue that a lump of lifeless matter cannot think, for no one ever claimed it could; but to prove that matter organized and vitalized with the "breath of life," is incapable of thought is what our Spiritualistic friends can never do. Notwithstanding all claims to the contrary, it still remains a fact that man's "intellectual powers" lie in his brain. As is its size and quality, so is his intellect or mind. It is evident that without eyes he could not see; without ears he could not hear; without lungs he could not breathe; and the analogy carried out, leads us to the conclusion that without brains he could not think. When it can be proved that man can see without eyes, or hear without ears, or breathe without lungs, then, and not before, can it be proved that man can think without brains.

Does not the brute often give remarkable instances of sagacity? Are there not many instances on record where they have exhibited unmistakable powers of reasoning? There certainly are. If then the brute be capable of evolving thought without the aid of an indwelling, immortal soul, cannot God so arrange matter in man that he too can think without one? Nor let it be sneeringly said that this is proving man to be no higher than the brute; it is not so. Man is the greatest and most wonderful of all earthly beings, but this superiority is not to be sought for in our inner, immaterial entity; his superiority consists in his having a more perfectly developed brain and general organization than the animal beneath him. Where this is possessed by him, we see marked intelligence; but where it is lacking, we see inferiority; in some cases, much inferior to the brute. We may search nature throughout, but never will we find evidence of such a contradiction as that the *dead* are *alive.*

(2.) The Bible teaches that the dead are asleep and unconscious.

Said Job—"Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Ch. 14: 10-12, 21. From this passage we learn that the dead are *asleep* and *will not be awakened* until the heavens be no more; and further, that while in this condition, they know nothing of what transpires relating to them they have left behind.

From David we hear the following—"Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." But why this anxiety, David? Do you not know that the righteous dead, in this sleep, have lively remembrances of God? No, said David, "in death there is *no* remembrance of thee; in *sheol* who shall give thee thanks?" Ps. 13: 3; 6: 5. If in death there be consciousness, surely the righteous would have some remembrance of God, even if oblivious to what transpires on earth; but as they have "no remembrance" of God in this condition, we may justly conclude they have no remembrance of any one or any thing else.

On this passage let us base this syllogism: Abraham, Job, and David have passed into that state or condition called death; but "in death there is no remembrance of" God; therefore Abraham, Job, and David have no remembrance of God.

On the passage quoted from Job, let us found this one: Abraham, Job, and David are dead; but as in death men's sons come to honor or dishonor, and the dead perceive it not; therefore Abraham, Job, and David, know not the condition of *their* descendants; and if these three men of God have no remembrance of Him and no knowledge of transactions on earth, we conclude they are "in the land of forgetfulness" (Ps. 88: 12), where "there is no work, nor device, nor knowledge, nor wisdom" (Eccl. 9: 10), and where "their love, and their hatred, and their envy is now perished" (v. 6), and where "the dead know not any thing" (v. 5); and let him refute the argument who can. Thus we see why it is that the manifestations of Spiritualism can not proceed from the dead.

Spiritualism is the foremost of all the antagonists of Christianity, and it should be met by christians and resisted. To most completely overthrow it, its foundations should be taken away. Its basis is the belief in man's natural immortality; remove this, and the superstructure falls. Let men know that immortality is a gift of God, conferred on them that believe on his Son Jesus Christ, and they will not be led away by the seductions of Spiritualism; but as long as the mass of christians are upholding them in this doctrine which is *the main plank in their platform*, how can they successfully dispute with them?

(*Concluded next week.*)

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* For this, and other extracts not otherwise credited, I am indebted to "Spiritualism Unveiled," and "Spiritualism Condemned."

GOSPEL SANCTIFICATION.

J. COUCH.

The term sanctification, as used in the Scriptures, clearly represents the idea of appropriation, and not a change of moral condition. It means exclusive use for a specific, holy purpose. As moral agents are required to be in a certain moral condition, before they can be employed to accomplish any holy purpose, therefore all unholy beings must experience a moral change, before they can be appropriated or sanctified to such use.

An uneducated person cannot wisely be appropriated to school-teaching until he has changed his literary condition; so God never employs men in his vineyard or sanctifies them for his work, until they are converted or morally changed. We convert corn into meal before using it for bread; so a rebel against the government of God must be changed to a loyal citizen, before he can be trusted in any responsible position.

Christ experienced sanctification, yet he never experienced a moral change, for he was holy from the beginning. Speaking of his disciples, he said, "And for their sakes I sanctify myself, that they also may be sanctified through the truth." John 17: 19. He being holy could appropriate himself to the holy work of making provision for the conversion of unholy men; "that they also might be sanctified through the truth;" that is, that they also might be employed in the work of saving the perishing.

Paul expressed this idea when he said, "For we are his workmanship, created in Christ Jesus unto good works;" that is, Christ prepares us so that we can perform good works. There might be lumber enough in a ship-yard to make a ship, but it could not carry merchandise across the Atlantic until it was "created" into a ship. So a sinner cannot do christian work until his moral nature is changed.

Conversion, sanctification, and holiness are distinct subjects, but so intimately connected that many lose sight of their distinctive features. Conversion is changing a man from a sinful to a holy state. Sanctification is employing the changed man in a holy work. Holiness is the principle which demands and produces wholeness in every part of the renewed man, so that he may be fully prepared to do his appointed work.

Sanctification commences at conversion. The sinner is converted on condition that he has a fixed purpose to sanctify himself to the service of Christ. It is *voluntary obedience, chosen service*, performed by love and not by fear. It is like the sunlight, dependent upon constant renewal. Every new act of obedience requires a new act of volition; because the volition which produces voluntary service to-day, cannot qualify for the service of to-morrow. Sanctification is that which passively and actively yields *everything* to the control and disposal of God. It suffers no reservation to be made of person, time, talents, property, reputation, or friends. All must be *cheerfully* yielded to God, as the only one having a right to control and dispose of all according to his will.

If sanctification is a perfect submission to the will of God, an understanding of that will is necessary for sanctification. It is impossible for an intelligent being to comply with any rule of government, without first understanding that rule. Therefore, it is impossible to be sanctified in advance of enlightenment, by which we learn the will of God. As we are dependent upon revelation for a knowledge of that will, it follows that the word of God is a necessary medium through which, by the aid of the Holy Spirit, we are sanctified. Jesus testified to this when he said, "Sanctify them through thy truth; thy word is truth."

To be a sanctified minister of the gospel, a man must submit to the divinely revealed rules by which he is to be governed in that holy office. To be perfectly sanctified, is to perfectly submit to all the divine rules given for the government of man made known to him, in all his relations and positions in life. Its perfection is continued only by continuing to submit to every new development of God's will.

This principle applies not only to personal but to dispensational experience. Abel was sanctified when he offered blood upon his altar; but if Noah had done that, and refused to build the ark, he would have perished; for his sanctification, being imperfect, would have failed to produce salvation.

The Jews were accepted when they faithfully offered bleeding victims upon their smoking altars, until the type was fulfilled in the offering of Christ, when new duties were presented in the divine plan, calling them from those altars to follow the despised Nazarene. Those who refused to take the advance step lost their acceptance with God; for he does not accept men for what they *have done*, but for what they are *willing to do*.

¶ Saving sanctification is not that happy emotion which can be obtained under certain circumstances and retained for future enjoyment, but it is an abiding and never-failing willingness to *do* and *be* just what God may will. It is introduced by conversion, produced by grace, controlled by revelation, associated with holiness, yielding happiness, and ending in eternal life.—*Gospel Banner.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 27, 1871.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.00 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

THE CLOSING YEAR.

The year now closing has been a very eventful one; but we think the coming one will witness still more remarkable changes in political, religious, social and physical things. It is an age of revolutions, upheavings, and marked changes, introduced by the most radical men and women, who are impatient of all restraint or wholesome laws.

Worldly-wise men think they see heavy storms arising in the political atmosphere; statesmen look serious, and talk gravely concerning approaching events. They are preparing for a crisis of no ordinary nature; but they may find their plans of safety as weak as was the defence against the fires of Peshtigo and Chicago. There is *security* only in *Christ*.

In harmony with what far-seeing worldly men are expecting, the students of prophecy, and the observers of the signs of the times, as laid down in the word of the Lord, see with a clearer vision that we have truly come to the last days of the present dispensation, when we must look for just such things as have been developing during the year; and that heavier waves of perplexity and distress are about to break upon the approaching shores, where all the saints will soon be safely landed in the harbor of eternal rest, while the wicked will be dashed upon the rocks of destruction. We are truly living

"In an age on ages telling."

The grandest of grand events is at our door The mighty King of kings is about to appear in all his glory. Praise the Lord for the bright prospect of soon seeing our *best* friend, who is coming to give us eternal life in the beautiful new earth. O, he is coming. *He is coming*. Let us all be ready, with clean hearts, filled with the Holy Spirit, clothed with Christ's righteousness, waiting, longing for the glad hour to arrive when "our eyes shall see the King in his beauty."

In looking back on the closing year, we see some bright religious tokens. Our great camp-gatherings have been seasons of special interest. We have never enjoyed more precious refreshings from the Lord. The conviction has been greatly deepened in many hearts that the time has arrived to make *special* preparation for the jubilee of jubilees. There is clear evidence that the Spirit of God is working with unusual power upon the most devoted in all denominations, leading them to consecrate their all to Christ. This work is rapidly progressing in all directions; while the great mass of professors are plunging deeper into the spirit of the world, aping its fashions, follies and amusements. This is in harmony with the teaching of the sacred prophets. The one class is being led on by the Spirit of the Most High, the other by the powers of darkness. Both are ripening for the harvest.

LOOKING BACK.

It is sometimes well to review the past. Birthdays, and the last days of the year, afford favorable seasons for review and reflection. Eminent christians have found this very profitable. The examination should be thorough, like the spring house-cleaning, when everything unclean is thoroughly cleansed and set in order. Unless we are very watchful some unholy thing may be concealed in the heart. Some root of bitterness, hatred, or variance; some evil thoughts, pride, covetousness, or selfishness—something unlike Jesus; or some other bad habit of acting, speaking or thinking, that will prevent an entrance into the kingdom of God.

In view of our nearness to the coming of Christ, special care should be taken to have all that is evil removed. As we are about to cross the line that divides the old from the new year, let us have a most thorough heart examination; and whatever is found wrong, let it receive an eternal farewell. Allow no hatred, no variance, no hardness or grudge towards any one to have a home in the heart in 1872. Jesus will not allow any such things in his kingdom. They must be overcome, or eternal life will be forfeited.

This is a good time to break off from all bad habits,—all fretting, scolding, backbiting, and evil speaking. It is also a good time to destroy the tobacco pipes, empty the snuff boxes, and abandon for ever the filthy weed; throw away the opium and morphine, and begin to live on a plain, simple diet; thus preserving health, and promoting purity and happiness of mind. Is it not time to break off from every thing that tends to hinder our progress in divine life, if we expect to be ready for the coming of our Savior? Temperance holds an important place in the christian character. It consists in total abstinence from all that is unhealthy, and a moderate use of what is healthy. We are most fully satisfied that a large proportion of the sickness and suffering in the world arises from an abuse of the stomach. This indulgence leads many to backslide from christianity. When Satan has a control of the appetite, he has a strong hold upon a man; and will not give up his grasp without a struggle. But let every christian soldier strike for a complete victory, and no longer be in subjection to any bad habits. Let them all die with the old year, and never have a resurrection. Let it be remembered by all that the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Why not have it done?

"A FRIGHTED GHOST."

Our attention was recently called to a hymn (No. 2) in Watts' Collection, relating to the death of a sinner. It reads as follows:—

"My thoughts on awful subjects roll,
Damnation and the dead;
What horrors seize the guilty soul
Upon a dying bed.

Ling'ring about these mortal shores,
She makes a long delay;
Till, like a flood with rapid force,
Death sweeps the wretch away.

Then, swift and dreadful she descends
Down to the fiery coast;
Amongst abominable fiends,
Herself a frighted ghost.

Here endless crowds of sinners lie,
And darkness makes their chains;
Tortured with keen despair they cry,
Yet wait for fiercer pains.

Not all their anguish, and their blood,
For their old guilt atones;
Nor the compassion of a God
Shall hearken to their groans."

After considering the theology of this hymn, we thought how different it is from the teaching of the sacred Scriptures. Why did not the poet tell us the locality of that "fiery coast" where "darkness makes their chains"? He says of the soul, "She descends down" to that place. Down *where?* Does he mean down into the earth to the fabled "infernal regions" of the ancient heathen? But they believed that good souls went also down into the earth to another department. The wise man says "all go unto *one* place." Where is that? To *sheol*, the grave, where "there is no work, nor device, nor knowledge, nor wisdom." We do not see how a "frighted ghost" could "cry," and feel "pains," and utter "groans" without any *body*. No organ, nor any part of a man, perform, any of its natural functions when separated from the living organism. The eye does not see when taken out of the man, the ear does not hear, the tongue does not talk, the feet do not walk, the hands do not work, the nerves do not feel, the brain does not produce thought when separated from the living being; by what law, then, does any other *part* of man, when taken from its legitimate position in the human constitution, become a living, talking, walking, seeing, thinking, nervous being, uttering "groans," a "frighted ghost" on some unknown "fiery coast"? Who will give us light on the subject? Let those who know these things, give us the benefit of their researches. Again we inquire, where is that "fiery coast" to which is sent the "frighted ghost"?

WINE.—In another column will be found some valuable facts in relation to the wine used by the Israelites, Christ and the apostles. We hope those who prepare wine for the communion will avoid fermented wine. Reformed drunkards cannot use it with safety. When unfermented wine cannot be obtained, get raisins and steep them till soft, then mash them, and strain through a cloth.

A REMARKABLE WORK.

From the following, it will be seen that there is a remarkable religious interest among the Quakers. In seems that the Spirit of the Lord is moving in power upon the hearts of the people, to arouse them to prepare for the life to come. The subject of *holiness* has a prominent place in the meetings. This is the work of the Lord, and is indeed marvelous. These are bright omens.

THE FRIENDS' NEW DEPARTURE.

One of the most remarkable religious movements of the age is now going on in Brooklyn. It is a protracted meeting held by the Friends. It has been in session over a week and continues with unabated interest. Three services are held a day, and the plain brick meeting house is crowded. No revival meetings and no camp meeting—not even Round Lake—exceed in interest, in fervor, and in enthusiasm, this staid sect. On Sunday there were elegant coaches, with drivers and footmen, in front of the church, which in number and style have not been exceeded by any fashionable church in New York, indicating not only the wealth of the people, but the excitement that could draw from a circuit of ten miles round.

WHAT THE MOVEMENT MEANS.

The leader of this movement is J. Henry Douglas of Indiana, the most eloquent preacher of the society, a man of fervid eloquence and learning, about forty years of age, wearing flowing hair and a Van Dyke beard, with a tall and manly form and an impassioned utterance.

Feeling that the Orthodox friends were dying out, unwilling that the Orthodox portion should stand like a mountain of ice girdled by a sea of fire, he resolved to put the society in harmony and fellowship with Evangelical christians. He began his work in the South and West, and met with a success that Whitefield and Wesley hardly equaled. Old societies were revived and new ones formed, and intense enthusiasm awakened in the cause. Revivals, Sunday schools, oral prayers, rising for prayers, and all the paraphernalia of a revival, with impassioned appeals to sinners, mark the new movement.

THE TALENT OF THE MEETING.

The most eminent ministers, both of men and women, have had charge of these meetings. Mr. Douglas leads. He has been invited to half the pulpits of Brooklyn. He could preach to crowds for a month, if he would stay. The most eloquent preachers from the South, the West, from the North and from Europe are in attendance. The elders' seats—not unlike the bench of a judge—will hold about thirty, and is crowded. A few brethren are dressed in Quaker costume. The most of them are in the garb of the world. The lady preachers wear the Quaker cap, and with few exceptions, wear no ornaments. Some of the lady preachers are eloquent and dramatic beyond description. They work the audience to such a pitch of excitement that some cannot contain themselves, but screech and scream, cry amen, and groan. It would take but a slight stretch of imagination to suppose one's self in a red-hot glowing camp meeting. The foremost preacher is Mrs. Smiley. She is chaste, learned, fluent and impressive. Anna Dickenson never controlled an audience as Mrs. Smiley does. She wore the Quaker cap, but had on black gloves and allowed a golden ornament to dangle from her neck. The dramatic speaker is Esther France. She is the Gough of the assembly. She stirs up her hearers like a trumpet. She is about forty years old—tall and commanding—with a sonorous voice. She was a Methodist, became a convert to the Friends, and brings the fervor and intensity of her old faith to her new field. Mrs. Lucas is a sister of John Bright, and is a visitor from England. Caroline Tabbath, Esther Tuttle and others make up the force.

A SPECIMEN MEETING.

On Thursday night I looked in on this remarkable movement. The house was crowded, aisles and all. The service began at half after seven, and continued till ten. There was no singing, no change of posture, yet the interest never flagged one moment. A brief Scripture was read, and Mrs. Smiley occupied nearly an hour in a sermon, and was very eloquent. She was followed, one after another, till five or six spoke. Esther France—on the two roads, the broad and the narrow, with their terminations—with her impassioned gestures and fervid descriptions of heaven and hell, actually thrilled the audience. The meeting was then thrown open to all christians present. At least a dozen persons participated. Persons desirous of salvation were called on to rise. Several arose. A morning inquiry meeting was appointed for all who wanted to be saved or wanted holiness. The meeting was closed by the rising of the whole congregation and repeating in concert a verse of Scripture, and repeating also in the same manner the long meter Doxology. During the services several oral prayers were offered.

"I wanted to sing," said an enthusiastic Presbyterian elder at its close. "If thee had sung," said a Friend, "thee would have found quite a number feeling the same way." It is proposed to hold an immense meeting at the Academy of music Sunday night, with which to wind up the services, at which all the eminent preachers, women and men, will speak. Looked at from any stand-point this movement is a very remarkable one.—*Cor. Boston Journal.*

DUKE ALEXIS.—Much ado has been made in the States and Canadas over Duke Alexis, who is making a pleasure trip through the country. He is a fine specimen of manhood, and has won the esteem of the American people. But there is a Prince far higher than him, or his honored father, the Emperor of Russia, one above all kings—the King of kings, who is about to make a visit to our planet on business of the most important character. Indeed, he is coming to judge the inhabitants of this world, decide who of them shall have eternal life, set up an everlasting kingdom, and share it jointly with the saints.

We have been thinking, would the people in New York City give him such a hearty reception as they did the Duke? Would he receive honor from the city officials equal to that bestowed upon Alexis? It is to be feared that a large proportion of the honored ones of this world will be found among the kings, mighty men, rich men, great men, and chief captains, who will call for rocks and mountains to fall on them when earth's great Prince shall come in his glory.

Let us be found among the pure-hearted, the meek and the lowly, who will hail his coming with shouts of joy triumphant.

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"A HOLIDAY PRESENT," by D. F. Newton, 303 West 20th Street, New York. This is a book of 540 pages. It is full of *choice* things. It is an *excellent* holiday present for young people—just such as christian parents would like to give to their children. Price in cloth, $1.50; postage 20 cts. For sale at this office.

MONTREAL SCHOOL.—Dr. McVicar, a preminent man in Montreal, recently delivered a lecture on Materialism, at the opening session of the Presbyterian College in that city; and after his lecture was accused of copying largely from a work of Dr. McCosh. The Montreal *Evening Star* has published some spicy things in relation to the matter. The latest we have seen is the following:—

POPULAR EDUCATION.—*School Examination.*

TEACHER. Stand up, children, I wish to ask you a few questions. Tommy Brown, step forward. Who or what is this *Fabrique*, which is troubling the public so much?

TOMMY B. They are grave-diggers in Cote des Neiges Cemetery.

TEACHER. Who is this Dr. MacVicar who is accused of plagiarism?

T. B. A teacher of materialism in Erskine College.

T. Do you know algebra?

T. B. Yes, Sir.

T. What is the answer to this sum: The Fabrique—MacVicar?

T. B. That is a sum in simple equation, and the answer is that they both expropriate other men's property.

T. Whose property do you say the Fabrique expropriates?

T. B. Mr. Tait's the farmer.

T. Whose property does MacVicar expropriate?

T. B. McCosh's words and thoughts.

T. Very good, Tommy. Now, James, I should like to hear what you know of this subject; step forward. How do the Roman Catholics view the doings of the Fabrique with Mr. Tait?

JAMES. They are ashamed of them.

T. What do the Presbyterians think of Mr. MacVicar?

J. They are all hanging their heads.

T. Tell me which of the two are considered the most guilty?

J. The Fabrique.

T. Why so?

J. Because the Fabrique expropriates land, while MacVicar only expropriates words and thoughts.

TEACHER (to the class.) Do you all agree on that?

SEVERAL VOICES. No! MacVicar is the most guilty of the two.

T. Explain why.

S. V. 1st, because Dr. McCosh's words and thoughts are better than land. 2nd, because the Fabrique offered Mr. Tait one-third of a cent per foot for his land, but McVicar pays Dr. McCosh nothing for what he takes from him. Therefore, the Fabrique is the best of the two.

T. Step forward Frederick. What is at the bottom of this mean work?

FREDERICK. The object of the Fabrique is to make money out of Mr. Tait's land.

T. What is the object of MacVicar?

F. MacVicar's object is to make to himself a name and honor as a profound materialist.

T. Can you tell me to what school MaVicar and the Fabrique belong?

F. To the school of Elder Miles Grant, of Boston.

T. How do make that out?

F. Because they do not believe in the soul's endless torment, otherwise they would not be such sinners.

T. What can we do to them so as to bring this bad work to an end?

THE CLASS. "Add phosphorus to them."

T. Why, children?

THE C. To put thought "in the pulpy substance called brain."

T. Very good, take your seats.

A MODEL SERMON.

It may be safe to conclude that the effective sermon preached by the apostle Peter on the day of Pentecost, which resulted in the ingathering of about three thousand souls, was a model sermon, as Peter "preached with the Holy Ghost sent down from heaven." We may be profited by looking at the fundamental features of this discourse, in contrast with modern sermons; for although the sermon of Peter is not fully reported, the prominent points are given, and they disagree with the theology of the present day. Where there is a lack of harmony between Peter and modern theologians, who will object to our giving Peter the preference, even if it involves the repudiation of modern theology? As truth never suffers by being contrasted with error, we will compare the principal features of Peter's model sermon with the preaching that now passes current as gospel.

1. Peter took the position that the strange operation then being witnessed was the predicted outpouring of the divine Spirit, which was due "in the last days," and that consequently the "last days" of earth's sinful history had commenced, during which the signs in heaven should be seen, heralding the day of God, as well as the outpouring of the Holy Spirit, which they were then witnessing. "Be this known unto you, and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass *in these last days*, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaids I will pour out in those days ["the last days"] of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:14.

Peter did not affirm that these signs had been witnessed, but he did proclaim the fact that they had already entered "the last days," in which they were to be seen, and that one part of the prediction, relating to the pouring out of the Spirit, had commenced being fulfilled, proving that "the last days" had already commenced. As the middle days of a period of time must end before the last days of that period can commence, so the middle days of the world's mortal history had expired before Peter commenced preaching, and its last days had begun. And if eighteen hundred years of the last days have already rolled away, we must now be very near their close, as this period cannot comprise more than the last third of time. Certainly, in this respect, Peter's sermon does not agree with the claim that the world is now only in its infancy, and that thousands of years must yet expire before the day of judgment dawns. If Peter was right, modern theologians are in the dark, and crying "peace," when "sudden destruction" is at the door. And if we are really in the closing hours of the last days, this truth should not be concealed, or kept in a corner, but be made prominent in our preaching. The preaching which repudiates the fact of our nearness to the day of the Lord is antagonistic to Peter's model sermon.

2. Peter also preached the resurrection of the "flesh" in the person of Christ, instead of the resurrection of a deathless soul from a dying body, as many now do; and as Christ is the resurrected "first fruits" of the holy dead, a resurrection of the "flesh" in his case involves a resurrection of the same nature in the case of all the saints. Peter thus speaks concerning the matter: "Whom God hath raised up, having loosed the pains of death, . . . for David speaketh concerning him, . . . my *flesh* shall rest in hope; because thou wilt not leave my soul in hell [*hades*—the state of the dead], neither wilt thou suffer thine Holy One to see corruption." Acts 2:24-27. The future resurrection of the saints will be as literal as the past resurrection of Christ; for "if the dead rise not, then is not Christ raised" (1 Cor. 15:16); but Peter affirmed that Christ was raised "according to the flesh," and so will the saints be raised. Christ obtained a life subsequent to death by a resurrection of the flesh, and *we* shall obtain a future life on no other principle. Indeed, if a future life could be secured without a resurrection, what need of having a resurrection? If Christ was really more alive *after* death than he was before death, why was his flesh ever raised? The grand fact of Christ's fleshly resurrection involves a fleshly resurrection of his saints, and contemplates a fleshly salvation for them—not salvation in a disembodied state.

3. In this model sermon, Peter proclaimed Christ to be the predicted heir to David's throne,—the very heir specified in Jehovah's oath—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the *flesh*, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ." vers. 29-31.

The throne referred to in that oath of Jehovah, to which Christ was heir, according to Peter's sermon, was not the throne of heaven, but "the throne of David" ; and prior to his elevation thereto, David's royal children were to occupy it for a time on condition of obedience (Ps. 89: 29, 30); and they did successively reign upon it till their apostasy led the Lord to decree, "It shall be no more, until he come whose right it is; and I will give it him." Ezek. 21:27. That very throne once occupied by David himself, and by David's descendants, and which was finally overturned, to "be no more" for a space of time, is finally to be occupied by Christ as David's "seed," referred to by Peter; and according to Jehovah's oath, he is to possess it "to all generations"—through all coming cycles of time—or, as long "as the days of heaven." Ps. 89: 3, 29, 30. But ministers of the present day extensively ignore this item of Peter's sermon, and in opposition thereto they preach Christ a King upon the throne of heaven, and deny that he will ever reign on any other throne. Did Peter err in making Christ the heir to David's throne? or are not theologians rather mistaken?

4. Peter preached that although Christ had ascended to heaven, he was only to remain there for a limited time—merely till his foes should be given over to destruction—while he also preached that David had not gone to heaven at all. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord saith unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." vers. 33-35. He is in heaven, not to sit on the throne promised in the oath of God, but to officiate as our High Priest; but David, if Peter preached correctly, never went to heaven. In this respect, also, Peter's model sermon is out of harmony with the popular sermons of the day, which send all good men off to heaven before the judgment, and consequently in an unjudged state—thus making earth the nursery from which heaven is constantly being replenished with these unjudged souls, from whence they must come again, if ever judged.

The preaching of the present day is out of harmony with Peter's model sermon in every fundamental feature. Now it is preached that we can know nothing about our proximity to the judgment day; but Peter preached that the "last days" were entered over eighteen hundred years ago, thus giving us now a chronological standing very near the day of judgment, in spite of theological speculations. Now it is preached that the reign of Christ is taking place on the throne of heaven, before the arrival of the judgment; but Peter preached that it would be on the throne of David, after his enemies should be made his footstool, which will occur at the judgment. Now all good men are preached into heaven at death, regardless of judgment; but Peter singled out one of the best of good men, one who had "died in faith," and affirms that he had "*not* ascended into the heavens." How striking the contrast between the sentiments set forth by Peter, in this model sermon, and the theories that now pass current for gospel. Now the doctrine of the resurrection is either ignored, or perverted, or else belittled, and made a theme of no consequence. Now theology denies to Christ the throne Jehovah promised him under solemn oath, and substitutes another which he was never heir to. Now the "until" which limits the stay of Christ in heaven is overlooked, and his reign located in a realm and on a throne where his father David never reigned. Rather let us be found preaching a gospel in harmony with Peter's great revival sermon, recognizing the fact that we are in the last days, and near their termination; that there is to be a resurrection of the "flesh"; that Christ is ultimately to reign on David's throne; that although Christ is now in heaven, he is to remain there only till his foes are given over for destruction; that saints have not gone to heaven; hence, a judgment is necessary.

These words were "gladly received" by Peter's hearers, and a wonderful revival was the result, and they were baptized; and baptism did not hurt the revival in the least; nor will it hurt any true revival, though it may hurt some of the emotional revivals of the day that consist more in the excitement of the surface strata of human nature than in an enlightened obedience to God's revealed will. There is no cause why similar preaching should not produce similar results in our day, provided the message is "gladly received" as then; but we read of a class of whom it is affirmed, "The word preached did not profit them, not being mixed with faith in them that heard"; and so it is with many at the present day. The truth must be believed and obeyed to save men. A substitute for truth will not suffice. W. S.

ANCIENT FAITH.—The exhibition of true faith is not confined to the Christian era. Faith leads to obedience, and thus secures the divine approval. Faith believes God in the face of seeming impossibilities. Faith trusts God where we cannot walk by sight. The workings of faith are seen in the following instances:

1. "By faith Abel offered unto God a more acceptable sacrifice than Cain." Heb. 11:4. The sacrifice of Cain might have possessed more lucrative value than that offered by Abel, but it did not exhibit faith; but Abel's offering expressed faith in a remedial scheme, by pointing to the Lamb of God to be slain, being there slain in type.

2. "By faith Noah, being warned of God of things not seen, moved with fear, prepared an ark to the saving of his house." (v. 7.) Faith will build a ship on a dry prairie, if God says it will be needed there to save men from a flood.

3. "By faith the walls of Jericho fell down, after they were compassed about seven days." (v. 30.) It took faith in God to march around that city seven successive days, without witnessing any results till the last round. Unbelief would have reasoned thus; since God is to do it all at last without our help, why need we march around? Why not let that power be displayed without our efforts? So unbelief reasons to-day; since God knows our needs and wishes before we pray, why need we tease God? God says pray, and faith obeys God because it believes him, and secures the blessing. W. S.

SOUTHERN MISSION.—By the blessing of the Lord I have been permitted to reach the State of Alabama in safety. I am now putting up with a Baptist minister living on Sand mountain, in Jackson Co., where I am to preach to night (Dec. 13th), and onward for a time. Other doors are opening. Pray that the Lord may bless our effort to the good of the people. We intend to report items of interest from time to time, as briefly as we can justly do it. W. S.

CORRECTION.—In *Crisis* of Dec. 6th, in article "Hope of Israel," I am made to say: "In order to preach Christ as a King in such a manner as to interfere with the rule of Cæsar, he must have preached him as a future ruler in heaven"; whereas the last part should read,—"he must have preached him a future ruler on earth, instead of a present ruler in heaven." W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

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Fanny S. Bradford	.25

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1161.95
Thomas Glover (pledge paid)	10 00
"One Tenth to the Lord"	7 00
"The Lord's Money"	1.00
Geo. W. Annis	1.00
H. Dickey	3.00
H. J. B.	2.00
Levi Tuttle	1.00
J. Crawford	1.00
H. J. Benedict	2.50
"C."	1.00

A. A. MISSION REPORT.

DEAR BRETHREN OF THE BOARD:—I have now closed my first quarter on this mission, and I suppose it is my duty to make a report of my proceedings.

I have preached every Sabbath, mostly twice on the same day, at points from five to nine miles apart. Having no meeting-houses, and the churches of other denominations being closed against us, I have had to preach in school or private houses, or in the open air. The winter now setting in, I have contracted my regular preaching to three places, at which I preach once every other Sunday. At one of these places I have organized a society of twenty-six members, at another twenty-one, and at the third five, making in all fifty-two members during the quarter. We number among these some of the best and most reliable men and women in this county. The prospect now is, that this number will gradually increase, as our views on Bible truth are making deep impressions on the minds of all who investigate them. The reading and thinking men who do not belong to any church, say our exposition of the Bible is the plainest, most reasonable and consistent of any they have ever seen.

There has been and still continues to be a great demand for our tracts and books. Those who read them say they get more light on the holy Scriptures from their perusal than from any works they have ever read. I have scattered a great many of these in every direction, always gratis. Two or three houses of worship would greatly enhance our prospects, and if we cannot obtain some assistance from abroad, the brethren and friends will make an effort to erect some sort of shelter in which to hold our meetings. But surely those who believe we are living in the last days of this dispensation will not hesitate another day to assist us in our poverty and persecution.

Glory be to Jesus! does not this "black year" of 1871 presage others still blacker until the Son of God shall come in the clouds of heaven to banish darkness and blackness from this sin-cursed earth forever, and bring that bright morning that shall never be succeeded by another night? Amen. Even so, come, Lord Jesus. Yours truly,

PEYTON G. BOWMAN, *Missionary.*
Lydia, Darlington Co., S. C., Dec. 4th.

The Mission Board would remind the friends, that they are forwarding supplies, cash, tracts, etc., to Bro. Bowman, to sustain and aid him in his mission work; and they hope that you will continue to send in funds, that there may be no lack in this and other fields. G. T. A.

REPORT

Of N. H. 18th Annual A. C. Conference.

Pursuant to notice, conference convened in Manchester, N. H., at Granite Hall. A business session of the conference was called by the President, Elder John Couch, Thursday, Nov. 16th, at the close of the afternoon service. Prayer by Bro. C. W. Sargent. Minutes were read by the Secretary and were adopted. By vote, the Chair appointed the following brethren as committee on credentials: C. W. Sargent, O. D. Eastman, A. W. Sibley, who reported the following membership: Ministers—John Couch, T. W. Piper, A. W. Sibley, W. C. Stewart, T. L. Hall, C. Richardson, J. H. Evans, O. D. Eastman, C. W. Sargent, Z. Ford, C. H. Fletcher, L. Allen, J. Parsons, Sr. L. E. Saulpaugh, D. M. Leavitt, W. H. Shaw, G. H. Wallace, F. M. Drake, Z. T. Wood, N. B. McMurphy, R. Morrill, C. W. Nelson, D. Eastman, A. Ross, G. W. Thompson, H. C. Willoughby, L. Boutell, J. W. White, J. G. Smith, G. W. Brown, W. W. Sutherland, O. W. Kimball, A. Simpson, Enoch Morrill, S. Roby, C. S. Emerson. Delegates—A. Ford, J. W. C. Pickering, J. Langley, W. N. Harmon, W. N. Langley, J. Colby, A. F. Merrill, J. K. Smith, T. H. Ford.

By vote, the Chair appointed the following committee on business—C. H. Fletcher, L. Allen, J. Parsons, who reported the following order of business: (1) The election of officers for the ensuing year. (2) The election of a Ministerial committee. (4) The election of a Quarterly Conference committee. (4) The election of a Protracted meeting committee. (5) The election of a Tract committee. (6) The report of Treasurer. (7) The report of Ministerial committee. (8) The report of the Quar. Conf. committee. (9) The report of the Protracted Meeting committee. (10) The report of the Tract committee. (11) Reports of ministers and delegates of churches. (12) Miscellaneous business. The above reports were approved.

By vote, the Chair appointed the following committee on nominations: C. H. Fletcher, J. Langley, and J. H. Evans. Voted, That Brn. G. H. Wallace and F. M. Drake be members of this conference. Adjourned till Friday, 8 o'clock A. M.

Met as adjourned. Bro. T. W. Piper in the Chair. Prayer by Bro. W. C. Stewart. The nominating committee reported the following: For Pres., John Couch; Vice Pres., T. W. Piper; Sec., A. W. Sibley; Treas., J. G. Smith. Ministerial committee—John Couch, T. W. Piper, N. Wheeler, J. G. Smith, J. Parsons. Quar. Conf. committee—T. W. Piper, J. G. Smith, C. H. Fletcher. Protracted meeting committee—D. M. Leavitt, A. Ross, W. W. Sutherland. Tract committee: J. W. White, E. S. Moulton, J. H. Evans. The above as presented by the nominating committee were elected, with the exception of Bro. A. W. Sibley (who, having served the conference eight years as Secretary, declined re-election), and nominated Bro. C. H. Fletcher, who was duly elected to said office.

Voted, That Brn. N. B. McMurphy, R. Morrill, Z. T. Wood, and O. W. Kimball, be members of this conference. Voted, To pass for the present the hearing of the reports of Treasurer, ministerial committee, quarterly conference committee, and tract committee. Bro. D. M. Leavitt reported protracted meetings in the following places: No. Haverhill, Lawrence, Manchester, Elliott, Concord, London Ridge, and East Rochester, with good results.

Voted, That preaching brethren not members of this conference be invited to a seat with us and join in our deliberations. The following preachers reported: T. W. Piper, A. W. Sibley, W. C. Stewart, T. L. Hall, J. H. Evans, G. H. Wallace, C. W. Sargent, Z. Ford, C. H. Fletcher, L. Allen, J. Parsons, T. M. Drake, D. M. Leavitt, C. Richardson, O. D. Eastman, W. H. Shaw, Sr. L. E. Saulpaugh, Z. T. Wood, N. B. McMurphy, R. Morrill, D. Eastman, A. Ross, C. W. Nelson, Geo. W. Thompson, John Couch, H. C. Willoughby. Adjourned to meet at the close of the afternoon service.

Met as adjourned. Bro. Couch in the chair. Prayer by Bro. L. Boutell. Continued to hear reports from the following preachers: L. Boutell, J. W. White, J. G. Smith, G. W. Brown, W. W. Sutherland, O. W. Kimball, A. Simpson, E. Morrill, S. Roby. The following Brn. reported by letter: N. Wheeler, H. Demming, D. D. Page, A. Gordon, E. Colton, J. H. Dadmun. Voted, That we suspend hearing reports of preachers, and attend to matters pertaining to the New Hampshire Mission Tent. Adjourned till to-morrow at eight o'clock A. M.

Met as adjourned. Bro. Couch in the chair. Voted, To pass for the present action concerning the N. H. Mission Tent. The following churches were reported: Danbury, Lake Village, Concord (Centre St. and Bethel), Exeter, Dover, Bradford, Whitefield, Keene, Sugar Hill, Nashua, Manchester, Colebrook, Stewartstown, Pittsburg, Seabrook, Sutton, Farmington, Rye, Portsmouth, Salem, Swiftwater, East Landaff, No. Haverhill, Melvin Village, London Ridge, Woodstock, Acworth, Great Falls, East Rochester, Rochester, No. Rochester, Deerfield, Nottingham, Northwood Narrows, No. Chichester, Holderness, North Holderness, Meredith Neck, Meredith Centre, Warren, Warren Summit, Kittery, Moultonboro, Sandwich, West Ossipee, Water Village, Kingston, Newcastle, Lee, Brentwood, Francestown, Peterborough, Strafford, Barrington, Hebron, Deering, Warner, West Alton, Bartlett, Albany, Birch Interval, Barnstead, Groton, No. Barnstead, Suncook, Hinsdale, Chesterfield, Canterbury, Boscawen, Wolfborough, New Durham, East Canaan.

Bro. Couch, chairman of ministerial committee, gave the following report: Ministers in the conference, all in good standing, with the exception of Bro. H. M. Bryant, and advise his suspension. The following brethren have been ordained the past year: J. B. Brown, H. C. Willoughby, D. D. Page, J. B. Paine, D. W. Davis, — Stillings. Voted, to suspend Bro. H. M. Bryant from preaching until next quarterly session.

Bro. T. W. Piper, chairman of quarterly conference committee, gave the following report: The first quarterly session of the N. H. Conference was held at Lake Village, Dec. 15th, 1870, and over the Sabbath. Preachers present—Brn. Fletcher, Roby, Page, Piper, Evans, Allen, J. B. Brown, D. F. Leavitt, G. W. Brown, D. M. Leavitt. Preaching by Brn. Fletcher, G. W. Brown, Evans, Piper, Roby, and D. M. Leavitt. The Lord truly blessed, and all could say, It is good to be here. Second quarterly session was held at Hampton, Feb. 9th, and over the Sabbath. Ministers present—J. G. Smith, H. L. Hastings, A. Ross, A. Gordon, E. Owen, H. M. Bryant, W. C. Stewart, and T. W. Piper. Preaching by Bro. Owen, Hastings, Bryant, and Piper. The Lord greatly blessed. Much interest was manifested to hear the joyful tidings of the soon coming kingdom. Brn. and sisters were comforted, and sinners alarmed by the power of truth. It was a meeting of interest and profit. The third session was held at Farmington, Apr. 20th, and over Sabbath. Preaching by Brn. D. M. Leavitt, Willoughby, Shattuck, Brown, Sibley, Couch, and Piper. At the close of the Saturday P. M. service, Brn. J. B. Brown, D. D. Page, and H. C. Willoughby, were set apart to the solemn work of the gospel ministry, by prayer and laying on of hands. The meeting was one of special interest. The fourth session was held at Sutton, commencing May 25th. Preaching by Bro. and Sr. McKinstry, Bro. Couch, Sutherland, Hook, and Fletcher. During the meeting Brn. J. B. Paine and D. W. Davis were set apart to the work of the gospel ministry. The Lord met with his people in this meeting.

Bro. J. W. White, chairman of the Tract committee, gave the following report, which was accepted:

Amount of funds received from Dec. 1st, 1869, to Nov. 20th, 1871	$108.80
Paid *Crisis* office and S. T. Repository, and C. W. Sargent for tracts	$103.70
Paid express bills	1.35
	$105.05
Cash on hand	$3.75

Voted, to take a collection at the close of this afternoon service, to defray expenses of this conference. Voted, to pay the debt of $77.70 due for N. H. Tent. Voted, to adjourn until the close of the afternoon service.

Met as adjourned. Bro. Couch in the chair. Prayer by Bro. W. W. Sutherland. Voted, that we return our sincere thanks to the brethren and friends in Manchester, for their generous hospitalities during this annual session of our conference. Voted, that we return our thanks to the superintendents of the various railroads leading into Manchester, for their reduction of fare. Voted, that we return our thanks to Bro. A. W. Sibley for his generous and efficient services, as Secretary of this conference the past eight years. Voted, that the minutes of this meeting be published in the *World's Crisis*. Voted, that the chairman of the Tract committee make an appeal through the columns of the *Crisis* to the churches of N. H. for funds for the Tract cause. Adjourned without date.

C. H. Fletcher, *Sec'y.*

P. S.—During the meeting, Bro. G. H. Wallace, of Lake Village, O. W. Kimball, Concord, R. Morrill, East Concord, and W. N. Harmon of Portsmouth, were set apart to the work of the gospel ministry. Thus closed one of the best (if not *the best*) meetings ever enjoyed by the lovers of Jesus and his speedy coming in the old Granite State. C. H. F.

Correspondence.

From Bro. J. Wendell.

Bro. Grant:—I left home for Norwalk, O., Thursday, Oct. 19th, where I arrived the same evening, and had the privilege of attending their weekly prayer-meeting. I found it good to be there: preached to them every evening, and three times on Sunday; also Monday and Tuesday evenings. On Saturday and Sunday was their regular quarterly meeting; hence we had the privilege of meeting brethren and sisters from the surrounding churches. The Lord blessed us in our labor of love: the church was strengthened in their faith and hope, and the Lord added to their number such as we hope to be saved when Jesus comes. We were earnestly urged to remain longer time with them, but we had engagements we felt in duty bound to meet.

Wednesday, Oct. 25th, in company with Bro. Alling, Jefferson, and Judson, left the dear friends of Norwalk, and went to Fairfield, where we had the privilege in the evening of meeting a good congregation in their commodious new chapel, and speaking to them on the subject of our "blessed hope," and the time of its realization. May the Lord bless the word to them.

Thursday, Oct. 26th, left Fairfield for the Ohio State Conference, Nevada, where we arrived on Friday. Here I met many who sought the Lord a few years ago, during one of the most extensive revivals I ever witnessed. God bless them. I had the opportunity of speaking to them five times on the "present truth." May they with me be ready to meet the Bridegroom when he shall return.

Sunday, Nov. 5th, met with the church in Pittsburgh, Penn., and remained with them about four weeks. We had meetings three times during the week, and three times on Sunday. After I had been there two weeks, Bro. G. W. Stetson of Ohio came to my help, and is to remain till the 17th inst., at which time (if the Lord will) I am to return, and remain with them for a season. The meetings thus far have resulted in great good. The church in Pittsburgh have been like sheep without a shepherd. On the last Sunday I was with them, the church unanimously invited Bro. Clowes to be their under shepherd, to which he consented. Bro. Clowes was until recently a minister of the M. E. church of Pittsburgh. Last summer (as was noticed at the time in the *Crisis*) he was tried for what they called heresy, and expelled from their conference. God bless Bro. Clowes. He is a true man, one who loves the *truth of God* more than the praise of men.

Edenboro, Pa., Dec. 6th.

From Sr. S. A. Ingham.

Bro. Grant:—Will you please insert in the *Crisis* the following names of those who have remembered us in "temporal affairs" in the States since last February? Eliza Davis, Lake Village, N. H., Jan. 12th. M. C. Philbrick, M. Garland, D. Philbrick's wife, E. Tuttle, and S. Smart, Feb. 12th. R. P. Buswell, Haverhill, Mass.; I. Moody and D. Churchill, Lowell, Mass.; C. Greene, Busche, and Sr. Stokes, Philadelphia; B. Spaulding, Chelmsford; W. Pullen, Boston; E. J. Ripley, Pleasant Valley, Ct.; D. D. Reed, and R. Henderson, Santa Clara, Cal.; E. Tuttle, Rye, N. H.; W., Worcester, Mass.; I. Damman and Ford, Abington, Mass.; R. Haskins, Boston; Bro. and Sr. Smith, Kennebunk, Me.; S. Chute, L. Farnsworth, Libbey, Thomas, and others, Lynn, Mass.; R. Walsh, Lawrence, Mass.; A. I. Dow, Machiasport, Me.; M. C. Philbrick, E. Owen, and E. Tuttle, Rye, N. H., Nov. 12th. Eliza Davis, Lake Village, N. H., Nov. 22d.

To the few that I have not written to, will you accept our grateful thanks for all favors received; and to one and all I ask an interest in your prayers for my sad-hearted and desponding companion. Almost four years encircled in gloom, how long the time seems to me; and how much longer I must hope on, until the day dawn and the shadows flee, I cannot tell. The "perfect" day may be ushered in much sooner than we dream. How refreshing to know that in "eternal life" all disease, anguish, and disappointed hopes will end. No pain, or sin, or marring of friendship there to make life seem a burden. May we all be found ready at the "last day" to enter into that *perfect rest*, is my prayer.

Clementsport, N. S., Dec. 19th.

Sr. A. M. Barnes writes:—"We are doing well here in Clinton. The Lord is at work. Souls are being converted, and others are inquiring the way to eternal life. To God be all the glory. How it rejoices our hearts when we have evidence that our labor is not in vain in the Lord. We learn from the *Crisis* that you are to leave New England again to win a bride for your Master. May the good Lord go with you, be all round about you, and the angel of the Lord protect you, and bless your labors abundantly."

Obituaries.

Tefft. Died in Cold Spring, Mass., Dec. 15th, Sr. Minerva Tefft, wife of Eld. E. W. Tefft, aged sixty-seven years.

For more than thirty-four years she and her surviving companion walked together life's rugged way, sharing each others' joys and sorrows, and enduring privations, hardships, and persecutions for the cause of God; but, alas! the tie is severed, and he is left alone on life's toilsome journey. Two sons will have no longer a mother's prayers. Those lips which were wont to speak words of love and affection, and those hands which have performed so many kind acts, are now cold in death. Her work is done; but she sleeps in hope of a resurrection to immortality. Words of comfort were offered at the funeral by Bro. D. Bates. C. A. Waterman.

Sears. Died in Savoy, Mass., Dec. 9th, of diphtheria, Gertrude Maria, only daughter of Dennis and Olive Sears, aged five years and seven months.

Funeral discourse by the writer, from Eccl. 9: 5.

Also of diphtheria, Dec. 13th, Elmer T., aged nine years and four months, only son of the above.

Funeral discourse by the writer, from 1 Thess. 4: 13.

Thus twice within one short week have these afflicted parents been called to yield up to the demands of death their lovely talented children, whose voices always blended with theirs around the family altar, whose sweet voices of praise filled every ear and heart with joy; but while their hearts and home are desolate, they sorrow not as those without hope. E. A. Warren.

Sawyer. Died in Portsmouth, N. H., Dec. 18th, Bro. Moses Sawyer, aged seventy years.

Bro. Sawyer was born in Barnstead, N. H. Was converted when quite young, connecting himself with the Freewill Baptist church in that place. He had removed to this city previous to the first preaching of the Second Advent doctrine here in 1842, was an early convert to the faith, has consistently lived it all these years, and died in its triumphs. He had suffered from paralysis nearly seven years. A widow and three daughters survive him. E. O.

Kimball. Died in Cabot, Vt., Nov. 27th, of paralysis, Sr. Nancy K., wife of Daniel Kimball, aged forty-two years.

Sr. Kimball leaves a husband and four children to mourn their loss. Words of comfort spoken by the writer, from 1 Cor. 15: 26. A. A. Hoyt.

Perry. Died in Waterford, Me., Nov. 1st, 1871, Chandler Perry, aged eighty-seven years.

Thus another early pioneer in the forest of Waterford, and in the service of God in that place, has fallen. We endeavored to offer comfort from the word of God. J. Gay.

Morrell. Died in North Albany, Me., Oct. 30th, 1871, of heart disease, Charles T., son of Thomas S. Morrell, aged twenty years.

We trust he sleeps in Jesus. Words of comfort were spoken by J. Gay.

Terry. Died in North Adams, Mass., Dec. 8th, 1871, Edward Everett, son of Reuben and Polly Terry, aged fifteen years and nine months.

Funeral discourse by the writer, from 1 Cor. 15: 26. E. A. Warren.

Martin. Died in Bow, Dec. 7th, of hemorrhage of the bowels, Lorenzo D. Martin, son of Albert Martin, aged twenty-one years.

He departed in peace.

Married.

THOMAS—EDGECOMB. In Boston, Mass., December 21st, 1871, by Eld. John G. Hook, Mr. Eugene M. Thomas and Miss Hattie M. Edgecomb, both of Cambridgeport, Mass.

Summary of News.

FOREIGN.

Cable News.

The Withdrawal of Minister Catacazy.

St. Petersburg, Dec. 21. The *Messenger* (official organ) announces for the first time the removal of Minister Catacazy from Washington, owing, it says, to personal difficulties which might prejudice the good relations existing between Russia and the United States.

Russia and Germany.

The same authority, in an article on the present aspect of Europe, says that other powers should see no danger to themselves in the friendship of Russia and Germany. Their common interests suffice to explain their mutual esteem, but no State should so far count on Russia's forbearance as to think of absorbing another.

A Compulsory use of the Russian Language in Polish Schools.

An Imperial ukase makes a compulsory use of the Russian language in the schools of Poland.

Religious Equality to be Maintained.

Paris, Dec. 20. A deputation of French Protestants had an interview with Thiers to-day, who received them with affability, and promised that religious equality should be maintained.

Bismarck Threatens the French.

Berlin, Dec. 21. Bismarck has sent a dispatch to Von Arnim, the German representative at Paris, setting forth the state of exasperation caused in Germany by the outrages perpetrated on her soldiers in France. He threatens to seize hostages in the future if those who escape into neighboring provinces are not delivered to the German officers by the French authorities, and declares that unless these horrible outrages cease the army of occupation will be increased and the expense and burden of its support, which is paid by France, doubled.

Demoralized France. In order to account for the recent misfortunes of the French empire, Mr. Jolly, a distinguished member of the Academy of Medicine in Paris, makes some statements that are startling. It appears that the use of spirits and of tobacco has been frightfully increased, and that a mixture of both brandy and tobacco is working an amount of deteriorization which will go far to account for the miserable display which the French soldiers made during the late war. Tobacco, it is said, costs Paris 500,000 francs a day, or enough to find bread for 2,000,000 people, and Mr. Jolly believes that the double intoxication of alcohol and nicotine abundantly explains the wild saturnalia of blood and destruction which was lately held in Paris. French soldiers were so often muddled when wounded that they could not be cured like those of sober habits. The increase of insanity is rising in exact proprotion to the use of narcotics and stimulants.

☞ Advices from Chiselhurst say Napoleon is in the very best of health and in moderately good spirits. He takes much pleasure in the society of his son. Chiselhurst itself is a village composed mainly of the aristocratic residences of merchant princes of London. Scarcely a poor person dwells in the neighborhood. The only people of the working classes here are the servants of the rich, whose mansions stud the landscape. The scenery is splendid, including every variety of hill, dale, wood and running stream, while the sandy nature of the soil and its sheltered position make the climate dry and genial.

The Recent Triumph of King Emanuel of Italy in opening the Italian Parliament in emancipated Rome, and with the consciousness that the—

"Italy free
From the Alps to the sea,"

were now true, seems hardly credible. So tremendous and overwhelming has been the march of events that one can hardly follow them. Twenty-two years ago the father of Victor Emanuel left his country, heart-broken because he was convinced that Italian unity was put back a century. To-day the whole edifice which he fancied he had seen toppling to the ground is crowned, and Rome will henceforth be the capital. Cavour used to say that a capital city was not determined by its climate, its topographical or strategical importance; but simply by the sentiment of the people. This is eminently so in the case of Rome, and the Italians would fight desperately against any nation which should endeavor to force them to give up the queen city to a false temporal power, whose wavering imbecility has awakened a rebellion even in the breast of its own church. The Pope cannot make up his mind to leave a place which is associated with so many grand and thrilling epochs in his own peculiar history, and will doubtless totter to his grave, amid the ruins of the pseudo-government which he had established in modern Rome. The period of Popedom in Rome ends with him, although the children of the church are taught to believe that the temporal power will again flourish in the city, and increase and multiply its already wide-spread influences. But the clerical party in Parliament does not seem to come forward as strongly as was expected; it finds the opposing forces altogether too strong for it, and can certainly do nothing against the King's policy this year.—*Journal.*

In Brief.

—— A poor minister, who knows all about it from personal experience, utters this cheerful word of invitation: "Now is the time to rally to the festive donation party. A donation party is a cheerful gathering, where a poor clergyman's flock overwhelm him with bead watch pockets, and eat up about $112 worth of his winter provisions."——For over one hundred miles the Hudson River is now closed by ice.——The Connecticut Western Railroad is fairly open for business and trains are running regularly.——The new coins struck by the French Government bear the device, "Liberty, equality, fraternity."——It seems that the Pope is thoroughly decided to remain at Rome, and seems to contemplate with horror any removal therefrom.——The Italians generally believe that the Pope and King Victor will finish by understanding each other, and making a reconciliation.——Heavy storms prevail all over the Plains. There is much rain and snow there. The Mormons say it is the severest weather for many years.——Robert M. Baskin has been employed by the Attorney General of the United States to assist in the prosecutions against Brigham Young, Wells, Sear and others.——It is stated that eighteen persons passed through the secret initiation ceremonies of Mormon endowment, at a house on Monday night.——Great inundations are reported from the Banata, the "corn chamber" of Hungary. The rivers Bega, Temes and Theiss are flooding thousands of acres of cultivated land. The harvest has been bad. Typhus fever is making serious havoc. In the commune of Michaly, near Temesvar, numbering a population of only nine hundred, three and four persons die per day of fever and starvation.——Five Armenian bishops have expressed their sympathy with the "old Catholic" reform movement in the Catholic church.——The illness of the Prince of Wales has brought to light the fact that of the children born in Great Britain during the year in which the Prince was married, three thousand boys were named Albert Edward and half as many girls Alexandra.——The Pope has nominated bishops for nineteen dioceses, comprising fourteen in Italy. His Holiness said: "If the means of upholding the dignity of your office are taken from you, the mercy of God will not fail you. Go to your sees, and exercise your ministry with energy."——Dr. Isaac Bartlett of Hope, Me., over sixty years of age, and weighing over two hundred pounds, says he never tasted of a bit of meat of any kind in his life. He lives almost entirely on bread and milk.——The First Presbyterian Church in Elizabeth, N. J., was organized in 1664, and for two hundred and seven years has not missed a service. It is still strong and vigorous.——The recent address of the Bishop of London comments on the alienation of the masses in consequence of high pew rents, and recommends that half of every church be set aside for the regular parishioners, and the other half be left wholly free to all.

Explosion in the Sun.—According to the astronomers, there has been a tremendous outbreak in the sun. An enormous protuberance, which the wonderful appliances of modern science soon ascertained to be composed of hydrogen gas, was suddenly projected from its body, and floated at the height of some 15,000 miles above the cromosphere, although still connected with it by three or four bright vertical columns. About half an hour afterwards the whole of this was blown into shreds by some inconceivable rush from beneath, and in ten minutes the space above the solar surface was filled with the flying *debris* to to the height of more than 200,000 miles.

Notices.

☞ Notice is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. Couch.

The Mass. A. C. Conf. will hold a quarterly session at Lawrence, Mass., commencing Wednesday evening, Jan. 3d, and continue over the following Sunday. C. E. Barnes, Secretary.

The first quarterly session of the Hoosick Valley A. C. Conference will be held at Hebron, N. Y., commencing Wednesday evening, Jan. 17th, 1872, and hold over the following Sunday. The church in Hebron extends a hearty invitation to all the friends of Jesus in the surrounding country to come and labor for God and the salvation of men, and share in the comforts of their homes during this quarterly session. Let the churches of the Hoosick Valley be largely represented by delegates. Do not fail to attend to this matter. Those churches who do not represent themselves by delegates, may by letter, directed to the President. We wish to know what churches are members now, and what churches wish to become members, so that we may arrange for meetings within the bounds of this conference, where there is a demand for quarterly and protracted efforts. Those coming by railroad will stop at Rupert station, where teams will be in readiness to transport passengers to and from the meeting, free of charge.

A. W. Sibley, *President.*
A. P. Bump, *Secretary.*

The R. I. and E. Conn. Conference will hold its next quarterly meeting with the Advent Christian church in Providence, R. I., commencing Wednesday, Jan. 3d, 1872, at two o'clock P. M. This is the annual conference. Ministers belonging to the conference are required by the constitution to report personally or by letter to this conference. Come to this feast of the Lord all ye his servants and handmaids. Come in the power of prevailing prayer. Come to labor. Come early. Make a sacrifice to come, will you? Rally for God, and the cause we love. Jesus is coming. Awake. M. R. Prettyplace, *Clerk.*

The Semi-Annual Meeting of the "Woman's Christian Association" will, by invitation, be held at Charlestown, Mass., to commence on the evening of Jan. 17th, 1872, and continue over the following Sabbath. A cordial invitation is extended to all lovers of Christ and his cause. We hope to see a goodly number from abroad. Directions to strangers will be duly given.

E. S. Jennings, *Pres.*
R. E. Childs, *Sec.*

R. I. and E. Conference.—This conference will hold its next quarterly session at Rockland, R. I., commencing Wednesday, Jan. 3d, 1872, at two o'clock P. M. We hope to see a general attendance of our ministering brethren and delegates from all the churches, and others, to work for the Lord in saving sinners, and spreading the knowledge of his truth. J. B. Smith.

The Conn. A. C. Quarterly Conference will meet in New Britain (instead of Southington, as before advertised), Wednesday, Jan. 17th, 1872.

B. Hitchcock, *Pres.*
L. S. Ludington, *Sec.*

The first Quarterly Meeting of the A. C. church of Honeoye, Ontario Co., N. Y., will be held Jan. 6th and 7th, 1872. Brethren and sisters in adjoining towns are cordially invited to attend.

J. S. Braman.
A. C. Bishop.

A Watch Meeting will be held at Bro. Gregory's house, in New Milford, Ct., Sunday evening, Dec. 31st. The Lord's supper will be administered by Bro. H. K. Walling. Brethren and sisters are invited to attend.

Watch Meeting at Guilford, Ct.—A series of meetings will be held (D. V.) at Music Hall, Guilford, Conn., commencing Thursday evening, Dec. 28th, and continuing over Sunday, closing with a watch meeting Sunday evening. H. L. Hastings, and other preaching brethren, are expected. The friends in the region round about are invited to be present.

☞ There will be a protracted meeting in Hallowell City, commencing Dec. 28th, seven o'clock P. M., and continue over Sunday. A general invitation is given to come and worship God and save sinners. Brethren will call on Eld. Howard Small, A. Gowell, Perkins, Sr. Bean, and others.

Wm. Doughty.
W. Cousens.
H. B. Sevey.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. Edwin T. Himes, Sec.

Conference and Dedication.—The Lord will, the first quarterly session of the N. H. State Conference for the coming year will be held with the church at Hampton, commencing Wednesday evening, Jan. 10th, to hold over the Sabbath. The new chapel, in which the meeting is to be held, will then be dedicated to the Lord. It is hoped that our preaching brethren will make arrangements to attend this conference, as there may be some business to come before the meeting. A general invitation is extended to all to come to the feast. Come with the harness on, to labor for God.

T. W Piper.
J. G. Smith.
C. H. Fletcher.

Conference at Melvin Village.—The Lord will, there will be a conference at Melvin Village, N. H., commencing Wednesday evening, Jan. 3d, to hold over the Sabbath. Bro. Shattuck and other faithful laborers are expected, to preach the word of life. All are invited who can labor *together* with God to save the lost. Come, brethren, to work for God. T. W. Piper.

A Quarterly Conference will be held at Branch Mills, China, Me., to commence Thursday evening, Jan. 11th, 1872, and hold over Sunday. A general invitation is given to ministers and members to come and worship with us.

S. K. Partridge.
J. T. Hemenway.

A Protracted Meeting will be held in Westfield, Mass., commencing Thursday evening, Dec. 28th, and holding over the following Sabbath. Preaching by Brn. Hemenway and Ross.

Watch Meeting.—We shall hold a watch meeting in North Springfield, Vt., Sunday evening, Dec. 31st. Will friends from abroad come and watch with us? E. P. C.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
John G. Hook....Tuesday and Wednesday evenings, Jan. 2d and 3d, and Sunday, Jan. 7th, 1872.
Christian Temperance Meetings Wednesday evenings.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
Shall preach on the prophecies Sunday (afternoon and evening) Dec. 31st. J. Couch.

Charlestown (*Hall No. 79 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
T. M. Preble......Sabbath, Dec. 31st
W. S. Campbell......Sunday, Jan. 7th

East Boston, (*Central Hall, 183 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Philadelphia, Pa. (Bethany Mission, Brandywine Street, below 16th Street) Sunday, Dec. 31st.
John G. Hook.

Cambridgeport, Mass......Sunday, Dec. 31st
C. Goodrich.

North Springfield, Vt...Sundays, Dec. 31st and Jan. 7th
Keene, N. H......Sunday, Jan. 14th
H. F. Carpenter.

Tremont, Mass......Sunday, Dec. 31st
Haverhill, Mass......Sunday, Jan. 7th
Wakefield, Mass......Sunday, Jan. 14th
J. S. White.

Hudson, Mass......Thursday evening, Dec. 28th
Clinton, Mass......Friday evening, Dec. 29th
Natick, Mass......Sabbath, Dec. 31st
Haverhill, Mass......Monday evening, Jan. 8th
Exeter, N. H......Tuesday evening, Jan. 9th
Portsmouth, N. H.....Wednesday evening, Jan. 10th
A. Ross.

Exeter, N. H......Sunday, Dec. 31st
Joseph W. White.

Putnam, Conn......Sabbath, Dec. 31st
East Boston, Tuesday, Jan. 2nd, and Wednesday, Jan. 3d, at 7 P. M.
Lynn, Mass......Thursday evening, Jan. 4th
Lawrence, Mass......Friday evening, Jan. 5th
Suncook, N. H......Tuesday evening, Jan. 9th
Pittsfield......Wednesday, Jan. 10th
Barnstead, N. H (Clark meeting-house) 2 and 7 P. M., Thursday, Jan. 11th.
Epsom, N. H......Friday evening, 7 P. M., Jan. 12th
Concord......Sabbath, Jan. 14th
Exeter, N. H......Tuesday evening, 7 P. M., Jan. 16th
Dover, N. H...Wednesday evening, 7 P. M., Jan. 17th
Great Works, Me......Thursday, Jan. 18th
H. Munger.

Guilford, Ct. (watch meeting)......Dec. 28th to 31st
H. L. Hastings.

Hyde Park, Mass......Sabbath, Jan. 7th
T. M. Preble.

East Enfield, N. H. (school-house)..Sabbath, Jan. 7th
D. Eastman.

Chicopee Falls, Mass......Sunday, Jan. 7th
H. Pratt.

Highlandville, Mass......Sunday, Dec. 31st
L. Boody.

Hyde Park, Mass......Sunday, Dec. 31st
L. Boutell.

Gloucester, Mass......Sunday, Dec. 31st
Wm. Hobbs.

Groton Junction......Sunday, Dec. 31st
B. Finney.

Canterbury, N. H. (Emery school-house) Sunday, Jan. 7th. Mrs. L. E. Sacleaton.

Lynn, Mass......Sunday, Dec 31st
South Windham, Me......Sunday, Jan. 7th
J. Albert Libby.

Vernon, Vt......Sunday, Jan. 7th
S. Cook.

Strafford, N. H. (Roberts' school-house) Sun., Dec. 31st
John Parsons.

Suncook, N. H......Sunday, Dec. 31st
Nashua, N. H......evening, Jan. 3d
Clinton, Mass......Sunday, Jan. 7th
Charlton, Mass......Jan. 9th
Z. Ford.

West Lebanon, Me. (where Bro. Watson may appoint) Sunday, Jan. 7th. J. Bickford.

Montgomery, Mass......Sabbath, Jan. 7th
B. Hitchcock.

Stowe, Mass......Sunday, Jan. 7th
J. W. Brittan.

Lynn, Mass......Sunday, Dec. 31st
Will some one meet me at the Lynn depot?
Concord, N. H......Sunday, Jan. 7th
Caleb Richardson.

Bradford, N. H. (Bush meeting-house)..Sun., Jan. 7th
Dustin W. Davis.

Hoosick, N. Y. (protracted meetings for two weeks) commencing Sunday, Jan. 7th. K. K. Flagg.

Portland, Me. (Union Hall)......Sunday, Dec. 31st
A. C. Palmer.

Goshen, N. H. (North school-house) Sabbath, Dec. 31st
F. Nelson.

Suncook, N. H. (Bartlett Hall)......Sunday, Dec. 31st
R. Morrill.

Clinton, Mass......Sunday, Jan. 7th
J. Hemenway.

Hebron, N. H. (McCluer school-house) Sun., Dec. 31st
Groton Corner, N. H......Sunday, Jan. 7th
H. C. Willoughby.

Farmington Village, N. H......Sunday, Jan. 7th
Wm. Bodge.

Philadelphia, Pa. (corner of 9th and Spring Garden Streets) Sunday, Dec. 31st, at 10½ A. M. and 7½ P. M.
Camden, N. J. (at 3d Federal Street) 3 o'clock P. M.
J. T. Dixon.

Sumner, Me. (Bonney school-house)......Sab., Jan. 7th
E. M. Haggett.

Northwood Narrows, N. H......evening, Jan. 6th and Sunday, Jan. 7th. N. B. McMurphy.

Carver, Mass......Sunday, Dec. 31st
J. R. Boynton.

Piermont Village, N. H. (Town Hall) Sundays, Dec. 31st and Jan. 7th, with evening meetings, as the Lord may direct. J. W. Bridge.

Rutland, Vt......Sunday, Dec. 31st
C. H. Leverton.

Unity Village, N. H. (watch meeting) Sunday evening, Dec. 31st. Joseph Kimball.

Leicester, Mass......Sundays, Dec. 31st and during the intervening week. S. C. Hancock.

New Haven, Ct......Sabbath, Dec. 31st
B. Hitchcock.

New Haven, Ct......Sunday, Dec. 31st
South Windsor, Ct......Sunday, Jan. 7th
Mrs. M. L. Durand.

Barnstead (watch meeting), with Brn. Libby and Willy, Sunday, Dec. 31st. J. H. F. Varney.

New Boston (in Fairhaven)......Sunday, Dec. 31st
Westboro, Mass., evening, Jan. 5th, and Sun., Jan. 7th
Natick, Mass......evening, Jan. 3d
New Bedford, Mass......Sunday, Jan. 21st
E. Cotton.

If these conflict, write me immediately at Fairhaven, Mass. B. C.

Wilbraham, Mass......Sunday, Dec. 31st
P. S. Butler.

Corinna Mills, Me......Dec. 30th, 2 P. M., and Lord's day, Dec. 31st. I. Damman.

Farmington, N. H......evening, Jan. 2d and 3d
East Rochester, N. H......Jan. 4th and 5th
Biddeford, Me......Sundays, Jan. 7th and 14th
Geo. A. Streeter.

Hartford......Sunday, Dec. 31st
G. L. White.

North Chester, Mass......Sunday, Dec. 31st
Enoch Phelps.

Plymouth, Mass......Sunday, Dec. 31st
Philadelphia, Pa......Sunday, Jan. 7th
Camden, N. J......Sunday, P. M., Jan. 7th
F. H. Burbank.

Bristol, Ct......Sunday, Dec. 31st
Warehouse Point, Ct......Monday evening, Jan. 1st
Worcester, Mass......Tuesday evening, Jan. 2nd
F. M. Drake.

Scitico, Ct......Sunday, Dec. 31st
Watch meeting and Lord's Supper in the evening.
Preaching through the week evenings, and Jan. 7th.
Anna E. Smith.

Haverhill, Mass......Sabbath, Dec. 31st
Gloucester, Mass......Saturday evening, Jan. 6th and the following Sunday. S. S. Mooney.

Lawrence, Mass......Thursday evening, Dec. 28th
Springfield, Mass......Sunday, Dec. 31st
Wm. N. Pile.

Northville, Newport, N. H., evenings, Jan. 2d and 3d
Croydon, N. H. (where D. W. Rawson may appoint) evening, Jan. 6th, and over Sunday, Jan. 7th.
U. G. Ladd.

Danbury, Ct. (Knowlton school-house) Sabbath, Dec. 31st.
Lee, N. H......Sabbath, Jan. 7th
Hampton, N. H., at the conference.
D. F. Leavitt.

Whitefield, N. H., Thursday evening, Dec. 28th, evenings through the week, and Sunday, the 31st.
A. Simpson.

Hoosick, N. Y. (at the yearly meeting) Jan. 6th and 7th. Jacob Wilbur.

Middletown, Conn......Sunday, Dec. 31st
West Meriden, Conn......Sunday, Jan. 7th
W. M. Stuart.

At Bro. Young's house....Monday evening, Dec. 25th
Alton Corner......Sunday, Dec. 31st
North Rochester (Chapel)......Sunday, Jan. 7th
J. L. Cowen.

North Greenwich, N. Y......Sunday, Dec. 31st
J. L. Wood.

Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 31st, and watch meeting.
Hill, N. H. (where D. Trumball may appoint) evening Jan. 6th.
East Canaan, N. H. (Chapel)......Sabbath, Jan. 28th
If these conflict, write me at Warner, N. H.
Simeon Roby.

Rye, N. H......Sunday, Dec. 31st
Kingston, N. H......Sunday, Jan. 7th
East Kingston (at Bro. Osgood's) in the evening.
Wm. C. Stewart.

Belgrade Depot, Me......evening, Dec. 29th
Rome, Me. (Town House)......Sunday, Dec. 31st
Vienna, Me. (Brick meeting-house) evenings, Jan. 1st and 2nd.
Lewiston, Me......Sunday, Jan. 7th
I. C. Wellcome.

As I am to preach in Manchester, N. H., Jan. 15th, I would preach at some other place near, or on the way back to Maine, Sunday, Jan. 22nd, if notified in season at Yarmouth. I. C. W.

South Windham (Union Chapel)......Sunday, Jan. 14th
Bowdoin (Dennet school-house)......Sunday, Jan. 7th
C. Goud.

South Creek, Pa. (as Bro. Jesse Moore's family may appoint) Dec. 30th and 31st.
Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may appoint) Jan. 2d, and over the following Sunday.
C. F. Sweet.

Stoneham, Mass......Sunday, Jan 14th
Joseph Pinkham.

Thornton, N. H. (Mad river school-house) Sunday, Dec. 31st. Wm. H. Shaw.

Abington, Ct......Sunday, Dec. 31st
Great Falls, N. H......Sunday, Jan. 7th
Portland, Me (Union Hall)......Sunday, Jan. 21st
Biddeford, Me......Sunday, Jan. 27th
A. Bellows.

Moultonboro Neck (Road school-house) eve., Dec. 29th
Weirs Bridge (school-house)......evening, Dec. 30th
Guilford, (Pond school-house......Sunday, Dec. 31st
New Hampton, N. H (where Bro. Emery may appoint) evening, Jan. 6th, and Sunday, the 7th.
Holderness, N. H. (Carr school-house)..eve., Jan. 8th
Holderness, N. H (Bump school-house)..eve., Jan. 9th
G. H. Wallace.

Hartford, Conn......Sundays, Dec. 31st and Jan. 7th
Meriden, Conn......Sunday, Jan. 14th
Geo. W. Brown.

Warner, N. H. (Waterloo)......Sunday, Dec. 31st
Watch meeting Sunday evening, at Bro. James Davis'. A. S. Williams.

East Roxbury, Vt......Sunday, Dec. 31st
Stockbridge, Vt......Sunday, Jan. 7th
Stockbridge, Vt. (at Bro. John Boutwell's) Tuesday evening, Jan. 9th.
Barnard, Vt......Sunday, Jan. 14th
Jamaica, Vt (where Bro. Higgins may appoint) Sunday, Jan 21st.
Rawsonville, Vt......Sunday, Jan. 28th
Z. T. Wood.

West Plymouth, N. H. (where Bro. Nelson may appoint) evening, Dec. 28th.
Haverhill Centre, N. H. (where Bro. Geo. Brown may appoint) evening, Dec. 29th.
West Groton, Vt...evening, Dec. 30th, and Sun., 31st
West Topsham, Vt. (Dexter school-house) evening, Jan. 4th.
Swiftwater, N. H......Jan. 8th
Daniel D. Page.

Bridgton, Me. (Kansas school-house) Sab., Dec. 31st
North Norway, Me......Sabbath, Jan. 7th
Jesse Gay.

Utica, Winona Co., Minn., Sunday, Dec. 31st, and stay until conference. Peter Mitson.

Dorchester, N. H. (Town House) evening, Dec. 30th and over Sunday.
Warren Summit, N. H., evening, Jan. 6th, and over Sunday.
North Haverhill, N. H. (Brick Church) evening, Jan. 13th, and over Sunday.
West Groton, Vt., evening, Jan. 18th, and over Sunday.
John H. Evans.

Savoy, Mass. (New Chapel)......Sunday, Dec. 31st
Pownal, Vt......Sunday, Jan. 7th
No Name.

East Roxbury (watch meeting)......Sunday, Dec. 31st
Braintree, Vt. (as Bro. Lamson may appoint) evening, Jan. 1st.
Bethel, Vt......evening, Jan. 2nd
Will Bro. Walker meet me at depot the 2d?
Lake Village, N. H. (North Church) Sun., Jan. 7th
Geo. A. Cole.

Moultonboro Neck, N. H. (New school-house) Sabbath, Dec. 31st. N. Glidden.

Suncook, N. H. (Bartlett Hall) Saturday evening, Dec. 30th, and over Sunday.
Haverhill, Mass......Friday evening, Jan. 5th
Enoch Morrill.

Worcester (if desired)....Tuesday evening, Jan. 2nd
Collinsville, Ct......Sunday, Jan. 7th
S. C. Hancock.

Steep Falls, Me......Sunday, Jan. 7th
C. H. Sweet.

Moultonborough, N. H. (Bickford school-house) Sabbath, Jan. 7th. Will Bro. C. H. Willoughby meet with me? Stephen Dinsmore.

Springfield, Mass.
W. N. Pile......Sunday, Dec. 31st
J. B. Cook......Sunday, Jan. 7th
Wm. Stuart......Sunday, Jan. 14th
A. Simpson......Sunday, Jan. 21st
T. M. Preble......Sunday, Jan. 28th
W. N. Pile......Sunday, Feb. 4th

Worcester, Mass.
J. W. Brittan......Sunday, Dec. 31st

Lawrence, Mass.
W. S. Campbell......Sunday, Dec. 31st

Lowell, Mass.
W. H. Mitchell......Sunday, Dec. 31st
A. Ross......Sunday, Jan. 7th
M. Batchelor......Sunday, Jan. 14th

Concord, N. H. (Centre Street.)
D. M. Leavitt......Sabbath, Dec. 31st
H. Munger......Sabbaths, Jan. 7th and 14th
A. Ross......Sabbaths, Jan. 21st and 28th
C. H. Fletcher......Sabbath, Feb. 4th
W. Kellaway......Sabbaths, Feb. 11th and 18th

Concord, N. H. (Bethel.)
U. G. Ladd (Watch meeting)......Sunday, Dec. 31st
W. M. Hammond......Sunday, Jan. 7th
D. M. Leavitt......Sunday, Jan. 14th
W. H. Mitchell......Sunday, Jan. 21st

Hampton, N. H.
L. Boutell......Sunday, Jan. 28th

Portsmouth, N. H.
H. Pratt......Sunday, Dec. 31st
E. Owen......Sundays, Jan. 7th and 14th
L. Boutell......Sunday, Jan. 21st
C. S. Shattuck......Sunday, Jan. 28th

Great Falls, N. H. (Franklin Hall.)
J. R. Boynton......Sabbath, Jan. 7th

Seabrook, N. H.
J. Pinkham......Sunday, Dec. 31st
E. Morrill......Sunday, Jan. 7th

Manchester, N. H.
B. S. Emery......Sunday, Dec. 31st
M. Batchelor......Sunday, Jan. 7th
I. C. Wellcome......Sunday, Jan. 14th
C. S. Shattuck......Sunday, Jan. 21st
A. Simpson......Sunday, Jan. 28th

Rochester (Cocheco Hall) N. H.
Charles R. Parsons......Sunday, Dec. 31st

Dover, N. H.
Geo. A. Streeter......Sunday, Dec. 31st

Bonny Eagle, Me.
C. H. Sweet......Sunday, Dec. 31st and Jan. 14th
Geo. A. Streeter......Sunday, Jan. 21st

South Berwick, Me. (Great Works.)
Geo. W. Brown......Sunday, Dec. 31st
D. M. Leavitt......Sunday, Jan. 7th
J. W. White......Sunday, Jan. 14th
J. G. Smith......Sunday, Jan. 21st

South Elliot, Me.
L. E. Saulpaugh......Sunday, Dec. 31st
Geo. W. Brown......Sundays, Jan. 7th and 14th
Joseph Pinkham......Sunday, Jan. 21st

Biddeford, Me. (Adv. Chapel, Hill St., near Pool.)
Geo. W. Sederquest......Sunday, Dec. 31st and through the week intervening.
Geo. A. Streeter......Sundays, Jan. 7th and 14th
H. Munger......Sunday, Jan. 21st
A. Bellows......Sunday, Jan. 28th

Bath, Me.
H. S. Mitchell......Sunday, Dec. 31st

Collinsville, Conn.
S. C. Hancock......Sunday, Jan. 7th

Brockport, N. Y......Sunday, Dec. 31st and once in four weeks.
County Line, Niagara Co., N. Y......Jan. 2nd
Lockport. " " "......Jan. 5th
Buffalo, N. Y., 383 Eagle St......Sunday, Jan. 7th
John T. Ongley.

Advent Christian Church, Salem.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Semal C. E. Barnes, Pastor.

Rochester, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month.
Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

Meetings in Portland, Me. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. Dyer, D. F. Scamman, R. R. York.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 2 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Prettyplace, Pastor.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilford, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Star of Hope Mission, 229 South 5th Avenue, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

☞ My address hereafter will be 229 *South 5th Avenue*. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. Anna E. Smith.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ L. C. McKinstry—Received $1 25.

☞ B. Perham.—Letter sent to Editor.

Articles Received.—J S White, F G Bowman, W E Brown, B Perham, E O Allen, J P C Brown, M A Shaw, E Owen, R C Richardson, E A Warren, J R Smith, C F Sweet, C A Waterman, R Westcott, S A Ingham, C H Leverton, E M Freeman, S E Teeple, F H Chamberlain.

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A CHRISTMAS CAROL.

BY CHRISTINA ROSSETTI.

I.

In the bleak mid-winter
Frosty wind made moan;
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak mid-winter
Long ago.

II.

Our God, heaven cannot hold him
Nor earth sustain,
Heaven and earth shall flee away
When he comes to reign:
In the bleak mid-winter
A stable-place sufficed
The Lord God Almighty—
Jesus Christ.

III.

Enough for Him whom cherubim
Worship night and day,
A breastful of milk
And a mangerful of hay;
Enough for Him whom angels
Fall down before,
The ox and ass and camel
Which adore.

IV.

Angels and archangels
May have gathered there,
Cherubim and seraphim
Thronged the air;
But only His mother,
In her maiden bliss,
Worshiped the Beloved
With a kiss.

V.

What can I give Him,
Poor as I am?—
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part,—
Yet what I can I give him,—
Give my heart.

—*Scribner's for January.*

ODDS AND ENDS.

Rome the World's Ruler—Bonds Organization always similar—The "Christadelphians."—Immortal Soulism in the Y. M. C. A. and the Baptist Churches of San Francisco.—Mrs. Fassett's Preaching.—Prophetical Lectures needed.—"What Next?"—The Pope's Farewell.—Concerning Diaries of the Preachers.

Oftentimes when discussing the universal Kingdom prophecy, I have been met with the challenge on history—"Rome has not for many centuries [usually the denial extends to thirteen or fourteen centuries] been a universal monarchy, in any sense." I have insisted that all respected profane history—in other words, all respectable profane history—has concurred in the affirmative. And now I accidentally glance at the opening article on Rome, in *Harper's Monthly* for December, 1871, and find in the first three paragraphs the following: "So was established, with no dream of its future greatness, the city which for so many centuries made itself the mistress of the world. Its first conquests were by its arms. Extending gradually its boundaries, it embraced at last almost the entire civilized world. 'I am a Roman citizen,' was passport and safe-conduct in every tribe and province. Falling to pieces, corrupted by its own greatness, the Roman empire lost not its away, *but only changed its sceptre. The emperor gave place to the pope.* The supreme authority was transferred from the palace of the Cæsars to the Vatican. The legions of vanquished soldiers gave way to hordes of invincible monks, the tyranny of a Nero, and a Caligula to that of the Inquisition and the Jesuit fathers. And *again for centuries Rome ruled the world*, which seemed by the irruptions of the Northern barbarians to have broken the yoke, which was really only *changed not lightened*. Thus Rome has a double history," etc.

I know these are only passing words, in a popular magazine; but they are of a piece with ten thousand inadvertent and yet in one sense regular testimonies to the character of the Roman power, considered as a prophesied universal monarchy. These are among the expressions of a prevailing acknowledgment, certainly not prejudiced to suit Adventist views. In the usual order of narrative and descriptive writing, the concession comes up, to support that which it does indeed seem hardihood to deny.

In the same magazine (Dec. No., '71), on page 148, under the caption—"Mind in lower animals," there is support for a portion of the argument necessary to be made against the spiritistic infidel—such as Eld. Grant contended against while in this city. The paragraph referred to reads—"Dr. Lander Lindsay, in an essay just published, which has excited some attention, takes the ground that the mind of the lower animals does not differ in kind from that of man, and that they possess the same affections and capacity for education, and are liable to the same kinds of mental disorders."

One of our local papers recently had an article on the "Christadelphians," in which it remarked that the people who hailed under this denominational title were also of "the annihilation school of humbugs." And then came the sneer—"The more sects, the more liberty for thinking people who have no faith in anything of any of them"; a correct statement, perhaps, but said not for its simple meaning, but for the scorn of religion which it involves. But it was farther remarked—"It is said that the Second Adventists are going over to the new sect in large numbers." Is not this "it is said" untrue?

I attended a week-day noon prayer-meeting of the Young Men's Christian Association of this city, a short time since. The conductor of the meeting had for the burden of his interjections—"Think of the necessity we are under to work for the salvation of our immortal souls";—perhaps the least offensive way of stating the heathen dogma; the urging to piety being commendable in a proper and impressive line. But from these repeated text-words the people assembled took their cue, and the assumed immortality of man by nature, and the eternal torment of the unbelieving, were dwelt upon with a vengeance of warning that was fully Calvinistic. A young man of the party, who inadvertently prayed, after the Scripture pattern, that all present might sincerely seek for honor, glory, and immortality, was followed by an aged deacon who made the atmosphere fairly blue with "the flames of a hell that should never cease to burn the deathless souls of the impenitent," and who three times in his not lengthy prayer spoke of "the worm that should never die, but forever and ever feed upon the sinner, who could never, never forget his crimes or receive the pardon of an angry God." The Young Men's Christian Association of San Francisco is orthodox.

I attended a Baptist conference or prayer-meeting a few evenings since in this city, happening to pass to the church when the introductory singing was heard. The leader was in a very complacent, sectarian mood. The Baptist church had got the truth, according to his belief, up to the full measure of the Bible. Moreover, it was, notwithstanding aspersions to the contrary, the most liberal of Protestant orthodox churches—upholding for the Free-will open-communion Baptists, I presume. And yet this same Baptist church excommunicated brethren for holding non-inherent immortality views such as are avowed, accepted, or considered most probable, by nearly one fifth of the clergy of the Church of England—acknowledged there without consequent discipline or censure of any kind.

I declare I did not go into either of these places named to carp or criticise; but having gone in, as invited, I must (or may) note what was necessarily a prominent feature to me. These things are said in promiscuous gatherings and social sect meetings; but since the Dr. Scott failure no one in San Francisco has announced an eternal torment discourse.

Mrs. O. R. Fassett had over two hundred persons for her audience last Sunday evening. She preached on—"Whosoever believeth and is baptized shall be saved; and whosoever believeth not shall be damned." She spoke at length of that which is to be believed—the word believe being duly defined. The gospel of grace, the gospel of the beginning of Jesus Christ, the gospel of peace, the gospel of salvation, the gospel of the kingdom, and the everlasting gospel, being the six sections into which she divided her discourse. Showing that belief in error (with illustrations) would not save, she proceeded to dwell upon the matters of a religious faith in the paragraphs, if not in the order, given above.

I heard some of the strangers say, while walking from the chapel, that they had attended at the Mission St. house several consecutive Sunday evenings in hope of hearing a distinctive Advent sermon. A new series of prophetic chart discourses, by a competent preacher, would gather great congregations in this city,—larger even than when Elder Grant opened the campaign.

We are just reading the news of another town-swallowing conflagration—Carson, Colorado. And accompanying is an account of a Kansas Pacific railroad train snowed in. People gathered about the newspaper bulletin boards to inquire of one another—"What next?"

I notice the subjoined item in to-night's paper, which also contains telegraphic assurance of the intention of the Pope to leave Rome when Victor Immanuel's parliament assembles in the "Eternal City":—"The Pope has directed to be entered in the records of the Vatican the whole of his correspondence with foreign Courts, and with his bishops in all parts of the world. This is usually done after the death of a Pope."

I have seen objection raised lately—somewhere—to the practice of publishing in Advent papers the journals or diary-notes of traveling Elders. Undoubtedly there is sometimes too much fulness of detail about hospitalities extended and enjoyed, and little kindnesses are made an occasion for wearisome comment and commendation, sometimes. Probably a word of caution will work the cure that is needed. But I do not think that these journals grow out of the conceit of the writers, as a general thing. As private memoranda, they could not be laid to the door of vanity. And it is to show a recognition that is really grateful that much of this recital is made. Yet the mention of the names of entertainers must be often helpful to those who propose to follow in the same circuit; and we must remember that the weekly paper is in part a vehicle for communication between the moving evangelists. There may be egotism and puffery in many of the letters that have been called in question; but as a rule the public notice of a helping attention from Smith or Jones does not injure the intellect of the uninterested reader, and does gratify and encourage some old or new workers in the cause. It is a species of family introduction that is not to be cut short or blamed without due consideration. It may be said in all truth and propriety, that a sinner starving for the word of life does not care about knowing who took you from the depot to his house and made you welcome and comfortable for the night. But a hungry Elder, on a (to him) new circuit, may be glad to know that there is an entertainer in such or such a place, anxious to supply the temporal wants of a journeying preacher. And the Elder is not to be condemned for being hungry, or for enjoying the cheerfully-given food; and may be expected to preach to more edification if his physical being is duly nourished. And any individual entertainer can stop mention of his welcome if he desires. Paul mentioned with thanks those who entertained him, his opportunities of this kind being part of the Book; and in many letters not published it must be presumed he made similar acknowledgements. All these things must in great degree depend upon circumstances, and exact the exercise of good taste. It is essential or advantageous sometimes to name names of hosts and of liberal-minded ministers of the popular denominations who open their church doors. If the published acknowledgment operate to stimulate repetitions of the generous, or, if you please, the godly conduct, is that a cause for neglecting an apparent duty of gratitude?

There are some helpers in the Advent ranks who do not wish to have their names known at all. They can signify this desire easily and quietly, vouchsafing just so much explanation as they see fit; and their inclinations will be respected and obeyed. There are some powerful helpers in the Advent ranks who have an infirmity which takes the form of a chronic anxiety to have their own names paraded as often and conspicuously as possible. These latter often seem unconscious of their own failing; and their weak points must be noted for private admonition, or altogether passed over in that large-hearted charity which has neither disposition nor time for picking out the little motes in their neighbors' eyes.

San Francisco, Nov. 21st, 1871. O.

A MOTHER'S LOVE.

J. W. THOMAS.

There is no love in this world so true, and pure, and deep, and lasting, as that of a true wife and mother. Brothers and sisters often dearly love, and the life of the father is frequently bound up in the life of the child; but a mother is the greatest and most tender lover. What will not a mother suffer, and sacrifice, and endure, for the comfort of her own dear offspring? How many sainted mothers have worn themselves out and found an early grave in watching over and caring for their children? And how many there are to-day whose furrowed brow and emaciated countenance bespeak a life of trial and anxiety! Little do children realize the deep solicitude and anxious care of a mother's heart, when with tireless vigilance she watches ever, and with ceaseless love provides for them. If a child has wandered away into the paths of sin and iniquity, the mother does not give him up, and refuse to own him as her son, but weeps, and prays, and entreats him to return. My heart is moved with tender emotions when I see such affection manifested toward the erring ones.

Not long since, I called to see a dear saint, with whom I was acquainted, and whose son it had been my privilege sometime previous to baptize. I found her sick with a very painful and distressing disease, but her mind was calm and clear, and she was happy in the Lord. Yet, there was one thing which rested upon her mind with great concern, and which moved me to tears as she spoke of it. Her boy had wandered far from the Lord, and was pursuing a dangerous pathway. "Oh," said she, with tears streaming down her face, "that boy, that boy, if I could only see him come back before I die." Ah! thought I, if her son only knew how much his mother loved him, it seems to me he would come back; and I resolved that if I could see him, I would beseech and entreat him for the sake of his mother, to retrace his steps and return to the fold of God.

O how can children be so stubborn and hard-hearted, when parents love them with such a deep and tender love? How can sons and daughters be cross and fretful, and grieve the heart of her who gave them birth, and whose loving bosom shielded them in helpless infancy? How can they resist her gentle persuasions, and turn a deaf ear to her godly council? A mother's love is constant and perpetual. It goes with her to the grave.

"Hast thou sounded the depth of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of heaven above?
Then mayest thou mete out a mother's love.
Hast thou talked with the blest, of leading on
To the throne of God some wandering son?
Hast thou witnessed the angels' bright employ?
Then mayest thou speak of a mother's joy.
There is not a grand, inspiring thought,
There is not a truth by wisdom taught;
There is not a feeling pure and high,
That may not be read in a mother's eye.
There are teachings on earth, and sky, and air,
The heavens the glory of God declare;
But more loud than the voice beneath, above,
He is heard to speak through a mother's love."

NEW YORK A. C. CONFERENCE.

SECRETARY'S REPORT.

The second quarterly session of this conference, for the current year, met according to appointment with the church in Rochester on Thursday evening, Dec. 7th, and closed the following Sunday evening. A good delegation was present at the first meeting, and we had an interesting social season,—warm testimonies from warm hearts that love Jesus and his appearing. After which Bro. M. R. Miles gave the opening discourse.

Friday evening a business meeting was held in which by vote Pres. Cogswell appointed as devotional committee, N. McCullock, B. F. Brownelle, and W. E. Brown; to prepare business, J. H. Whitmore, A. C. Newell, and R. C. Brown. The following delegates with their quarterly offerings were received:—R. C. Brown, So. Butler, $10; Robert Staff and Lauren Grinnelle, East Shelby, $8.75; A. Riggs, Lockport, $7; N. McCullock and D. T. Cooper, Rochester, $6.25; James Morris, Springwater, $4.07; J. S. Beeman, Honeoye, $3.15; A. Bowers, Alton, $1.50; B. W. Keith, Dansville, $6; B. F. Brownelle, Brockport, $5; Sr. St. Clair, Knowlesville, $3.05; A. E. Bowe, Darien; D. R. Miller, Conquest;—fourteen delegates, twelve churches, and $54.77.

The following resolution was passed:—*Resolved* (1) That we earnestly request each church or society co-operating with this body to hereafter take timely measures to be constitutionally represented at each meeting. (2) That the interests of our increasing mission work imperatively demand that each church be prompt to send in the quarterly collections, and that as liberal in amount as the Lord hath prospered them.

TREASURER'S REPORT.

On hand, Aug. 21st, 1871	40.05	
Received from B. C. Simonds, O. A. Miller, J. Phelan, Sr. M. Wardwell, and the church at East Shelby	12.00	
Of the secretary from delegates	44.13	
		$96.18
Sept. 12th, paid Tent Master	25 00	
Oct. 9th " "	70 00	
		$95 00
Balance on hand		$1 18

R. C. BROWN, Treasurer.

The following ministers gave interesting and in the main encouraging reports of their labors the last quarter:—Bro. Miles, Whitmore, Gove, Greenman, Wells, Sweet, Newell, Hobbs, Moore, Stevens, Blain, Barbour, Vreeland, Ingmire, Cogswell, and Srs. Stoddard and Jennings. A letter was read from Bro. W. A. Fenn, and a resolution was passed as follows:—*Resolved*, That this conference deeply regret the apparent necessity that has led Bro. W. A. Fenn to engage in secular pursuits for a season; and that we still cherish towards him that brotherly love that will warmly welcome him back to our councils and to our active labors in the promulgation of gospel truth.

TENT MASTER'S REPORT.

W. A. Fenn.	Cr.	
By twenty-seven days with tent @ $2	$54 00	
" Traveling expenses	3 70	
		$57.70
Contra.	Dr.	
To cash by W. E. Brown	$27 70	
" " " "	20.00	47 70
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A. A. Phelps.	Cr.	
By seventy-nine days with tent @ $2	$158.00	
" pd. help and expenses	162.24	
		$320.24
Contra.	Dr.	
To collections by self	$176 36	
" cash by W. E. Brown	40.80	
" tracts and a lantern	7.63	
" cash by W. E. Brown	50.00	
		$274 79
		$45 45
M. R. Miles.	Cr.	
By eleven days with tent @ $2	$22 00	
Contra.	Dr.	
To cash by W. E. Brown	$11 00	
		$11 00
Wm. E. Brown.	Cr.	
By pd. traveling expenses	$10 83	
" A. A. Phelps	90.80	
" W. A. Fenn	47 70	
" A. P. Moore	12 00	
" M. R. Miles	11.00	
" expenses at Le Roy	15.24	
" Pt. Byron	15 37	
		$202.94
Contra.	Dr.	
To cash at Le Roy	$66.79	
" " from Treasurer	25 00	
" " at Port Byron	39 46	
" " from Treasurer	70.00	
		$201 25
		$1.69
New York A. C. Conference.	Dr.	
To A. A. Phelps	$320 24	
" W. A. Fenn	57 70	
" M. R. Miles	22 00	
" J. W. Taylor	15.00	
" A. P. Moore	22 00	
" W. E. Brown—traveling expenses	10 83	
" expenses at Le Roy	15.24	
" " Port Byron	15.37	
		$478.38
Contra.	Cr.	
By A. A. Phelps' collection	$176.36	
" Le Roy	66.79	
" Port Byron	39 46	
" cash from treasury	95 00	
" tracts and lantern	7.63	
		$385.24
		$93.14
Due A. A. Phelps	$45.45	
" W. A. Fenn	10 00	
" A. P. Moore	10 00	
" J. W. Taylor	15 00	
" M. R. Miles	11 00	
" W. E. Brown	1.69	
		$93.14

This amount was raised by collections and the delegates' sums, and the above bills paid, besides paying $28.80 for the Hall and advertising, and a balance (too small to be divided among the preachers, as usual) of $18.27 left for the treasury. On motion, the President appointed a committee on ordination, viz.: B. P. Stevens, A. C. Newell, and M. R. Miles.

The following joint resolution was passed: *Resolved* (1), That the Secretary be requested to collect and arrange for publication the statistics of this conference, and present the same for the consideration of the next quarterly session. (2), That, in order to assist the Secretary in carrying out the foregoing resolution, each church co-operating with us be requested to forward to him the name of its minister (or ministers), the number of its (living) members; its services, how, when, and where held, and such other information as may be of interest or necessary to carry into practical effect the tabulation of our conference statistics. Bro. I. E. Wells was appointed to fill a vacancy in the protracted meeting committee, occasioned by the absence of Bro. Fenn from the State. Bro. A. C. Newell was appointed to give the opening address at our next meeting—B. P. Stevens alternate.

We had preaching from the following brethren and sisters during the session: Bro. Greenman, Sr. L. M. Stoddard, Wm. Ingmire, B. P. Stevens, C. F. Sweet, D. Cogswell, N. H. Barbour, Sr. E. S. Jennings.

There were eighteen ministers present during the conference, but the time did not admit of so many sermons. All, however, took part in the singing, praying, and exhortation. There was much good feeling and joy in the countenances of all the lovers of Jesus and his coming at the increasing evidences of its nearness. We had several excellent social meetings, some earnest prayers, good singing, and general good cheer. We were glad to meet Bro. J. C. Smith and Bro. Haines from the east, who also love the appearing of Jesus, and wait for his coming kingdom.

The meetings on Sunday were in Corinthian Hall, which was half or more filled, even that being a large audience. Two were baptized at noon, and two hundred and forty-seven partook of the Lord's supper in the afternoon. At the close of the evening meeting six arose to confess Jesus, and to start in his service. The brethren in Rochester have been greatly encouraged, and it is believed great good was done in the name of the Lord. The place of the next meeting was not decided upon in the press of other matters. Let the invitations be sent in to the President *early*. Respectfully submitted.

WM. E. BROWN, Secretary.

JESUS A COMPANION.

A believer should make his Savior a perpetual companion, everywhere, and at every moment. Christ offers to walk with us. He says, "Lo! I am with you always." What companionship so sweet as his? What so bracing, so instructive, so purifying? Who else can so make "our hearts burn within us" by the way?

Christ's presence with believers is one of the best dissuasives from sin; one of the best protectors under temptation—one of the best stimulators to duty. Jesus is "made unto us sanctification." His spirit is a spirit of holiness. And when we live in daily communion with him, we cannot but grow holier ourselves.

The sense of Christ's immediate presence is a constant check upon our appetites and sinful desires—as well as a constant spur to our spiritual indolence. Does the tinder of our tempers catch fire? Are we provoked to a cutting word or an irritating retort? One look from the gentle, forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to overreach our neighbor in business? Selfishness whispers, "Other people do so; it is all fair; it is the custom in our trade." But what will Jesus say? How will our account books look to him when he audits them? A christian who does not keep Jesus with him in the counting-room will hardly dare to meet him at the communion table.

And so on through all the circle of daily life with its varying occupations, and its ever-rising temptations. If my loving Master is always at my side, how can I consent to play the coward, or the cheat, or the trifler, or the trickster? How can I wound him in the house of his friends? A low, sweet voice seems to be often saying to me "Don't do that!"

Nowhere is the presence of Jesus more real, or more comforting, than in a sick chamber, or in the room that has grown suddenly dark under the wing of death. "Christ comes to me in the watches of the night," said a ripe old saint who had lain for months on a bed of torturing pain. "He draws aside the curtains and says to me, 'It is I; be of good cheer; be not afraid.' Then there is a great calm. Here I lie, pained without pain; without any strength, and yet strong."

The man who locks arms with Jesus will never be deserted. When the last hour draweth nigh, and when the last farewells have been spoken to the sobbing wife or child, this never failing friend will sweetly whisper—"Fear not; I am with thee. Where I am, ye shall be also. Having loved my own, I will love them to the end."—*T. L. Cuyler.*

TWO KINDS OF WINE.

The statement has frequently been made by those who claim that Christ made intoxicating wine that "the endeavor to prove that the wine was not properly wine" savors of "unworthy puerility," and is "as audacious as it is baseless." We have produced a host of scholars and divines—men who rank as high as those who utter the above statement—who have presented the most unanswerable arguments, statistics, and authorities to prove the existence of the two kinds of wine. Dr. Patton's new book on "The Law of Fermentation and the Wines of the Ancients," is full of them. We copy the following extract from the *Herald of Health* for May, giving the views and statements of a Jewish rabbi upon this question, familiar with the subject, and fully competent to give testimony. The writer says:—

"In a recent conversation with the eminent Hebrew savant and Jewish rabbi, Dr. S. M. Isaacs, of this city, he stated some most interesting facts as to the customs of the Israelites, both ancient and modern, which corroborate fully the conclusions of Dr. Patton. The learned rabbi made one remarkable general assertion which will challenge some scrutiny. He said that, of the seventy thousand descendants of Abraham in this city, he does not know one confirmed drunkard, and that they seldom, any of them, drink to intoxication. In the Holy Land, they do not commonly use fermented wines. The best wines are preserved sweet and unfermented. In reference to their customs at their religious festivals, he repeatedly and emphatically said, 'The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks.' In their oblations and libations, both private and public, they employ the fruit of the vine—that is, fresh grapes—unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness.

"No higher authority can be given than Rabbi Isaacs as to the practices of the Jewish people. This testimony settles conclusively the question so often mooted, 'What was the "best wine" made by Jesus Christ for the marriage feast of Cana?' And not less decisively does it show what was that 'fruit of the vine' used by him at the institution of the Lord's Supper. This sacred christian feast was confessedly a substitute for (and immediately followed) the Jewish feast of the Passover, from which all fermented things are carefully excluded. The pretence that the drunkard's drink was in any form provided or encouraged by Him who 'came to save that which was lost,' must be utterly abandoned before one can hope to banish drunkenness entirely, even from the pulpit, the pew, or the communion-table. Let 'judgment begin first at the house of God.'"

RELIGION IN FRANCE.—The Rev. Mr. Robertson, a well-known Scotch clergyman, writes an interesting letter to the *Scotsman* on this subject. He says: "It is now twenty-seven years since I began to study attentively the state of religion in France, and I am much struck, not merely with the way that the new Ultramontane party has gained in extent, but also by the steady growth of its opinions. I have no hesitation in saying that there are heathen tribes that are practically nearer the truth than the new Ultramontanes in France. All worship of God seems to have disappeared, being replaced, by a devotion to the blessed Virgin; the Holy Trinity is superseded by a new one, 'J. M. J.'—that is, Jesus, Mary, Joseph,' who are put quite on a level. When our blessed Lord is alluded to, it is only as a man, and generally as an infant, but never as the God and Judge of all. A Catholic priest said to me the other day, 'These gentlemen have certainly simplified matters greatly. They have reduced the creed to a single article—"I believe in the Pope;" the Bible to a single verse—"Thou art Peter;" worship to a single observance—"Thou shalt worship the blessed Virgin;" and duty to a single rule—"In every difficulty consult the Sacred Congregation at Rome, and obey it exactly." And really there is not much exaggeration in this.

AT HOME.

Night may come down on pinions fleet,
Bring hail, or rain, or snow, or sleet;
But in my soul there dwells a calm,
Sweeter than summer's air of balm;
Peace and I are at home.

I heed not wind, or storm, or night,
One presence makes my fireside bright;
My heavenly guest dispels the gloom,
Pervades and hallows all the room;
Peace and I are at home.

I shut the busy world outside,
Its turmoil, want, and woe, and pride;
And bid those vexing foes go by—
Envy, and strife, and vanity;
Peace and I are at home.

I banish all my cares and tears,
I e'en forget the grief of years;
That friends are false, that life is sad,
Sitting with one so calm and glad.
Peace and I are at home.

Like glowing sunlight after rain,
Is peace that follows pain.
She comes from God, she gives me rest;
She makes me so supremely blest.
Peace and I are at home.

O blessed Peace! she folds her wings,
And sits within my heart and sings,
O song so sweet! O song so clear!
O song that I alone can hear!
Peace and I are at home.

At home, at home with holy Peace!
The conflicts end, the murmurings cease.
Laden with calm, the hours go by;
We smile and sing, dear Peace and I.
Peace and I are at home.

O Spirit, lovely and divine!
I joy to know that thou art mine;
I joy to know his words are true,
Who said, "*My peace I leave with you.*"
Peace and I are at home.

—*Christian at Work.*

Gems.

— Sense must yield to faith; unhappy would it be for us if we must judge of our future state by the present.

— He that through custom makes little account of his promise, may swear often, but shall seldom be believed.

— The opposition which is made to the instruments of God, redounds ever to his person. He holds himself smitten through the sides of his ministers.

— As brightness is to rustiness, so labor excelleth idleness.

— Never any man was a loser by believing the word of God: faith is ever recompensed with glory.

— He that starveth for drink by a fountain side, hath no means in his misery.

— The only way to find comfort in earthly things, is to surrender them, in a faithful carelessness, into the hands of God.

— Evermore when God's messengers are abandoned, destruction is near.

— The fruit of belief is made manifest by the love we bear to our neighbors, and by our patience in time of trouble.

— It is just in God to deny us those favors, which we were careless in keeping, and which we undervalued while enjoying.

— All the spite of his brethren cannot make Joseph cast off the livery of his father's love. What need we care for the censures of men, if our hearts can tell us, that we are in favor with God?

— The mind must not always be judged by the outward face of the nations. God's countenance is oft times severe, and his hand heavy to those whom he best loves.

— Nothing deserves commendation unless it be virtuous.

— If we cannot abide to hear of our faults, we are not capable of amendment.

— Our christian freedom is more holy than our servitude.

LIVING HOLINESS.

Many are deterred from a profession of the experience of Christian holiness, by the idea that it is exceedingly difficult to conform the outward life to such a state of mind. It is assumed that "entire sanctification" involves such an elevated and extraordinary outward exhibition of purity, that but few can hope to attain it. It is also frequently urged as an objection to the doctrine, that those professing the experience do not present any greater sanctity of life than those who simply make a profession of justifying grace. It may properly be asked, why should they be expected to do so? What particular item or mode of religious conduct, depends upon the state of grace we may enjoy? In what respect, as to the outward life, are the requirements of those who enjoy the blessing of justification below those made of persons who have attained "perfect love?" Is it not as necessary to live a holy life to keep our position in one state as in the other?

The common and prevalent opinion that persons may and do maintain their justification, and at the same time indulge in sin, is a most pernicious error, and has done incommensurable damage in the world. True religion in the heart, even in its incipient stages, will develop in a holy external life. Hence, St. John, in speaking of the immediate privileges and results following the new birth, says, "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." John 3: 5-10.

It is, therefore, apparent, that those who are "born of God" may and do live without sin. This being their privilege, it is of course their duty; and failing to improve this privilege and perform this duty, they must fall into condemnation. Let none say, then, I could not live sanctification if I could attain it; for all who are "born of God" are required to conform their lives to all the the demands of true holiness. The difference between the regenerate state, and that of entire sanctification, is not in the life or conduct, but in the experience. In both states outward holiness is required. In a state of complete purity, compliance with this requirement is easy and pleasant.—*Advocate of Christian Holiness.*

THE OLDEST TREE IN EUROPE.—The oldest tree on record in Europe, is asserted to be the cypress of Somma, in Lombardy, Italy. This tree is believed to have been in existence at the time of Julius Cæsar, forty-two years before Christ, and is therefore 1,911 years old. It is 106 feet in height, and twenty feet in circumference at one foot from the ground. Napoleon, when laying down his plan for the great road over the Simplon, diverged from a straight line to avoid injuring this tree.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

SUNDAY SCHOOLS.

DEAR CHILDREN:—I suppose all of you who can, attend regularly some Sunday school, and consequently are more or less interested in the same, according to the prosperity of the school you attend, and the amount of love in your heart. Hoping to benefit as well as interest you, I will state a few facts about Sunday schools, which may not be familiar to all of the children.

While the Christian church is more than eighteen hundred years old, it is less than a century (one hundred years) since the first Sunday school was organized. Goodrich, the historian, says Robert Raikes, of Gloucester, Eng., commenced the first school in his native town, in 1781. That you will find, by a little mental calculation, to be ninety years ago. Ten years after (1791) a Sunday school was gathered in Philadelphia, but it did not meet with much success for a time. As early as 1810 a school was collected and organized by two young ladies in Beverly.

The schools are very few that reach back further than fifty years. In the last twenty-five years, thousands of schools have been organized, and millions of scholars taught in them. Now they exist in every state and territory in the United States, and are scattered throughout the civilized world; and even in heathen countries schools are collected by the missionaries, and much good is being done. How much? Who can tell? The amount of good that they are doing is inestimable. It may never be known until all schools shall be merged into one great school, of which Christ will be the Superintendent and Teacher.

That Sunday schools are an auxiliary to the church I firmly believe, and should be attended by all, old or young, who would "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

I am persuaded that the *first* juvenile school for religious instruction was organized in Judea by the Master himself, the disciples not assisting. When Jesus took little children in his arms and blessed them, I think he left an example for the church to follow.

I have told you a little of the history of Sunday schools. I would like to speak of the influence they exert, and the relation of teacher and scholars, but I will reserve that for another time. Your friend,

Somers, Dec. 1871. A. L. ADAMS.

"MY OWN SAVIOR."

A little child was asked by her teacher to write down all the titles of Jesus Christ she could remember. She could not think of many, for she was only a little thing, but at the bottom of the list she put what was best of all, "And he is my own dear Savior."

Can you say, like this dear little one, "Jesus is mine; he is my own dear Savior?" Then you can say also, "I am his own child," and that is better still.

Would it be enough if you could only say, "Jesus is my own?" Why, you have many things that are your own, and sometimes you are careless enough to forget them, or lose them. But what if you should lose *Jesus?*"

Ah, but then, you are "his own." You can not only sing, "Jesus is my Shepherd," but you can say as well, "I am his own little lamb."

And then this heavenly Shepherd knows all his sheep by name. How many thousands of sheep he has scattered throughout the world, and yet he does not forget the least lamb of the flock!

You sing sometimes, "Jesus loves me," but you may sing as truly, "Jesus knows me." And what a happy thought it is that you have a gracious Savior who not only knows your name, but knows every thing about you—your imperfections and failings, and your little trials and troubles; you can pour them all into his loving ear, and not one will be forgotten!

"Blessed Jesus, gentle Shepherd, I thank thee that I am one of thy lambs. Thou knowest I am very apt to stray away from the fold. Watch over me, and keep me in safety, I pray Thee, and let me never perish."—*Youth's Visitor.*

THE DYING COLLIER BOY.—The gas in a coal-mine exploded one day, and several men and boys were buried in the ruins. When the dead bodies were dug out, a painted tin box was found by the side of one of the boys, and the following words, scratched with a nail, were seen on one side:

"*Fret not, dear mother, for we were singing while we had time, and praising God. Mother, follow God more than I did.*"

On the other side he had scratched the following words:

"*Johnny, farewell! Be a good lad to God and thy mother.*"

Noble little fellow! You see that he had three loves in his heart while waiting for death in that awful coal-mine, to wit, love for his brother, love for his mother, and love for God. These three loves destroyed all fear of death.

Happy is that child in whose breast dwell these three holy loves!

A LAZY LAD, who did not go to church until the congregation were coming out, asked, "Is it done?" "No," was the reply. "It is all said; but I think it will be some time before it is all done."

Hygiene.

"This is for your Health."

THE APPETITE.

We see a wonderful adaptability in all the works of God to the accomplishment of the ends of their creation and to the perpetuity of their existence. This is especially noticeable in all living beings. How beautifully has the Creator designed all the different parts of the frame-work of each to fulfil its particular office and subserve the especial purpose of its being. Indeed, we see in these things a mighty argument to prove the existence of an intelligent creative mind of infinite wisdom, with corresponding power to carry out its conceptions of what was fitting and necessary.

His creatures would want to see different objects, behold the light of heaven, and gaze upon the beauties of nature; so eyes of wonderful construction and ingenuity are furnished. But in such places as the Mammoth Cave in Kentucky, where no ray of light penetrates, the fishes have no eyes. His creatures need to listen to nature's sounds; so ears of wonderful workmanship are given them. So also of the senses of smell and touch, the proper organs are provided. And as the wonderful machinery of life wears and wastes with use, and consequently would need replenishing, and as many of the substances with which they would come in contact would be unfit for the system, nature's Creator implanted taste with which proper substances could be discerned. The gratification of this taste lies at the foundation of the appetite, and it seems evident that this sense was to exercise a most important influence in deciding what should enter the stomach and be incorporated into the system. When man was pronounced "very good" at his creation, no doubt all his senses and tastes were in harmony with what would be for his well-being. He would naturally love those things that would be for his benefit; and yet, in man's case, reason was also to have a voice in deciding what should be eaten.

Man was led astray through the appetite. The forbidden fruit seemed "good for food" and would not have been rejected merely by the taste. Reason had an important part to act in deciding whether to take it. In fact, the whole moral nature was deeply interested; and had the appetite been obedient to these, far happier had it been for our first parents and the race. No, it never has been the exclusive province of the taste to determine what should be eaten. And especially is this true since it has suffered such terrible abuse. No reasonable person will deny that the appetite is a creature of education. As a general rule, it will crave those things to which it has been accustomed in early life. It seems a wise provision of nature that we can learn to love what we have provided for our food. Were it otherwise, man, in many circumstances under which he is placed, would find it difficult to accommodate himself to them. But now, while there are national peculiarities of diet as well as individual, by means of this power he can place himself in almost any position and put up with it. The Creator evidently foresaw the contingencies under which man would be placed and gave him this accommodating power. But oh! how terribly it has been abused. When we see the abominable perversions to which the appetite has been subjected we can but wonder at its capacity in this direction. It seems strange to a person that has never been perverted that man can ever learn to love the taste of tobacco or alcohol. And yet it seems that those things most distasteful, naturally, get the strongest control in the end, until the most powerful effort is required to abandon them. Nature at first turns aside with loathing and abhorrence, then submits and becomes fully enslaved. Can any sane man say that appetite thus abused and enslaved should be the sole judge, and we submit reason and judgment to its dictation? But how reasonable that this power of accommodation should be used for good purposes, to overcome bad habits and establish good ones, instead of the contrary.

Thus the moral and intellectual element in our nature can work in harmony with the appetite and the whole man receive benefit. Man must be happier thus to have all the elements of his nature in harmony with each other. Let us then use our reason, look around us, and break up our bad habits, bring the appetite into proper subjection to the higher nature, and thus find true enjoyment in life, and answer the end of our creation.—GEO. I. BUTLER, *in Health Reformer.*

ENTERIC FEVER.—The new term, enteric fever, denotes a disease that, though commonly attended with typhoidal symptoms, may exist without them, and is characterized especially by an ulcerated condition of the intestines. It is recognized as being strictly zymotic in its origin, and the poison which produces it is derived from stagnant water and decaying vegetable matter. It never originates, as does typhus fever, from overcrowding and insufficient nourishment, but from poison in the atmosphere.

THE best and safest tooth-wash in the world is tepid water. There is not a tooth-powder in existence, or a tooth-wash, that does not inflict a physical injury to the teeth, and promote their decay. Each dentist has a powder of his own, which he imagines will do a positive good without any injury whatever, but he is mistaken.

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